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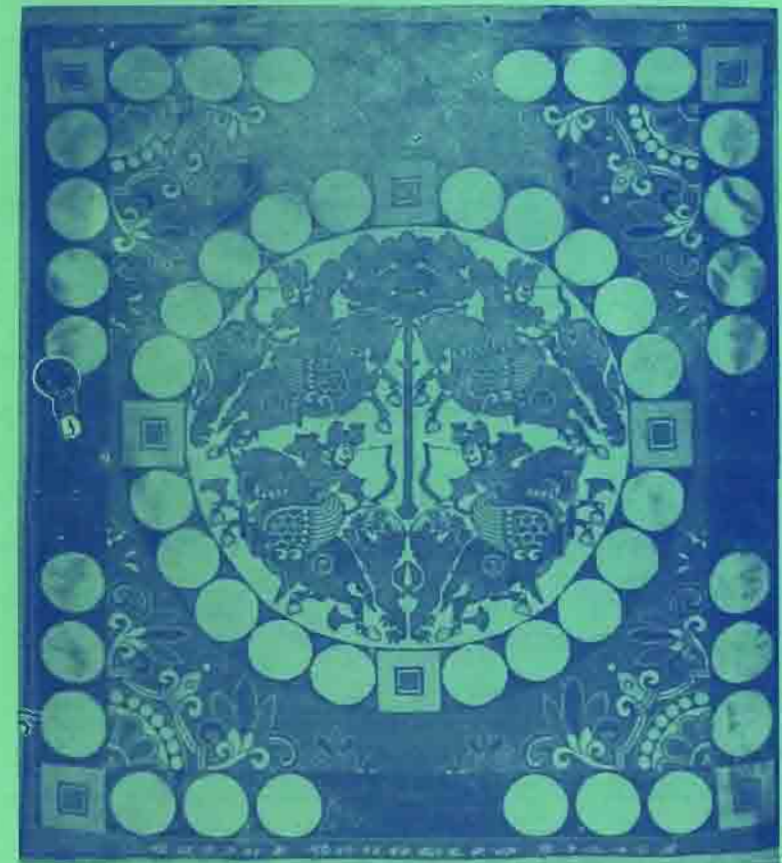
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SPRING 1970

PRS JOURNAL

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THE EDITOR'S POINT OF VIEW

NEGATIVE PSYCHIC PHENOMENA

In passing on useful information to those needing help in matters involving obsession, possession, and occult persecution, I would like to point out that in the course of the past fifty years I have been asked to investigate hundreds of such cases. There is scarcely any form of psychic malpractice, real or imaginary, that has not come to my attention. I make this opening statement because it is reasonably certain that those most in need of truthful information are least likely to face their difficulties in a practical manner.

The traditional literature of mankind includes an immense number of accounts involving metaphysical circumstances, most of them alarming and disturbing, if accepted as true. On such foundations as the ghost of Hamlet's father, the witches of Macbeth, the monster of Frankenstein, and Bram Stoker's Count Dracula, we have become subconsciously conditioned to consider the unknown as menacing. Anything that is mysterious, difficult to explain, or outside the circle of the commonplace may be attributed to "forces," good or evil.

The Middle Ages were under the terror of demonology and the Inquisition. Thousands of innocent persons under threat of torture confessed that they were witches, sorcerers, or necromancers. Even animals were tried in courts of law and convicted of black magic. Countless innocent persons were accused of such terrible offenses as blighting crops, and causing the family cow to go dry. Later, as

the result of the malicious pranks of a few disagreeable children, Salem, Massachusetts, suffered a revival of medievalism and several innocent persons were executed for sorcery. The situation was not corrected until someone had the audacity to accuse the wife of the Governor of Massachusetts of being a witch. In the investigation that followed, the facts gradually came to light.

There have always been areas in the United States, especially among foreign-born groups, where magical practices have survived the general tolerance of modern times. In the past few years the situation has considerably worsened. The combination of neurotic pressures, psychotic delusions, intense phobias, and the use of hallucinatory drugs has threatened a return of the Dark Ages. A further complication has been the introduction of Tantric practices from Asia, Voodoo beliefs from the West Indies and Africa, and primitive rites that have survived in Latin America. Investigations of such phenomena by well-balanced and intelligent explorers and anthropologists may bring many useful discoveries, but when these concerns become too dominant in the minds and lives of poorly oriented and largely misinformed thrill seekers, tragedy may result.

Of the hundreds of cases which I have explored, only a very few could with reasonable possibility be suspected of including genuine factors. The rest are various types of self-delusion, usually embarrassing, often alarming, and in some cases completely terrifying. The sufferer cannot analyze his own situation. He is too completely involved and for some reason too anxious to assume that he is being persecuted by unseen forces. Under some alarming and perplexing incidents he reverts to the way of the jungle in which life was always dangerous, spirits often malignant, and only the witch doctor stood between the sufferer and calamity. Education, social background, and the countless advantages enjoyed by the modern individual, do not protect him from his own fears or prevent him from looking around desperately for some likely candidate who can be held responsible for his suffering.

Perhaps we should also note that we do have among us a number of amateur black magicians. They follow the ancient rules, try to conjure spirits from the misty deep, and would love to exercise undue influence upon someone, if only for the sake of a thrill. These pseudo-sorcerers have also convinced themselves that they possess

immense occult powers, and depending upon ancient rites and rituals succeed in amazing themselves and terrifying others. There is little or no evidence that these sorcerer's apprentices can do more than frighten persons gullible enough to believe in such pretensions. The great secrets of antiquity are not easily discovered, and it takes more than the bell, the book and the candle to work wonders. Therefore, even if a sorcerer should confess his unsavory practices, this in no way proves that he has the ability to hurt anyone. He can only disturb his victim by allowing another confused mortal to worry himself to the verge of demoralization.

If you believe that for any reason whatsoever psychic malpractice has been directed toward you, the first natural question is "Why have you been selected for this dubious honor?" The answers that I have received divide into two general classifications: about one-half of the sufferers admit honestly that they have no idea why they are being persecuted; the other half is convinced that they know the correct answer. They have developed a deep and wonderful knowledge that has been hidden from the world and of which they are the only custodians. In order to prevent a revelation which is going to change the history of civilization, evil forces have declared war upon the potential hero. Here also the situation is complicated by the human nature in all of us.

Those who have been generally defeated by the pressures of living desire a uniqueness. Even if others do not understand, this uniqueness helps us to sustain the image of the lonely, misunderstood prophet who has found no honor in the society to which he belongs. It is sad to realize that the whole situation is delusional. Victimized by lack of adequate mental orientation, we are easy believers, with a desperate determination to believe the worst, so long as it seems to justify our own suffering.

