

EXPANDED & UPDATED EDITION

Great Books on Religion  
and  
Esoteric Philosophy

by

MANLY P. HALL



With a Bibliography of

THE WRITINGS OF MANLY P. HALL

4 20

M.P. Hall (1901-1990)

Books

An account of M.P. Hall as a book collector  
see  
PRS Journal Summer 1976  
(in mystical animal section - Symbolism)  
pp 8-27

Alchemy, a bibliography of M.P. Hall's collection 1986

AUTHOR INDEX

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With a Bibliography  
 of Related Material Selected from  
 The Writings of Manly P. Hall



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See p64-180 for index of most of M.P. Hall's writings  
 PRS-Journal, by M. P. Hall, Summer 1976, p.8-28, "Adventures in Book Collecting" (located in Dragon Symbolism section)

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## TABLE OF CONTENTS

PART I:	Introduction.....	1
PART II:	Comparative Religion.....	17
PART III:	Philosophy and World Cultures .....	31
PART IV:	Esoteric Arts, Sciences, Fiction and Miscellaneous Subjects.....	42
	Index of Books .....	56
	Bibliography.....	64
	Addendum to Original Bibliography.....	86
	Supplementary Bibliography .....	88

to the average publisher, this includes "teachment" of any kind. There is an obsessing fear that any moral or ethical statement will offend some reader, and the present policy behind quantity publishing is that a book must offend no one. If this is not quite possible, then it must offend only unpopular minorities.

It naturally follows that the reprinting of classical works is a large and promising field. Copyrights have expired, there is no one to claim royalties, and if the work has a long, traditional appeal, there is a ready market. Thus today, many books that were rare a few years ago are obtainable in popular reprint. For example, the two-volume work by Ernest Fenollosa, *Epochs of Chinese Art*, a highly desirable item, sold until recently for forty to fifty dollars. It is now available in an attractive paperback for less than six dollars. All students will do well to watch publishers' lists for titles of this quality.

Until a few years ago, the second-hand book dealer was the best source of rare and elusive volumes bearing upon the esoteric sciences. For some reason, however, these dealers are slowly fading away. The old familiar stores are closing, or specializing in other fields. I have asked several dealers why this has happened, and they report that good used books of this type are no longer available. The owners will not dispose of them, the foreign markets—especially England—are exhausted, and when these books do appear, the prices are so high that the dealer cannot make a reasonable profit. There is no reason to doubt that these are the facts, and our experience supports the dealers' statements. Fortunately, however, there are still a few shops where these books can be found, and it is sometimes possible to order them by advertising in trade journals. Many public libraries also have some of these older titles. Still the hunting is harder today than it was in years gone by. This can only mean that greater demand has exhausted the limited supply, as most of the world's really important books were issued in limited numbers. Of Thomas Taylor's *Theoretic Arithmetic of the Pythagoreans*, for example, less than a hundred copies ever existed until we made a small reprint a few years ago (which is now out of print).

If books are intriguing, manuscripts are even more so. I have never been a collector of missals, antiphonals, or breviaries, for

while I respect their artistic appeal—some of them are great works of art—I feel that they have little if any educational value. Nor do I have much sympathy for the numerous historical manuscripts so lovingly guarded in our great institutions. Under such heading might be included the romantic personal letters of Marie Antoinette, or an indiscreet correspondence between Lord Horatio Nelson and Lady Emma Hamilton.

There are areas in which book collecting comes very close to the field of fine art. Rare bindings, for example, are often collected for their own sake or as association items. In older books the original binding, though a trifle shabby, adds substantially more to value than an elaborate modern cover. Fore-edge painting, extra illustrations, tipped in autographic material, or annotations by a celebrated person, may result in a uniqueness that enhances the value of the book. But these fine points are of interest only to specialists, who must be prepared to pay according to the scarcity of the item.

The collecting of first editions of literary works, poetry, and fiction has long been popular. The first published forms of the writings of Dickens, Thackeray, Scott, and Burns command considerable premium. The field of first editions requires familiarity with the typographical peculiarities and variances found in early issues. The collector must also have considerable available funds, as well as adequate library space for the storage and care of valuable books. First editions of such classics as the Shakespeare Quartos and Bunyan's *Pilgrim's Progress* are extremely expensive, and may run from \$25,000 to \$100,000 each for highly desirable copies. Fortunately, no such expenditures are necessary for the scholar who is interested primarily in the knowledge contained between the covers of significant books.

Assuming that we have resolved to secure several standard volumes in some field where we wish to enlarge our understanding, how shall we approach the vast accumulation of the written word available to the public? My experience is that the perfect book on any really profound subject has never been written. It is rare indeed to find an author who has not written from some prejudice of his own, or has not been restricted by the boundaries of his own

insight. Frequently, a comparatively unsatisfactory reference text is still the best available, or for that matter, the only worthwhile contribution in the field. Take, for example, the writings of the English mystic, editor, translator, compiler, and interpreter, Mr. Arthur Edward Waite. We are heavily indebted to him for making available to the English-speaking public a quantity of recondite information. We are grateful, but we cannot overlook the extreme opinionism everywhere apparent in Mr. Waite's literary endeavors. One of his books, *The Brotherhood of the Rosy Cross*, is beyond question the best reference work on the Rosicrucians. It represents a great deal of research and considerable scholarship. It mentions, refers to, and quotes most of the early pamphlets and productions of this 17th-century mystical group. It provides an invaluable check list for the researcher, who can carry on his studies more effectively with the help of the bibliographical listings set forth therein. For example, it was through a reference in *The Brotherhood of the Rosy Cross* that I became aware of the existence of the Sachse manuscript version of the Rosicrucian instruction book which had been brought to Lancaster, Pennsylvania, by one of the early Pietists. I was able to find the daughter of Dr. Sachse, and through her, to see the original manuscript and take notes therefrom which were later incorporated into my publication of the *Codex Rosae Crucis*.

Yet Mr. Waite constantly plagues us with misleading opinions, interpretations, and conclusions. In all of his publications, he is apologetic for his text material. He would like to impress the reader with the fact that he is intellectually superior and mystically far more advanced than the scholars he quotes or translates. Every so often he has a burst of esotericism that would be more fitting to a popular cult writer than a serious scholar. Consider, however, his extremely useful work on Cabalism, *The Secret Doctrine in Israel*. It is certainly an outstanding text in its field, and while in this case there are others of equal or even greater value, this in no way detracts from Mr. Waite's accomplishment. Thus we are compelled by circumstances to develop a certain discrimination. We have to read, but not be overwhelmed by the erudition of our author. We must realize that he is almost certainly a person with whims and fancies of his own. Only our own common

sense can distinguish between the useful and the useless. We can never allow some writer to do our thinking for us; nor can we lean upon him too heavily for conclusions that should be arrived at by our own discrimination.

We have many requests for that perfect book which tells everything about a certain subject—the book that has breadth, depth, and combines the highest scholarship with deep spiritual understanding, and presents it all in simple words. Sad to say, these greatly desired volumes do not have actual existence. There is no book that tells all about everything, nor is there any author so completely adequate that everything he says can be accepted without question. This means that it is nearly always necessary to compare a number of works dealing with the same general area in order to gain adequate perspective in the field. For example, I am frequently asked what is the best book on Buddhism, or what is the most accurate translation of the Bible; or again, what is the most reliable life of Christ. It would seem that such questions should not present any special difficulties, but in practice, they are impossible to answer in a meaningful way. Each of us responds in a different degree to the contents of a printed page. Some prefer to receive their inspiration from highly mystical writing; others require a more prosaic, factual style. The text that seems to meet the needs of one person leaves another hopelessly confused. That wonderful book that answers everything for everyone will not be found. It has not been written because man himself is incapable of reconciling all conflicts of opinion within his own nature. Truth has been diffused, and fragments have come to be scattered through the works of countless scholars, sages, and saints. They must be gathered up, these pearls of wisdom, as they were scattered, one by one.

In older days, the library was the most important room in the house. In contemporary living, it is likely to be two or three shelves alongside of a real or simulated fireplace. The modern collector does not wish to be burdened with a vast weight of literature. It is expensive to move from one place to another, a major consideration with apartment dwellers. What little shelf space there is, must often be divided according to the different interests of

the members of the family. Even if a small bookcase is introduced, it is essential that accumulations of books shall be held to a realistic minimum. The broader the interests of the student, the more he must sacrifice penetration to coverage. It is probably best, therefore, that he uses the facilities of his public library as much as possible, reserving his private space for volumes difficult to secure in public sources.

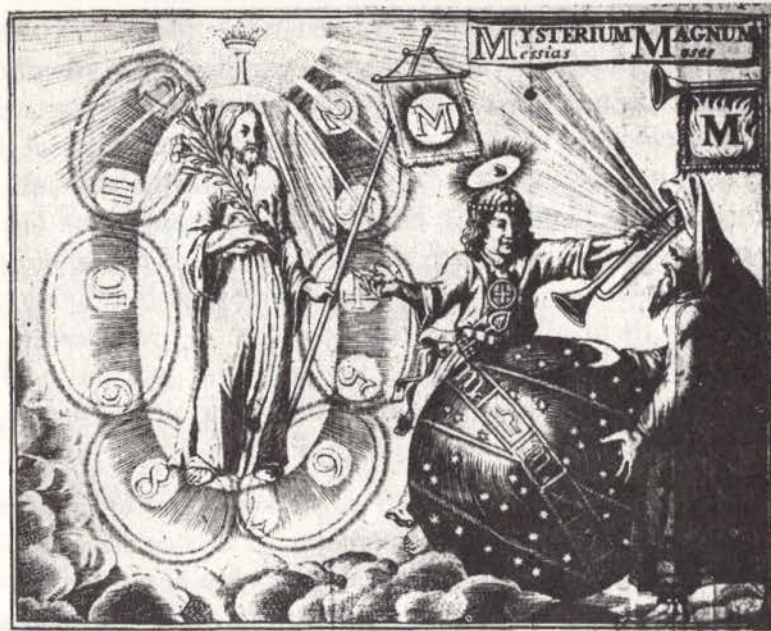
Many students really do not know how to approach a research project. They need a springboard of some kind to get them started. The best possible answer to this need is a substantial encyclopedia. Small condensed versions, popular-priced editions bought for a few cents per volume in supermarkets, will not suffice. In my own experience, I have found the *Encyclopedia Britannica* the best available. This does not mean, however, that the student must possess the most recent edition. This depends largely on the material with which he is concerned. If he wants to know particularly about discoveries—scientific or archeological, political trends, national histories, etc., affecting the last ten years, he will need an up-to-date set. If his interests, however, are classical, dealing with old and well-established systems of philosophy, the great heroes of ancient learning, or the broad developments in art, literature, and culture through the centuries, an edition of the *Encyclopedia* published ten or twenty years ago will prove reasonably satisfactory.

The first lead in research may come from this encyclopedia. At the end of all principal articles are lists of suggested reading, or of authors referred to in compiling the article. Some of these books will probably be hard to find, and a number may be in foreign languages, but there will nearly always be a few that can be consulted in larger public libraries. After looking them over in some public collection, the student can determine whether he wishes to purchase the works for continuous reference. Each book he acquires will also mention other books, and he will gradually develop a fairly comprehensive reading list. After he has reached a certain degree of familiarity, however, he will probably read less, and try to organize mentally the material he has already accumulated within his memory. It is a mistake to continue reading beyond the point of digestion.

There are also specialized encyclopedias for those who are interested within a specific field. Every subject has a few handbooks that are most generally useful. If the field is of any size, some type of encyclopedia or dictionary is probably available dealing especially with the subjects in the area. It is always advisable to have an adequate dictionary, but the unabridged is not usually necessary. For specialists, there are dictionaries of medicine, psychology, anthropology, music, art, philosophy, and religion. No one can have them all, but he can have one or two close to his specialty, and he should use them frequently. It is a pity to find that we have lost the entire meaning of a concept because it involves a particular and unusual usage of some familiar term.

It would be nice to believe that a good working library could be built up with a carefully selected group of books numbering not over a hundred volumes. This can probably be accomplished, but only through a gradual process of careful selection. Books at first included may later be rejected because the material is presented more authoritatively in a more comprehensive volume. This brings up another point. In recent years, there has been a great deal of cribbing from old authorities. Many modern writers are merely paraphrasing the ancients, or quoting or misquoting standard texts that are rather too dry to invite general reading. My experience has been that if we are sufficiently interested in any subject to study it at all, we should be willing to read the texts of its original and principal exponents. If we think Plato is worth reading, we should read Plato, and not a score of smaller popular digests, extracts, opinions, criticisms, or essays bearing upon this great Greek thinker. By going back to the original authors, we can save ourselves a great deal of confusion. In the last twenty years, the tendency generally has been to disparage the great spiritual and cultural leaders of the past. Their works have been assailed by immature minds, their characters have been slandered, and their writings have been translated by highly prejudiced authorities. This can all be avoided if we cling to what may be termed authoritative texts.

Most readers are working on a voluntary basis. They are taking time from other activities to study a little in quest of self-



Engraved frontispiece of the 1730 edition of Jacob Boehme's *Mysterium Magnum*.

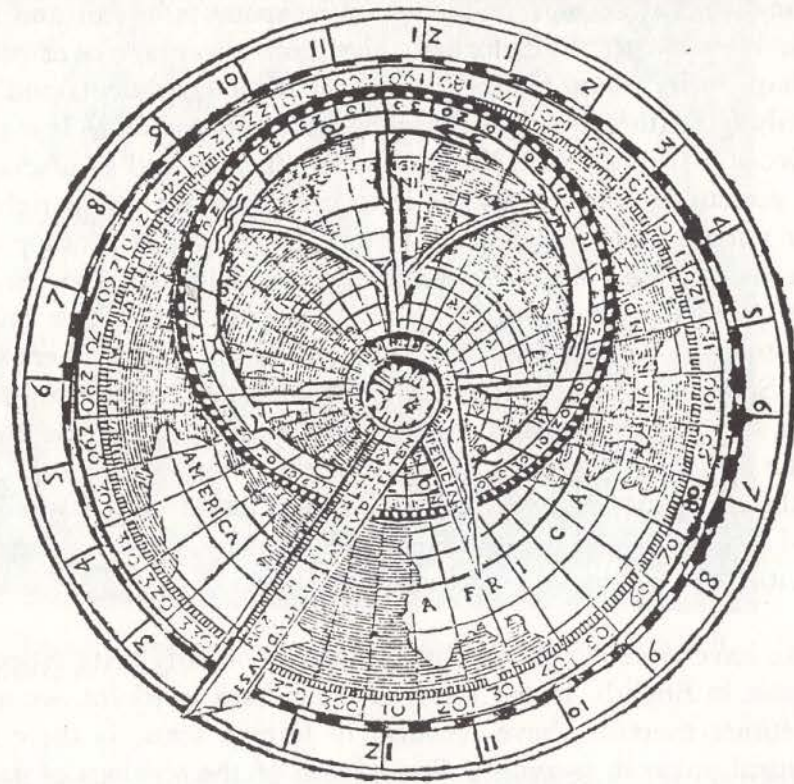
enlightenment or spiritual consolation. This means that no reader should drown in his books. Do not read until your mind is worn out and you are past comprehension. Do not attack the subject as though you must master it in a few hours or even a few weeks. Many who know how to read words, do not know how to read meaning. Philosophy is no field for scanning; nor does it help much to study beyond a point of endurance. Old Dr. Elliott, the editor of the famous "Harvard Classics," recommended not over an hour a day—but let it be a good hour, undisturbed by other conditions. Let the attention be quietly pointed to the theme. Let each sentence be read slowly and pondered in relation to context. If the subject enters unexpected areas, look up the meanings of unusual words, and familiarize yourself with other authors suddenly introduced, or personages and events that may be used to point out a moral or clinch an argument.

