



Sally Gates, Pasaquan

Jung and St. EOM in Georgia's Land of Pasaquan

by Sally Q. Gates

Editor's Note: *As synchronicity would have it, my friend Sally Gates was researching a study club paper on Jung while also rereading the book, **St. EOM in the Land of Pasaquan: The Life and Art and Times of Eddie Owens Martin** by Tom Patterson. Sally purchased a copy of Claire Dunne's **Carl Jung: Wounded Healer of the Soul**, which prompted her to Google Bollingen Tower. That led to Pamela Cooper-White's article, "A Tale of Two Houses," in the Summer, 2014 issue of the Atlanta Jung Society newsletter. A poem of mine was on a page with the article, so she sent me a copy of her essay. In it she details a connection she discovered between the individuation journeys of Dr. Jung and Eddie Martin, known as St. EOM, pronounced "Om." Jung left us Bollingen Tower and images from **The Red Book**; St. EOM left us **Pasaquan**. Because most readers of this newsletter are well acquainted with Jung's biography, Sally's article has been edited to concentrate on the life and visionary artistic expression of St. EOM and to highlight corresponding parallels in Jung's life.*

—Grace Barr, Editor

Is it possible that just 38 miles southeast of Columbus, Georgia, stands the highest manifestation of Jung's advocacy of Individuation? I'm thinking of the visionary art compound of Pasaquan built by Eddie Owens Martin between 1957 and 1986. The brightly painted and embellished walls, temples, pagodas, and shrines at Pasaquan form a complex of six buildings resting on four acres. A ceremonial dance circle completes the compound.

Eddie Owens Martin (1908-1986) was born near Buena Vista, Georgia, on July 4 and grew up in the country community of Glen Alta, the son of poor sharecroppers. He said, "I spent any spare time daydreaming of the time I could escape all of this." At 14 he got his first suit with long pants and departed for the bright lights of New York City.

To best see how these very different lives parallel each other, I will reference Dr. Jung or paraphrase one of his viewpoints in boldface type and use italics for passages from Tom Patterson's book, which is an insightful transcription of audio tapes St. EOM recorded. I don't want to sugar coat this. For about 34 years Eddie, whose street name was the Tattooed Countess, or simply the Count, supported himself as a hustler of all manner of things, including his body. As he got older, he took up fortune telling before returning to Buena Vista when he was in his late 40s. All of the comparisons that follow would be inconsequential without the concrete edifices and visionary art work that St. EOM left behind at Pasaquan as evidence of his spiritual progress toward Individuation.

Sally Q. Gates has a BA in Literature from Auburn University and a BFA from Columbus State University. She is a retired travel agent and newspaper columnist. Her painting style tends toward "Grandma Moses does mandalas."

Eddie's journey from Georgia to New York parallels the archetypal myth of Initiation or the Hero's Journey

St. EOM: I knew there was some kind of adventure out there, and if you found it and embraced it, it was your business to enjoy it. I was just lookin' for faces, to study 'em and to look at 'em to learn the psychology of human nature. I developed my psychic powers. New York was where you could get a good liberal education. This was my atmosphere... all these different kinda people, communicatin' and dancin' and having a good time. This is what I'm looking for. This is life... I'd go to the Metropolitan. And the Museum of Natural History became my hangout for many years... They was always showin' these films on tribal cultures and their dances and rituals... And when I wasn't workin' in the tearoom or in my room lit up high and workin' on a paintin', I was at the museums studyin' all these different cultures.

Then the hero faces a crisis

St. EOM: During a visit to Georgia in 1935 I was very sick for 10 or 12 days. I lost all motivation. And now that I am older, I realize that my spirit had done left my body and took a spiritual journey... It seems like I was gettin' rid of all the evil and confusion that had welled up in me from years of not bein' myself. That night I come to and I encountered this vision of this great big character sittin' there like some kinda god, with arms big around as watermelons. He was bigger than a giant, man. He wasn't on a throne but he was sittin'. His hair went straight up and his beard was parted in the middle like it was goin' straight up. And when I saw him I knew I had reached the end of my spiritual journey.

Jung said of his vision: A winged being sailing across the sky... an old man with the horns of a bull... He had the wings of a kingfisher with its characteristic colors. Psychologically, Philemon represented superior insight... To me he was what the Indians call a guru and he conveyed to me many an illuminating idea

When Eddie got back to New York, an astrology book told him that something important was going to happen on May 28, 1935. That day he was drawing on a piece of brown paper when he noticed a photo of Haile Selassie, the Emperor of Ethiopia, in *The New York Times Magazine*, and something appealed to him.

