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HORIZON LINES

AN EDITORIAL

Reading, Writing, and Radiation



In this era of nuclear fission, there is a spirited debate developing around the subject of the humanities. Prominent educators are frankly concerned about the pressures being brought to bear upon the higher brackets of learning. Some hold that our culture is being allowed to lapse back into savagery because of the increasing emphasis upon technology and the gradual decline in the world of letters. Another group blatantly announces that the time has come for man to awaken from the delusion of idealism, and face the hard, solid fact that science alone can save us from the perils peculiar to our generation. In this debate, there is strong emphasis upon the humanities. The word has almost lost its original meaning, to become an antonym for technology. The basic thinking appears to be that we must decide whether we shall survive or be civilised, on the assumption that we cannot do both.

The term *humanities* covers a group of subjects that have been important to man since the beginning of his cultural experience. Much

more is implied than *belles-lettres* and the classics. Truly, the term covers literature, poetry, drama, and fiction, but in modern thinking, we must include also music, art, and numerous decorative crafts and skills with which we adorn the otherwise prosaic products of our ingenuity. These studies are intended to enrich us as human beings, to bestow certain graces by which we are able to enjoy each other's company, engage in polite conversation, and cultivate an atmosphere of refinement. We are also encouraged to reflect upon our literate heritage, to share in the achievements of other times and places, and to recognize abilities beyond those which can be estimated in terms of dollars and cents. It may be perfectly true that the humanities have not prevented war or civil strife, have not produced a moral world, and have not bestowed upon all men polish of mind or deportment. But as these ends have not been attained by any other means, we cannot regard the humanities as the only, or even the outstanding, offender.

Something also should be said about our modern concept of the refined arts and letters. As taught today, the humanities have come so strongly under the prevailing materialism, that they have been rendered well-nigh soulless. In many cases, they are not taught, but mistaught. Students are not even aware that culture is supposed to exercise a culturing influence. For lack of overtones, the whole field languishes. Classical man was aware of certain rudimentary humanities, but he seldom studied any subject for its own sake. He did not read Homer in order that he might quote Homer. He was searching for a wider perspective. He wished to develop faculties of appreciation and discrimination. He sought to learn the skill by which he could distinguish between good, better, and best. Perhaps he was aware that some of those who lived before him attained distinction for insight and for the skillful use of those intellectual instruments by which life is made beautiful. Beauty was not a substitute for excellence, but it adorned excellence, giving it greater prestige and wider influence.

Under the humanities, therefore, we are not primarily concerned with modern literature, modern art, and modern music. We do not wish to be caught in the vicious circle of realistic literature and neurotic drama. It is no part of our concept that the humanities must produce sophisticates, satisfied to drift along the road toward deca-

dence in the name of art or letters. In this desperate effort to be factual, man is destroying his natural appreciation of culture and his vital ability to participate in it as a personal experience.

If the critics of the humanities are referring merely to the present way of teaching and the subjects now emphasized, they have a strong point in their favor. The mistake is to assume that at the present time we are teaching the humanities on a level of vitality which will permit them to be dynamic factors in the preservation of our present way of life. Certainly the whole field of letters suggests the strengthening of creative imagination, an escape from mediocrity into a world of high adventuring in ideas and in creative visualization. The average person today is lacking in such visualizing powers, and does not retain sufficient creative imagination to realize his own deficiency. Very often we condemn a subject simply because it stands in need of clarification. We reject its misuses and make no effort to distinguish between the good and the bad. We can say, for example, that man cultivates science because he wishes to survive. We must then ask for what reason he desires to survive, and the obvious answer is because he wishes to enjoy the humanities.

Why do we defend our way of life? Why are we willing to sacrifice so much of our time and energy to protect personal existence? It would seem that we wish to continue to survive because we enjoy going to baseball games; we like to read good books; we wish to attend a concert or a theatrical performance; perhaps we take music lessons or enroll in a class for ballroom dancing; we appreciate listening to high-fidelity radio, or enjoy picnics. Most of the things that we do reveal our characters in terms of culture, and whatever level of culture we find natural and proper is important to us.

The majority of mankind does not wish to survive merely to survive; nor does it wish to devote the whole of living to the processes of keeping alive. We want to live because we want to take advantage of the opportunities that living provides. We want to gather with our friends, enjoy the intimate association of our families, ride out into the country, visit museums and art galleries, or examine plans for homes and gardens made beautiful by skillful decorations and the gracious planting of flowers and shrubs. We like good-looking buildings better than ugly structures. We prefer automobiles with esthetic lines. We are conscious of color and design, and instinctively make

use of these in clothing and adornment. Certainly most ladies do not select their clothing merely for the realistic, factual consideration of protection against sun, light, or cold. They choose styles which express themselves, correcting as far as possible such natural defects of body as may otherwise detract from their appearance.

By the same rule, the patriot who gives his life for his country is not sacrificing himself to a nation which he regards solely as an economic, political, industrial, or scientific structure. He is not profoundly moved by the idea that he is making the world safe for nuclear physicists. The things that concern him are the pictures of his children that he carries in his wallet. If he goes beyond this, he is thinking of America as a world of opportunity where ideals and values have brought opportunities to countless millions. He is thinking perhaps of Washington and Lincoln, of the Unknown Soldier, of the Bill of Rights, of the Constitution, the Declaration of Independence, and the Emancipation Proclamation. He knows about these things because of the humanities. He has learned to appreciate culture by being exposed to it, by being taught that it is important, and by learning through experience the comfort and consolation of gracious thoughtfulness and kindly living. Remove from him the culture which he seeks to protect, and you also remove all the incentives to either live for his country or, in emergency, to die for his country.

Another point should be raised before we meddle too much with a balanced educational program. It may well be that the increasing technological pressure will require the inclusion of more scientific training on high school level, but great discrimination should be used in determining what shall be sacrificed to attain this end. If we decide to sacrifice culture, even this generation may live to regret it. Already there is a move to lengthen the number of hours that children remain in school. It has been noted that in many other countries the child is accustomed to longer study periods. This may offer some remedy, but efficiency offers the largest challenge. We do not like to admit that our present program may be sorely lacking in integration. There is great need for the improvement of teaching methods. There has been no broad educational reform in the last two hundred and fifty years. There have been experiments, and special groups have accomplished wonders, but generally speaking, exceptional cases have been ignored. Furthermore, we have methods available today un-

known to our ancestors. There is a great future in the development of systems of visual education. This comes the nearest to personal experience, and a moderate amount of this is equivalent to a vast amount of theory. Subjects now requiring two or three years could be taught in half the time by the skillful use of visual methods. This is being done in special fields and by private organizations. Is there any reason why their successful results should not be considered by formal educational bodies?

Philosophy teaches us that while we are all born with certain sovereignty and common rights, we are nevertheless highly individual creatures. Culture has not survived because men have tried to keep it alive, but because they have been unable to let it die. It is common knowledge that most creative artists and outstanding exponents of the humanities have lived and died impoverished, ridiculed, or ignored during their own times. Therefore, it cannot be said that they became civilized by inducement. They survived and attained their immortal recognition because of pressures within themselves. The great musician, poet, actor, dramatist, and literary person is born, and not fashioned by the world in which he lives. Opportunity may enable him to enlarge his genius or find suitable means for its expression, but the spirit within him is the moving agent inclining him to one pursuit or another.

We may observe that some men are born scientists, and that they may attain enduring reputations, often without unusual advantage. Others are born poets, and no educational system in the world could transform them into physicists. The main difference seems to lie in a kind of subtle sensitivity. Some appear to be of quicker conscience than others; some have an irresistible impulse to venerate. Their lives are almost continual prayers, and their every action flows from the spiritual source within them. It is a law beyond human interference that human beings are not identical, nor can they ever be successfully regimented. When regimentation is forced upon them by circumstances, they either rebel, or their inward creativity is destroyed. They must express, or else be the victims of repressions which will end in mental or emotional disease.

We also observe that nature maintains a kind of balance among her creatures. Forms of life regulate each other, thus protecting the common good. Enough human beings instinctively desire to be doc-

tors, so that there will be no deficiency in this profession. This desire is based on aptitude, and when a great number of individuals with no aptitude enter medicine only because it is a lucrative profession, the doctors increase in number, but so do the patients. It is the same with engineers, mechanics, lawyers, artists, and poets. We need more plumbers than we do writers of essays, and we have always had an appropriate proportion. Recognizing, therefore, that the public school system must serve all the people, and not merely a selected group of specialists, we cannot afford to sacrifice the potential of one individual to the needs of another.

The pattern of higher education has been devised to promote specialization, built upon basic generalization. One serious fallacy has already appeared. So-called popular opinion has created fashions in learning, and to a degree, economic considerations have exercised too much influence. The present tendency for the young is to choose successful professions. They sacrifice their own unrecognized potential to a concept of profit, and they also take too great an interest in those ideas immediately fashionable. This is dangerous because of the rapid change in our attitudes on almost everything. A man selecting a career may find that it is extinct before he has an opportunity to graduate. Even physicists trained twenty years ago or ten years ago are unable to cope with the progress in their own field.

Intense specialization, leading to a general neglect of many fields, also works a serious hardship upon countless persons. Today the creative artist, the literary man, the poet, and the truly serious musician are all suffering together because of the scientific obsession developing within our society. As appreciation for creativity languishes, arts and techniques can no longer provide support for those entitled to recognition. In a commercial generation, that which is not supported, cannot survive, and there is little tendency anywhere to sponsor or subsidize ideals. We assume that the technician must live, and we provide means to protect him. Apparently we do not believe in the value of abstract ideas, even though they have proved themselves from time immemorial.

Education should produce a person capable of total survival. He must be able to earn a living, but he must also in some way develop a culture by which his living is made meaningful. He must have skill, but he must also have conscience. He may be fascinated with the me-

chanical attainments of his contemporaries, but he must also love the beautiful, serve the good, and find an adequate reason for his own existence. It is useless to say that these latter objectives do not come under the heading of education. The school dominates the psychology of young people for from twelve to eighteen years. The prestige of the school overbalances family concepts and such religious training as the average citizen receives. Education has become a symbol of infallible method and concept. What it neglects, the average man will neglect. What it dictates, the average man will support. If, therefore, education establishes the precedent of depreciating the importance of culture, the majority of human beings will accept this as factual and promptly ignore those parts of themselves which stand between them and savagery.

We already perceive the general trend. The word *philosophy* is in broad disrepute. If this were due to the fact that some modern philosophers are shallow and meritless, it would be understandable; but the greater and the lesser fall together. The principles of philosophy, which teach the importance of a reasonable attitude, self-discipline, thoughtfulness, penetration of appearances, and the recognition of values, are not expendable, even in a world emergency. To take the position that the educated man must become a critic over all things, proving his superiority by ridiculing values which he cannot understand, is ridiculous. Young people are not developing these negative habits of mind simply out of their own ingenuity. They are following leaders who set the example. Much of this negative leadership is coming from our institutions of higher learning, especially the scientific branches. A false hero is worse than none, and to merely emulate the famous may only in the end mean we shall share the disasters that come to them.

It would seem almost as though materialism is being contrived. A small group of dominant intellectuals is dedicated to the disillusionment of mankind. These stalwart apostles of mediocrity and uniformity represent a very thin stratum of human society, but it is a noisy stratum. It is forever making learned pronouncements, and has established itself in key positions, where its influence can be strongly felt. It is forever preaching fact and utility, but under its perverse guidance, very little that is essentially constructive is being accomplished. These champions of progress are so inexpert in their actual

procedures that what we call progress has become a tangle and a snarl. We have become more confused as our learning has grown. We have arrived at a general disturbance with constantly increasing anxiety and the gravest uncertainties about the future of our society. We have neither the resources of our ancestors nor their internal integration. We know nothing of their inward strength gained from simple ideals vigorously applied. Our leisure disintegrates; the cost of living rises constantly; and the enmities between nations testify to a spiritual depletion both in the governing and in the governed.

Today the principal adversary to our so-called placid way of life is the threat of international communism. This is the monstrous form which, rising before our eyes, forces us to sacrifice our dreams in order to preserve our lives. Let us remember that communism is only one of an endless sequence of adversaries. Man has existed always in the presence of forces and circumstances that threatened to destroy him. In other words, there has always seemed to be an excellent reason why he must compromise his principles in order to exist. There is much to suggest that tension causes tension. That which is ill-equipped to meet the challenge of right action, contributes its infirmities to others, until the whole world is at hazard. No one is suggesting that we ignore the challenge which threatens modern man; but if our way of life is better—and this we devoutly believe it to be—then it must be more solutional. Democracy must find a real and constructive answer to the present crisis. It cannot merely corrupt its own nature in order to deal with some other power.

Living is both a science and an art. Merely to secure our physical existence will not satisfy the total nature of the individual. We are losing the realization that living is a gracious experience. A wisely directed program on the level of the humanities could preserve for us a standard of real values which we sorely need. Skill in itself cannot assure survival. Right use depends upon overtones of consciousness, for these alone can combat the tendency to abuse and misuse opportunities and privileges. In daily living, we discover that kindness, integrity, and graciousness of conduct have constant and practical value. Persons rich in these adornments of character do enjoy a measure of protection, and reap the benefits of their own friendliness. We all have a tendency to respond to kindness with kindness. We find

it more difficult to injure those whose temperaments are nobler than our own.

It is entirely conceivable that this can also apply to national relationships. A strong, just, reasonable government, dedicated to useful and constructive purposes and motivated by high but practical convictions, may have a larger sphere of influence than we are inclined to suspect. Under such conditions, other nations would have little with which they could justly find fault. They would have few excuses for unpleasant attitudes. To attack such a power, already a shining example of real integrity, would mean that the aggressor stamps himself as tyrannical and unmoral. When a Greek philosopher was told that his enemies were circulating vicious rumors about him, he replied simply, "I shall so live that no one will believe this gossip." The individual—or the nation—who preserves integrity is in the most strategic position also to preserve independence and protect individuality.

Human nobility cannot be advanced by scientific method alone, nor can it be forced upon a people by legislation. We become better as our standards of value rise. This is possible only when we have learned to appreciate the true, the beautiful, and the good. The civilized man can make a civilized decision, thus expressing all of his nature in a particular action. Music, art, literature, and the other gentle forms of learning, so enrich the heart and mind that those who cultivate them are better prepared to take mature attitudes even in scientific matters. Constructive programs must be supported by public inclination, and in times of trouble we must depend upon enlightened public opinion. This can be given only by enlightened majorities. Therefore, we must be sure that creative vision is preserved and disseminated as rapidly and as widely as possible. To neglect these intangible values, is to undermine all tangible procedures. Let us therefore examine into that branch of learning which we call the humanities, not with the eye of criticism, but with a sincere desire to enrich this branch of knowledge so that it can make its contribution to the advancement of our democratic institutions.



When you have spoken a word, it reigns over you. When it is unspoken, you reign over it.
—Arabian Proverb



—From *The Ruined Abbeys of Britain*

GLASTONBURY ABBEY

Legends of Glastonbury Abbey

The little Saxon market town of Glasstingabyrig, a name which has been rather sensibly modified to Glastonbury, lies on the main road from London to Exeter, in Somerset, England. The town is described as lying in the midst of orchards and water-meadows, anciently fens. Out of the marshes rises a hill achieving the elevation of 500 feet. This is the Tor, or Tower Hill, and the summit is ornamented by St. Michael's oratory. The Tor, which commands a wide area, was an ancient British fortress, and before the advent of Christianity, the crest of the Tor is said to have been dedicated to the sun-god, in whose honor fires were kindled as a part of Druidic religious ceremonialism. The river Brue winds in a serpentine course through Somerset Shire, and at Glastonbury, there is a peninsula, or island, in the stream, separated in early times from the mainland by marshes and streamlets. On this island, apple trees abounded, and in honor of this, the strip of land came to be called the Isle of Avalon, and was known to the Romans as *Insula Avallonia*. When Joseph of Arimathea and his companions resolved to settle in this region, they were granted twelve hides of land, probably originally amounting to fifteen hundred or two thousand acres.