Take plenty of time to explore the author's general perspective. What is he trying to tell us? What cause is he defending? What

fallacy is he attacking? In the use of weapons, is he fair and just, or is he allowing skill alone to give him advantage over others perhaps wiser than himself? Is he charitable, patient, and obviously sympathetic with the vital concerns of mankind? It is good to become familiar with the author as a person and as a scholar, but remember that no author is so great that he has a right to your unquestioned allegiance. On the other hand, no author is so poor that he may not have something that will help you. In any case, you will gain inward growth, because the book is a mirror held to your own face, and you will get out of it what there is in you. Some books are better mirrors than others, of course. Some draw forth one side of our natures, some another, but the power of the book is its power to release your own thought, not to impose its thoughts upon you. As you read, be mindful of the words of Lord Bacon, "Read not to accept, nor to deny, nor to agree, nor to criticize or condemn, but to weigh and consider."

We have already pointed out the scarcity of early texts, especially those in English. In our effort to reach back to source, we must sometimes therefore have recourse to foreign texts. Is there any practical value in owning a first edition of the writings of Jacob Boehme, the Teutonic Theosopher, in German, with the illustrations of Johann Gichtel? Of course, this depends on whether such a copy can be found—but assuming that we do not read German, should we buy this book at a fairly substantial price? There are cases where I think we should, especially if an English translation of the same work is obtainable. The chances are a thousand to one that the English version will not contain the symbolic diagrams of Gichtel, and there are often other small illustrations in the text, figures or symbols, which are not brought across into English. The German diagrams usually have short descriptions, either in German or Latin. Sometimes the meanings of these descriptions are obvious enough even to a person not familiar with the foreign language. Many German and English words are quite similar; nor is it impossible that some friend could read a few paragraphs for us if need arose. The important point is that in the course of translating and editing a work into a modern printing, something is very likely to have been left out. Due to the na-





*Descripcion Universal Del Mundo*

ture of Boehme's material, the diagrams and plates added to the early edition are often indispensable to the student. They are worth more than the text, for they constitute the essential key.

This is true also in the case of writers like Robert Fludd, the English Rosicrucian mystic. The best of his material is not available in English, but must be read in deplorable Latin. His volumes, however, are magnificently illustrated with symbolic diagrams, and the plates bearing upon the Pythagorean theory of music are unique. There are therefore reasons why we may sometimes include a rare edition three or four hundred years old, in a foreign language, to our little shelf of select items. There is also a certain psychological comradeship in the touch of an old book. If we can say to ourselves, "This was printed while the author was alive;

perhaps he even touched this copy, or it belonged to one of his friends,"—we seem to annihilate something of the distance that separates us from some learned friend. A few old books, therefore, belong to the atmosphere of scholarship, and are not to be regarded as luxuries.

All honest and honorable books give us an understanding of human nature, human hearts, human minds. They are valuable and good. In times of emergency, stress, or pain, a great book is a good friend. Those who never develop an appreciation for good books, are failing to provide for those later years of living when restrictions of vitality and health may make it impossible to carry on the numerous activities that once took their time. We may all be faced with years in which we will have to depend upon our inner lives for richness of experience. These can be very good years, but if we have never found the friendship of books, if we have never found the kinship of thought, if we have never reached across the intervals that unite or divide minds and consciousness, we are in danger of long and lonely years. So each person should learn to love good books, and should use them with care and thoughtfulness, not taking his philosophy out of books, but finding in them the release of his own dreams, the enrichment of his own purposes. Books deserve a dignified place in our plan of life, and persons who use their moderate means for the enrichment of culture, will spend more wisely than those who are content to spend for creature comforts.

There has been some discussion concerning the relative merits of reading as distinguished from and contrasted to actual attendance at lectures and cultural programs. I am still inclined to feel that there is more to be gained, in many instances, by reading than by listening, especially where the qualifications of a speaker are uncertain. We have a tendency to be over-influenced by the spoken word. We appreciate this fact in politics, but are inclined to overlook it in education. We can be disarmed by oratory. The glib speaker may hold us spellbound, but add very little to our real knowledge. Often, also, we are required to make decisions too rapidly because of the continuing flow of ideas over which we have no control. In some areas, verbal instruction can be a

useful supplement, but I doubt if it is ever an adequate substitute for the slow, quiet, plodding method of laboring with the written records of man's achievements. It is also true that home study will facilitate the advancement of scholastic programs. If a person long out of school wishes to continue his education, he can prepare himself in advance by reading carefully and wisely in selected fields. Not only will he be better equipped so far as knowledge is concerned, but he will have established good study habits, which will save much time and energy.

For the person interested in the culture of a single country, there are often official or semi-official publications that can be ordered individually or as a set. For example, nearly all areas of Japanese culture—art, history, religion, philosophy, folk crafts, and even food—have individual handbooks published by the Japanese Tourist Bureau. The volumes are attractively prepared, well illustrated, and for the most part, sympathetically and carefully written or compiled. The entire series is listed on the dust jacket of each book, so if you secure one, you can order the others at your pleasure.

The cultures of various peoples are also the subject of learned journals, and runs of these occasionally appear on the market. They are best suited to the needs of advanced specialists, and often contain translations from sacred books, philosophical dissertations, medical essays, etc., that never appear in book form. The best method of gaining information about these journals on particular countries or cultures would be to write a note to the Library of Congress or the Library of the British Museum. These institutions are very cooperative in supplying any reasonable data along these lines.

Runs of the *National Geographic Magazine* can prove helpful, and in most large cities, there are dealers who specialize in supplying back numbers. For general reference, the *National Geographic* can usually be consulted in public libraries. Indexes to this publication are available; nor should the indexes of other periodical literature be overlooked. It is hardly practical to own these massive volumes, but they are available in the reference rooms of most public libraries and universities. It takes considerable hunting, but

in older journals especially, amazing articles can sometimes be found. Incidentally, this is a splendid source of information for graduate students preparing theses. Very few turn to this source, where information usually overlooked may be lurking.

A good point to bear in mind in gathering references is to try, wherever possible, to secure indexed editions. Some reprints and paperbacks omit indexes, and abridgments and condensations usually suffer from this fault. A massive volume without an index is extremely unwieldy, entailing considerable waste of time and energy. Even if it costs a little more to have a well-indexed copy, it is well worth the difference.

In buying new books, most readers promptly throw away the dust jacket. If you are a serious student, pause for a moment and examine the jacket. It may well be the only source of information concerning the author or editor of a book, his qualifications, his motives, and the point of view which he expects to develop. There is also a possibility that the back flap or outside of the jacket will include a list of other books by the same author, or related books by prominent authorities. In books of popular price, the dust jacket is often in color, and may include an illustration. In some instances, a plate in color on the dust jacket is reproduced in black and white only within the text, or is missing entirely. While dust jackets are not attractive on shelves, and quickly become torn and disfigured, important ones can be filed away for future reference. It is unwise, however, to paste fragments of the dust jacket onto the inside covers of the book itself.

It is not usually necessary to index a small library, but some collectors like to keep a card file or a loose leaf notebook listing their volumes. One advantage of this process is that if a book is loaned, the name of the borrower can be recorded on the index card, and removed when the book is returned. Many a book is lost simply because the lender cannot remember who borrowed it. File cards also permit annotations about matters of special interest discovered in books. I have noticed that even in volumes reasonably well indexed, many choice items have been overlooked in the listings. For some reason, this is consistently true with references bearing upon metaphysical or mystical matters. A rather reputable

author whose book was well indexed, made three references to astrology, but these were ignored by the indexer, who evidently believed he was doing his author a kindness.

In recent years, digests have become increasingly popular. Many extensive works are available in condensed form. In the case of fiction, this is often a great improvement, but even the most expert abridger of texts cannot hope to do complete justice to a long set of books, like Frazer's *Golden Bough* or Toynbee's *History of the World*, if he attempts to condense them into popular reading length. Something has to be left out, and idealism is most commonly the victim of deletion. Choice statements about Oriental religions or the place of Eastern ethics in Western living will fall by the wayside in favor of more space for a detailed study of Hannibal crossing the Alps.

Many fine pictorial works, such as those issued by UNESCO, have become available in recent years. There is no doubt that pictures help, but they are not a substitute for a sound text. The UNESCO publications are usually fairly satisfactory, but like all books directed toward the general public, the volumes devoted to the arts of various nations are not especially profound. They do not answer the questions of curious students, but they do present to his view rare material in the fields of religion, mythology, and folklore, which might otherwise be very difficult to see. When purchasing a new work which you hope will prove valuable to your primary interests, skim over it and see how many pages of text precede the plates. If ninety percent of the book is pictures, it may be wiser to seek a more comprehensive presentation of the subject matter. It does not take long to produce a book if it consists principally of writing captions for illustrations. I have items in which a book appears to be of substantial dimensions, and yet the text would hardly constitute a fair-sized pamphlet.

The world of religious and philosophical thought is a vast region not quickly to be explored. It cannot be assumed that anyone can accomplish much by simply diving in without some kind of an organized plan. As most readers are of mature years, they already have partly awakened interests which they wish to improve. They want to add to their knowledge of some subject that

already concerns them, or for which they have evidenced an affinity. Sometimes this interest has arisen from the personal problems of living; perhaps the individual has been challenged and needs deeper insight to sustain himself through an emergency. A good many have belonged to organizations, and have been disillusioned. They have begun to ask themselves whether the organization was as sincere and genuine as it claimed to be. It seemed that only some discreet investigation could answer such a question.

Most metaphysically inclined people were born with some sensitivity in this area. They always liked to read, and they preferred inspirational types of literature. As one expressed it, he "always liked worthwhile books," and by "worthwhile" he actually meant writings that contain lofty ideals and sentiments. Some, in older years, seek consolation literature, and there are a few who simply take up reading to kill time, or as a hobby, or perhaps to support another hobby. Today self-help books are very popular, and many laymen are exploring advanced texts in psychology and psychiatry. As the human problem becomes more complicated, we are less interested in criticism and negative kinds of literature. We want to believe in a good world and in an essentially benevolent humanity. Books that inspire us to positive thinking seem to equip us to withstand some of the pressures of the time. These rather optimistic publications are usually not especially profound, but they touch a sense of need in ourselves, so that demand for them continues and increases.

In the selection of a hundred-volume library, we must work from a larger list, as there is no way of being sure of the pattern of books that will best meet the needs of different persons. Nearly everyone who will read this discussion of building a library also has favorite books of his own. Like as not, we will fail to mention them, and this will be regarded as a serious omission. We plead guilty to the fact that there are many good books that we cannot include in a simple list, but we do believe that a certain basic group will form an appropriate nucleus, and around this, a collection of any size desired can be accumulated.

It is rather surprising how many fields seem to interest the philosophically minded. They have cosmopolitan tastes, and all

the basic ideas of human beings are grist to the mill of the thinker. What we will try to do, therefore, is to set up a series of brief categories, or general classifications, limiting the entries in each to a few serviceable texts.

The books we have selected have for the most part stood the test of time. They have not been best sellers for a few years and then disappeared entirely from sight. They have been admired and respected by those seeking knowledge for a long time, and the ideas set forth by their writers have stood the test of diversified applications. It is not assumed that these books are absolutely perfect, or that everything in them is beyond discussion or debate. As far as I know, however, they are as good as can be found, and in the hands of a sensible person, can contribute to self-improvement.

## PART II: COMPARATIVE RELIGION

We may now divide the areas of our interest into more or less specific fields. What do we mean in practical terms, for example, by comparative religion? We actually imply a field of study that enables us to compare intelligently the religions of mankind, to discover not only their differences, but also their similarities, and thus arrive at a fair judgment as to their merits and utilities, especially as these in turn bear upon our own requirements.

Comparative religion helps us to understand the mutual indebtedness present everywhere in the religious world, whether it be acknowledged or not. The religious principles of mankind are few in number, and almost universally disseminated. We are not divided so much by basic ideas as by improvisations upon old and familiar themes. Out of comparative religion we should gain some instinct toward the recognition of the one religion that underlies all human spiritual aspiration. The more we study, the less dogmatic we become. The more thoughtful we grow, the less sectarian our attitudes will be. Thus comparative religion also helps us to distinguish the boundaries of a vital belief which we can accept and apply to our own needs. The greatest deficiency in modern scholarship is that it does not impel the scholar to the improvement of his own character. He learns for the sake of learning rather than for the sake of growing.

Very often the study of religions leads to some specialized field that invites further examination. Examples of such invitations to specialization are Yoga, Vedanta, and Zen, in Far Eastern belief, and such groups as the Sufis, and Dervishes, and the Druses in the Near East. We may also discover that our religious interests were impelled by artistic or cultural pressures within ourselves. We may suddenly turn from the religion to its arts, monuments, crafts, and folklore. We may start with the history of Moslem philosophy, and end with Persian painting. We are always seeking to satisfy some special need, and when we find the answer to that

need, we experience a sense of coming home. We have arrived at the point we have always desired to reach without actually realizing in advance the direction our journey would take.

The following list of available reference works, which we feel to be representative of the best in their fields, is limited to books available in English, and unless otherwise noted, originally issued in a sufficient edition so that they can be found with some effort. Manuscripts and otherwise unique items are not included. Older and rare volumes are mentioned where it is probable that they can be consulted in public institutions. A double asterisk before the title of the book indicates that it is rare or expensive; a single asterisk, that it is scarce. If there is no asterisk, it is in the popular-price field, and not too difficult to find. Some of the rarer books may in the future appear in paperback. The rapid increase in publishing makes it difficult to determine the best editions of some classical texts. Where it is probable that the several editions of the text are equally useful, only the title and author will be given.

Not long ago, a person asked me how he should select his religion. How was he to know what belief was best for him? Of course, all his friends had advised him according to their own convictions and prejudices. My recommendation was that he take a simple book summarizing the living religions of the world and quietly read it with an open mind. Such books are not too plentiful, but we can recommend *Questions That Matter Most, Asked by the World's Religions*, by Floyd H. Ross and Tynette W. Hills, and *Faiths Men Live By*, by John C. Archer. The Time, Inc., publication on *The World's Great Religions*, setting forth the principal beliefs of the living religions, is also most helpful for the person who wishes to gain an intelligent comprehension of man's spiritual convictions. This is comparatively easy reading, and is profusely illustrated.

