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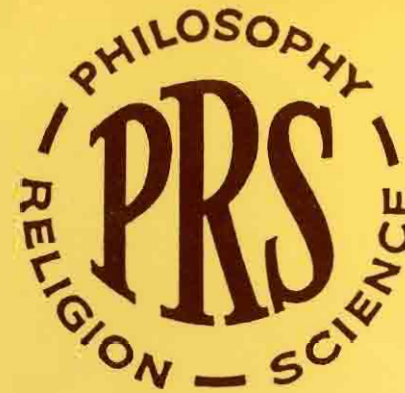
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Most of the reproductions of the early books, manuscripts, and objects of art which appear in this magazine are from originals in the collection of the Philosophical Research Society.

About the Cover: Greek Icon, fifteenth century, of the Ascension of the Christ. The composition shows the Virgin surrounded by twelve apostles, and with a Christ image and four angels. Original in the collection of the PRS.

It is not the purpose of the Divine Power that we should devote our mortal years to the cultivation of physical pleasures. Instead of giving thanks to heaven for the superficial luxuries of the day, we should be grateful that we have been provided with appropriate opportunities to grow and increase in wisdom and understanding through self-discipline, and the privilege of contributing to the security of our material environment.

On this Christmas Day, the Star of Bethlehem shines down on a troubled earth, and it is more timely that we should pray for those things that we most need and not those things which we most desire. In contrition of spirit we can ask for such gifts as will help us to preserve the values upon which the future of mankind depends.

Dear Lord,

Give us the strength to face our daily problems with dignity.

Give us the wisdom to accept and support the Divine Plan.

Give us the understanding to forgive all who have injured us.

Give us the courage to keep the Commandments in spirit and in truth.

Give us the patience to be always kind.

Give us the faith to know that Thy ways are forever best.

Give us all the lessons which we must learn if we are to attain the perfection of our inner lives.

At this Christmas particularly let us be forever mindful that, if we keep the faith and obey the laws of nature, the faith we keep will keep us and the laws we keep will bring us the true happiness for which we are forever searching.

Manly P. Hall



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QUO VADIS, DOMINE?



The historical novel of Henryk Sienkiewicz was published under the title *Quo Vadis?* in 1895. It has been translated into more than thirty languages, has been frequently reprinted, and film versions of it have appeared in several countries. Sienkiewicz was born in Siedlce, Russian Poland. He studied philosophy at Warsaw University. During his lifetime he traveled extensively, and in the early years of World War I devoted his energies to projects for the relief of Polish war victims. In 1905 he received the Nobel Prize for literature.

The plot of *Quo Vadis?* was laid in Rome during the reign of the Emperor Nero and is devoted largely to the persecution of Christian converts who dwelt in the imperial city. It is pointed out however that most of the brilliant pagans also died under Nero's orders. The emperor is portrayed as an insane egotist, determined to destroy all outstanding citizens who questioned his authority or excelled him in intellectual attainments. He was a degenerate and a coward but surrounded himself with sycophants catering to Nero's opinion of himself.

At the same time there were a number of Christian converts in Rome, and the apostles Peter and Paul established themselves there to minister to the Christian community. Sienkiewicz advanced the theory that Peter, in obedience to the command of

Christ to preach the doctrines to all the world, selected Rome because it was the supreme power of its time. Roman Christians worshiped in secret and included persons of nearly every walk of life. It would seem that they were in sufficient numbers to intimidate even Nero, and for this reason he circulated the report that they were responsible for the burning of Rome. Apparently the emperor was too feeble-minded to implement the systematic persecution of the Christians.

In *The Apocryphal Acts of Paul, Peter, John, Andrew, and Thomas* by Bernhard Pick, Chicago: 1909, the compiler notes that these apocryphal works were in circulation as early as the second century. He includes a list of literature relating to the subject. The Acts of Peter were read in the churches and with the exception of the martyrdom of Peter—which is extant in the Greek original—the greater part of the *Actus Vercellenses* is in Latin.

The tone of these Apocryphal Acts closely resembles the *Golden Legend* of Jacobus de Voragine. After Peter had preached for some time in Rome, he made many converts who changed their ways of life to conform with his teachings. Those who found that the preachings of Peter created difficulties in their personal lives resolved to slay him. When these circumstances came to the attention of the Christian believers, they warned Peter that he should leave Rome while there was yet time. When Marcellus and other faithful converts urged Peter to leave the city, the apostle said to them, "Shall we run away, brethren?" They replied, "Nay; only [go away] since thou canst still serve the Lord." He obeyed the brethren, and went away alone, saying, "Let none of you go with me; I will go alone, after having changed my garment."

The miracle on the Appian Way is duly recorded in *The Ante-Nicene Fathers*, volume 8, page 485, and is described by Peter himself at the time of his crucifixion. A vast crowd of people reviling Nero and threatening to kill him had gathered to express their love for the apostle. He then told them that a few days before the Christian community had begged him to go away, but as he was leaving the city the Lord Jesus Christ met him and Peter asked him, "Quo Vadis, Domine?" And Peter said to him: "Wast thou not crucified once for all?" And the Lord answering said, "I saw

thee fleeing from death, and I wish to be crucified instead of thee." And Peter said, "Lord, I go; I fulfil Thy command." And Christ said to Peter, "Fear not, for I am with Thee."

When Nero heard that Peter had been crucified, he desired to destroy all the brethren whom Peter had instructed. According to the Apocryphal Acts, a dream or vision appeared to Nero in the night. In this vision, some being struck him saying, "Nero, thou art not able now to persecute or destroy the servants of Christ. Keep therefore thy hands from them." The emperor who was naturally superstitious abstained for a time from any further persecution of the Christian community.

The romantic thread that runs through the novel of Henryk Sienkiewicz describes Ligia as a typical romance heroine, as a Christian in love with a pagan Roman tribune named Vinicius who is a relative of an aristocrat by the name of Petronius. Ligia has a faithful servant named Ursus, a good-hearted man of enormous physical strength. When Vinicius is wounded, he is cared for by several Christian converts and accepts their faith.

After the burning of Rome, Ligia is sentenced to die in the arena and is tied to the horns of a wild bull. Ursus, who was also to be martyred on the same occasion, kills the bull with his bare hands by grasping its horns and breaking its neck. The spectators applaud wildly and demand the release of Ligia and Ursus. Ligia and Vinicius are preserved for a happy life, Petronius is condemned to death by Nero, and Nero commits suicide with the assistance of one of his attendants. It is said that Sienkiewicz was also pleading for the preservation of his own country, for a tribe known as the Ligi anciently inhabited the area of modern Poland.

In the closing chapters of his novel, Sienkiewicz describes the vision of Christ to Peter on the Appian Way. We quote the paragraph in its complete form.

"The sun rose over the hills, and then a wonderful vision burst upon the Apostle. It seemed to him that the golden disc, instead of rising higher and higher in the sky, came gliding down from the heights and moved along the road. Then Peter stopped and said:

"Dost thou see the brightness approaching us?"

"Peter, shading his eyes with his hands, continued: 'Some

figure is approaching us in the gleam of the sun.'

"But no sound of footsteps reached their ears. Nazarius saw only that the trees in the distance were trembling as if shaken, and that the light was spreading more widely over the valley. With amazement in his eyes he looked at the Apostle.

"'Rabbi, what troubles thee!' he cried in alarm.

"Peter dropped his staff; his eyes looked straight ahead, his mouth was open, his face expressed wonder, delight, ecstasy.

"Suddenly he fell upon his knees, with his hands stretched out, and cried:

"'Oh, Christ! Oh, Christ!' and he pressed his face towards the earth, as though kissing some one's feet. There was a long silence. Then the voice of the old man was heard choked with tears:

"'Quo Vadis, Domine?' (Whither goest Thou, oh, Lord?)

"Nazarius did not catch the answer, but to Peter's ears came a sad, sweet voice, which said: 'As thou art deserting my people, I go to Rome to be crucified, for the second time.'

"The Apostle lay on the ground, his face in the dust, motionless and silent. It seemed to Nazarius that he had fainted, or perhaps even that he was dead. But suddenly he arose, and, without a word, turned back towards the City of the Seven Hills. The lad, seeing this, repeated like an echo:

"'Quo Vadis, Domine?'

"'To Rome,' replied the Apostle.

"And he returned."

As history has a tendency to repeat itself with improvisations on the same general theme, it may be meaningful to give passing notice to that period in Roman history which is referred to as the Early Empire. (31 B.C.-193 A.D.) By that time Rome was the undisputed master of Western civilization. It absorbed into itself—usually by military means—countries that had long flourished as independent nations. By pillage an incredible wealth was amassed on the seven hills of Rome, and by tribute the treasury was annually enriched. The temptation to extravagance became irresistible. Those who shared in the overabundant riches became a new aristocracy with nothing to justify its existence except extravagance.

Most of the qualified Roman leaders, politicians, philosophers,

theologians, and educators raised their voices against the scandalous behavior of the indolent aristocracy but, when their voices became irritating, they were killed off on one excuse or another. There was no intention among the luxurious to improve the circumstances of the private citizen whose principal contribution to the prevailing corruption was to be drafted into the Roman legion and killed off for the glory of an emperor who took all the credit for the prosperity of the nation.

The good life was to be the proprietor of an impressive mansion with ample facilities for banquets and debaucheries. It was also considered good to have a villa in Pompeii or among the pleasant hills of Sicily. Servants performed every possible function, and the owner of the establishment wandered about admiring the productions of his own folly. Sports were extremely popular, the more dangerous the better. An arena might be flooded so that a naval engagement could be presented, and during these water-battles most of the contestants actually died to amuse a sotted emperor who could scarcely stay awake to witness the spectacle.

Religion especially fell upon evil times. The new aristocracy did not believe in the Roman gods—or perhaps more correctly, the gods no longer believed in the Romans. There was no morality; mothers poisoned their own sons; and most of the emperors departed from this life with the assistance of an ambitious underling. The Romans had conquered everything but themselves. The consummation of a worthless mortal career was to be buried in an elegant mausoleum with half of Rome marching in the funeral procession quietly hating the deceased.

About this time, the first Christian converts established themselves in the Babylon on the Tiber. They were poor and were welcomed by their own kind. They brought a message of integrity, self-sacrifice, and human brotherhood. At first, hardly anyone cared about this little group of fanatics who practiced the primary Christian virtues. In the course of time, however, it appeared that the long-burdened poor had found a champion of some kind. There is no doubt also that disillusioned intellectuals were attracted to the new faith. When this happened they became annoying to those following the code of riotous living. These traitors to

the good life were usually invited to commit suicide as recommended by the emperor himself.

The number of Christians actually in Rome in those few years that Nero was emperor is difficult to estimate. According to popular opinion, there were only a few who held their secret rites in the catacombs under the city. More painstaking investigating of old records would suggest that the Christian population was of considerable size and increasing rapidly. When Peter and Paul reached Rome, they were taken into the home of a Christian family and further protected by a considerably body of the faithful. It gradually became apparent that a revolt was integrating to overthrow the ambitious and selfish wastrels who had usurped the state. They sent spies out therefore to estimate, if possible, the strength of the Christian community in Rome. Secrecy is always the cause of fear, especially when it involved the proletarian class.

The burning of Rome provided the excuse for attacking the Christians who were held responsible and a severe persecution followed. Those who refused to renounce their faith were executed or exposed to death in one of the arenas for the amusement of the populace. The people in general however were not amused. They realized that the profligate class believing itself firmly entrenched behind the praetorian guard could withstand any amount of public pressure.

Nero's fall was directly caused by the army which, under the leadership of Galba, determined to rid the world of a debauched emperor. Nero remained in power long enough however to cause the martyrdom of Peter and Paul. Nero took his own life in 68 A.D. He left no claimant to the throne and destroyed anyone who might have been an honorable ruler. It is still considered to be appropriate that dictators should attain their ends and maintain their leadership by recourse to the military.

In Rome there were sporadic outbursts of violence against the Christians, but the end was inevitable. In the year 325 A.D., the Emperor Constantine Magnus declared Christianity to be the official religion of the Roman Empire. Thus, the old disasters faded away, but new misfortunes were in the making. There has never been an end for a longing after wealth. Authority always offered

opportunities for corruption. Plutocracy contributes strongly to atheism. Even in more enlightened times, entrenched power, sustained largely by wealth, has done everything possible to downgrade religion.

Worldliness is more than obvious in the present generation. With pleasure regarded as the major purpose for living and extravagance considered as necessary, morale falls a little lower with every passing day. We are now beginning to understand that man must have dedications above personal advantages if the system under which he lives is to survive. If we do as the Romans, degrade idealistic philosophy, profane the arts, and cultivate delinquency, we are perverting the purpose of human existence.

The failure of material science to support man's natural idealism has led to a revolt against materialistic intellectualism, and it is interesting to note that at this time a strong religious revival is receiving public approval. At this Christmas season there is definite need to contemplate the trends in prevailing customs. It is no longer acceptable to ignore or disparage beliefs and doctrines held sacred by over one hundred million American citizens. For some time motion pictures and television have ignored spiritual overtones. Nearly every film shows so-called better people drinking to their heart's content, but theological references are limited to weddings and funerals.

Books like *Quo Vadis?* would find difficulty in finding an interested publisher. We hear little about the Ten Commandments and we can see most of them broken without regret while watching television one or two evenings. Those in positions to influence public opinion are far more interested in selling merchandise than in advising the public to be more discriminating in its spending. Book assignments in literary courses may include the works of D. H. Lawrence and Ernest Hemingway, but works which might inspire the better side of human nature are few and far between in university curricula.

For years now, devout persons have continued to preserve their integrity, but it is not easy to induce the young to strengthen their faith in the existence of a Divine Person or Principle. Two-thirds of the inhabitants of the earth have strong religious convic-

tions, but it is assumed that they must adjust their interests to the prevailing offerings devoted to murder, rape, and carnage.

While the situation is not exactly the same as it was in Rome, there are certain parallels. The advanced nations define the future in terms of industrial expansion, even though it is obvious that selfishness is relentlessly destroying itself. Against the corruptions, there is a widely spreading belief that, unless religious principles are restored, the future is dismal. In one sense, therefore, the teachings of Peter and Paul are returning to a confused and disheartened humankind. Probably, the spread of faith will meet violent objections on the part of militant minorities. If a materialistic society gains sufficient influence to outlaw religion, it may attempt to do so. Fortunately, now as in the past, the human spirit will not give up a code of life which can ultimately bring peace to the entire world. As in ancient Rome, the simple people who still believe in honesty and fair play are increasing in number. Against the voice of the people, corruption cannot stand indefinitely.

This Christmas, therefore, let us emphasize in every way possible the message of hope, faith, and charity and not cloud the issue completely by exchanges of elaborate and expensive gifts. Let children be taught that there are sacred things which must be respected. This does not mean frustration, but it does mean that keeping faith with the principles of morality and ethics is a privilege which it is the right of all of us to practice joyously in our various fields of activity. We cannot have so much of worldly goods that we can afford to forget our indebtedness to something superior that abides in the infinite reaches of space and in the depths of our own hearts.

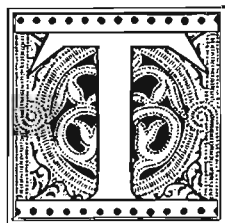
Henryk Sienkiewicz ends his book with the following lines: "Near the ancient Capena Gate rises to-day a little chapel with an almost obliterated inscription: Quo Vadis, Domine!"



Gratia placendi.—"The delight of pleasing." The happiness we ought to feel in making others happy.