We have referred to the *legends* of Glastonbury because so much of the early history of this religious establishment can scarcely be regarded as historical. We must doubt reports that the Apostle Peter reached Britain, establishing churches and ordaining priests and bishops in A.D. 37, even though Edward the Confessor claimed to have experienced a vision confirming the event. Nor can much more be advanced to support the belief that St. James, the son of Zebedee, had been an evangelist to Britain. St. Paul and St. Simon Zelotes are said to have visited the British Island as missionaries. The reference to a Bishop of Britain in A.D. 56 is also beyond confirmation.

The first name about which some integrated report is available is that of Joseph of Arimathea, a wealthy man of Jerusalem and a member of the Sanhedrin. We are still in a realm of legends, but at least the accounts are orderly and detailed. This Joseph of Arimathea became a disciple of Jesus Christ, and, after the crucifixion, caused the

body of the Lord to be placed in a tomb newly built, which Joseph had intended to contain his own remains. In the perilous times following the crucifixion, St. Philip and St. Joseph, together with Lazarus, his sisters Martha and Mary, and a serving woman in their household, were placed in a boat without sails or oar, and turned adrift upon the sea. Though their plight appeared hopeless, and their little craft was tempest-tossed, they at last came in safety to the town which we now know as Marseilles.

St. Philip, who was recognized as the head of this intrepid little band, began to preach at Marseilles. After a time, their numbers having strengthened, and their condition becoming less perilous, Philip sent Joseph, with his son Joseph and ten others, on an expedition to Britain as missionaries to this remote land. It is said these travelers were led by an invisible hand, which brought them to a dark and dismal region, heavily forested, swampy underfoot, and covered with a leaden sky, usually heavy with fogs.

At that time, Arviragus was the prince or chieftain of the district, and in his court the missionaries were entertained with great kindness. Arviragus listened respectfully to the doctrines which the strangers had brought, and also to their plans for the establishment of a holy house. This chieftain, after due consideration, declined to renounce his own faith or follow the teachings of these unknown wanderers who had been banished from their own land for heresy. With unusual liberality of mind, however, he permitted them to settle in his dominion, and was moved to grant them twelve hides of land, one for each member of their company. Here they could settle and teach their doctrines according to their own convictions. This is a summary from Caesar Beronius, quoting from the *Acts of Mary Magdalene and Her Companions on the Dispersion after the Death of Stephan*. The same historian also gives two additional sources for the idea that Joseph of Arimathea was with the original group which sailed from France to Britain. The incident is recorded in the *Chronicle of Pseudo-Dexter*, and in *A History of England*, preserved in manuscript in the Vatican Library.

After leaving the court of Arviragus, St. Joseph and his followers journeyed as best they could through the forests and marshes, until they came at last to an elevated place called Weary-all Hill. They arrived at this dreary-sounding place precisely on Christmas Day, and

paused to rest and survey the region. St. Joseph then thrust his long staff into the earth and led his companions in prayer, asking for divine blessing and guidance. While this was occurring, savage peoples had come out of the gloomy forest. They were clad in the skins of animals, and carried crude weapons which they brandished ominously. Seeing, however, that the strangers were kneeling in some kind of devotion, the natives did not make any effort to injure them.

As the group of evangelists arose from their devotions, they beheld a miracle. The dried and withered staff of Joseph, which he had struck into the earth, had sprung into life, budded, and put forth white blossoms. There is an old legend that this staff of Joseph was the origin of the Glastonbury Thorn, an unusual variety of hawthorn which flourished only in this area of England. Botanists have trouble with this elusive plant. Some think it originated in Morocco; others that it came from Siberia. Certainly it was not indigenous. The Glastonbury Thorn flowers twice a year: about Christmastime and again in May. The original thorn tree was cut down in 1653 by a fanatical soldier in the army of Oliver Cromwell. Before this time, however, many slips had been taken from it and these still blossom around the time of the Winter Solstice. It is possible to propagate this thorn only by budding and grafting. According to popular account, the Glastonbury Thorn is of the same variety as that used to make the wreath of thorns which was placed upon the head of Christ, and there is indication that this plant was venerated prior to the destruction of the Abbey. It is still believed to have mystical virtues, and many pilgrims visit the area especially to see this remarkable thorn.

The budding of the staff was regarded by Joseph of Arimathea as evidence that the new religious community should be established on the site of Weary-all Hill, and the settlers decided to build a small wattled church according to the directions given by the Angel Gabriel. Around the building, the ground was duly sanctified to become a churchyard. Here the twelve labored together, converting many to the Christian religion. It was in this church that St. Joseph himself was later buried. Although the early Protestant historical writers in England were inclined to regard the story of Joseph of Arimathea as doubtful, it must be recalled that the charters issued by the Normans in connection with religious edifices, give reference to the older Saxon



—From *Two Glastonbury Legends*
JOSEPH OF ARIMATHEA

charters, and among the most ancient of these, St. Joseph is recognized as the founder of the church.

The building of the community was a laborious procedure, and the first consideration was protection against the almost constant dampness. From what can be learned, each of the twelve missionaries constructed a hut with wattled walls and a thatched roof. These were located on the individual hides of land which had been allocated to

them. They then built their church, constructed similarly of hurdles interlaced with twigs, and a high pitched roof of thatch. An ancient symbol referring to this shows a larger central building surrounded by twelve smaller ones, in an arrangement reminiscent of the Israelitish Tabernacle in the midst of the twelve tribes.

Warner, in his *History of Glastonbury*, says: "The first six centuries were involved in historical gloom, confusion, and obscurity, where no real form can be apprehended, and where the eye is cheated with vain visions instead of beholding actual existences; and curiosity must be satisfied with legends and fables in the room of incontrovertible certainty, or even rational probability."

Frederick Ross, in *The Ruined Abbeys of Britain* (London, n.d.), gives an excellent summary of the probable form of the original community. "At first they can scarcely be regarded as a monastic body, although after the apostolic fashion they would live in common, but without any regular rules or vows, and would go forth without any set order to preach to and teach the rude Britons, and it would appear not without success, as they remained fixed on the same spot, not perhaps altogether without let or hindrance, and the tradition says that their early church was built by their converts. They would probably form themselves into what was termed a Laura—the germ of subsequent monachism, a society of men, living in separate dwellings, submitting themselves to a superior, and leading lives of abstinence, with alternations of work, prayer, and silent contemplation, combined with missionary journeys amongst the natives. They would probably develop into a more regular system, in accordance with the rules of the Egyptian monks, founded on the Institutes of Pachomius, the main features of which were to eat with their hoods on, so as not to see each other's faces, cast their eyes about, or hold converse with each other; to repeat certain prayers thirty-six times in every twenty-four hours; and to sleep for not more than three hours at a time, on sloping boards, each in a separate cell."

Fragments of the history of Glastonbury during the early period can be briefly summarized. According to William of Malmesbury (C. 1080—C. 1143), prominent early English historian, Lucius, King of the Britons, was converted to Christianity in A.D. 177. About this time, the old wattled church, having become a ruin, was rebuilt in

stone, dedicated to the Savior and to the Apostles Peter and Paul. Soon afterwards, Lucius divested the Druids of their spiritual and temporal powers, and proclaimed Christianity the religion of his realm. About this time also, the Chapel of St. Michael the Archangel was built and dedicated on the nearby Tor Hill. Of this only the tower, dating from the rebuilding of 1271, still remains. William of Malmesbury wrote that St. Patrick, the Apostle to Ireland, after completing his work, retired to Glastonbury, becoming the first monk, and then Abbot. He died there in the year A.D. 472, at the age of one hundred and eleven years, and was buried at the right side of the altar. Some question remains as to the accuracy of this report. (See *Gesta Regum*, A.D. 1125).

After its founder, the name most associated with Glastonbury is the half historical, half mythical hero, Arthur, King of Britain, who flourished in the early half of the 6th century. His true life history is utterly obscure, but in time, romantic stories about him were widely circulated. This Arthur successfully defended his country against the Saxon Cerdic, and, according to tradition, he also defeated the Irish, the Icelanders, the Romans, and the Norsemen. William of Malmesbury was acquainted with the legendry surrounding King Arthur and his Order of Chivalry. Torn between his natural tendency to be a serious chronicler of sober fact and the extravagances of the lore which he endeavored to record, William unfortunately showed a conservative course and refused to repeat the popular fables. He did note, however, as typical of the idle tales of the Britons that this King Arthur caused the figure of the Lord's Mother to be embroidered on his armor, and thus protected, attacked 900 of the enemy himself alone, and put them to flight with incredible slaughter. (See *Gesta Regum*).

Arthur gathered his faithful knights into the Order of the Round Table, and the many brave members of this circle quested far and near for the Sangreal, the holy vessel used by Jesus and his disciples at the Last Supper. The legends tell us that when Arthur was mortally wounded in the Battle of Camlan, in A.D. 542, while fighting against his nephew Modred, he was carried away to fairy land in a phantom ship draped with black. This fairy land was the Isle of Avalon. Several other accounts also sustain this legend. Geoffrey of Monmouth mentions, in his account of the Arthurian legends, that after King

Arthur was mortally wounded in the battle on the river Cambula "he was carried thence to the isle of Avalon for the healing of his wounds." There is a Latin poem on the life of Merlin, written about the time of Geoffrey—and some say by him—in which the Welsh bard Taliesson is caused to describe the strange voyage of the wounded King Arthur to "the Isle of Apples, called the Fortunate Isle." Here Morgen, one of the nine mysterious sisters who ruled the isle, dressed Arthur's wounds and declared that he would recover if he was willing to remain for a long time in her care.

Giraldus, another early author, gives a slightly different version. He distinctly tied the Isle of Apples with the site of Glastonbury. According to him, Morgans, a noble matron who ruled in this region and was allied by blood to King Arthur, carried him from the battlefield to the Isle now called Glastonia. Elbert W. Richards, in his article "Glastonbury, Rosicrucian Abbey," points out that the place which the Saxons had named Glæstynabyrig was called by the Britons YNYS YR AFALON, which in Latin is Avallonia, meaning Isle of Apples.

It would certainly appear, therefore, that King Arthur was taken to Glastonbury, and in all probability, he was taken to the old chapel, where he stayed with the holy men until his death. His remains were then placed in the sacred ground nearby. In due course, his Queen, Guinevere, who had retired to the nunnery at Amesbury, came also to the end of her life. Her remains were brought to Glastonbury, placed in a web of lead and then a coffin of marble, and laid in the earth beside her husband. The bodies of these celebrated persons remained undisturbed for 640 years. Then, at the suggestion of King Henry II, the relics were found and interred within the church in 1191.

Again, the version of Giraldus varies on this incident. He tells us that the body of King Arthur was discovered in 1191 under rather prosaic circumstances. When a certain monk of the Abbey died, his brethren attempted to fulfill his last wish—namely, that he should be buried between two pyramid-like monuments in the cemetery of the Abbey. While digging the grave for their deceased brother, the monks discovered the casket of King Arthur.

Both of these accounts differ from the official report left by Adam of Domesday, who wrote about 1290. After some historical data



—From *Two Glastonbury Legends*
The Leaden Cross Found
in King Arthur's Grave.

relating to the accession of Henry de Sully as Abbot, he goes on to say:

“This abbot having been frequently admonished concerning the more honourable placing of the famous King Arthur—for he had rested near the Old Church between two stone pyramids, notably engraved in former times, for six hundred and forty-eight years—on a certain day set curtains round the spot and gave orders to dig. When they had dug to an immense depth and were almost in despair, they found a wooden sarcophagus of wondrous size, enclosed on every side. When they had raised and opened it they found the king's bones, which were incredibly large, so that one shin-bone reached from the ground to the middle of a tall man's leg, and even further. They found also a leaden cross, having on one side the inscription: ‘Hic jacet sepultus inclitus rex Arturius in insula Avallonia.’ After this they opened the tomb of the queen who was buried with Arthur, and found a fair yellow lock of woman's hair plaited with wondrous art; but when they touched it, it crumbled almost to nothing.” Domes-

ham also speaks of the re-interment in the Great Church. The cross of lead found in King Arthur's grave is reproduced herewith.

The question may naturally arise as to the circumstances which inspired the search for the remains of the British hero at Glastonbury. The answer seems to lie in tradition, and King Henry, according to Giraldus, learned of the secret grave from Welsh bards. Actually, Avalon may not have originally signified a locality, but rather a name given by the Celts to the blessed place beyond the grave. It was also a strong belief that Arthur and his knights were being held in a magic sleep, and would some day return to re-establish the mighty order of the Table Round. The fact that Avalon was deeply involved in the early Druidic lore, and that the region abounds in early if not prehistoric monuments, may well have centered the popular mind upon this romantic area. The overlapping references to the Isle of Apples supply justification for the assumption that this was the enchanted locality referred to in the Arthurian cycle.

The Sangreal, or Holy Grail, for which King Arthur's brave knights so valiantly searched, is also involved in the Glastonbury legendry, although the association is somewhat dim and uncertain. The earliest references are to “the book which is called *THE HOLY GRAIL*.” This seems to imply that a sacred manuscript rather than a cup is intended, and it is also noted that this Grail speaks, giving oracles and words of holy consolation. There is probably a connection between the mystic cauldron of Celtic legendry and the cup which Joseph of Arimathea brought from Jerusalem. The magic cauldron was a vessel which miraculously refilled itself and occupied a prominent position in the old Druid mysteries.

The Sacred Chalice which Joseph of Arimathea filled with the blood of the Lord at the Crucifixion, and brought with him to England, could only be seen by the pure of heart. E. W. Richards relates the legend that Josephus II, the son of Joseph of Arimathea, foreseeing the time when the holy mysteries would be forgotten, buried the Holy Grail at Glastonbury in a secret place. This place is said to be the northern spur of Glastonbury Tor, and it is still called Chalice Hill. There is a “Holy Well,” or “Blood Spring,” from which crystal water bubbles up spontaneously, on the spot on Chalice Hill where the Holy Grail is said to have been buried. The water

from this spring is not affected by frost or drought, and no one has been able to determine its origin or direct its course. It is chalybeate water, and since the iron in it is easily oxidized, it leaves a red deposit on stones as it passes over them. The deposits are known as "blood drops" and are regarded as a confirmation of the origin of the spring.

Early writers made no direct attempt to identify the grail story with the Glastonbury tradition. It belongs essentially to the lore of King Arthur, and his order of chivalry. The Holy Grail itself stood for a mystical experience, and around it arose the Orders of the Quest. Like the Celtic cauldron, it was a cup of mysteries and visions. It certainly represented the human heart, the most sacred organ of man's body, through which forever flowed the blood of the King. The quest for the inner life, the search for communion, turned inevitably toward the heart and the mysteries associated with the miracle of divine love. The legend that the Holy Grail is concealed at Glastonbury is comparatively late. It may well have represented the heart of Christianity in Britain, the Eucharistic cup used in the holy sacrament by Joseph of Arimathea and his successors.

With such dramatic legendry and tradition associated with Glastonbury, it is small wonder that this Church had many influential patrons in the course of its history, who saw to its various restorations and deposited treasures there. Near the end of the 6th century, Augustine, sent as a missionary to the Saxons by Pope Gregory I, became Archbishop of Canterbury and Primate of all England. The monks of Glastonbury thus came under Benedictine rules, which they accepted with some modifications.

The most important name connected with the medieval history of Glastonbury was St. Dunstan (925?-988), who was born nearby and received his education from its monks. He united himself with the Glastonbury fraternity and was, in due course, appointed Abbot by King Edmund. St. Dunstan carried his own personality with a heavy burden, and his complex nature would have delighted a research psychologist. At Glastonbury, he constructed a cell five feet long, two and a half feet wide, and about six feet high, lighted only by a trap door in the ceiling. Here he lived a most ascetic existence, combining his own devotion with a resolute determination to rescue

the secular priesthood and monastic orders from the horrors of matrimony.

St. Dunstan labored diligently to repair the damage wrought upon the Abbey by the Danes. He was himself a skillful worker in iron, and he also had parts of the church rebuilt and enlarged. His ecclesiastical ambitions, however, led in the end to the restriction of his privileges and subjected him to such royal ridicule that he is said to have died of vexation in 988. St. Dunstan was officially interred at Canterbury, but according to legend, his remains were brought secretly to Glastonbury, although, according to one report, they were re-discovered at Canterbury in 1508.