In reading such books, the individual should not force himself to take a special interest in one group or another, nor allow the natural prejudices of Western man to determine his decisions. But after he has studied mildly a dozen or twenty religions, perhaps allowing only two or three hours to each at this stage, it is most probable that he will sense a stronger sympathy for one than for

the others. There will be some note of response in himself. He will say, "Confucius really had the answer;" or perhaps, "the Jewish faith awakens the strongest response in me." Having felt this vital motion within the consciousness itself, the student will find it easier to focus his reading and study in the direction of his awakening sympathy. After he has read a little more or studied further texts, he may revise his attitude, but it is quite possible that he will come in time to accept the directive of his own psychic need. Actually, this is the way we should all find religion. We should believe because we have a real requirement within ourselves, and not because of the pressure of neighbors, family, or friends.

If comparative religion is to be one of our major areas of research, we should have some basic work which includes most of the field, such as one of the encyclopedias of religion—either Hastings' or Shaff-Herzog's. Hastings' *Encyclopedia of Religion and Ethics* contains not only readable, but for the most part serious and scholarly articles on nearly all the major and minor religious convictions of mankind. It is adequately indexed and has numerous references to original texts where these are essential to support a controversial point. This type of book is not easy reading, and it is assumed that it will be used largely as a means of clarifying contradictions or uncertainties that may arise in the mind. If the student is concerned almost exclusively with Biblical research, he may prefer *The Catholic Encyclopedia*, *The Universal Jewish Encyclopedia*, and one of the more elaborate concordances by which Biblical texts can be compared and interpreted. He may also want parallel texts of the Bible from various translations and editions. Such texts can be secured in forms suitable for comparative study.

Obviously, we cannot master all religions simultaneously, so we must begin to analyze a probable area of specialization. We can divide the religions of the ancient world from the living faiths of today, or we can develop a keen interest in mythologies and comparative folklore. For the countless streams of belief that have flowed together to fashion the beliefs of modern man, we can consider *\*The Golden Bough*, by Sir James G. Frazer, or Major-General J. G. R. Forlong's *\*\*Rivers of Life*. A number of charts have been issued at various times showing the descent of the streams

of human faith diagrammatically. Forlong's work includes such a chart. If we wish to pause in the ancient area, and have mystical interests, we are likely to become concerned with the institutions of the Mysteries, as set up in Egypt, Greece, the Near East, Persia, and India. This becomes a very special field in itself, and much valuable information can be found in C. W. Heckethorn's *\*The Secret Societies of All Ages and Countries*.

Coming gradually down toward the great surviving faiths, there is a natural division between East and West. One stream of religion flowed eastward over the continent of Asia, and another spread westward from the Valley of the Euphrates. The migrations of human beliefs form a tremendous subject, and suggest a consideration of the sacred books of the world. Extracts from these can usually be found now in omnibus form. Western sacred books are mostly in print. The most comprehensive set relating to Oriental religions is the monumental work edited by Professor Max Mueller under the title, *The Sacred Books of the East*. This set consists of fifty volumes, but by no means includes all the religious writings of the Far East. Fortunately, the volumes can usually be secured separately, so that a person interested in particular Eastern religions can purchase only the volumes dealing with those areas.

To bring as large an area of information as possible within a reasonable scope and price range, it is often useful to consider series of conveniently sized handbooks. A splendid group has been issued over the years, under the title *The Wisdom of the East Series*, now edited by J. L. Cranmer-Byng. It includes short scriptural writings in complete form, extracts from larger works, commentaries by mystics and poets, splendid articles on the spiritual aspects of art, music and literature, and many choice fragments practically unavailable elsewhere. Each volume is by an expert in the field, and the complete set runs well over a hundred titles. In addition to the Near East and Far East, there are volumes on Egypt. Many of these little books are out of print. Those still available can be ordered through any dealer specializing in Oriental books, and those no longer procurable new turn up occasionally in second-hand bookstores. An effort to assemble this series is a worthwhile project.

Certain problems always arise in any effort to summarize a

religion, because there are usually various schools or sects with slightly different points of view. Even if the student goes back to the scriptures attributed to the founder of the religion, he will be faced with the problem of translations, for there will be differences of opinion among the translators. In practice, the only answer seems to be to make a comparative study of several schools and a number of reputable authors, and try to sense the overtones, become aware intuitively of the basic principles which all the schools teach in common. By degrees, a clearer image of the original revelation can be attained, but not without personal industry, effort, and reflection.

#### *The Christian Bible*

Although a number of revisions have appeared in recent years, the King James Version, based upon the revision of 1611, is still preferable in my opinion. It can be compared with the Douay Version favored by Roman Catholics. It is my feeling that the attempts to put the Bible into modern English are unsuccessful. English Bibles, such as the Bishop, immediately preceding the King James Version, do not differ greatly from it, and comparison with existing manuscripts has not improved the situation. Special translations, as for example *\*The Restored New Testament*, by James M. Pryse, are of interest to students of comparative religion and the Greek Mysteries. There are a number of apocryphal books associated with both the Old and New Testaments. Some of these, like *The Book of Maccabees*, occur in many older versions of the Bible. Typical of other apocrypha are *The Book of Enoch*, *The Book of Noah*, and *The Protevangelium of James*. Collections of apocrypha are obtainable in book form. We might mention *The Lost Books of the Bible* (Published by Alpha House, New York, 1926). Popular reprints of this work are also available. Those interested should consult their librarians and book dealers, as many of these writings are being brought back into print. The *Septuagint Version* of the Old Testament is valuable for Biblical students. Several books dealing with the Dead Sea Scrolls have described in some detail the manuscript of Isaiah found with this group of material. Millar Burrows made an extensive study of the Dead Sea Scrolls, and his two volumes, *The Dead Sea Scrolls and More*

*Light on the Dead Sea Scrolls*, are excellent texts on the subject. \*\**The English Hexapla*, containing six parallel translations of the New Testament, is worthwhile. Several new studies are being published claiming to be revisions of scriptural writings. Their value can be determined only by specialists.

#### *Aids to Bible Students*

Smith's \**Bible Dictionary*, usually issued in four volumes, is one of the best works in this field. Advanced students will benefit from two sets of books: \*\**The Ante-Nicene Fathers* and \*\**The Post-Nicene Fathers*. These include interpretations of the Biblical texts by the earliest Christian writers, as well as many interesting and useful notes on pre-Christian religion and philosophy. \**Mankind, Their Origin and Destiny*, by an Anonymous Master of Arts of Baliol College, Oxford, is a treasure house of information on Biblical matters for those who want to go beyond orthodox points of view. Many esoteric matters are discussed, from the secret Mystery systems of the ancients to astral theology. The same author did a little work called \**Gospel History*, which is devoted exclusively to the New Testament. From this point on, the area broadens out into such a voluminous literature, that those wishing a concise statement will best depend upon an encyclopedia.

#### *The Life of Christ*

There are literally thousands of "lives" of Christ. All are more or less based on the accounts given in the Gospels, but each contributes something from the insight of its particular author. Some Christian writers were clergymen; others, missionaries. Some were archeological researchers; and still others, philologists and antiquarians. To answer the question—what can we know about the life of Christ?—we must add the qualifying thought: what have men of all time thought and believed about Jesus Christ? This is the real issue, for the basic text in all cases is found in the four Gospels. There is also some elaboration based on the writings of the Early Church Fathers. Conventional presentations are numerous, but for those interested in a little different point of view, we can suggest the following: *Jesus*, by Kahlil Gibran; *Jesus, the Last Great Initiate*, by Edouard Schure; *The Unknown Life of Jesus Christ*, by Nicolas Notovitch; and *The Aquarian Gospel of*

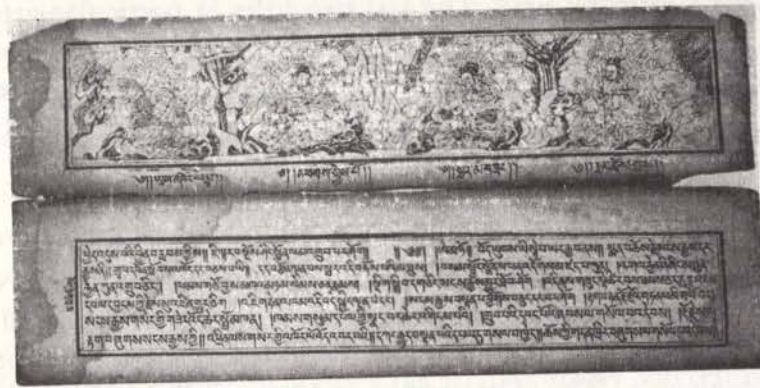
*Jesus the Christ*, by Levi. The last two titles in particular attempt to fill in the obscure years of the life of Jesus prior to his baptism by John. The Notovitch title is probably the source of the report that Jesus visited India, and *The Aquarian Gospel* has gained considerable acceptance as an authentic sacred writing.

#### *Gnosticism*

The earliest description of this sect is to be found in the writing of Clement of Alexandria, included in the collection of the Ante-Nicene Fathers. While biased, it provides material not otherwise obtainable. The Theosophical writer, G.R.S. Mead, wrote extensively on the Gnostics, and *Fragments of a Faith Forgotten*, \**Simon Magus*, and a series of little handbooks—all by Mead—are readable and pointed toward a mystic appreciation of Gnosticism. Mead also issued a translation of the *Pistis Sophia, a Gnostic Gospel*. The discovery in 1946 of a Gnostic library at Chenoboskion in Egypt has added greatly to our knowledge of this sect. A manuscript from this library called *The Gospel of Truth*, attributed to Valentinus, is available for study in a small but important volume entitled *The Jung Codex: A Newly Recovered Gnostic Papyrus*, translated and edited by F. L. Cross. This consists of three separate studies of the manuscript, done by H. C. Puech, G. Quispel, and W. C. van Unnik. In 1960, *The Secret Books of the Egyptian Gnostics*, by Jean Doresse, appeared in English translation.

#### *Jewish Sacred Books*

In addition to the Old Testament, the principal religious writings of the Jewish people are \*\**The Jerusalem Talmud*, \*\**The Babylonian Talmud*, *The Zohar*, and *The Mishnah*. To these can be added a number of Cabalistical writings which we will list under the subject of the Cabala. *The Guide of the Perplexed*, by Rabbi Moses Maimonides, is a substantial aid to the study of Jewish religion, and the best dictionary that I have come upon in this area is *The Hebrew Dictionary* of Gesenius. Also to be recommended is *The Hebraic Tongue Restored*, by Fabre d'Olivet. For commentaries on the Jewish sacred writings and the several divisions of the Old Testament, consult *The Universal Jewish Encyclopedia*.



Opening pages of a Tibetan sacred book.

### Egyptian Sacred Books

The principal sacred book that has survived to us from Egypt is generally referred to as *The Book of the Dead*. The text was found in scrolls buried with the mummified remains of important Egyptians, or inscribed on the sarcophagi, usually several in number, within which a body was placed, and painted or carved on the walls of the tomb chambers. For practical purposes, the various editions and translations of *The Book of the Dead* by E. A. Wallis Budge are satisfactory. Budge wrote extensively on every phase of Egyptian religion and culture, and his handbooks make available most of the basic lore of these people. Another excellent translation of *The Book of the Dead* is by Renouf. Under "Egypt," we might also mention Everard's translation of *The Divine Pymander of Hermes*, which is said to have originated in Egypt about the beginning of the Christian era. G.R.S. Mead, in his *\*Thrice-Greatest Hermes*, translates and comments on most of the early Hermetic writings. The hymns of Akhenaten have attained almost scriptural significance and recognition. For these, see *The Life and Times of Akhnaton: Pharaoh of Egypt*, by Arthur Weigall.

### East Indian Sacred Books and Related Material

The oldest of the East Indian scriptures are the Vedas, which are obtainable in *The Sacred Books of the East*, edited by Max Mueller. For the Upanishads, there is a separate work, *The Twelve Principal Upanishads*, also by Max Mueller. The complete *\*\*Ma-*

*habharata* can also be secured in English, but it is a massive work, recommended only for advanced students. The beloved *Bhagavad-Gita*, or *The Lord's Song*, can be secured in many modern reprints, and there is a poetic version of it under the title, *The Song Celestial*, by Sir Edwin Arnold. *\*\*The Ramayana* exists in English edition, but is very difficult to find. The narrative is condensed in *Myths and Legends: Hindus, and Buddhists*, by Sister Nivedita (Margaret E. Noble). There is a good edition of *\*\*The Vishnu Purana*, translated by H. H. Wilson, which can be found in some large libraries. *The Institutes of Manu* can also be found in Mueller's *Sacred Books of the East*. *The Yoga Aphorisms of Patanjali* is currently in print in several editions. This in no way exhausts the list of Hindu sacred books, but may be sufficient for the non-specialist. The most authoritative writings on Vedanta and Yoga will be found in *\*\*The Complete Works of Swami Vivekananda* in several large volumes. This set is difficult to secure, but separate titles may be found in most larger public libraries and in bookstores dealing with philosophical subjects. The writings of Swami Paramananda are useful, presenting the Vedanta philosophy with emphasis upon the inspirational content—as for example, *Vedanta in Practice*. For Tantric Yoga, *\*The Serpent Power*, by Arthur Avalon (Sir John Woodroffe), is the standard text.

### Chinese Sacred Books

The *Yi King (I Ching)* or *Classic of Changes*, is the oldest of the sacred books of China, and one of the earliest surviving religious writings. I have found the translation by Rev. Canon McClatchie the most stimulating. It has a fine introduction. The *Yi King* is also in Mueller's *Sacred Books of the East*, and there is a recent edition by Dr. Richard Wilhelm, with an introduction by Carl Jung. *The Confucian Analects* can be secured in several editions. One of the best is by Professor James Legge. The *Tao Teh King*, by Lao-tse, is the basic text of Taoism. This can be found in Mueller's *Sacred Books of the East*, and in a charming little work called *Tao and Wu Wei* by Henri Borel and Dwight Goddard. There is an interesting poetic version by Witter Bynner. *The Doctrine of the Mean*, by Mencius, is available separately and also in *The Chinese Classics*, translated and edited by James Legge.



### Japanese Sacred Books

The indigenous sacred writings of the Japanese people are associated with Shintoism, and describe the creation of the world and the Japanese Empire. The only two that need to be considered are \**The Kojiki* and \**The Nihongi*. *The Kojiki*, or *The Record of Ancient Matters*, was written in 712 A.D., by order of the Empress Gemmyo, who wished to have a written transcription for posterity of the traditions that were then being transmitted orally. *The Nihongi* is a similar work, which appeared twelve years later. Both of these books are in the spirit of the great sagas of Northern Europe. With the exception of these two volumes, Japanese religious literature is derived principally from Buddhism, Confucianism, and Taoism.