—From *Dictionary of Latin Quotations, Proverbs, Maxims and Mottos*,
Edited by H. T. Riley

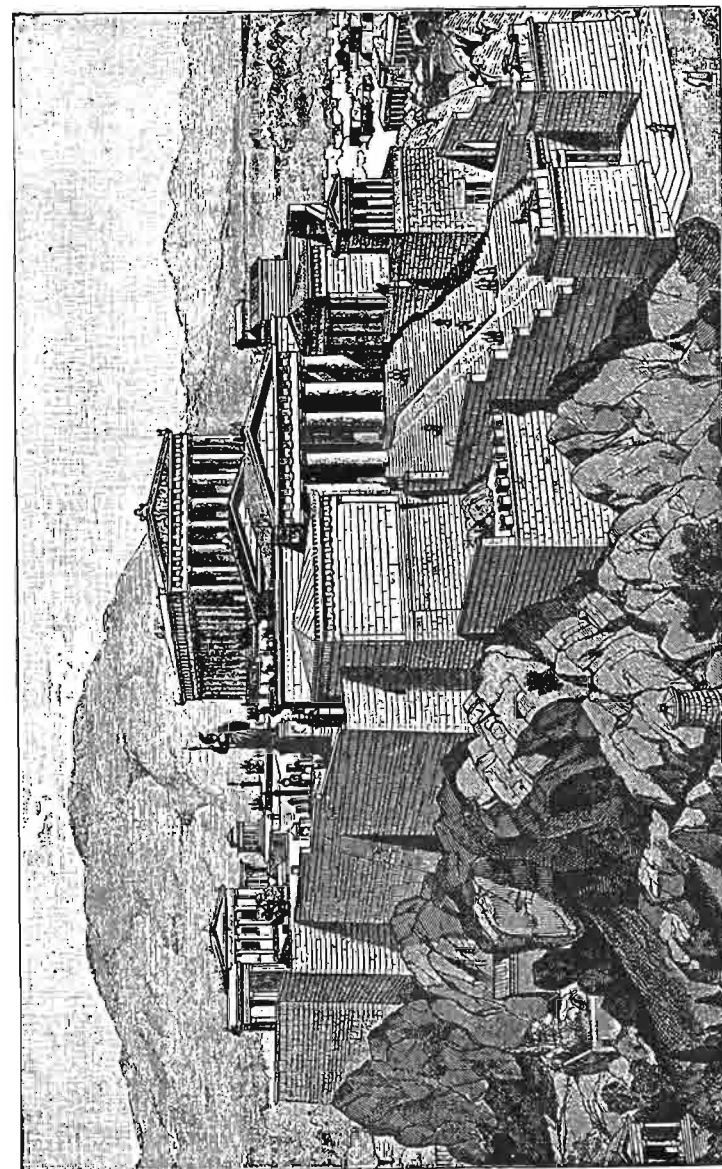
PALLAS ATHENA



The city of Athens has a strange and often tragic history. Vestiges of human habitation in the area, as proved by the discovery of early pottery, go back to the Neolithic Period approximately three thousand B.C. The actual establishment of a permanent community is believed to date from the late Bronze Age, about fifteen hundred B.C. By the sixth century the legislation of Solon (638?-559 B.C.) contributed to the integration of a major cultural center. In 480 B.C., however, Athens was destroyed by the Persians and the inhabitants took an oath not to rebuild the Acropolis until a lasting peace was established between the Athenians and the Persians.

The Parthenon was rebuilt about 447 B.C. The architects Iktinos and Kallikrates cooperating with the sculptor Phidias perfected the entire labor with the assistance of their pupils. George Willis Botsford, Ph.D., in his book *A History of the Ancient World* writes of the Parthenon and its ornamentations: "The nobility of design, the severe beauty, and the finish of these sculptures have never been rivalled. Most of those which still exist were brought to England by Lord Elgin early in the nineteenth century, and are now in the British Museum. The Parthenon cannot compare in size with the temples of Egypt or with the Christian cathedrals of mediaeval time; but in the harmony of all its parts, in the beauty of the whole, in the absolute balance of dignity and grace, it is the most nearly perfect piece of architecture ever created by human hands."

It was between 428 and 337 B.C. that the philosophical schools flourished in Athens. The leaders of these sects bestowed upon Western mankind arts, sciences, philosophies, and religions which were to symbolize Western learning and provide the intellectual instruments by which knowledge was disseminated in Europe, the



A restoration of the Acropolis showing the location of the bronze statue of Athena by Phidias. From *Life in Ancient Athens* by T.G. Tucker.

Near East, and the Western Hemisphere. In 86 B.C. Athens was conquered by the Romans. They sacked the city, but did not desecrate the Acropolis.

The Romans developed a special fondness for the Grecian way of life. They also adapted its architecture for the erection of public buildings. Athens maintained its reputation as a source of education until the pagan institutions were closed by the Roman Emperor Justinian (483-565) after the Roman Empire was converted to Christianity. In 267 A.D., sad to relate, Athens was sacked by a Germanic tribe. It is said that later Attila (406?-453) entered Athens but, seeing the image of its patron goddess Athena, retired without damaging the region.

Next in line, Athens fell to the Crusaders in 1205 A.D. and the city was devastated with a heavy loss of life. After the Fourth Crusade, the Franks made Athens a dukedom and provided the duke with all the luxuries associated with European nobility. His sway however ended through the intervention of St. Dimitrios who was assisted on this occasion by Zeus. Under the influence of the Crusaders, the Parthenon was consecrated to Christianity. The last Duke of Athens wrote in his will that he desired to be buried in the Parthenon. Twenty priests were to read prayers for his soul. He left his rich stables to the whole town of Athens and a legacy to the church. The Pope gave absolution to those who visited the Parthenon on certain holy days. In 1456 Athens was captured by the Turks and the Parthenon became a Moslem mosque. A bell tower had been added by the Crusaders and was transformed into a minaret.

In 1687 the army of the Venetian General Morosini attacked Athens and besieged the Acropolis. At this time the Parthenon was used as a powder magazine and suffered a direct hit with the result that twenty-one columns and much of the walls and the marble blocks which supported the foundation were destroyed. A year later, the Turks returned and repaired what they could of the damaged buildings and added a small mosque.

In 1827 Athens suffered further military aggressions again from the Turks, but in 1833 the Turkish garrison departed, never to re-

turn. Greece became a kingdom and Athens was proclaimed its capital. Curiously enough, the first king of Greece named Otto was the son of Louis I of Bavaria. In 1896 Athens received guests from many world countries for the celebration of the Olympic Games held in a marble stadium where the Panathenaean Games were held in ancient times. Unfortunately however, the travail of Greece was not ended. It suffered severely from two World Wars—and especially from the Nazi occupation which lasted from 1941 to 1944. It seems that permanent peace may not be realized for some years to come.

When the glory of Athens became a wonder of antiquity, legend tells us that the goddess Athena, who is principally associated with protecting the common good, and Poseidon, god of the seas, quarreled as to who was to become the patron of the great city. Finally the heavenly tribunal decreed that the citizens of Athens should choose by ballot which of the deities they favored. To exhibit his prowess, Poseidon struck a rock on the Acropolis with his trident and a spring of salt water flowed forth, indicating that he would give the Athenians supremacy over the seas. Athena in her turn touched the point of her spear to the earth and an olive tree shot up to indicate that she was offering the Athenians food, light, and wisdom. It seemed that at that time women had the franchise. When all the men voted for Poseidon, the women made Athena their unanimous choice. Since the women outnumbered the men by one, Athena was chosen and Athens received her name. The men were aggrieved by this decision and resolved to reduce the legislative privileges of the women.

There are several different accounts of the birth of Athena in the various regions where she was venerated. The myth which has been most widely accepted is that she was born, armed and helmed, from the brain of her father Zeus. It is assumed that her true mother was Metis, or the mind, which Zeus had devoured before her child was born. Vulcan, the crippled god who worked metal with fire, acted as midwife. He cleft the skull of Zeus with a hatchet, but upon seeing an armed virgin come forth instead of a child, he ran away in consternation.

It was originally believed that Athena was the patroness of all those sciences which contribute to the well-being of human society, thus becoming worthy to receive the esteem of posterity according to *The Pantheon: or, Fabulous History of the Heathen Gods, Goddesses, Heroes, &c.* by Samuel Boyses, A.M., London: 1787.

Michael Maier in an alchemical work entitled *Scrutinium Chymicum*, Frankfurt: 1687, includes an engraving suggestive of the birth of Athena. Actually, the derivation of the name Athena is uncertain. It has been suggested that it may come from *aether*, the clear upper air, whereas others are of the opinion that it originated from *anthos*, a virgin flower. Max Muller believes that it may have been derived from the Sanskrit word *ahana*, meaning the goddess of the dawn.

In popular mythology, Athena is the goddess of lightning which leaps like a lance from the cloud-heavy sky. She is goddess of storms and of the rushing thunderbolt and therefore called *Pallas*. She is goddess of the thundercloud symbolized by the *aegis*, her tassled breastplate of goatskin, upon which is fixed the head of



The birth of Athena from Michael Maier's *Scrutinium Chymicum*. In this version which has alchemical significance, Athena is not armored.

Medusa. Athena is credited with the invention of the plow and the rake, also several musical instruments including flutes and trumpets. She was worshiped throughout all Greece. In Attica she was the national goddess, both of the city and the country. A festival called the *Athenaea* was celebrated in her honor (See Gardner's *Faiths of the World*, London: 1858-60).

From the Etruscans, Rome gained its great trinity of deities, Jupiter, Juno, and Minerva. As the Romans became better acquainted with Greece, they began to identify the gods of that country with their own divinities and several of the Greek deities were adopted outright.

The Latin name Minerva is connected with the Sanskrit, Greek, and Latin word for *mind*. She is eternally a virgin and goddess of wisdom, skill, contemplation, spinning, weaving, horticulture, and agriculture. The owl, the cock, the serpent, and the crow were sacred to her. As Minerva, Athena had a stately temple in Rome and her celebration extended for five successive days in the month of March. The Palladium there was a sacred statue of Athena which fell from heaven and was preserved in the city of Troy. During the Trojan War, Ulysses and Diomedes entered the city in disguise and succeeded in securing the Palladium which they carried away to the Grecian camp. For a time it was in the possession of Aeneas, and he carried it with him on his journey to Italy. Later the relic was removed to Rome and placed in the Temple of Vesta. When the temple was consumed by fire, Metellus, a noble Roman, rushed in and saved the figure but, in so doing, lost the sight of his eyes. From then on he had the privilege of coming to the Senate in a chariot in the hope that this honor might to some degree allay the sense of his misfortune.

The Roman Minerva presided over the arts and sciences and was patroness of all departments of human knowledge. She was protectress of soldiers, and trophies of victory were often dedicated to her. There was a temple to Minerva on the Capitoline Hill and another on the Aventine Hill, and an image of her was preserved in the innermost part of the Temple of Vesta. She was looked upon as the safeguard of the Roman state.

Phidias (fl. c. 490-430 B.C.) is accredited with the casting of the colossal bronze statue of Athena which stood in the open on the Acropolis and was visible at a great distance. It is said that when the sun shone on the golden tip of her spear it shone like a bright star. With the base upon which it stood the figure was about seventy feet in height, but no vestige of it has survived to this time.

The famous statue of Athena in the Parthenon was also by Phidias and probably had a core of wood. The exposed parts of the body were of ivory and marble and the drapery was overlaid with gold plating. The statue was approximately thirty-nine feet high and the gold plates of the clothing weighed 2,537 pounds and were removable for inspection.

Phidias was wise in having the golden garments removable because in 433 when he was accused of stealing part of the gold he was able to prove his innocence by having the robes removed and weighed. Nothing of this statue has survived and it is known to us only from descriptions, early coins, or later copies. The gold was taken by the tyrant Lacharis about 300 B.C.; and after the Parthenon was dedicated as a Christian church, most of the pagan elements were discarded or given Christian appearance.

The colossal figure of Athena was made possible because of the spoils taken from the Persians. Models for the Athena and Zeus of Phidias have survived, but they are small and deficient in detail. The fame of Phidias rests principally on his success in expressing the lofty ideals of his contemporaries in regard to their highest gods—ideals which were modified by later man but never completely abandoned (See *A History of Sculpture* by George Henry Chase and Chandler Rathfon Post).

The Varvakeion statue of Athena now in the National Museum in Athens is rather complete, but was an inferior work of art originating in Rome. The goddess stands on a sculptured plinth holding in her left hand the small figure of Victory. She rests her left hand on her shield around which twines her serpent, Erichthonios; on her head a helmet featuring a sphinx between two griffons, and on her breast the aegis with its Medusa head and fringe of serpents. She wears a long *chiton*, or tunic; the *peplos*, or mantel; and on her feet are ornamented sandals.



A statue of Pallas Athena, found in Pompeii and probably based on the bronze figure by Phidias, standing outdoors on the Acropolis. From *Museum of Antiquity*, by L.W. Yaggy, M.S., and T.L. Haines, A.M.



The Varvakeion statue of Athena in the National Museum in Athens which stood in the Parthenon. No vestige of the original image remains. From *The Art of the Greeks* by H.B. Walters.

Athena is involved in many myths and legends originating in the Golden Age of Greece. On one occasion, the hero Bellerophon engaged in combat with the monster Chimera (illusion). Minerva appeared to him in a dream giving him a golden bridle by which he was able to gain the assistance of Pegasus and thus obtained an easy victory over Chimera.

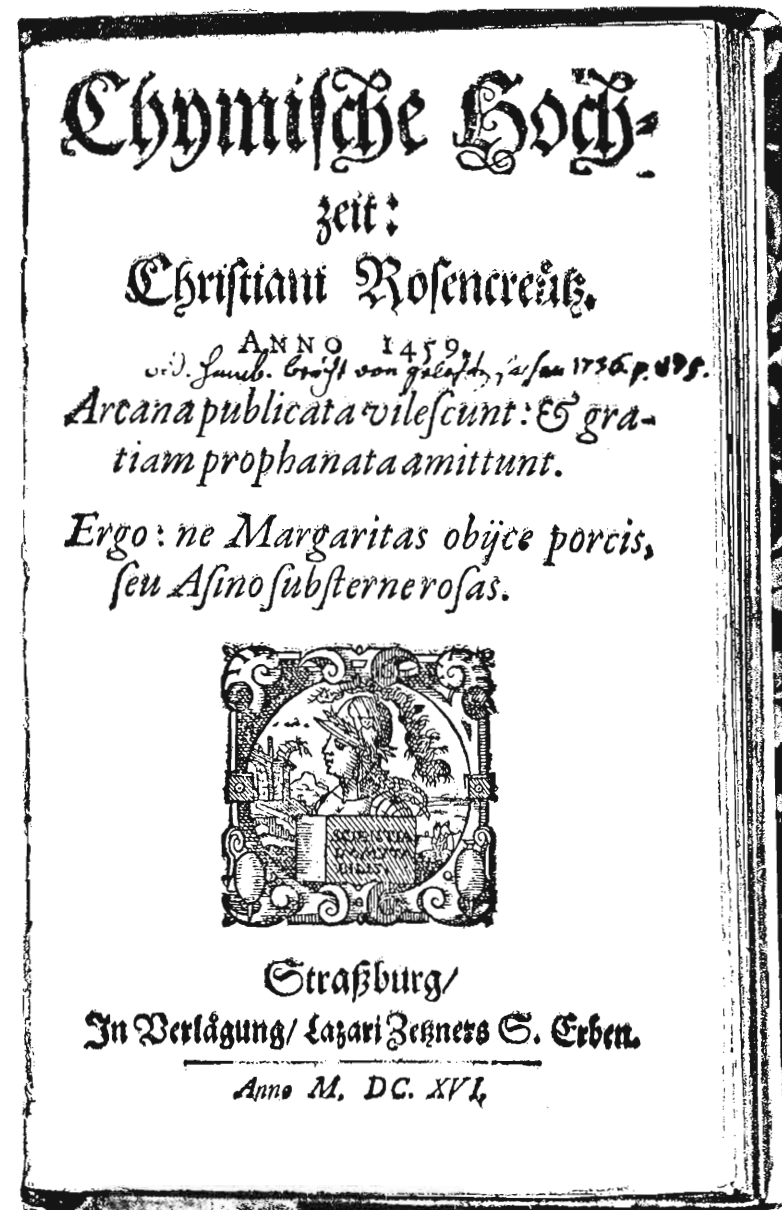
Even though the gods and goddesses of antiquity are for the most part forgotten, Athena endures with only a few changes of meaning. She is the Britannia of Britain, the Columbia of many nations, the Marianne of France. She also sits in all her splendor on the great seal of the state of California. There is a magnificent mosaic of her in the foyer of the Library of Congress, and also in Washington stands a nice bas relief of her teaching the children of America the integrities which she represents.

She is a favorite subject of bookplates and engraved title pages of classical works of the sixteenth, seventeenth, and eighteenth centuries. She appears on the title page of the first edition of *The Chemical Marriage* of Christian Rosencreutz. She has been honored by many poets and propitiated by confused scholars. She still shakes her lance at ignorance, and a fine mural of her ornamented the gallery of Lord Bacon's home at Gorhambury. She presides over the Muses and is often represented in combination with Apollo and Mercury. In Egypt she shares honors with Isis, the Mother of Mysteries, and some mythologists suspect that at some remote time the attributes of these two divinities were brought into a happy combination.