From the time of St. Dunstan, the affairs of Glastonbury continued for some years without unusual events. King Canute visited the Abbey and presented a rich pall embroidered with apples of gold and pearls for the tomb of King Edmund Ironside. King Henry II energetically attempted to restore the Abbey, and was responsible for the Church of St. Mary (sometimes referred to as St. Joseph), which was dedicated in 1186. E. W. Richards gives this interesting note on the Chapel of St. Mary:

"It was laid out on the lines of the wall of St. Paul, and in its floor was wrought a symbol which was to perpetuate the ancient mysteries. The floor was red, and in the centre was the Host in gold, and from it there were lines of black, marking paths to the cells of the Saints, which golden stars did mark. But even the monks knew not then what it all did mean. They thought there were but signs of stars. Yea; there were stars indeed, for saints, and the Sun in their midst—for Him, the Very Sun Verity. And the *Ecclesia Vestuta* for Our Lady's Robe, sheltering Him who lay in the crib of Bethlehem for us. It was the Mystery of Faith which we of these latter days have forgotten." ("Glastonbury, Rosicrucian Abbey;" *Mercury Magazine*, September 1925).

In 1275, the region of Glastonbury was visited by an earthquake which threw down the chapel of St. Michael on Tor Hill. This was rebuilt, but there is no detail as to the damage done to Glastonbury Abbey, although it undoubtedly sustained injury. Abbot Egelwardus obtained a royal charter giving the monks of Glastonbury the right to elect their own abbot without interference by any bishop. This was confirmed by Pope John VIII.



—From *The Ruined Abbeys of Britain*

DOORWAY OF ST. JOSEPH'S CHAPEL

The rising temporal influence of Glastonbury resulted in a series of controversies and dissensions which disfigured the history of the Abbey for several centuries. King Edward I and his Queen Eleanor kept Easter at the Abbey in 1278, being present to witness the opening of King Arthur's shrine. This act of royal favor added fuel to the fires of dissension, and these smoldered, breaking into flame periodically until Henry VIII, with extraordinary vigor, terminated the conflict by eliminating most of the combatants. The early wattle

church of Joseph of Arimathea was a humble testimony to the greatness of faith. In the course of centuries, we are told that it "expanded rapidly into an immensity of grandeur and wealth, becoming a center of holiness, a nursery of learning, and the burial place of kings and saints." This transformation brought down upon the Abbey the envy of prince and prelate. Its glories were its undoing.

At the time Henry VIII overthrew the temporal power of the Roman Church in England, there was no real evidence that the monks of Glastonbury were corrupt or lacking in spiritual dedication. They simply suffered from a policy aimed primarily at a general condition. About fifty were resident at Glastonbury, and signed the acknowledgment of King Henry's supremacy. After the dissolution of the monastic system, the manor of Glastonbury, together with the church, churchyard, and monastic buildings, were granted to Edward, Duke of Somerset, "for the better maintenance of his dignity." They passed through other hands until 1806, when the holdings, divided into small lots, were sold for a total of £75,000.

The Glastonbury legends took on renewed vitality when Frederick Bligh Bond, R.F.I., became Director of Excavations at Glastonbury for the Somerset Archaeological Society. This brilliant archeologist was thoroughly acquainted with every aspect of Glastonbury tradition. His particular purpose was to discover the location of the Edgar Chapel, a project which had intrigued countless archeologists before him. The Edgar Chapel was said to have contained priceless art treasures, but the site of the Chapel had mysteriously "somehow disappeared" after Glastonbury Abbey was condemned by King Henry VIII in 1539.

After every other means failed, Bond decided upon a dangerous course from a scientific standpoint. He sought to make contact with the ghosts of the old monks who had served the chapel. In 1908, he received automatic writing and, following its instructions exactly, he was able to clear the entire structure of the Edgar Chapel, and the building and the contents were found to be exactly according to the ghostly messages which he had received. Bond's discovery ranks among the most important archeological achievements of the 20th century, and he credits it entirely to the guidance given by the dead Benedictine monks. Mr. Bond later published a detailed account of the messages he had received across the centuries. This is

contained in two books, *The Gate of Remembrance*, and *The Company of Avalon*.

A general description of the Abbey, as it was in the 19th century, may be of interest. The buildings were surrounded by a high stone wall, enclosing approximately sixty acres. Few vestiges of the older glory remained, for the ruins supplied materials for the building of houses and barns and the repair of roads. The best-preserved were St. Joseph's Chapel and the Abbot's kitchen. The great gateway, with its porter's lodge, stood until the beginning of the last century, when it was removed to provide space for a store. The Chapel of St. Joseph, which stood on the site of the original Sanctuary of the 1st century, is a noble example of Norman transitional architecture. The crypt beneath it, dating from the 15th century, had slowly filled with rubbish seven or eight feet deep. This was cleared in 1825, resulting in the discovery of early burials, fragments of statuary, and some other artifacts.

The great church, including the chapel of St. Mary and other structures gradually incorporated, was originally 594 feet long, and cruciform in shape. For comparison, it may be noted that Westminster Abbey is 489 feet long. The existing remains of the original church are: part of the south wall of the choir, part of the walls of the chapel in the north transept, portions of the arches for the support of the tower, and part of the south wall of the nave. Of the great library which was south of the refectory, nothing remains.

Glastonbury Abbey, in its days of "grandeur and wealth," included all the buildings necessary to the complete function of a comparatively isolated community. There were apartments for visiting Bishops, an office for the doctor, rooms for novices and students, the vestry, the common wardrobe, the armory, the grave-digger's office, and such plebeian facilities as a buttery, a still-house, a brew-house, a pump-house, and stables for the eight horses assigned to the Abbot. For those interested in further details of the original accommodations and such parts thereof as have survived, a number of books dealing with the abbey are available. It must be regarded now as an ancient, graceful ruin, not so different from similar neglected structures of many faiths scattered throughout the world.

The Mystical and Medical Philosophy of Paracelsus

PART I: UNIVERSAL ENERGY

Lieutenant Colonel Fielding Garrison, M.D. was a serious student of medical history, and devoted many years to the accumulation and arrangement of the Surgeon General's Library. His work titled *An Introduction to History of Medicine* is an outstanding book in its field. Garrison says of Paracelsus that he "was the precursor of chemical pharmacology and therapeutics, and the most original medical thinker of the 16th century." The same author states that this early Swiss physician was far ahead of his time in noting the geographic differences of disease, and was almost the only asepsist between Mondevill and Lister. It has also been customary to regard Paracelsus as the outstanding reformer of medical practice, standing between the old procedures and the rise of the modern scientific method. He is referred to as "the Luther of physicians," and shares honors with Vesalius in anatomy and Paré in surgery.

As this series of articles unfolds, it will be obvious why Paracelsus has become the central figure in a heated controversy involving both the theory and practice of the healing arts. Historians applauding his progress and originality, at the same time bewail his mystical speculations and his excursions into the fields of animal magnetism and electro-magnetic therapy. He has come to be regarded as a most complex man, combining a high degree of skilled observations and a variety of superstitious beliefs. Some have attempted to excuse his intellectual eccentricities on the ground that he was a product of a time in which there was no clear division between religion and science, and a large part of knowledge was still inseparable from astrology, alchemy, cabalism, and the Hermetic arts. It is obvious, however, that Paracelsus was aware of the impending struggle between medicine and magic. He warned his contemporaries that to divide therapy from religion was a grave error of judgment. To him, the advancement of practical therapy depended upon a continuous exploration of the invisible side of nature—a search for causes—and the realization that man was not simply a physical creature, but

a living soul whose internal attitudes could profoundly affect his health.

The findings of Paracelsus included his discovery of hydrogen and nitrogen. He successfully developed methods for the administration of mercury in the treatment of certain diseases. He established a correlation between cretinism and endemic goiter, and introduced the use of mineral baths. The German philosopher Lessing is outspoken in his praise of Paracelsus, and his remarks summarize the attitude of many who have investigated the Paracelsian corpus. "Those who imagine that the medicine of Paracelsus is a system of superstitions which we have fortunately outgrown, will, if they once learn to know its principles, be surprised to find that it is based on a superior kind of knowledge which we have not yet attained, but into which we may hope to grow."

Paracelsus, known in his own day as the "Swiss Hermes," was born about 1490 in the Canton of Schwyz. He was burdened with a most formidable name, and at the height of his career, preferred to be referred to as Philippus Aureolus Theophrastus Bombastus Paracelsus von Hohenheim. This was rather too much for ordinary usage, and he is remembered simply as Paracelsus. His brief and troublous life terminated about his 51st year. The exact circumstances of his death are unknown. His enemies insisted that he perished as a result of his dissolute habits, but his friends stoutly contended that he was pushed off a cliff by hired assassins in the employ of the medical fraternity. From the feeling of the time, it is quite certain that many of his fellow physicians rejoiced in his decease and were of a spirit to have contributed to its speedy consummation.

"The Hohenheimer," as he was often called, was a complete and rugged individualist. From his earliest life, he declined completely to conform with any traditional procedure. Though he lectured at the University of Basel, he held the faculty in open contempt, declaring that the soft down on the back of his neck knew more about the practice of medicine than all the professors of Basel put together. Obviously, this endeared him with his contemporaries.

In a day that was largely dominated by traditional forms, built upon the writings of Galen and Avicenna, Paracelsus departed from practically every recognized landmark of medicine. His father was an army physician, and his mother, the superintendent of a hospital.



—From *Philosophy Reformed and Improved*,
London, 1657

Early Portrait of Paracelsus, including references
to the circumstance of his death.

Thus he was led early to the contemplation of medicine as a profession. Gradually, however, his religious instinct deepened, and he sought guidance in the advancement of his studies in theology and philosophy. He associated himself with the learned Trithemius, Abbot of Sponheim, and by this contact was also introduced to alchemical speculations which later influenced his researches in chemistry. After

leaving Sponheim, Paracelsus went to the Tirol, where he worked for some time in the mines and laboratories of the Fuggers. It was here that he developed his interest in mineral waters and became father of the now fashionable concept of spas. He discovered that the most satisfactory way to learn in his rather benighted day was to observe, and later, under suitable conditions, to experiment practically with the information which he had accumulated. He had a prodigious memory and an insatiable curiosity, and these contributed to make him one of the outstanding empiricists in the field of the sciences.

Although a devout student of the Bible, Paracelsus instinctively adopted the broad patterns of essential learning, as these had been clarified by Pythagoras of Samos and Plato of Athens. Being instinctively a mystic as well as a scientist, he also revealed a deep regard for the Neoplatonic philosophy as expounded by Plotinus, Iamblichus, and Proclus. Neoplatonism is therefore an invaluable aid to the interpretation of the Paracelsian doctrine.

Paracelsus held that true knowledge is attained in two ways, or rather that the pursuit of knowledge is advanced by a two-fold method, the elements of which are completely interdependent. In our present terminology, we can say that these two parts of method are intuition and experience. To Paracelsus, these could never be divided from each other. The purpose of intuition is to reveal certain basic ideas which must then be tested and proven by experience. Experience, in turn, not only justifies intuition, but contributes certain additional knowledge by which the impulse to further growth is strengthened and developed. Paracelsus regarded the separation of intuition and experience to be a disaster, leading inevitably to greater error and further disaster. Intuition without experience allows the mind to fall into an abyss of speculation without adequate censorship by practical means. Experience without intuition could never be fruitful because fruitfulness comes not merely from the doing of things, but from the overtones which stimulate creative thought. Further, experience is meaningless unless there is within man the power capable of evaluating happenings and occurrences. The absence of this evaluating factor allows the individual to pass through many kinds of experiences, either misinterpreting them or not interpreting them at all. So Paracelsus attempted to explain intuition and how man is

able to apprehend that which is not obvious or apparent. Is it possible to prove beyond doubt that the human being is capable of an inward realization of truths or facts without the assistance of the so-called rational faculty?

According to Paracelsus, intuition was possible because of the existence in nature of a mysterious substance or essence—a universal life force. He gave this many names, but for our purposes, the simplest term will be appropriate. He compared it to light, further reasoning that there are two kinds of light: a visible radiance, which he called brightness, and an invisible radiance, which he called darkness. There is no essential difference between light and darkness. There is a dark light, which appears luminous to the soul, but cannot be sensed by the body. There is a visible radiance which seems bright to the senses, but may appear dark to the soul. We must recognize that Paracelsus considered light as pertaining to the nature of being, the total existence from which all separate existences arise. Light not only contains the energy needed to support visible creatures, and the whole broad expanse of creation, but the invisible part of light supports the secret powers and functions of man, particularly intuition. Intuition, therefore, relates to the capacity of the individual to become attuned to the hidden side of life.

By light, then, Paracelsus implies much more than the radiance that comes from the sun, a lantern, or a candle. To him, light is the perfect symbol, emblem, or figure of total well-being. Light is the cause of health. Invisible light, no less real if unseen, is the cause of wisdom. As the light of the body gives strength and energy, sustaining growth and development, so the light of the soul bestows understanding, the light of the mind makes wisdom possible, and the light of the spirit confers truth. Therefore, truth, wisdom, understanding, and health are all manifestations or revelations of one virtue or power. What health is to the body, morality is to the emotions, virtue to the soul, wisdom to the mind, and reality to the spirit. This total content of living values is contained in every ray of visible light. This ray is only a manifestation upon one level or plane of the total mystery of life. Therefore, when we look at a thing, we either see its objective, physical form, or we apprehend its inner light. Everything that lives, lives in light; everything that has an existence, radiates light. All things derive their life from light, and this light,

in its root, is life itself. This, indeed, is the light that lighteth every man who cometh into the world.

Man perceives outward things by his own outward senses, and he perceives inward things by his inner senses. The heart has eyes as well as the body, and the mind has its own ears. All the internal parts of man have appropriate senses of cognition. To each of these parts, a message can be conveyed. Such messages can come either from light, which is the force of the energy which conveys, or from the works of light upon any of the levels of the world. In the case of the physical plane, works of light are epitomized in nature, and man beholds nature because of the light shining upon it. Man can also become aware of the light of nature because of the light which shines within it, revealing itself through its powers of animation. Therefore, by observation with the physical senses, we behold things that are lighted; by intuition, we behold things self-luminous. By intuition, we are brought into contact with the inner light of creatures, even as outwardly we see only the reflection of light upon creatures. This is true of all sensory perceptions, for all of these, and not the eyes alone, depend upon light.

Paracelsus might seem to differ from the moderns, but when we understand his true meaning of light as containing the total impact of life upon creation, we see that he is dealing with an energy or principle beyond what we generally think of today. This life-light corresponds with the *mana* of the natives of the Polynesian Islands. This is a mysterious spiritual nourishment, a universal sustaining power. There is another parallel in the term *orenda*, as used by the Iroquois Indians. Orenda is the light of things, flowing out through the manifestations and functions of life, and causing us to apperceive qualities not immediately available to the profane analysis of untrained reason.

Thus we must come to recognize not only the shapes of things—their colors, their numbers, and their arrangement—by the reflected light of nature. We must perceive the qualities of things—their goodness, their beauty, their integrity—and we come to experience a certain affinity because of our own intuitive reaction to the radiant energy everywhere present. This invisible light, of which the visible part is merely a shadow or reflection, arises in the invisible source of light in the solar system, which is the spiritual or orig-



Title page of the complete edition of the medical and philosophical writings of Paracelsus, published at Strassburg, 1618.

inal sun, concealed behind or within the luminous orb of day.

Paracelsus, following the Neoplatonists and some other early mystics, was of the opinion that there were three suns in the solar system—one physical, one astral (or belonging to the psychic sphere), and one spiritual. These three suns bestowed the life-light of the world according to their own natures. The light of the physical sun

warms and reveals the bodies of things; the light of the psychic sun nourishes and reveals the structure of the soul; and the light of the spiritual or root sun, sustains and nourishes the human spirit. These three suns, therefore, become the causes of certain qualifications within light-life energy.