The first thing to do, naturally, is to suspect that psychical symptoms may originate from physical causes. It is useless to say that we can dismiss such a possibility merely because some doctor or clinic has given us a clean bill of health. There are many obscure health problems for which no adequate diagnosis is now available. To continue the physical phase of the subject, it is always wise to check the eyes for strain or tension, the throat, teeth, and ears, because disturbances in any of these areas can produce strange and annoy-

ing symptoms that may persist indefinitely. Also bear in mind that most physical, mental, and emotional disorders do not originate on the day when the first obvious symptoms appear. The psychological elements involved in stuttering may lurk unnoticed for half a lifetime, and then suddenly on some bright afternoon, the physical trouble sets in. It is likely therefore to be blamed upon some recent or immediate occurrence, and this can lead to a series of rather panicky efforts to fix blame.

If physical conditions will not actually provide useful answers, then we must go further and deeper. The following list of simple questions can all be answered by yes or no. Sit down quietly and with every bit of honesty and common sense at your disposal give your answers to these questions:

1. Did you come from an insecure home background?
2. Were you rebellious as a child against parental authority?
3. Did you resent discipline at home?
4. Were you poorly adjusted in school?
5. Have you had difficulty in securing and maintaining proper employment?
6. Are you anti-social and inclined to sympathize with discontented or violent groups?
7. Have you ever suffered from malaria, rheumatic fever, or other ailments that might have a long range effect on health?
8. Have you ever been infected with any venereal disease?
9. Have you always had a strong interest in the supernatural or an inclination to believe in flying saucers, invasions from other planets, or similar science fiction themes?
10. Have you ever been a member of a metaphysical or occult group that teaches development exercises, such as Yoga, or which gives training in Tantra or Spiritualism?
11. Have you read considerably in the field of metaphysical literature or had friends deeply involved in such subjects?
12. Have you ever used (even once) hallucination-producing drugs, any type of narcotics, or special medication such as tranquilizers, stimulants, fatigue deterrents or reducing preparations?
13. Are you a regular user of aspirin or any analgesic? If a woman, do you use contraceptive medications?

14. Have you made any marked changes in your living habits as the result of special spiritual convictions?
15. Do you live in unattractive surroundings?
16. Are you unmarried, or have you gone through unfortunate romantic or marital experiences even many years ago?
17. Do you suffer from any sexual abnormalcy?
18. Are you plagued with unpleasant memories? Do you have a tendency to live in the past, or to hold long resentments?
19. Are you a chronic worrier or apprehensive about future conditions?
20. Are you afraid to accept the normal responsibilities of living, including duty to country?
21. Are you untrained and, as a result, poorly adjusted in your work or are you unable to find an occupation worthy of the abilities you assume you possess?
22. Are you without avocational interests, such as sports, arts, crafts and hobbies, and do you consider such outlets as incompatible with your serious, spiritual purposes?
23. Are you quick tempered, critical, and strongly opinionated?
24. If you are married, are you discontented and inclined to blame the marriage partner for your unhappiness?
25. Do you have any peculiarity of appearance that causes you embarrassment?
26. Are you extravagant or improvident?
27. Are you trying to prove that money is unimportant and that you can live without it?
28. Have you a secret that you fear others may discover?

Remember that these questions are not intended to be springboards for argument or self-justification. Some feel that they have unique reasons for being wrong, but unfortunately, nature is not influenced by such excuses.

If, after carefully considering this list of questions, you do not find even one which requires a "yes" answer, may we recommend that you give the matter further thought. To see none of these faults in yourself, or to recognize none of these circumstances as influences in your life, might well be indicative of the true magnitude of your trouble.

If you find it appropriate to answer from one to five of these questions in the affirmative, you are probably standing face to face with the real causes of your psychic difficulty. If you can identify yourself with most of these questions and in full honesty answer yes to the majority of them, you could well be suffering from a tremendous internal confusion, the symptoms of which could be the cause of what you have assumed to be mystical malpractice.

The next step in this rather complicated story is a search for the cure. Nearly every sufferer has gone from one clairvoyant or psychic practitioner to another. He has had many conflicting explanations for his miseries, most of them being calculated to add to his anxiety. Psychics will provide as explanations for unusual circumstances everything from Atlantean black magicians trying to take over his mind, to invaders from other planets who wish to use him for their own nefarious ends. In the long run, all these practitioners will admit that they are not quite able to take care of the situation. They bow out and recommend someone else with more knowledge or greater powers. Members of organizations who have gotten into difficulty following the instructions which have been given to them have actually been told that the organization could not be of any further assistance. It all sums up to the fact that there is no outside way of getting rid of a problem which originates with inner attitudes.

The best advice might be to seek religious assistance. Faith has wrought many miracles, and can free the individual from his anxieties by giving him confidence in a spiritual power that is ever available and cannot fail. If he will accept this reassurance, he will change his own thinking.

Otherwise, the answer is personal self-discipline and the correction of false attitudes and beliefs. The sufferer must disassociate himself from all situations which strengthen his anxieties. He must find ways to orient himself in a material world. The fatigue of honest labor will help to release the sufferer from the false fatigue of psychic stress.

We must try to liberate ourselves as quickly as we can from the gray world of dismal doctrines, giving up all faith in enchantments. It is immature to believe that we can get something for nothing, or that we have any right whatsoever to exercise dominion over the

thoughts, emotions, or actions of any other human being. If you protect the integrity of others, you will find that your own worries subside.

If it happens that you are so enmeshed in your delusions that you simply refuse to accept well intentioned advice, then we can suspect that you will continue in a fruitless quest for some kind of "magic" to rescue you from some other kind of magic. About all that will result from this wandering about in a roundelay of delusions is that you will waste a great deal of good time which might have been used to build a meaningful and satisfying career. Psychic delusions can break up a home, or prevent its establishment. Learn not to enter into a competition of faiths with any other human being. Learn also if possible to distinguish between a dream and a vision, and so discipline your inner life that your career is no longer centered on a program of wish fulfillment.

We advise you to cultivate constructive attitudes and practical activities. Discard as essentially worthless all eccentric mannerisms and practices you may have acquired from your associates. This world is not a psychedelic sphere. It is a place set aside for growth, self-improvement, and the fulfillment of useful objectives. Let us keep in step with those who work and build.