As patroness of Athens, Athena was also the defender of justice. The Areopagus, the celebrated Greek council in Athens, was established by Athena. It tried all cases of impiety but, as is so often the case, departed from the ways of the gods. It was responsible for the conviction of Socrates, and Plato was prevented from mentioning the name of Moses in his *Dialogues* because of fear of this council. It is known that Plato had intended to enter Athenian politics, but soon retired and decided to devote his life to the instruction of appropriate disciples. It is also worthy of note that the apostle Paul was examined by the Areopagus. Because Paul was a



Bookplate of the New York Society Library showing Athena handing a book to an American Indian convert. From *American Book-Plates* by Charles Dexter Allen.



Title page of the first edition of *The Chemical Marriage* of Christian Rosencreutz with a woodcut printer's device of Athena. Compare with the head of Athena from Wither's *Collection of Emblemes*.

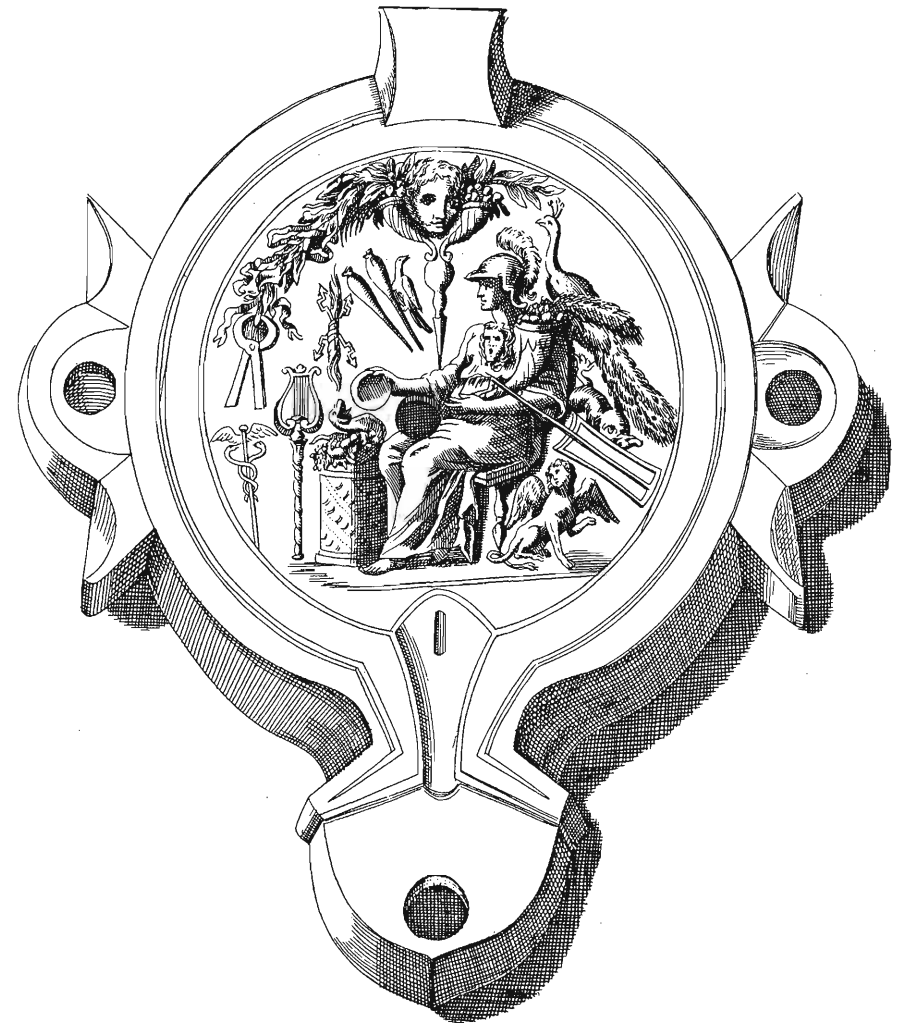


Pallas Athena as the symbol of ultimate knowledge, from *A Collection of Emblemes* by George Wither.

citizen of Rome, he was vindicated by this august council; and according to legend, one member of the Areopagus remembered as Dionysius the Areopagite was converted to Christianity.

It may also be worthy to note that the helmet of Athena bestowed invisibility upon the wearer. The deity therefore became the patroness of secret enterprises and of the secret motions of matters hidden from popular attention. She was involved in the cabals of state, and each of the symbols which accompany her reminds the thoughtful person of her intercessions in matters of sovereign importance to the common weal.

In Montfaucon's *Antiquity Explained*, a number of old Roman lamps are pictured which feature the attributes of Athena. The lamp illustrated here depicts Athena seated and surrounded by a variety of attributes. Before her is an altar covered with fruit among which is a serpent representing Aesculapius and Hygeia. Athena holds with one arm the cornucopia with the helm of a ship, both associated with fortune. On her back is Juno's peacock, and behind her Neptune's dolphin. She faces Jupiter's thunderbolt,



An ancient lamp pictured and described in *Antiquity Explained* by Abbe Montfaucon.

Apollo's harp, Mercury's caduceus, Vulcan's tongs, and the poppies of Ceres. A pigeon is perched on one of the poppies and represents the dove of Venus.

C.H.A. Bjerregaard in his book *The Great Mother* writes that she is the child of waters, springs from the forehead of the sky, and remains fresh and undefiled forever. According to Pindar, she is the sudden stream of light which appears in the dawning sky. According to Bjerregaard, "She is often called Pallas, Pallas-Athene, which means the dawn springing from night and the night seeking to mar or destroy her, symbolized by the giant Pallas attempting to violate her purity and therefore slain by her."

According to Strabo, statues of Athena anciently represented her as seated. Montfaucon reproduces a bust of Athena, or Minerva, with the heads of Socrates and Plato as ornaments on her helmet. Montfaucon also reproduces a number of medallions. Some of these include unusual ornamentations on the helmet of the deity. These embellishments include lions, dragons, wings, and the figure of a triton. One includes a figure of the horse Pegasus. As may be expected, the owl is often present. The accompanying tetradrachm of Athens dates from the time of Plato and Socrates. The obverse of the coin is an archaic head of Athena; and the reverse, the owl of Athens.

Throughout Greece and neighboring countries and later in many parts of the Roman Empire, there were images of Athena. Pausanias, the historian, said that an image in Elis had a rooster on the helmet; she was also pictured on horseback and therefore was named Hippias. There is an extraordinary wooden image of



Medallion of Athena with the heads of Socrates and Plato ornamenting her helmet, from Montfaucon's *Antiquity Explained*.



Two antique statues of Athena. Left, the deity seated carrying the baton. Right, a standing figure clearly picturing the garments of the deity; both from Montfaucon's *Antiquity Explained*.

vast size, seated on a throne, with a spindle in her hand and bearing the heavens on her head. Another Minerva mentioned by Pausanias carried a crow on her hand, but when this bird proved to be unworthy she substituted the owl. She also appears on Etruscan vases. In some cases the helmet is shaped like a Phrygian cap.

From the reproductions accompanying this article, the costume of Athena is clearly described. She wears a long peplum, a robe of ancient Grecian ladies. It is a large, beautiful embroidered robe, covering the left shoulder with the two ends brought back so as to leave the right arm and shoulder free. The undergarment was a tunic which came down to the ankles, over this a mantle which covered the shoulders, and lastly the peplum which was a kind of overgarment. Her clothing was sometimes enriched with ornaments.

There was a Minerva figure in Constantinople. The drawing of it is based upon Camilli. In this, the statue stands on a large globe, and the upper part of her body is unclothed. When images of Athena were carried in the Attic festivals, they were all completely covered.



A tetradrachm of Athens from the period of Plato and Aristotle. The obverse of the coin shows an archaic head of Athena, and the reverse is the owl of Athens.

Some images of Athena depict her holding in her right hand the baton of a field marshal. She was associated with war and had the power to bestow victory on those whose causes she favored. The old accounts tell us that it was always her intention to give victory only to the righteous. She did not encourage wars of conquest or the pillaging of peaceful communities. While she did favor the Grecians on the occasion of the Trojan War, she also protected Aeneas when he escaped from the doomed city.

In many ways, Athena was a patron of lost causes. She came to the defense of those engaged in forlorn enterprises. In every case, her wisdom overcame all obstacles. She personified the wisdom of Zeus, but also tempered wisdom with mercy and compassion.

As the virgin incorruptible, Athena represents wisdom free from all ulterior motives and dedicated to the service of the highest good. For this reason, it frequently became necessary for her to defend her own father from the conspiracies of the Olympian court. On one occasion at least, Zeus loaned her his thunderbolts to use as she saw fit. This incident probably signifies that power can safely be entrusted to the mind that is uncontaminated by worldly ambitions and the gratification of appetites.

Athena was considered the patroness of nature as flowers, trees, fruits, and vegetables. Honoring her, the diet of the Grecians during the classical period was largely vegetarian, and this seems to have contributed something to their mental accomplishments. The Aesculapian physicians drew most of their remedies from the plant kingdom and therefore regarded Athena with special veneration.

Zeus, as lord of the material creation, ruled from his throne in the ethereal atmosphere. His will expressed itself in the thunders

and the lightnings with which he reproved evildoers. Hera, his wife, the Roman Juno, presided over the earth and its creatures. There was considerable conflict between Hera and her imperial husband, and she was properly enraged when Zeus gave birth to Minerva out of his own mind without her cooperation. Lord Bacon might have suggested that mind has brought forth many creatures without due consideration for natural law. There is a lesson to be learned from the belief that true wisdom which Athena signifies is a virgin power which in its own nature remains forever undefiled until its energies are betrayed by avaricious mortals.

The Greeks were essentially a plain and natural people. They lived moderately, cultivated the higher aspects of consciousness, and bestowed upon this world a wonderful heritage of beauty, integrity, and common sense. They were mortal and made mistakes but retained, to the end of classical culture, a respect for self-discipline and those who practiced it. The Romans were of entirely different caliber. While in the beginning they were dedicated to self-sacrifice, they ultimately went against every article of the Spartan code. They debased their theology, borrowed most of their philosophy from the Greeks, and finally brought their state to utter ruin. To them, Minerva was mostly a patron of military aggression.

It has been said that Athena was worshiped under many names, and probably shared the attributes of the female divinities of other nations. She did not seem to have presided over a separate cult, although certain public rites were celebrated in her honor. She was an all-pervading energy, sustaining the intellectual progress of humanity. It was assumed that mind recognized as a divine being would be used honorably to advance the essential needs of mankind.

It was Athena who assisted Prometheus in capturing universal light and bringing it as a blazing spark to primitive humanity. For this violation of the edict of Zeus, Prometheus was chained to the peak of Mount Caucasus with a vulture gnawing at his liver. We remember a parallel story from the Scandinavian lore. Brunhild was the mind-born daughter of Odin, the father-god. When she disobeyed the will of her father, she was put to sleep surrounded

by a ring of flames and could only be awakened by the hero of the world. Athena was not the mortal mind subject to corruption but the divine mind, which guides the destiny of those who overcome selfishness and ambition.

In the history of human culture, we know of few parallels to the Athenian commonwealth. Certain inconsistencies appear and critics make much of these. For instance, the Greeks kept slaves as many countries did as late as the nineteenth century. On the other side of the coin, slaves ate with their masters and, if they became ill, the entire family nursed them. They were often well educated and might be prisoners taken in war. Well-educated Grecians might sell themselves into slavery because of debt and Solon made a valiant effort to make slavery for debt illegal.

Children were well educated, but taught self-discipline from childhood. If they showed any special ability, they attended a school presided over by a highly regarded teacher. The estate of women passed through many levels in the course of Grecian history. When a Greek man married, he received a dowry for his wife; but he had to enter this in a record book and, if the family was broken by divorce, all the dowry had to be returned to the wife. Women had voting power, and the average Grecian home reflected the quiet gentility of the Hellenic code.

Athena was the patroness of architecture, carpenters, and all who worked on dwellings. By extension she was the guardian of the sanctity of the home. Friction, argument, and domestic misunderstandings might result in immediate evidence of the deity's displeasure. She shared with the nymphs and dryads the pleasures of field and stream and well-kept private gardens. Most Grecian homes had a central court open to the sky so that Athena's beams could pour into the house. Simple living improved both health and disposition for it was the general belief of the time that dissipation was punished by a spirit dwelling inside of the individual. Any activity that was unpleasant brought with it evidence of divine displeasure.

Statues of Athena were numerous throughout the Athenian state and Phidias is said to have established the true likeness of this



Engraving of Athena by Joh. Theodor de Bry. A beautiful seventeenth century representation of the deity included in a collection of gods and heroes. From *De Divinatione & Magicis Praestigiis* by Jani Jacobi Boissardi.

goddess. Figures of her were especially associated with libraries, schools, clinics, and the great amphitheaters. Even today when the wisdom of the inner self is almost forgotten, figures of Athena are to be seen in colleges and universities. Christian writers of the seventeenth and eighteenth centuries used her likeness in decorating their volumes without being considered pagans. A good example of a lingering policy is the Linonian Library bookplate for Yale College designed in 1802. Here the young scholar is being inspired by Athena to climb the difficult path leading upwards to the temple of wisdom. Father Time seems to be meditating on the length of the journey.

The Athena archetype has descended to the modern world virtually intact. The decline of paganism has not tarnished her image or damaged modern man's respect for wisdom. No better symbol has been invented to personify her attributes. In many parts of the world, the highest wisdom has been associated with the feminine principle. C.H.A. Bjerregaard in his excellent book *The Great Mother, A Gospel of the Eternally-Feminine* clearly shows that most ancient nations were basically matriarchal in their systems of theology. Isis was the custodian of the highest mystical rites of the Egyptians. In Northern Buddhism, the compassion of God is personified in the Bodhisattva Avalokitesvara or Kuan Yin. In Japanese Shinto the solar deity is feminine, and in India Sarasvati is the custodian of the ultimate wisdom, music, poetry, and arts. Ishtar is the great lady of Babylonia who redeems the human soul by her journey through the seven gates leading to the underworld. In Egypt the royal descent was always on the mother's side, and in the American Indian tribes the political structure was matriarchal.

George B. Tudhope in his curious little book *Bacon-Masonry*, Berkeley: 1954, refers to the Knights of the Helmet as a secret order created by Francis Bacon to promote the advancement of learning. This society was built around the symbols of Pallas Athena whose helmet conferred invisibility to anyone that wore it. Relating to this fraternity, Tudhope writes, "The Goddess of Wisdom was also known as the patroness of the liberal arts and sciences. Her main symbols were the helmet, the staff at her side, the



LINONIAN LIBRARY YALE COLLEGE

The bookplate of the Linonian Library of Yale College designed in 1802. Athena points the way to wisdom while Time sits patiently on the globe. From *American Book-Plates* by Charles Dexter Allen.



A French bookplate representing Athena as the patroness of booksellers and libraries. She holds two pens as symbols of literature, and the owl is perched on the picture of a dignified gentleman seeking treasures in the bookstalls along the Seine. From the PRS collection of bookplates.

serpent at her feet, a shield, a looking glass or mirror, and an owl. The helmet denotes invisibility; the staff, knowledge or wisdom by which the Serpent of Ignorance at her feet was destroyed; the shield was used as a protection when warring against ignorance; the glass or mirror was a means of receiving and transmitting knowledge or wisdom by reflection; and the owl denoted secret wisdom."

William Smedley in *The Mystery of Francis Bacon* quoting from the *Gesta Grayorum* notes "... one of the articles which the Knights of the Helmet were required to vow to keep, each kissing his helmet as he took his vow, was 'Item—every Knight of this Order shall endeavour to add conference and experiment to reading'"

The head of Medusa is frequently pictured on the aegis of Minerva or her shield. The Medusa most described by the Grecian

mythmakers was one of the three daughters of Phorcys called the Gorgons. Medusa was very beautiful, but inclined to be careless with her virtue. Neptune fell in love with her and together they profaned the Temple of Minerva. The goddess punished Medusa by changing her hair into serpents and bestowed upon her eyes the power of changing anyone who looked upon her into stone. She plagued the countryside in the vicinity of Lake Tritonis until at last Jupiter sent his son Perseus to destroy her. Several deities cooperated in the project. Mercury lent him the wings from his feet and a sword resembling a reaping hook. Minerva contributed her shield and finally Pluto loaned Perseus his helmet of invisibility. Perseus destroyed Medusa and from her blood was born the winged horse Pegasus. Athena caught and tamed Pegasus and presented him to the Muses. The fountain Hippocrene on the Muses's mountain Helicon was opened by a kick from the hoof of Pegasus.