St. EOM: I liked his type. So I started to draw a picture of him... and I noticed I could see this other figure from the brain inside. It was the image of a man's face with his hair long and swep' up, and somethin' told me that this is the natural image of man... And it was then that that inner voice spoke to me again and told me, "You're gonna be the start of somethin' new, and you'll call yourself 'Saint EOM,' and you'll be a Pasaquoyan—the first one in the world."

Eddie learned a little Spanish and translated Pasaquan to mean, "Where the past and the present and the future and everything else come together."

Like all heroes, he eventually returns home with new wisdom

St. EOM: After my mother died and I had this place all to myself, I started haulin' these rocks and stones outta the field and brick from old houses and chimneys that had done been torn down, and I'd put 'em in piles in the woods around the house here. And



Jim Gates & Bill Edwards, *Pasaquan*



Jim Gates & Bill Edwards, Pasaquatan

to tell you the truth, I didn't even know what I was gon' do with 'em. I had in mind that I wanted to build somethin', but I really didn't know what... I never had any over-all plan. And after I got these walls put up, then I felt I had the world shut out.

St EOM makes his first mandala

St. EOM: First I put up a fence out there by the side of the house, facin' the road... I just knew that I could see these designs in my mind, and these beautiful symbols—very weird. And I knew they represented the universe and its forces and the great powers that hold all of this planet here together. So I began to make these designs and symbols outta cement on these big round circles...

To build all this, I learned a complete new system. But really it's not a new system. It's just what you call an ancient system. The ancients used it in their big murals and so forth and so on. Then I'd have these big energy designs, or these whirls goin' 'round, I've done all this work here through spirits guidin' me... and that way I was able to run out here and whip on a face right quick. 'Cause I love to just take a big piece of cement and make it come out as something.' I could just feel visions through them spirits, and I'd put 'em up on these walls.

Jung suggested Active Imagination to amplify and activate dream or fantasy images. He advised his patients to "... switch off your noisy consciousness and listen quietly inward and look at the images that appear before your inner eye... Write down what then comes without criticism. Images should be drawn or painted..."

St. EOM: Sometime I get discouraged and ask God to show me a vision to let me know I'm on the right path. 'Cause I have a psychic screen in the back of my head, and when I lay down and close my eyes I watch that screen and I look for things. Sometime... I begin to see these heads with this hair on 'em, goin' up. And sometime I'll see all these atoms and particles swirlin' around in front of me, and they'll come together and materialize into a body right before my eyes. I'll see these people fly in' through the air in strange suits...

The feeling of repose and renewal that I had in this tower at Bollingen was intense from the start. It represented for me the maternal hearth... in which I could become what I was, what I am and will be... At Bollingen I am in the midst of my true life, I am most deeply myself

St. EOM: I built this place to have somethin' to identify with cause there's nothin' I see in this society that I identify with or desire to emulate. Here I can be in my own world with my temples and designs and the spirit of God. I can have my own spirits and my own thoughts. I don't have nothin' against other people and their beliefs. I'm not askin' anybody to do my way or be my way. I feel sorry for them kinda people who're always ashamed and afraid of life.

Individuation is developing uniquely into who one is or finding your own truth.

St. EOM: Pasaquoyanism has to do with the Truth, and with nature, and the earth, and man's lost rituals. In the ancient days

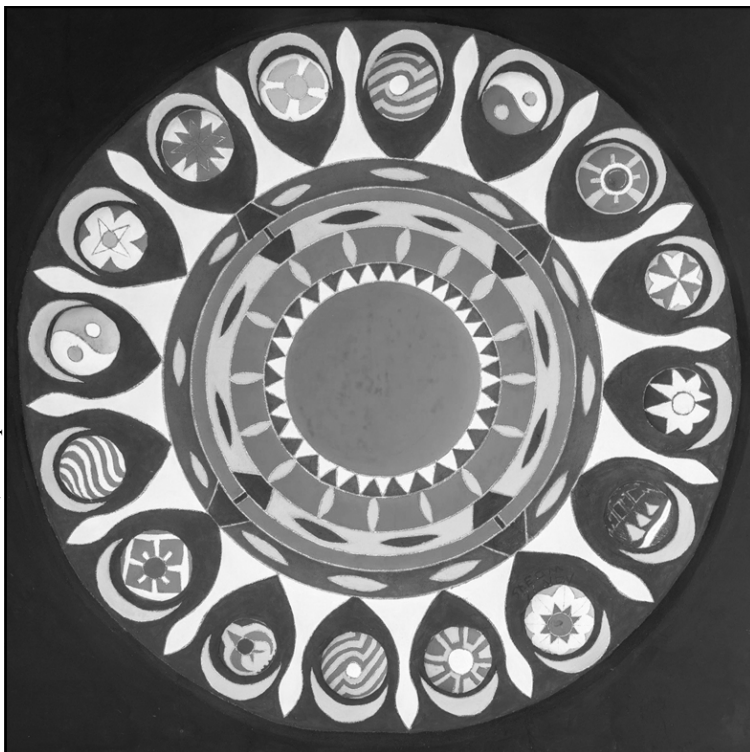
www.kohlerfoundation.org/pasaquan.