Our advice is to establish a normal family. Have the natural interests that center in the sacrifice of self for the good of children. Earn your way and learn as you go. Give up such meditational exercises you may be using which may create a state of negative auto-hypnosis. Intense meditations involved mostly with incomprehensible abstractions are confusing and injurious. Why should one try to develop special spiritual powers, or long for the day when the universe will unroll its mysteries for our solitary benefit? As the Greeks pointed out, a superior person is one who has outgrown his own weaknesses. There is no way to become a god without first becoming a human being. The virtues which we admire in divinities are the same as those which we should learn through daily experience. If we are faithful to the needs of each day, we will in time come to the illumination we seek.

Back in the gay Twenties, between the end of World War I and the beginning of the Great Depression, there were many metaphysical teachers who claimed that if you held the right attitude you

were indomitable and unconquerable, regardless of your degree of ignorance or insight. It was all "a trick of the mind." We no longer believe this, but we have failed to realize that the strange inner confusion which may close in on us and make us sick is really and truly a cruel trick of the mind.

Let us therefore spend no further time wandering about seeking magical cures for our problems. Let us recognize genuine tests which we face. Whether we know it or not, whether we believe it or not, or whether we accept it or not, our troubles are an admission of wrongdoing. It is not the sorcerer drawing circles at the crossroads in the dark of the moon that should give us anxiety. The universe is just. The sorcerer cannot injure us unless we deserve to be injured, and then we injure ourselves. Forget about all forms of psychic persecution. Actually they are so rare that the average person will probably never come in contact with a legitimate case.

I sincerely hope that these remarks may be of practical assistance. If they do not seem to be appropriate now, try not to forget them. Sometime in the long journey of life we must all face ourselves, and make whatever changes in our own natures that are necessary to life, liberty, and the honest pursuit of happiness.

●

"The Gladsome Light of Jurisprudence"

They (corporations) cannot commit treason, nor be outlawed nor excommunicate, for they have no souls.

—Sir Edward Coke

The Majesty of Law

Of Law there can be no less acknowledged than that her seat is the bosom of God, her voice the harmony of the world. All things in heaven and earth do her homage,—the very least as feeling her care, and the greatest as not exempted from her power.

—Richard Hooker

The Best Companions

They are never alone that are accompanied with noble thoughts.

—Sir Philip Sidney

Of Revenge

Revenge is a kind of wild justice, which the more man's nature runs to, the more ought law to weed it out.

—Francis Bacon

WORLD TRENDS FOR 1970

It has been our custom for a number of years to prepare annual forecasts based on astrology. We divide these predictions into world and national trends and discuss our findings on Sunday mornings and Wednesday evenings in January and February of the year under consideration. The actual readings, however, begin with the Vernal Equinox (March 20th-21st, 1970), and extend through the astrological year to the Vernal Equinox of 1971.

It has been noticeable that each year the charts are more difficult to interpret. We are involved in situations entirely beyond the experiences of early astrologers, and they have left us few rules applicable to the contemporary scene.

Astrology is a symbolical art in which it is necessary to adapt basic keywords to a variety of specific occurrences. It is the responsibility of the astrologer to discover direct analogies and this is often extremely difficult. To date, we have been fortunate in maintaining a reasonably optimistic outlook on world events. We have declined to announce with finality disasters and catastrophes, or to assume generally negative attitudes now so fashionable throughout the world. It is comforting to realize that subsequent events supported our optimism, and while conditions have been confusing and disturbing, they have not been hopeless.

It seems to me that the world chart for 1970 can be best described as revealing providential protection. Nations will continue to make old mistakes, and a few new ones, but that power which protects immaturity from the consequences of its own foolishness continues its kindly administrations.

According to the Lord of the Year, mixed blessings are to be expected in the financial condition of large organizations, industries, and institutions of public service. Losses may afflict those investing heavily in stocks, bonds and inventories. These losses, however, will not lead to a general depression, but may bring about a restriction of public spending and a tendency to avoid speculation. A number of constructive legislations will be attempted, but with comparatively little public support. Some worthwhile reforms will be protective of the public good and there is a trend toward moderate

courses of action. Religious organizations will receive considerable publicity and there will be unfortunate desecration of church properties. This, however, will react against those advocating or practising vandalism, and will influence the public to defend groups that have obviously been mistreated. The public in general will continue to be agitated, confused and embittered, but there is an increasing determination to find long-range remedies for immediate difficulties. Continuing disrespect for law and order also brings with it a determination to restore the due procedures of constitutional law. There seems to be everywhere an increasing impatience. The public has had enough destructive ideology and wants to live better, think more clearly, and begin solving problems.

The great fixed star Antares is involved in this year's reading. It is an unfortunate star impelling to headstrong, destructive and fatalistic policies, but it also has a constructive aspect. It tends to inspire liberal and broad-minded policies. It breaks up crystallization of one kind or another. It would be my opinion that its effect in 1970 will be revolutionary, but accompanied by little or no actual physical violence.

We usually consider first the basic elements of the world chart. In this way we can establish major trends which break through racial, national, and cultural boundaries. Let us first consider the condition of the people of the world. They make up that vast majority which is always moved by powerful, entrenched minorities. The public mind continues to be restless and anxious. Neurotic tensions are about the same as last year, but there will be increasing fear of sedatives. More persons will try to solve their problems by better thinking, or by seeking religious or educational insights and guidance. World events will lose much of their authority as opinion-making factors. In their place will be concern over pollution, dangerous drugs, narcotics, and the various fads which are undermining health and contributing to psychological disorders.

The trend is toward practical idealism. A higher type of patriotism begins to emerge, and this is especially noticeable among younger people. We may have passed the point of greatest danger so far as social conditions are concerned. The pendulum swings and having gone to excess in one direction, it is changing its course in favor of more moderate attitudes. The privileges of citizens will be

more meaningful this year. Dictatorial governments will find it expedient to be less aggressive and less dominating. Some of these changes will take place with very little apparent motivation. Basically, the civilized world of today is too well informed to remain indefinitely in a state of hysteria.

The world financial situation can offer considerable ground for anxiety, but here again there are important protective assurances. What might prove to be a major financial crisis is avoided because of the natural optimism in human nature. We are inclined to drift along in the hope that matters will right themselves. In this case it may be the wisest course. This would provide further time in which to accomplish necessary economic changes. This is not a great year for expansion, but even so business will be brisk.