### Buddhism

I am often asked—"What is the best book on Buddhism?", and actually, this is a very difficult question to answer. We must immediately inquire as to the school or sect to be especially considered. Is it the Northern School or the Southern School? Is the inquirer interested in an early Indian sect, or does he want information on Buddhism in Ceylon, Burma, Thailand, China, Tibet, or Korea? Does he want to understand Buddhism as it is today, and if so, where?—for there is considerable difference between the faith in Tibet and the vestiges of it in Southern Korea. Is his primary point of view philosophical, ethical, religious, historical, or artistic? Many will answer simply that they want to know what Buddha himself taught. The only answer is to go directly to the sutras and read them in the original language. Since this is not possible for the average student, it becomes necessary to be concerned with a variety of translations and editions of the scriptures.

Strictly speaking, it is impossible to summarize the Buddhist scriptures in a convenient form. The oldest collection purporting to set forth the exact words of Buddha is called *The Canon of the School of Elders*, and is favored by the Buddhists of Ceylon, Burma, Thailand, Laos, and Cambodia. This is not available in a convenient form in English. We have learned that a comprehensive *Encyclopedia of Buddhism* is in process of preparation in Ceylon, and this certainly would fill a real need. The sacred books

of Buddhism are usually called *sutras*, and in the Northern School, these have multiplied to a formidable number. *The Book of the Great Decease*, (Sanskrit, *Maha-Parinibbana Sutta*), which seems to have been compiled about 300 B.C., is the earliest and most dramatic account of Buddha's life and the circumstances surrounding his death. *The Dhammapada*, or *The Path of the Law*, is highly regarded as a doctrinal work, setting forth many of the basic teachings of Buddha, and seems to have been compiled in the 1st century B.C. These and the Mahayana sutras are included in Mueller's *Sacred Books of the East*. Sir Edwin Arnold's immortal poem, *The Light of Asia*, covers both the life and teachings of Buddha. The best-known single discourse of the Buddha, the *Mahaprajnaparamita Sutra*, or the *Diamond Sutra*, is available in several versions in English.

The most convenient collection of the discourses of Buddha will be found in *A Buddhist Bible* by Dwight Goddard, and this will serve the purposes of most students. Three excellent texts on Buddhism are: *Buddhist Wisdom* and *The Doctrine of the Buddha*, by George Grimm, and *The Pilgrimage of Buddhism*, by James B. Pratt. There are many fine volumes of quotations from Buddha issued by various Buddhist sects. These are prepared especially for English readers. *The Jataka Tales* constitute a more or less apocryphal collection of legends dealing with the previous embodiments of Buddha.

Interest in Zen Buddhism has increased greatly in recent years. Many writers are entering the field, but my own preference is for the books of Dr. Daisetz Teitaro Suzuki. The following titles, all by him, will meet the needs of the thoughtful student. *Introduction to Zen Buddhism*; *Living by Zen*; *Manual of Zen Buddhism*; and *The Training of the Zen Buddhist Monk*. Two very delightful books that reveal much of the Zen spirit and way of life are: *Zen in the Art of Archery*, by Eugen Herrigel; and *Zen in the Art of Flower Arrangement*, by Gustie L. Herrigel, the latter with a Foreword by Suzuki. Well deserving of mention, also, is Okakura Kakuzo's *The Book of Tea*, which contains a fine Zen sentiment. Tea drinking was introduced into Japan by the Zen monks. All of Lafcadio Hearn's books are valuable. His *Glimpses of Unfamiliar Japan* contains numerous references to Buddhism.

### Tibet

The literature on Tibet is growing every day, but one of the grand old masterpieces is \*\**Buddhism in Tibet* by Emil Schlagintweit. This includes a large folio of plates. Two books by Dr. L. Austine Waddell are perennial favorites: *The Buddhism of Tibet* and *Lhasa and Its Mysteries. Travels in Tartary, Tibet and China*, by M. Abbe Huc, is quite sensational, and got the Abbe into trouble with his church. The Tibetan Buddhist collections of sacred writings are not available in English, but a fair comprehension of their importance can be gained from the writings of W. Y. Evans-Wentz, which are well worthwhile. We can mention his *The Tibetan Book of the Dead*, *The Tibetan Book of the Great Liberation*, *Tibetan Yoga and Secret Doctrine*, and *Tibet's Great Yogi Milarepa*. \**Journey to Lhasa and Central Tibet*, by Sarat Chandra Das, is a standard work. \**The Religion of Tibet*, by Sir Charles Bell, is worthwhile. *Alti-Himalaya* and *Shambhala*, by Nicholas Roerich, and *With Mystics and Magicians in Tibet*, by Alexandra David-Neel, emphasize the metaphysical beliefs of the Tibetans. For the identification of Tibetan deities and symbols, we recommend *The Iconography of Tibetan Lamaism*, by Antoinette K. Gordon, and *The Gods of Northern Buddhism*, by Alice Getty. The latter work includes Japanese and Chinese material.

### Arabian and Persian Sacred Books

The principal sacred book of Islam is the Koran, which occupies a unique place in the religious life of the people. Other so-called religious books are based upon the Koran or interpretations thereof by famous saints and sages. The Koran is to be found in Mueller's *Sacred Books of the East*, and the traditionally acceptable English version of the Koran, by George Sale, is issued separately in many editions. \*\**The Mesnevi* of Jalalu'ddin Rumi is highly venerated by the mystical sects of Islam, and approaches the dignity of a sacred writing. The sacred book of the Zoroastrians, both ancient and modern, is the *Zend-Avesta*, which sets forth the revelation of Zoroaster. This is also included in the *Sacred Books of the East*. Those parts of the Avesta regarded as the most ancient and au-

thentic records of the teachings of Zoroaster are called the *Gathas*. The *Bundahish* is also valuable to students of the early Zoroastrian religion. A standard reference text is *History of Zoroastrianism* by Dr. M. N. Dhalla.

### Other Sacred Books

In the course of time, various writings have come to be closely associated with the spiritual traditions of peoples or culture groups, as for example, the Eddas and Sagas of the Nordic and Gothic groups, especially the Elder Edda and the Volsunga Saga. The Kalevala, the ancient epic of Finland, is entitled to inclusion in this group. Also, several smaller Oriental groups have their own sacred books. Useful extracts from most of these Oriental scriptures can be found in the *Wisdom of the East Series* already discussed. The only scriptural writing of early America is the *Popol Vuh*, the sacred book of the ancient Quiche Maya. For a long time, this was very difficult to secure in English, but the translation by Delia Goetz and Sylvanus G. Morley is very satisfactory. *The Book of Mormon* should be included among sacred writings, and there is a bridge between this work and ancient American civilization, as pointed out in *Book of Mormon Evidences in Ancient America*, compiled by Dewey and Edith Wood Farnsworth.

### Mysticism

Among the most prominent of the mystical writers are Jacob Boehme, Emanuel Swedenborg and Claude St. Martin. Andrew Jackson Davis, the seer of Poughkeepsie, combines mysticism with a philosophical kind of spiritualism. Many of his writings are valuable, touching upon healing and the magnetic field of the human body. In this area, mention should also be made of \**The Human Atmosphere*, by Dr. Walter J. Kilner of the Liverpool Hospital. Other books on mysticism that are especially worthwhile can be suggested: \**The Cloud Upon the Sanctuary*, by Karl von Eckartshausen; *The Prophet*, by Kahlil Gibran; *In Tune With the Infinite*, by Ralph Waldo Trine; *Cosmic Consciousness*, by Richard M. Bucke; *At the Feet of the Master*, by J. Krishnamurti; *Light on the Path*, by Mabel Collins; *The Voice of the Silence*, by H. P. Blavatsky; *The Rose Garden of Sa'di*; *The Rubaiyat* of Omar

Khayyam; and the mystical writings and drawings of William Blake.

### *Modern Religious Movements*

In recent years, there have been several readable accounts of essentially modern religious movements, and these are useful in estimating current trends in spiritual convictions. For any of the principal sects, however, the best possible approach is to read the publications recommended by the organization itself. It does not follow that everything contained in such accounts must be accepted, but they certainly tell the story of a point of view, why it is held, and how it can be defended. Rather than to read critical accounts, which may or may not be entirely honest, the reader would be wiser to develop his own discrimination and apply it as need arises.

When we come to the study of modern religions, we must bear in mind that we have no right to condemn the beliefs of others or to question the sincerity of the many religious groups flourishing today. We do, however, have the inalienable right to pass our own judgment upon the probabilities or improbabilities of extravagant accounts, mysterious circumstances, and intangible personalities. Metaphysical organizations are hard to classify historically or in the descent of the mystical tradition. Very often they have little or no clear knowledge of their own origins, or trace their beginnings to metaphysical incidents that cannot be conveniently investigated. I know of several research projects that were most sincerely attempted, but were ruined by conflicting accounts and total absence of physical certainties. One of the things that research does for us is to straighten out our thinking so that we are neither skeptical nor gullible, but able to face confusion with instruments suitable to clarification and the discovery of reasonable probabilities.

## PART III: PHILOSOPHY AND WORLD CULTURES

The thoughts of human beings have always been of interest to students of human nature. Out of the dim past, men gradually formalized their concepts of life, applying the faculty of reason to mysterious happenings and difficult circumstances. Philosophy began in the consciousness of the folk, and in the course of ages, it developed into precise systems of thinking. These systems or schools came to be identified with their founders or principal exponents, until today they confront us with an awe-inspiring mass of erudition.

Works on science are outside the scope of the present list, and unless the reader has a strong interest in one of the exact sciences, an encyclopedia will probably meet his purposes. Scientific texts are subject to constant revision, and books considered authoritative a few years ago are no longer regarded as valid. We have some interest in those areas where science impinges directly on religion or philosophy, and many of the early philosophers, like Descartes, Bacon, and Leibnitz are also held to be pioneers in scientific thinking. Today there is also a certain reconciliation between science and philosophy in the area of psychology.

It may be noticed that this group of books is unusually diversified, covering a variety of areas. In each case, however, philosophical factors are emphasized, whether in relation to the great pyramid of Egypt, modern Freemasonry, or fiction.

### *General Philosophy*

In studying philosophy, we have to be especially careful of generalities. Someone may ask, for example, for a good book on Egyptian philosophy. Such a request is meaningless. Egypt flourished for thousands of years and developed many systems of belief, but so few records have survived that it is virtually impossible to make an accurate classification of Egyptian knowledge. In

such a case, we can only have recourse to those modern writers on Egyptology who have attempted to restore from monuments and other fragments the lost wisdom of a vanished people. Sir J. Gardner Wilkinson's *\*Manners and Customs of the Ancient Egyptians* is useful because it emphasizes the daily practices, occupations, festivals, and other more or less intimate details of life in the Valley of the Nile.

It is also comparatively impossible to bring the religions and philosophies of India within the scope of a practical program. The old Hindus were rugged individualists, ever ready to express their convictions—orthodox or unorthodox. The three-volume work entitled *\*The Cultural Heritage of India*, published by the Sri Ramakrishna Centenary Committee, gives a fairly exhaustive summary of the unfoldment of Indian thought from remote times, and supplies a good basis for future study.

The area of general philosophy is much too great to be summarized, and we can mention only a few useful texts. For the student of Christian philosophy, the *Summa Theologica*, by St. Thomas Aquinas, is important and is available in inexpensive modern edition. Three books of Francis Bacon are available in popular reprint: *The Novum Organum*, *The Advancement of Learning*, and *The New Atlantis*. I have always liked Herbert Spencer's *First Principles of a New System of Philosophy*. The essays of Ralph Waldo Emerson are much respected and admired. For those interested in more abstruse problems, *The Meaning of Relativity*, by Dr. Albert Einstein, and the writings of Sir James Jeans (for example, *The Mysterious Universe*) are representative of the new trends. The writings of Descartes and Leibnitz have special appeal to students of esoteric subjects. Quite helpful are *The Story of Philosophy*, by Will Durant, and *The Story of Oriental Philosophy*, by L. Adams Beck.

#### *Classical Philosophy*

Western philosophy had its formal beginnings in Greece, although there can be no doubt that Egypt, the Near East, and even the Far East made valuable contributions. The important Greek schools can be studied from reasonably good translations and sum-

maries thereof. We can recommend the several works of Dr. Eduard Zeller—particularly his *A History of Greek Philosophy*, and many scarce items from the classical group were published in the Bohn Library edition, which appeared in England about the middle of the last century. The purpose of this collection, which runs into several hundred volumes covering almost every conceivable subject, was to make the best scholarship of the past available to persons of moderate means. Of special interest, also, is *The Golden Verses of Pythagoras*, which is available in several editions, and *Meditations*, by Marcus Aurelius Antoninus, which can also be conveniently secured.

For an excellent coverage of Greek philosophy, we should mention *\*\*The History of Philosophy*, by Thomas Stanley. We also strongly recommend *\*\*Proclus on the Theology of Plato* and *\*\*The Restitution of Platonic Theology*, the first a translation by Thomas Taylor, and the second an original writing by the same author. Among other Taylor translations should be mentioned *\*\*The Dialogues of Plato*, *\*\*The Works of Aristotle*, *\*Two Orations of the Emperor Julian*, and *\*\*The Works of Plotinus*. In the case of the Plato Dialogues, the two principal translations are those of Professor Jowett of Oxford, and Thomas Taylor, the English Platonist. Taylor actually took over and finished the translation begun by Dr. Sydenham, who died before completing his task. It is obvious that Taylor revised the entire project, and permeated it with his own unusual philosophic penetration.

Personally, I like the Taylor translation best, but it is expensive and scarce, and for practical purposes, the Jowett is permissible. Certainly it is preferable to most prevalent opinions on what Plato meant by his deeper and more symbolical references and allusions. If you are a student of Platonism, study Plato, and not a score of others who have tried to explain Plato. The same is true if you prefer Aristotle or have an unusual fondness for Leibnitz or Hegel, or such mystics as Boehme or Swedenborg. If you read the critics of these men, or listen to their detractors, you will lose heart. And if you are deluged by platitudes about their genius, you will learn nothing. Choose your man, and study him, even if it hurts. This is the only way you can master your subject.

### Esthetics

This is a rather difficult area to explore. I have always had a special fondness for a little-known but valuable book, *\*Hermaia, A Study in Comparative Esthetics*, by Colin McAlpin. The writer had a very sensitive insight into the soul of man and the longing for the beautiful that has expressed itself in every age of human culture. The book covers painting, poetry, music, and the theory of harmony. The approach to music is especially comprehensive. Another of my favorite texts on esthetics is *\*\*An Essay on the Beautiful*, by Plotinus. *\*The Canon* (Anonymous; Preface by R. B. Cunninghame Graham) touches art, architecture, and the work of Leonardo da Vinci. In the area of music, we can recommend *Music, Its Secret Influence Throughout the Ages*, by Cyril Scott. For the Pythagorean theory of music, Stanley's *\*\*A History of Philosophy* is still the best text. The old classic on color is Edwin D. Babbitt's *\*\*The Principles of Light and Color*. An important text on the psychology of theater is *My Life in Art*, by Stanislavsky. *The Mirror of Gesture*, by Ananda Coomaraswamy, combines information on Oriental dancing with the various hand-postures that play so large a part in Oriental religious symbolism. There is so much new work in the general field of esthetics, that the student should consult a recent encyclopedia.