By the same concept, the universe is a totality, suspended in an infinite field of spiritual light-life. All things that have existence exist within this light-energy which permeates space and, mingling with the spiritual light of other suns and other cosmic systems, fills all existence. This sea of eternal light is, in substance and essence, the luminous nature of God. We are reminded of the Pythagorean definition which describes Deity as an infinite being whose body is composed of the substance of light and whose soul is composed of the substance of truth. Truth is therefore a kind of light, and when it shines, a kind of darkness is dissipated. Truth is to the darkness of ignorance what the physical sun is to the darkness of nature. There is also a spiritual sun, and the total energy of this sun dissipates total illusion; that is, mortality or materiality. The spiritual sun is forever dispelling the kind of darkness which we call death; the psychic sun is forever dissipating the kind of darkness which we call ignorance; the physical sun is forever dissipating crystallization.

To the Neoplatonists Paracelsus was also indebted for the concept that matter is the least degree of life. By extension of reasoning, darkness is also the least degree of light; truth, the least degree of ignorance; and reality, the least degree of illusion. Having thus envisioned a universe of total light, Paracelsus was confronted with that ancient dilemma which has so long plagued theology and philosophy. How does it happen that total power, completely unconditioned in its own nature, enters into a condition of qualification and stratification? How does the One become differentiated? And why does light assume various appearances, benevolent or not benevolent, when combined in the compositions of created things?

For his answer, Paracelsus, factually or intuitively, had recourse to Gnosticism and its doctrine of emanations. He recognized that things in themselves always alike are caused to apparently change their qualities by their relationships. Kepler brought this out in his astronomical theories. Out of the motions or mutations of bodies,

patterns are formed resulting in chemical compounds which appear balanced or unbalanced. Thus, also, in the phenomenon of the seasons on earth, the sun remains the same, the earth is unchanged, but climates and seasons change due to varying relationships.

In the Paracelsian philosophy of the universe, all mutations of energy are due to relationships, and not to the actual alteration of any energy in itself. He denied the existence of antipathetical energies. Therefore, he could not believe in the existence of a real or factual evil. He did not accept the reality of a death energy or of a destructive force. He believed, however, that certain mutations or relationships between energy foci were benevolent to one thing and not benevolent to another. Because of these mutations within the energy fields, no energy is equally benevolent to all things at all times. Thus, if we have a depletion of energy, it may appear to afflict or burden a creature because it does not meet the immediate requirements of a particular organism. There are seasons in the world of energy, even as upon the earth, for while those in northern climates are shivering from the cold, the inhabitants of the southern hemisphere are enjoying a warm and pleasant summer.

Thus we come closer to the essential problem of energy. The earth, bathed in a world of light, passes through day and night, bearing man along the road of light and darkness. The human being can never be further from or nearer to any essential principle necessary for his survival. By mutation, however, nature itself is more abundant in certain energies at certain times, and is somewhat deficient in these energies at other times. Paracelsus, as a skilled observer, pointed out that in some climates there are animals which hibernate when the necessities of existence are not available; whereas there are other animals, differently constituted, which provide in various ways for survival during seasons of sterility. Man also possesses within himself reservoirs wherein he can store up psychic and spiritual energy to preserve his life through the great psychic mutations of nature. Thus man is able to survive while energies are at their ebb.

In some of his writing, Paracelsus seems to refer, at least indirectly, to the endocrine chain in the human body. These glands—or more correctly, their magnetic fields—are important as means of storing and regulating the distribution of energy. If, however,



—From *Opera Medico-Chimica sive Paradoxa*
 PARACELSUS, PRINCE OF PHYSICIANS
 (1493-1541)

man depletes his resources too rapidly, and this depletion occurs at a time when restoring energies are less available, he may find himself in a serious state of fatigue, exhaustion, or devitalization.

Man, together with all other living things, is bound to the total universe by energy-correspondencies. Everything that lives, whether it be a tiny organism in a drop of water, a mighty tree, a huge animal, a small herb hidden by the roadside, is a focal point of universal life-energy. It is the duty of the physician to examine the celestial constellations of the sky, the terrestrial constellations upon the earth, and the physiological constellations within man. Heaven seems to have inverted itself upon the earth. For every star in the sky there is a flower in the meadow, and for each ray that comes out of space, there is an integration on every level of structure. There are mineral integrations, as well as vegetative, animal, and human integrations.

Paracelsus pointed out that the animal kingdom has a certain

instinctive apperceptive power by which its creatures are able to fulfill the laws of their kind, even though they could not become learned or acquire intellectual wisdom. In the human body, every drop of blood, if permitted normal opportunity, will obey its God, keep the universal law, and function according to its proper place in the universal plan. It is only when the "harmony of the world" is disturbed or interfered with that the fruits of inharmony must be endured.

To return for a moment to the constellations growing in the meadows. About herbs and their secret virtues, the Swiss Hermes was well informed. From old European herbalists and the wise men of Constantinople, Paracelsus had become deeply learned in the use of medicinal plants. According to his doctrine of sympathetic resemblances, all growing things reveal through their structure, form, color, and aroma, their peculiar usefulness to man. The average physician may not notice these resemblances immediately, nor be able to explain them, but simple people have discovered the healing virtues of plants by instinct or intuition. Perhaps the mind of the herbalist intuitively sensed in the design of the plant the organ of the body or the physiological process which it could benefit.

Therefore, von Hohenheim admonished the physician to search within himself for the spiritual insight by which he could recognize and even sense the energies of plants. The physician should sit quietly in the meadow, relax, and with deep faith and a prayerful heart—without which none of the works of God can be accomplished—open himself to the universal mystery of health. If he does this, he will perceive the stars in his own soul. He will note how little blossoms follow the motions of the planets, some to open their petals according to the phases of the moon, others by the cycle of the sun, and still others by response to the most distant stars.

Plants derive their energies from the two great sources of life in nature: the outer atmosphere and the earth beneath. The earth itself, according to Paracelsus, is not only composed of four elements, but is permeated by a peculiar kind of energy. This is captured in the earth by minerals and metals, for these are to the underworld what plants are to the surface of the earth. Paracelsus discovered some of these secrets while he was working far below the

ground in the mines of the Fuggers. He gained much from personal observation, but he was also indebted to the miners who worked in the ground, and who shared with him old folklore and curious beliefs peculiar to their trades. They explained to him that minerals, like plants and animals, are born, grow, decrease with age, and finally die. Men seeking gold, for example, may find none in a certain place, but returning years later, discover that fine threads of this precious metal have extended themselves through the ore. Instead of ridiculing such stories as mere superstitions, Paracelsus examined each report carefully and was moved to agree that mysterious things could happen for which there appeared to be no reasonable explanation.

All bodies seem to have their roots in atmosphere or space. They derive their nutrition from an invisible field of substances which is an intangible kind of earth. Thus the universe is an inverted garden, with its roots in space. This intangible atmosphere is the source of all elements and substances, and the nutritive agent which maintains the living processes. It is also the root of intelligence and emotion, and the source of certain archetypes or patterns by which species are differentiated. Various kinds of energy can be released only through creatures or beings in whose natures appropriate sympathetic polarities exist. Man's uniqueness lies in the fact that within him are poles capable of attracting countless forms of energy. Therefore, man is capable of knowing everything necessary to his own survival. He can attain to all necessary ends because the roots and seeds of universal achievements are within him.

Actually, however, on the level of function, man responds only to such energies as he can capture and hold by those polarities which he has strengthened and developed by skill and thoughtfulness. Such polarities can be of many kinds, such as mineral, nutritional, astral, psychical, emotional, mental, and spiritual. For example, an individual can never energize an emotional power which is inconsistent with the development of his own emotional nature. If, therefore, he hates, he cannot create the archetype of love by which he will participate in this noble emotion, unless he changes his own way of life. Man is always in the midst of energies, many of which are beyond his conscious understanding. Yet, gradually, through the growth of his own mind, he attains to true learning, and becomes

responsive to the universal energies which sustain learning and help it to increase.

Therapy, which was always uppermost in the thinking of Paracelsus, depends upon adequate ways of conducting energy into the human body, setting up necessary poles for its reception and distribution, removing impediments to its circulation, and opposing to one energy another which will neutralize that which is not useful or necessary to human well-being. He early recognized the importance of nutrition. Food is not merely a physical substance; it is a medium for the transmission of life force. Several plants growing in the same soil will develop differently according to their natures. Some will have red blossoms, and others white. Some will have fragrance, and others have no odor, or possibly an objectionable one. It is the nature of the plant which determines what it takes from the soil, and it is the nature of man that determines what he will derive from universal nutrition. But this energy will help all things to grow according to their kind and constitutions. Man possesses the power to change certain parts of himself. He can become more noble or more kindly. He can engage in activities which strengthen him, or he can neglect his needs and thus diminish his proper powers.

Some energies come directly from the sun, others from outer space, and still others through those growing organisms which man transforms into food. One kind of energy generates the poison of the serpent, which appears to be dangerous to man. But we have come to know, in the course of centuries, that Paracelsus was correct that even the poison of the serpent can be useful if man can discover its utility. The human being is therefore the alchemist, and within his body, wonderful transmutations are continuously taking place. Art perfects nature, and man, the artist, has the skill to prepare the garden of his soul for the useful plants that can grow and flourish there. These psychic herbs and simples are for the healing of all sickness, both in man and in his world.

The great magician is the master of energy. He creates for it suitable instruments of expression. He calls it forth with the magic wand of his will. He performs and regenerates his disposition, his character, and his temperament. He overcomes in himself those bad habits, negative attitudes, and false beliefs which draw to him energy which is not useful. He cultivates the way of God in nature, and

increases in righteousness. He respects life around him; he dedicates his skills to the services of those who need. Thus he becomes truly good and pure. Having established his own consciousness in the way of wisdom, he finds that suitable energies flow into him, his good resolutions are immediately strengthened, his consecrated mind experiences new vitality. Each constructive thought brings more life to his thinking. He is responsible for his use of energy. Who uses it wisely, enjoys the blessings of God; who uses it unwisely is deprived of these blessings, and must wander in the darkness of ignorance and sickness. Only the good man can have good health, and only the wise man can be truly good.

This is not worldly wisdom, but the wisdom of God in a mystery. It is the gentle wisdom of dedication and the life of uprightness. Thus for Paracelsus, the physician is not merely a scientist, but a holy man, a servant of that wonderful fountain of life and light which flows forever from the heart of the Infinite. As this light becomes energy, it manifests its nutritive qualities, and man, living in God, is fed eternally from the very body of God. Thus living itself is a eucharistic sacrament, a dedication to the service of immortal life.

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In Reply

A Department of Questions and Answers

QUESTION: Modern social problems are deeply concerned with the question of the basic equality of human beings. How does philosophy approach this subject?

ANSWER: One should bear in mind that the entire subject of sociology has been almost completely revised in recent centuries. Ancient man had slight conception of equality or inequality, and basic differences in ability were regarded as resulting from divine will or providence. The ruler was born to rule, and the follower was born to follow. Members of subjected tribes were regarded as inferior, and captives were generally reduced to slavery. There was no concern for underprivileged groups; they existed only to be exploited or to be useful to privileged minorities. With the rise, however, of the great religious systems, there was a broad plea for the spiritual and social improvement of the masses. In fact, many religions came into existence largely to promote higher concepts of ethics and to liberate the average person from the burdens which afflicted him.

The modern attitude has been strongly influenced by the philosophy of Immanuel Kant, which, in due time, was drawn upon and expanded by thinkers in several fields, including psychology. The contemporary position may be summarized as follows. All human beings, regardless of racial background, are composed of identical qualities; that is, they have common endowments which may be defined as their humanity. It is this complex of endowments which divides man from other creatures, but even here, we must be cautious in our thinking. We are not certain that the so-called lesser kingdoms are not also endowed with infinite potentials. Thus, we must come to a relative conclusion. For practical purposes, let us assume that man is man because he contains within his nature all powers and elements

necessary to the human race. As yet, we have no complete list of the factors constituting this endowment, and we are aware that there are essential qualities present but unrecognized.

How does it follow that creatures identically endowed should exhibit such a diversity of temperamental levels and degrees of attainment? From the study of Kant, we discover a reasonable and practical answer. The final compound which he calls a personality consists not only of qualities, but also of quantities. Thus differentiation may be quantitative rather than qualitative. All persons, therefore, may possess abilities, but the degree to which these abilities are available may differ with each individual. We know that this is true in everyday experience. Some persons are more patient than others; some more optimistic; some more skillful. In most cases, qualities are strengthened by opportunity or by conscious decision. A thousand children may have the ability to master the multiplication table, but some of them have slight aptitude for arithmetic. Thus, aptitude determines the quantity of a potential quality.

If we assume that genius constitutes a superlative abundance of developed or available qualities, we differ from our forebears, who regarded exceptional ability as a gift bestowed by God, and therefore miraculous rather than natural. We have further learned from experience that the majority of human beings can be improved by enlightenment bestowed through education. Many primitive peoples are quick of mind and hungry for learning. Missionaries who have established schools in remote regions have accomplished wonders in a few years. Qualities were available. It was only necessary to stimulate them or to increase their quantitative strength. In fairness, we must also recognize that quantitative increase is subject to certain limitations. The individual can reach a certain level or point, beyond which he appears to lack aptitude. There is no proof that genius or extraordinary attainment is immediately possible to all. Nature has established a pattern of growth. This can, to some measure, be accelerated, but the essential processes cannot be ignored. Growth is a substantial progress, and each degree must be sustained by an adequate foundation. Here, once more, we can refer to familiar circumstances.

A child may show considerable promise in the field of music. Qualitative endowment, however, does not free this young person from the need of proper tutoring. It may well require ten or twenty years of discipline, under a qualified teacher, before the latent tendencies can be brought to mature expression. Life itself is a vast school, and man is continuously invited to transform latent powers into active potencies. Only thoughtfulness can find answers for popular objections bearing upon human equality. Let us suppose that the quantitative differences in the growth of individuals are so great

that they appear to constitute qualitative differences. It is hard to imagine that persons of outstanding attainments possess the same qualities as those who have attained little or nothing. We have no proof, however, of essential difference. Achievement is a pattern making use of ever existing elements. These elements can be combined in an infinite diversity of patterns.

Consider the keyboard of a piano. A certain and restricted number of notes permit us to play an infinite diversity of musical compositions. Bach, Beethoven, and Brahms composed for instruments available in their times, and their compositions are rendered today on the same keyboard. Moreover, the wonder does not end here. Syncopation, jazz, and other ultra-modern fantasies, held to be musical by many, are also played with the same notes, although the tempo and rhythm differ. It is not easy to realize that all musical productions can be performed on conventional instruments, but such is the case. Man's composite nature is also an instrument upon which consonances and dissonances can be produced at any time. All depends upon the genius of the composer or the performer.

Many factors contribute to the quantitative increase of our quality. Outstanding attainment in most fields requires patience and a dedication to some purpose which appears important or necessary. Other valuable ingredients in this equation are courage, continuity of effort, creative imagination, and the vision which enables us to escape from traditional limitations. Most outstanding persons have been rebels. They have refused to accept the sober pronouncements of their predecessors. They have envisioned newer and better ways of performing useful works. Genius is not always brilliant. Frequently it is slow and plodding. There is about it, however, a spirit of perseverance, an indomitable resolution to advance the individual or collective state.

Every achievement is a formula consisting of both strength and weakness. It is rare indeed that unusual attainment in one direction does not result in the neglect of faculties and powers not immediately involved. The great musician may be a poor businessman. The kindly parent may develop strong domestic propensities, but has little mechanical ingenuity. This emphasizes the importance of the attitude of interest. We strengthen those faculties which assist us to develop our interests, and neglect those bearing upon subjects which are not of great interest to us. Through long ages, therefore, human beings have been increasing the quantity of one quality more than another. The obvious result is specialization. As this advances to a more pronounced degree, persons seem to be essentially different. This does not deny, however, that if they were so inclined, they could become essentially the same. Of course, we may doubt the utility of such

sameness, and find our lives more interesting because of the variety of attainments in those around us.