As Perseus presents one aspect of the heroic mortal, the various deities bestow upon him powers and attributes by which he can overcome and destroy the illusions and delusions of worldliness. The tendency has been in Grecian art to portray Medusa as suffering from mortal weakness rather than intentional evil. Thus she becomes an appropriate figure to represent the weaknesses of human nature leading to tragic consequences.

In the Greek Mysteries, truth was born from a union of the heart and mind, and this continues in the descent of Christian mysticism. Secret societies have often referred to their members as *sons of the widow*. In this case the reference is to the birth of the savior god of Egypt after the death of his father.

Athena was more than a patroness of the physical sciences and philosophies. She guarded the great fountains that flowed from the realms of causation. The Greeks, whose religion was more or less simple in spite of its complicated theogony, made no division between sacred and profane learning. The students of the Greek philosophers ascended from learning to knowledge, from knowledge to understanding, and from understanding to conscious participation in the substance of the divine nature. Each grew according to his available potentials and expressed the measure of his enlightenment by the labors which he performed for the benefit of man-



Detail of Minerva, from *Les Images ou Tableaux de Platte Peinture*, Paris: 1614.

kind. The moment of his dedication to objectives superior to self-interest became evident, an invisible spirit became his constant companion throughout life.

The skills which the human being developed—whether of the mind, the heart, or the hand—were not his own. They were eternal and were administered by benevolent beings who correspond in general to what moderns have called *guardian angels*. As long as man serves these beings with sincerity and integrity, they remain with him; but if he betrays the abilities which have been bestowed upon him, they depart weeping and their aid is no longer available.

It is difficult to reconcile Athena's warlike attributes with those of her peaceful devotions. The Greeks seem to have assumed that wisdom had to be protected and that the power and skill necessary to protect knowledge were indispensable to the good of all that lives. The Grecians, generally speaking, were not a warlike people; but when they were confronted with an armed adversary, it was necessary to defend their convictions or lose them. It was wonderful to live in a world of poetry, art, music, and philosophy; but the right to be free and to continue peaceful pursuits required constant vigilance. Virtue is not especially popular in this world. Selfishness is a common evil. Nations eye the resources of each other with envy and jealousy.

Athena did contribute in many ways. She could inspire the creation of good laws; she could strengthen religious convictions, and prevent that internal weakness which offers enemies an opportunity to invade and destroy. Wisdom can help to protect the rights of free people, but it must also bestow the wisdom necessary to discourage would-be conquerors. There are images of Athena without any of her warlike attributes and it is assumed that ultimately dedication to principles will unite the whole world under her benevolent protection. Early emblem writers have involved Athena in many of their symbolic figures. A good example is found in Cesare Ripa's *Nova Iconologia*, Padua: 1618. Athena is found pictured bearing her shield ornamented with the dove of the Holy Spirit surrounded by rays. On her helmet is a decoration resembling a cock, the bird that heralds the dawn of righteousness. The left hand of Athena supports the Bible from which are suspended the seven



A wood engraving from Cesare Ripa's collection of emblems showing the Christianizing of the Athena archetype. From Cesare Ripa's *Nova Iconologia*, Padua: 1618.

seals of Revelation. On the Bible is the figure of the Agnus Dei. Athena stands on a cube of stone, the classical symbol of an immovable foundation.

There are many definitions of wisdom as personified by Athena. To some it is a state of mind resulting from scholarship, research, and native thoughtfulness. To others it is a divine gift, a heavenly virtue, bestowed by Grace upon those who dedicate their lives to righteousness. Mystics identify wisdom with a kind of rapture which results from the adoration of the Divine Power. A few have defined it as the end of the long journey of the human being from loneliness to That which is forever alone. It should not be confused with intellectualism, but—to a measure at least—it must become involved in the common labors of mortality. Wisdom fulfills its purpose when it leads to the perfect acceptance of the Divine Will and perfect obedience to that Principle of Principles and a childlike faith in the workings of the Infinite Will.

THE DEAR DEAD DAYS BEYOND RECALL

When we worry about the future, we join fifty generations of anxiety-ridden human beings. There is no evidence that fears changed the course of history, but they certainly contributed to neurotic tensions. In line with the adage that history repeats itself we quote from an article which first appeared in *Harper's Weekly* in the issue of October 10, 1857. There is a familiar ring about these words that were written 127 years ago. We quote as follows:

"It is a gloomy moment in history. Not for many years — not in the lifetime of most men who read this — has there been so much grave and deep apprehension; never has the future seemed so incalculable as at this time.

"In our own country there is universal commercial prostration and panic, and thousands of our poorest fellow-citizens are turned out against the approaching winter without employment, and without the prospect of it.

"In France the political caldron seethes and bubbles with uncertainty; Russia hangs as usual, like a cloud, dark and silent upon the horizon of Europe; while all the energies, resources and influences of the British Empire are sorely tried, and are yet to be tried more sorely, in coping with the last and deadly disturbed relations in China.

"It is a solemn moment, and no man can feel an indifference — which happily, no man pretends to feel — in the issue of events.

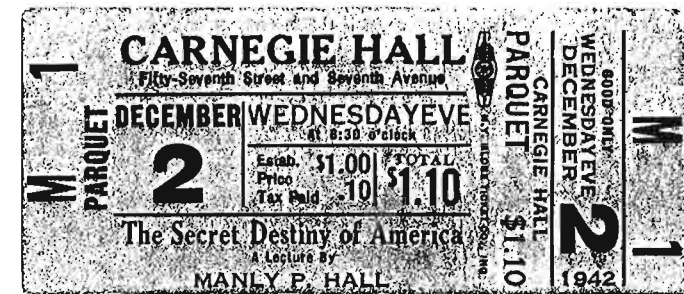
"Of our own troubles [in the U.S.A.] no man can see the end. They are, fortunately, as yet mainly commercial, and if we are only to lose money, and by painful poverty to be taught wisdom—the wisdom of honor, of faith, of sympathy and of charity—no man need seriously to despair.

"And yet the very haste to be rich which is the occasion of this widespread calamity, has also tended to destroy the moral forces with which we are to resist and subdue the calamity."

I was born too late to be depressed by the troubles of the 1880s, but the world survived to experience better times. While checking an article in the *National Geographic* for April, 1937, I quite accidentally came upon a page with the heading, "Where shall we stay?" The *National Geographic Magazine's* Hotel Section includes the following listing. Under Los Angeles we find: "**The Ambassador**. Twenty-two acre Playground in heart of City. All Sports, Plunge, Beach, Lido, Coconut Grove for Dancing. European, \$5.00 up." Boston, "**The Copley-Plaza**. When in Boston, make the Copley-Plaza your address. Situated in historic Copley Square, with the world-renowned Trinity Church, and the equally famous Boston Public Library, the Copley-Plaza provides a hotel setting as distinguished as any in the world. Room with bath, \$4.00 single—\$6.00 double. Illustrated folder on request." Under New York City, "**The Plaza**, New York. Fifth Avenue, facing Central Park. Single Rooms from \$6.00; Double from \$8.00; Suites from \$12.00." Also in New York, "**The Barbizon-Plaza**. New skyscraper hotel overlooking Central Park at 6th Ave. Tower rooms from \$3.00 single, \$5.00 double, Continental breakfast included."

I was in New York annually for a number of years including 1937 and had a most attractive room at the Barbizon-Plaza. The continental breakfast was an experience in itself. The door of each room had a kind of trapdoor at the bottom somewhat similar to the convenience provided by pet owners. About seven o'clock in the morning, there was a sort of rapping sound and a small carton appeared. This contained a bottle of orange juice, a breakfast roll, and a cup of hot coffee. This hotel also had a small concert hall which I used for lecturing a number of times.

Among the curiosa that has descended from my visits to New York is the ticket to one of my lectures at Carnegie Hall which is reproduced herewith. It is noticeable that the best orchestra seat was priced at \$1.10 which resulted in a modest profit. The rental for Carnegie Hall at that time, including such extras as the ticket booth and the ushers, was somewhat over six hundred dollars a



night. I shudder to think what the cost would be today.

There were traces of inflation even then. Men's haircuts were up to seventy-five cents and razor blades had risen from fifteen to twenty cents for a half dozen. Happily, however, the subway was still five cents, and we could mail the announcements of our lectures for about a cent each. Unless one was alive in those days and had a fair memory, present day inflation seems comparatively mild.

A CHOICE OF FRUIT

Had Eve but been bananawise,

We'd all still be in Paradise.

—Henry Patryk

What! with the hands? With the hand we demand, we promise, we call, dismiss, threaten, entreat, supplicate, deny, refuse, interrogate, admire, reckon, confess, repent, express fear, express shame, express doubt, we instruct, command, incite, encourage, swear, testify, accuse, condemn, acquit, insult, despise, defy, disdain, flatter, applaud, bless, abase, ridicule, reconcile, recommend, exalt, regale, gladden, complain, afflict, discomfort, discourage, astonish, exclaim, indicate silence: and what not? With a variety and a multiplication that keep pace with the tongue.

—Montaigne

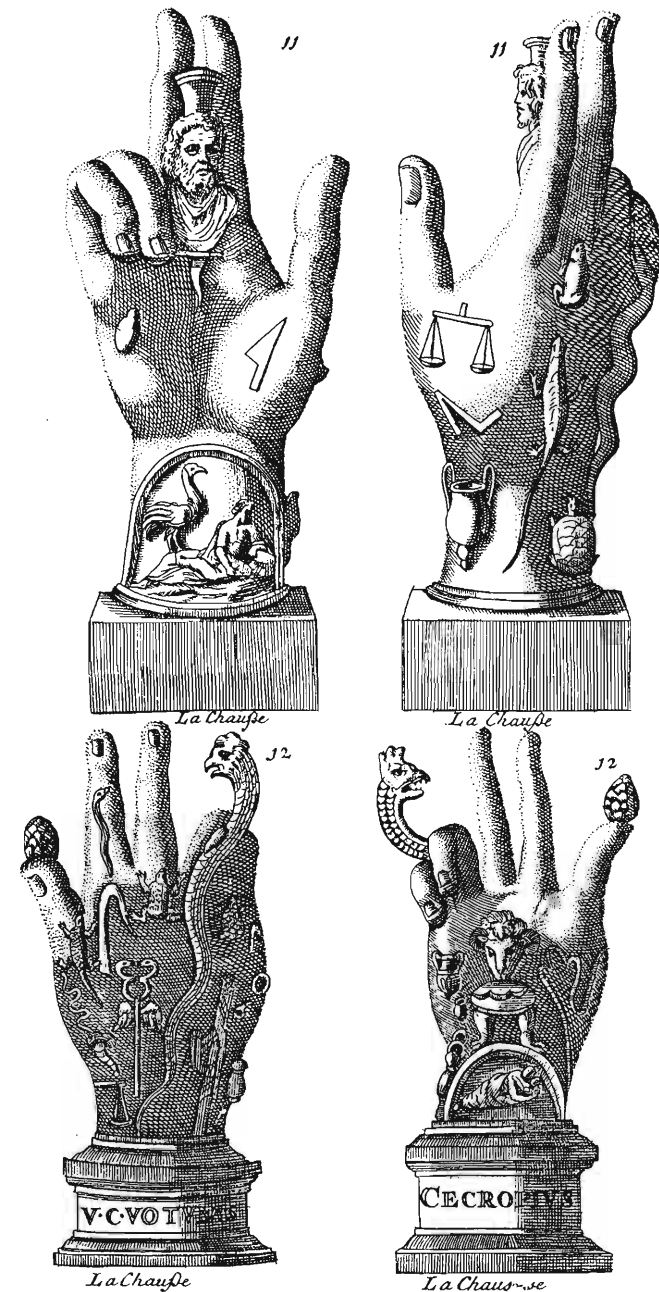
NOTES ON PALMISTRY

Part 2

At this point we can add a few words about the hollow of the hand where it is said that the Lord provided shelter for the just. This central space which is roughly triangular should be slightly lower than the surrounding mounts, but not very deep. If it is extremely shallow, the individual lives mostly on the surface of the characteristics indicated by the markings of his hand. If this area is too deep, the possibilities of despondency and unhappy memories are greater.

Several of the important lines pass through this central space in the hand which therefore becomes associated with experience. The various happenings which make up daily existence are played out on the quadrangle and the plain of Mars which include most of the center of the hand. In Buddhist religious imagery a medallion-like conventionalized lotus is placed on the center of the hand to represent the flow of energy in magnetic healing. The wounds in the hands of Christ and the hand postures used in Christian benediction might cause us to consider the palm of the hand as a symbol of service and ministry to the needs of others in both material and mystical ways.

Montfaucon in his *Antiquity Explained* introduces symbolic hands found among the votive offerings in the Egyptian temples. It would appear that these were relics of the Gnostic sects and belong to the Alexandrian Period. The upper hand with two fingers extended is decorated with the head and shoulders and crown of Serapis, who is usually represented with a basket or jar on his head. The second picture shows the reverse of the same image and has zodiacal signs and various designs derived from the hieroglyphics of Horapollo Nilous.



Symbolic hands of the Mysteries from *Antiquity Explained* by Father Montfaucon, London: 1721.

In the lower hands, the first two fingers are without decoration except for a serpent on the back of the first finger. The shading on the outer surface of this hand features the caduceus of Hermes; a serpent; the horn of plenty, or cornucopia; and small reptiles. On the tip of the thumb is what appears to be a pine cone, similar to that on the thyrsus of Bacchus. This emblem was associated with mystical ecstasy. The figure in the cave-like arch below caused Montfaucon to think that these hands were offerings for the sick, but they could also easily indicate a petition for the birth of a child. It is possible that these Egyptian dactyls contributed to the early development of palmistry as a divinatory or prophetic science of the temple.

One of the most delightful pictorial representations of the mysteries of the hand occurs in *Revelations Completes* by Ad. Desbarrolles, the great pioneer in modern palmistry. Several details are shown which help to dramatize the more or less traditional readings. We might mention the ship under full sail in the general area of the mount of the Moon. Small lines running across this space usually indicate travel, each line signifying a long journey. Somewhat similar lines on the mount of Venus also indicate travel, though not shown on this picture.

Along the life line are little figures representing the various stages of human life. At the top is infancy and a small boy, at the bottom an old man with a crutch falling toward a grave. The picture directly above the old man seems to be intended to represent Napoleon I at the height of his victories. A very humorous device ornaments the middle finger. On the related mount a miner is digging in the earth searching for treasures. Above this are two figures in a basket rising into the air, but at the very end of the figure is the scythe, the sign of death, which reaps in all that human ingenuity can accumulate.

The last joint of the thumb obviously expresses audacity. The heroic individual is going to accomplish all that his heart desires. In his case, it might be a reference to a resolute determination to a noble action. The figure on the second phalange seems to be counseling prudence and he is shouting through a megaphone. The scene suggests that discretion is the better part of valor. The roman-



A dramatic representation of the science of palmistry designed by Desbarrolles and appearing in his *Revelations Completes*, Paris: n.d.

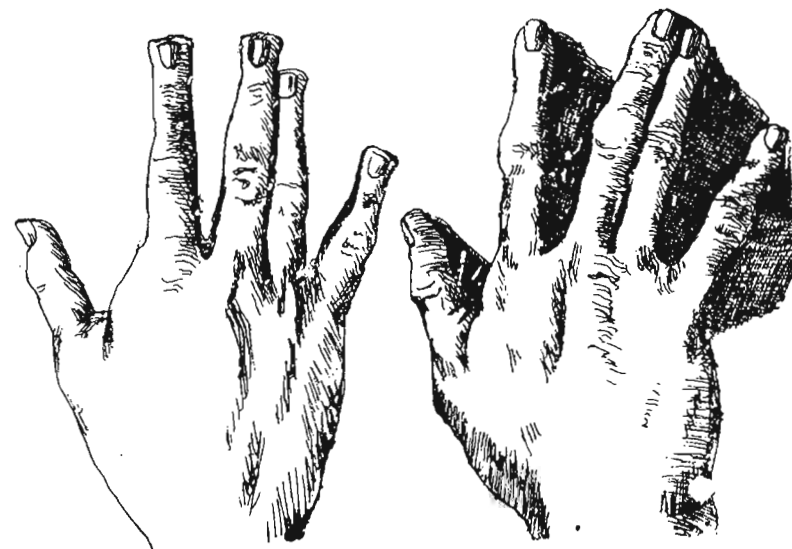
tic scene below on the mount of Venus is self-explanatory. At the base of the hand are the bracelets, two clearly shown, and the third partly concealed by clouds. Three bracelets would indicate seventy-five years of life. Several of the segments of the upper bracelet are ornamented with magical symbols and designs.

