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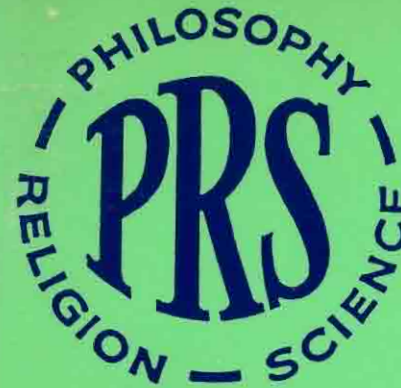
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About the Cover: The eye in the flaming heart as a symbol of Deity. From *Theologia Mystica* by John Pordage, London: 1683.

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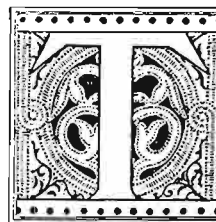
PHILOSOPHICAL RESEARCH SOCIETY, INC.

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HOW TO LOVE GOD AND KEEP YOUR FRIENDS



Through the years we have had many letters explaining in considerable detail the complications resulting from religious allegiances. Persons seeking spiritual consolation feel that it is a moral duty to convert their families, friends, and even less intimate acquaintances. To experience a sincere desire to improve character and conduct is most commendable, but it is usually a mistake to spread the glad tidings among associates. They may have beliefs of their own which they are willing to defend to the bitter end or agnostic tendencies and strong prejudices against all forms of theology.

Having discovered that we have suddenly become addicted to the doctrines of some cult or creed, we learn to our sorrow that those who wish us well are inspired to believe that we are in immediate need of salvation. In the conflict that follows, combative instincts are strengthened; and it is the better part of wisdom to take refuge in solitude.

Those who are satisfied to accept the teachings of a major orthodox denomination find comfort and friendship among the members of their chosen sect, but in the course of living personal emergencies often require deeper religious convictions. Nearly everyone who becomes overemotional in his faith is the victim of personal character deficiencies. His own disposition has inter-

ferred with his career, resulted in a broken home, alienated his children, and annoyed his friends.

In the course of years, a thoughtful person might become aware that he is contributing in one way or another to his own misfortunes. He may learn some of the facts through psychological help, but is seldom willing to permit his character to be *analyzed*. On the assumption that God is his last *recourse*, he may join some group that has a private wire with the infinite. For a time he may bask in the gentle atmosphere of promises and platitudes. There has been no emphasis upon a legitimate reformation of character, temperament, or disposition. Some metaphysical disciplines may be recommended, but they are intended primarily to act as substitutes for self-improvement.

In many instances, those seeking peace, power, and plenty set up their new careers in the invisible realms of mystical speculation. As a result, some get the smug feeling that they have outgrown the mortal world with its painful experiences. Gradually the entranced believer attempts to retire from the human race. He gives up the bridge club because it has no spiritual significance. He may spend most of his spare time immersed in mystical literature or practicing contemplative exercises or listening to religious programs on radio or television. When he attempts to convert his fellow employees at the office, he may finally lose his job. Everything goes to pieces, but it is all a kind of initiation. He is being tested, and must prove unswerving loyalty to powers greater than his own.

Religious delusions can be as serious as those resulting from addiction to alcohol or hallucinogenic drugs, and they are just as difficult to cure. Certain types of persons are particularly susceptible to self-delusion. A child from a broken home who has been deprived of natural parental affection is a candidate for future trouble. The same can be said of the exceptionally self-willed young person who is determined to have his own way at all cost. A poor marriage only adds to frustration and self-pity. Such causes if permitted to go uncorrected will contribute to a lonely old age, and self-pity is intensified by senility. Unreasonable

religious attitudes deprive the self-deluded person of the consolation of a serene and gentle faith.

The human being is placed in this world to mature his inner life through the cheerful acceptances of everyday experiences. Unless the heart and mind are capable of facing each day with a good hope, we fail to grow in the natural world. Many kinds of temptations lure us away from contentment of spirit. Powerful ambitions usually thwarted by personal inadequacy lead to discontent. The lure of wealth or fame often lead to misery, and our relentless urge to dominate others by fair means or foul is just an unpleasant form of self-centeredness. Such debilities are detrimental to a truly religious life.

Fortunately the majority of human beings is inclined to be good-natured unless their serenity is disturbed by some type of fanaticism. The Bible tells us that in the struggle for existence the just person is not only safe but is under the special protection of Providence. The best way to become an acceptable citizen of eternity is to live every day in a kindly and constructive way, meeting responsibilities without complaint.

If one wishes to enlarge his religious understanding, he can do so in a kindly and friendly way. I know a number of persons who still belong to orthodox denominations who make it a point to attend different churches in their communities. They do not go to criticize or condemn, but in order to broaden their appreciation of various faiths and teachings. This also has a liberalizing effect on our own thinking. We may even come to the conclusion that all sincere persons are experiencing the miracle of faith by paths suitable to their own needs.

Having discovered that nothing is to be gained by proselyting, we can settle down to more useful labors. We are all subject to peculiarities of customs and common observances. Our own ways of doing things appear perfectly reasonable and proper, whereas it is convenient to assume that the unfamiliar is without justification. There is a story that a man bringing flowers to a grave in the local cemetery was amused when he saw a Chinese placing a small bowl of rice on a nearby tomb. The Westerner asked the

Chinese if he thought that his deceased relative would eat the rice. With a bland smile the Oriental asked, "Do you think your deceased relation is going to smell those flowers?"

Contrary to prevailing opinion, it is just as important for the believer to redeem his faith as it is that his faith should redeem him. Many a good religion has been destroyed by its own believers. Through ignorance, bigotry, or ulterior motives, the spiritual ideals of humankind have been corrupted and exploited since the beginning of history. It is true beyond doubt, however, that an honorable person cannot be corrupted by religious shortcomings. We are all born with an intuitive appreciation for values. Although every effort is being made to undermine the normal virtues of mankind, they are always available to sustain and comfort those in need of hope and faith.

If you discover within yourself a growing tendency for fault-finding, if you look down upon the sincere convictions of other persons and rejoice in the thought that you are superior in wisdom or understanding, it is time to pause and revise your own thinking. Make sure that there is no arrogance in your estimation of your place in the Divine Plan of things. You can ask yourself a few questions after you have intensified your religious feeling and claim to have attained a superior degree of spiritual insight.

Can you say honestly that you are more valuable to other people than you were before? Have you more friends and have you made peace with all adversaries, enemies, or critics? Have you learned to appreciate the virtues of your associates, and perhaps most of all, is your inner life quiet and well-organized? Can you share heartily in the interests of the community life? Are you loved by children, and do you sincerely love them? Have you come to understand the healing power of love? Are you sufficiently demonstrative for others to recognize your affection?

If your love is locked within yourself, you cannot express it or have even come to believe that it is contrary to spiritual growth to have personal affections, remember that if you do not have sincere affection for your fellow human beings whom you have seen you cannot have true love for your Father in heaven whom

you have not seen. The Chinese philosopher Mencius taught the importance of the child heart.

Sophistry is an infirmity which obscures and disfigures the soul. As we grow up in this world, we lose much of our contact with the invisible realms from which we came. The born-again Christian must separate himself from attitudes which it may be assumed he has outgrown or transcended. He must be a living example of a spiritual reformation appropriate to his voluntary dedication. If he is not a better human being, then conversion is meaningless. It is a mistake to assume that membership in a church works miracles. It is only an invitation to self-improvement justified by an enlightened code of conduct. A number of retired ministers have assured me that those converted under the emotional stress of an evangelical meeting usually must be reconverted annually or be listed as backsliders.

Most of us are not guilty of major crimes or mortal sin, but our minor vices are in need of constant attention. One lady discussed with me certain peculiarities of disposition. She had lost most of her friends through outbursts of righteous indignation. She felt it to be her sacred duty to remind everyone she met or knew that they were unreasonable, impossible, and more or less obnoxious. She realized that her criticisms were resented, but it was her spiritual responsibility to tell the truth even though it might hurt. Occasionally, one of the victims of her fervor pointed out that a critic should also be able to accept criticism. The situation usually ended in an outburst of temper and permanent parting of the ways. I suggested that she learn to keep quiet or at least set an example of the type of conduct she recommended, but she assured me that this was impossible. When she saw conditions that violated her personal code, she had to give full expression to her anger.

There are many ways of approaching religious problems, and a person who loves God and at the same time wishes to keep his friends must become something of a philosopher. He must realize that he was born into this world suffering from innumerable imperfections, and that in due time he must depart from the mor-

tal sphere still beset with many shortcomings. Those most likely to develop fanatical tendencies have overlooked the need to explore social conflicts within themselves. To correct our own mistakes usually increases our popularity and leads to pleasant friendships. There is little likelihood that our religion will be condemned because we dedicate our lives to good works.

If on the other hand our religious beliefs are supporting or at least condoning obvious faults and failings, there seems to be no particular reason we should be appreciated by friends or neighbors. When it becomes obvious that we are being avoided by old friends and acquaintances, it is time for a major decision. Shall we make a conscientious effort to become better adjusted socially or shall we assume that the time has come for us to go into the wilderness and live on locusts and wild honey? If we make this decision, it is an admission of personal failure. It may be valuable to seek solitude for short periods to integrate our own resources, but it does not solve the real purpose for human existence.

My experience has been that a tight little community as a refuge against the storm and stress of daily existence usually ends in difficulties. These little groups are like castaways on desert islands. Each tends to regard itself as the custodian of spiritual progress. In this respect, we can gain from the teachings of Oriental cults. The members may remain in seclusion for a stated length of time, perhaps five or ten years. Then they must leave, go back to the common experiences of secular society, become householders, and pay their debt to life by bearing children and protecting them. Only when the disciple has proven that he can live his beliefs as a conscientious self-supporting individual following some useful craft or trade is he ready for the advanced spiritual disciplines of his faith.

It is not difficult to understand why tired and disillusioned persons should become antisocial. Most of them, however, do not realize that wherever they go they take their problems with them. Actually, each human being is a problem unto himself. Also, the Scriptures tell us that it is not good for man to live alone. Statistics which have been gathered bearing upon this

situation indicate that individuals or families seeking peace in the wilderness usually move back to town within two years. Most of us have become so dependent upon the stimuli of urban living that we are in serious difficulties when cast upon our own resources. Those best suited to live alone are the least likely to feel the compulsion to leave the world behind.

It is also becoming increasingly difficult to find an appropriate hideaway. There is hardly a forest that is not already populated with escapists of one type or another. Some have resolved to seek peace and quiet in an already existing retreat. They have found however that life in the forest primeval can have a tendency to prove rather strenuous. The members may rise at five o'clock in the morning, meditate for two or three hours, eat only approved unprocessed foods, and listen to instructions by the leader or one of his closer associates. Those seeking this type of liberation may discover that they have never had qualifications to settle down to indefinite periods of discomfiture.

There are some who are resolved to outgrow their mortal estates while living in their own homes. They cut off all contact with the outside world, read a few selected texts, try to envision within themselves the higher regions of space, and wait until they are called to this greater glory. The program is usually detrimental to both mind and body. These people seldom eat properly and have no program of practical activity. This procedure is contrary to the genuine teachings of either Eastern or Western mysticism. Most well-regulated retreats are for temporary visitors; and those who stay longer will be expected to assist in the gardening, help to maintain the establishment, or go out to work in religious or charitable institutions in the neighborhood. An individual who has accepted family responsibilities should accept them as part of self-discipline.

Those who have reached retirement age with powerful religious pressures within themselves are especially susceptible to psychosomatic difficulties. Retirement separates the individual from employment, probably considerably reduces his income, and may impel him to a solitary existence. Having nothing to

think about except himself, he suddenly realizes that his internal resources are scanty. He may not enjoy reading and ultimately television becomes a bore. His neighbors are probably about his own age and content to do a little shopping or participate in local community programs.

Fear about the future and restricted energy resources cause such people to waste some of the most important years of their lives. If the religious background has resulted in a false concept of the universe, autosuggestion may result in psychic disturbances and hallucinations. At this time, practical religious commitments are most important. One can set aside days to contribute time and energy to philanthropic organizations or social projects which are usually without adequate funding. One can offer services in schools, hospitals, or sanitariums where there is a positive need for practical help. The longer one can keep in touch with that larger world around him, the more deserving he becomes of inner growth.

Some years ago, a number of Oriental systems of development by mystical disciplines attracted Western converts. Some of the Eastern doctrines emphasize the importance of quietude and detachment from emotional pressures. Neurotic followers misinterpreted the foreign teachings as an invitation to avoid the responsibilities of community life. A kind of arrogance became noticeable and the disciples of these beliefs regarded themselves as a kind of spiritual elect. Naturally, this was interpreted by nonbelievers as snobbishness, which it really was. When persons themselves in a state of confusion attempted to convert their relatives and friends, the procedure resulted in unhappiness for all concerned. The moment our beliefs endanger normal human relationships, we should do everything possible to restore a genial atmosphere.

There is really never a time in which we must make an arbitrary decision to reject our mortal affections in favor of Divine Grace. Any religion worth consideration is noncompetitive. I have noticed that it is comparatively easy for persons to corrupt even a constructive religion through bigotry and misinterpretation. It is not the belief, but the believer who contributes the

most to collective misery. I know several persons who hold rather strange concepts and belong to narrow and intolerant organizations. Because they were fine people themselves, their affiliations have done them no harm. They simply reinterpreted a dogmatic creed with the kindness in their own hearts. We are all laboring to advance the cause of universal brotherhood, and this goal is frequently overlooked. Many persons do not wish to discuss their religion because experience has taught them that in this matter silence is truly golden. The final proof of spiritual enlightenment is service to social need. The greatest of all disciplines is daily living.

Many Oriental teachings were given to simple, kindly, and gentle people, living in a natural world of mountains, valleys, and oceans. They were never involved in the competition of industrial economies. It was easy for them to believe in the presence of benevolent deities and learn their traditional religions from venerated gurus. There was little probability that rugged individualism would disfigure character or career.

When these beliefs are transferred to the chaos of Western commitments, the quiet way of life seems most appealing but difficult of attainment. Those truly dedicated to self-improvement constitute a minority group, the members of which are likely to be misunderstood by their nearest of kin. It should be realized from the beginning that no path leading to the release of the inner life can ever be easy. Religious freedom in this country has resulted in intensive sectarian competitiveness. This often leads to the complete neglect of Christian charity or interreligious cooperation.

Let us assume for a moment that as a result of your mystical meditations and philosophical readings you feel that you wish to share your new insights with the members of your own family. Your children are grown up and live in a completely different social structure than that which you experienced and remembered. You have noticed that the young people you raised so diligently have practically no religion. They never seem to discuss it, and their children in turn have no special inclination for serious thinking. The situation is somewhat complicated because your

daughter has an insecure marriage and your grandchildren are wayward and resolved to live their own lives. You have had no luck trying to bind their allegiances to the moralities of your generation. It appears that all these younger persons are concerned with is enjoying themselves, making as much money as possible and clustering around one of the numerous TV cable systems. You watched a few times and worried more than ever before about the ultimate destination of your loved ones.

You will gain nothing by pointing out the lack of integrities which are creeping into the contemporary scene. If you belabor this problem, you will have few invitations and your family will drift out of your life. In a crisis of this kind, you must have a heart to heart talk with yourself. If you failed to give due attention to the ethical needs of your children in their formative years, it is now too late to change their present habits. It is very possible that you did not fully accept the religious doctrines of your own parents. It seldom helps to attempt to arbitrate the marital problems of children or recommend conformity with a constructive ethical standard, but it is not necessary for you to feel completely hopeless.

If you are quiet and self-contained, children may occasionally seek your advice, especially if you are happy and well adjusted and are having a better time than they are. Under such conditions, a few carefully chosen words may sink in and be remembered. Your own consolation comes through your greater thoughtfulness and deeper spiritual insight. A secure faith will help you to realize that your children and grandchildren are learning necessary lessons in their own ways. In the course of time, the need for spiritual insight and moral strength arises in every person's life, but nearly everyone will keep on maintaining their present life-style until it becomes so worthless it is no longer endurable. The days are likely to come when your family will need you. Therefore, you must not under any condition alienate yourself from your children or grandchildren. While things go well, most individuals are satisfied with their present way of life; but when tragedy strikes, each in his good time must seek strength that only a vital faith can bestow.

Young people of today are inclined to consider religion a frustration. It interferes with the freedom which is so cherished by the younger generation. If an elder really desires to maintain a sphere of influence, he must cultivate a sunny disposition and become acquainted with the concepts and convictions of his children or grandchildren. If one is able to occasionally share experience without pontificating, his words and thoughts may have a constructive influence. Fortunately, respect for an enlightened code of living has not been lost but has little encouragement to become a leader of conduct. One of the nicest compliments that I ever received came from a little girl with whom I spent an afternoon playing games. She turned to her mother and referred to me as "just as good as a child."

There should be no generation gaps. Parents should not live entrenched behind the policies of the past. They should grow along with their sons and daughters sharing contemporary interests and still experiencing the wonders of an ever-changing world. Deity is an eternal power. It is part of yesterday, today, and tomorrow. Its Spirit dwells in eternity and its benevolence is equally available to every generation. If the adult continues his search for truth with an open heart and mind, it often happens that teenagers will walk beside him and occasionally lead the way.



The best creed we can have is charity toward the creeds of others.