Until recent years, folks have liked to travel in order that they might observe and enjoy the interesting customs of other peoples. There is a general regret that national and racial characteristics are being standardized to the point that no matter where we go, we find others more like ourselves. Quaintness and color are rapidly disappearing. If we could only appreciate variety without attempting to judge it in terms of superiority or inferiority, we could escape from an unpleasant psychological hazard. Nature, in its infinite wisdom, has provided us with infinite variation in all the kingdoms of life. The rose is different from the chrysanthemum or the lily, but who shall say which is better or more perfect? We may have preferences, but these are strictly individual, and, for the most part, highly personal. Preference has to do not with essential value, but with our own acquired tastes and attitudes. We nearly always have preference for the familiar, and regard that as best which is nearest like ourselves, or in agreement with our opinions.

Idealistic philosophy would affirm that one life permeates all creatures. This life, divine and universal, cannot be said to be qualitatively differentiated; but neither can it be said that it is revealed equally in the daisy and the sun. It can be assumed, however, that the daisy is a potential sun, and that the solar orb might once have been a tiny flower in the field of space—and, from another perspective, may still be. Thus, perspective becomes a significant factor. When we fly high above the earth, human beings seem no larger than ants, but when we are close to them, they become increasingly impressive. All achievements are therefore relative, and we try to judge the infinite by the finite instruments at our command.

From an ethical point of view, every human being presents a challenge. It is certainly possible for him to be better than he is now. This means that the quantity of his constructive qualities can be increased. Progress demands that growth shall be continuous, and growth is a revelation of qualities. We often regret that we do not grow as rapidly as we desire; and still more often, we wish that others would hasten their progress. The truth is that in the bustle and confusion of living, we have no practical program of self-release. We grow through experience and by trial and error. The method is slow, but the end is inevitable. It is the privilege of man, however, to anticipate Nature in some respects. Through the development of arts and sciences, he can certainly devise a method for releasing his own potentials, if he wishes to give the subject serious thought. If he continues merely to accept things as they are, regretting that they are not better, he will drift along, advancing only by a series of emergencies.

One of these emergencies bears directly upon the social problem. World peace, world trade, and world prosperity, are no longer in the keeping of a single nation or group. We must adjust to the fact that two and a half billion human beings inhabit this globe. While some of them are backward and others are bound by national, racial, religious, or cultural limitations, we have little hope for collective security. The so-called backward races are advancing rapidly, pressed on by necessity. Leadership is being challenged as never before in history. We share in a common problem, and unless we can get together and solve it for all our kind, it will remain unsolved. Naturally, solution is going to involve numerous and difficult adjustments, but all things are possible, because within man is a latent power of solution which must become active.

It would seem to me, therefore, that the Egyptian Pharaoh Akhenaten was truly a wise man. He affirmed that one God created all creatures, and that Nature, in its own workings, shows no favoritism. The sun shines upon those of every faith. The earth bestows its fruits upon those of every color. Always Nature rewards industry and penalizes indolence. By degrees, our faculties assist us to perform our various labors more efficiently and more productively. Until we can happily follow the example of Nature, we shall continue to have our familiar troubles. Relationships between races and cultures are basically Pythagorean. Those whose attainments are less than our own are our children, and we must instruct them. Those whose abilities are equal to our own, are our brothers, and we must work together with them to promote a common good. Those whose manifested attainments are greater than our own, are our parents, and we should gratefully abide by their instruction and give them the natural respect which is their proper due.

Perhaps we would solve many problems if we could view this world as a family. I know of a case in which seven children showed marked individual differences. Each had its own pattern of strength and weakness, yet the parents loved them all, and because of a good home life, the children themselves respected each other. They enjoyed their differences, because they made life a richer and more diversified sphere of action. For that matter, children may not even look alike; some are taller, and others are shorter. But we have already learned not to judge a man totally by his stature. Why, then, should we judge him totally by his color, his language, or his faith? The individual always remains a person, to be admired if he is admirable, to be encouraged if he is striving after that which is good. This realization is being forced upon us, and some are accepting it reluctantly.

Our religions can help us in this confusion, however, for nearly all of them stand firmly on the concept of the fatherhood of God

and the brotherhood of man. Whether a brother be younger or older, does not dissolve the bond of brotherhood, nor does it make him a stranger in our house. There is a great difference quantitatively between a child of six and a young man of twenty. We can mark this difference in terms of physical weight alone, but are we going to permit this difference to form the basis of an adverse estimation of values? We know that the small child will grow, and that the older child was once small. We know that all mankind was once primitive. Now some parts have come to regard themselves as highly civilized. Does this mean an essential difference, or merely a degree of quantitative attainment? We cannot hold back the progress of others, and we should not, for this progress is our hope for ultimate understanding. The child must grow; the race must grow; and when we retard growth or attempt to discourage it, we merely perpetuate collective immaturity. In the commonwealth of nations, the backward group is always a hazard. The answer lies in making certain that no group remains backward, but is brought to maturity of internal life as rapidly as possible.

Immanuel Kant tells us that if we labor for this maturity in others, we shall not labor in vain. We have the privilege of helping every other person to attain that quantity of his own qualities which will bestow a broad social equality. When selfishness causes us to disregard this moral duty, we only continue patterns of misfortune, of no real benefit to anyone. It is good for thoughtful people to realize, therefore, that the Golden Age, or the earthly paradise, promised in ancient writings, is possible of attainment if we will work together instead of attempting to exploit each other's ignorance or weakness.



God gives every bird its food, but he does not throw it into the nest.

—J. G. Holland

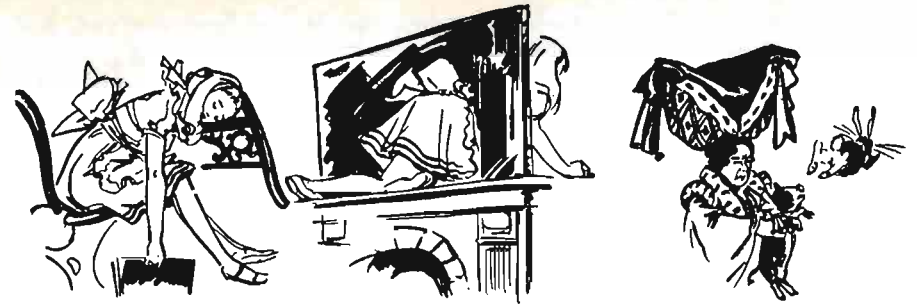
Something of a Vision

On the night of December 23rd, 1863, President Lincoln had a dream. He seemed to be among several rather homely persons who began to comment on the President's appearance. One of them said, "He is a very common-looking man." The President, in his dream, replied, "The Lord prefers common-looking people. That is the reason he makes so many of them."

A Thought Is a Thought Is a Thought

A great many people think they are thinking when they are merely re-arranging their prejudices.

—William James



Curiouser & Curiouser

A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND

Aratus of Soli

The 17th chapter of Acts describes St. Paul's sermon to the Athenians. Standing "in the midst of Mars' hill," the Apostle admonishes the citizens of Athens "that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring." (Acts 17:27-28.) It is generally said that this reference is the only instance in the New Testament in which a pagan author is directly quoted. The original occurs in *The Phainomena* of Aratus of Soli. The opening lines of the poem are in the form of a dedication to Zeus, and the relevant passage, according to the translation by Robert Brown Jr. reads: ". . . and of Zeus all stand in need. We are his offspring; and he, mild to man, gives favoring signs and rouses us to toil. . . ."

The Greek didactic poet Aratus was born about 315 B.C. in the region of Soli in Cilicia, and was therefore a native of the area where later St. Paul was born. This may have accounted for the Apostle's familiarity with the poem, which enjoyed wide popularity for many centuries. There are several accounts of the life of Aratus, but these are uncertain and, to a degree, conflicting. He was invited to the court of Antigonous Gonatas, King of Macedonia, where he spent the latter part of his life. His place in the court may have

been that of physician, for he was learned in medical matters, but he also gained distinction as a grammarian and a philosopher. According to the flickering light of an uncertain history, he died about 245 B.C. in Macedonia. There is indication that he may have left a number of poetical works and epistles on various subjects, but only two have survived. The one with which we are most concerned is *The Phainomena*, or, as it is sometimes called, *The Appearances*, which consists of 732 verses written in hexameter with great beauty of style, indicating that Aratus was a man of outstanding literary attainments.

The plan of *The Phainomena* is simple, but by the very nature of the contents, the work does not lend itself to poetic freedom. The poem opens by declaring that all things in the world are dependent upon the benevolence of Zeus, who is presented as the lord and master of the vast machinery of the cosmos. The design then unfolds by describing the constellations, which are introduced together with the rules of their risings and settings. The vast circles of the sphere and the Milky Way are described in the spirit of the opinions of that time. The positions of the constellations north of the ecliptic are shown by reference to the stars surrounding the North Pole. The earth is regarded as immovable in the center of the solar system, and around it the vast phenomena of the seasons unfold. The path of the sun through the zodiac is explained, but the planets are presented only as bodies with motions of their own, there being no attempt at a more formal astronomical inquiry. The orbit of the moon is not mentioned.

From the nature of *The Phainomena*, it is evident that Aratus was not actually an astronomer, nor was he a trained observer of the heavens. This has caused a number of early scholars to question why he had been commissioned to write a poem of this kind by Antigonus. The actual circumstances appear to be as follows. About a century earlier, an astronomer, Eudoxus of Cnidus, had written an extensive prose work dealing with the heavens. The King of Macedonia was so impressed with the concept expounded by Eudoxus that he wished it to be perpetuated in an appropriate literary style. The King therefore approached Aratus, whose poetic accomplishments he greatly admired, and desired a rendition of the astronomical thesis in heroic verse.

We may wonder, therefore, how it came about that *The Phainomena* survived in public esteem. This is probably due in part to the fact that the original treatise of Eudoxus is lost, and therefore the poetic version is the only surviving monument to this ancient astronomical knowledge. Hipparchus, a Greek astronomer of the 2nd century B.C., wrote a commentary linking the work of Eudoxus with the poem of Aratus. Hipparchus is remembered because he discovered the precession of the equinoxes and founded the science of trigonometry. Incidentally, his commentary on *The Phainomena* is his only surviving work.

The astronomical poem of Aratus was held in high esteem by the Romans, and fragments of the translation by Cicero are still in existence. It also received literary consideration by Caesar Germanicus. It is mentioned by Quintilian, the Roman rhetorician, and it influenced the poetic form of Virgil. The work indicates that Aratus had in his possession some kind of a celestial globe, or a representation thereof. It is believed that the first sphere of this kind was devised by Thales of Miletus about 600 B.C. Eudoxus of Cnidus, who was a disciple of Plato, is supposed to have copied the astronomical sphere of Thales. It is not known whether Thales himself perfected this device, or whether he gained the knowledge of it from the Egyptians, whose learning he so frequently praised. In any event, a map of the constellations was certainly available to Aratus, and his poem is actually a description of such a globe, with embellishments of a literary nature. Various translations and editions of *The Phainomena* have come to include elaborate engravings in the form of star maps and constellational figures. We learn, therefore, that these figures were assigned at an ancient time, and were already traditional more than twenty-five centuries ago. Aratus speaks of the constellational forms as being of unknown antiquity, even in his own time. The implication is that there had been an earlier race of people, long vanished from the earth, to whom the world was indebted for the wonderful symbolism of the heavenly bodies.

With all its faults and limitations, *The Phainomena* has exercised a lasting influence upon the thought of the world. A. E. Partridge writes: "That Aratus was personally innocent of any scientific astronomical knowledge, the world has already agreed with Cicero,



Leaf of a manuscript in the British Museum, perhaps as early as the 3rd century A.D., and being the Latin translation by Cicero of *The Phenomena* of Aratus of Soli. This page represents the planets. Above, Jupiter and the Sun; center Mars; below, Venus and Mercury.

and it is questionable whether even Eudoxus himself was so very greatly the poet's superior in this respect. But, notwithstanding, *The Phenomena* is of the highest interest, not only because it is the foundation of all uranographic maps and lists now used by modern science, but also because it contains most valuable reminiscences of early stages of sidereal observation and mythologico-religious belief in western Asia." (See, *The Story of the Heavens*.)

To a large degree, the work of Aratus also supplies us with those names for the constellations which have become familiar to us all. We hear for the first time such well-known designations as the Scorpion and the Crab, the Lion and the Centaur, the Ram and

the Milky Way, Perseus and the great ship Argo, the Fishes, the Water-bearer and the Goat. Many writers have attempted to solve the mystery of the ancient constellational names. One very ingenious theory suggests that the heavenly sphere was devised by projecting the earth upward into the heavens, so that the constellations were grouped and arranged to conform with the continents, mountains, seas, islands, and valleys which distinguish the earth's surface. Thus, there is a relationship established which can be valid only if we assume that man, at some remote time, had attained an astonishing degree of geographic knowledge.

There are moments when this seems highly plausible, for we are confronted with a variety of coincidences difficult to explain. We know, for example, that when we place our heavenly globe in a certain relationship to the earth, which it seems to enclose, the Constellation of the Great Bear falls over Russia, so often referred to as "The Bear that walks like a man." The head of the Constellation of the Dragon falls over China, a land long associated with dragon myths and legends. The Constellation of Taurus falls over the Taurus mountains, whence the ancestors of the British race are believed by some to have come. This may explain the meaning of "John Bull," the popular personification of the Englishman. The Constellation of Perseus falls over Persia; Orion over Iran; the Ram or Lamb of God, over Rome; Capricorn, associated with the god Pan, hovers in the sky above *Panama* and *Mayapan*; the Great Eagle spreads its wings over America, and the Celestial Nile, or River of Stars, lies over the terrestrial Nile in Egypt. It might be interesting, therefore, to discover, if we could, the origins of the names of ancient races and nations, and the crests or devices which have become the symbols of various states and dynasties.

If we assume that the constellational order and arrangement, as preserved in the most ancient monuments, and as described by Aratus, has been in existence for at least four thousand years, we are in the presence of a difficult and confusing situation. There must have been, in remote time, a far greater knowledge of arts and sciences than surviving records have sustained. We know, for example, that the great Pyramid of Gizeh was oriented to the 11th decimal by a people whose mathematical skill was equal to their architectural ability. The Greek mythology contains numerous

legends which could be geographically or astronomically interpreted, although it has not generally been attempted. The association of the eagle with the western hemisphere is far older than the Spanish conquest. The eagle, with a serpent in its talons, was the ancient Aztec symbol of Mexico. Aratus speaks of the Golden Age, implying that it was a time of universal wisdom and insight. In any event, the great system of constellations was not developed in one area alone, but was diffused among ancient peoples at a time when presumably they had no contact with each other. With the rise of astrological speculation, the interpretations given to constellations and planets were also almost universally diffused.

Nearly every element found in religious symbolism can be discovered in the star groupings. Thus, astro-theology, gradually unfolding from an unknown source, made its contribution to every art and science, philosophy and religion, craft and trade, of the world. Much of the older learning comes to us only in the form of tradition, and is therefore open to attack by critics and skeptics. *The Phainomena* of Aratus, however, is a tangible landmark. It cannot be explained away, and we know that it represents a state of knowledge clearly defined, and already of the highest antiquity. It could not be a mere accident, nor could this mass of lore have been devised by a single person or even by a small group. It was common knowledge, universally venerated and recognized.



The Ballad of Chelmsford Gaol

Many absurdities have been noticed in Irish acts of Parliament—such as an act for the rebuilding of Chelmsford jail. By one section, the new jail was to be built from the material of the old one; by another, the prisoners were to be kept in the old jail until the new jail was finished.

From the Old Instruction

Before you lie down in the evening, banish from your heart whatsoever grudge you bear against a fellow man, saying: "I forgive all that have offended me." Be thou rather of those that are cursed, not of those who curse, of them that are persecuted, not of them that persecute. Whosoever does not persecute them that persecute him; whosoever take an offense in silence; he who does good because of love; he who is cheerful under his sufferings—they are the friends of God and of them the Scripture says, "And they shall shine forth as does the sun at noonday."—*The Talmud*



Happenings at Headquarters



Mr. Hall's annual San Francisco Bay Area lecture campaign will include both Oakland and San Francisco this Fall. He will give a series of three lectures at the Oakland Real Estate Board Auditorium on Sunday, September 14th at 2:30, Tuesday, September 16th at 8:00 p.m., and Thursday, September 18th at 8:00 p.m. After Oakland, Mr. Hall will be in San Francisco for six lectures at the Scottish Rite Temple. The dates are: September 21st, 23rd, 25th, 28th, and October 2nd. The two Sunday lectures will be at 2:30 p.m., and the week-day lectures at 8:00 p.m. Programs will be available in August, and we will be glad to supply additional copies to distribute to your friends upon request.