Nearly all books on palmistry include general observations on the shape and texture of the hand and the several types of fingers. Desbarrolles issued a chart setting forth the principal shapes and qualities of hands. The psychic type is most often found on women. The hand is slender, the lines are faintly traced, and the fingers are pointed. The composition can be described as delicate and is most likely to be found on persons devoted to mystical preoccupations, mediumistic experiences, and strong religious convictions. The individual may write idealistic poetry or paint abstract pictures.

The square hand is more broad and the palm gives a squarish appearance. The fingers are rather solid and the tips are square and the fingernails support the blunt tips of the fingers. The owner of this type of hand is apt to be a factual thinker, disinclined to abstract speculation, and likely to choose a career in some conservative field of activity. He is good in business, handles money efficiently, and enjoys a reputation for conservative respectability. He may be a good provider, but is inclined to be a utilitarian. To him, unless it is useful, it is worthless.

The spatulate hand is so named because the tip of each finger has the look of a chemist's spatula. As this is difficult to describe, we are including a picture of a spatulate hand from a rare chart by Desbarrolles. This is called an active hand and the possessor of this type is not well suited to conservative enterprises. He is changeable, adventurous, pioneering, and restless. Monotony is painful to a person with a spatulate hand, but he is suited to dangerous occupations and often excels in athletics. He is not particularly domestic, but is indulgent with those whom he likes.

The philosophic hand usually gives the impression of suffering from arthritis. The hand does not open very widely, the joints are enlarged, the veins are prominent, and the lines of the palm are numerous and heavy. This natural condition is often exaggerated by



Original sketches of hands by Desbarrolles and published in a special chart. The figure at the left shows the spatulated fingers; and the one at the right, the philosophic hand.

rheumatic disfigurements. The mind is sober and thoughtful. The memory is poor except in the specialization to which the scholarly life is dedicated. Literary potentials are good, but friendships are usually limited to those of similar mind. This type of person is likely to be indifferent to health requirements and ignores physical symptoms as long as possible.

It was possible for me to visit Cheiro a number of times at his home at 7417 Hollywood Blvd. He took impressions of my hands and explained some of the difficulties which confronted amateur palmists. It is very seldom that a hand conforms with the picture in the textbook. This is especially true when there are many lines which seem to contradict each other. He told me I had a good life line, but it mingles with other lines which was most confusing. Cheiro explained to me that, in the last analysis, you do not read just lines, you read complete hands, and only experience can bestow the intuitional insight which prevents errors and miscalculations.

At critical points in the hand, lines may rescue each other and prevent what at first appears to be a major disaster. In a sense



Count Louis Hamon (Cheiro). From a photograph appearing in *The Occult Review*, June, 1912.

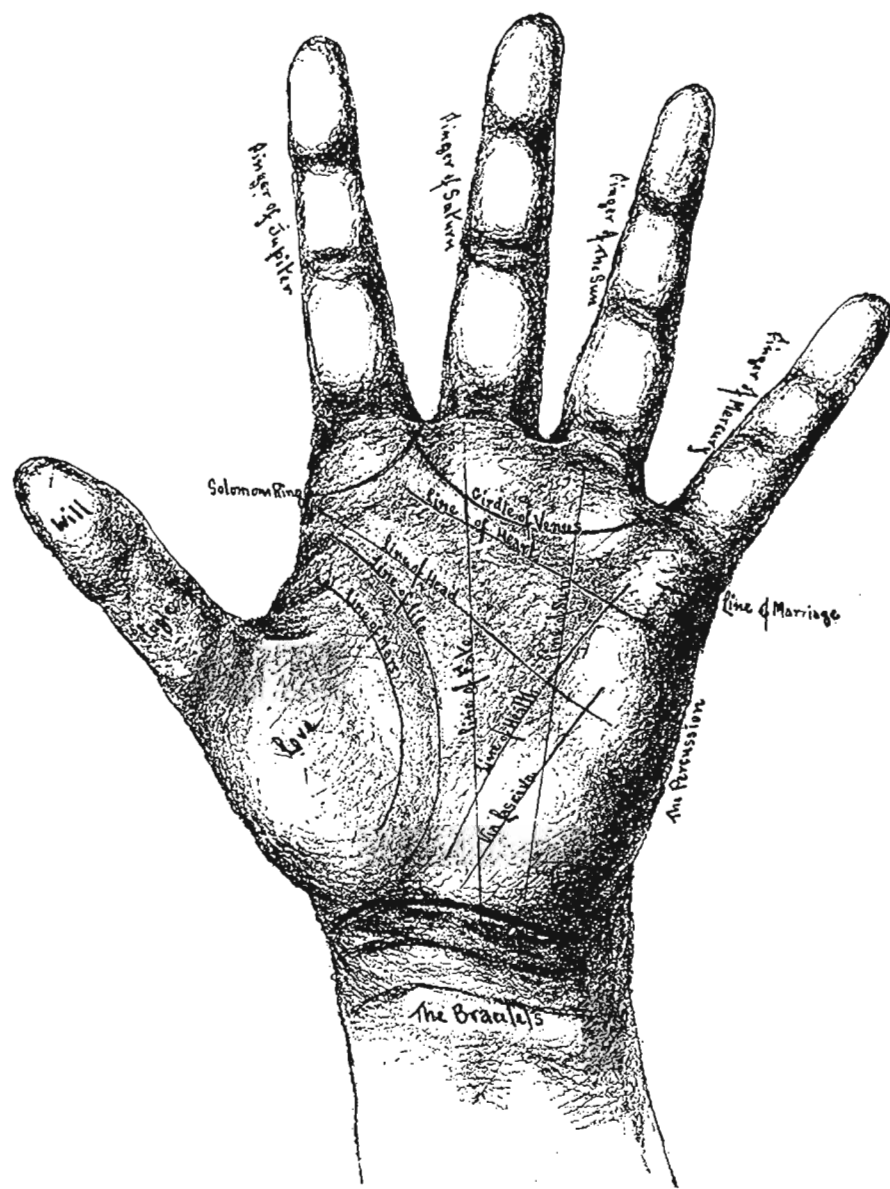
every hand is a work of art—a revelation of the constitution of the inner person. It is not difficult to support character analysis by means of palmistry. It is more difficult, however, to explain the dating of long-range predictions which depend upon circumstances over which the individual has no control. It would seem to suggest that the psychic nature itself has extrasensory perception, but even this hypothesis is not entirely adequate. Cheiro himself learned to depend in part upon astrology and even numerology to support the indications on the hands.

One of the most extraordinary of Cheiro's predictions relates to Edward VIII, afterwards Duke of Windsor. We have an edition of

Cheiro's World Predictions on the reverse of the title page of which are the words "Reprinted 1931." On the front flyleaf is an autographed inscription, "To my Friend of thirty-six years ago. With the author's esteem and regard. 'Cheiro.' Hollywood, California, 16 July, 1932." Edward was at that time Prince of Wales. Cheiro suggested Edward might fall victim to a devastating love affair. Count Harmon then continued, "If he does, I predict that the Prince will give up everything, even the chance of being crowned, rather than lose the object of his affection." Edward abdicated on December 10, 1936, to marry Mrs. Wallis Simpson and stated officially that he would rather give up the throne than the woman he loved. With the date of the published book and the additional dated inscription on the flyleaf, there is no way of doubting the authenticity of this prophecy.

Those studying palmistry are impelled by an irresistible curiosity to interpret the lines on their own hands. This is a more or less hazardous procedure and may result in unnecessary anxieties. The main lines may be quite clear, but there are many small markings that can be overlooked. For example, the life line may seem to end at approximately the sixty-fifth year, but a fine, almost-invisible line branching from it can contribute a good probability of another ten or fifteen years. Under these conditions, a strong magnifying glass is indispensable.

Dating along the life line has already been mentioned in part 1 of this article. As the human span of years is subjected to numerous vicissitudes, the life line on the hand is subject to entanglement with other markings in the palm. The termination of the line is especially difficult to read. It mingles with the base of the fate and Sun lines, and both of these are often entangled with the bracelets. I remember that my own life line seemed to promise about seventy years, but Cheiro pointed out that it crossed the fate line and wandered far over under the mount of the Moon. He assured me that I could not count on an early decease. My line of Mars is very faint at its beginning, but picks up a little momentum and continues to the lower extremity of the mount of Venus promising improved vitality. Phrenology can supplement readings for the life line. According to this system, vitativeness is located in the area of



Map of the right hand. All of the major markings are clearly shown. From Cheiro's *Language of the Hand*, sixteenth edition.

the mastoid process and, if this area directly behind the ears is strong and highly developed, the person will survive numerous ailments, accidents, and afflictions generally.

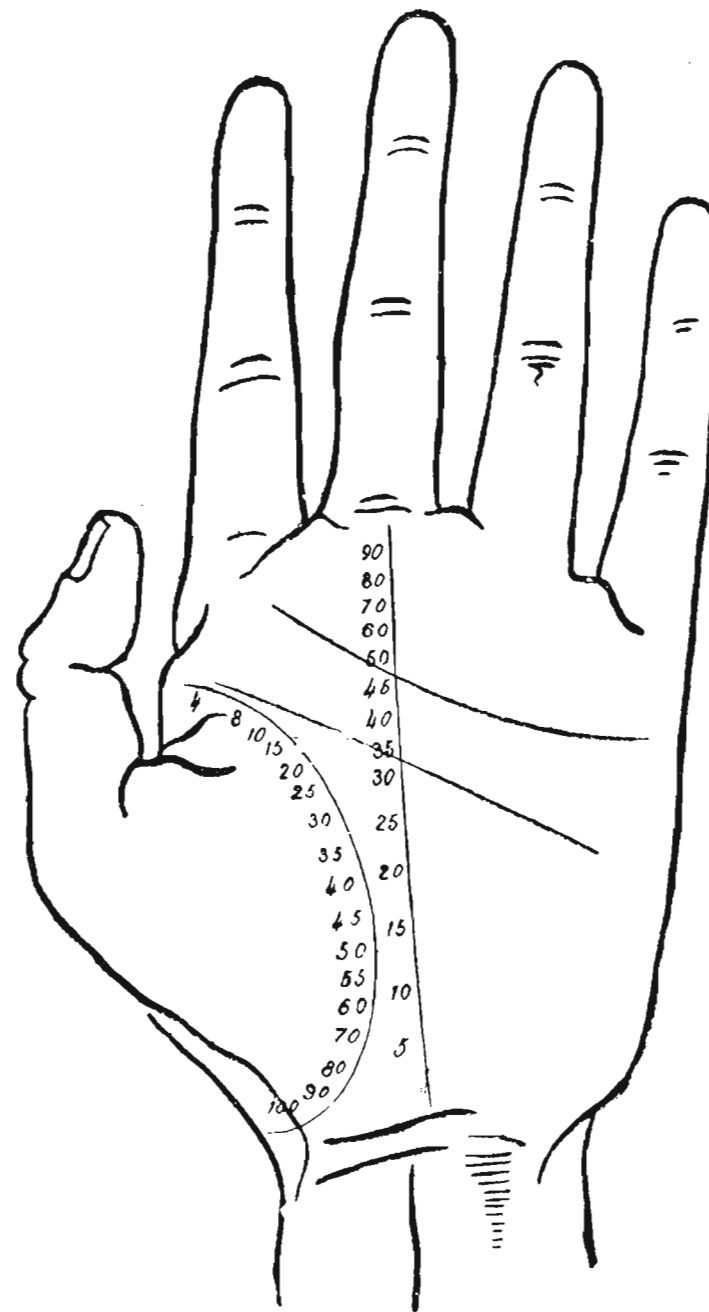
The head line running across the hand is especially important to a well-regulated life. It often begins at the base of the thumb with the life line, and extends almost horizontally across the palm. If it begins with a chain line of small crisscrossing marks, the childhood was probably difficult with family relations or health problems. If the head line and the life line begin together, the person is likely to be dependent upon, or heavily influenced by, parental relationships. If the head line rises free of the life line, there is greater independence but often responsibilities in later life. If the line is clear most of its distance and is free from breaks, islands, or small offshoots, the mind should be firm, capable of accepting and using education, and retaining its faculties in advanced years. If it slopes slightly, the mind is more open to new ideas, thoughtful, reflective, and tolerant of the opinions of others. About that point on the line corresponding with the retirement age, the line may fork and this recommends the cultivation of avocational interests to prevent despondency. If the line ends in a kind of feathered tail, it becomes most important to plan retirement early in life so that the later years may be optimistic, creative, and useful.

The indications on the heart line are modified by the type of hand under consideration. The higher the organic quality (or degree of refinement) of the total physical body, the greater the sensitivity of the individual to emotional pressures. The most fortunate heart line is clear, free from breaks, and well spaced between the base of the fingers and the head line. In most cases, the line is broken, formed like the links of a chain, or marked with islands or crosses. If the line gives this mutilated appearance, it is positive proof that the way of affection is beset with many troubles. If the heart line droops close to the head line, there may be conflict between thought and emotion. If the heart line originates on the mount of Jupiter, affections are ardent, the person is generous, and forgiving. If however the line originates on the mount of Saturn, emotions may be sincere, but the person has trouble revealing his feelings. According to Cheiro, a very great emotional dis-

appointment may cause the heart line to fade and virtually disappear. It is especially interesting to note how the heart line exercises censorship over the fate line, the Sun line, and the health line. If the heart line is forked at the beginning, it is considered a fortunate sign, but if it is scattered and confused at the end, serious disillusionments are likely to have occurred.

The fate line may be deep and clearly cut or appear to be absent entirely. The area where it is supposed to be must be carefully considered. If there is no trace of the line in the lower part of the hand, the individual may be slow to decide upon a career. There is also a possibility that his original plans were not fulfilled. If there is a small piece of the fate line on the middle part of the palm, there may be indications of important changes in occupation or opportunity for distinction. In one case, a young person was inducted into the army and distinguished himself. Later, he retired into private life again. If the fate line is blocked with the head line and does not continue beyond it, the person will be strongly influenced by intellectual attitudes and may become indifferent to fame or recognition. If the fate line successfully passes the junction with the head line, it may be blocked by the heart line. This is especially true in the case of women who may sacrifice professional careers for marriage and family. If the fate line ends here, emotional attachments can terminate personal ambition. If the fate line transcends this emergency, it may continue on to the base of the second or third finger and even extend into the phalanges above. Where this occurs the person is destined, either by his abilities or an indomitable will power, to succeed at all cost and rise to distinction or fame.

The Sun line, which also ascends from the base of the hand and slants toward the mount of the Sun under the third finger, often signifies unusual recognition. This position is indicative of success with theatrical people, musicians, and literary personalities. It may signify unusual popularity, but the absence of this line does not necessarily interfere with recognition for outstanding achievements. If the Sun line is strong and rising through the lower part of the hand, recognition comes early. If the line is only in the upper third of the palm, reputation improves with the years. If the line



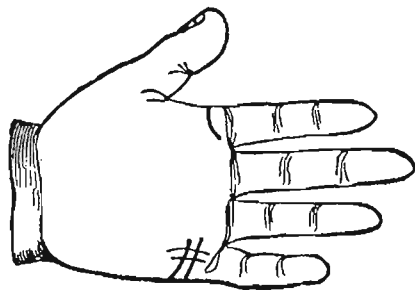
The dating of the life and fate lines. From *A Manual of Cheirosophy* by Ed. Heron-Allen, London: 1885.

runs into a star on the mount of the Sun, recognition may come after death. As this line does not appear in all hands and many seem to succeed without it, it is simply an additional promise of recognition.

The health line sometimes rises sharply on the mount of the Moon. This is an excellent line not to have. It indicates some constitutional debility. The person may not be robust in health, but may endure for a normal life span, always feeling a little under the weather. Families have a tendency to nurse persons with this line. As a result, the health line affects not only the constitution, but can lead to spoiling a person who never accepts the challenge of personal responsibility. If this line breaks through the head line or ends there, psychological problems mingle with physical debilities.

Marriage lines are not necessarily complete testimonies of emotional experiences. Nature usually functions in this department without benefit of clergy. As stated in part 1 of this article, the traditional reading is that the number of marriages can be calculated by small horizontal lines on the edge of the hand between the base of the little finger and the heart line. Where the marriage lines are more numerous than usual, some faint and others strong, illicit relationships are usually indicated.