A complex situation is arising involving travel, communication, traffic problems, the postal system, and the news media. A confrontation is expected involving the abuses of publicity organizations, some of which contributed to the corruption of public morals. We may find an increase of censorship relating to destructive advertising because of the unwillingness of large organizations to moderate their various claims and pretensions. Public indignation will be increasingly incensed by the absence of proper controls in the entertainment world, by the distribution of drugs, and by the problems of pollution. Permissiveness has gone so far that popular indignation is becoming thoroughly aroused.

We may also expect new laws regulating traffic, freeway driving, and interstate commerce. Wherever corrections are made, there will be opposition, but as this has become a chronic state of affairs, it is losing most of its confusing power. Law enforcement will increase. There will be less leniency and young people will be inclined to accept these changes as necessary and proper.

Climatic conditions will be unpredictable. Unseasonal storms will affect many countries, working serious damage to agriculture and stock raising. The aspects also suggest the possibility of severe earthquakes and other natural disasters, but most of them will occur in sparsely populated areas. A combination of sudden cold spells, heavy winds, droughts and fires suggests extreme caution.

Rebellions of enslaved people against dictatorial governments may break into major conflicts. In 1970, there appears to be con-

siderable hope that some of these oppressed majorities will be successful, and gain at least better living and working conditions.

The birthrate of the world will probably drop slightly and infant mortality will rise. Problems resulting from birth control medications will increase and cause wide-spread anxiety. Accidents in places of public assembly, especially theaters and amusement facilities, will also increase. Public morals show some hopeful signs of improvement, but it is not wise to be overoptimistic. Fear is becoming a major deterrent to crime, especially among teen-agers, and it is becoming more evident to them that they are endangering their lives and health unnecessarily. There will be continued unrest in the public schools. This has descended to the grammar and high school grades. Here also a number of tragic deaths due to narcotics will enrage the public against those who make drugs available.

Theater is at the crossroads, and the desperate effort to make degenerate films meets stronger and better organized public opposition. A number of constructive plays and motion pictures may be expected by next fall.

While it may not be possible to say that labor conditions will be harmonious, there is a good chance that there will be fewer strikes and less violence among labor groups than in 1969. Part of this improvement will be due to the prevailing austerity program, but also the higher brackets of national government will be less permissive than formerly where labor disputes are involved. Actually, the level of employment will be higher than expected, and a crisis due to the return of military personnel from overseas will not materialize, although it may receive considerable exaggerated publicity.

In public health, the emphasis is upon ailments of the throat and upper respiratory tract. There may be a sudden rise of thyroid difficulties, and eye trouble will be on the increase. Sickness from contaminated food, or resulting from atomic contamination, is also noted. Weight reduction programs will receive sharp warnings by various medical institutions.

Military activities will be curtailed, but caution must be used, as there may be an increase of hostility about the time it would appear that a peace program has been successfully introduced. I am inclined to doubt that a major world war will break out in 1970. There may be difficulties in local areas, but the danger of a major war is

less than in any one of the last three years. There is considerable evidence of the gradual development of organizations determined to solve the problem of war. While they cannot accomplish a great deal in one year, it would seem that civic groups are likely to lead governments in the direction of world peace. (A discussion of dangerous areas of conflict will appear later in this article.)

In 1970 there seems a good chance of strengthening bridges of understanding between nations. Groups are moving from extreme positions toward moderate attitudes. This is also true industrially, and if science and industry will lead the way, mutual trust and understanding can be strengthened everywhere in the world. The suicide rate should be down, and the marriage rate should rise moderately. Problems involving broken homes will be given greater analysis and there will be several recommendations for reducing domestic stress.

Institutions of higher learning are still under considerable pressure. Subversive forces will work on the campuses for another three or four years, but again violence is losing much of its opinion-making power. The organization of the public against pressure groups continues to gain ground. Of some importance is the fact that philosophy finds new values and begins to take precedence over science in popular thinking. Religion, however, continues to be under affliction, and there is a possibility of violence breaking out between highly conservative religious organizations. Long-distance travel is under adverse aspects and there may be a marked increase in airplane accidents. Commerce in general holds its own, but profits will be reduced by accidents and unforeseen disasters. There could well be a major reform in the area of international justice. Several countries will unite to achieve a better working pattern to defeat criminal organizations. Some of these moves will be motivated by the world's narcotic problem.

Generally speaking, the coming year is not fortunate for leaders or rulers of nations. There continue to be dangers of revolutions, military coups, assassinations, and bitterly contested elections. Throughout the world the political trend is slightly right of center. Conservatives are gaining influence, but this situation will not go uncontested. The passing of two or three extremely reactionary

heads of state may be heralded with satisfaction, but this can lead to internal chaos for the countries involved.

Financial problems involving the stabilization of currencies lead to further speculation about the need for a world currency. There is some danger to the leaders of great industrial combines, and also to the officers of scientific associations, fraternal orders, service clubs, private schools, and hospitals.

Upheavals within the government of nations and the fall of cabinets may be accompanied by violence, or may lead to tragic outbreaks. Local governments in communities throughout the world are under pressure. The trend will be toward economy by eliminating unnecessary levels of administration. We will have to wait a few more years before social ideals will overcome the natural fears and prejudices of nations, but the trend is definitely in that direction.

Scandals continue to afflict most of the facilities which are supposed to serve the public need. In 1970 there may be a major effort to reform the hospital situation and curb the continual inflation which is working such a hardship on both public and private funds. Pension problems will be reviewed and considerable increase in benefits for the elderly may be expected. There may be minor reductions in taxation. We can expect a continuance of subversive activities with espionage and sabotage. It is possible we may bring some of these secret enemies into the open, and if we do, there will be consternation in high places. Esoteric religions continue to intrigue the public mind, but a number of abuses could prejudice popular sentiment.

To summarize, the year is active, interesting, and even challenging, and the average person will not find his conditions greatly altered. He may, however, discover new depths of insight and understanding within himself.

There are two eclipses, one of the Sun and the other of the Moon, which have a direct bearing on the chart for the year. There is a partial eclipse of the Moon on August 17th in $23^{\circ} 54'$ of Aquarius. On August 31st there is the annual eclipse of the Sun in $8^{\circ} 18'$ of Virgo. Eclipses of the Moon in mundane astrology are signifiers of children, home life, and the affairs of the common people in general. A lunar eclipse in Virgo brings affliction to heads of social and political organizations, excites discord between the various levels

of society, warns of danger to leaders of labor movements and educators, adds to the probability of epidemical disease, and may threaten periods of unemployment. As the Moon is the lesser light, its influence is of shorter duration than that of the Sun. Its maximum effect will be felt between the middle of August and the end of the year.