—Josh Billings

We are born for love. It is the principle of existence, and its only end.

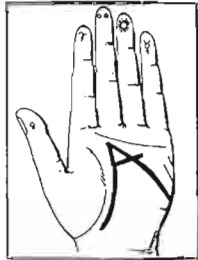
—Benjamin Disraeli

The Fatherhood of God implies the Brotherhood of Man.

—Firth Crossley

NOTES ON PALMISTRY

Part 1



about the time that I became a teenager, my venerated Grandmother took me to a local auditorium to hear a lecture on palmistry. The speaker was world-famous and quite an orator and his talk was illustrated with a number of stereopticon slides depicting various types of hands and their peculiarities. One slide featured a curiously-shaped thumb described by the lecturer as signifying violence and criminal tendencies. At this point, a small voice spoke up from somewhere in the audience exclaiming: "Look Mama, that's just like the shape of Daddy's thumb." The incident nearly broke up the meeting, but the speaker was highly amused. After the talk, Grandmother led me to the front of the auditorium so I could shake hands with Cheiro. It is not certain that Grandmother was converted to palmistry, but she was impressed with the persuasive arguments of the great palmist.

Probably the most distinguished modern palmist was Count Louis Hamon who is best known under the pseudonym of Cheiro. He was born in Dublin, Ireland, in 1866 and died in Hollywood, California, in 1936. While living in France, he purchased an estate and, according to the prevailing custom, the property carried with it the title of *Count*. In his book *Language of the Hand*, there is reference to a curious manuscript on palmistry which Cheiro examined while living in India. This strange book was made of human skin, was a very great size, and contained hundreds of well-drawn illustrations with verifying evidence. Cheiro adds that palmistry was practiced in China, Tibet, Persia, and Egypt. Anaxagoras taught it in 423 B.C. Palmistry was sanctioned by Aristotle, Pliny, Paracelsus, Cardamis, Albertus Magnus, the Em-



The thumb of violence from a sketch by Ad. Desbarrolles.

peror Augustus, and others. Cheiro also tells us that during the Middle Ages several efforts were made to revive this ancient study. He mentions *Die Kunst Ciromanta* published in 1475 and the *Cyromantia Aristotelis cum Figuris* published in 1490, which is at present in the British Museum.

Cheiro settled in Hollywood in the late 1920s and I visited him on a number of occasions. He was a very courteous and hospitable person and had developed a considerable interest in astrology, especially the Fabian system which was quite popular in France. I attended one of the last classes which he gave before his passing in 1936. He had an amazing collection of hand impressions and clay castings. He would show all but one which he had promised he would never exhibit—a casting of the hand of Oscar Wilde.

Like other palmists who had preceded him, Cheiro tried in every way possible to convince skeptics that cheiromancy was actually a science. He was certain that the feet were as reliable as the hands in both delineation and prediction. Unfortunately however, the feet have been mutilated by shoes or rough surfaces resulting in callouses and the scarring of the surface. Intrigued by his explanations, I took a camera and with a little patient waiting was able to photograph the palm of a gorilla in a local zoo. The rudimentary markings were present and, when I showed the picture to Cheiro, he said that it strongly supported his personal researches and findings.

A contemporary of Cheiro and serious student of cheiromancy was the Comte C. de Saint-Germain, A.B., LL.M of the University of France. He should not be confused with the Hermetic adept, St. Germain, but was an excellent student of ancient arts and sciences. His book *The Study of Palmistry for Professional Purposes* seems to have been originally published in 1897 and was dedicated to Adrien Adolphe Desbarrolles, whom we are told was born in Paris on August 22, 1801. This date, according to the calendar of the Revolution, was "the 4th of fructidor of the year IX. of the Republic, one and indivisible." He died in 1886 at the age of eighty-five years after having devoted fifty years of his life to the study of palmistry.

The Comte C. de Saint-Germain, who was President of the American Chirological Society and the National School of Palmistry, mentions the following incident in the life of Desbarrolles. When the Second Empire was in its most flourishing condition, Desbarrolles was invited to the Imperial Chateau at Tuileries to read the hands of Napoleon III and his beautiful wife. Examining the hands of the empress, the palmist announced the death of a near relative; and the Duchess of Albe, then in perfect health, died within a year. When Desbarrolles spoke hesitatingly of a great fatality which was to assail the empress in her forty-seventh year, she listened calmly to the revelation and asked: "I shall die on the scaffold, shall I not? A Gypsy, who foretold my accession to a throne, when she read my hand in my girlhood days, also predicted that I should be beheaded at the very date you mention."

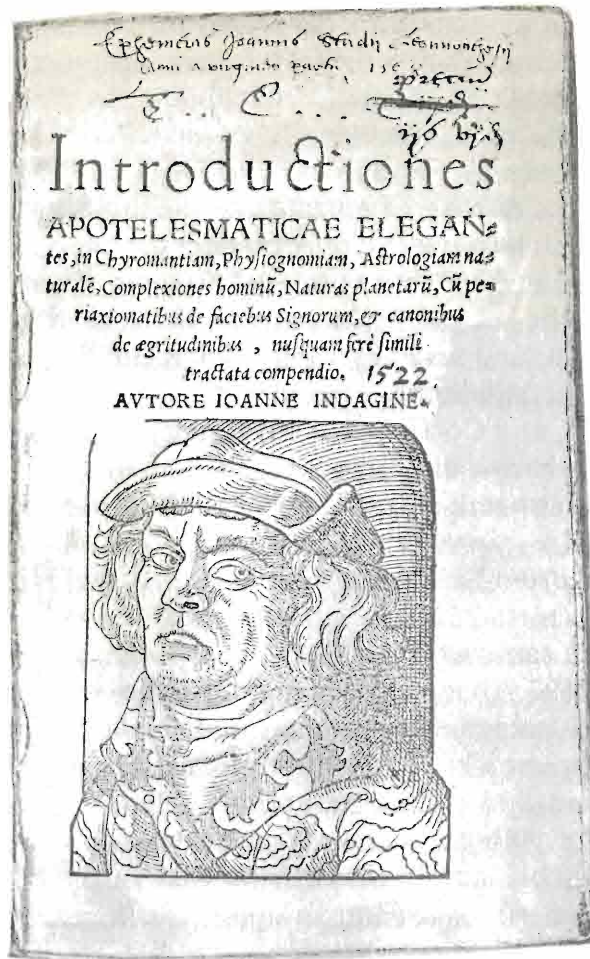
The palmist replied that he saw no signs of such a tragedy, but at her forty-seventh year a catastrophe would occur. The empress then said, "Can nothing prevent it?" And when the palmist shook his head, the brave lady replied, "Let it come," and then chatted pleasantly concerning the common topics of the day. On September 4, 1870, when the Empress Eugenie was in her forty-seventh year she fled from the Tuileries Palace deserted by her courtiers and owed her safe escape to the devotion of her American dentist, Dr. Evans. Thus the prediction of the palmist was accomplished. (See *The Study of Palmistry* by Saint-Germain.)

The art of divination by the means of lines and marks on the human hand is extremely difficult to trace historically. According to Lewis Spence in his useful handbook *An Encyclopaedia of Occultism* article on palmistry, "It is said to have been practised in very early times by the Brahmins of India, and to be known to Aristotle, who discovered a treatise on the subject written in letters of gold, which he presented to Alexander the Great, and which was afterwards translated into Latin by Hispanus. There is also extant a work on the subject by Malampus of Alexandria, and Hippocrates, Galen, and several Arabian commentators have also dealt with it. In the Middle Ages the science was represented by Hartlieb (circa 1448), and Cocles (circa 1054), and Fludd, Indagine, Rothmann, and many others wrote on cheiromancy."

The earliest work on palmistry in our library collection is *Introductiones Apotelesmaticae Elegantes in Chyromantiam, Physiognomiam Astrologiam Naturalem*, illustrated with fine old woodcuts, Frankfurt: 1522, by Joanne Indagine. We have another copy of the same work translated into English and published in London: 1697. Indagine was a priest who wrote a number of books on astrology, cheiromancy, and similar subjects. He notes that the ancient Greeks practiced divination by the lines on the human hand and includes a curious belief concerning the ring finger of the left hand. Learned men held the opinion that a certain sinew (probably nerve) passes from that finger to the heart. A golden ring appears as a crown upon that finger, and gold by its very nature comforts the heart.

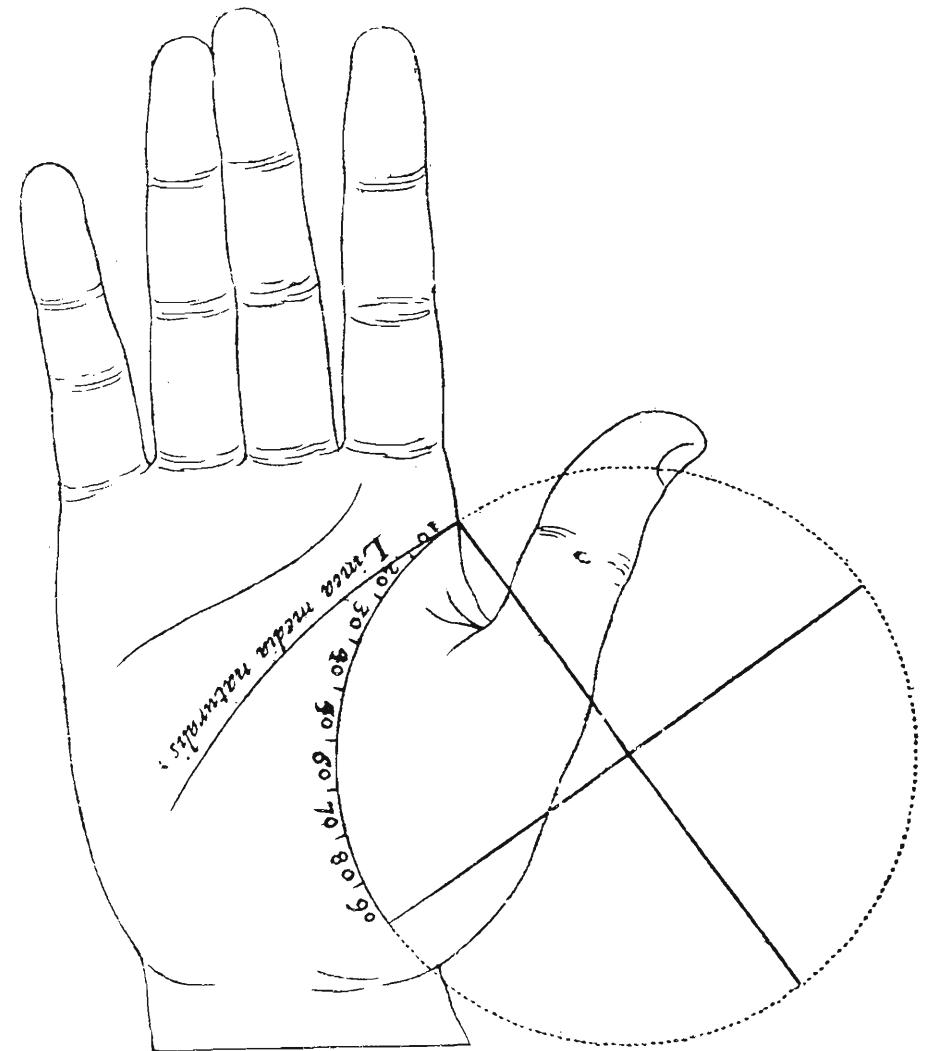
Robert Fludd was born in 1574. He received his Master of Arts degree at St. John's College, Oxford, in 1598 and secured his doctorate at Christ Church, Oxford, in 1605. Many of his voluminous writings were probably dictated to an amanuensis. He was deeply involved in the Rosicrucian controversy and wrote a defense of the society. The Reverend J. B. Craven in his book *Doctor Robert Fludd, The English Rosicrucian* associates Fludd directly with the elusive Brotherhood of the Rosy Cross.

A section of *Microcosmi Historia, Tomus Secundus*, Oppenheimii: 1619, includes a brief study of cheiromancy. It includes the



Title page of the 1522 edition of the works of Joanne Indagine.

accompanying plate of the hand and its markings which is very similar to one which occurs considerably earlier in the writings of Henry Cornelius Agrippa. Nearly all the earlier books indicate that they were derived from a well-established system of delineation. There is very little variation in the assignment of lines to the different divisions of human character. There have been refinements and the system has been somewhat updated, but the readings are not materially changed.



Engraving by Robert Fludd dating the life line, the Latin above indicates the location of the head line from *Microcosmi Historia, Tomus Secundus, Oppenheimii: 1619.*

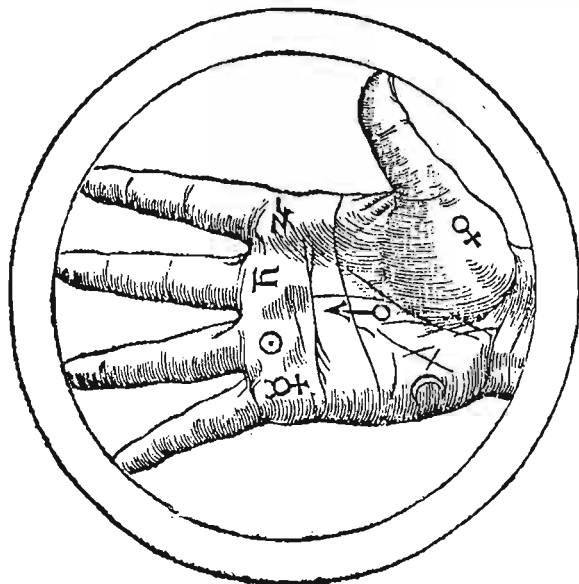
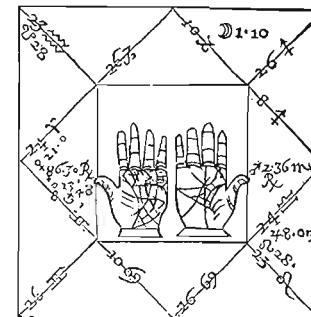


Diagram of the mounts and lines of the hand from *De Occulta Philosophia Libritres* of Henry Cornelius Agrippa, 1551.

George Wharton, Bart., attempted to combine astrology and palmistry. His work reveals considerable original research and is dedicated to his friend Elias Ashmole. The section to which we refer is in the volume *The Works of Wharton* as collected by John Gadbury and published in London: 1683. Beginning on page 515 is a work attributed to Jo. Rothman, translated from the Latin into English by George Wharton. This includes nineteen examples of horoscopes which are combined with cheiromancy to reveal the intimate association of the two systems of divination. An example is reproduced herewith. This phase of the subject is seldom mentioned, but according to the convictions of John Caspar Lavater all forms of character analysis should be compatible and mutually supportive.

In the *Universal Jewish Encyclopaedia*, the article "Zohar" lists the parts now contained in this great cabalistic text. Part 7, Raza de Razin (Secret of Secrets), includes chapters of physiognomy, cheiromancy and the like. This statement is supported by a quotation attributed to Rabbi Simeon ben Yohai in "The Great



Example of the effort to combine palmistry and horoscopy is not entirely successful, but is typical of Dr. Rothman's valiant endeavor to reconcile these two branches of the prophetic arts.

Holy Assembly," which reads as follows: "The lines of the hand, and especially of the right hand, are important. Five weak lines on the inner face of the pointer at the bottom and four lines at the top, as well as four vertical lines on the outside of the same finger, indicate a man careless and lazy. He might succeed if he undertook anything, but his laziness prevents him. This mystery is expressed in the letter *Zain*. A vertical line on the inside of the big finger shows a man who is careful and reflects before every act. Two vertical lines on the same finger, which do not disappear when it is stretched, show a man who thinks little and acts spontaneously. Three vertical lines on the same side, together with two or three lines on that side of the finger which touches the ring-finger, show a fine careful spirit that ever seeks the right road. Three or four lines on the outside and the same number on the inside of the big finger show a man who thinks only of doing harm. But the lines of the hand are not permanent, and through repentance a man may change his nature." (See *The Zohar* by Ariel Bension, Ph.D., London: 1932.)

Sir Charles Bell, the Scottish anatomist and physiologist wrote, "We first see the hand ministering to man's necessities and sustaining the life of the individual; in a second stage of his progress, we see it adapted to the wants of society, when man becomes a labourer and an artificer; in a state still more advanced, science is brought in aid of mechanical ingenuity, and the elements which

seem adverse to the progress of society become the means conducing to it." (See *A Manual of Cheirosophy* by Heron-Allen, page 24.) It has long been recognized that the human hand is especially responsive to the impulses of the mind and the will.

Cheiro was convinced that the nerve ends in the hands had received special tutoring since the beginning of human activity. Consider for a moment the incredible rapidity with which the hands move when a master pianist interprets a work of Beethoven or Sibelius. In ancient times gestures took over where words failed, and in religion the mudras of the deities are an invaluable aid to the personal experience of sanctity. This subject is developed in considerable length by Dr. Ananda Coomaraswamy in his book *The Mirror of Gesture*.

In Catholic theology, the apostolic succession was conferred by the laying on of hands. The scribe with his stylus or pen perpetuates the wisdom of the ages. The typist can train his fingers to work with almost lightning-like rapidity and, in the new computer science, the hands must learn to obey new orders given by the mind. Arts in particular require a special education of the fingers to work with the potter's clay, the embroiderer's needle, and the painter's brush. nearly every ingenuity that mankind has specialized is largely dependent upon the ease with which the brain sends its impulses to the hand, and the fingers obey.