With all the lines, the general structure of the hand is important. On the psychic hand, fantasy will dominate all occurrences. On the spatulate hand, practical values take precedence. On the mixed hand, there is good ability to adjust to almost any situation, and the person is not likely to worry too seriously over the results of his



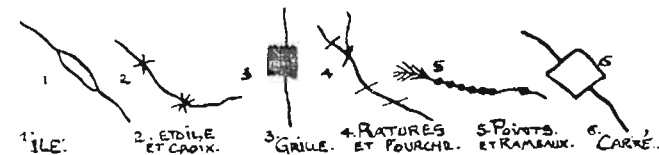
Sketch of the marriage lines on the percussion side of the hand, with two vertical lines crossing them and signifying children.

own conduct. The philosophic hand is usually deeply lined, because everything that happens is subject to prolonged analysis and the person has dedicated so much energy to the estimation of experience that he has little time left for the broadening of horizons.

The mounts on the hand are very important because of the different markings that appear on them. They not only give special direction to the lines, but contribute considerable information about the dictates of destiny. The mount of Jupiter, for example, is interpreted largely in terms of the patterns of small lines which appear upon it. A cross on this mount portends financial difficulties, whereas a star is most propitious. A star consists of a pattern with six points as indicated. Squares upon mounts usually stand for obstacles. Letters of the alphabet can often be traced, especially the *A*, *F*, *H*, and *T*. This type of marking requires considerable experience because the essential shapes are often mingled with extraneous lines.

There is a mount at the base of each finger and also the thumb. In many cases, the fingers, if slightly separated may tip toward each other at the ends; thus the Jupiter finger at its end may lean against the Saturn finger. This helps to stabilize the Jupiter qualities and adds vitality to the more sanguine Saturnian tendencies. Other things being more or less normal, the little finger is usually worthy of special attention. If this finger is abnormally short, the mercurial characteristics are limited. Self-expression may be curtailed, the literary abilities impaired, and the imagination be adversely affected.

Very often in reading a hand, the palmist will discover a line he has never seen before. This is not as serious as it appears. It is not a



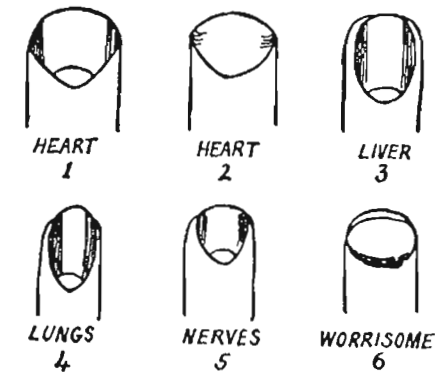
Markings commonly occurring in lines of the hand: 1. an island; 2. a star; 3. a grille; 4. short lines; 5. a chain, or braided line; 6. a square. From *La Mort, les Maladies, l'Intelligence, l'Heridite* by Georges Muchery, Paris: 1925.

new line—it is merely a familiar one somewhat misplaced. If you encounter this peculiarity, you must ask yourself to clearly define the lines which are in their usual locations. This will reveal the exceptions to the common rule. Also, most of the lines can be doubled although this is most noticeable in the life line. We may see a hand with three life lines and no fate line. This means that the outside life line is to be understood as the significator of fate. If however the life line is undeniably doubled or tripled, it is because there is a vital defect in the main line. The other line or lines therefore become splints helping to hold the life line together. Sometimes they protect against childhood accidents or broken homes or guard against chronic ailments in the later years of life.

It also may follow that two lines can merge into one. In a number of hands, the head and heart lines are completely united. This is considered a bad testimony. The person involved may be headstrong and subject to tyrannical emotional reactions. The fate and Sun lines are sometimes difficult to distinguish from each other, but often they separate at least briefly when they cross the head or heart line.

In palmistry as in astrology, it is usually important to find three confirming factors before deciding how the palm should be read. Most character analysts are aware of solar astrology, phrenology, or physiognomy. They may not be expert in these systems, but they gain a certain amount of corroborating evidence.

A few words about fingernails will be helpful. If health problems come into focus, the moons at the bases of the fingernails require a special study. These white markings are not visible on all hands. They are most often found on the thumb, but can be found on some or all of the other fingers. Of course, the manicuring of the nails will have considerable influence on the visibility of these moons. If they are generally not visible when the nails are not polished, the health is not robust and other factors should be examined. The nails themselves have much to tell and are classified as long, short, broad, and narrow. Broad, rather shallow nails indicate the possibility of minor heart ailments. This type of nail is usually found on a square or spatulate hand. A deep, narrow almond-shaped nail on a delicate hand warns of possible res-



Various types of fingernails valuable in diagnosing health problems. Reprinted by courtesy of Mrs. Max Heindel from *Astro-Diagnosis*.

piratory difficulties. Such a person will do well to avoid cigarette smoking. A large, deep broad nail on a rounded fingertip may be associated with digestive ailments, possibly liver trouble, and warns against overindulgence in alcoholic beverages. A shallow nail on a rounded finger, giving the impression of being too small, is noticeable with highly nervous persons. The worrier has a shallow nail which does not develop well. The moon is not likely to be visible and the nail splits easily. Highly ribbed nails with vertical ridges on their surfaces indicate a tendency to fatigue and the individual should watch food intake, giving special attention to nutritional support.

In some cases, the old palmists tell us hands that hold water are thrifty and prudent. What they meant was that in many cases the fingers are slightly separated at the base and, if the hand is held up against a light with the fingers held together, this light can be seen between them. This is interpreted to mean that money slips through easily and the person can be imposed upon because of natural generosity or extravagance.

In most normal hands, each fingertip has a kind of pad at the extreme end. The pad is where the finger would strike the note if it was playing on the piano. These slight protuberances increase intuitional faculties and add to the individual's natural ability to judge other people and protect himself against imposture. The thumb is usually regarded as indicating individuality. It works

against all the other fingers in the various activities of daily life. The base of the thumb forms the largest mount on the hand. The ancients assigning this area to Venus considered it mostly in terms of size, but it should also be remembered that it is often crisscrossed with numerous lines. These tie in with the pleasures of living. When this mount is well developed and there are no destructive markings, the persons are apt to be optimistic, gentle, friendly, and sympathetic. Their interests are diversified, and they are often collectors of art or antiques and enjoy social events. They seldom become involved in arguments and try to avoid offending friends or strangers. There is an old saying about having someone under your thumb which implies a degree of domination. The older palmists believed that man is the only creature in which the thumb works against the fingers and cooperates with them in picking up objects. Thus the thumb becomes a badge of the human type.

George Soulie De Morant in his book *Sciences Occultes en Chine la Main*, Paris: n.d., states that both Chinese and European palmistry have a common origin possibly in Chaldea, Persia, or Egypt. This certainly accounts for the general similarity of all the systems. The most curious feature of the Chinese system is the relation between the various markings on the palm with the written forms of the Chinese ideograms. Some writers have attempted to apply this concept to the alphabetical forms of other languages, but the subject has not been thoroughly researched. The Chinese also have a system of divination by means of a mathematical system in which the fingers constitute a kind of abacus. Naturally, Chinese speculations relating to palmistry passed to both Korea and Japan where such forms of divination are highly influential.

Mrs. J. B. Dale in her little work *Indian Palmistry*, London, New York, and Madras: 1895, summarizes the method used for predicting events from the lines and other characteristics of the hand. We reproduce an illustration from her treatise showing the Oriental symbols distributed over the palm, fingers, and thumb. Mrs. Dale also pictures the designs which appear on the footprints of the Buddha. Her readings for these feet are not extensive but she mentions that, if there is a crescent or an elongated horseshoe mark on the sole of the foot and the toes are well separated, the

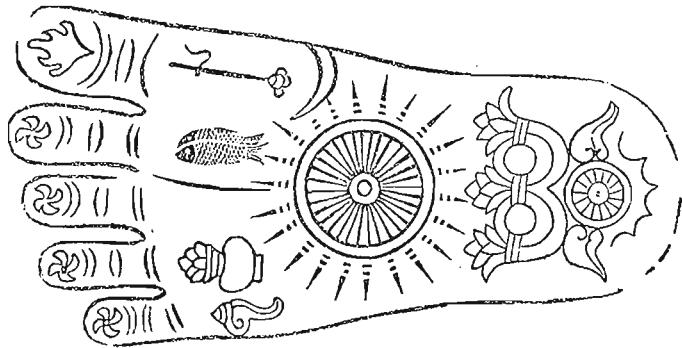


Signification of animal, flower, and miscellaneous marks found on the hand in Hindu palmistry. From *Indian Palmistry* by Mrs. J. B. Dale, London, New York, Madras: 1895.

person will have a harsh temper and remain poor. If, however, a female's toes are well set together and close and there is a wheel or flower mark on the sole of either or both feet, she will become a lady of rank and position.

In the grounds of the Yakushiji Temple in Nara there is an ancient stone brought from India on the surface of which are two colossal footprints of the Buddha. From the long passing of time the delicately chiseled outlines are somewhat dim. I examined the designs, but for research purposes many careful copies are easier to work with. One of the footprints is reproduced by E. A. Gordon in her work "*World-Healers.*" The *Rimbo*, or radiant sunburst wheel, is one of the thirty-two symbols of Buddhahood. Lady Gordon tells us that on the great toe is the design of a fig leaf and on the others, swastikas. Below the toes are a conch shell, a symbol of evolution; a vase containing the water of life, or medicine of truth; two fishes joined together (signifying emblems of happiness and the Chinese yin-yang); and a scepter, which stands for discipline and authority, possibly an elephant goad. Approximately in the center of the foot is the mystic sunburst supported by a *Triscula*, which is a complicated form of the Greek letter omega which in turn appears to be supported by a smaller winged wheel.

In the *Kondo*, or Golden Hall, of the Horyuji Temple in Nara were twelve magnificent paintings representing the four heavenly



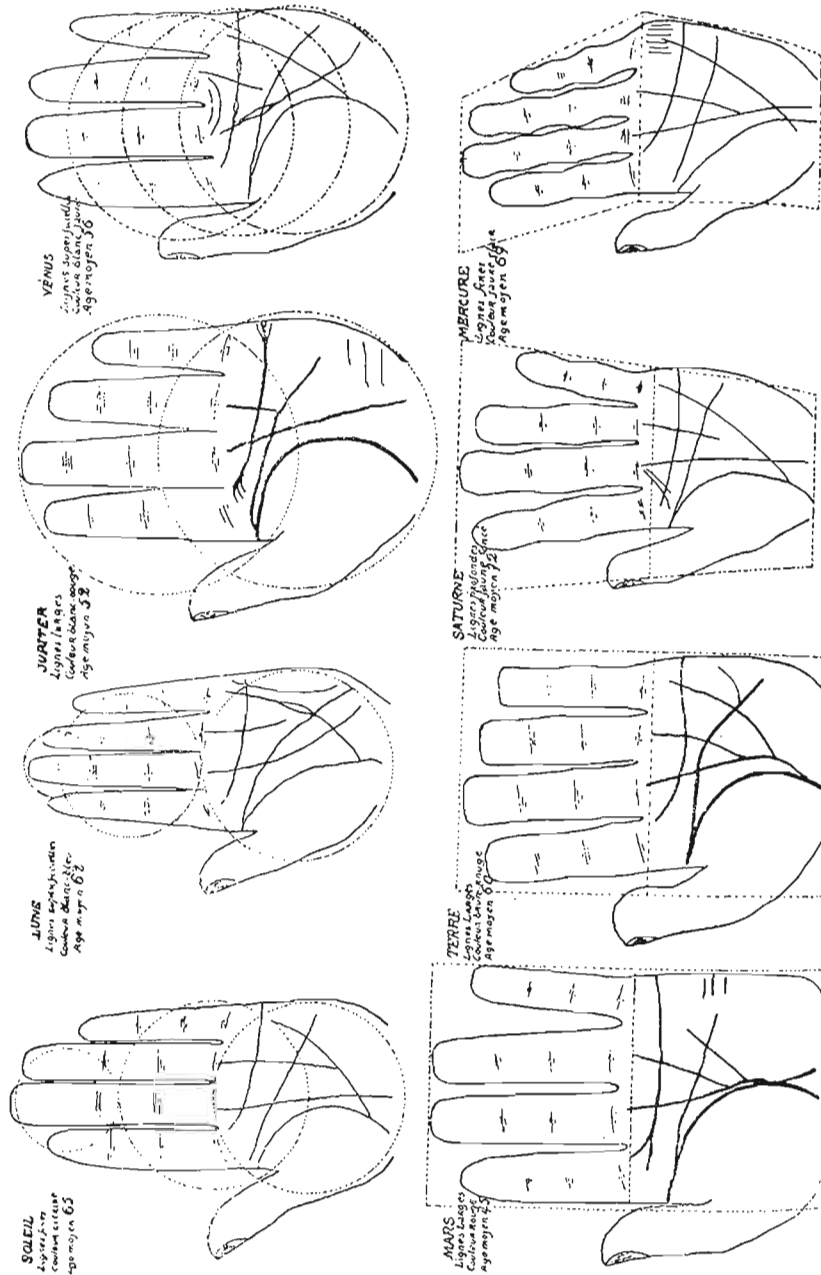
The footprint of Buddha from the incised stone at Nara, Japan. Reproduced from "*World-Healers*" by E. A. Gordon, London: 1912.

regions, each presided over by a Buddha with attendant Bodhisattvas. The Western Paradise was assigned to the Buddha Amida. The deity is depicted in the mudra, or hand posture, of turning the wheel of the law. The eighth century artist has shown the principal lines on the palm of Amida's right hand much as they appear in modern books on palmistry. The life, head, heart, and fate lines are clearly shown, also the ring of Solomon at the base of the first finger. The lines themselves and the delicately shaped fingers would indicate to the modern palmist that the hand belonged to a very highly enlightened being.

Georges Muchery in his excellent textbook *Traite Complet de Chiromancie*, Paris: 1931, includes a most useful illustration which assigns the shapes and proportions of eight types of hands to the planets of the solar system. The Sun, Moon, Jupiter, and Venus hands are represented as developed from various circles whereas Mars, Earth, Saturn, and Mercury are allotted to squares. The lines in each of the hands support the overall shapes. To these designs must be added the color of the hand whether it be pale or



Detail of a mudra of the Amida Buddha in the Horyuji Temple in Nara, Japan.



Diagrams showing the types of hands with conventional examples of the basic lines. From *Traite Complet de Chiromancie* by Georges Muchery, Paris: 1931.

ruddy, the skin—fine or coarse, and special consideration whether the palm is dry or moist. Large hands and feet usually signify self-centeredness and a fixed temperament. Conversely, if the hands and feet are unusually small, there can be extreme sensitivity and a tendency to negative thinking.

Graphology has a direct relationship with palmistry. Styles of writing are often hereditary. The son may write like his mother, and the daughter like her father. In older days, it was proper to write in the Spencerian style, which gave small room for expression of individuality. In recent years, there has been little control of writing styles and therefore natural tendencies show through more clearly. It seems appropriate to mention right- and left-handedness. Most modern palmists like to think of the markings on the left hand as signifying the potentials of the person, and the lines on the right hand the degree to which these potentials have contributed to present conduct and character. There are differences of opinion in these matters, however. Some believe that the right hand is most important in the case of men, and the left hand in reading for women. In either case, natural left-handedness is of interest to the palmist. It is usually difficult, if not impossible, to overcome a native left-handedness. The mental and nervous systems can be adversely affected and the person loses ambition and incentive. If, however, the natural preference is respected, it often broadens the mind, strengthens religious convictions, and supports morality and integrity.

The belief that the left hand testifies to natural endowments is said by some to reveal the nature of a previous embodiment. Therefore, it is considered desirable that the right hand should reveal progressive increase in abilities. If the left hand is in a right-handed person obviously better in its lines and markings than the right hand, there may be less incentive to cultivate self-improvement. Heredity includes inheritances of many kinds—wealth, social standing, or parental overindulgence. Where this type of imbalance between the hands is noted by the palmist, he might recommend the strengthening of individuality and preparation for a career of self-achievement. The converse is true for a left-handed individual.

Oriental seers have long known that, in conferences or other important meetings, it is useful to watch the motions of the hands. To the palmist, they are almost as revealing as the polygraph. When a well-integrated person is in a retentive mood, the hands rest quietly. There is virtually no movement because the energy is directed to contemplation or comprehension. If the hands move suddenly, pick up some object, or interlock their fingers, the train of mental acceptance has been broken. The same is true when a speaker tries to strengthen his words with gesticulation or pounding on a table. This simply tells us that he is not sure of the quality of his words or whether he is dominating his audience or losing them.