### Psychology

Due to the rapid development of literature in this area, an authoritative list would be very difficult to compile. Several schools have arisen, each with its favorite texts, and there is scarcely a day in which some new publication does not appear. For reasonable contemporary summaries, encyclopedias can be consulted. References are scattered through them, but are usually drawn together in the index. Basic studies will include the writings of Sigmund Freud, Alfred Adler, and Carl Jung. The numerous publications of Jung have special appeal to the more idealistic students. The writings of Havelock Ellis are also important, and many admire his book, *The Dance of Life*. I have found *The Secret Springs*, by Dr. Harvey O'Higgins, a very gracious presentation of a difficult theme. Dr. Yolande Jacobi's handbook, *The Psychology of C. G. Jung*, is a good introduction to Jung's system. In-

directly related to the theme, and valuable, is *The Secret of the Golden Flower*, by Richard Wilhelm and C. G. Jung. One of the pioneer psychologists, Professor William James of Harvard, has left several books, of which *The Varieties of Religious Experience* and *Human Immortality* are decidedly worthwhile.

Interest in parapsychology and extrasensory perception is developing rapidly. In this area, *New Frontiers of the Mind*, *New Worlds of Mind*, and *The Reach of Mind*, by J. B. Rhine, and *Parapsychology*, by Rhine and J. G. Pratt, are noteworthy. *ESP and Personality Patterns*, by G. R. Schmeidler and R. A. McConnell is considered a basic text. *There is a River*, being the story of the work of Edgar Cayce, by Thomas Sugrue, is a first-hand report of extraordinary clairvoyant abilities. Edgar Cayce's ability to diagnose disease and prescribe remedies while in a state of self-imposed trance gained world-wide reputation. All students of parapsychology should know about this book.

In the field of psychical research, there is one grand old monument that should be mentioned: *\*\*A True Relation of What Passed Between Dr. John Dee and Some Spirits*. This work, published in 1659, is probably the first effort to keep an accurate record of spirit communications. Those interested in various aspects of spiritualism will find that the *Journal of the American Society for Psychical Research* contains many useful articles, some in the field of parapsychology. Sir Oliver Lodge wrote extensively on spiritualism, and his work entitled *Raymond, or Life and Death* is most interesting. *Thirty Years Among the Dead*, by Carl A. Wickland, has much curious data concerning the treating of spirit obsessions.

### Symbolism

There is an extensive literature in this area, but most of the works are more or less highly specialized. Among the rarer items are *\*\*Tree and Serpent Worship*, by James Fergusson; *\*\*The Hindu Pantheon*, by Edward Moor; *\*\*Antiquity Explained*, by Abbe Montfaucon; and *\*\*Ceremonies and Religious Customs of the various Nations of the Known World*, by Bernard Picart. *\*\*Symbolism*, by Milton Pottenger, is elusive, but most worthwhile. The books by Antoinette K. Gordon and Alice Getty already listed

under "Buddhism" in Part II,<sup>†</sup> are especially helpful in identifying the deities and religious symbols of Northern Asia. These books are now in print. Other useful items in more specialized fields are \**Monumental Christianity*, by John P. Lundy; \**The Lost Language of Symbolism*, by Harold Bayley; and \**Psychology and Alchemy*, by C. G. Jung. Less obtainable, but most curious, is a work by J. S. M. Ward on Christian symbolism, with comparisons to other beliefs, called \**The Sign Language of the Mysteries*.

### Pyramid Mysteries

There is an extensive literature on this theme, especially dealing with pyramid prophecies. I am not overly impressed by most of these, but \**The Great Pyramid, Its Divine Message*, by D. Davidson and H. Aldersmith, shows the greatest amount of careful research. Two very interesting books on the great pyramid, *The Book of the Master* and *The House of the Hidden Places*, both by W. Marsham Adams, should be in the library of every student of the subject. \**Our Inheritance in the Great Pyramid*, by C. Piazzi Smyth, is a standard text on the pyramid well worth reading. Among rare books, \*\**Narrative of the Operation and Recent Discoveries Within the Pyramids, Temples, and Excavations in Egypt and Nubia*, by G. Belzoni is excellent and includes a number of rare hand-colored plates.

### American Indians

A vast literature is available dealing with the aboriginal peoples of the Western hemisphere. Most public libraries can provide a variety of texts, and new books are published frequently and can be examined on the shelves of book dealers. For the serious student, \*\**Information Respecting the History, Condition, and Prospects of the Indian Tribes of the United States*, by Henry Rowe Schoolcraft, in six volumes, is a mine of information. It is rare, however, and can be consulted only in larger public libraries. It is from this work that Henry Wadsworth Longfellow derived the inspiration for "The Song of Hiawatha." The most extensive sources of material on the Indians of North, Central, and South

America, are the *Reports and Bulletins of the Smithsonian Institution*. These also can be found in large libraries. *North American Mythology*, by Hartley B. Alexander, (Vol. X of *The Mythology of All Races*, ed. by Louis H. Gray), has material on cosmogony, mythology, and legends of the Iroquois nations. *Pueblo Indian Religion*, by Elsie C. Parsons, touches the mysticism of the Southwest tribes. For the parallels between the Great League of the Iroquois and the United Nations Organization, *The White Roots of Peace*, by Paul A. W. Wallace, is recommended. I found *Black Elk Speaks*, by John G. Neihardt, a most intriguing study of the mysticism of the Sioux people. *The Gospel of the Red Man*, by Julia Seton and Ernest Thompson Seton, is a most inspiring study of American Indian religion and ethics. *Navajo Creation Myth*, narrated by Hasteen Klah to Mary C. Wheelwright, is outstanding. The Navajo ceremonial museum in Santa Fe, New Mexico, preserves the work of Hasteen Klah and other famous Navajo priests, and has issued a number of publications. Hasteen Klah visited in my home many years ago. *The Road of Life and Death*, by Paul Radin, goes into the mystical ceremonies of the Winnebago tribe.

For the Indians of the Central American area, the great text for advanced scholars is \*\**The Antiquities of Mexico*, by Lord Kingsborough. This extremely rare work can be consulted only in large public collections. The literature in this field is also increasing quite rapidly. One of the earliest reports of field work in the Central American area is \*\**Incidents of Travel in Central America, Chiapas, and Yucatan* by John L. Stephens. He was accompanied by an artist who made excellent drawings of important monuments, some of which have since become seriously disfigured. *Sacred Mysteries Among the Mayas and Quiches*, by Augustus LePlongeon, is most informative. *The Ancient Maya*, by Sylvanus Morley, and *The City of the Sacred Well and Kukulkan, the Bearded Conqueror*, both by T. A. Willard, are highly readable and instructive. Many of the surviving manuscripts of the Aztecs and Mayas have been reproduced in facsimile, and occasionally come on the market. *The Great Florentine Codex of Fray Bernardino de Sahagun* has been issued in several volumes by the Museum of New Mexico. *An Outline Dictionary of Maya Glyphs*, by Dr. William

<sup>†</sup>See page 28.

Gates of John Hopkins University, is the most ambitious effort to decode the Maya Hieroglyphics. This list could be greatly expanded, but the student will find references to other books in those already mentioned.

Literature on the Incas is not so abundant, but *\*The Ayar-Incas*, by Miles Poindexter, gives a good survey of this field. Also quite obtainable is *Myths and Legends of Mexico and Peru*, by Lewis Spence. *\*Old Civilizations of the New World*, by A. Hyatt Verrill, has interesting notes on the psychic phenomena produced by modern Incas.

### Freemasonry

The symbolism of Freemasonry has been derived from many sources, and the principal writers on Masonic rituals and symbols have drawn heavily upon comparative religion and classical philosophy. Among Freemasons, there are a number with scholarly interests, and especially to be mentioned is the work of Gen. Albert Pike. His books reveal a familiarity with the Vedic writings of India, the Avestas of the Persians, and the sacred books and commentaries of the early Jews. Pike read many of these in the original languages, and his knowledge enabled him to add richness of meaning and breadth of insight to his labors as sovereign Grand Commander of the Southern Jurisdiction of the Ancient and Accepted Scottish Rite of Freemasonry. All of Pike's books are desirable, but the only one generally available is *Morals and Dogma of the Ancient Accepted Scottish Rite of Freemasonry*.

Much of value concerning Freemasonry and the symbolism of the religious schools and secret societies of antiquity, which also come within the province of Freemasonic interests, is to be found in the Masonic Encyclopedias of Robert F. Gould (*A Concise History of Freemasonry*), Albert G. Mackey (*\*An Encyclopedia of Freemasonry*), and Kenneth R. H. Mackenzie (*The Royal Masonic Cyclopaedia*). Masonry has a very extensive literature, and students of the subject will do well if they can locate a run of the journal of the Quatuor Coronati, the great Masonic Research Lodge of England. The English writer J. S. M. Ward has done several fine works, including *\*Who Was Hiram Abiff?* and *\*Freemasonry and the Ancient Gods*. *\*The Arcane Schools*, by John Yarker,

contains a quantity of unusual information. *\*Cagliostro and His Egyptian Rite of Freemasonry*, by Henry R. Evans, is most interesting. One of the popular books on Freemasonry in recent years is *The Builders*, by Joseph F. Newton. *\*Three Master Masons*, by Milton Pottenger, is an elusive and interesting volume. Pottenger also did a little work on the Masonic gardens on the estate of George Washington at Mount Vernon. *The Dionysian Artificers*, by Hyppolito J. da Costa, is a rare Masonic fragment, which has been reprinted.

### The Bacon-Shakespeare Controversy

There is considerable interest in the Bacon-Shakespeare controversy, not so much for the purpose of discovering the true authorship of the plays as to discover, if possible, the purposes that inspired a group of 17th-century scholars to bind themselves into a secret fraternity for the advancement of learning and the improvement of mankind. The books we list in this section deal especially with this issue and the possible connections between Francis Bacon and his secret society, the Rosicrucians, and early Freemasonry.

In the course of time, a considerable literature has grown up around this highly debated theme. For a good summary of the broad issues, *\*The Great Cryptogram*, by Ignatius Donnelly, is most illuminating. The first half of the volume is the more important, for when Donnelly goes into the workings of his cipher keys, everything becomes confused. A readable and well-documented volume, *The Shakespeare Myth*, by Sir Edwin Durning-Lawrence, includes many facsimiles of early books and symbols. A monument to human effort is *\*The Bi-Literal Cipher of Sir Francis Bacon*, by Mrs. Elizabeth Wells Gallup. To those interested in the secret political and philosophical movement underlying the controversy, we recommend *\*Francis Bacon and His Secret Society*, by Mrs. Henry Pott. There are several good books by W. F. C. Wigston which are worth reading—we can mention *\*Bacon, Shakespeare, and the Rosicrucians*, and The Francis Bacon Society of England publishes a quarterly journal bearing upon the controversy. For a sprightly summary of the situation, we recommend *Is Shakespeare Dead?*, by Mark Twain.

### *Folklore and Mythology*

Folklore and mythology are important to every student of philosophy because they reveal the origins of many of the customs, beliefs, and ideals in current use today. Often we have forgotten entirely the original meanings of legends, myths, fables, and fairy tales. Some of them certainly arose from the rituals of ancient Mysteries, from the primitive worship of mankind, or from man's earliest efforts to explain natural phenomena. From the totemism of the great trans-Pacific area to the Shamanism of Siberia and Mongolia, we encounter elements of art, literature, and music that have inspired the labors of more recent times. To explore folklore, is to lift the lid of the Pandora's box of the human subconscious. Somewhere in the shadowy depths of man himself originated a language of symbolism within which are concealed, but perpetuated, the diversified products of intuition and instinct.

For the study of the old folklore in the Western hemisphere, some of the best sources of information are the reports of the American Bureau of Ethnology and the Bulletins of the Smithsonian Institute. These can sometimes be obtained in stores dealing in used books, and files can be consulted in most large public libraries. \*\**The Curious Lore of Precious Stones*, by George F. Kunz, gives the fascinating story of jewels and their symbolism. *Teutonic Mythology*, by Jacob Grimm, opens an extensive field for specialists. *Curious Myths of the Middle Ages*, by S. Baring-Gould, brings many familiar legends to the reader. \**The Round Towers of Ireland*, by Henry O'Brien, has much to tell about the Druids and their monuments. There are also encyclopedias of folklore, which can be found in libraries.

### *Biographies of Unusual Personalities*

As we study the works of various persons, we may gain a special admiration for some of them, and therefore become desirous of obtaining satisfactory biographical material. In some cases, also, an individual is so intimately involved in the philosophy he taught, that we must understand the man in order to appreciate his thinking. Fairly accurate biographies are available of most famous persons, but I am inclined to advise that wherever possible, older works be consulted. We have had quite a deluge of recent books

claiming biographical significance, which are really little better than fiction, and are concerned mostly with the expose technique. The authors are seeking to make a few quick pennies by scandalizing some illustrious name. These glamorous productions have practically no critical value, and are often little more than testimonies to the emotional immaturity of their authors. We have listed a few biographies of persons commonly misinterpreted or grossly misrepresented. The books chosen are indicative of friendly scholarship, combining both documentation and charity.

Biographies can generally be found in public libraries, encyclopedias, or biographical dictionaries under the names of the persons. Some books are available dealing with the lives of various writers and teachers in the esoteric field and the highly controversial personalities who have arisen as proponents of esoteric systems. The following brief list may be helpful: *Reminiscences of H. P. Blavatsky and "The Secret Doctrine,"* by the Countess Wachtmeister; two biographies by Franz Hartmann — *The Life of Philippus Theophrastus—Paracelsus* and *The Life and Doctrines of Jacob Boehme*; *The Comte de Saint-Germain*, by Isabel Cooper-Oakley, summarizing the available information on this elusive occultist; \**Cagliostro, the Splendor and Misery of a Master of Magic*, by W. R. H. Trowbridge, which is a sympathetic treatment of a much-maligned person. There are interesting biographies of two men involved in the Rosicrucian controversy, \**Doctor Robert Fludd* and \**Count Michael Maier*, by J. B. Craven. Several editions of the prophecies of Nostradamus are available, with fairly extensive biographies. We can mention *Oracles of Nostradamus*, by Charles A. Ward; *The Complete Prophecies of Nostradamus*, by Henry C. Roberts; and *Nostradamus Sees All*, by Andre Lamont. \**The Life of Pythagoras*, by Iamblichus, is a standard text on this philosopher.

Most of the books listed in this section contain references to others that will stimulate interest if the student desires to extend his labors further. Some of these books will take a long time to read, and a good deal of effort to assimilate. The diligent reader, however, will be rewarded with broader insight and deeper understanding.