Following the Bay Area tour, Mr. Hall will speak in Denver, Colorado, on October 5th, 6th, and 7th, at the Phipps Auditorium. This will be his first visit to that city in many years, and the series is being made possible through the cooperation of friends in the area. Incidentally, we are happy to report that Mr. Hall's lecture campaign in Portland last April was an outstanding success. Our thanks to our good Portland friends who assisted in the planning and handling of this series, and also to our many friends in that area who gave Mr. Hall a royal welcome.

* * * * *

The Society's Summer Program of lectures opened on July 13th with the first of seven Sunday morning lectures at the Campus Theatre in Los Angeles by Mr. Hall. He also gave a five-class seminar during July and August, entitled "Exploring Dimensions of Consciousness." Mr. Ernest Burmester conducted a ten-class seminar on "A New Human Typology" during August and September, and Mr. Byron Pumphrey chose "To India Via the Novel" as the subject of his seminar during September and October. The Fall Program of activities will begin shortly after Mr. Hall's return from Denver.

* * * * *

On May 14th, the School of The Philosophical Research Society held its annual presentation of Certificates for those who have com-

pleted special courses of instruction with the Society. On this occasion, eleven Certificates of Accomplishment, seven Certificates of Proficiency, and seven Certificates of Fellowship were conferred. As many of the students live outside of the Los Angeles Area and took their work by correspondence, their names and achievements were announced by the Registrar. Dr. Framroze A. Bode completed his work for an earned degree of Doctor of Philosophy in Religion with our School in the current academic year. He was presented to the audience attending the Presentation of Certificates Ceremony and officially congratulated for the excellent work which he had done.

* * * * *

We would like to say a word of appreciation to our many friends who have patiently stood with us through the trials and tribulations of waiting for *The People's Plato* to come off the press. The author, Mr. Henry L. Drake, our Vice-president, has built up a voluminous correspondence with the publisher in New York since last November, when we expected to have delivery of this book. As we go to press, the latest word is that the books are due on August 8th, and so we trust that those who ordered last year have now received their copies.

* * * * *

The International Association of Religious Science Churches has invited Mr. Hall to be a guest instructor in its 1958-59 Advanced Course Program in Los Angeles. He will give six different classes on history and philosophy of religion in a series of three Monday evening meetings to be held on October 27th, November 3rd, and November 10th. These classes are designed primarily for students desiring to enter the professional field of Religious Science, but are also open to the public.

* * * * *

We are happy to note at this time that our program of Library Exhibits now includes material planned especially for children. We have had a number of exhibits in the Children's Rooms of the City and County Libraries. The accompanying illustration shows part of our display of Japanese, Chinese, and Javanese material featured in the Children's Room of the Wilshire Branch Los Angeles Public Library during April.

We would like to call attention to a special event held at the Wilshire Library on April 10th. As an educational entertainment program



Part of the display of Oriental material from the P.R.S. collection featured in the Children's Room, Wilshire Branch Los Angeles Public Library.

for two classes from St. Brendan's School, Elizabeth Connelly, Chairman of the P.R.S. Library Committee, was invited by the Children's Librarian to exhibit and discuss the religious folk art of New Mexico. The display included several primitive figures of saints and retablos, or paintings on wood, of sacred persons and subjects. At 9:30 a.m. a Sister Superior brought about seventy-five 8th grade boys and girls from the school to examine these objects of art, and Mrs. Connelly, who personally arranged the material, explained the exhibit to the young people. She summarized for the children the history of New Mexico in colonial times, the character of their art, and the hardships involved in creating the various pieces on display. Great interest developed, many questions were asked, and a return engagement was requested. At 10:30 a.m., 7th grade students from St. Brendan's School arrived, and the program was repeated. Mrs. Gable, the Children's Librarian, assisted Mrs. Connelly on this occasion.

In her letter of appreciation, this Librarian writes: "Children and teachers asked questions and even after the program, stood around

the tables examining and talking about the work. Mrs. Connelly's talks were very well handled, with a sensitive understanding of children's interests and the delicacy of the situation, as well as appreciation of the importance of the collection."

To meet the increasing demand for display material from our collection for the public libraries in this area, new exhibits are being planned and assembled. One of these is a group of 18th-century Japanese books of flower arrangements by the old masters. The technique of Oriental flower arrangement was a secret art for many years, which has been preserved in these books. This interesting and attractive exhibit was featured at the Felipe de Neve and University Branch Libraries during May.

The most practical way of exhibiting examples of early books is by means of selected individual leaves, artistically mounted and fully captioned. As the demand for such exhibits continuously increases, the Friends Committee of the P.R.S., and others, graciously contributed the funds necessary to purchase thirty-two additional leaves from rare books. These leaves are especially welcome inasmuch as they strengthen certain sections of the historical outline which we are following. They are excellent material for smaller branch libraries, where space is limited and proper cases for the display of complete books are not available. Our sincere thanks to the friends who made this fine purchase possible.

* * * * *

The day after we mailed out the summer issue of HORIZON, we found a copy in which several articles appeared twice, while other articles were entirely missing. We could only hope that not many such copies had gone out. It seems that one of the hazards of the machine age is that these things do happen. Our printer tells us that with the fast, high-powered equipment now in use, a mistake in assembling may not be detected until some copies have gone through. Our apologies to those of our subscribers who received these defective magazines. If you will send us such copies, we will immediately supply a good copy and reimburse the postage.



A dose of poison can do its work but once, but a bad book can go on poisoning minds for generations.
—W. John Murray



Local Study Group Activities



We are happy to report that our program of Local Study Groups is expanding rapidly. In the Summer issue of HORIZON, we announced four new groups, and now three more are added to our happy family.

A new Local Study Group has been established in Philadelphia, Pennsylvania, under the leadership of Mr. Edward P. Griffing. We strongly urge our friends in this area to contact Mr. Griffing at 6633 Ogontz Ave., Philadelphia. Mr. Hall spoke in Philadelphia last year, and we wish the good friends there a most successful activity.

Our friends in Kansas will be glad to know that a new Local Study Group has been established in Wichita by Verna Moyer, who has been interested in the work of our Society for many years. We recommend that students in this area communicate with her at the Eaton Hotel, Wichita, Kansas, and cooperate with this fine activity. Our kindest regards are with the members of this new group.

Nearer to home, we welcome a new Local Study Group in Los Angeles, under the leadership of Mr. Charles Crail. This group has developed a special project in the fields of Zen Buddhism and Taoism, and plans to compile a complete bibliography on these subjects for the use of the members. We suggest that interested friends communicate with Mr. Crail, 6285 Rodgerton Dr., Los Angeles 28. We anticipate fine work from this group.

The growth of the Local Study Group Program is a great personal encouragement to Mr. Hall. He looks forward to the time when a strong pattern of such groups will make it possible for him to visit many parts of the country with which he has not previously had close contact. As new areas come into the pattern, it would be possible to arrange a tour of a comprehensive nature in an orderly way. Once our Building Program is completed, Mr. Hall expects to turn his attention to the planning of an extended tour, with emphasis on those areas where Local Study Groups are functioning.



GROUP PHOTOGRAPH OF THE DENVER STUDY GROUP
OF THE PHILOSOPHICAL RESEARCH SOCIETY

Back row, left to right: Mr. Frank, Mr. Carter, Mrs. Carlson,
Mr. Jones. Center row, left to right: Mrs. Lamb, Mrs. Johnson,
Mrs. Elliff, Mrs. Kemp, Col. Carter. Front row: Mrs. Staehlin.

We appreciate the fine photograph of the Denver Local Study Group. Three or four members were unable to be in the picture because of a heavy snow storm. Mrs. Carter operated the camera, and, we might say, in a thoroughly professional manner. Mr. Hall looks forward to meeting the members of this group when he visits Denver in October.

* * * * *

The following questions, based on material in this issue of HORIZON, are recommended to Study Groups for discussion, and to readers in general for thought and contemplation.

Article: *READING, WRITING, AND RADIATION*

1. Do you believe that the humanities can be used to strengthen international relations and work for peace? Explain your answer.

2. Would it be possible to strengthen the sciences in the public schools and colleges and at the same time preserve and improve the teaching of humanities? Discuss how this could be done.

3. Consider the statement that man desires to survive so that he may enjoy the humanities. Does this conflict with the philosophic conviction that the purpose of life is that man should grow and unfold the divine potential within himself?

Article: *THE BASIC EQUALITY OF HUMAN BEINGS*

1. Does Kant's theory of qualitative and quantitative personality aspects provide a perspective on the problem of human equality that would necessarily eliminate race prejudice?

2. Do you think it is necessary to answer the question of human equality in order to have a working basic philosophy of human relationships?

3. Examine the following three propositions and explain their relative importance and how they are related in your own thinking: a) Respect for all life. b) Basic dignity of the individual. c) Basic equality of human beings.

STUDY GROUPS

- MRS. BEATRICE BELL — 760 KEELER AVE., BERKELEY, CALIFORNIA
 COL. GEORGE D. CARTER, JR. — 1885 GLENDALE DR., DENVER 15, COLORADO
 L. EDWIN CASE — 8421 WOODMAN AVE., VAN NUYS, CALIFORNIA
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FREEMASONRY OF THE ANCIENT EGYPTIANS

INTRODUCTION AND COMMENTARY

By Manly P. Hall

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Lecture



Notes

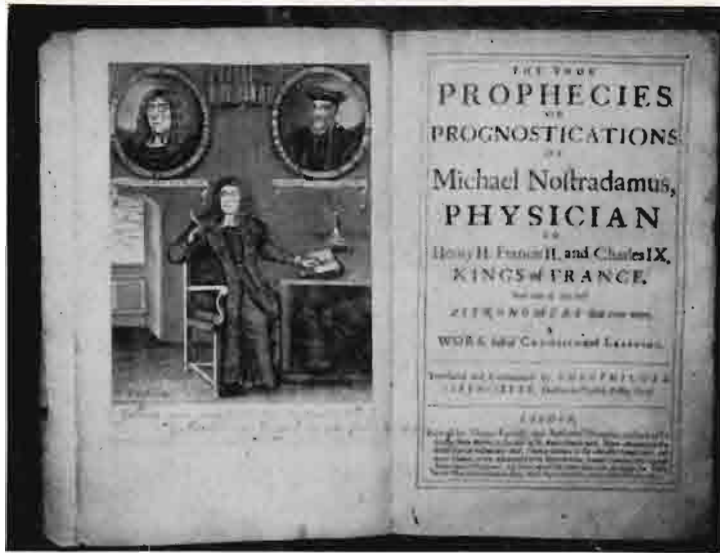
Nostradamus On The Near-East Crisis

PART II: CONCLUSION

The political map of Africa, especially the northern part, is changing rapidly. A few years ago, there were only three independent African states: Egypt, the Empire of Ethiopia, and the Republic of Liberia. Recently a Conference of Independent African States was convened in Ghana, the former British Gold Coast Colony. The meeting was attended by delegates of eight sovereign nations: Ghana, Liberia, Morocco, Tunisia, Libya, Egypt, Sudan, and Ethiopia.

The new countries most involved in the predictions of Nostradamus are those former colonies of France and Spain bordering on the southern shores of the Mediterranean. This is a strongly Moslem group which has very little sympathy for the European concept of colonial empires. It is reasonably certain, therefore, that a strong leader could weld these new countries into a solid political bloc. This is obviously the dream and hope of Egypt, whose morale has been considerably strengthened by the departure of King Farouk and the establishment of a virtual dictatorship.

Along the eastern Mediterranean, only two states are comparatively free of basic Moslem psychology. These are Israel and Lebanon, and the present condition of Lebanon is not exactly encouraging. More remote, but in no way to be disregarded, is partitioned Pakistan, which may also be held as waiting with some impatience for the rise of a strong leader. The U.S.S.R. includes a number of dominantly Moslem areas which could be deflected away from present associations if times and conditions were ripe. Thus it appears that Nostradamus could well have been correct when he envisioned a united Moslem world perilously close to the soft underside of Europe.



Title page of the first English edition of *The Prophecies of Nostradamus*.

The Near Eastern areas are, to a measure, still pawns moved upon a chessboard by the great political powers. The natural resources of these regions have brought them into international prominence. This sudden change is fraught with danger because of its effects upon the balance of world power. Europe is in a precarious position. Two great wars have exhausted its resources and demoralized its peoples. We must view with some alarm the entrance of any united and dedicated major group into the already confused pattern. A strong Moslem power is equal to any of the major nations now attempting to maintain an uneasy peace. If such a power is predestined to appear, every possible effort should be made to insure that it is a compatible member of the world family.

All Asia, from Syria to Japan, is moving forward. China will emerge as a world power; so will India; and in due time, Japan will regain its lost prestige. This leaves an immense region, including Pakistan, Afghanistan, the Arabian States, Turkey, North Africa, and some of the scattered Near Eastern autonomous Soviet states, to be accounted for. It is entirely conceivable that a common racial heritage, religious unity, and compatible language and customs will draw these areas into a powerful combine. Nostradamus believed

this to be inevitable, and pointed out that this vast political entity would be sitting on the back steps of Europe, increasing even as Europe threatens to decrease. The old prophet encouraged world thinkers to contemplate this prospect, prepare themselves to meet it, and if possible, guide this new political entity into ways of peace and righteousness. Such guidance, of course, presumes that the guides themselves know the direction which leads to security, and have the courage and integrity to set the proper example.

It may be useful at this point to introduce a translation of one of the quatrains of Nostradamus bearing upon the Near Eastern crisis. The 54th quatrain of Century VI reads:

At the break of day, at the second
crowing of the cock,

Those of Tunis, and Fez and Bugia,

By means of the Arabians, shall
take prisoner the King of Morocco

In the year 1607 by liturgy.

At first glance, it might well appear that this quatrain is entirely self-explanatory, and deals with events of some three hundred and fifty years ago. Actually, of course, what is described did not occur in 1607, although no doubt efforts were made to explain it at that time. We are confronted by an outstanding example of elaborate symbolism, and must unravel an enigma if we are to arrive at the facts. By the "break of day" Nostradamus generally implies the dawn of an era, or of a way of thinking, or of a new political concept, a degree of advancement heralded by the rising of the sun of a brighter or nobler doctrine. The "second crowing of the cock" certainly refers to France, whose most ancient and remembered emblem is Chanteclair, the rooster. The association of France with Tunis, for example, did not exist at all at the time of Nostradamus, as this region did not become a French protectorate until May 12th, 1881. The "second crowing" definitely implies a new awaking or political reorganization of the French state, which is restored to a high degree of influence. The third line seems to tell us of the rise of a powerful

democracy or dictatorship in the region, and the overthrow of traditional ways of life.

This brings us to the last line, where Nostradamus has hidden the most important clue. Interpreters of the quatrains differ somewhat in their readings of the significant word *liturgy*. The phrase "1607 by liturgy" suggests strongly a special kind of dating. It has always been my private belief that the astronomical phase of the celebrated Prophecies is based on the Council of Nicea, A.D. 325. This may be regarded as the official date of the rise of the Liturgy; that is, the supremacy of the Christian concept of life. If this be added to the date 1607, we have 1932, which approximates the beginning of the difficulties which led to the outbreak of the Spanish Civil War in 1936. This may be considered as having brought into focus Moslem relationships with Europe. Another writer suggests that by *liturgy* we should understand the Vulgate translation of the Bible which St. Jerome is believed to have undertaken, under papal authority, some time after A.D. 366. If this number is added to 1607, the date derived will be 1973. It is not known why Nostradamus should have dated his prophecies from the preparation of the Vulgate or from its possible relationship in dating to the Nicene Council. Perhaps he even used the term *liturgy* to frame a period including both boundary dates. If such is the case, his Arab crisis would fall between 1932 and 1974, and regardless of his intentions, this agrees with the facts so far as we are able to check in 1958. Even assuming his dating to be approximate, the possible margins of error are very small.