It has been noted that the lines on no two hands are exactly alike and this is also true of fingerprints. What determines these variations? Chinese medicine has revealed that pressures on different parts of the hands react upon the organs and functions of the entire body. Thus, acupuncture could become further proof that cheiromancy has a scientific foundation. In Esoteric Buddhism there is an elaborate system of symbolism by which the hands become the two great mandalas and reveal the interplay between the esoteric and exoteric aspects of life. In Montfaucon's *Antiquity Explained*, there are engravings of hands adorned with emblems that were used in the initiation rites of the Greek and Egyptian Mysteries.

The cabalists naturally derived support from the scriptural writings. They advanced the seventh verse of the thirty-seventh

chapter of Job as a reference to palmistry. "He sealet up the hand of every man; that all men may know his work." Even more to the point is Proverbs 3:16, "Length of days *is* in her right hand; *and* in her left hand riches and honour." The pronoun *her* refers to wisdom as is clearly stated in the previous verse.

Long ago, the markings on the hands were interpreted as a revelation of the original religion of mankind. In palmistry the three basic lines are the life line, the head line, and the heart line. Of these, the head line signifies the mind, the heart line the emotions, and the life line the physical body. These lines appear to be essential to existence, and the gorilla whose hand I photographed had these lines, but they were short and unaccompanied by other lines.

The life line as shown on page 4 in the engraving by Robert Fludd is divided to indicate the time spans, and the divisions extend from one year to ninety years. A similar plate appears in Desbarrolles. This line with its markings is found in textbooks after

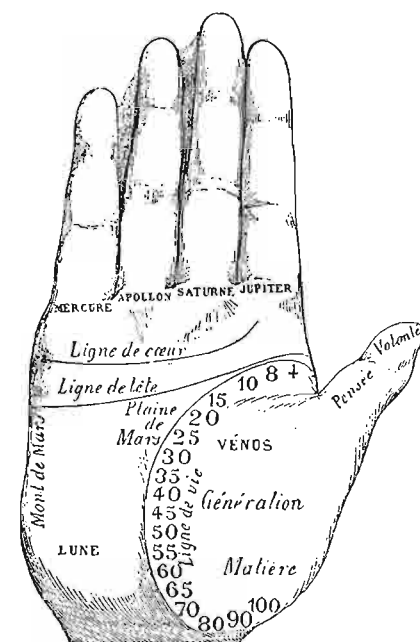


Diagram dating the life line and naming the mounts at the base of the fingers from *Mysteres de la Main, Revelations Completes* by Ad. Desbarrolles.

the sixteenth century and is essentially identical with the diagram published by Cheiro.

The following is a summary of generally recognized principles of palmistry which have descended in the approved textbooks on this fascinating subject.

Marks or blemishes along the life line indicate the age at which sickness or accident may occur. The head line rises with or near the life line. It extends across the middle of the hand and slopes somewhat downward about half way across. The line may end in a single point or it may be divided—that is, forked or tassled in several small ends. Normally, the mind is most effective if the end of the line is single or forked. The tassled end detracts from the purposefulness of mental effort. If the line slopes too abruptly down the hand, there is evidence of melancholia, extreme mental depression, fear, and anxiety. The dating is similar to the life line and begins where the head and life lines rise together.

The heart line rises on the mount of Jupiter and flows across the hand. As might be expected, this line is often in poor condition. There may be breaks, islands, or marks by which the line is doubled for short distances. It is read from the mount of Jupiter, and the central point of the line is equal to about the thirty-fifth year of life. Very early breaks or configurations on the line may indicate a troubled childhood and lack of parental affection. Later, romantic difficulties disfigure the line; but if it smooths out, emotional happiness may be indicated during the second half of life. An unusually clear heart line terminating on the mount under the second finger on the right hand may indicate strong religious devotion. If the lines are deep and clear, the temperament is well established; but if the lines are faint and on a delicately-placed hand, extreme sensitivity is indicated.

A hand with few lines is found on persons who live well-regulated lives and accept conditions cheerfully and patiently. A hand that is heavily lined is more complicated and has a wider sphere of interests. Unusual markings on complicated hands often result in confusion, conflict, and lack of stability. Lines seldom change unless there is a major crisis in the life of the individual. To compare the hand of the newborn child with the same person in his

maturity must convince one that lines arrive in this world with their owners.

The next line of importance is called the fate line. It rises at the base of the hand, continues vertically up the palm and may actually continue beyond the palm and extend up the second finger. The fate line has to do with destiny. If it is strongly indicated, the life is impelled toward some outstanding accomplishment. There may be traces of this line which seem to end some two inches from its origin or it may continue to rise to be blocked by the head line. It may then jog to right or left until it comes into conjunction with the heart line. These configurations usually indicate changes of profession or recognition received late in life. There are also cases where there is no trace of a fate line until middle age. There is difference of opinion on this matter and some professional character analysts feel that the fate line is not indispensable to success. Favorable significations on other lines may also result in prominence.

A few hands have what is called the sun line. This more or less parallels the fate line and rises in a vertical slant to the base of the third finger. This bestows a congenial nature, influential friends, and public acclaim. It is not found on all hands and many do well without it; but when combined with other testimony, it contributes to distinction.

There is another line that runs more or less vertically along the outside of the hand near the edge of the palm. This is the health line, and the less of it you have, the better your constitution will be. Where this line is prominent, many projects are frustrated due to sickness or constitutional debility. If this line is strong, the individual should be ever mindful that he can shorten his life by dissipation, unusual or unreasonable exertion, and negative mental or emotional stress.

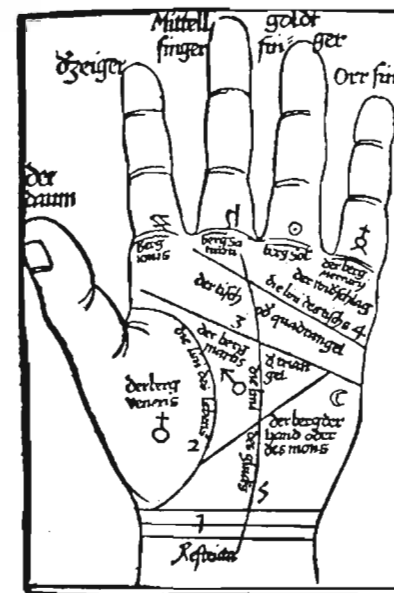
Nearly everyone is interested in marriage lines. These are found running horizontally at the base of the fourth finger and above the rising of the heart line. One clear line there indicates a successful marriage. A second and also clear line indicates that the native is likely to marry twice. A mass of little lines, faint or even heavy, show that the person will probably not marry at all. Small vertical

lines cutting through the marriage line usually signify children. If the front end of the marriage line dips down, according to Cheiro the individual will predecease the marriage partner.

There are a few other little oddments that can be intriguing. Inside of the life line there may be a companion line which is supportive and protective and also seems to contribute to an active, informative career. If there is a bad break in the life line, this companion line usually preserves the life. Many small but deep lines running diagonally across the ball of the thumb and sometimes cutting into the line frequently indicate long trips or adventurous undertakings. If they break through the life line, some activities may prove hazardous.

Where the hand joins the wrist, there are groups of lines called bracelets. They are not clear usually, but by pressing the hand inward they become more obvious. Palmistry recognizes four bracelets running parallel to each other and it is believed that each of these bracelets contributes twenty-five years to the life expectancy. A person with three bracelets will probably live to seventy-five years, and if there are four complete bracelets the individual may become a centenarian. When a hand seems to be marked with a hopelessly-confused mass of lines in various directions, it becomes necessary to study the patterns more carefully. It will be found that many of these clusters have recognizable patterns. Where two short lines form a cross, they warn of trouble on the adjacent major lines. If the pattern is a star with six points, it is fortunate and symbolizes excellence and recognition. When lines form a square, this is a limiting or frustrating sign unless the square covers a break in a major line when it is protective. Books on palmistry will list many of these shapes, and some of the early authors go as far as to distinguish letters of the alphabet and symbols of numbers on the hands.

Astrological symbols and names have been applied to palmistry since the earliest recordings of the subject. The mounts of the hand are distributed under planetary rulership as follows: The large mount at the base of the thumb is assigned to Venus; the smaller mount on the opposite side of the hand, to the Moon; the mount at the base of the index finger, to Jupiter; at the base of the second

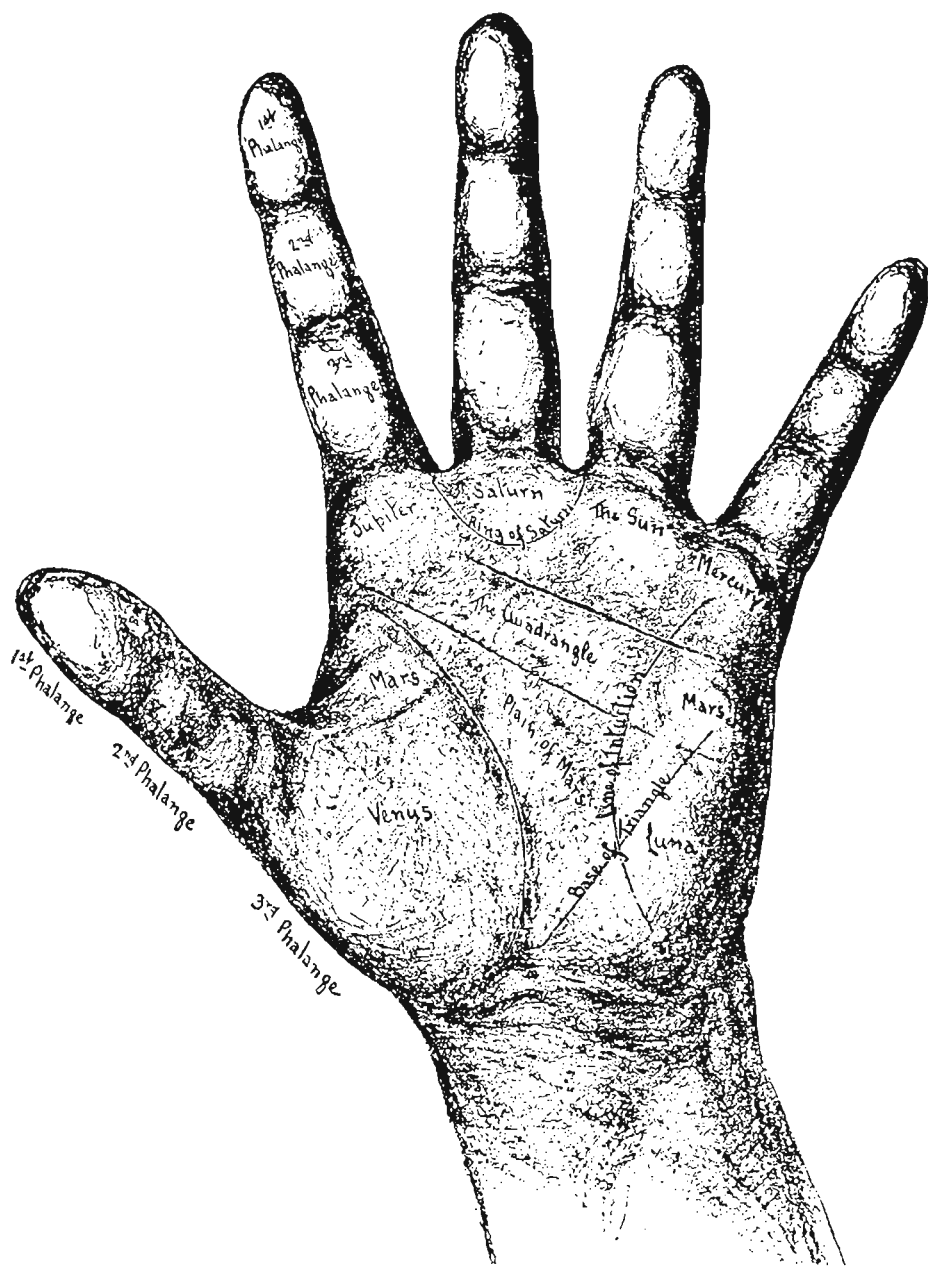


The mounts of the hand identified by astrological symbols from Barthelmy Cocles, *Physiognomonia*, Strasbourg: 1533.

finger, to Saturn; at the base of the third finger, to the Sun; and at the base of the little finger, to Mercury. There are two mounts of Mars, one above the mount of Venus and the other above the mount of the Moon. These more or less surround the hollow of the hand which is usually referred to as the quadrangle adjacent to which is an even surface called the plain of Mars or the battlefield. (See the accompanying illustration from Cheiro's book *Language of the Hand*.)

If the mount of Venus is of moderate size, it indicates emotional normalcy. If this mount is flat or low, the affections are deficient and other pressures take over. If this mount is abnormally large, it indicates sensuality and emotional inconstancy. The mount of the Moon running along the lower part of the outside of the palm if well-developed strengthens the artistic instincts, bestows a strong imagination, and generally refines the nature. Religious tendencies are strengthened by idealistic inclinations.

If the mount of Jupiter is strongly developed, it bestows generosity and strengthens self-esteem. This mount if well de-



Cheiro in his identifications of the locations of the mounts refers to astrological terms, but spells them out in familiar words. See *Language of the Hand* by Cheiro.

veloped supports an active and prosperous career, economic success, and recognition in political and legal affairs. The reading for a well-developed mount of Saturn suggests thoughtfulness, prudence, love of solitude, and strong religious preoccupations. The disposition is grave, cautious, and somewhat critical. The mount of the Sun indicates recognition for achievements in creative fields. If the Sun line below this mount is prominent, there will be public recognition for creative activity. This mount is helpful on the hands of musicians, actors, and dancers. The mount of Mercury bestows abilities in literary pursuits; and if the little finger is reasonably long and well-shaped, the native could succeed in journalism, educational pursuits, and news analysis. This mount also contributes to congenial relationships with cultural groups and societies.

The two mounts of Mars are on opposite sides of the hand. The one above the mount of Venus bestows personal courage and interest in sports. Dangerous occupations may be indicated as well as aggressive attitudes and a tendency to a quick temper. The other mount of Mars located above the mount of the Moon stands for inner strength, courage of convictions, and determination to seek self-improvement through the strengthening of integrity.

The phalanges of the fingers, that is, the spaces between the articulations of the joints are also considered, but opinions have never been coordinated. Because there are twelve of these phalanges, circumstantial evidence has assigned them to the twelve signs of the zodiac and the four elements. It seems to me that, in the case of the first finger which traditionally is assigned to Jupiter, the first phalange, or the tip of the finger, should be assigned to Sagittarius; the second phalange, to Aries; and the third, to Leo. The Earth signs are allotted to the middle finger and the phalanges are Capricorn, Taurus, and Virgo. The third finger is assigned to the Air signs and the phalanges are Aquarius, Gemini, and Libra. The little finger inherits the Water signs—Pisces, Cancer and Scorpio. This arrangement may be considered speculative.

Among the most interesting of all the markings must be included the ring of Solomon which surrounds the base of the index

finger on the mount of Jupiter. This bestows unusual mystical gifts, such as clairvoyance, clairaudience, intuition, and prophetic visions. It is seldom found complete, but even parts of it are considered fortunate. There is also a line that surrounds the two middle fingers. It is seen on the mounts of Saturn and the Sun. It curves upward and appears to encircle the two fingers. This is called the girdle of Venus and has a tendency to make the native fickle in emotional relationships. The native will be extremely popular and may become involved in matrimonial difficulties. It is also a mark not favorable to health.

At this point, the thumb needs special consideration. Early palmists assigned the three joints of the thumb to the Holy Trinity; and some writers have pointed out that the end joint is associated with will, the middle phalange with wisdom and logical thinking, and the phalange which flows into the mount of Venus with love and compassion. The thumb seems to be more concerned with the public aspect of the person's life than with the intimate circumstances of personal living.

If the outer joint of the thumb is long and well-developed and rigid, the will is strong, inflexible, and often extremely self-centered. If the end joint of the thumb tips back and is extremely flexible, ambitions are not as strong and the mind adjusts easily to changes of circumstance. It is also less likely to hold on to grudges and dwell upon past grievances. If the second joint of the thumb is long and has a somewhat thin waist—that is, the phalange is smaller between the joints—the mind is clear, decisive, original, and reasonable. The native will have a capacity to guide the affairs of his life with intelligence, patience, and kindness. If the central part of the phalange is heavy and appears somewhat swollen, the judgment is less acute and mistakes in thinking will be more frequent.

We have already mentioned the mount of Venus and we can only add that, when this area of the hand is gracefully proportioned and moderately developed, the native should be a well-integrated person.

This article will be continued in the next Journal.

In
Reply



A Department of Questions and Answers

Question: Does man take his mind with him into the next life? He discards his body, his worldly goods, those elements of his mind which are no longer useful, but what about the sick mind—one which is unable to accept reality (those things that seemed normal to the average soul), one whose mind is so twisted that his freedom of choice and thinking are damaged? What happens to this soul in the next life?

Answer: It has been said that the mind is the slayer of the real. The intellect, steeped in materialism and dedicated to the circumstances of physical living, is incapable of idealistic thinking. This, however, is a comparatively common phenomenon.