Eclipses of the Sun are of greater and more lasting significance, and when they occur in an earth sign (such as Virgo) they threaten earthquakes, droughts, and damage to crops, and may bring acute food shortages to countries with heavy population or with dictatorial forms of government. A solar eclipse in Virgo intensifies the same difficulties associated with the lunar eclipse. There is additional emphasis upon poets, actors, musicians, artists and those engaged in occupations emphasizing esthetics. Such persons are liable to meet reverses and must be very careful of health and refrain completely from all hallucinatory drugs. Again there will be emphasis upon sedition and the efforts of foreign powers to disrupt neighboring nations for political purposes.

Eclipses in earth signs further emphasize earthquake dangers, which will be most likely to occur in the spring, during April and May, or in the fall between October 21st and the middle of November.

Although the world has been plagued with atmospheric pollution for some time, it has become increasingly unpleasant and probably dangerous since about 1955. Major efforts to correct the difficulty are noted in 1956 and 1957, but nothing very substantial has been accomplished. It should be noted that Pluto entered Virgo about September 1st, 1957, and will remain in this same sign into 1970. It is interesting that Los Angeles, California, which is ruled by Virgo, is accepted throughout the world as the classic example of air pollution. Virgo is an industrial sign, closely associated with large industry and huge factories. Among other prominent Virgo communities are Boston, Paris and Tokyo. At this time smog is rapidly increasing wherever industries are expanding. Tokyo is already in serious difficulties. It might be fair to suggest that substantial improvements cannot be expected until after Pluto leaves Virgo in 1971.

The placement of Pluto is also psychologically toxic to many of

the world's great institutions. It brings emotional and mental confusion and conflict to educational, religious and scientific bodies. It causes philosophies to become involved and obscure, and contributes to delusional beliefs and attitudes. It was during the recent transit of Pluto through Virgo that most of the prevailing social unrest developed. Many evils have been tolerated that should have been corrected before they gained neurotic proportions.

Several areas of the world are under strong planetary influence and we may expect current history to unfold rapidly in these regions. Western Europe will be subject to violent outbreaks endangering the stability of moderate governments. The tendency is to attack the good and the bad without discrimination. Wherever constitutional governments are overthrown, confusion and suffering will increase, and in some cases the public will pay heavily for the fanaticism of professional or amateur anarchists. There is a danger spot centering in Hawaii and radiating down into the South Pacific. This is most likely to emphasize storms and seismic disturbances. There may also be some minor political agitation among small colonial possessions or newly independent groups in the South Pacific, with some stress in New Zealand. Eastern Asia, including Japan, Formosa, Korea and Red China, are considerably afflicted politically, and some type of military outbreak or counter-revolution is quite possible on the Chinese mainland. The East Indies, Eastern Siberia, and most of Australia are under affliction, and violence may break out in any or all of these localities. Central Asia, including the Northeastern boundaries of India, is a danger area which might lead to serious international complications. It is all very touchy, but there is considerable protection and a strong tendency to avoid major conflicts.

The world monetary system is under considerable pressure, but I do not foresee the probability of a world financial crisis. Some nations should show increasing strength in their currencies. A real danger is the trend toward rearmament, and young nations, not yet financially secure, may cause serious damage to themselves by giving excessive power and authority to their military leaders.

AFRICA

Many new Republics, made up mostly of the former colonies of European nations, continue to suffer from the confusion and dis-

cord which we noted in last year's delineation. Several of these newer countries have poor diplomatic relations with their neighbors and there are indications of continuing internal strife. These comparatively inexperienced governments cannot cope with international intrigue and ruthless opportunists within their own boundaries. The entire continent of Africa is under this type of affliction and a number of tragic situations may precipitate.

Egypt (U.A.R.) becomes increasingly belligerent and Nasser seems bent on precipitating a military crisis. If he is successful, he will bitterly regret the venture. His country is in poor financial condition. He is not holding the respect of his countrymen, and he is a convenient figurehead for other and far shrewder Moslem states. A limited war may develop in this area due to blind fanaticism, but there are good probabilities that it can be contained and finally arbitrated by major world powers. The Sudan and that vast area known as Lower Egypt will have a combination of financial anxiety and spreading violence among younger people. In an emergency this region can do very little to help Nasser. The Sudan is recovering slightly from a series of natural reverses, and is sufficiently occupied with internal affairs, including prospective world restriction on narcotics. Health is not good, and means must be found to provide better nutrition for the majority of the people.

Ethiopia has succeeded in weathering many storms and has for some time been a comparatively stable country. However, a minor recession or depression is indicated in 1970. This will not be long lasting, but it may influence social and political thinking for some years to come. Addis Ababa continues to feel the tensions appropriate to its ruling sign, which is Virgo. As long as Pluto remains in Virgo, unrest will be felt in the Ethiopian capital, and revolutionary activity may break out. There is considerable tension between old reactionary powers of government and the new liberal forces. The Coptic Church remains as a stabilizing force, especially in rural areas. Haile Selassie continues to exercise considerable influence and has proven to be an astute and dedicated ruler. With his passing there will be major changes. In the meantime, several other African countries are conspiring against the Ethiopian sphere of influence.

Morocco is in a most explosive condition, and civil war is not impossible. The government is indulging in a number of conspiracies

and will in turn be the victim of counterconspiracies arising from a military group and the increasing strength of Pan-Islamic psychology. The same is true in general of Algeria, Tunisia and most of the regions running along the African side of the Mediterranean. Before the situation is concluded, the status of Gibraltar may be threatened.

Liberia manages to steer clear of most of the confusion dominating the African picture. The country is developing, and while it has internal problems and there are dissatisfactions, any violent change is liable to do more harm than good. This is generally recognized and Liberia is cherishing a fortunate situation in which its independence is valuable to many of the more important nations. President Tubman continues to lead the country, but the problem of future leadership comes sharply into focus this year. The relations between Liberia and the United States are likely to become increasingly significant in the balance of world power.

The Republic of South Africa continues to survive precariously on the fringe of an increasingly powerful coalition of free African states. South Africa is fighting a losing battle, but will probably survive the present year. Some very strenuous and unreasonable measures will be taken in the matter of segregation. It may meet an emergency, but will contribute finally to a disaster. For the present, however, things will go along with a reasonable degree of prosperity and stability. The entire African situation reveals clearly that experiments in self-government can be costly in terms of human life, and that friendship in these new countries is as scarce a commodity as in any other part of the world.