There is very little difference between oratory and creative art. The potter, turning a vessel on a wheel or decorating it according to instinct or impulse, is using the hands to release the impulses of the mind. The hands also are capable of a dimension of a kind of non-visual seeing. The grocer knows that the customer will not buy fruit without feeling it first. He cannot depend upon his eyes, but he has learned an exact science of touch. The Scotch wool merchant holds a small bit of cloth in his hands and will tell you instantly whether it is new wool or old wool, whether it is all wool or part wool, or a synthetic masquerading as wool.

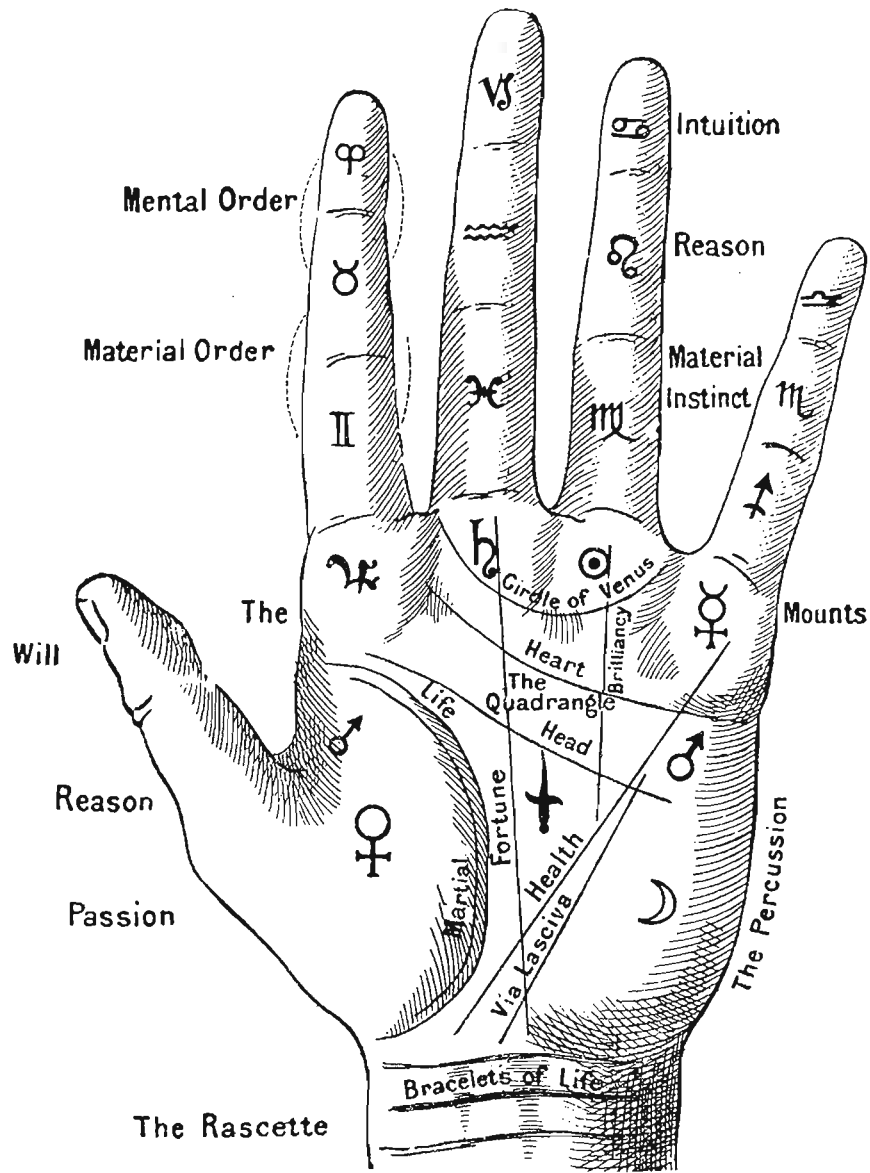
Much is made of handshaking which certainly provides an unusual research project. It is believed that the practice developed when knighthood was in flower. When two armored persons met, each took off his right gauntlet and extended his bare hand to prove that he had no concealed weapon. With the passing of time, handshakes passed through many modifications. The bone-crushing shake is an affectation or an effort to prove physical superiority. The lackadaisical shake, in which one hand simply droops into the other, is the fulfillment of a traditional gentility. In secret societies, there are coded handshakes as means of identification. These gestures are becoming less frequent and are no longer indispensable to good breeding.

Cheiro found it advantageous to combine several of the prognostic arts. As the result of a lifetime of dedication to his chosen field, he disciplined not only his mind but his imagination. As-

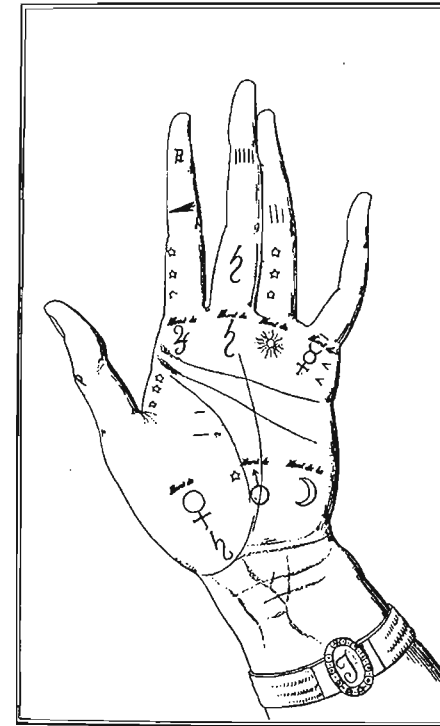
trology was added, and in due course numerology. While Cheiro was in America, he was subjected to a very severe test by the *New York World*. It was required that he should read the impressions of fifteen hands which were to be placed before him without the slightest indication as to the identity of the owners. The result of this examination was published in the *New York World* to show that Cheiro had read with the most remarkable accuracy the lives of such prominent people as the mayor of the city, the district attorney, Ward McAllister—the then social leader, Reginald de Koven—the musical composer, Ella Wheeler Wilcox—the famous poetess, Lillian Russell—the Prima Donna, and others equally in the public eye.

We include here a map of the hand from *A Manual of Cheiro-sophy* by Ed. Heron-Allen, London: 1885, to illustrate travel lines. This illustration does not include marriage lines or the ring of Solomon and the assignment of the phalanges of the fingers to the signs of the zodiac appears arbitrary (See the discussion in part 1 of the article). While travel lines are usually horizontal markings on the percussion of the hand in the region of the mount of the Moon, I have noticed that similar lines on the mount of Venus and crossing the life line often represent major changes, long journeys, or extensive residence in foreign countries.

Mlle. Le Normand, the celebrated French palmist and seeress, in her book *Memoires Historiques et Secrets de l'Imperatrice Josephine*, published symbolical drawings of the hands of Napoleon I and the Empress Josephine. She shows the short life line of Josephine who died at fifty-one. The six stars, three on the mount of Mars and three on the index finger, were interpreted by Mlle. Le Normand as indicating high advances of fortune and her elevation to empress of France. This fortune is substantiated by stars on the base of the third finger. In *Witchcraft, Magic and Alchemy*, Grillot de Givry points out that Napoleon was so impressed by Mlle. Le Normand's prophecies that he had her arrested and secretly detained on December 11, 1809, for fear that she might interfere in Napoleon's divorce of Josephine. The seeress had been warning the empress for some time that she was in danger of being replaced.



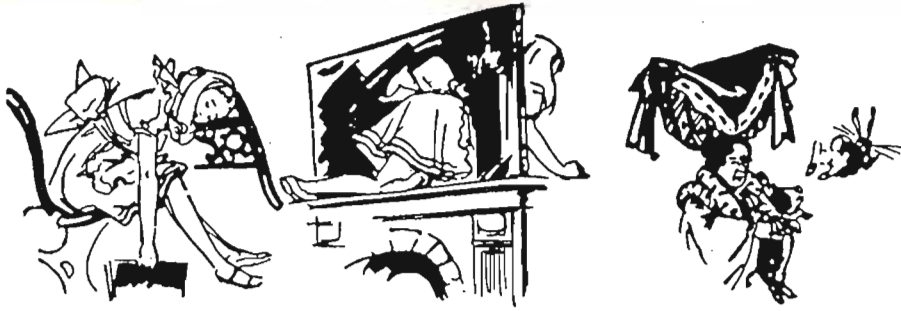
A useful map of the hand showing one arrangement of the zodiacal signs on the phalanges of the fingers. From *A Manual of Cheirosophy* by Ed. Heron-Allen, London, 1885.



A drawing of the hand of the Empress Josephine. From *Memoires Historiques et Secrets de l'Imperatrice Josephine*, reprinted from *Witchcraft, Magic and Alchemy* by Grillot de Givry, New York: 1931.

John Caspar Lavater (1741-1801) was the outstanding physiognomist of the eighteenth century. In our library we have the first edition of Lavater's monumental work in five volumes, folio, entitled *Essays on Physiognomy*, dated 1789. The set is illustrated with literally hundreds of figures and engravings including portraits of distinguished persons who had lived at various times in the past. Lavater consulted a number of works, some of which included sections devoted to palmistry but he did not include this field in his researches. Two brief quotations from his work are of comfort and consolation to palmists, "Every hand in its natural state, that is, with the exception of extraordinary accidents, is in perfect analogy with the body of which it constitutes a part. The bones,

(Continued on page 80)



Curiouser & Curiouser

A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND

REYNARD THE FOX

There is no doubt that *The Most Delectable History of Reynard the Fox* was inspired by the fables of Aesop, the slave who flourished in the sixth century B.C. Nearly all fablers, including Jean de La Fontaine, have been ardent moralists and have endowed animals with the human attributes of mind and speech. Even today, pet owners often engage in lengthy conversations with a parrot, or even a goldfish. This practice was a continual cause of offense to my old friend Ernest Thompson Seton, a world-famous naturalist. He believed that it was unfair to involve animals in the small talk which they were supposed to appreciate.

The beast epic featuring a fox without honor has been traced back in Europe to the tenth century. It provided the opportunity for human beings to insult each other with comparative impunity. Joseph Jacobs in his introduction to an edition of this famous old classic is somewhat uncertain whether the story of Reynard originated in Germany, France, Holland, Italy, or even possibly Finland. He takes it for granted that modern versions descended from Flemish literature. Caxton and Goethe seem to have favored the Flemings's presentation of the fable, and Dodgson in *Alice's Adventures in Wonderland* uses the technique to advantage in delineating the characters of the Mad Hatter and the Cheshire Cat.

In its descent in the field of literature, the story of Reynard has been subject to constant transmogrification. As fashions of delinquency changed, Reynard took on new appearances and remained always the contemporary desperado. Political subterfuges were adapted easily to his character until, in some instances, he took on a few of the lusty virtues of Robin Hood. More intimately, he personified the arrogance of worldly ambition, always ready to sacrifice innocent members of the barnyard community to the fulfillment of his own schemes.

Those oppressed classes which lacked the courage to face their oppressors found solace when Reynard the Fox became their hero. Many interpretations of this fable have contributed to social change, and may occasionally have inspired a revolution. The principal troublemakers in the medieval period of world history were the nobility, the clergy, and the oppressed themselves in constant fear that what little they had would be taken from them. It was the rascally fox who lived as he pleased and refused to submit to the authority of vested interests.

While it might seem in the fable that beasts were raised to human station, a careful study of the story indicates clearly that human beings were debased to the level of beasts. The majority of mortals made slight if any use of their human endowments. Most bore with patience the burdens of poverty and ignorance, and the few who rebelled received little support from their own kind.

On the other side of the world, the Japanese people had a considerable interest in foxes. Although essentially benevolent, these animals were believed to possess supernatural powers which they could use much as they pleased. Stone foxes guarded the entrances to the Shinto shrines of Inari, the patron deity of rice. Fox girls closely resembled beautiful maidens, but their tails were always shown protruding from the bottom of their robes. They are mischievous, inconstant, and selfish, but are seldom guilty of serious offenses.

The magic foxes of Japan are extremely vengeful if seriously injured, but they are also grateful for kindnesses bestowed by humans and have many ways of rewarding the worthy. The belief in these creatures also has considerable practical value. A farmer go-

ing home at night who has overindulged in saki may fall into the irrigation ditch. He is almost certain to state with all seriousness that he was pushed by a phantom fox and, more important, he is almost certain to be believed. The Japanese make many small carvings, especially netsuke, of the fox who has become a Buddhist priest. He appears to be very pious and says his beads regularly, but his proclivities are not changed in the slightest degree.

In the story of Reynard the Fox, the animals of the forest have suffered so long from the depredations of Reynard that they convene a court presided over by the lion, who is by divine right the king of beasts. There is a large group of animals that have assembled to bear witness against the fox. Each testifies to the villainies of Reynard, and feels that he should be severely punished. Indignation runs high, and even the lion is ready to sentence the fox as guilty on all counts.

The fox reminds the court that he is entitled to speak in his own defense before he is condemned. He then reminds the assemblage that he was not born a criminal, and when he was a baby foxling



The trial of Reynard presided over by the lion; from an edition of *Reynard the Fox*, published in London at the Sign of the Crane in St. Paul's Church Yard, 1694.

there was nothing kinder, more gentle, or lovable. He was contaminated by the very society that is now condemning him. He found out that he would be cheated on every hand if he did not do the cheating first. Other animals were roaming about bent on taking his life, and a mysterious breed called human was anxious to avail itself of his fur coat and bushy tail. Therefore, he was being tried by a court of fellow criminals and, as one editor noted, his defense was as eloquent as the words of Mark Anthony over the body of Caesar. Before he had finished, Reynard had captured his audience. They were in tears at the misfortunes he had suffered and even the lion was fully prepared to forgive him.

It is quite understandable that many generations of readers have been delighted with Reynard's speech. They have all suffered from the tyrannies of the state and church. They have been robbed for generations to provide luxuries for lazy aristocrats. They have been expected to go out and die on the field of battle to support wastrels—both secular and sanctimonious. Experts on the interpretation of the story of Reynard feel that it made a solid contribution toward the collapse of feudalism.

The story has been most admired by those of humanistic persuasion, and fragments of its philosophy are scattered through much of the literature of the seventeenth and eighteenth centuries. From the original story, Reynard settled his account with his enemies in the usual way, after which he went home to join his wife and from then on the two lived happily together to the end of their lives. In the case of the book, they have now lived as an inspiration to humanity for some eight hundred years.

Make yourself an honest man, and then you may be sure that there is one rascal less in the world.

—Thomas Carlyle

Happenings at Headquarters

Dr. Robert Gerard, a Trustee of the Society, began the Sunday morning lecture series for the fall quarter activity with *Integral Psychology and Christianity*. Manly P. Hall's Sunday lectures included *Zen and Nuclear Fission; Learning to Know the Dweller in the Flesh; The Tragedy of the Broken Doll; The Mystery of Love, Divine and Human; Is There a Guardian Angel?;* and *The Hidden Church of the Holy Grail*. Other Sunday speakers and their topics were: Dr. Randall C. Phillips, a Trustee of the Society—*The Search for Meaning*; Dr. David Dunlap—*A Jungian Analysis*; Dr. James L. Kwako—*Finding the Physician Within*; and Joy Mills—*The Ethics of an Understanding Heart*.

On Monday evenings in October, Marie Filatreau conducted her *Basic Handwriting Analysis* workshop. Dr. Stephan A. Hoeller presented *Alchemy, The Great Art* in seven lectures and *Insights into the Kabbalah* in five lectures; both series were presented on Wednesday evenings. *The Italian Renaissance* was the subject of an eleven-lecture series presented on Thursday evenings by Roger Weir.