## PART IV

ESOTERIC ARTS, SCIENCES, FICTION,  
AND MISCELLANEOUS SUBJECTS

In the course of ages, human beings have been inclined to sponsor a number of controversial beliefs. Some of these ideas were highly respectable in ancient times, but have been rejected, usually without good cause, by those intellectuals who feel they have outgrown the fallacies and "superstitions" of long ago. Today the serious high school or college student who is interested in such subjects as astrology, alchemy, reincarnation, Atlantis, character analysis, or magic, will have a difficult time finding a sympathetic ear or helpful advice from his academically trained instructors. Recently, in looking through a college textbook on comparative religion, I came across a reference to astrology that is indicative of the general attitude: "That sorry deceit called astrology, which still lures the feebleminded among men, had its first development back there in Babylonia almost four thousand years ago!" Somehow, the esoteric sciences have lost face with the rise of materialism, and perhaps the world is the poorer.

It is true, however, that these so-called unorthodox fields offer abundant opportunities for the individual who is not well adjusted to go "off the track." This is because they deal with the essential principles of life, the basic elements of nature, and those mysterious, intangible forces that cause human conduct and the various manifestations of living things. The person who feels inclined to study these subjects must not only be able, but must truly desire, to learn with true humility of spirit, realizing always that no matter what he knows, it is as nothing compared to the wisdom of the Infinite.

*Esoteric Cosmogony and Anthropology*

We are listing here works of a large coverage, in which many aspects of the principal theme are brought together in comprehensive form. Most of these books also emphasize the esoteric or philosophic

aspects of creation legends and the early development of humanity. *The Secret Doctrine* and *Isis Unveiled*, by H. P. Blavatsky, should be in the library of every esotericist. Highly recommended also is *Anacalypsis*, by Godfrey Higgins, a monument of erudition. *Natural Genesis*, *Book of the Beginnings*, and *Ancient Egypt, the Light of the World*, all by Gerald Massey, are splendid reference works. *The Night of the Gods*, by John J. O'Neill is a real find if the reader can discover a copy. *A Study in Consciousness* and *The Ancient Wisdom*, both by Annie Besant, are informative and easy reading. *Esoteric Buddhism*, by A. P. Sinnett, unfolds Oriental concepts of cosmogony in a scholarly and concise manner. *The Rosicrucian Cosmo-Conception*, by Max Heindel, is an excellent handbook summarizing the metaphysical point of view as this relates to the origin of the universe and man. *First Principles of Theosophy*, by Jinarajadasa, contains a quantity of interesting information.

*Ancient Mysteries and Secret Societies*

The study of those ancient institutions called the Mysteries is almost indispensable to those concerned with comparative religion or classical philosophy. There seems no doubt that a great part of modern knowledge, particularly in the areas of mathematics, astronomy, music, medicine, and government, originated in secret schools of initiated persons bound together by obligations of discretion and mutual help. The great Mysteries of Egypt and Greece gave us such celebrated initiates as Pythagoras, Plato, Aristotle, Plutarch, Marcus Aurelius, and the Emperor Julian. Mysteries were also celebrated in India by both Brahmins and Buddhists. Societies dedicated to social justice and the perpetuation of secret learning existed in China more than a thousand years ago. Dr. Sun Yat-Sen, the liberator of China, was himself a member of one of these secret organizations. Mysteries were also important among the peoples of the three Americas. The most highly advanced of these secret fraternities developed in the Central American area among the Mayas and the Quiches, but we should not overlook the rites of the Incas to the south, and the great League of the Iroquois in New England and Eastern Canada. There seems to be no people that did not develop some type of esoteric society, and from many of these, originated the moral codes and ethical standards of modern man.



A curious symbolical title page from *Physica Subterranea*, by Johann Joachim Becker (Leipzig, 1738).

In this group we have listed mostly books with considerable coverage, where information on a number of societies will be found in a single volume. This is especially true of *The Secret Societies of All Ages and Countries*, by Charles Wm. Heckethorn, a most valuable work. For primitive tribal societies, *The Signs and Symbols of Primordial Man*, by Albert Churchward, and *The Golden Bough*, by Sir James G. Frazer, are recommended. *The Hung Society of China*, by J. S. M. Ward and W. G. Stirling, is the de-

finitive text on the subject of Chinese secret societies. *The Dervishes*, by John P. Brown, gives an excellent account of Near Eastern esoteric fraternities. For the Greek rites, *The Eleusinian and Bacchic Mysteries*, by Thomas Taylor, and *Iamblichus on the Mysteries of the Egyptians, Chaldeans, and Assyrians*, translated by Taylor, are most informative. Until the recent discoveries in Egypt, *Gnostics and Their Remains*, by C. W. King, was the best available source book on this group, and it is still well worth reading. *The Mystery of the Ages*, by the Countess of Caithness, is useful and interesting.

#### Rosicrucianism

The study of the Rosicrucians presents many obscure problems, most of which have never been satisfactorily solved. A great deal has been written about the subject, but very little is actually known. Most of the earlier texts on Rosicrucianism were by writers who held the fraternity in the highest regard, but admitted that they had never to their knowledge seen or met one of the elusive Rosicrucian adepts. This issue also ties in with the study of secret societies, as well as the Bacon-Shakespeare controversy. The early manifestoes of the Society, published between 1614 and 1660, are very rare, and can be consulted only in public collections. Some have been reprinted, but even these reprints are scarce. *The Real History of the Rosicrucians*, by A. E. Waite, includes a digest of the *Fame and Confession of the Rosy Cross*, and *The Chemical Marriage of Father C.R.C.* *The Brotherhood of the Rosy Cross*, by the same author, is the best-documented and most extensive work on the subject. *The Rosicrucians—Their Rites and Mysteries*, by Hargrave Jennings, is a very readable work, but the Rosicrucian references are incidental. *The Secret Symbols of the Rosicrucians*, by Franz Hartmann, is a more or less disfigured translation of a rare work of the 18th century, which in turn is more concerned with alchemy than the Rosicrucians. Several of the books on secret societies mentioned in the previous section, contain articles on the Rosicrucians.

#### Alchemy

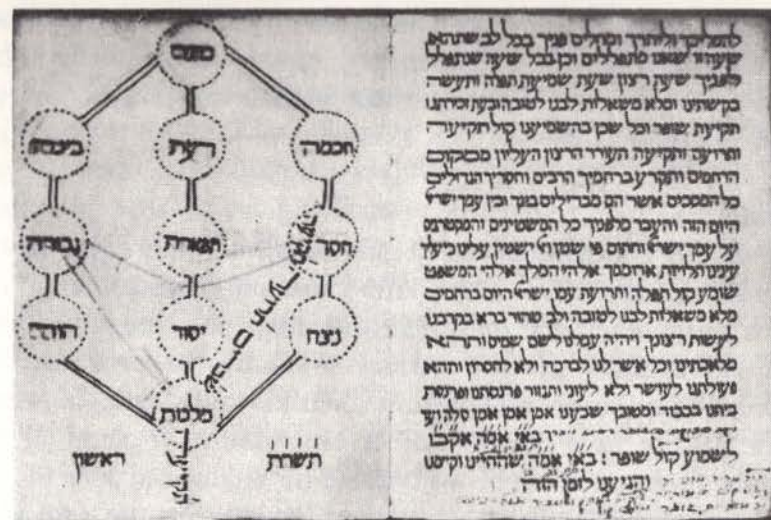
Alchemy long ago twined its destiny with the early speculations of the Rosicrucians, Hermetic philosophers, and Cabalists. It is not really possible for the average reader to progress very far in alchem-

ical researches without a profound knowledge of chemistry and necessary facilities for laboratory research. It is the philosophical side of the subject, therefore, that is of the most general interest. It was certainly used as a veil to cover man's researches in the universal mysteries of time, space, and human regeneration. Many of the early alchemical writers are also associated with the Rosicrucian controversy.

This is a very highly specialized field, and simple textbooks are not available. For the specialist, John Ferguson's *\*\*Bibliotheca Chémica* contains a comprehensive listing of all principal early writings in this area. The original edition is very rare, but it has been reprinted and the reprint is scarce. *\*\*The Hermetic Museum*, translated from the Latin and published under the editorship of Arthur Edward Waite, contains a representative group of alchemical writings. It has been reprinted, but the reprint is also rare. *\*The Hermetic and Alchemical Writings of Paracelsus*, also by Waite, is a highly desirable item, and some editions are obtainable. *\*A Suggestive Inquiry into the Hermetic Mystery*, by Mary Atwood, presents the metaphysical aspects of alchemy in a comprehensive way. *\*\*Remarks Upon Alchemy and the Alchemists*, by Gen. Ethan Allen Hitchcock, is also of value to philosophically inclined students. *\*Alchemy: Ancient and Modern*, by Stanley Redgrove, is informative and includes a general historical survey of alchemy. Some recent publications have appeared, but most of them are not substantial. We especially recommend *Psychology and Alchemy*, by Carl Jung.

### The Cabala

The great book of the Cabala is the *\*\*Kabbalah Denudata*, by Knorr von Rosenroth, which contains the first Latin translation of the Zohar. It is available only in Latin, however, and is extremely rare. It can be examined in a few of the larger libraries in the United States. I consider *\*\*Qabbalah, The Philosophical Writings of Avicbron*, by Isaac Myer, to be outstanding. Incidentally, a large collection of manuscripts and papers of Isaac Myer can be examined in the manuscript department of the New York City Public Library. *\*The Kabbalah*, by Adolph Franck, is excellent, and *The Kabbalah*, by Christian D. Ginsburg, is a good summary



Two pages from a Cabalistic manuscript on vellum dealing with universal vibration. Probably 18th century.

of the field. *An Introduction to the Study of the Kabalah*, by W. Wynn Westcott, is a convenient handbook. *\*The Doctrine and Literature of the Kabalah* and *\*The Secret Doctrine in Israel*, both by A. E. Waite, are standard reference works. *The Sepher Yetzirah*, available in several editions, is one of the oldest works dealing with the subject.

### Ceremonial Magic

While we do not advise any serious student to dabble in magical practices, we are including some books on the subject for the sake of completeness and because this field is related to the study of the Cabala. It may be just as well that most of these texts are relatively scarce. They do, however, also contain general information of value in the area of symbolism, ancient societies, Cabalism, Paracelsian philosophy, or popular superstitions. We can mention *\*\*The Magus*, by Francis Barrett, which is based upon an older work, and *\*\*Three Books of Occult Philosophy*, by Henry Cornelius Agrippa. There is an edition of *\*The Key of Solomon the King*, by S. L. MacGregor-Mathers, supposed to deal with a manuscript left by King Solomon to his son. The French Transcendentalist, Eliphas Levi, wrote extensively on magical practices, and his work

\**Transcendental Magic* was translated by A. E. Waite. Several French writers of the 19th century, mostly influenced by Levi, wrote extensively on magic, but most of their material is not available in English.

### Astrology

This highly controversial subject is sometimes referred to by contemporary intellectuals as the "mad mother of astronomy," and modern astronomers are quite sensitive about this streak of "insanity" in the ancestry of their science. Actually, however, astrology has never been disproved by any scientific body, and among its defenders were men of the caliber of Claudius Ptolemy, Regiomontanus (Johann Muller), who made the calculations for the voyages of Columbus, Galileo, Copernicus, Brahe, Newton, and Flammarion. As there are many persons who have not been intimidated by the reproaches of modern scientists, interest in astrology has not only survived, but it probably has more adherents at the present time than ever before in its long and moderately illustrious history. Astrological calculations are still used very largely in Asia for determining events of importance, and it is discreetly employed for many purposes here in the United States. Therefore, we have listed a number of titles representative of available material. There are many other good works, but for general purposes, we have chosen those which will give a fair introduction to the entire field.

The literature on astrology is so vast that it cannot be covered by an outline of this kind. Those wishing to explore the area more thoroughly will find \**Bibliotheca Astrologica*, by F. Leigh Gardner, an excellent list of rare books in the field. The older and more distinguished names include William Lilly, John Gadbury, William Ramesey, George Wharton, Nicholas Culpepper, and James Wilson. The oldest authority generally mentioned is Claudius Ptolemy, an astronomer and geographer of Alexandria whose book, \**Tetrabiblos*, summarizes the opinions of the ancients. \**A Manual of Astrology*, by the first Raphael, known as the astrologer of the 19th century, is a standard reference work. An outstanding text on mundane astrology is \*\**Astrologia Restaurata*, by William Ramesey. Vivian E. Robson's *The Fixed Stars and Constellations in Astrology* deals successfully with a specialized phase of astrological research.

Among more recent books that are obtainable we can recommend: *A to Z Horoscope Maker and Delineator*, by Llewellyn George; *The Divine Language of Celestial Correspondences*, by Coulson Turnbull; *The Message of the Stars* and *Astro-Diagnosis*, by Max and Augusta Heindel; \**Esoteric Astrology*, and a number of astrological handbooks, by Alan Leo. Sepharial's *The New Manual of Astrology* is worth looking for. *A Concise Encyclopedia of Psychological Astrology*, *The Astrological Aspects*, and *The Zodiac and the Soul*, all three by Charles E. O. Carter, are valuable. The simplest handbook for learning to erect a horoscope is *Simplified Scientific Astrology*, by Max and Augusta Heindel. Personally, I particularly like *From Pioneer to Poet*, by Isabelle M. Pagan. This gives some readings for the signs of the zodiac from Aries to Pisces. Students of astrology will gradually select books suited to their special interests. A number of recent books have come out with various original theories. These are informative, but beyond the scope of the present list.

### Reincarnation

Literature on the doctrine of rebirth has increased as a result of new translations from Oriental sources and an unfolding appreciation of Buddhism by Western peoples. A number of years ago, it was believed that reincarnation was accepted by over four million Americans, and it is quite possible that the number has doubled. In this area, it is important to have basic texts that do not overdramatize, but present the subject in a simple, dignified way. We have tried to select such for our list. An old standby is *Reincarnation, a Study of the Human Soul*, by Jerome A. Anderson. Very stimulating, and somewhat controversial, are two books, *Pre-Existence and Reincarnation* and *World of Souls*, both by Professor Wincenty Lutoslawski. We can also mention *Reincarnation in the New Testament*, by James M. Pryse, and last but not least, *Reincarnation, A Study of Forgotten Truth*, by E. D. Walker.

### Character Analysis

Various types of character analysis have always been intriguing to the human mind. We are therefore including a small group of books dealing with physiognomy, phrenology, palmistry, graph-

ology, and numerology. It is likely that from time to time, these so-called pseudo-sciences will be revived and probably brought into harmony with scientific findings which tend to substantiate the ancient conviction that man's inner nature in some way stamps its characteristics upon the outer structure of the body. As Cheiro once told me, it is easy to deny character analysis if you have but a passing knowledge of the subject, but you cannot devote a lifetime to a field such as palmistry without becoming convinced that it works, no matter how we attempt to explain the reasons or deny them. Graphology is gaining some favor among psychologists and other students of human deportment. Perhaps this will open the door to others in this fascinating area of research.