The 80th quatrain of the 6th Century is also stimulating:

The Kingdom of Fez shall come to
those of Europe,
Fire and sword shall destroy their
city,
The great one of Asia, by land and
sea with a great army,
So that blues, greens, crosses to
death shall he drive.

The first two lines of this quatrain distinctly predict the possible invasion of Europe from North Africa, but we must also bear in mind that "the Kingdom of Fez" may simply refer to a union of

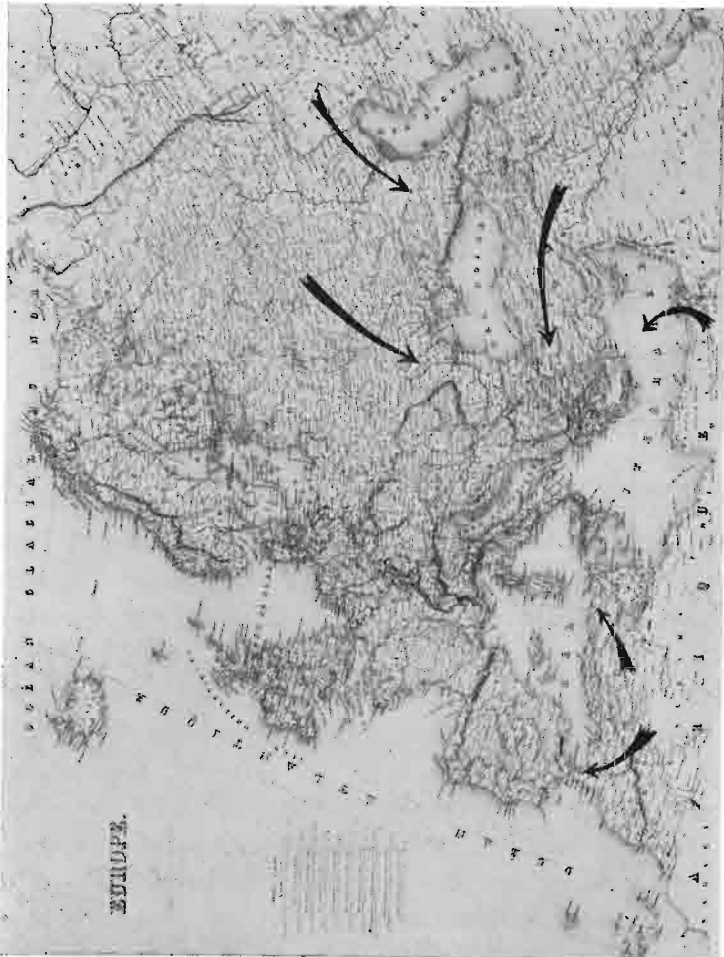
Arab powers. We must pause a little to consider "The great one of Asia." We have no clue in the lines to identify this power, except that it will bring an army by both land and sea. Nor are we given any key to the "sea" intended, but Nostradamus does use both sea and ocean, and with the peculiar subtleness of his mind, it might be inferred that he did not mean the Atlantic, Pacific, or Indian Ocean. If he spoke with exactitude, he would be most likely to mean the Black Sea, the Caspian Sea, or the Mediterranean Sea.

The "great one of Asia" could therefore well represent the Soviet Union, which, entering into a Mediterranean situation would probably move both by land and by the seas just mentioned. As most of Russia is Asiatic and is rapidly increasing its influence in Asiatic countries, this picture is realistic. In his symbolism, also, Nostradamus uses land movements of troops to represent open warfare, and attacks by sea to signify infiltration or secret methods. Both would certainly be present in any political program we can envision at the present time.

E. Ruir, in his work on *L'Ecroulement de L'Europe d'Après les Propheties de Nostradamus* feels that an invasion of Europe might be attempted through Spain, and that Italy could be attacked through the Adriatic Sea, but to me "the great one of Asia" would imply a powerful guiding genius moving behind, and strengthening with moral and physical support, the political ambitions of Near Eastern and North African groups.

The final line is especially ambiguous. The "blues" and the "greens" could mean non-Moslems and Moslems, inasmuch as green is the sacred color of Islam. The colors of uniforms could be implied as English and German. It is also implied that religion will be afflicted, and that crosses, suggesting Christians, would be attacked and destroyed. Once more, double meaning could point out a struggle between atheistic and religious groups, with the former attempting to undermine and destroy the latter, or the affliction of faiths by materialists or unbelievers. With a reasonable amount of imagination, the four lines can therefore make a picture understandable to us in terms of current events.

E. Ruir, whose work appeared in 1939, quoted from the Prophecies of Nostradamus to point out the dangers of a Jewish state in Palestine. This was years before the establishment of Israel as



The grand strategy of Asiatic and North African powers moving toward Europe in the second half of the 20th century.

a political entity. Certainly the strong defense of Israel by the United States and Great Britain has not endeared Western powers to the Moslem world. The rapid development of Israel, with the large migration to the area, seems to indicate that the Israelis will require additional land for the settlement of their peoples and are also building a strong and progressive state in a region long retarded by lack of progressive government. Arab dissatisfaction is being fanned with propaganda, although many Arabs are happily domiciled within the boundaries of Israel.

At this time, let us attempt to indicate what we can of the grand pattern outlined by Nostradamus as likely to take shape in the early '60's of this century. We have no intention of taking an alarmist attitude, nor do we wish to make statements which might by their directness contribute to international misunderstanding. We choose to keep close to principles and to point out, wherever possible, areas of arbitration and the hope for peaceful settlement.

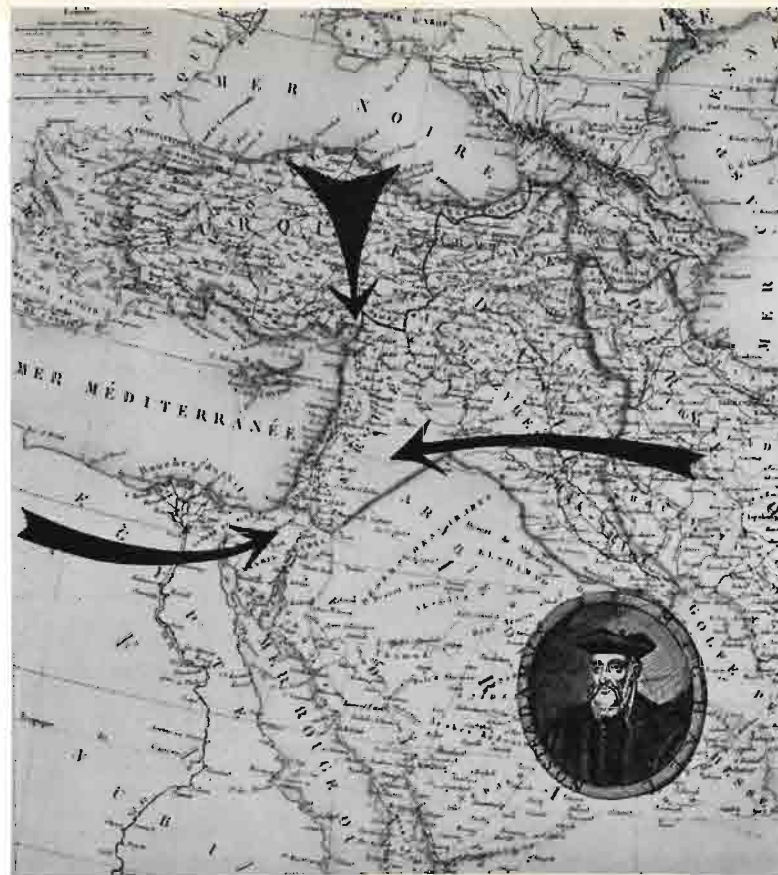
Most European powers are gradually relinquishing their colonial possessions. While such is an inevitable procedure, it is fraught with certain dangers. Many colonies gain their physical liberty before they have attained political maturity. Under normal conditions, these new states might have adequate opportunity to grow and flourish. Observation shows, however, that at this time there is not sufficient political leisure to enable them to organize their resources and grow in the way that nature intended. They immediately fall under pressure groups and discords within themselves and, by their weakness, invite espionage and sabotage. In most of them, survival has demanded a further curtailment of personal liberty, as well as heavy indoctrinations which are not essentially conducive to progress. There is a real danger that these small scattered independencies will be overwhelmed, one by one, by ideologies contrary to the good of their own people and the security of the family of nations.

When, as in the case of the Moslem group of states, there is a strong ideological tie, it is almost inevitable that they will unite for survival, hoping to create a real or apparent strength which will discourage their adversaries. It thus becomes a race between interested parties as to which shall attain the larger sphere of influence. To date, this race has gone badly against the Western powers, and many colonies allow personal antagonisms to overshadow judgment in align-

ing themselves with protective and supporting nations. Thus a continuous procedure is noted. Segmentation becomes increasingly rapid, and solid decisions are few and far between. If this continues for another five years, it is quite conceivable that a general emergency will result. The constructive solution is absolute political honesty, combined with adequate intelligence. This seems too much to hope for in a generation not possessed by the spirit of generous altruism.

If trends continue with undiminished velocity, Nostradamus believed that Western Europe, gradually encircled by unsympathetic nations, large and small, would find itself in a precarious condition. This further emphasizes the need for a strong union of European powers. Some progress has been made in this direction, but there are so many ancient grudges and grievances exercising psychological persuasion, that a real united states of Europe will be difficult to attain. When adversaries organize, it is important to meet them with a united front. It is still quite possible that a strong show of unity and internal strength would prevent or minimize the dangers emerging on the horizon. The recent crisis in France is far from reassuring, and the colonial problem has contributed to the fall of recent governments in that country. Such continuous exhibitions of weakness are an open invitation to opponents of the democratic way of life. Between 1958 and 1960, there will still be time for Europe to awaken and prepare itself for the keeping of the peace. If this program is not attempted with appropriate seriousness, the golden opportunity will slip away.

If trouble does come in those uncertain sixties, Nostradamus feels that a consolidation of Eastern, Near-Eastern, and North African powers will result in some general understanding and preparation for a concerted effort to dominate the European nations. The old prophet envisioned a series of thrusts or advancements, either made simultaneously or according to a progressive pattern. One prong of this trident of aggression would strike upward from North Africa against Spain, Italy, and possibly Greece. The second prong would move in from behind the Near Eastern group, and attempt to consolidate its resources with those of the North African prong. In the meantime, the largest and longest of the prongs would come in from the northeast, probably the great Asiatic region of the Soviet Republics.



The three prongs of the Arabian consolidation, based on the Prophecies of Nostradamus.

This would move against the traditional gate between the Black Sea and the Mediterranean—namely, the Dardanelles. The convergence of these three motions might present a military alliance of formidable proportions. Under such conditions, the United States of America would almost certainly be involved and might again contribute the balance of power.

Let us pause and re-estimate the problem of these three prongs. It is not certain from the Prophecies that these must inevitably mean what we have come to call a hot war. They could take an equally dangerous course of a carefully strategied cold war. The invasion could be the gradual infiltration of political minorities by which

various nations are undermined and fall under the influence and political power of the Eastern bloc. It is therefore wise to prevent in every way possible the political and economic crumbling of the ramparts that divide Western Europe from the mysterious worlds of Gog and Magog referred to in the Bible. Nostradamus certainly intimates that Europe could actually be invaded, but by the very method of their ambiguous construction, the Prophecies are susceptible to more than one interpretation.

If Europe were heavily assailed, all other available powers would certainly exert pressure on its behalf. Nostradamus knew this also, and there is much to suggest that he believed that Europe would ultimately win its struggle against its adversaries. Even ultimate victory, however, is but slight consolation, when compared to the possibility of transmuting existing dangers into future hopes. The main purpose of the quatrains is to forewarn interested parties. These ancient verses have been studied by generations of political experts. Such thoughtfulness should result in appropriate action. Many problems now deeply concerning us are far less significant. We can ill afford to ignore not only the examples of history and the warnings of Nostradamus, but also obvious conditions which are moving relentlessly into a dangerous alignment.

Nostradamus does not appear to have divided clearly between World Wars I and II. He regarded them as the acts of one drama, and seems to imply that the critical period of 1960-70 is the third act of this vast play. The interludes between were periods of uneasy peace, with old causes contributing to new effects and previous mistakes leading to future complications. It is only from the perspective of the next generation that the total import of the composite drama can be properly estimated. Yet as Ptolemy of Alexandria said, "the stars impel, they do not compel." Fate is only fulfillment, and at any point along the way, man can change his destiny by a conscious effort of his own will. We can steer our course to security, but we cannot drift rudderless into a safe harbor. The policies which direct the next ten years of international relationships must also be accepted as contributing heavily to the final crisis, which Nostradamus places at the end of the present century.

To those deeply anxious about the very survival of man, the words and thoughts of the old prophet are most encouraging. He



Portrait of Nostradamus from the 1656 printing of selected quatrains from his prophetic works.

distinctly describes the state of things fifty years from now. He feels that the dawn of a new era approaches, and that man will attain to a state of lasting peace. His tone, therefore, is broadly uplifting and reassuring. Through sorrow, man grows; and through suffering, he discovers his own soul. The forces of good and evil, of freedom and slavery, of light and darkness, must finally come to their Armageddon. Either differences must be reasonably arbitrated, or hatreds will blaze forth in a terrible conflagration. The one-world dream is a possibility, and if we are to continue to grow, it is an absolute necessity. This does not mean the total submergence of individual states, but a complete honesty between nations. Nostradamus does not look forward to a godless world or a mechanistic culture. He beholds the rise of a powerful spiritual conviction, the coming of the Peacemaker—the Great One sent by God—who shall lead the nations. This means a reconciliation of religious and theological disputes, a coming together of the faiths of men, a union of hearts

which shall inspire and sustain the common labor of essential progress.

There is nothing to indicate in the predictions that the world will be destroyed by atomic bombs, although terrible devastation is conceivable if man fails to curb his own ambitions. In any event, however, the body of mankind survives, to build a better way of life. Having achieved victory over the last years of the 20th century, a long period of peace and reconstruction is indicated. Men will advance spiritually, philosophically, and scientifically, moved by ideals stronger than profit or personal aggrandizement. Nostradamus even hints of a hundred years of peace, and as his prophecies do not go beyond this point, we can only follow his intimations. If a century of better living, kindlier attitudes, and deeper understandings is enjoyed by the generations of men, it is hardly conceivable that they would return to their old ways.

The 20th century is the great period of decision, and the rapid scientific progress forces moral issues upon all humanity. Each crisis is a lesson contributing to the total experience of mankind. It seems incredible that man can continue for another forty or fifty years without gradually awakening to the true seriousness of his ethical dilemma. He must fall back upon old instruments of solution, and apply them in new ways. The world already has the answer to social and political confusion. This answer lies in fundamental ideas, deep convictions, and an instinctive knowledge of right and wrong. At heart, man is good, and because this goodness is part of an immortal nature, it cannot die, although at various times its presence may be obscured. Nostradamus accepts this goodness, and declares that in due time it will be victorious over ignorance and selfishness.



Shades of Wyatt Earp

Extract from a letter recently received by Mr. Hall: "Dear Mr. Hall, I would like very much a picture of you . . . You are one of my favorite cowboy stars. I like other movie stars too. Your pal, _____."

The Outside Support

Lord Eldon, being truly charged that he never entered a church, though always talked as if he were its greatest supporter, replied, "Well, sir, I am a buttress which was placed outside."



Library Notes

Cicero's Essay on Old Age and the Future State

By A. J. HOWIE

Although we must all pass through a certain pattern of years, old age, as we commonly accept the term, is a negative psychological concept. To the very young, parents are old; to the adolescent, the person in middle life is aged. It is only after personally experiencing the natural mutations brought by time that we realize that age is not measured by the body, but rather by the vigor of the inner life and the full acceptance and enjoyment of the pleasures, opportunities, and honors peculiar to each season of our years. The increasing life expectancy resulting from the advancement of scientific knowledge, demands greater preparation for the long autumn of man's living. There is no virtue merely in material continuance. Life is valuable because of the opportunities which it affords for the advancement of character and happy associations with our friends and families. Preparation, therefore, for a long and healthy span of years is amply rewarded by contentment when it is most necessary and desirable. In youth and early maturity, activity patterns should be cultivated which will prove of practical value and continuing inspiration, regardless of the number of years that lie ahead.