We all have a tendency to focus our attention upon the world around us and we use what Buddhism calls the machine of the six sensory perceptions. These feed the accumulated information into the mental coordinator and this becomes the source of our estimation of the world around us. The interpretation of the testimonies of the senses depends upon the level of insight which we have attained through the improvement of our inner lives. Therefore, we may say the senses perceive and record, but meaning depends upon the unfoldment of the soul power within the individual.

It is rather evident that in the case of the stark materialist, the reflective powers are not sufficiently developed to contribute to mental life outside of the physical body. The mortal mind, so to say, would probably deny actual existence after death because it has no awareness of values that transcend involvement in mortal

affairs. The Greeks believed, therefore, that the unenlightened simply slept after death in long rows in the dark chambers of Tartarus until they were called back into embodiment. If we can believe the Orphic theology, the consciousness of life after death depends upon faculties that can respond to the vibratory rates of realms above the physical.

Minds are enlightened or ignorant. They are rational or irrational and reasonable or unreasonable as a result of their acceptance or assimilation of mental activity on the physical plane of existence. If the individual benefits from experience, becomes thoughtful about the reason for himself, tries sincerely to explore the mysteries of the world around him and the world within him, there may be a certain awareness of the state of the afterlife. The higher mind, therefore, has a superior existence in itself and can transcend the limitations of the lower mind.

It should be remembered that most forms of mental disease originate in the brain and not the mind. In various emergencies and accidents, or intemperances and abuses of bodily function the brain can be damaged. In some cases this damage is congenital, but it can also result from brain damage due to mishaps in the delivery of the child. All kinds of infirmities can come about through the failure of the parents to provide healthy bodies for their children. After birth itself, other damage is possible. In underprivileged countries, lack of nutrition and the tragedies of pestilence and war can damage the brain and by this circumstance interfere with the growth of the mind. In these days, the use of narcotics, alcoholism, cigarette smoking, and venereal diseases can have long-range effects extending into future generations.

Whatever may be the cause, it is not actually the mind that is crippled or becomes unable to function. Therefore, at death when the mind is separated from the body, it returns to its own substance and essence. It is restored to normalcy. The unembodied may have certain mental peculiarities due to temperament, education, and the like. It cannot be insane or so corrupted that its normal functions cannot be restored after death.

Another point for consideration has been given very little attention. In the case of temporary insanity, the patient, after recovery,

has no memory of the conditions through which he has passed. Even when mental illness takes violent forms and apparently is fully aware of its actions, there is no recollection afterwards. Like a surgical patient under anesthesia, there may be many indications of consciousness, but these fade away as the drugs used take full effect. Parents who have mentally afflicted children should take comfort in the realization that, when normalcy is restored in this life or the afterlife, the involved person is free from the suffering that might be associated with his condition.

Actually, the child is not suffering for the sins of his parents. He is suffering from the consequences of physical circumstances beyond his control. In the confused civilization of today, most individuals violate to some degree the laws of both heaven and earth. Even if they try very hard to be conscientious, conditions arise with which they cannot cope successfully. Accidents can damage an individual in every period of his life. War often takes the best and returns it in damaged condition if at all. Toxic materials contribute to industrial ailments, and even sports can have fateful consequences.

Along the Danube River in upper Austria, there are many steep cliffs. They have precipitous walls, and on the top of some of them are metal crosses to indicate that a cliff climber fell and died at that place. Cliff climbing is a favored sport in Europe—thousands indulge in it and dozens die. Some who survive are mentally or physically damaged for life. Violent sports have killed hundreds, but no one seems to care. We do not value health until we lose it, and we may not give proper attention to our children until they are irreparably damaged. In the universe, however, foolishness has its penalties, but the punishment is not eternal. The victim may return in a future life a little sadder but much wiser.

Nothing that happens in the physical world can actually damage the superphysical parts of the human constitution. The stomach, the brain, the gall bladder, and the physical heart all go to sleep together in the grave. It is the energy fields behind these organs that survive, and the detriment that we experience when health is adversely affected simply means that there is an obstruction in the channels by which energy flows into the body.

Wherever the flow of energy is impaired, disintegration sets in. Nature rushes to the assistance of the afflicted part and medical skill tries to restore proper function. In some cases a function that cannot be restored can be compensated for by endocrine therapy or appropriate nutrients. The chronic alcoholic, for example, damages the power of the energy fields to maintain the health of his body. In due time, the brain also becomes toxic as the word *intoxication* implies. Under such conditions, the brain begins to hallucinate. It may have unpleasant dreams and the violent discordant imagery of delirium tremens. If some remedy is not promptly applied, the power of the mind to convey messages to the brain is totally lost and the alcoholic ends in a coma.

In some religions, there is a belief that those who die from various dissipations can become earthbound. The body is gone, but the etheric double in the brain remains for a time. It is this ghost which struggles desperately to maintain its evil habits and sometimes tries to attach itself to the living. It cannot damage a normal person, however, but an advanced alcoholic may be victimized by what the ancients called an *incubus*. Often, however, the addict is simply trying to pass his responsibility on to another entity. As long as we have little interest in the processes leading up to physical birth and have no consideration for the results of our own misdeeds, the unborn will be the sufferers.

Many contraceptives are dangerous and scientists already are warning that the use of them is responsible for mental, physical, and emotional deformities. Some of those who have physical disabilities achieve a great deal as the result of a handicap. They have become prominent in many fields of learning, art, and culture. They may be paying a karmic debt a little more obviously than some of us, but most mortals are struggling to pay the debts incurred in previous embodiments.

If mental debilities are too serious, very little can be done to transcend them. It is noticeable, however, that in cases of birth defects, especially, certain degrees of mental function have survived and come through. These disabled persons often have strong musical sensitivity. They can play instruments or sing and even compose with remarkable skill. Others have love of animals and

can sit by the hour in gardens at peace with life. In the course of time, new ways will be found to help those mentally impaired. The answer must be to restore the flow of the conscious energy from the mind to the brain in order to energize its functions and maintain the usual activities of the brain faculties.

Parents of disabled children should take comfort in the strange spiritual protection which is bestowed by life itself upon the afflicted. In ancient times, those whose mental functions were impaired were referred to as children of God. A strange reverence was paid to them and they were always treated with kindness and consideration because heaven was guarding them all the days of their lives. They might remain children throughout their years, but they were never aware of the pain and responsibility of maturity. They escaped most of the burdens which the normal minds must carry. Nature will always be kind to the mentally handicapped; while it may appear that we are beset by tragedy, if we have the proper faith and insight, we shall understand that the mindful Providence that marks each sparrow's fall is the special protector of that which can no longer protect itself.



There is but a very small remnant of honest followers of wisdom, and they who are of these few, and who have tasted how sweet and blessed a possession is wisdom, and who can fully see, moreover, the madness of the multitude, and that there is no one, we may say, whose action in public matters is sound, and no ally for whosoever would help the just, what are they to do? They may be compared to a man who has fallen among wild beasts; he will not be one of them, but he is too unaided to make head against them; and before he can do any good to society or his friends, he will be overwhelmed and perish uselessly. When he considers this, he will resolve to keep still, and to mind his own business; as it were standing aside under a wall in a storm of dust and the rest filled with iniquity, if only he himself may live his life clear of injustice and of impiety, and depart, when his time comes, in mild and gracious mood, with fair hope.

—Plato

THE GREAT PAPER CHASE



n the firm belief that open confession is good for the soul, I admit having been a stamp collector for nearly seventy years. As it is possible that this hobby will be used against me, I would like to explain why my interest in philately has never faltered.

In the grammar school years, I appeared to have a certain advantage which improved my geography grade marks. From my stamp album pages I knew the exact location of Tierra del Fuego, Sarawak, and Angola. There was also a certain satisfaction in the realization that I had selected a hobby favored by nearly every type of distinguished citizen, including a cross section of higher intellectuals. Even countries had their philatelic collections and some had established special museums to display their treasures. The Royal collection of England has a special curator who arranges for regular displays. The rajah of Indore shared his interest with cardinals of the Roman Church, Protestant clergymen, and several American presidents.

Most enthusiasts were of modest means paying only a few cents each for their stamps, while others like Baron Ferrari and an assortment of multimillionaires might pay twenty-five or fifty thousand dollars for a choice specimen. Indeed, philately was the king of hobbies and the hobby of kings. This was rather comforting when you were in the fourth grade of the public school system.

Postage stamps printed in the first twenty-five years of their use are now referred to as *classics*. Most of them were produced by the engraving technique and the designs were simple, conventional, and practical. Some of the subjects were mythological, like the Hermes heads of Greece or the profile of Ceres on the early issues of France. Another group consisted of crests, seals, or heraldic

devices of cities or ruling families. Examples of these are the stamps of Brunswick, Hamburg, and Schleswig-Holstein.

It was not long, however, before the portraits of rulers gained favor. There was still opposition however to canceling the royal visage. King Bomba of Sicily solved the problem by creating a canceling device shaped like a picture frame. The borders of the stamp were heavily canceled but the king's face was clear and clean. Kaiser Wilhelm II of Germany solved the problem by simply refusing to allow his portrait to be used on a postage stamp under any circumstances.

It was considered mandatory that the name of the issuing country should appear on each stamp and this was included in the regulations of the Universal Postal Union. Great Britain objected to this however, and in its long postal history the stamps are identified only by the face of the ruling monarch. The smallest stamp in the world was issued by the Columbian Republic and is about three-eighths of an inch square, and the largest was the registration stamp of China which is about two and one-half inches by ten inches. At the present time the largest stamp issuing country is the People's Republic of China with a population approaching one billion. The smallest is the Penrhyn Island which has a population of sixty-five people.

Mecklenburg-Schwerin issued a stamp which could be cut apart and the quarters used separately, and a great number of stamps have officially or unofficially been divided in periods of scarcity of postal paper. These bisects, as they are called, are usually valuable. For a time thrifty souls soaked stamps from envelopes and tried to use them the second time. The Netherlands postal system had a good answer to this practice—the colors of the stamps were made to be fugitive in water and when soaked nothing remains but a blank piece of paper.

Cutting stamps apart was a tiresome procedure and, to meet this, perforating machines were invented. These produced lines of holes between the stamps or rouletting in which the stamps are partly separated by cutting. In Tibet, the post office officials who were never very busy, rouletted their stamps with a small wheel

similar to that used by dressmakers to separate the sections of patterns.

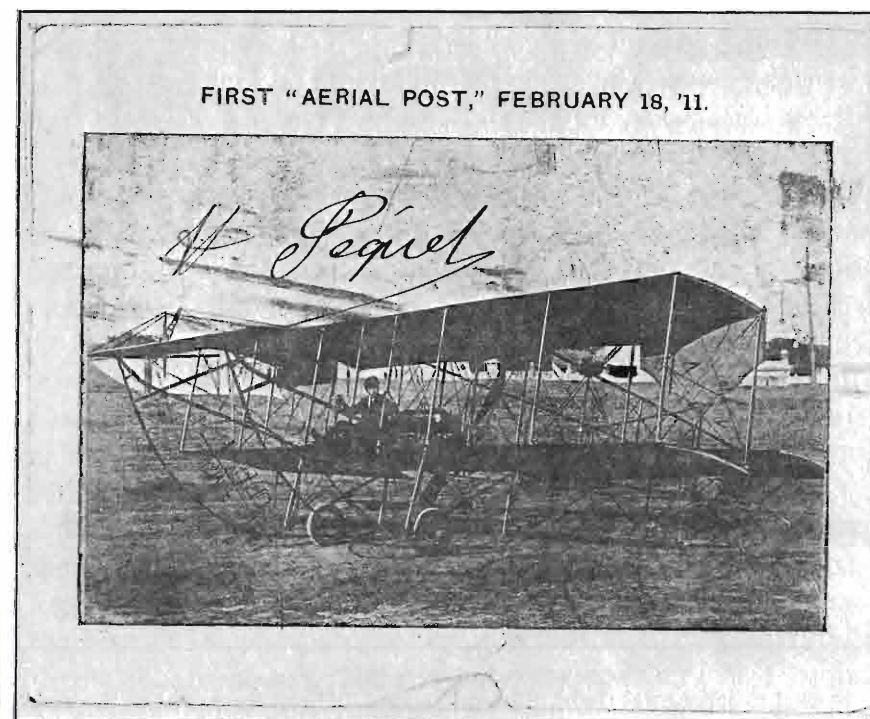
Shortly after the appearance of the postage stamp, counterfeiters went to work. It would seem that it would be relatively easy to make passable reproductions of these tiny squares of paper. Actually, however, very few of the counterfeits are difficult to detect. One enterprising engraver in Switzerland advertised expert facsimiles of rare stamps for which he could supply also appropriate cancellations. He claimed to be an honest artist, able to provide attractive reproductions of rarities which the average collector could never afford to buy.

Some European governments officially reprinted their own stamps and some of these reprinted rarities command a considerable premium. The People's Republic of China made reproductions of some of their earlier postal issues which were actually available for postage. This resulted in considerable confusion.

The first postage stamp for Asia was the Sind Dawk, generally referred to as the first stamp in India. It was embossed on small discs of red paper, and affixed to the back of an envelope like a seal. In many parts of Asia where things were often done differently, stamps were usually placed on the backs of the envelopes. In the Chinese treaty port of Wei-hai-wei mail was carried on a stamp made from the seal of a private business house.

It has also remained for India to have the honor of being the first country to deliver mail by air. No special stamp was issued for this, but there were special markings on the covers that were carried. India also pioneered another postal innovation when Stephen H. Smith was able to demonstrate a successful rocket post. A number of letters were placed in a metal cylinder and fired usually along the boundary lines of states or countries conveying the distinct impression of an international service.

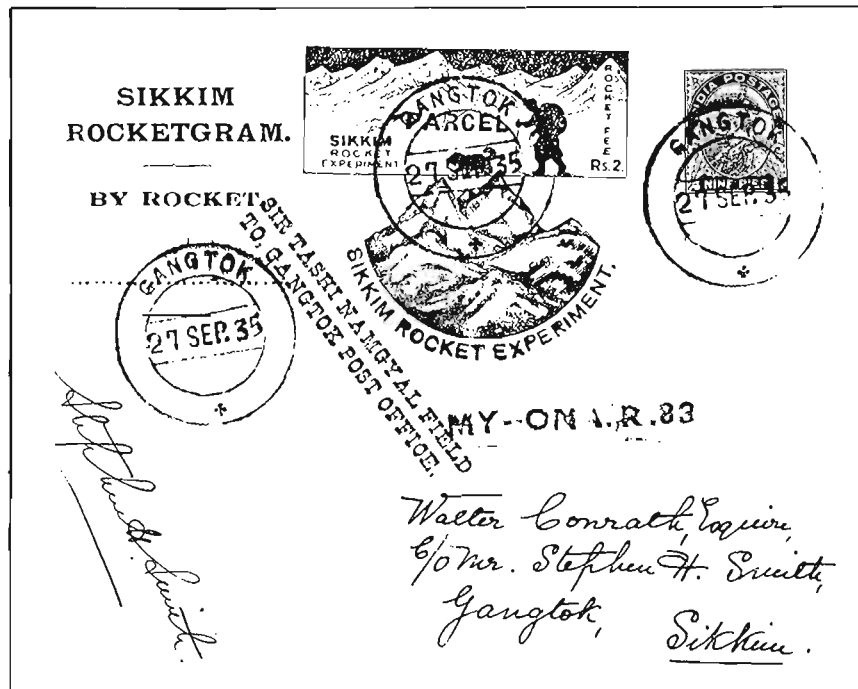
It is now impossible for the stamp collector to complete the issues of any major country. In almost every instance there are a few rare specimens beyond the means of even the more wealthy. To meet this contingency, a number of topical collectors are specializing in limited areas. For example, a very interesting and in-



The first official aerial post in the world. One of twenty-four autographed cards carried in addition to the regular mail. Only twelve of these cards are now known to exist, and all were signed by the aviator who piloted the plane, Monsieur H. Pequet. All copies are damaged at top and bottom by the string used to tie the bundle.

tensive specialization is medicine on stamps in which every aspect of the healing arts is brought together in an attractive and informative arrangement.

One curious project consisted in completing a stamp calendar with a separate representation of an event or person for every day of the year. A prominent cardinal assembled a remarkable group of religious stamps which were mounted on pages with backgrounds based upon medieval missals and manuscripts. The collection was exhibited in many parts of the world. Naturally most collectors specialize in the postal material of their own countries, and



Rocket experimental flight, Sikkim, Second Official Rocket Mail, September 27, 1935. Letter dispatched from Tashi Namgyal Field. One hundred and sixty rocketgrams carried. Signed by Stephen H. Smith, India rocket pioneer.

a number of public schools allow students to illustrate compositions with appropriate postal materials. There is a large field for sports on stamps and there is usually an extensive output of commemorative stamps in connection with the Olympic games and local sporting events.

It is noticeable that smaller countries now have a tendency to issue the most attractive postage and commemorative stamps. It is useless to affirm that the majority of modern stamps are intended primarily for postage services. They are unabashedly produced for collectors. Some issues are exhausted the day they reach the post office, and they appear in rapid succession in many cases for no special reason. There used to be a group that called itself "The Society for the Prevention of Speculative Stamps," but the project

failed for lack of public concern. Speculative stamps are supposed to be those prepared solely for antique collectors. At one time the higher issues of the United States commemoratives for the Columbian Exposition were solemnly pronounced too speculative. Today, these are among the most valuable of American issues.

