

***G. Gurdjieff's Institute for the Harmonious Development of Man: Prospectus No. 1***, pamphlet, no imprint or date, ca spring 1922, privately printed, 11 pages of text followed by a set of unpagged "Histrometrical" application forms, occupying 8 pages.

**NOTE:** *Prospectus No. 1* was translated into French and German then distributed as separate pamphlets in three languages for the first time at Gurdjieff's Paris demonstrations in late December 1923. Chapter 1, of C. S. Nott's *Teachings of Gurdjieff* (1962, pp1-6) quotes A.R. Orage's introductory promotional talk in New York city at the Sunwise Turn Bookshop in December 1923, drawing attention to Gurdjieff's forthcoming arrival in early January 1924. Pages 1 to 6 of *Prospectus No. 1* and Nott's account of Orage's talk are strikingly similar, which seems to indicate that Orage either helped draft this pamphlet or at least had studied it before his introductory talk and was paraphrasing from it. Nott's first chapter also contains a vivid description of Gurdjieff's 1924 New York demonstrations. *Prospectus No 1* has not been reprinted since the 1920s but photocopies and PDFs are in circulation among scholars and on the internet. Three original copies of the English language edition are housed in Box 68, folder 1536 of JWJ MSS1 of the Jean Toomer Papers, James Weldon Johnson Collection, Beinecke Rare Book and Manuscript Library, Yale University Library.

**SUMMARY:** Pages 1 to 8 offer a brief history of Gurdjieff's Institute. The text is written in the voice of a second person narrator who describes the Institute's program as "practically the continuation of the Society that went under the name of the "Seekers after Truth" . . . founded in 1895 . . . [The Society's] aim was to study in close collaboration so-called supernatural phenomena." It sketches the Society's history, expeditions and how preparations for the Institute were undertaken in Russia from 1913. But WWI and civil war in Russia made this impossible. So Gurdjieff and a group of his pupils fled Russia as refugees in the summer of 1918. He first established his Institute temporarily, in Tbilisi, the Georgian capital in the autumn of 1919 and revived it when they migrated to Constantinople in 1920. They later settled in France where he re-established the Institute at the Prieuré, an estate property near Fontainebleau in 1922. This text presents Gurdjieff's psychological theses that modern society produces people with discordant intellectual, emotional and biological faculties. It offers assurance that Gurdjieff's 'System' of individualized methods can harmonize the centers and thus the development of students. On page 6, the narrator observes:

The adoption of strictly individualised methods of education of this kind is possible only on the condition that every particular of man's organic and psychic condition...and all the conditions and circumstances of his life are taken into account. In order to determine these particulars with absolute accuracy, a long time is necessary. This is mainly owing to the fact that man from his earliest days... acquires an external mask, that is to say an external type that has nothing in common with his real type...until a man is unable to see himself for his mask. But as it is necessary, in order to establish the individual particulars relating to each person, to discover the features and faculties of his type, his mask has to be destroyed, which is a question of time. It is only then that we can proceed to study and observe the man, that is to say his real type; it is only then that a programme can be drawn up for his further work. [Compare Nott, 1962, p6.]

Pages 7 and 8 offer a grandiose description of the medical exam, instructor-specialists and laboratories "...in which independent research can be made by the individual...with a view to verifying theories and thesis that seem doubtful or arbitrary."

Pages 9 to 11 outline the "Programme" of study methods "for knowledge of self-knowledge and self-perfection" taught and practiced at Gurdjieff's Institute; the diverse practical arts, crafts and gardening activities, the duties various levels of students participated in and the series of 18 lectures scheduled the first half of 1924, while Mr G was in the USA. The last sentence on page 11 states "Those desiring further particulars should apply for Prospectuses Nos. 2 and 3." But copies of these second and third pamphlets have yet to surface. The third unpagged section, "Historometrical Individual Record," contains a set of personal registration and medical examination forms for pupils and patients. Gurdjieff returned to France near the end of June, and in early July survived a near-fatal car crash which required more than six months convalescence and altered all his plans. He abandoned formal instruction at the Prieuré, focused on writing for almost a decade and lost the Prieuré to foreclosure in the spring of 1933.

J. Walter Driscoll