On physiognomy the classic text is *Essays On Physiognomy*, by John Caspar Lavater. The original set is quite expensive, handsomely presented in large quarto volumes, but a number of reprints and digests have appeared from time to time. Most of these are useful. For phrenology one of the most popular items is *Human Science*, by O. S. and L. N. Fowler. Further researches in this field were carried on by Dr. Franz Gall and Dr. J. G. Spurzheim. Their books can usually be found without too much trouble. More recent books are nearly always based upon these earlier texts. One of the most prolific writers on palmistry was Count Louis Hamon, who wrote under the pen name of Cheiro. His *Language of the Hand* has passed through over sixteen editions. It shows impressions of many unusual hands, including Swami Vivekananda's. Another good text is *The Study of Palmistry for Professional Purposes*, by Comte C. de Saint-Germain of the University of France.

At this time, graphology is in a transition period, and enjoys some degree of scientific acceptance. It may be too soon to decide which is the best text on the subject, but *Handwriting, an Introduction to Psychographology*, by Harry O. Teltscher, provides stimulating reading. An old favorite is *Character Indicated by Handwriting*, by Rosa Baughan. Books on numerology that have any substantial value are not too plentiful. For the early Pythagorean theories, *The Theoretic Arithmetic of the Pythagoreans*, by Thomas Taylor, is a classic text. There is also a valuable section on Pythagorean philosophy and numbers in Thomas Stanley's *A History of Philosophy. The Ancient Science of Numbers*, by Luo Clement, and

*The Psychology of Your Name*, by Nellie Viola Dewey, are helpful, and we strongly recommend *Numerology—Its Facts and Secrets*, by Ariel Y. Taylor. The pioneer numerologist in America was Mrs. L. Dow Balliett, whose book, *Vibration, A System of Numbers as Taught by Pythagoras*, is still a standard reference text in this field.

#### Tarot Cards

The subject of playing cards takes us all the way around the world. Some hold that they were invented in Egypt; others that the oldest record of them is to be found in China. In any event, they make a fascinating subject. One of the most interesting books in this field is *Monde Primitif*, by M. Court de Gebelin. This was published in Paris in 1776, and though not available in English, has early engravings of the Tarot cards. The author makes an effort to trace the symbols to the Mysteries of the Egyptians. The standard text on the Tarot is *The Tarot of the Bohemians*, by Papus, of which there are several editions. Two books, *The Key of Destiny* and *The Key to the Universe*, both by F. Homer Curtiss and Harriette A. Curtiss, have interesting information on the Tarot, and are becoming a little scarce as a result. *The Pictorial Key to the Tarot*, by A. E. Waite, is readable, and illustrates a beautiful new set of Tarot designs by Pamela Smith. *The Tarot: A Key to the Wisdom of the Ages*, by Paul Foster Case, is a worthwhile recent text. Milton Pottenger, in his book *Symbolism*, gives an interesting analysis of the present condition of playing cards as used for gaming in the United States—the fifty-two card deck with four suits. Pottenger points out, for example, that the arrangement of the deck is in perfect conformity with the modern calendar, and that the symbolism of the court cards includes a great deal of material that is especially meaningful to students of Freemasonry. *Transcendental Magic*, by Eliphas Levi, a curious book on magical arts, is said to have been designed around the Tarot symbolism. This is recommended for the more advanced student.

#### Metaphysical Healing

Serious studies in metaphysical healing are comparatively rare, most books being in the popular field. The early researches of An-

ton Mesmer are of solid interest, but are mostly available only in French. *Mesmerism*, with an introductory monograph by Gilbert Frankau, is the book most easily available. Baron Charles von Reichenbach's *Researches on Dynamics of Magnetism, Etc.* is not too hard to find, and abounds in interesting experiments and observations. *The Edwin Smith Surgical Papyrus*, translated by Prof. James Breasted, summarizes the medical knowledge of the ancient Egyptians. There is a curious little pamphlet, called *\*Ancient Cymric Medicine*, by Henry S. Wellcome, which summarizes the medical theories of the Druids. *The Yellow Emperor's Classic of Internal Medicine*, translated by Ilza Veith, is the classic Chinese work, and has many metaphysical and philosophical references. Acupuncture, as practiced in Japan, is based upon esoteric principles, and two good texts in this area are: *Acupuncture, the Ancient Chinese Art of Healing*, by Felix Mann, and *Chinese System of Healing*, by Denis Lawson-Wood. The best summary of the Paracelsian medical theories will be found in the Franz Hartmann biography of Paracelsus already mentioned, and Hartmann's *\*Occult Medicine* is also worthwhile. *The Zodiac and the Salts of Salvation*, by Dr. George Carey and Inez Perry, ties homeopathic remedies with astrology. *\*The Complete Herbal*, by Nicholas Culpepper, associates herbs with astrology.

### Atlantis

Popular opinion on this subject has shifted considerably in recent years, with the result that it can be discussed with reasonable safety in the presence of the learned. The foreign archeologist is more sympathetic to the Atlantis theory than the American scholar, but a general breakthrough may result from the oceanic surveys now being undertaken. Realizing the sea to be the last great unexplored area of the planet, there is an increasing interest in those mysteries that may be locked in the deepest parts of oceans. Under this heading must also be included speculations about other submerged continents, mysterious monuments, and the like. We have never been able to explain the origin of civilization, nor have we been able to raise the dark veil of history that obscures some of the most significant periods in the rise of human culture.

The earliest references to the lost continent of Atlantis occur in

the *Critias* and *Phaedo* of Plato, and can be conveniently found in the Jowett translation of Plato's writings. There are also references in the historical writings of Diodorus Siculus (1st century B.C.). Perhaps the most convenient and informative volume is *Atlantis, the Antediluvian World*, by Ignatius Donnelly. This volume has passed through at least fifty printings. Also very usable is *The Problem of Atlantis*, by Professor Lewis Spence. Leo Frobenius, in his *\*The Voice of Africa*, approaches the Atlantis problem from an entirely new point of view, with much interesting information from the traditions of the African people. I have always had a kindly regard for Dr. Augustus LePlongeon, the early Americanist. His book *\*Queen Moo and the Egyptian Sphinx* attempts to link Atlantis with the civilization of Central America. Another very readable work is *\*The Story of Atlantis*, by W. Scott-Elliot. This includes several charts showing the Atlantean continent in different stages of its rise and fall.

For other lost continents, *\*Ragnarok: the Age of Fire and Gravel*, by Ignatius Donnelly, is an old favorite. *\*The Lost Lemuria*, by W. Scott-Elliot, includes two maps showing distributions of land areas during the Lemurian epoch. *The Problem of Lemuria*, by Lewis Spence, is a companion work to his volume on Atlantis. Comparatively little known is *Atlantis and Lemuria*, by Rudolf Steiner. For Easter Island, we can recommend *Easter Island*, by Robert J. Casey.

### Fiction

The area of esoteric, philosophic, or mystical fiction has few clear boundaries. Broadly speaking, we can include under this heading some science-fiction of recent development, and many curious works that have descended to us from older times. Such vast collections as the *Arabian Nights Entertainment* are generally read, at least in digest form, and among the other old classics we should include the *Odyssey* and *Iliad* of Homer, Vergil's *Aeneid*, Bunyan's *Pilgrim's Progress*, and such mighty epics as Dante's *Divine Comedy* and Milton's *Paradise Lost*. It is not difficult to realize that much philosophical value and mystical meaning are to be found in these great books; consider the esoteric implications of Goethe's *Faust*.

For our particular listing, however, we have chosen, for the most part, easily readable books, written in the last hundred years. Each presents in fictional form some fragment of old tradition or some phase of modern belief that is interesting and valuable. This type of book constitutes the pleasant approach to deep subjects, and through the way in which it is written, helps the reader to experience in his own consciousness something of the mystery or wonder of the universe. Such books help to break down materialism and strengthen ideals, but the ones we have chosen are not so preposterous as to insult the intelligence. Great writers have worked in the field of esoteric fiction. Some have used it as a sideline; others have concentrated largely on this area. A large collection could be made, but the books we mention provide a fair sampling.

It is sometimes difficult to draw a clear line between occult fiction and mystical allegory. If, however, the work is presented in novel form, it will probably be best listed under fiction. Among the classics in this area are the novels of Marie Corelli and L. Adams Beck. \**Om, the Secret of Ahbor Valley*, by Talbot Mundy, is quite unusual. *Seraphita*, by Honore de Balzac, *The Wandering Jew*, by Eugene Sue, and *Zanoni*, by Edward Bulwer-Lytton are classics. \**Etidorhpa*, by John Uri Lloyd, is philosophical science-fiction. *Brother of the Third Degree*, by Garver, is a gracious and inspiring story. *A Dweller on Two Planets*, by Phylos, is a remarkable prophetic book in fiction form. \**Comte de Gabalis*, by Abbe N. de Montfaucon de Villars deals with the nature spirits, and this is also part of the theme of Franz Hartmann's story *Among the Rosicrucians*. *Dracula* and *The Jewel of Seven Stars*, both by Bram Stoker, are classics of mystery and suspense. *The Slayer of Souls*, by Robert W. Chambers, deals with Mongolian magic. A wonderful symbolic play, *Lazareth Laughed*, by Eugene O'Neill, is a fine piece of writing. Among more recent fictional publications, *The Winged Pharaoh*, by Joan Grant, is most worthwhile. \**The Caliph of Bagdad*, by Sylvanus Cobb, Jr., has unusual Masonic interest.

A number of children's books seem to have been written by persons extremely well versed in esoteric matters. *Alice in Wonderland* and *Through the Looking Glass*, by Lewis Carroll, are known to have been developed upon a philosophical formula relating to the

symbolism of a game of chess analyzed psychologically. Other titles that can be mentioned in this group would include *Water-Babies*, by Charles Kingsley; *Undine*, by Baron de la Motte Fouque; and *The Little Lame Prince*, by Dinah M. M. Craik. In these, folklore has been called upon to supply thematic material.

\* \* \*

Even as we prepare this list, other titles come to mind, but for practical purposes, it seems best to limit our selection to titles that suggest areas for further research. If some subject that is close to your interest does not seem to have a special heading, consider the general classification under which it might be found in the more comprehensive text. There is considerable overlapping of subject matter. Greek and Hindu thought may occur in one volume, and symbolism is present in nearly all the books mentioned. Equipped with a group of basic reference texts, the reader will nearly always find something bearing upon questions that arise at the moment. Check indexes closely, and take note of cross-references. By selecting a group from the present list, a wide coverage can be attained suitable to the needs of those desiring a foundation upon which to build a richer philosophy of life. For those who really enjoy reading, this list will occupy their attention and time for many years to come.

**INDEX OF BOOKS  
REFERRED TO IN THIS PUBLICATION  
LISTED BY AUTHOR**

An asterisk before a title indicates that the book is rare or scarce. The numbers in parentheses show the page on which the book is mentioned.

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 \_\_\_\_\_ *A Study in Consciousness.* (43)
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 \* *The English Hexapla.* (22)  
 \* *The Post-Nicene Fathers.* (22)  
*The Septuagint Bible.* (21)  
 Smith: \* *Bible Dictionary.* (22)
- Blavatsky, H. P. *Isis Unveiled.* (43)  
 \_\_\_\_\_ *The Secret Doctrine.* (43)  
 \_\_\_\_\_ *The Voice of the Silence.* (29)
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 \* *Tao and Wu Wei.* (25)

- Breasted, Prof. James (Transl.)\* *The Edwin Smith Surgical Papyrus.* (52)
- Brown, John P. *The Dervishes.* (45)
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- Bunyan, John. *The Pilgrim's Progress.* (3, 53)
- Burrows, Millar. *The Dead Sea Scrolls.* (21)  
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- Carey, Dr. George, and Inez Perry. *The Zodiac and the Salts of Salvation.* (52)
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- Chambers, Robert W. *The Slayer of Souls.* (54)
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- Churchward, Albert. *The Signs and Symbols of Primordial Man.* (44)
- Clemens, Samuel. *Is Shakespeare Dead?* (39)
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- Cobb, Sylvanus, Jr. \* *The Caliph of Bagdad.* (54)
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- Cooper-Oakley, Isabel. \* *The Comte de Saint Germain.* (41)
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 \_\_\_\_\_ *The Sorrows of Satan.* (54)
- Craik, Dinah M.M. *The Little Lame Prince.* (55)
- Craven, J. B. \* *Count Michael Maier.* (41)  
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- David-Neel, Alexandra. *With Mystics and Magicians in Tibet.* (28)
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- Dhalla, Dr. M. N. *History of Zoroastrianism.* (28)
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 \_\_\_\_\_ *The Great Cryptogram.* (39)  
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- Fenollosa, Ernest. *Epochs of Chinese and Japanese Art*. (2)
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- Forlong, Major-General J. G. R. \**Rivers of Life*. (19)
- Fouque, Baron de La Motte. *Undine*. (55)
- Fowler, O. S. & L. N. \**Human Science*. (50)
- Franck, Adolph. \**The Kabbalah*. (46)
- Frazer, Sir James G. *The Golden Bough*. (14, 19, 44)
- Frobenius, Leo. *The Voice of Africa*. (53)
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- Gates, William. *An Outline Dictionary of Maya Glyphs*. (37)
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- Gesenius. *The Hebrew Dictionary*. (23)
- Gibran, Kahlil. *Jesus*. (22)
- The Prophet*. (29)
- Ginsburg, Christian D. *The Kabbalah*. (46)
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- Goethe, Johann W. *Faust*. (53)
- Gordon, Antoinette K. \**The Iconography of Tibetan Lamaism*. (28, 35)
- Gould, Robert F. \**Concise History of Freemasonry*. (38)
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- In the Pronaos of the Temple of Wisdom*.
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- Heindel, Max & Augusta. *Astro-Diagnosis*. (49)
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- Jalalu'ddin Rumi. \**The Mesnevi*. (28)
- James, William. *Human Immortality*. (35)
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- Jennings, Hargrave. *The Rosicrucians—Their Rites and Mysteries*. (45)
- Jinarajadasa, C. *First Principles of Theosophy*. (43)
- Jung, Carl. *Modern Man in Search of a Soul*. (34)
- Psychology and Alchemy*. (36, 46)
- Kakuzo, Okakura. *The Book of Tea*. (27)
- Khayyam, Omar. *The Rubaiyat*. (30)
- Kilner, Walter J. \**The Human Atmosphere*. (29)
- King, C. W. *Gnostics and Their Remains*. (45)
- Kingsborough, Lord. *The Antiquities of Mexico*. (37)
- Kingsley, Charles. *Water-babies*. (54)
- Krishnamurti, J. *At the Feet of the Master*. (29)
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- Lamont, Andre. \**Nostradamus Sees All*. (41)
- Lavater, John Caspar. \**Essays on Physiognomy*. (50)
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- Legge, James. *The Chinese Classics: I—Confucian Analects* (25)
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The titles of books and booklets are italicized, and the abbreviation (bklt) is given after the titles of booklets. *Encyclopedic Outline* refers to the book *An Encyclopedic Outline of Masonic, Hermetic, Qabbalistic, and Rosicrucian Symbolical Philosophy*, also known as *The Secret Teachings of All Ages*, and the Roman numerals following an entry from this book are the page numbers. The book *Questions and Answers* has not been included in this listing because it contains over a hundred short essays on philosophy, religion, and related subjects. It should therefore be considered as a general supplementary reference book for the student. An asterisk before a title indicates that the publication is currently (January 1966) out of print.