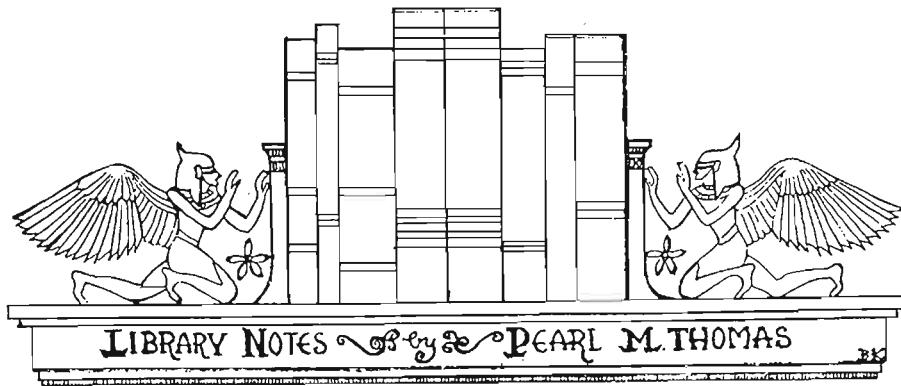
The *Lyceum Programs* of Friday mornings, hosted by Pearl Thomas, presented John Pillsbury on *Fixed Stars in Astrology* and *Mundane Astrology*, Fred Springate on *Heart Attack Personality*, Nancy Demey on *Crystal Awareness*, Barbara Amelia King on *The Fine Art of Administration*, and Maria Jeanette Santiago on *Celebration: Be Free to Live Your Dream*.

Saturday morning lectures included: Victor Dane on *Meditation as Art and Science*; Strawberry Gatts on *Volcanic Energy, Earthwaves, and Earthquakes*; David Dunlap on *A Jungian Approach to Fairy Tales and Your Real Life*; Clive Johnson on *Vedanta and Happiness*; Judy Rich on *Awakening Intuition in Relationships*; Roger Weir on *Michelangelo*; Thyrza Escobar Jones on

The Jupiter-Saturn Conjunction before Birth; and Rocco Errico on *Mysticism and the Bible*, given in two parts.

The PRS library exhibit for the quarter consisted of the annual display of religious stamps. Besides Christmas and Easter issues, the postal-paper display included issues featuring the travels of Pope John Paul II. Also included were unusual editions of the Scriptures along with religious art.

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HIS HOLINESS, THE DALAI LAMA OF TIBET

To most of us, the ancient land of Tibet conjures up thoughts of vast Himalayan expanses, a deep sense of isolation and remoteness, and a certain association with a Shangri-la atmosphere. This could all be true but Tibet is much, much more than that. Isolation has been definitely a strong factor in the make-up of that vast country. Actually Tibet is about three times the size of California or comparable in area to England, France, and Germany combined. But the fact that it has always been highly impregnable, taking at least two months to arrive at the capital Lhasa from the outside world, has contributed to its isolation.

It is no wonder that Lhasa has been called the Forbidden City. It could only be approached during certain periods of the year when the heavy snows had somewhat melted. While Tibet has a number of neighbors—China, Mongolia, and East Turkestan on the north and east; with India, Burma, Nepal, Sikkim, and Bhutan to the south—the Tibetan natives have always been quite unlike any of their neighbors in appearance, language, and customs.

Among Tibetan customs is the habit of presenting a silk scarf, usually white, as a token of cordiality to a great and honored visitor. When special gratitude or great preferment are being bestowed, it is most proper to extend the tongue out as far as possi-

ble. Not necessarily a pretty sight, but it signifies tremendous regard for a superior person.

The Tibetans also love tea, not a common brew but one making good use of butter. I've been told on good authority that the Tibetan butter tea is a very filling brew. Obviously, this is not a custom shared by other nations, nor is it an acquired taste.

Perhaps the most outstanding quality of the Tibetans is their in-born ability to laugh. They may not laugh at the same things other people find humorous, but they as a people are joyous and have a reputation for being easy-going. The feudal system under which Tibet was governed—including the inequality of wealth—could result in much injustice, but the Tibetans are not a cruel people by nature. They are deeply religious and have a fundamental trust in their Dalai Lama whose background of religious training gave them a deep sense of comfort and security.

They love festivals and ceremonies of all kinds, constantly celebrating something or other. A festival is not simply a one-day affair but can extend from fifteen to twenty-one days. Days are filled with music, chanting, dancing, prayer, and food; and everyone wears his best and most gaily-colored clothes. As an example, the New Year's Celebration comes in March and extends for twenty-one days. All work stops. A constant joyous, noisy, vibrant activity extends day and night. On this occasion a huge silken mandala is always draped on the south facade of the Potola, the famed winter palace of the Dalai Lama. This mandala is so heavy that it takes fifty monks to hoist it into place and it is up only for the final two hours of the New Year's celebration.

The religious and temporal leader whom the outside world calls the Dalai Lama is not called by that title in Tibet. He is known as *Gyalpo Rimpoche*, or "Esteemed King." His real name is actually Tandzing Gyatso; but by his immediate family, the fourteenth Dalai Lama is addressed as *Kundun* which signifies "the Presence."

Certain others are sometimes given permission to use this appellation. One example of this was a young Austrian, Heinrich Harer, who wrote a delightful article which appeared in *The National Geographic Magazine* of July, 1955, under the title: "My Life in

Forbidden Lhasa." The write-up describes his seven years in Tibet, and contains forty-eight pictures—thirty-three of them in natural color. Mr. Harrer and his companion spent twenty-one grueling months of walking to get to Lhasa, and he tells in glowing detail many aspects of the unusual metropolis and its people: the Potala, Norbulingka, processions, wedding parties, the Dalai Lama's mother and sister, even with pictures of the final escape of the Dalai Lama into India which was the time Mr. Harrer also left. This Austrian taught English to the young god-king who at age sixteen was a ready, willing student but had difficulty with the letter *F* which was strange to him. At that time, the young lad became intensely interested in photography as a hobby and had Harrer take many pictures for him of activities that he himself could not partake in at close range.

As a diversion from his constant studies, the young Dalai Lama loved to view with his binoculars the events taking place near the Potala, so picture-taking by Harrer was of intense interest to him. Harrer also aided him in the development of a movie projector. The Dalai Lama's Austrian tutor served him most adequately by giving him a knowledge of the outside world which prior training had not taken into consideration. It seems most auspicious that this kindly and scholarly Austrian should appear on the scene shortly after the Dalai Lama had been given full rights as the temporal as well as religious leader of his country. That he needed to know something of the outside world was very apparent. But here I am getting ahead of my story.

In 1933, the Tibetan Year of the Water Bird, Thupten Gyatso, the great thirteenth Dalai Lama passed over. His body was enthroned in a seated position, facing the south—the traditional position of auspiciousness. Constant vigil and prayers attended him. After several days, it was evident that the visage had turned and now faced northeast. This was taken as an omen, indicating that the incarnation would take place in that direction. Oracles and astrologers were consulted. A sacred lake in Southern Tibet where visions of the future were often revealed was visited by the regent who clearly saw in the still waters a vision float into view of a

monastery with jade green and gold roofs and nearby a simple turquoise-tiled roof.

Small groups of selected abbots and ranking monks were sent into the northeast area and soon one group found the place the regent had described. On casual inquiry, it was discovered that the household with the turquoise-tile roof had a son about two years old. This search for the newly-incarnated Dalai Lama had to be conducted with great secrecy as that entire area was under Chinese control and they would have taken a dim view of such proceedings.

In his autobiography *My Land and My People* (New York: McGraw-Hill, 1962) His Holiness, the Dalai Lama gives considerable attention to the visits of the dignitaries and how he, as a small two year old, was tested to see if he recognized items which had belonged to the previous Dalai Lama. In the rarified atmosphere of the Himalayas, it is not at all unusual for little children to be able to recapitulate the past.

Among the items offered to the two-year old to see if he could recognize any of them were two identical black rosaries, one of which he immediately picked up and put around his own neck. He was told later that this rosary had belonged to his predecessor. Two drums were placed before him, one small and not appealing and the other quite large and ornate. His interest immediately focused on the small drum and he beat it in the way that drums are used in prayer. Two walking sticks were laid before him and he seemed momentarily to favor one cane over the other, but then selected the walking stick which had previously belonged to the thirteenth Dalai Lama. It was found, later, that both canes had belonged to the predecessor and he had given one to his regent.

After considerable time when the proper authorities had been notified, the parents were informed that their young son was to be the fourteenth Dalai Lama. Therefore preparations were made for the long journey to Lhasa. In all, about fifty people were involved in the caravan, including his parents. The journey took three months and thirteen days. At that time the Dalai Lama was four years old and before him stretched years of study to prepare for the position of spiritual and temporal ruler of Tibet. At four-and-a-

half, he was formally recognized as the fourteenth Dalai Lama with proper religious ceremony.

There were many reports that the young lad was a virtual prisoner in the Potala, but the Dalai Lama himself highly disapproved of these kinds of stories. His formal education started when he was six years old and there can be no doubt that he had a great deal of studying to do. Like any active boy, he protested to a certain extent about the need for so much mental activity, but actually he was far better than an average student. As he grew older, the desire for knowledge increased and he read much more than was required. He also became intensely aware of the role of Buddhism in his life, and felt a strong kinship toward India, the land of the Buddha's birth.

His studies consisted of the *five minor subjects*—drama, dance and music, astrology, poetry, and composition. The *five higher subjects* involved the art of healing, Sanskrit, dialectics, arts and crafts, metaphysics, and the most important—the philosophy of religion. Much of his more serious training began when he was twelve years of age. From a Western point of view, the strict Tibetan formal education would be frowned upon for it did not include any scientific knowledge or awareness of the outside world.

He had no companions of his own age and his associates were all grown men—either tutors, servants, or leading dignitaries. That there was considerable natural affection for the lad was quite evident. He saw his parents with considerably regularity, at least once a month. They had been installed in a lovely three-story home between the Potala and the city of Lhasa. His mother was truly a remarkable woman and was well able to graciously accept the role of Great Mother, an honor bestowed upon her as the mother of the Dalai Lama. His father died when the Dalai Lama was thirteen. Tibetan families were almost expected to give one son to the church, but this family had three boys who served in this capacity. The eldest, Tagtsel Rimpoche, was recognized as an incarnation, and another son was destined to a celibate life.

The Potala, the winter palace where the Dalai Lama resided from November to May, is a magnificent structure. The ravages of war have had an immensely devastating effect on Tibet, primarily

in Lhasa. The Potala buildings themselves were started by a Tibetan king over 1,300 years ago and, in the seventeenth century of the Christian era, the fifth Dalai Lama considerably enlarged the quarters. The central building which extends upward for thirteen stories is in pale tones of red, a holy color in Tibet. When the fifth Dalai Lama realized that he would not live to see the completion, he made his prime minister swear that he would keep secret his death so that the building process would continue. Inasmuch as the building had only reached the second floor at the time of his demise, his death was kept a secret for a number of years. The prime minister found a monk who closely resembled the Holy One and in due time the building was completed. The Potala was used as habitation, temple, office, school, and storehouse. In the vast storehouse, tremendous collections of priceless manuscripts and scrolls were kept. This great cathedral-palace built on a hill, a city in itself, is one of the largest buildings in the world.

In the spring, an enormous procession of attendants, tutors, and government officials left the Potala and moved across Lhasa to Norbulingka, the summer palace. This procession was a beautiful array, an unforgettable pageant attended by all the people of Lhasa. They loved it as they loved everything that had to do with their revered Dalai Lama. The summer palace, often referred to as the Jewel Park, consisted of a series of small palaces built by various Dalai Lamas and the present one had added another to his own liking. They were all enclosed within a large and beautiful walled garden. The Potala was inspiring, even awesome, but the Norbulingka was warm and friendly, more like a home.

The Dalai Lama was in control as head of his country from age sixteen to twenty-four, when he found it necessary to ask for political asylum. The Dalai Lama was well-trained by strict Tibetan educational standards, but practically untutored in the ways of the outside world. He had a mighty adversary in the powerful nation of China.

The Dalai Lama had been trying to establish new reforms, particularly in the matter of the collection of taxes, land tenure, and the dividing of enormous estates so that the peasants would have a better chance for personal advancement. He did what he could to

help his people, but China had already set up her dictates of what she wanted. And she wanted Tibet—its land for expansion, its wealth in precious metals and minerals buried deep in the ground.

For the Tibetans, those nine years (1950-1959) were a grueling experience, and yet the Dalai Lama was able to see China as a great nation. He has said that cultured Chinese are probably the most outstanding citizens of the world, but the power-hungry militarists were a scourge to the already troubled earth. Recently there have been official publications of the Chinese Communists written for Western consumption, where they are presenting abject apologies for the crimes committed against the Tibetan people. They want the world to know that it will never happen again. They are also suggesting that the Dalai Lama should return to his homeland.

In the mid 1950s, the Dalai Lama was invited to pay a visit to China, and while his counselors somewhat disapproved of his taking this perilous journey, they did not stop him. Conditions had somewhat improved in the Chinese militant attitude toward Tibet but not enough to satisfy the Tibetan people. In China, he met with Mao Tse-tung many times and was much impressed by the man. Through an interpreter, they seemingly settled a number of problems; but at home the same oppressive routine continued.

It was in China that the Dalai Lama first met Nehru, but they did not have a chance to converse. It was when they met in New Delhi, India, in 1956, that they had the opportunity to talk at some length. He regarded Nehru as a brilliant statesman but lacking the peace-loving qualities which had made Gandhi the great man of the twentieth century. When he went to India, one of the first visits the Dalai Lama made was to the memorial for Gandhi. He sincerely wished he could have had the privilege of knowing Gandhi when he was alive.

The gracious willingness of the Indian government and its people to provide asylum to the leaders of a neighboring nation was a beautiful gesture. Prime Minister Nehru responded immediately to the Dalai Lama's request for protection, and sent a telegram which bespoke much warmth and the offer of all necessary facilities for the Dalai Lama and his entourage.

The fourteenth Dalai Lama has made several trips to the Western world. In 1979 he visited the United States in his travels, giving some twenty-two talks across the country—including New York; Charlottesville, Virginia; Washington, D.C.; Houston, Texas; and the Los Angeles area where he spoke at least five times.

The Dalai Lama is modest, a person of remarkable stature. Since infancy he has had tremendous adulation, but he remains a quiet, serene individual intent on serving his beloved country and his people to the very best of his ability. Outstanding among his characteristics is his sense of humor. He is completely at ease in any situation. Although he understands and speaks English, most of his talks are done in his native tongue.

Until 1911, Chinese influence in Tibet was oppressive, but in 1912 the Manchu Empire ended and the Tibetans quickly got rid of the foreign domination. For the next thirty-eight years, the Tibetans were in full control of their country. In 1950 the Dalai Lama appealed for protection from the Chinese to foreign countries. Many nations expressed sympathy and the matter was brought to the attention of the United Nations, but was shelved. The Tibetans had a small army, basically intended to serve as a police force and to protect the extensive frontiers of the country against intrusions by unauthorized individuals or groups. Another thing—their ancient prophets had foretold that the twentieth century would completely change the land, that Buddhism would move to the West.

As of 1983, His Holiness, the Dalai Lama, has spent as many years (twenty-four) in exile as he had spent in charge of his beloved Tibet. His time is now devoted to helping those from his native land who have escaped the domination of China. Many countries have befriended these exiles, especially India, Bhutan, Sikkim, and Nepal in the East; and in the West there has been considerable help, either financial or with supplies—especially from Canada, United States, Denmark, and Switzerland.

The National Geographic for November, 1968, ran an article entitled "Little Tibet in Switzerland," which through pictures and text tells about the adjustment these refugees have made in a new

environment. Seemingly, wherever they have gone they act with dignity. They have quickly learned a new language, have absorbed new ideas and are ready to be well-adjusted members of the community. Many of these transplanted Tibetans wish to do something different from their background training. Some have turned to mechanical endeavors and often are so eager to learn that when quitting time comes they want to keep on working. The children are quick to learn and adjust beautifully.

For this article, I am deeply indebted for material on the subject to Jeanne Sims and to Gerald Brill, both Friends of the PRS Library who have both furnished me with considerable material on Tibet and the Dalai Lama. I must also give full credit to the library of the Society which contains a wealth of material, much of which has not even been touched on in the present article. Therefore, the Tibetan topic will be pursued in a future *PRS Journal* when we will have the opportunity to discuss the art of the country, as well as its distinctive architecture, its religious tankas, and much more.

PALMISTRY Continued:

the nerves, the muscles, the blood and the skin of the hand; are only the continuation of the bones, the nerves, the muscles, the blood and skin of the rest of the body. The same blood circulates in the heart, in the head, and in the hand." A few paragraphs later, he adds, "Whether in a state of motion or at rest, the expression of the hand cannot be misunderstood. Its calmest position indicates our natural dispositions; its flexions, our actions and passions. In all its motions, it follows the impulse which is communicated to it by the rest of the body. It attests, therefore, likewise the dignity, and the superiority of man: it is, in its turn, the interpreter and the instrument of our faculties."



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