A group of Near Eastern shiekdoms united to form the Trucial States. These included Sharjah, Ajman, Fujiera, and others. They issued fantastic stamps featuring great art treasures of the world, portraits of distinguished citizens of every nation, Rubenesque pastorals, Durer woodblocks, Rembrandt etchings, and a conglomeration of Gauguin, Rodin, and Picasso. These stamps are now looked down upon by the average collector but, considering the present emphasis upon the Middle East, they may sometime gain in public interest and be recognized as one of the by-products of the petroleum industry.

This also brings into focus the value of stamps, commercially speaking. It cannot be denied that these small pieces of paper are less attractive than engraved and embossed stock certificates, but the history of stamp collecting indicates that they have definite financial advantages. Here is a hobby that can also be highly profitable. Most avocational interests are simply expensive. One never expects to get money back on an expensive camera, a sports car, a matched set of golf clubs, or a collapsible rubber boat. You buy these things, enjoy them, and replace them as they begin to deteriorate. Your fine sports car loses a third of its value in the first few months. Expensive dining out brings no lasting profit, and your club membership merely permits you to pay the price of an expensive meal. A wine cellar is scarcely an economy, and a trip to Las Vegas may end in bankruptcy.

With stamps it is all different. One can sit at home conserving gas and with care and skill do very well with a moderate expenditure. Philately is a longtime investment. The Sind Dawk stamp of India has done very well for itself. Twenty years ago this little, red wafer was worth about six hundred dollars. The present value at auction would be in excess of twelve thousand dollars. While this may be an exceptional case, inflation is making the exception to

the rule. It takes time and patience to be a philatelist, but this also is true in every type of investment. While a genuine hobbyist seldom thinks in terms of profit, his relatives may be money conscious. There is less opposition where collections of one kind or another are certain to be substantial parts of the estate when the time comes to divide the residue.

The maintenance of philatelic holdings can be very advantageous for those who reach retirement age. They can pick up their stamp collecting and keep right on going. Age makes very little difference. There is only one danger and that is failing eyesight. I have known at least three cases where optical surgery would never have been attempted unless the person involved had been a stamp collector. One person in particular resolved to hazard a dangerous operation to improve his sight. It was successful and the whole area of his life was enriched. Another was able to use an elaborate pattern of lens arrangement so that he could keep his hobby going. One individual who had some sight but could not distinguish details employed a secretary to classify his stamps and contemplated the results with a powerful magnifying glass. In every case there was a greater inducement to face the future with pleasant expectations.

In our field of interests, there are many informative and inexpensive postal issues. It would be perfectly possible to illustrate Buddhism on stamps. Bhutan has sets of the eight precious jewels of the Buddha, ritual instruments of the Northern School, the deities and mandalas of Tibetan Lamaism, and the ritual dances of the Tantric doctrine. The collection can be expanded by stamps from Nepal, India, Sri Lanka, Indonesia, Thailand, and Korea. Identifying the principle sites and annotating the information accumulated along the way, a remarkable account can be assembled and, if well done, would probably be worthy of publication.

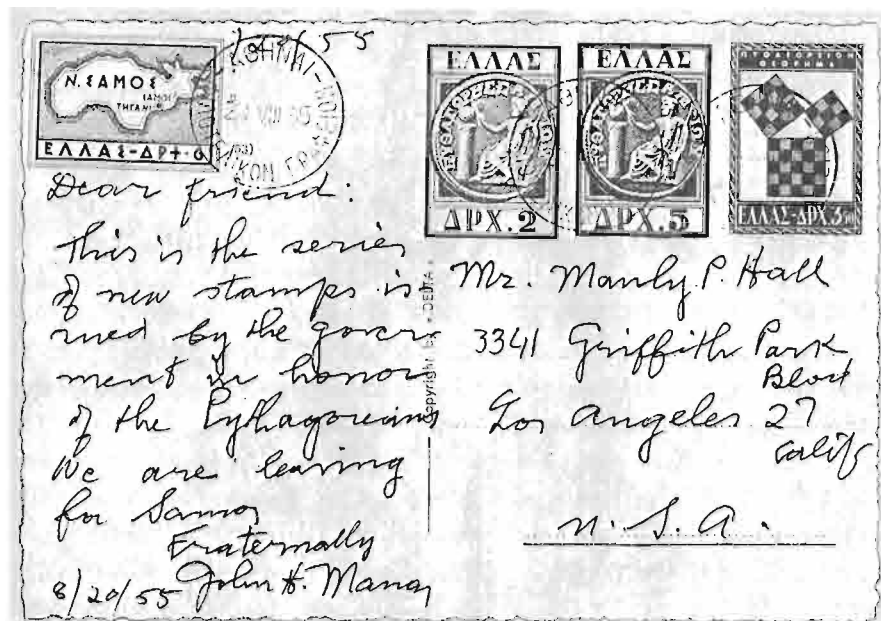
Other religions can be treated in the same way. Christianity on stamps is a magnificent display of great creative art, sanctuaries of the faith, and sacred personalities. While Islam does not have portraits of Muhammad, there is an adequate supply of material dealing with the faith, and India has pictures of numerous temples,



Five out of a set of eight stamps issued by the Kingdom of Bhutan to honor the glorious emblems of Buddhism. Upper row, left to right: the fortunate diagram, the banner, and the conch shell. Lower row: the lotus and the canopy, or sacred umbrella.

shrines, deities, and representations of scenes from ancient scriptures. Confucius is well represented on the stamps of China and Lao-tzu occurs on a few postal issues. The Egyptian deities are a most attractive group, and Greece has supplied us with many mythological themes and portraits of celebrated philosophers, mathematicians, and heroes.

I have specialized in the countries forming the philosophic empire. Various countries issue stamps bearing designs otherwise unobtainable. The authentic symbolism itself is more than worthwhile to the serious student. There is a fine set in Greece honoring Pythagoras which includes the forty-seventh proposition attributed to Euclid. The art treasures of the Hellenic states on stamps are miniature marvels of the most advanced types of printing. In-



On August 20, 1955, Greece issued four stamps commemorating the 2,500th anniversary of the founding of the First School of Philosophy by Pythagoras on the Island of Samos. The first stamp reproduces a coin picturing Pythagoras and this design is repeated on the five-drachma value. The celebrated forty-seventh proposition attributed to Pythagoras is featured and one stamp shows the Island of Samos.

India has recently issued stamps depicting the ceiling of the Sistine Chapel in Rome, and has given us excellent commemorative portraits of Sri Aurobindo, Rabindranath Tagore, Swami Vivekananda, Sri Ramakrishna, and the seal of the Theosophical Society.

The United Nations Organization in its various ramifications provides a most inspiring record of the achievements of this benevolent society. Those interested in the conservation of wildlife can collect likenesses of all the types and subtypes of domestic creatures, including intimate glances into the life style of the platypus, koala, and pandas—young and old.

The average person may be amazed to discover the number of theatrical personalities who have been included in the philatelic hall of fame. We can mention Sarah Bernhardt, Clark Gable,

Marilyn Monroe, the team of Laurel and Hardy, and the outstanding thespians of Japan and China.

Even the best regulated countries and the most efficient postal systems have been unable to prevent curious mistakes appearing on their postal issues. The United States has done especially well in this area. We have produced a number of two-colored stamps with the centers inverted. Some of these appeared at a very early date, but probably the outstanding mistake occurred on a twenty-four-cent airmail stamp issued in 1918. One sheet of these stamps features the aeroplane flying upside down. There is a report that the sheet was sold for face value at the stamp window of the Long Beach, California, Post Office. A single copy is now selling for approximately one hundred thousand dollars.

A recently discovered error on one of the first issues of Japan has changed hands recently for \$70,000. There are, however, a number of these curiosities within the average collector's price range. In recent issues of Great Britain, a profile head of Queen Elizabeth II appears in an upper corner printed in gold. Quite a group of these issues have appeared without the queen. There was also an Australian stamp honoring an outstanding citizen featuring a portrait of the wrong man.

Occasionally, stamps are offered as the official issues of non-existing countries. Some of these have appeared in early African publications and a few have been temporarily accepted as real. I happen to have an outstanding curiosity in this group and that is the Joseph Smith stamp of Utah. It was never used; its origin is most uncertain, but it was sufficiently intriguing to be counterfeited. Revolutionary movements that failed had stamps in preparation that were never officially recognized, but can prove amusing. There is the cartoon of two revolutionists, one of whom is saying, "If the United States will not recognize us, maybe they will sponsor our postage stamps."

After Tibet gained its independence in 1911, it no longer wished to use Chinese stamps overprinted in Tibetan. The Dalai Lama communicated with Waterlow and Son in England and asked them to prepare an appropriate design for the Tibetan state. Several

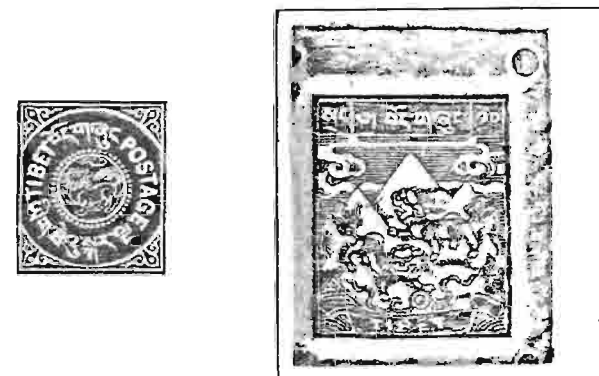


At left: the twenty-four-cent, two-color American airmail stamp issued in 1918 exists with an inverted center causing the airplane to appear flying upside down. At right: the five-cent stamp for the State of Utah featuring the portrait of Joseph Smith, the founder of Mormonism, is a philatelic mystery. It may have been prepared and never issued, or the invention of a private individual. In any event it is a little known curiosity.

specimen proofs were delivered. The cost of the project was too heavy for the Tibetan treasury. It was then decided to produce the stamps locally from hand-carved wooden blocks. An interesting error appeared on one of the issues where the word postage was spelled *potsage*. In my collection I have several of the Waterlow essays on pelure paper including one with colorless embossing. This country also issued telegraph stamps to prepay messages on the one wire which connected Lhasa with Katmandu, the capital of Nepal. I have also been able to secure previously unknown fiscal stamps for internal revenue.

The feudatory posts of the East Indian native states are a most intriguing group. Some of the rich rajahs had their stamps printed in Europe, but others less opulent used various local facilities. It is reported that one native state had only two post offices and the postmistress closed the establishment when each of her children was born. With approximately ten percent literacy, the exchange of mail was not a heavy burden on the postal system and many of the stamps were finally used for tax purposes.

Curiously enough, many of the stamps of the Indian states are cheap unused, quite reasonable used, but almost unknown when cancelled on a properly addressed envelope. It is stated that stamp dealers had a rather novel way of increasing their income. They in-

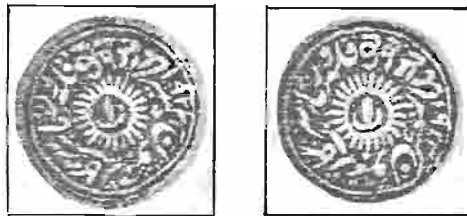


At left: the Dalai Lama's proof prepared by Waterlow and Son in England for the Tibetan postal system. It was rejected as too expensive and later stamps were produced locally. These essays are extremely rare. At right: in 1949 the Tibetan government issued regular telegraph stamps to prepay for the transmission of messages by wireless. The Tibetan lion is featured in the design and the nails holding the plate for printing are clearly shown on the margin.

duced mail carriers to keep the envelopes when they delivered letters. These dealers then soaked off the stamps, bundled them in packages of one hundred, and shipped them to a London stamp dealer. Very few therefore show the interesting postal markings that were on the original letters.

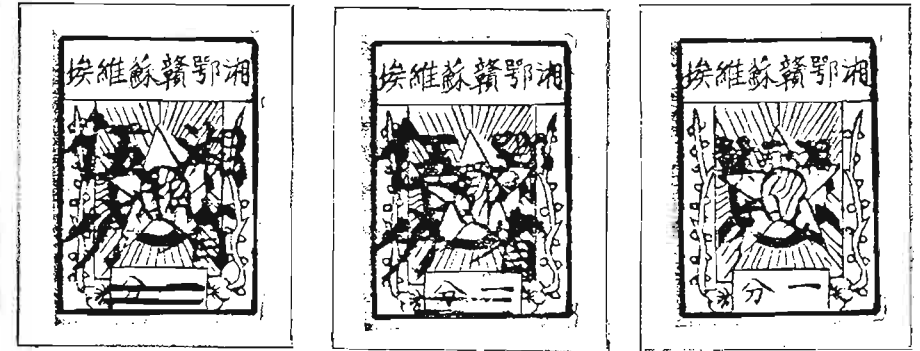
The state of Jammu-Kashmir had its own post office troubles. Officials stole most of the stamps that were supposed to be available to the public. Incidentally, the genuine stamps were printed from a single die pressed onto paper like our familiar rubber stamp. After awhile when the government was surprised at the disappearance of some of its postage stamps, the postmaster had new dies cut and printed enough stamps from them to meet the official inventory. Some of these counterfeits were sold and used. The original designs were printed in watercolor and were circular, about the size of a twenty-five-cent piece. Most of the counterfeits were printed with an oil-based ink.

Comrade Mao on his long march which ultimately led him to Peking paused along the way to create a large number of local post offices. Some of these lasted for only a few weeks or were united to



At top: an early envelope from the Indian Feudatory State of Sirmoor is one of the very few that has descended to recent times. At bottom: Jammu and Kashmir. A set of three stamps, hand printed from single dies was issued in 1866-67. When the British took over the administration of the Kashmir State Post Office in 1894, it was discovered that all three stamps were forged to replace stamps for which the postmaster had failed to account to the state. In my stamp collection, I devoted a page to this curious circumstance and am reproducing herewith the four-anna stamp, both the genuine and the forgery. The design in the center and the native lettering differ markedly in the forged example which is on the right.

form larger systems. A recently issued Chinese catalog featuring these revolutionary issues is awe inspiring. Most of the stamps have never been seen in this country and are priced in hundreds and even thousands of dollars each. In addition, there is a splendid group of astonishing designs which no one has been able to trace. It is assumed that they are all counterfeits, but it may be some time before the mystery is solved.



Examples of bogus postage stamps supposed to have been issued in various Chinese provinces before Mao had reorganized the postal system. From left to right, Hunan, Hopeh, and the Three Provinces.

After Mao got to Peking, a number of sets of stamps, officially approved, appeared on the market, but for years these could not be imported into the United States. They were well distributed throughout most of Europe, Asia, and Africa, and in due time went out of print. To meet the increasing demand the Chinese postal system made official facsimiles of most of these earlier issues, but put secret marks on the reprints so as not to deceive themselves. These facsimiles were available for postage, but profoundly annoyed the international stamp trade.

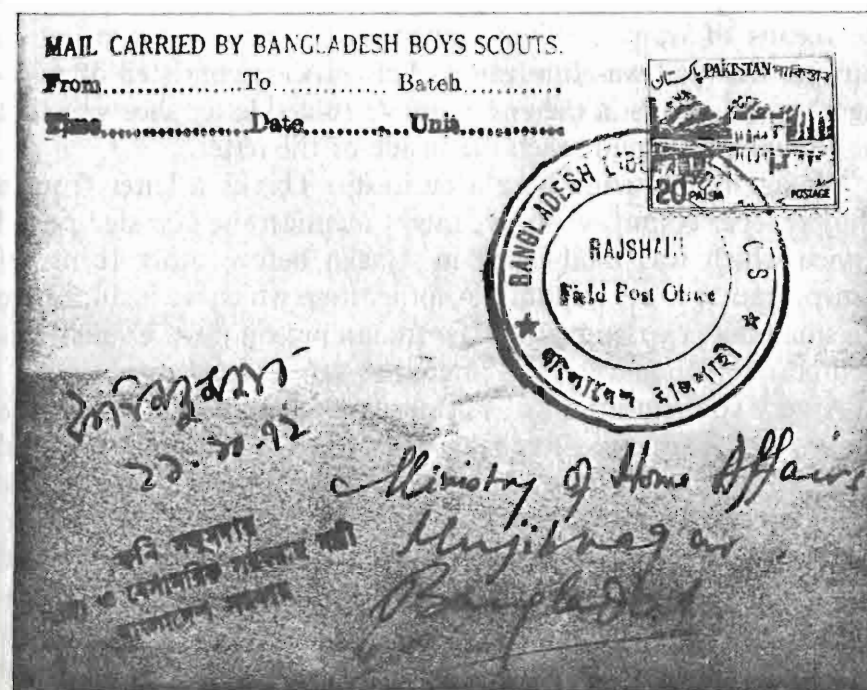
East Germany also had a little trick of its own. It issued many sets of stamps, but one value was never available at the post office. It had to be purchased at a high premium through certain specified outlets. For example, the one-mark might be ten cents; the two-mark, twelve cents; the five-mark, fifteen cents; the twenty-mark, three dollars; and the twenty-five-mark, thirty cents. This was very discouraging, and many collectors became highly indignant and discontinued purchasing these issues. At times also, Mongolian issues never saw that country but were printed, cancelled, and distributed from Moscow.