Where a title is followed by a volume and number notation, this refers to issues of our magazine, *The PRS Journal* (published under the title *Horizon* until 1958). An asterisk after a magazine listing indicates that the issue is rare and may be difficult to secure.

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Doctrine of Israel (CXIII); Qabbalistic Keys to the Creation of Man (CXXV)  
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- Accepting the Challenge of Maturity (LN#70)\*  
 Achievement Without Tension (LN#52)\*  
 The Art of Living with People (LN#74)  
 A Background for Modern Psychology (13 pp.) V. 3, No. 5\*  
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*Basic Principles of Domestic Psychology* (bklt)  
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*Healing, the Divine Art: Suggestion Therapy, Psychic Ailments, Case Histories* (Chs. 8-10)  
 In Defense of Self (15 pp.) V. 12, No. 3  
*Incompatibility: Crisis in Modern Marriage* (bklt)

- The Inferiority Complex (8 + 10 pp.) V. 22, Nos. 1 & 2  
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*Solving Psychic Problems, and Submerged Personalities* (bklt)  
 Thought Transference (5-1/2 pp.) V. 2, No. 12\*  
 The Use and Abuse of the Natural Psychic Powers Within Us and Around Us (LN#58)\*

## PYRAMID MYSTERIES AND EGYPTOLOGY (36)

(See also FREEMASONRY)

- Collected Writings V. I: The Egyptian Initiate* (pp. 305-321); *The Mystery of the Pyramid* (pp. 326-332)  
 Egyptian Scarab Lore (7 pp.) V. 18, No. 1  
*Encyclopedic Outline: The Initiation of the Pyramid* (XLI); *Isis, the Virgin of the World* (XLV); *The Life and Writings of Thoth Hermes Trismegistus* (XXXVII)  
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*The Phoenix: The Great Pyramid* (pp. 161-175)  
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 \**The Secret Destiny of America: Akhnaton, the World's First Democrat* (Ch. 2)  
*Twelve World Teachers: Akhenaten* (Ch. 1); *Hermes Trismegistus* (Ch. 2)

## REINCARNATION AND KARMA (49) (See also BUDDHISM)

- Astrology and Reincarnation* (bklt)  
 Can Modern Science Accept the Doctrine of Rebirth? (14-1/2 pp.) V. 4, No. 1\*  
 Crime and Karma (7 pp.) V. 23, No. 1  
 Crime and the Law of Karma (LN#48)\*  
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 How to Prepare for a Fortunate Rebirth (LN#2)\*  
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 Karma and the Caste System (5 pp.) V. 17, No. 4  
 The Law of Karma (11 pp.) V. 9, No. 3  
*Lectures on Ancient Philosophy: The Cycle of Necessity* (Ch. 9)  
 The Memory of Past Lives (8 pp.) V. 2, No. 12\*  
*The Mystery of Human Birth* (bklt)  
 Past Lives and Present Problems (LN#68)\*  
*The Phoenix: The Cycle of Transmigration* (pp. 77-89); *The Ladder of Souls* (pp. 13-19)  
 Questions Concerning Reincarnation (6 pp.) V. 6, No. 4\*

- Questions on Reincarnation (8-1/2 pp.) V. 19, No. 4\*  
 Rebirth in Jewish and Christian Religious Philosophy (LN#83)  
 Reincarnation and Karma (10 pp.) V. 5, No. 3\*  
*Reincarnation, the Cycle of Necessity*  
*Research on Reincarnation* (bklt)  
 Transmigration vs. Reincarnation (4-1/2 pp.) V. 17, No. 2  
 The Vision of Er: Plato's Description of the Cycle of Rebirth (11-1/2 pp.) V. 6, No. 1\*  
 Why I Believe in Rebirth (recording) (Text of recording is published in V. 20, No. 3)

ROSICRUCIANISM (45) (See also BACON-SHAKESPEARE  
 CONTROVERSY and ANCIENT MYSTERIES & SECRET SOCIETIES)

- America's Assignment With Destiny: Johannes Kelpius and the Pietists of Western Pennsylvania* (pp. 77-83)  
*Collected Writings V. III: The C.R.C. Portrait, A Rosicrucian Problem* (pp. 131-136); *The Riddle of the Rosicrucians* (pp. 93-130); *The Universal Reformation of Trajano Boccalini* (pp. 137-158)  
 \*DOMA—*Codex Rosae Crucis*  
*Encyclopedic Outline: Bacon, Shakespeare and the Rosicrucians* (CLXV); *Fifteen Rosicrucian and Qabbalistic Diagrams* (CXLV); *The Fraternity of the Rose Cross* (CXXXVII); *Rosicrucian Doctrines and Tenets* (CXLI)  
*Lectures on Ancient Philosophy: Rosicrucian and Masonic Origins* (Ch. 19)  
*Orders of the Universal Reformation* (Part III of *Adepts in the Western Esoteric Tradition*)

SYMBOLISM (35) (See also FOLKLORE AND MYTHOLOGY)

- Animal Symbolism in Religion and Art (18-1/2 + 18 + 19 + 19-1/2 pp.) V. 20, Nos. 2-4; V. 21, No. 1  
 The Bird of Wisdom and the Bird of War (9 pp.) V. 5, No. 3\*  
*Collected Writings V. I: The Initiates of the Flame; The Mystery of Fire*  
*Encyclopedic Outline*  
 Flower Symbolism (4-1/2 pp.) V. 13, No. 1  
*Lectures on Ancient Philosophy: Symbolism, the Universal Language* (Ch. 15)  
*Man, the Grand Symbol of the Mysteries*  
 Notes on Continental Currency (5 pp.) V. 16, No. 3  
*The Occult Anatomy of Man* (bklt)  
 \*Parsifal and the Sacred Spear (bklt)  
 The Pastoral Staff (3 pp.) V. 19, No. 3

- Precious Stones in Lore and Legend (8 + 11 pp.) V. 21, Nos. 2 & 3  
 The Ring of the Nibelung (15 pp.) V. 5, No. 2\*  
 \**The Secret Destiny of America: The Symbols of the Great Seal of the U.S.* (Ch. 18)  
 Serpent Symbolism (5 pp.) V. 15, No. 2  
 The Seven Gods of Good Fortune (6-1/2 pp.) V. 20, No. 2  
 Symbolism of a Deck of Cards (4 pp.) V. 15, No. 1  
 The Symbolism of the Cross (11-1/2 pp.) V. 20, No. 4  
 Tristan and Isolde (8-1/2 pp.) V. 13, No. 2\*  
 \**Wands and Serpents* (bklt)  
 The Year of the Dragon (3-1/2 pp.) V. 24, No. 1

TIBET (28)

- The Psychological Meaning of Tibetan Art (13-1/2 pp.) V. 16, No. 2  
 Tibet (14 pp.) V. 10, No. 2  
 Tibetan Books and Manuscripts (11-1/2 pp.) V. 15, No. 2  
 Tibetan Buddhism, in *The Arhats of Buddhism* (pp. 81-112)  
 Tibetan Divination (7 pp.) V. 2, No. 6\*  
*Twelve World Teachers: Padma Sambhava* (Ch. 11)

## ADDENDUM TO ORIGINAL BIBLIOGRAPHY

Since the January, 1966 printing of the preceding bibliography, there have been various changes in the publications of Manly P. Hall. Many titles are now in print that were previously out of print and vice versa. Several *Lecture Notes* have been typeset and reissued as bound booklets. There have also been miscellaneous revisions such as a change of title or the creation of a booklet from a *PRS Journal* article. The following listings update the original bibliography.

### MISCELLANEOUS CHANGES

*Atlantis: An Interpretation* is a chapter in *Collected Writings, Vol. 3* and is now also reprinted in a separate booklet.

*Collected Writings, Vol. 2* is also available as a paperback entitled *Sages and Seers*. *An Essay on the Fundamental Principles of Operative Occultism* is a chapter in *Collected Writings, Vol. 3* and is now also a booklet entitled *Spiritual Centers in Man*.

*The Face of Christ* is an article in the *PRS Journal* and is now also a chapter in *The Ways of the Lonely Ones*.

*The Initiation of Plato* is a section in *Freemasonry of the Ancient Egyptians* and is now also reprinted in a separate booklet.

*Meditation Disciplines and Personal Integration* is an article in the *PRS Journal* and now also a separate booklet.

*The Mystical and Medical Philosophy of Paracelsus* has been changed to *Paracelsus: His Mystical and Medical Philosophy*.

*Oriental Character Analysis* is an article in the *PRS Journal* and is now also included of *Studies in Character Analysis*.

*Philosophy of Music* is an article in the *PRS Journal* and is now also included in *The Therapeutic Value of Music Including the Philosophy of Music*.

*The Space Born* is a chapter in *Collected Writings, Vol. 3* and is now also a separate paperback.

### BOOKS IN PRINT IN 1985

*Culture of the Mind*  
*DOMA—Codex Rosae Crucis*  
*Freemasonry of the Ancient Egyptians*  
*How Belief in Rebirth Can Enrich Your Life*  
*Introduction to Dream Interpretation*  
*The Most Holy Trinosophia of the Comte de St. Germain*  
*Philosophy for the Sick*  
*Positive Uses of Psychic Energy*  
*The Secret Destiny of America*  
*Shadow Forms*  
*Super Faculties and Their Culture*  
*Talks to Students on Occult Philosophy*  
*The Therapeutic Value of Music Including the Philosophy of Music*

### BOOKS OUT OF PRINT IN 1985

*A Christmas Message*  
*Collected Writings, Vol. 1*  
*Hypnotism (bklt)*  
*Journey in Truth*  
*The Piscean Age: A System of World Prophecy (bklt)*  
*Survey Course in Philosophy*

### LECTURE NOTES CHANGED TO BOOKLETS

*Basic Fears and How to Correct Them*  
*The Blind Spot in the Mind*  
*The Dark Night of the Soul*  
*Invisible Records of Thought and Action*  
*Is Each Individual Born with a Purpose?*  
*The Lone Traveler*  
*The Medicine of the Sun and Moon*  
*Mysticism and Mental Healing*  
*Past Lives and Present Problems*  
*Psychic Self-Reproach*  
*The Psychic Symbolism of Headaches, Insomnia, and the Upset Stomach*  
*Wisdom Beyond the Mind*

## SUPPLEMENTARY BIBLIOGRAPHY

The writings of Manly P. Hall over the last eighteen years have been added and classified under the same subject categories as in the original bibliography with a few additions. The same format is followed as in the original. If a number appears after a subject heading, it indicates the page in this text on which the subject is discussed. A volume and number notation following a title refers to the issue of a quarterly publication, the *PRS Journal*. Mimeographed *Lecture Notes* are followed by the notation LN and a number in parentheses.

### ALCHEMY (45)

#### *Alchemy and the Alchemists*

- Alchemy—The Divine Chemistry (17 pp.) V. 29, No. 2
- Alchemy—The Sacred Science of Transformation (LN#219)
- Christianity and Alchemy (18 pp.) V. 35, No. 4
- Did the Alchemists Practice Yoga Disciplines? (LN #227)
- The Inner Lives of Minerals, Plants, and Animals* (bklt)
- Parallels between Eastern and Western Philosophy—Alchemy: The Search for the Universal Medicine (20 pp.) V. 27, No. 3
- The Psychological Aspects of Alchemy (LN#243)
- Thomas Taylor on Alchemy (4 pp.) V. 38, No. 1
- Wonders of the Plant Kingdom (14 + 11 pp.) V. 42, No. 1, 2

### AMERICAN INDIANS (36)

- American Indian Ritualism (12 pp.) V. 38, No. 1

### ANCIENT MYSTERIES AND SECRET SOCIETIES (43)

(See also ROSICRUCIANISM)

#### *The Celtic Druids*

- The Esoteric Wisdom of the Greeks (LN#131)
- The Initiates of Greece and Rome*
- Laws of the Fraternity of the Rosie Crosse (Themis Aurea)*
- The Moral Medicine of the Druids (6 pp.) V. 34, No. 4
- The New Mythology of Science (LN#280)
- Osiris Who Ruleth in His Day (10 pp.) V. 31, No. 1
- The Place of America in the Universal Plan of Human Growth (LN#241)
- The Sibyls and Their Prophecies (32 pp.) V. 37, No. 4
- Society of the Mustard Seed (LN#208)
- The Story of the Willow Plate (9 pp.) V. 41, No. 3

### ARABIAN AND PERSIAN SACRED BOOKS AND RELATED MATERIAL (28)

#### *The Mystics of Islam*

- The Wisdom of Muhammad (6 pp.) V. 39, No. 4

### ASTROLOGY AND ASTRONOMY (48)

- Almanacs and Ephemerides (21 pp.) V. 38, No. 3
- The Astrological Meaning of Comets (LN#89)
- The Blessed Angels* (bklt)
- Characteristic Reaction of Each Zodiacal Sign to Social Change (LN#252)
- The Comet Kohoutek (3 pp.) V. 34, No. 1
- Comet Tales (8 pp.) V. 26, No. 1
- The Four Basic Temperaments of Mankind (LN#220)
- The Great Scorpio Controversy (6 pp.) V. 36, No. 1
- The Influence of the Moon on the Psychic Life of Man (LN#109)
- Living with Your Birthday (LN#100)
- Nutritional Support as a Protection Against World Tension (LN#169)
- Ocellus Lucanus "On the Nature of the Universe"*
- Pluto and the Underground (5 pp.) V. 39, No. 2
- Pluto in Libra* (bklt)
- Scientific Skepticism of Astrology (8 pp.) V. 35, No. 4
- The Solar System in the Holy Scriptures (9 pp.) V. 35, No. 1
- The Stone Age and Bronze Age of Astronomy (23 pp.) V. 43, No. 2
- To What Degree Should Astrology Influence Our Decisions in Daily Living? (LN#92)
- Unfortunate Aeronauts (4 pp.) V. 32, No. 4

### ATLANTIS AND LOST CIVILIZATIONS (52)

#### *New Atlantis Continued*

### BACON-SHAKESPEARE CONTROVERSY (39)

- Books Relating to the Bacon-Shakespeare Controversy (10 pp.) V. 37 No. 1
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- Lord Bacon's Interpretation of Myths (LN#269)
- Mr. Bacon of Gray's Inn (17 pp.) V. 39 No. 3
- New Atlantis Continued*



- THE BIBLE AND CHRISTIANITY (21) (See also MYSTICISM)
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 As Sounding Brass (9 pp.) V. 31, No. 3  
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 "Jesus Wept" (LN#253)  
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- The Constitution of Lycurgus (7 pp.) V. 35, No. 2  
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- E. A. Gordon (20 + 26 pp.) V. 35, No. 2, 3  
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- The Little World of Ex Libris (30 + 26 pp.) V. 36, No. 3, 4

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