Old age can be the most dramatic highlight for man's appearance on the stage of existence. The Romans had their senate where the elders considered the affairs of state, and deference was given to the eldest member, who was privileged to speak first. But there is a vast interval of significance between calm, wise advice on the interests of the present, as offered by the elders of the clan, and the garrulous reminiscing about personal trivia by some obscure, feeble, and ineffective ancient. The past should be invoked only to interpret the present.

One of the most famous essays on old age is *De Senectute* written by Cicero when he was sixty-three, wherein he expresses his thoughts through the person of the elder Cato, who still was active, vigorous, and useful in the business of the senate at the age of eighty-four.

Marcus Tullius Cicero was born January 3, B.C. 106, according to the Roman calendar. Smith's *Dictionary of Greek and Roman Biography and Mythology* offers this eulogy: "Cicero could boast of having accomplished an exploit for which no precedent could be found in the history of Rome. Of ignoble birth, of small fortune, without family or connection, without military renown, by the force of his intellectual powers alone, he had struggled upwards, had been chosen to fill in succession all the high offices of the state, as soon as the laws permitted him to become a candidate, without once sustaining a repulse; in the garb of peace he had gained a victory of which the greatest among his predecessors would have been proud, and had received tributes of applause of which few triumphant generals could boast. His fortune, after mounting steadily though swiftly, had now reached its culminating point of prosperity and glory; for a brief space it remained stationary, and then rapidly declined and sank. The honours so lavishly heaped upon him, instead of invigorating and elevating, weakened and debased his mind, and the most splendid achievement of his life contained the germ of his humiliation and downfall."

Although Cicero is generally regarded as an orator and politician, he also had some standing as a philosopher, belonging to the New Academy, a liberal group emphasizing intellectual freedom. He was also interested in the morality of the Stoics and, like most Romans, was an interpreter of ideas rather than an originator of new doc-

trines. Cicero, together with other enlightened Romans, was considerably limited by the political framework which was already restricting Latin idealism. There was a certain defeatism everywhere noticeable in Roman philosophy, which was already locked in a desperate struggle with the material ambitions of a powerful empire. This will explain, in considerable measure, not only Cicero's negative appraisal of contemporary values, but his personal determination to rationalize a state of man more noble and exalted than was possible in the mortal world. No apology, therefore, is necessary for recommending that students of comparative philosophy should become acquainted with his writing. We have selected parts of his treatise on old age because it includes many wise and noble sentiments about the destiny of the human soul.

DE SENECTUTE, by Cicero (A Digest of Principal Parts).

For those who have in themselves no resources for a good and happy life, every period of life is burdensome; but to those who seek good from within, nothing which comes in the course of nature can seem evil. Under this head a place specially belongs to old age, which all desire to attain, yet find fault with when they have reached it. I follow and obey Nature, the surest guide, as if she were a god, and it is utterly improbable that she has well arranged the other parts of life and yet, like an unskilled poet, slighted the last act of the drama.

Elder persons, who are moderate in their desires, and who are neither testy nor morose, find advanced years endurable; but rudeness and incivility are offensive at any age. The best-fitting defensive armor of old age consists in the knowledge and practice of the virtues, which, assiduously cultivated, after the varied experiences of a long life, are wonderfully fruitful, not only because they never take flight, not even at the last moment, but because the consciousness of a well-spent life and a memory rich in good deeds afford supreme happiness. It is not every one that can recall the memory of cities taken, of battles by land and sea, of wars conducted, of triumphs won. There is, however, a calm and serene old age which belongs to a life passed peacefully, purely, and gracefully.

On reflection, I find four reasons why old age is considered wretched:

(1) *Old age cuts one off from the management of affairs.* Of what affairs? Of those which are managed in youth and by strength of body? But are there not affairs properly belonging to the later years of life which may be administered by the mind even though the body be infirm? Those who deny that elders have any place in the management of affairs are as unreasonable as those would be who should say that the pilot takes no part in sailing a ship because others climb the masts, others go to and fro in the gangways, others bail the hold, while he sits still in the stern and holds the helm. The old man does not do what the young men do; but he does greater and better things. Great things are accomplished, not always by strength, swiftness, or suppleness of body, but by counsel, influence, deliberate opinion, all of which old age possesses abundantly. If you consider the history of foreign nations, you will find that states have been undermined by young men, maintained and restored by old men. Rashness, indeed, belongs to youth; prudence, to age.

Old age may even be laborious with work and plans of work always in hand, generally with employments corresponding to the pursuits of earlier life. But what shall we say of those who even make new acquisitions? Thus we see Solon, in one of his poems, boasting that as he grows old, he widens the range of his knowledge every day. I, myself, have learned Greek in my old age. Socrates in his old age learned to play on the lyre.

(2) *Old age impairs bodily vigor.* I do not now desire the bodily strength of youth, any more than when I was a young man I desired the strength of a bull or an elephant. It is becoming to make use of what one has, and whatever you do, to do in proportion to your strength. Must we not admit that old age has sufficient strength to teach young men, to educate them, to train them for the discharge of every duty? And what can be more worthy of renown than work like this? Provided one husband his strength and does not attempt to go beyond it, he will not be hindered in his work by any lack of the requisite strength. And which would you prefer, great bodily strength or the strength of mind that Pythagoras had?

Use strength of body while you have it; if it fails, do not complain of its loss, unless you think it fitting for young men to regret

their boyhood, or for those who have passed on a little farther in life to want their youth back again. Life has its fixed course, and nature one unvarying way; each age has assigned to it what best suits it, so that the fickleness of boyhood, the sanguine temper of youth, the soberness of riper years, and the maturity of older years, equally have something in harmony with nature which ought to be made availing in its season.

Care must be bestowed upon the health, and moderate exercise should be taken. The food and drink should be sufficient to recruit the strength, and not in such excess as to become oppressive. Nor should the body alone be sustained in vigor, but much more the powers of mind. Exercise makes the mind elastic. (At the age of 84) I am now working on the seventh book of my *History*. I am collecting all the memorials of earlier times. I am just now writing out, as my memory serves me, my speeches in the celebrated cases that I have defended. I am treating of augural, pontifical, civil law. I read a good deal of Greek. At the same time, in order to exercise my memory in the method prescribed by Pythagoras, I recall every evening whatever I have said, heard, or done during the day. These are the exercises of the mind; these, the race-ground of the intellect. In these pursuits, while I labor vigorously, I hardly feel my loss of bodily strength. I appear in court in behalf of my friends. I often take my place in the Senate, and I there introduce of my own motion subjects on which I have thought much and long, and I defend my opinions with strength of mind, not of body. If I were too feeble to pursue this course of life, I still on my bed should find pleasure in thinking out what I could no longer do. But that I am able still to do, as well as to think, is the result of my past life. One who is always occupied in these studies and labors is unaware when age creeps upon him. Thus one grows old gradually and unconsciously.

(3) *Old age lacks the pleasures of sense.* O admirable service of old age, if indeed it takes from us what in youth is more harmful than all things else! As was said in an ancient discourse by Archytas of Tarentum: "Man has received from nature no more fatal scourge than bodily pleasure, by which the passions in their eagerness for gratification are made reckless and are released from all restraints. Hence spring treasons against one's country; hence, overthrows of states; hence, clandestine plottings with enemies. In

fine, there is no form of guilt, no atrocity of evil, to the accomplishment of which men are not driven by lust for pleasure."

But to what purpose am I saying so much about pleasure? Because it is no reproach to old age, but even its highest merit, that it does not severely feel the loss of bodily pleasures. You say it must dispense with sumptuous feasts, loaded tables, and oft-drained cups? True, but it equally dispenses with sottishness, indigestion, and troubled dreams. Old age, while it dispenses with excessive feasting, yet can find delight in moderate conviviality.

I ever have measured my delight at entertainments more by the intercourse and conversation of friends than by the amount of bodily pleasure. I enjoy festive entertainments for the pleasure of conversation, and am heartily thankful to my advanced years for increasing my appetency for conversation, and diminishing my craving for food and drink. But if anyone takes delight in the mere pleasures of the table, old age can be susceptible of them. Remember that in all that I say I am praising the old age that has laid its foundations in youth. White hairs or wrinkles cannot usurp authority; but an early life well spent reaps authority as the fruit of its age.

It may be said that old men are morose, uneasy, and irritable, and hard to please. But these are faults of character, not of age. Such infirmities of temper are corrected by good manners and liberal culture. As it is not wine of every vintage, so it is not every temper that grows sour with age.

(4) *The fourth reason for deprecating old age is that it is liable to excessive solicitude and distress because death is so near.* Death ought to be regarded with indifference if it really puts an end to the soul, or to be desired if at length it leads the soul where it will be immortal.

Why should I fear if after death I shall be either not miserable or even happy? Who is so foolish, however young he may be, as to feel sure on any day that he will live till nightfall? Youth has many more chances of death than those of my age. How, then, can impending death be urged as a charge against old age when it belongs in common with youth?

Ye good gods, what is there in man's life that is long? Grant the very latest term of life, no life seems long that has any end. When the end comes, that which has passed has flowed away; that

alone remains which you have won by virtue and by a good life. Hours, indeed, and days, and months, and years, glide by, nor does the past ever return, nor yet can it be known what is to come. Each one should be content with such time as it is allotted to him to live. A brief time is long enough to live well and honorably; but if you live on, you have no more reason to mourn over your advancing years than the farmers have when the sweet days of spring are past, to lament the coming of summer and autumn.

The fruit of old age is the memory and abundance of good previously obtained. But all things that occur according to nature are to be reckoned as good; and what is so fully according to nature as for the aged to die? And this ripeness of old age is to me so pleasant that in proportion as I draw near to death, I seem to see land, and after a long voyage to be on the point of entering the harbor.

Old age, fearless of death, may transcend youth in courage and in fortitude. But the most desirable end of life is when—the understanding and the other faculties unimpaired—Nature, who put together, takes apart her own work. Thus what brief remainder there may be of life ought not to be abandoned without cause. Pythagoras forbids one to desert the garrison and post of life without the order of the commander; that is, God. Death is not to be mourned since it is followed by immortality. But such thoughts as this ought to be familiar to us from youth in order that we may make no account of death. Without such habits of thought one cannot be of a tranquil mind, for how can one be composed in mind when he fears death?

While we are shut up in this prison of the body, we are performing a heavy task laid upon us by necessity, for the soul, of celestial birth, is forced down from its supremely high abode and plunged into the earth, a place uncongenial to its divine nature and its eternity. I believe that the gods disseminated souls and planted them in human bodies, that there might be those who should hold the earth in charge, and, contemplating the order of celestial beings, should copy that order in symmetry and harmony of life. I was led to this belief, not only by reason and argument, but by the pre-eminent authority of the greatest philosophers. I learned that Pythagoras and the Pythagoreans never doubted that we had souls that emanated from the universal divine mind. I was impressed by what Socrates taught with

regard to the immortality of souls on the last day of his life.

So I have convinced myself and so I feel that since such is the rapid movement of souls, such their memory of the past and foresight of the future, so many are the arts, so profound the sciences, so numerous the inventions to which they give birth, the nature which contains all these things cannot be mortal; that as the soul is always active and has no prime cause of motion in itself, so it can have no end of motion because it can never abandon itself; moreover, that since the nature of the soul is uncompounded and has in itself no admixture of aught that is unequal to or unlike itself, it is indivisible—and if so, it is imperishable. There is strong reason for believing that men know a great deal before they are born in the ease with which boys learn difficult arts and the rapidity with which they seize upon innumerable things, so that they seem not to be receiving them for the first time, but to be recalling and remembering them. This is the sum of what I have from Plato.

In Xenophon's narrative, the elder Cyrus says in dying: "Do not imagine, my beloved sons, that when I go from you I shall be nowhere or shall cease to be. For while I was with you, you did not see my soul; but you inferred its existence from the things which I did in this body. Believe then that I am the same being, even though you do not see me at all. The fame of illustrious men would not remain after death if the souls of those men did nothing to perpetuate their memory. Indeed, I never could be persuaded that souls live while they are in mortal bodies and die when they depart from them, nor yet that the soul becomes void of wisdom on leaving a senseless body. I have believed that when freed from all corporeal mixture, it begins to be pure and entire, it then is wise.

"When the constitution of man is dissolved by death, it is obvious what becomes of the parts that return whence they came; but the soul alone is invisible alike when it is present in the body and when it departs. You see nothing so nearly resembling death as sleep. In sleep souls most clearly show their divinity, for when they are thus relaxed and free, they foresee the future. From this we understand what they will be when they have entirely released themselves from the bonds of the body. If these things are so, reverence me as a divine being. If, however, the soul is going to perish with the body, you still, revering the gods who protect and govern all this

beautiful universe, will keep my memory in pious and inviolate regard."

Such were the last words of Cyrus. Let me (Cicero) now express my own opinion and feeling.

No one will ever convince me that the many men of surpassing excellence who undertook countless noble enterprises, which were to belong to the grateful remembrance of posterity, did so without a clear perception that posterity belonged to them. Would it not have been much easier for them to have passed their time in leisure and quiet, remote from toil and strife? But somehow the soul, raising itself above the present, has always looked onward to posterity as if, when it departed from life, then at length it would truly live. Unless souls were indeed immortal, men's souls would not strive for undying fame in proportion to their transcending merit. Since men of the highest wisdom die with perfect calmness, and those who are the most foolish, with extreme disquiet, can you doubt that the soul which sees more and farther perceives that it is going to a better state, while the soul of obtuser vision has no view beyond death?

For my part, I am transported with desire to join those whom I have revered and loved; nor do I long to meet those only whom I have known, but also those of whom I have heard and read. Therefore one could not easily turn me back on my lifeway, nor would I willingly be plunged in the rejuvenating caldron. Indeed, were any god to grant that from my present age I might go back to boyhood, or become a crying child in the cradle, I should steadfastly refuse.

I am not inclined to speak ill of life, nor am I sorry to have lived. I have so lived that I think that I was born not without purpose. Yet I depart from life as from an inn, not as from a home; nature has given us here a lodging for a sojourn, not a place of habitation. O glorious day when I shall go to that divine company and assembly of souls, when I shall depart from this crowd and tumult!

If I err in believing that the souls of men are immortal, I am glad thus to err, nor am I willing that this error in which I delight shall be wrested from me so long as I live. If in death, as some paltry philosophers think, I shall have no consciousness, the dead philosophers cannot ridicule this delusion of mine. But if we are not going to be immortal, it is yet desirable for a man to cease liv-

ing in his due time; for nature has its measure of life as of all things. Old age is the closing act of life, as of a drama, and we ought to avoid utter weariness, especially if the act has been prolonged beyond its due length. I had these things to say about old age, which I earnestly hope you may reach, so that you can verify by experience what you have heard from me.

Thus spoke Cicero with words placed on the lips of Cato the elder. Even though the transcriber of this majestic essay feels easy about trying to make it more readable in less stilted modern form, dare he trespass further with a paragraph or two of conclusion?

More and more of us are joining the ranks of the oldsters. The weak spots in the body, mind, and spirit become more difficult to conceal. And in spite of the dignity which we popularly ascribe to the state we call life, the end of the journey comes soon or late to all—peasants, kings, dullards, scholars, the individual.

A possible conclusion to recommend after carefully considering Cicero's essay is that eternal youth is not the desideratum we formerly thought. It is much better to live fully and richly each of the ages of man, garnering the experiences from each. There are countless examples of persons who have proved that old age can be a most delightful period of life. The *joie de vivre* is appropriate to each age, but the tempo is different.

If the reader is another one of us who is approaching the higher decades, we think you will gain a helpful perspective from a serious perusal of *De Senectute*.

The Divine Accident

I could prove there's a God statistically. Take the human body alone—the chance that all those functions of the individual would just happen is a statistical monstrosity.

—George Gallup

The Perfect Insult

While dining at a popular club, Lord Tennyson insisted on putting his feet on the table. His friends pleaded with him to take a more formal posture, but he insisted that he was comfortable. At last one of his associates turned to him quietly, saying, "Alfred, if you keep your feet up, people are going to think that you are Longfellow." Down went the feet.

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