The only time that stamps of the United States were overprinted by a foreign power resulted from the invasion of the Philippine Islands by the Japanese. World War II produced a number of philatelic problems of great interest to advanced stamp



The Japanese occupation of the Philippine Islands. On this postcard the three stamps were originally inscribed "United States of America, Philippine Islands." The "United States of America" was obliterated by a heavy bar and the denomination was changed by a surcharge. The postcard received similar treatment. The Philippine Islands were under the administration of the United States from 1898 to 1946. Stamps issued under U.S. administration were overprinted by the Japanese Occupational Force from 1942 to 1945.

collectors. When both the Japanese army and navy invaded the Netherlands Indies, stamps of the Dutch government were overprinted with Japanese symbols. While the post offices were reopened in due course, the Indonesians were afraid to go to the post office because of the danger of being forced to work on Japanese military projects. As a result, most of these overprinted stamps of the Dutch Indies are very rare and greatly treasured. When the Japanese left, the Indonesians decided to free themselves from Dutch influence and established the Indonesian Republic. Being short of postal paper, they took the Dutch Indies stamps with the Japanese overprints on them and added another overprint to indicate the Indonesian Republic. Things like this never happened before but are apt to happen again.



When Bangladesh declared its independence, the postal system was seriously disorganized, and some of the mail was delivered by the Boy Scouts. The envelope reproduced above was signed by the Minister of Food and Communication of the Republic of Bangladesh.

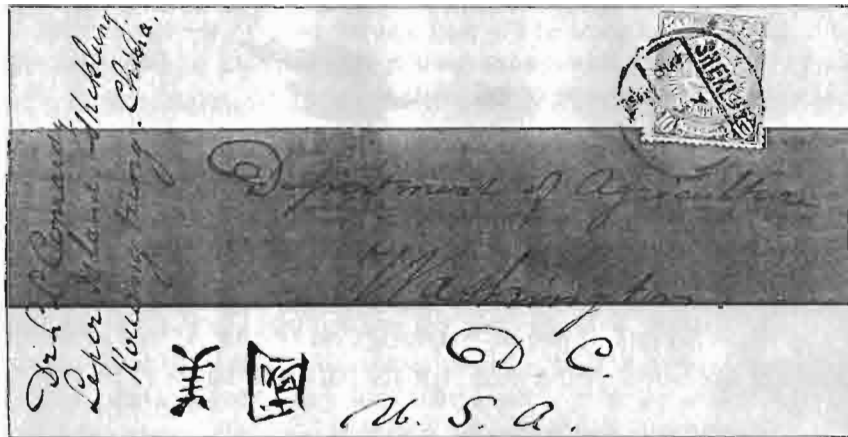
When Bangladesh decided to become independent from both India and Pakistan, its postal system was sadly disrupted. In the emergency almost every type of previous stamp available was overprinted for the new country, and the delivery of the mail through seriously disturbed areas was facilitated through the cooperation of the Boy Scouts. Special markings were placed on envelopes honoring the Scout movement for its patriotic support of the new nation.

Some collectors develop very special interests. One enthusiast may accumulate Paris balloon posts. During the Franco-Prussian war, Paris was besieged by the German army, and letters were

flown out of the city by means of hot air balloons. The mail bore French stamps, but there were usually special markings to indicate the means of transit. When epidemics of cholera broke out in Europe, the mail was fumigated. This process consisted of making a series of slits in the envelopes or folded letter sheets so that the fumigation would reach the inside of the letter.

We are reproducing here a curiosity. This is a letter from a Chinese leper colony. Also, we might mention the dog-sled postal service which was established in Alaska before other forms of transportation were available. Another item which we include here is a small note carried by the East Indian pigeon post. Usually this method of mail delivery was limited to government dispatches.

A very colorful group of postal material appeared in Japan a number of years ago. Replicas were made of various pictorial issues and engraved on metal plates. These were finished in gold and silver and transparent dyes. They were obtainable only by purchasing a first day cover with the actual stamp properly canceled and the metal die was attached to the cover for a small consideration. Other countries provided gaily decorated covers which were distributed through dealers who had each of the covers canceled at



Letter from Dr. L. L. Conrardy, Leper Island, Sheklung, Kouangtung, China, addressed to Dept. of Agriculture, Washington, D.C., in July, 1910.

the post offices. These practices were more or less looked down upon by advanced collectors, but the novelties had wide circulation.

Ships' mail produced some interesting postal markings for the letters were usually canceled on the ship and then turned over to



In this instance, pigeon post is included under the title of air mail. The first pigeon missile was carried by the pigeon from Kalyan to Bombay, about 30 miles. The original message addressed to Vice Admiral Herbert Fitzherbert was finally delivered in an envelope ornamented with the design of a pigeon. This item is entitled to be included among the programs established to contribute to the Naval War Purpose Fund and was approved by the Governor of Bombay.

regular mail when the vessels reached port. Some of the ship letters have interesting histories. In the earlier days before postage stamps were available, mail forwarded by boats received two types of markings—one “paid” or “paid all,” and the other “bearing.” “Bearing” meant that the postage had to be paid by the person receiving the letter. I have a small cover from a ship that brought back to England survivors of the Sepoy mutiny. The following year the boat sank, and there is some premium on these letters.

Another rather challenging type of collection is the assembling of a representative group of United States free franks. The letters were carried not by a stamp but by the signature of a privileged government executive. Presidential free franks are considered especially desirable, but some of the earlier presidents made very little use of this franking privilege.

Revenue stamps are not prime favorites, but can be both interesting and amusing. In each country there are some who have a fondness for fiscal material. The United States has a fine assortment of tax stamps. In the old days these were used on all bottled goods, playing cards, proprietary medicines, and legal documents. The Fletcher’s Castoria tax stamp brings a good price on the open market, and horse linament is a masterpiece of engraving. We should not forget the laxatives, vermifuges, hair tonics, and cough syrups. I have an old album of photographs which I found in a secondhand book store. On the back of each photograph is an Internal Revenue stamp which helped to defray the expenses of the Civil War. Included herewith is an example of the large and ornate proprietary paper. Fine collections of this material bring fancy prices when they are offered at auction.

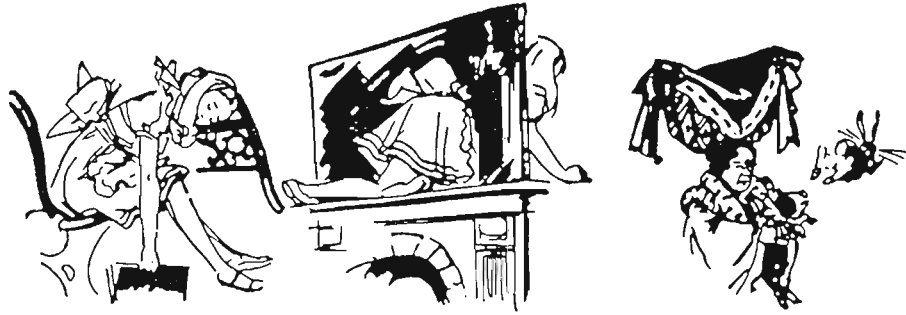
In some of the Oriental countries letter writers did not trust the postal system. It seemed perfectly reasonable, therefore, to add a magical charm or cabalistic design to assure prompt delivery. Letters from Tibet or Afghanistan may be so decorated, and the Indian native state of Hyderabad had a special marking that is put on an envelope that is more or less equivalent to our special delivery. The main difference was that where this marking occurred, the postman when necessary had to get out of bed in the middle of the



Various revenue stamps were issued between 1862 and 1872 to assist in defraying the expenses of the Civil War. The above rather elegant photo of an unknown lady had a revenue stamp on the reverse of the card as indicated. Why the tax should be paid with a stamp used on decks of playing cards is not entirely clear. Perhaps taxing photographs was an afterthought.

night and pound on the recipient’s door at two o’clock in the morning. The old Nirzam of Hyderabad believed in complete efficiency and his postal system was honest and efficient. When the Republic of India took over the native post offices, it gave a special extension of life to the postal systems of Cochin and Travancore because the new government was unable to maintain the high efficiency of the old feudal system. Later however all the feudal mail services ceased to exist.

(Continued on page 57)



Curiouser & Curiouser

A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND

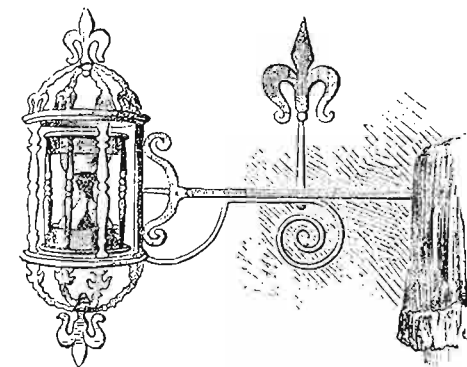
TEMPUS FIDGITS

Samuel Goldwyn, an accomplished malaprop, noticed a sundial in the garden of a friend. He was told that it provided a means for measuring time by the position of the sun. After a moment's silence Goldwyn exclaimed, "What will they invent next?" As a matter of fact, this instrument was in use among the Phoenicians thousands of years ago and is mentioned in the Bible. The hourglass appeared somewhat later. It is believed that it was invented in Alexandria in the third century A.D. Even in the fifth or sixth centuries, a portable variety could be carried about and was available whenever needed. *The Book of Days*; London: 1864, provides us with the following information about hourglasses: "They are familiar to us as an accompaniment, in pictorial representations, of the solitary monk or anchorite, where the hour-glass is generally exhibited along with the skull and crucifix. They were also attached to pulpits, in order to regulate the length of sermons."

The Protestant Reformation resulted in a major change in church services. Previously, sermons were relatively short and were more or less appended to ritualism. When sermons were delivered in ten minutes, the congregation was well satisfied. The

Protestant sects changed all this and clerical eloquence was lengthy and usually tedious. It was not unusual for sermons to last two or three hours and, under the inspiration of the moment, the parishioners often became completely exhausted. If a drowsy member attempted to take a nap, the beadle, or parish clerk, would tap him on the head with a long staff carried for the purpose. Luther set the example of long preaching, and on most occasions the subject was sin. It so frightened the congregation, members were forced to choose between boredom and perdition.

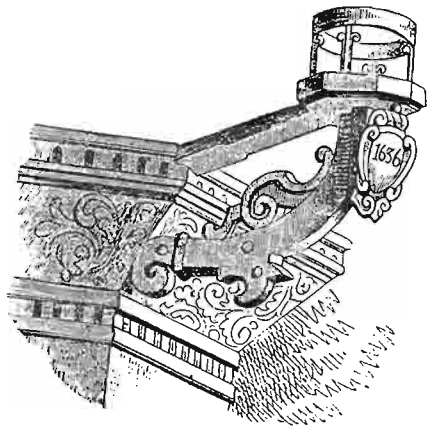
About this time, the pulpit hourglass came into fashion. It appeared in several sizes so that it could measure from fifteen minutes to an hour. For some time it stood on the pulpit, and there are instances where it was carried behind the preacher as he walked down the aisle to the pulpit with majestic tread. In the course of time there were numerous improvements. The *Book of Days* illustrates two types of hourglasses especially designed for use in churches. The first of these was in Compton Bassett Church in Wilts. The hourglass itself was held firmly in a decorated metal frame and had a handle in the form of a large fleur-de-lis. This handle provided a convenient means by which the hourglass could be turned at the pastor's pleasure. It is also noted that the frame of the hourglass of St. Dunstan's Church on Fleet Street was of solid silver and contained enough of the precious metal to provide staff heads for the parish beades.



The pulpit hourglass which originally was attached to the pulpit of the Compton Bassett Church, Wilts.

During the Commonwealth, Oliver Cromwell had little patience for long sermons. The longer the preacher spoke, the more likely that he would say something treasonable. Like most dictators, the Lord Protector was naturally opposed to competition in the management of political affairs. In the sermon matter the public was inclined to side with Cromwell. The congregation stared solemnly at the pulpit glass to determine in advance the duration of the inevitable oration. If the minister stopped before the sand ran out, his piety might be questioned; but if he continued after the upper part of the glass was empty, a deep sigh was frequently heard.

It should also be noted that the hard, wooden pews provided a vicarious form of penance. In some churches the pews were simply benches without backs and cushions were unknown. To bring your own was sacrilegious. The puritanical church service in New England verged on a disaster. There has always been a tendency for colonials to be more orthodox than the countries from which they came. A prime topic elaborated on the dismal fact that "man is conceived in sin and born in iniquity." As there seemed to be no cheerful solution to this calamity, it provided opportunity for violent thespionics. Before the sand in the glass ran out, members of the congregation who were susceptible to the



An old church on the Kentish coast had a bracket dated 1636 on which the minister could place his own hourglass. It was to the left of the preacher as he faced the congregation.

minister's eloquence claimed that they could actually smell the sulphur and brimstone rising through the cracks in the floor.

The pulpit hourglass permitted the congregation to participate directly in the service. Records show that it was not uncommon for members to express their feelings by rising and leaving the church. Benjamin Franklin felt that he could gain more from a service by standing on the outside half a block away. There is a recorded incident in which the clerk of the parish locked the church door and placed the keys on the pulpit without interrupting the sermon so the minister could see the parishioners out and lock the door behind them.

The good days when sermons were strictly moral and unabashedly theological are seemingly gone forever. Sermons today may include a dash of politics, anecdotes, a survey of scientific progress with some emphasis upon positive thinking and pastoral psychology. The average sermon is over in twenty minutes. A choir may contribute to the occasion and a hymn or two provides congregational participation. It is a brave minister indeed who dares to criticize the morality or ethics of his followers.

The pulpit hourglass had definite advantages over the wrist watch or the electric clock at the back of the church. These can only tell the time, but had no way of predicting the length of the service. Incidentally, hourglasses could be bought in neat leather cases containing three or five with different pouring times. The shortest one, which emptied itself in five minutes, was especially useful for timing boiled eggs.

THE GREAT PAPER CHASE Continued:

While it is not assumed that everyone will be interested in stamp collecting, the rather uncertain conditions of our modern postal system are focusing attention upon the distribution of mail. It has been said recently that in spite of earthquakes, storms, snow, and sleet, the mail is still slow in arriving.

PROTESTANT MYSTICISM FROM THE SEVENTEENTH TO THE TWENTIETH CENTURIES

After the Protestant Reformation, a number of more or less interrelated mystical groups attracted pious men and women who sought the personal experience of God. It would be a mistake to assume however that private citizens had the right to worship God according to the dictates of conscience. Differences were difficult to arbitrate and various sects were locked in conflict with each other. While the Inquisition lost most of its power to exterminate heretics, many sincere individuals set up private despotisms. As mysticism has always been a minority conviction, it received very little general support from its orthodox neighbors.

The Catholic Church recognized the validity of the mystical experience, but limited it to its own members. A number of canonized saints were given to visions and religious ecstasies. Many of the Protestant groups, therefore, perpetuated the practices of psychism and clairvoyance. Among the earliest and most important of the German mystics was Jakob Boehme, the shoemaker of Goerlitz. His interpretations of the Holy Scriptures and his visual experiences in the heavenly regions brought down upon his head the wrath and vindictiveness of the local Lutheran preachers. After Boehme's death, one of his ardent followers, Johann Gichtel, perpetuated the teachings which continue to have considerable influence among modern metaphysicians. Most of Boehme's writings were originally written in German, and it remained for William Law to publish Boehme's complete works in English.

In our library collection, there is a little known but very interesting book entitled *Theologia Mystica or The Mystic Divinitie of the Aeternal Invisibles*. It was published anonymously in London in 1683, but Allibone tells us that it was written by John Por-

THEOLOGIA MYSTICA,

OR

The Mystic Divinitie
by PORDAGE, J.
Of the

ÆTERNAL INVISIBLES,

Viz.

The Archetypous Globe, or the
Original Globe, or World of all Globes,
Worlds, Essences, Centers, *Elements*, Principles
and Creations whatsoever.

A Work never *Exstant* before.

Isa. LVII. 15. *Thus saith the High, &c. who*
inhabiteth ÆTERNITIE, &c.

Rev. I. 8. *I am ALPHA and OMEGA,*
&c.

--Τὰ ὅ μὴ βλεπόμενα Αἰωνία: ἕνω ΠΑΤΛΟΣ
Απίστω.

By a Person of Qualitie

J P M D.

LONDON, Printed, *Anno Dom.* 1683.

dage (1607-1681), a zealous disciple of Boehme. He was rector of Bradfield in Berkshire, England, and gathered around himself a few Boehmeites, the most prominent of whom was Jane Leade (1623-1704). She was a natural psychic and kept a diary entitled *A Fountain of Gardens*. Some of her writings were translated into Dutch and later became available in German. She was the moving spirit in formalizing the sect of the Philadelphians which was officially founded in 1703. Due to persecution, the sect was short-lived and the members were subject to exile or imprisonment.

While in London waiting for a ship that would transport them to the New World, the Pietists under the leadership of Johannes Kelpius (1673-1728) had direct contact with Jane Leade in order to improve their knowledge of the mysticism of Jakob Boehme. From the records of various sectaries dedicated to the Pietist persuasion, we can gain a fair insight into their basic beliefs.