An excellent talk about the preservation challenge:

ncptt.nps.gov/blog/pasaquan-the-journey-continues/

Fred Fussell, a Columbus, GA, independent folklorist, field researcher, writer, and documentary photographer, is the preservation consultant and expediter for Kohler Foundation. (fcfussell@gmail.com). In 2016 Pasaquan will be turned over to CSU, Prof. Mike McFalls will be Director.

Jim Gates & Bill Edwards, Pasaquan



when man was created and put forth to walk on the face of this earth, he was given rituals by God. But man does not know those rituals any more. He's been robbed of 'em because of greed. He's so busy makin' a dollar that he's lost his rituals. Only man's labor is prized in this society. His love of soul and spirit and the earth will not be fully realized until he finds that he can communicate with his whole and natural body, including his hair and beard.

Jung knew some of his ideas were ridiculed, misunderstood. St. EOM felt the same way:

St. EOM: 'Cause I was sent here as a prophet. But I'm a prophet without honor in his own land. Although, like I said, when I'm dead and gone the people will come here as sure as night follows day.

Pasaquan has recently been acquired by the Wisconsin-based Kohler Foundation and is undergoing a \$1 million plus restoration. Upon completion, it will become the property of the Columbus State University Foundation as part of the Department of Art. And, as St. EOM prophesied, like night follows day, people will come to see his visions. In fact, the Georgia Council for the Arts, the Marion County Chamber of Commerce, and the Georgia Department of Economic Development have plans to welcome you to Pasaquan when it reopens in 2016.

NOTES:

Sources are listed in the Editor's Note. Tom Patterson's book, *St. EOM in the Land of Pasaquan*, is available at online used book sites.

Although the compound restoration is not yet completed, Kohler allows visitors during Monday-Friday workdays; gate is locked on weekends. It's at 238 Eddie Martin Road, Buena Vista, Ga. 31803. (It is easy to get lost.)

Links: (Some are not up-to-date but they will be soon.)
www.pasaquan.blogspot.com OR

COMPARISONS / CONTRASTS BETWEEN JUNG/ ST. EOM

Jung: Born in Switzerland/ lived in Zurich; had a retreat in the village of Bollingen, Switzerland. **St. EOM:** Born in Buena Vista, Georgia/ lived in NYC 1922-1957/ returned to rural Georgia.

Jung: Aware of the two sides of his personality in school; felt no one else shared his interests. **St. EOM:** Aware that he was not like anyone else in his community.

Jung: Doctorate at University of Basel Medical School. **St. EOM:** Mother taught him to read. Read at NY Public Library/Met Museum/Museum of Natural History.

Jung: Psychiatrist/Psychologist/Psychotherapist. **St. EOM:** Called himself a "Poor man's psychiatrist"; learned fortune telling from overhearing the Gypsies.

Jung: Influenced by great literature of Western culture; later studied Eastern philosophers. **St. EOM:** Influenced by James Churchward's book, *The Lost Continent of Mu* (1926) and current media.

Jung: Interested in the occult, personality types, and psychic powers. **St. EOM:** Interested in the occult, personality types, and developing his psychic powers.

Jung: Interested in primitive cultures; traveled to see American Indians, tribes in Africa, and around the globe. **St. EOM:** Traveled to Mexico and Guatemala to satisfy his curiosity about primitive cultures.

Jung: Complexes: Applied the concept to therapy as an element of personality. **St. EOM:** Talks about his complexes concerning his lack of education and questions about his masculinity.

Jung: Started building Bollingen Tower around the time his mother died. **St. EOM:** Inherited house and land from his mother/ moved back after she died.

Jung: People have lost their Myth; found his at the Bollingen Tower that he built. **St. EOM:** Observed and said that people had lost their myths; found his in Pasaquan that he built.

Jung: Shaped an individual cosmology; art has been called "phantasmagorical." **St. EOM:** Built his own cosmology; critics have called his art "phantasmagorical," psychedelic.