AUSTRALIA AND NEW ZEALAND

Happenings "down under" will receive considerable world attention this year. Australia is comparatively remote, and those who travel there for pleasure are not fully aware of prevailing conditions. The entire Australian area is deeply concerned regarding the arrival of great numbers of foreign settlers, and the importation of dissident elements so rampant in the Northern Hemisphere. Australia is in for a year of confusion, including some violence and much political unrest. Though far removed from the major areas of activism, it will feel very quickly and severely the unrest in distant places. Crime will be on the increase, as well as the use of nar-

cotics. There will be strikes in industry, reforms in education, and resentment toward prevailing religious doctrines. Financial matters are likely to contribute to the prevailing unrest, and hard core anarchy is likely to appear. These troubles will be most serious in the larger urban areas, but will extend into the less populated regions. The country is incapable of absorbing a large population under its present economy, and those moving from Europe and the United States are likely to be disillusioned and embittered. Industry is increasing, however, and valuable natural resources hold out rewards for those who are willing to work hard.

New Zealand, up to now, has escaped many of the pressures that are aggravating the Australians. For those seeking a quiet spot in the midst of natural beauty, New Zealand has much to offer, but this year there is danger from adverse climatic conditions, fires, storms, and even earthquakes and volcanic eruptions. These do not appear to assume the proportions of a major tragedy, but they will disturb relaxed living. This area is especially attractive to those who do not require immediate employment. A beautiful retirement area, New Zealand is gaining prominence as a refuge against the mortal storm. Some difficulty concerning land taxation or land ownership may arise in the spring. Gradually world confusion will reach New Zealand, but this beautiful land with its exquisite scenery exercises a valuable therapeutic influence to all who visit or vacation there.

THE BALKAN COUNTRIES

For centuries the countries of Southeastern Europe were in such constant agitation that the Balkans were called the tinderbox of Europe. This group of comparatively small nations is on the periphery of the Soviet sphere of influence. The Communists have not been able to completely dominate these countries, however, and they have retained their unique identity.

Albania is probably the most helpless of the group, but it has never completely surrendered to Russian policy. By aligning itself with Chinese Communism—much to the annoyance of Moscow—a balance of power has been at least psychologically established. In 1970 Albania could pass through a critical financial recession; and in the early spring, it might be subjected to the kind of invasion that occurred recently in Czechoslovakia. Commodities are scarce,

trade is limited, and the national currency is subject to extreme fluctuation. Unrest among agricultural groups may also endanger food production and lead to riots or Soviet intervention.

Bulgaria is ruled by Capricorn and shares with Albania the general picture for the year. The Bulgarians are better organized and have greater psychological strength than the Albanians, and may take the initiative when difficulties arise. Problems of taxation may cause a revolt among them. It is also likely that many young Bulgars will attempt to leave the country. Unrest within the country may result in rioting, youth demonstrations, and mass rallies, which will be most disturbing to the Soviets who have long regarded such tactics as their own private prerogative.

Yugoslavia remains the wonderland of the Balkans. This may be partly due to the fact that in the chart of this country there are five planets in Leo, a strong and patriotic placement. For this year the emphasis is upon the development of secret organizations—political, religious and cultural. The purpose of these is to increase the resolution of the Yugoslavs, and to prepare them for a day of liberation. In the early fall an opportunity may arise for Yugoslavia to strengthen its independence and achieve new freedoms and privileges. An epidemical disease may bring difficulties, and in the urban areas, water pollution could cause an epidemic. Tourism will bring much needed funds to the government treasury. The exporting of native products—especially folk art material—will strengthen the economy. Premier Josip Broz Tito is under some afflictions but has a reasonable chance of surviving the year. If anything should happen to him, however, the country would not be too seriously affected.

Greece is having a very difficult time, and the end does not appear to be in sight. Self-centeredness has long been a problem among the Greeks and the malady lingers. Young people may attempt violence, but will be subjected to terrible retribution. This is not a good time for the Greeks to organize protest movements. The present government has a strong tendency to be dictatorial and will become increasingly retaliatory. The birthrate declines and mortality among the young is on the increase. It will probably be several years before the Greeks can stabilize their economy. The former King Constantine II and his family are under affliction, yet the present leaders are far from secure. Crop failures and troubles in

the fishing industry may add to the prevailing unrest. Civil war could break out and the country might be subjected to natural disasters. It is not an especially good year for the Greeks, but they will survive these troubles as they have many other misfortunes of even greater severity.

Hungary should receive much public attention. These people are continuing to live as happily as possible in an unhappy situation. They are accepting the inevitable with a fair measure of grace, and are building as best they can with what is available to them. A strong optimism prevails in the Hungarian, who for centuries has been noted for his nostalgia. Tourist trade will improve. There is extensive building and many new housing projects. An important new bridge may be built. Educational and hospital facilities will be expanded, and new merchandise will be increasingly available. The financial situation improves, and there are traces of the revival of the private enterprise system. As long as they give an appearance of contentment, Moscow will probably leave Hungary alone. Russia is in desperate need of some proof that her satellites are happy and prosperous, and the Hungarian with his rather wry smile makes a fine political asset.

Roumania is not able to achieve very much political freedom in 1970, but there is indication that commerce may improve and that the necessities of life will be more plentiful. Some minor freedoms, including religious and educational privileges, will be attained soon without much conflict. The problem of caring for older people becomes acute and may cause considerable consternation. Roumania is creating better diplomatic relations with her Balkan neighbors and is advancing cultural interests.

The underlying trend in the Balkans is a strengthening of common resistance to excessive domination by the Communist party. Progress is slow, but the Balkan countries are all populated with liberty loving patriots, and in due time these will have their day. As the Balkans bind themselves into a solidarity of purpose, they can gradually enlarge their demands and strengthen their resistance to Soviet pressure.

EUROPE

Austria This is a generally fortunate year for Austrians, but it may bring revolutionary groups into prominence. Counter-revolu-

tionary movements can also be expected. Austria enjoys a generally festive air, with emphasis upon music, art, theater, and the tourist trade. Unusual weather conditions may cause property damage, and severe storms may result in floods, avalanches and loss of crops. Student uprisings continue, but are less violent, and there is a tendency to more or less ignore the dissenters and their destructive philosophies. This year should be somewhat better than 1969.

Belgium 1970 is not a particularly fortunate year for the Belgian government or the Royal Family. There is a constantly increasing dissatisfaction among the people, which may be intensified by poor diplomatic relations with the major powers. Financial problems—a problem throughout the world—will interfere with much needed improvements in housing, transportation, and sanitation. The educational system is assailed and some subversive activity will be traced to organizations of professional demonstrators. Smuggling assumes new importance and the Belgian borders may be more heavily guarded than usual.