Their primary objective was to prepare themselves for the millennium when God would come in glory to judge the quick and the dead. It became their moral duty to purify themselves from all vestiges of materialism. On this point, some were more severe than others. Their leaders were, for the most part, humble persons without academic backgrounds and were not trained in the practice of religious austerity. Psychic experiences were eagerly shared and were interpreted to sustain religious piety. Most of the earlier sects renounced all worldly goods and taught that the way to God's acceptance was through the rejection of luxuries and materialistic mental attitudes.

Something of the old demonology and witchcraft survived in the beliefs of these pietistic orders. They brought to America astrology, magic symbols, the healing methods associated with witchcraft, alchemical speculations, and astronomy. It is difficult to summarize the often conflicting speculations of these Second Adventists.

In the book by Pordage already mentioned, there is a most interesting symbol—an eye within a heart surrounded by flames and clouds. The author says that the enclosing circle “represents the Abyssal [unfathomable] Globe, the Eye in the midst of the Heart represents the Father, the Generator of the Son, who is the Heart



The eye in the flaming heart as a symbol of Deity. From *Theologia Mystica* by John Pordage, London: 1683.

of the Father: the Heart in the midst of which the Eye is placed, typifies the Son of God, the only begotten of the Father, Co-eternal, Co-essential and Co-equal with him. . . .”

It appears to me that the author is trying to tell us that there is an eye in the brain by which man contemplates the material world, and another eye in the heart by which the divine sphere can be comprehended. In other words, the mental eye is subject to prejudice and overinfluence by the circumstances of mortal existence. It is this eye which constantly supports diversity and impels us to involve our lives in misery and superstition. The worst of all delusions is the belief that materialism is the way of life appointed by God. If we love God we must prove that we have rescued our lives from what John Bunyan called *the Slough of Despond*. In other words we must free our inner natures from all bitterness, mortal ambition, and corruptions of the flesh; we must find our way back

to God by casting off the burden of sordid and sinful existence.

According to these mystics the eye in the heart, being indeed the eye of the spirit in man's corporeal constitution, sees all things according to the likeness of divine nature. This implies, when one looks with the eye of God, one sees good in everything and shares in the divine conviction that all living things are bound together by the spiritual unity abiding within themselves.

These simple mystic people in Germany, Holland, England, and the United States were resolved to so live that the divine eye in themselves would open and humanity could directly experience the magnificence of the Divine Plan. To look with the eye of the mind is to behold humanity in all things, but with the eye of the heart the omnipresence and omniscience of God is revealed in all its splendor.

Actually, Jakob Boehme, through a mystical exaltation of spirit came into a conscious visual experience of the Godhead and the divine hierarchies. He was lifted up in spirit to realize that heaven is everywhere, always. To his inner sight, the spiritual realms were not far above or in some distant region. They actually enclosed the sphere of mortality, permeating every atom of physical substance, and being the very cause of generation and fertility.

Even today, the concepts of the seventeenth and eighteenth century mystics are still valid in metaphysical traditions. The detachment of these older groups is still practiced in the East by schools of Yoga and Zen. It is the accepted way of life for present day mystics who still lead their groups into the wilderness to escape the corruptions of congestion and competition. The Philadelphian society gradually faded away, and the Kelpius community officially became extinct as two thousand years earlier the Therapeutae of Egypt came to an end because they left no descendants to succeed them.

Jane Leade was not the only woman whose revelations have profoundly influenced the spiritual destiny of mankind. In the last hundred years, many women have arisen—especially in America—to create new interpretations of Divine will, and at this time their number is increasing almost daily. Women religious leaders are also appearing in other faiths, probably because revelation is

directly associated with the Heart Doctrine. It is a mistake, therefore, to assume that women played a secondary role in the diffusion of mystical beliefs. It would seem that the sibyls of old spoke again through women like Jane Leade and several others mentioned in early writings.

In his book *Heavens on Earth*, Mark Holloway makes a special point of the importance of women in the mystical communities of the seventeenth century. He mentions Anna van Schurman of Utrecht and an American woman, Anne Hutchinson.

The psychic teachings revealed through women came into the keeping of square-toed German burghers, devout but stern and stubborn. What they believed, they communicated with vigor, and faced many hardships to defend their insights; but in a world that had struggled with desperate sincerity for religious tolerance, there was no patience for psychic revelations. Protestant fundamentalism was sincere, resolute, and inflexible. Members of families were turned against each other, and finally government intervention was necessary to ease the almost constant squabbling.

To a measure, there is still evidence that orthodoxy often practices a hard-hearted fundamentalism. There is no balm in Gilead for dissenters. As long as this condition continues, there will be nonconformists. Probably the Pietists were right in assuming that the God-enlightened, seeing through the eye of the heart, would come to know the virtue of sincerity, but there is still more labor needed in that vineyard.

It has always been noticeable that sects founded upon the personal psychic experiences of individuals have a tendency to be short-lived. Predictions of prophecies are seldom fulfilled even in part, and after a number of such disappointments followers tend to drift into other organizations. Millenniumists in particular were unfortunate in setting dates for the second advent of Christ and the last judgment of souls.

A second cause of frustration has been the establishment of unrealistic codes of conduct. The members have been expected to deprive themselves of most luxuries and pleasures to cultivate the spiritual graces which assure salvation. In most cases, they ended in small communities left behind by progress.

The pious groups were largely dedicated to continence, practiced religious austerities, neglected physical health, and some at least shortened their lives by fasting and the development of neurotic tendencies. Johannes Kelpius set the example of living in a damp cave or grotto in what is now Fairmount Park in Philadelphia. He devoted most of his time to spiritual disciplines, believed that fasting would hasten his illumination, and died of tuberculosis in his thirty-fifth year while he was still comparatively young. The celibate community which he founded perished with the original members who had no descendants to take their places.

It would seem that this type of religious thought would have little attraction for those living in the twentieth century. Actually, however, there are many escapists who like to believe it to be a virtue to reject the natural responsibilities of living in hope of a greater reward in heaven. If we may believe practically all enlightened systems of religion and philosophy, man was created to earn his bread by the sweat of his brow and not depend on others to provide him with a living.

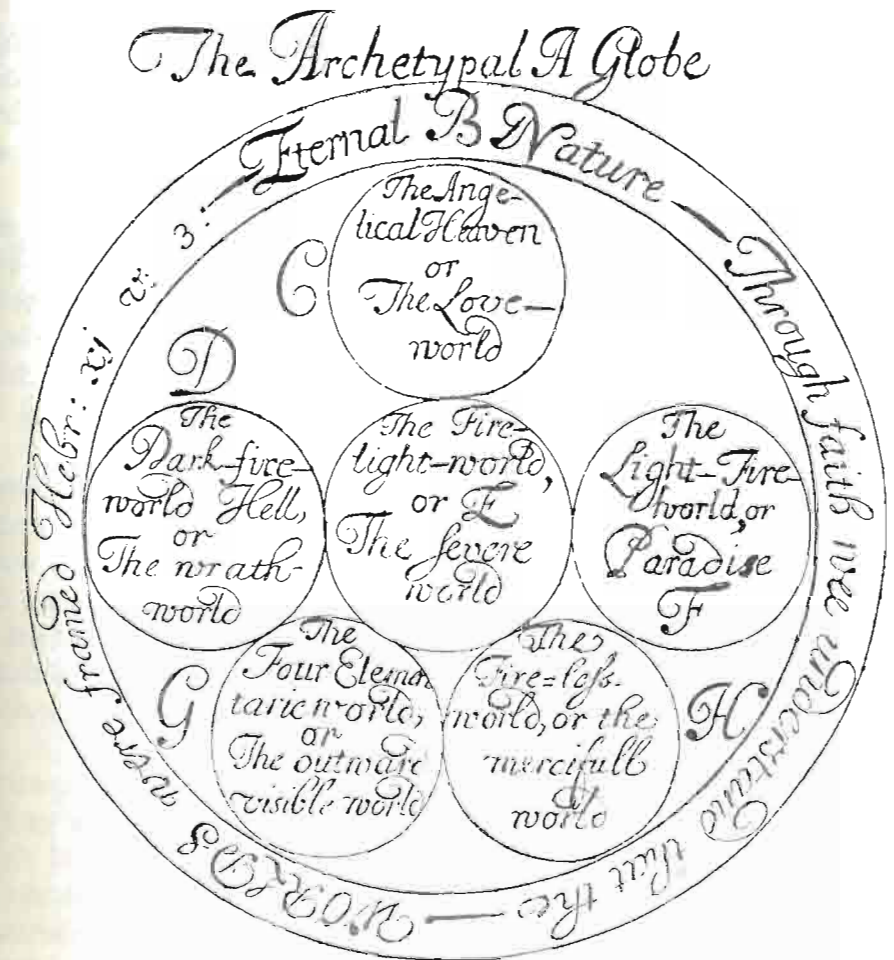
Boehme set an excellent example for the conduct of mystics. Even though he passed through extraordinary internal experiences, he remained a shoemaker to the end of his days, making no effort to escape from the duties of a good citizen, a sincere husband, and a wise and kindly parent. He accepted persecution with patience and humility and wished only good to those who abused him.

Nature bestows its favors upon those who keep its rules. Each person must bear his proper share of the common burden. He should be quick to help the troubled or forlorn and never fail to cultivate a gentle and loving disposition. It is perfectly correct to overcome intemperances, but the body will never respond constructively to punishments or debilities resulting from excessive religious disciplines. True enlightenment requires freedom from all prejudice and the renunciation of escapist impulses. Because the average person cannot meet these requirements, he is not suited to live in the strict atmosphere of a religious community.

John Pordage includes in his book, *The Mystic Divinitie*, an engraving which he calls *the Archetypal Globe*. Each of the sections is identified by a large capital letter. He tells us that this

diagram represents the eternal world which comprehends all the levels of existence. The entire design is called *the Body of God*, and reveals the outworkings of Eternal Nature.

Above and outside the circles is the archetypal globe marked *A*. This contains all the other parts within itself for it is the beginning and end of all worlds, principles, and creations. Within this is a circle marked *B*, and labeled *Eternal Nature* which divides unconditioned from conditioned nature. Within this sphere are six



The body of God revealing the outworking of Eternal Nature. From *Theologia Mystica* by John Pordage, London: 1683.

worlds which are situated in the same order in which they were produced. The first is the angelical world, the second the dark world, the third the fire-light world, the fourth paradise—or the light-fire world, fifth the four-fold elemental world, and the sixth the light-fireless world.

Part of this arrangement is derived from Boehme, but the diagram was probably the work of Jane Leade. In the case of Hildegard of Bingen, for example, the psychic experiences were impressed upon the mind pictorially, but must be interpreted symbolically. A number of psychics, including Emanuel Swedenborg, had the experience of traveling through all the levels and conditions of space. Occasionally, beings from the invisible worlds instruct the psychic, but there is no actual participation in the metaphysical realms described.

There is really no certain way to determine the validity of psychic revelations. The first consideration is the nature of the person who experiences psychic phenomena. The more completely normal the visionary, the more authentic the vision is likely to be. It would be helpful if authors would clarify the sources of psychic material which appear in their books. This would provide the reader with the information necessary to sound judgment.

We once received a request for information about an ancient sage supposed to have lived in Chaldea several thousand years ago. We made every possible effort to trace this man whose name was given to us and who was said to have had a profound influence in his own country and among foreign nations. We finally wrote asking for further details about this illusive mystic and were told that the name had been revealed during a psychic reading. Such revelations can seldom be verified.

The seventeenth and early eighteenth century Adventists were inspired by biblical references and the commentaries of the early Ante- and Post-Nicene Fathers. These writers interpreted the Christian revelation according to pre-Christian esoteric doctrines. They were given to mystical raptures and visions and regarded themselves as qualified to carry on the instructions given by Jesus to his first apostles.

As worldly conditions burdened the hearts and minds of sincere believers, they became increasingly concerned with the universal reformation of society. They sought to prepare the way for the Second Advent of Christ by establishing utopian communities and rejecting the foibles of the profane world. While many of these communities had churches where they assembled regularly, some congregations had no formal ministers. The members assembled on the Sabbath—the men on one side of the church and the women on the other—and remained quiet until the spirit moved them. There were no hymns sung and no organ music.

When I was young, I attended such a service and was told that if no one was inspired by the Spirit, they would remain for an hour and then silently depart. The morning I was there, one of the women felt the presence of the Spirit, she rose and spoke for about ten minutes, stressing the importance of brotherly love, the forgiveness of enemies, and the comforting of the sick. As no further messages were given, there was a discreet time for prayer and meditation, and the congregation filed quietly from the building.

Holloway also notes that the German mystics built a tabernacle above the Wissahickon which became the community center, and over the entrance they mounted the Rosy Cross in iron and used the roof as an astronomic observatory.

In some of these sects, there is great emphasis upon the personal experience of the Divine Will. If the devout person lived more or less constantly in the light of grace and was overaware of the presence of God, church attendance was no longer mandatory. It is certain that many sectaries felt the continuous presence of a spiritual power. This was constantly available and, even during the most tragic happenings in life, faith was complete. No questions were asked, no doubts were entertained, for everything was according to the Divine Will.

Unfortunately, however, the *Adversary* was never far away and, by degrees, many members drifted back to the worldly Babylon. Schismatic disputes were the most common cause of difficulties among the Utopians. Leaders had a tendency to be highly opinionated and created their own definitions of orthodoxy. Others

disagreed, and in due time moved out and created a new settlement a few miles away. It also often followed that human nature began to reassert itself and frailties of the flesh were strengthened by frustration. It became increasingly difficult to attract new members, and outsiders coming in added to the confusion. Some of the larger and more powerful societies have descended to the present time, but their teachings have been considerably modified. In the last few years the desperate dilemmas of modern society are producing a new generation of Utopians and, if present conditions continue, more and more troubled mortals will depend upon faith in God for peace of soul.

Rugged individualism is an adversary to the success of brotherly love in all its aspects. Forgetful of the scriptural admonitions and the utopian convictions of the earlier mystics, the present trend is to storm the gates of heaven without consideration for the community or human society in general. I have asked a number of truth seekers what they hoped to attain from esoteric instruction. Some were seeking health, others hoped to find a congenial marriage partner, and a few were convinced that they could find the elixir of eternal youth. The old mystics of Germany, Holland, and the Wissahickon might have had such inclinations but were resolved to rise above these earthly concerns.

It has always been questioned why many persons were desperately desirous of cultivating the psychic faculties. Boehme's attitude was most reasonable. If you lived the good life, were considerate of your neighbor, and cultivated simple habits, you would in due time gain whatever degree of internal enlightenment necessary and deserved. To live in this world and be *of* it, and *not* of it at the same time is a confusing experience. The tendency is to choose that which is most comfortable and convenient at the moment and depend upon forgiveness of sin for safety in the world beyond.

Both Christian and non-Christian asceticism can prove difficult and even dangerous. If it takes a powerful action of the will to renounce worldliness and remain steadfast to mystical obligations, it does not seem to offer much reward. A person who improves,

grows, and becomes better by natural means takes no strenuous obligation. He is improving because he has a wholehearted desire to improve. He is not seeking rewards, for the good life rewards itself. He is happy here and now because he has earned happiness through unselfish service to others and the transmutation of his destructive mental and emotional propensities. He is a good person because he likes to be a good person and, in due course, his own virtues transmute the base elements of his nature. Having found peace and serenity through constructive activities, he will find that the internal energies of his soul will bring him in the end to that state of being which all the world is seeking.

Even in this dedication, however, schismatic difficulties will arise. The scientist will insist that we must battle life to the bitter end. The theologians will warn us that misery is the beginning of godliness, and the economists insist that dedication to principles will lead to indigence. It would logically follow that the poor who have little to lose are more inclined to piety than those of larger means. Perhaps the real lesson is the dawning realization that the utopian community, with certain modifications, is the hope of the future. In Andreae's *Christianopolis* there were no locks on the doors and everyone could afford to be religious.

Most of the early mystical movements committed the mistake of placing arbitrary restrictions upon the minds of their followers. This of course ended in isolation. Mysticism must accept the challenge of social change. Unless this adjustment is made, the individual is subject to a series of disillusionments.

No one can control the future of religion, philosophy, or economics. The human being is still midstream in the unfolding of his internal potentialities. Nature is constantly conspiring to prevent stagnation. When we take the attitude that we already know all that is necessary for our salvation, we must ultimately face a rude awakening. It is right and proper to live today in harmony with our best convictions, but tomorrow we should know more and live better. The truly enlightened mystic waits quietly for the unfolding of his spirit to lead him, by the grace of God, to a divinely appointed destiny. All religious competition is a mistake. We should be gra-

(Continued on page 71)



Happenings at Headquarters



The Sunday morning lectures of the summer quarter activity were begun on July 10 by Andrew Da Passano with *Modern Science and Life after Death*. Other Sunday guest speakers and their topics were Lew Ayres on *The Significance of World Religions*; Charles Mackintosh, a Trustee of the Society, on *Know Thyself, The Challenge of the Ages*; Patricia C. Ervin, Vice-President of the Society, on *Preventing Stress from Being Distress*; and David Dunlap on *Jung's Answer to Job: A Commentary by a Jungian*.

Manly P. Hall's Sunday lectures included: *Integrity, The Endangered Virtue*; *Meditation Disciplines Can Cause Trouble*; *An Invitation to Insight*; *Gullible's Travels: A Commentary on Jonathan Swift's Political Satire*; *Escape from the Tyranny of Our Own Thoughts*; and *Living with the Past, the Present, and the Future*.

On Monday evenings Zipporah Dobyns presented a six-lecture series on *Astrology: A Search for Meaning*.

Dr. Stephan A. Hoeller gave two lecture series on Wednesday evenings; the first series on *Bible Prophecy and the Book of Revelation* was given in eight lectures and the second series on *H.P. Blavatsky's Secret Doctrine*, in four lectures.

Roger Weir gave a thirteen-lecture series on *Gandhi* on Thursday evenings.

Kathleen Herron on six Friday mornings presented *Hatha Yoga (For Beginners)*. Friday Lyceum Programs featured Michael Miles on *The Hidden Meaning and Values in Fairy Tales* and Daniel Bushnell on *Meditation: The Western Tradition*. Frances Pellicci gave three lectures—*Be Who You Are, It's a Matter of Time*, and *Images We Create*—also on Friday mornings.

Saturday programs included Dr. Bernard Jensen on *Seeking a Lost Horizon: Nutrition and How to Use It*; Joan Percy on *Using Right Brain Techniques to Unlock Creativity*; Ron Hogart on

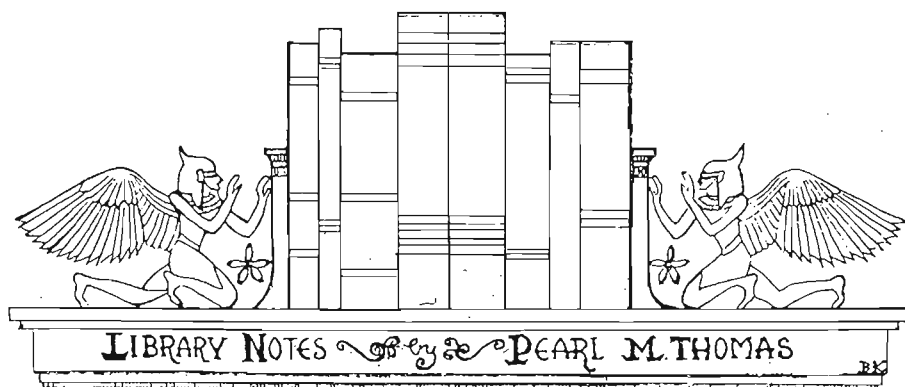
Confucianism and Taoism: The Splendor of a Balanced Life; Sandra Seagal on *Owning Our Deeper Identity: The Voice Analysis System*; Mariane Williamson on *Basic Principles in a Course in Miracles*; Pam Atkinson on *Intuition and the Spiritual Quest: In Pursuit of Wholeness*; Mary Ann Brummer on *Healing Your Identity: Stress and the Human Ego*; Sister Mary Pat Sexton on *You and Dante's Divine Comedy in 1983*; Judy Rich on "How to Get Out of Your Own Way and Stay Centered"; and James Kwako, M.D., on *A New History of Medicine: Finding the Physician Within*.

PROTESTANT MYSTICISM Continued:

cious of the beliefs of others and realize that each must find his way home by the light in his own heart.

Most of the world's religions have recognized the importance of mystical experiences, but have assumed that it was the consequence of contemplating approved beliefs. There are mystical sects in Buddhism, Hinduism, Islamism, Judaism, and Christianity. The contemplating of life and the complications of living impel the thoughtful to explore outward teachings in search of inner meaning.

The letter of the law may appear hard, cruel, and dogmatic; but the spirit of the law is warm and kind, bestowing faith and hope. The natural mystic lives every day in the realization of the benevolence of the Divine Plan. He does not ask for greater insight, but for greater understanding of the Divine Presence within himself and around him, now and forever. Psychic experiences which impel to the practice of the simple virtues and the common good are helpful, but those which promise membership in a cosmic aristocracy should be approached with profound suspicion.



THE LOTUS IN EASTERN SYMBOLISM

In a recent *PRS Journal* the subject of "Library Notes" involved a study of the various meanings of flowers, considering primarily the rose as the best representative of Western symbolism. In this issue, before we turn our attention to the Egyptian and the Oriental interpretations, we should first realize that the rose of the West and the lotus of the East often symbolize the same ideas and ideals. The rose of Sharon of Bible and the Rosicrucian rose hold particular significance in Western idealism. Also, the Easter lily, which is the Western form of the lotus, represents the unfolding of human consciousness and resurrection. Much of their meaning comes directly or indirectly from Greek mythology.

Various sources have been referred to for an interpretation of the word *lotus*. *The Encyclopaedia Britannica*, in part, says of the lotus that it is "a popular name applied to several plants. . . . The Egyptian lotus was a water lily, *Nymphaea lotus*; also the sacred lotus of the Hindus, *Nelumbium nelumbo*." Christmas Humphreys, President of the Buddhist Society and editor of *A Buddhist Students' Manual* (1956), describes the lotus as "the symbol of divine perfection and purity. As the emblem of the Dhyani Buddhas it signifies the self-creative force of the cosmos, especially personified in the Dhyani Bodhisattva Avalokitesvara."

Many years ago, when the Phoenix Press was part and parcel of the organization, Manly P. Hall sent out Monthly Letters in which he enclosed delightful complimentary additions. These were on a number of subjects and, as to be expected, always interesting and most readable. These little booklets, about ten pages, expressed his thoughts on a great variety of subjects. One which is relevant to the present topic was an allegory which MPH called *The Lotus of the Law*.

"A long, slanting amber beam from the setting sun streaked like a golden road across the sky, gilding with its glow a verdant hillock where a rushing stream from the mountain fell in cascades to a pool below. A sweet song sounded from the peaks, to be echoed and re-echoed from the depths. The song seemed to come from the sun, and as Lu [the ancient one] gazed into the copper light he saw the figure of a man walking slowly down the road of light. As the figure came closer Lu perceived it to be a Buddhist monk with flowing robes and shaven head. The monk carried in his hands a small musical instrument resembling a lute and Lu heard the words of an ancient Buddhist chant drifting to him on the breath of the evening.

"Down the pathway of the sunbeam moved the monk in his yellow robes until at last he placed his foot upon the grassy hillock by the side of the waterfall. Seating himself upon the carpet of short green grass the monk gathered his robes about him and with the lute across his knees chanted the slokas of the ancient Law."

Lu, in great zeal, hastened down the mountain to inform the elders of the village; and in short order the word was carried directly to the Emperor of China. Mr. Hall continued the narrative, describing the assemblage of the illustrious who proceeded to pay honor to so obviously a great teacher. When the emperor arrived, recognizing that he was in the presence of a great Lohan, he prostrated himself and asked to receive "the everlasting Reality by which I may accomplish the Nirvana!"

At long last, the Lohan finally spoke, telling the Emperor of China, Son of Heaven, to go to the nearby pool and pluck from there three segments of the white lotus—a blossom, a bud, and a leaf—and bring them back to him.

The emperor, refusing assistance from his mandarins, personally plucked a blossom, a bud, and a leaf from a white lotus

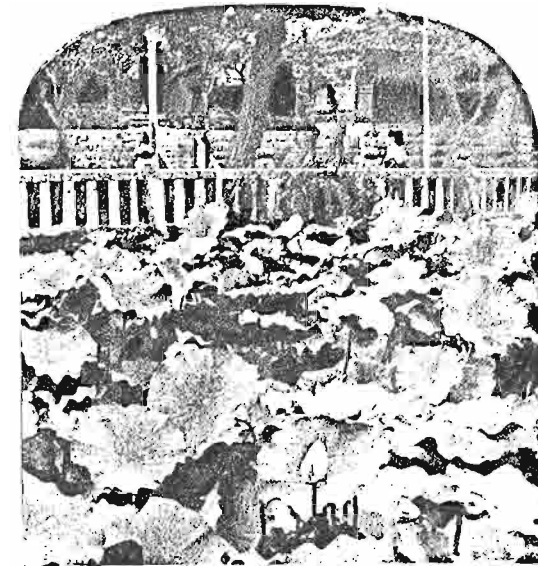
and laid them at the feet of the Lohan. Slowly and most deliberately the Great One placed each part of the lotus in a nearby crackleware vase. As he did so, he explained the significance of each segment of the plant and informed the emperor that these parts represented the mystery of the Law. The emperor was told to meditate on this symbolism and, if he were found worthy, the whole significance would be revealed to him. However, all that the emperor saw was the outward form: the bud, the blossom, and the leaf.

A thousand years passed and two mendicants came upon a holy shrine at the spot where the great Lohan had placed the white lotus in the crackleware vase. The mendicants were shown the contents of a golden box which in truth contained the same three segments of the lotus: the bud, the blossom, and the leaf. They had never wilted. "They were placed in the Law, by the Law they are sustained. But if they be touched or moved in any way they will immediately fade and die."

The pilgrims observed a tablet at the shrine which stated that the Emperor of China, while he realized that he was not worthy to receive the message of the Lohan, yet felt the need to have a shrine erected on the spot where he had met a great Arhat. This was his commemoration.

In a somewhat similar vein, Mr. Hall tells a story (which is in cassette tape and/or record) called *The Spirit of Zen*. He relates a story of Gautama Buddha speaking before a group of his students when a stranger mysteriously appeared in their midst and presented to the Holy One a beautiful golden lotus. All was quiet as the Buddha gazed benevolently on the magnificent flower. After some moments, a gentle smile appeared on the face of a favorite student and the Master commented: "I perceive that you alone have received the doctrine." Thus the realization of the Quiet Way was silently transmitted to the waiting heart of the truth seeker." The student was ready.

In the Orient, art is largely involved with symbolism of a deeply religious nature. A good Japanese artist, for instance, follows a set routine of what should be painted at each period in the year, things that are appropriate to that season.



Pond of Egyptian lotus in bloom at Yokohama, Japan.

As a rather young man, the great Edo artist, Ando Hiroshige, was invited to participate in a tour from Edo (Tokyo) to Kyoto to assist in paying homage to the emperor who resided in Kyoto. For the young man who had never left his home town, this was a marvelous opportunity to see a little of the world. It is not known for sure how long the trip took, but it has been fairly well established that it was done in the summer and probably lasted from six weeks to two months. He sketched constantly along the way.

On his return to Edo he started to develop his sketches into the popular art form of the wood-block print. A sketch he made of the town of Kambara has been considered by most art authorities to be his finest in the series. It seems quite certain that Hiroshige visited the town in August, a time of the year when there was no likelihood of heavy snow on the ground. Yet this rendition, done simply in grays, blacks, whites, and a mere suggestion of yellow is a wintry scene. But if the Japanese intent is to paint according to the season, it would appear that Hiroshige did the snow scene because it was snowing heavily at the time he was painting in his home town.

Flowers most definitely are related to the months when they are at their best; that is the proper time to feature them. Judith and Arthur H. Burling, in their book *Chinese Art* (New York: 1953) describe the months when plants are at their best. However, according to climatic conditions, there is considerable variance.

JAN.	Prunus blossom	JULY	<i>Lotus</i>
FEB.	Peach blossom	AUG.	Pear blossom
MAR.	Peony	SEPT.	Mallow
APR.	Cherry blossom	OCT.	Chrysanthemum
MAY	Magnolia	NOV.	Gardenia
JUNE	Pomegranate blossom	DEC.	Poppy

When this is broken down into the four seasons, the lotus is invariably the choice for the summer. Certain flowers and animal life have a distinct accord for one another. For example, dragonflies are associated with the lotus as is also the duck, and both are often shown in the same work of art.

It seems to me that the most beautiful connotation associated with the lotus, and one which can so definitely be applied on a philosophical level, is its process of growth. The lotus, rising upward out of the slime and mud of the earth, seeks the light but brings nothing of the dross of its beginnings with it.

Manly P. Hall, in the *Secret Teachings of All Ages* (page XCIV) tells us: "As the lotus exists in three elements (earth, water, and air) so man lives in three worlds—material, intellectual, and spiritual. As the plant, with its roots in the mud and the slime, grows upward through the water and finally blossoms forth in the light and air, so the spiritual growth of man is upward from the darkness of base action and desire into the light of truth and understanding, the water serving as a symbol of the ever-changing world of illusion through which the soul must pass in its struggle to reach the state of spiritual illumination."

While the lotus is often used in Western decorative art, usually drawing its inspiration from Oriental sources, in the East and in Egypt it is not considered appropriate to secular art but regarded



The Egyptian god Horus seated upon the lotus.

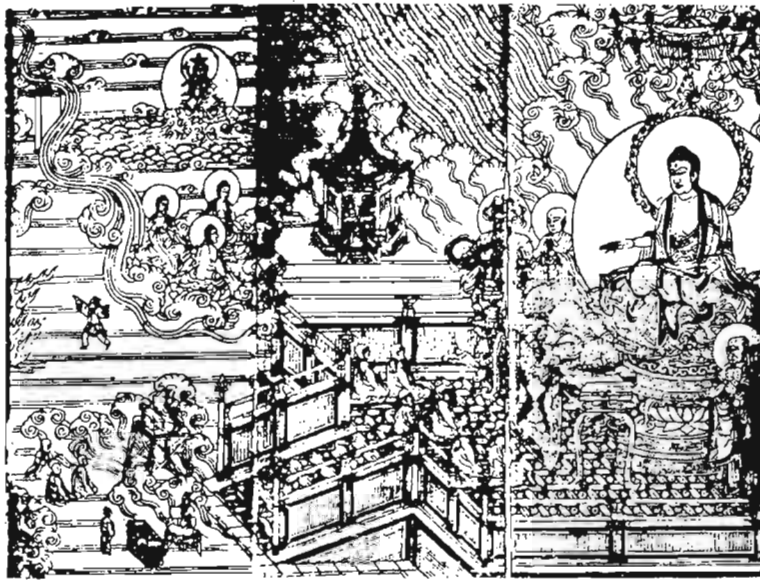
as a religious symbol. Lotus columns were extensively employed in Egyptian temples. Horus, the son of Isis and Osiris, was often shown seated upon a lotus throne. In religious ceremonies, the lotus-headed scepter held particular significance, even the number of the petals expressing deep meaning. With three petals, the flower represents the chief deities; with five, it refers to the senses and the Mysteries; with seven petals, it denotes the seven planets then known; and with twelve, it symbolizes the universe.

The deities of the Orient are also shown either seated on a lotus throne or standing on an open lotus, but there the designs are quite dissimilar from the Egyptian counterparts as each area has developed its own basic art interpretation. The life of the Buddha is readily compared to the lotus, as both rose upward out of the materialistic world from the darkness of ignorance into the light of universality. In India, the lotus is seen among the sacred sculptures of the Brahmins. Vishnu is usually shown with a lotus.

The exquisite painting (probably painted in the seventh century) in Cave I at Ajanta, India, shows the Bodhisattva of the Blue Lotus, with a lotus held in its right hand. This could well symbolize the Lotus Sutra, the principal text of Northern Buddhism.

Manly P. Hall in the *PRS Journal*, Volume 33, No. 2 (Fall 1973), describes in some detail the sixteen year search which was undertaken by the Japanese Buddhist priest Nichiren (1222-1282) to find the sutra which best represented the teachings of the Holy One. He found it in the Lotus Sutra, or the Lotus of the Perfect Law, which is one of the most important of the Mahayana scriptures. "The Lotus of the True Law" has come to be considered the true voice of the Buddha.

In the West, collecting art forms relating to the lotus might act as a gentle persuasion, reminding us of the beautiful significance of the plant. We too can lift ourselves up from the mire of materiality into the real world of universals.



Detail from frontispiece of a Ming printing of the Lotus Sutra. Gautama Buddha is shown addressing the vast assembly of Bodhisattvas and mortal beings.



In conclusion, it seems most appropriate to quote from H.P. Blavatsky's *Secret Doctrine*:

"... the Lotus-seed contains within itself a perfect miniature of the future plant, which typifies the fact that the spiritual prototypes of all things exist in the immaterial world before those things become materialised on Earth. . . . The root of the Lotus sunk in the mud represents material life, the stalk passing up through the water typifies existence in the astral world, and the flower floating on the water and opening to the sky is emblematical of spiritual being."



It is just a little more than one year since Gerow Reece and Barbara Amelia King started improving the grounds at PRS. It has been a long process but they have stayed by it most faithfully and diligently. Along the grass area on the Los Feliz side, several spaces have been made to create color interest. Here a variety of plants have been placed—including petunias, birds of paradise, canterbury bells, iceland poppies, columbines and others. Around the trees in the same area, they have planted Japanese mondo grass.



The PRS gardens.

A further addition in this general area will come next January. The civic group, Los Angeles Beautiful, along with Armstrong Nurseries is doing much to encourage the beautification of our city in honor of the 1984 Olympics. They are, therefore, urging various organizations to plant a new variety of rose which will be available as bare root in January of 1984. Funds from the Friends of the Library have purchased two of these rosebushes which will be placed on either side of the driveway entrance on Los Feliz. We have been assured that these roses are very beautiful.

Gerow and Barbara have also done much to improve the grounds in the patio and along the walkway leading to the back parking. We hope that many will enjoy the efforts of these two fine people who have given so much toward beautifying the area of PRS. Perhaps some of our friends would be interested in helping with this worthy project. If so, please contact Pearl Thomas at PRS, 663-2167.

In that dark land of mystic dream
 Where dark Osiris sprung,
 It bloomed beside his sacred stream
 While yet the world was young;
 And every secret Nature told,
 Of golden wisdom's power,
 Is nestled still in every fold,
 Within the Lotos flower.

—William Winter



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