France The tendency among the French is toward pessimism. The country's affairs do not run very smoothly and the new government is on trial. Much depends on fortuitous circumstances and the general condition of Europe. Paris is still under considerable planetary affliction and political disputes are likely to break out in the major cities. Reforms in education and religion will play a greater part in national life than previously.

France is another country that faces problems of water, earth, and air pollution, and this might lead to an epidemic in the more densely populated areas. The health of France is afflicted, with emphasis upon heart disease and extreme nervous fatigue. The financial situation stabilizes, but on a lower level than was hoped. It will be at least another year before economic pressures upon the French people will subside. Apprehensions about Russian aggression and intrigue will also depress the already nervous Frenchman.

West Germany is enjoying a phenomenal prosperity which may not endure as intensely. The effort to ignore the iron curtain, separating East and West Germany, is ineffectual. West Germany's resolve to develop military strength is wasteful of its hard earned marks. Competitive armament will never bring a permanent peace. Business conditions of West Germany are good, but further strikes

and labor disputes are in the offing. There will be a sharp rise in industrial accidents, and moral problems will cause increasing concern.

East Germany shows some progress. Living conditions will be better, and a direct appeal will be made to the competitive instincts of the German people. More luxuries will be provided, but there will be no essential change in the policy of the Russian dominated government. Improved relationships will probably be noted about 1971, at which time it is possible that the Berlin Wall may be removed.

Great Britain is still burdened with problems on the home front. Its relationships with Europe will improve, and stronger ties with the United States will be created. The problem of modernization is hampered by lack of available funds, but considering the obstacles which it faces, England is doing remarkably well. The Royal Family remains somewhat unpopular, but the British are reluctant to make a major change at the present time. Younger people wish to set up a democratic state, but observation of this experiment in other countries is not reassuring. Traditional government is the first line of defense against anarchy and revolution. Business conditions improve, employment rises, but moral and ethical difficulties continue to harass both the State and the people.

North Ireland will not immediately secede from Great Britain. Every practical consideration is against this move, and religious difficulties have been artificially induced. London is another area where air and water pollution are becoming acute. London fogs are proverbial, but new and dangerous contaminants may bring a serious emergency.

South Ireland enjoys some prosperity, and seems to be in a quiet process of modernization. It is hoped religious fanaticism will not invade this region, for it would seriously retard the progress which has been consistent for several years.

Educational reforms are noted for the Irish Free State, and employment becomes more plentiful and economically rewarding.

Italy continues to show economic growth, but the political situation is causing international concern. Policy making may fall into the hands of a small and rather dictatorial group, which could lead the country into much difficulty. Tension between Italy and Vatican

City increases. Several Italian cities will initiate extensive building and modernization programs. The health of the people is depressed, with an increase in heart ailments and digestive disorders. A minor epidemic threatens Southern Italy. Climatic conditions will be eccentric and minor earthquakes are quite possible. Northern Italy may experience Socialist demonstrations and increasing unrest among students.

Poland The emphasis is upon labor organizations and possible revolt against Communist leaders. Problems will be especially aggravated in the early part of May and late July. The Poles will make some gains in living conditions and professional opportunities. The administration will be somewhat more liberal, but late in the year a reactionary move may bring some violence and property destruction. Cities in Poland can be subject to acute sanitation difficulties and also water pollution. Colds and virus infections will be severe, especially affecting older people. Religious activity is greater, and many Poles will reaffirm their spiritual convictions. Industry will become better organized, and export goods will find foreign markets. Agriculture will be good and farmers will enjoy additional privileges.

Portugal The year looks rather favorable for Portugal. There is emphasis upon expansion in building and industry. Tourist trade will be brisk and the standard of living will rise generally. Congestion becomes a serious problem in the larger cities and a program for expanding roads and freeways will be given priority. Relations with other European powers, especially Spain, will improve, and the Portuguese government will avoid adverse publicity. Some agitation will disfigure this otherwise pleasant picture, and the confusion in the Roman Church is going to be felt, especially in the smaller communities. The governing policy will gradually liberalize, and needed reforms will be initiated. For the most part, the year will be beneficial.

U.S.S.R. The Soviet state may have a rather confusing year. In spite of every effort to preserve the Socialist party doctrine, the Russians are confronted with an increasing population which is better informed and less willing to accept the domination of a political minority group. Disturbances may break out, especially in education and science. Young people are becoming increasingly restive,

and demonstration—even on a small scale—may prove to be embarrassing. Russia may find its favorite methods of disruption turning against itself.

It is interesting that Communist Russia and Communist China are both under the rulership of Virgo. As an added note, North Vietnam celebrates its Independence Day as September 2, 1945. On this day, the Sun was also in Virgo. Russia will have further difficulty with China, and it is possible that they will come close to the brink of war. I feel, however, such conflict will not occur in 1970. Religious situations come back into focus. It becomes evident that the tensions of modern living under any political system requires spiritual consolation. The drift in Russia is away from materialism, but the opposition of the Party is strong, and much of it is underground. Several prominent Soviet leaders will travel extensively, and a major step forward will be made in the Russian space program. Storms may injure crops and do considerable damage in Asiatic Russia. The Russian situation will be constantly agitated by the presence of Pluto in Virgo. This tension will not ease until 1971.

Spain The emphasis is upon the modernizing of living conditions and the expansion of public facilities. It should be a good year financially, with optimism prevailing and better relations between the government and the public. There is threat of storms and natural disasters, but these will not interfere with the strongly progressive trend. The financial condition of Spain is increasingly sound and foreign markets will absorb many Spanish products. Religion is a somewhat confused issue with a tendency to break away from the orthodoxy of the Catholic Church. A reported miracle may create world attention. Health is fair, but ailments associated with progress cause some anxiety. Nervous tension, minor heart ailments, and respiratory difficulties become widespread. Crime increases slightly, but is effectively dealt with. In science, Spain could make an important contribution in the field of optics.

Switzerland This is another country said to be under the rulership of Virgo, and we should remember that it was one of the first European democracies. After a successful overthrow against the House of Hapsburg, it consolidated its loosely organized Confederation, and politically and culturally Switzerland is one of the most remarkable countries in the world today. 1970 is marked by a festi-

val spirit, and should be an excellent year financially. Pressure upon the Swiss banking system will increase and many secret accounts will be moved to other countries. Arts and crafts flourish and the Swiss franc will remain strong. There might be a critical period around the end of August involving sickness or death to a number of persons. The late fall threatens Switzerland with trouble from neighboring countries, but the crisis will pass. In the late fall there will be severe weather, and sports will be especially hazardous. The health of the people is good, but some type of intestinal infection may reach epidemic proportions. Water pollution may bring anxiety to Geneva and Zurich.

Vatican City The Catholic Church is under the sign of Leo and is suffering from a severe case of growing pains. Leo is a fixed sign, inclined to be overly conservative and rather dictatorial. Actually, the Church is in a serious dilemma. Whichever course it may take, it is bound to be beset with long-range consequences. In 1970 the conservatives will try to hold the line, and the Pope will side with them — perhaps half-heartedly. There is a strong trend toward orthodoxy throughout the structure of Christianity. As it becomes obvious that religion is gaining popular importance, the conservatives will do everything possible to regain their ancient glory. In the late spring and early summer, the Church will make several extremely unpopular pronouncements, and may require certain allegiances from its members. This would prove to be distasteful to many. The Church will not exercise any progressive leadership this year, but instead will try desperately to unite its own ranks—the effort will be too little and too late. The Pope is under personal afflictions, which will gravitate against his success in controlling the affairs of the Vatican. A sudden move, totally unexpected, could precipitate a crisis between European and American Catholic leaders. It is a year of hopeful and watchful waiting, not only for the Vatican, but nearly all other denominations of the Christian faith.

SCANDINAVIA

Denmark is subject to considerable planetary stress. There are afflictions involving weather, agriculture, cattle, and the national income. Political pressures become acute, and strikes and demonstrations against government policies are indicated. Legislation for the benefit of older people will be pressed, but will meet with con-

siderable opposition. Protection, however, is also present with larger groups opposing violence and counseling arbitration. Education shows progressive reform, but there is less tendency to humor radicals of any kind. Situations improve in the fall or early winter. It is a year for better understanding between the various levels of society. Economics may be depressed, but a serious recession is unlikely.

Finland This little country shares in the anxieties which trouble the entire Scandinavian bloc. The country in general is depressed, which may result in negative attitudes and a growing sense of futility. The mood will pass, but it may well slow down natural growth and industrial progress. Finland will be in the newspapers and may become a symbol of worldwide condition. If so, the Finns are likely to set a constructive example. Money will be tight, interfering with programs of civic improvement, including roads and housing. Religion will be the source of some conflict and may lead to sectarian bitterness. Natural cheerfulness and a long record for courage and conscience will be the determining factor in restoring national confidence.

Norway may face a minor political upheaval. There will be a lack of confidence in the legislative body and a tendency to move left of center. Local administrators will suffer from unpopularity, and there will be scandals calculated to cause antagonism and distrust. Relations with surrounding countries may be somewhat strained, as Norway would prefer not to be involved with the difficulties developing in Sweden. Business conditions seem fair, but there may be interferences to the production and marketing of food products. Public health is not at its best and unusual climatic conditions can cause epidemics of influenza, bronchial distress, and intestinal flu. The accident rate in air travel may rise.

Sweden After a long and distinguished career of avoiding involvements with the political pressures of other European countries, Sweden is being drawn slowly into the Socialist group. In an effort to maintain its own neutrality, it has formed a partnership with disenchanted groups in several countries. This attitude is not likely to advance the national good and will ultimately work a hardship on the Swedish people. Financial difficulties are noted. Commerce and trade are adversely affected and the investment market is under

affliction. There is real need for strong leadership in Sweden at this time. Young people are treated with too much permissiveness and agitators have exercised abusive freedom. Sweden may be subjected to considerable espionage or even sabotage. Trade will be adversely affected if Sweden supplies raw materials suitable for armament to nations in the Communist bloc. It would also be a mistake for Sweden to be involved psychologically, or any other way, with the Near East confrontation. Things may become especially difficult beginning in the late summer. Health is affected and problems of water and air pollution may become increasingly serious. The neurotic tendency among young people must be given constructive outlets, and at the moment opportunities are limited. This situation contributes to the danger of a serious crisis. There is a chance of better leadership arising, and incidents occur which will point out the direction the country should take during the next two or three years. Stockholm seems to enjoy a year of building expansion and general optimism. It is certainly the bright spot in the country.

THE FAR EAST

Afghanistan As a result of the new constitution, which became effective in 1946, Afghanistan is a parliamentary democracy, and all members of the Royal Family are prohibited from occupying government posts. This country, which is approximately the size of the state of Texas, is comparatively undeveloped, and its resources have never been listed or examined. In 1970, political tensions rise and there is danger of Communistic infiltration. Efforts to establish proper transportation and communication are opposed, but some progress will be made in the improving of social conditions. Trade agreements with outside nations could be beneficial, but Afghanistan is no match for major powers, which will seek to exploit raw materials produced in the country. The reigning family is under affliction, and revolutionary disturbances are noted.

Burma seems to show constructive promise, but a complicated internal situation is gravitating against necessary reforms, political and social. Emphasis is upon changes in the government and there is a possibility of a major change, leading to the formation of a more progressive administration. The fall of 1970 will bring a period of upheaval, which may include increasing authority for

the religious group. Business is fair, but is curtailed by government interference.

Indonesia is also subject to internal political agitation, which may include serious personal reverses for the President. The arts are favored. The country gains international standing. It may become too deeply involved, however, in Asiatic conspiracies. An epidemic of dysentery or cholera is to be feared, but it will be controlled before any great damage is done. The Sukarno faction is planning a major move, but this is not likely to be successful. Trade with other nations is brisk and the standard of living improves.

India continues to have its troubles. The country is so vast and its interests so diversified that it is difficult to unite the various classes for the purpose of advancing the entire country. There has gradually come to be considerable corruption in the government, and at the moment no effective remedy is available. The situation is likely to worsen with subversive pressures at work to demoralize the country. It will take considerable time to solve the present tension and bitterness. In the meantime, there is some improvement in the industrial life of larger communities, and important steps are being taken in hygiene, medicine, and agriculture. The struggle against inertia will ultimately win, but it will take many years. India's cultural assets will be given greater approval and consideration, and archeological discoveries of importance may be made. Relations with the Soviet Union continue to cause apprehension, and a new crisis in the Hindu-Moslem conflict may arise next fall.

Ceylon drifts along without appearing too often in the press of the world, but all is not well in that country. A conflict is shaping up between the conservatives and the progressives, and for a time at least the conservatives seem to have the advantage.

Ceylon is the principal stronghold of Southern Buddhism, and there are indications that this religious philosophy will be a major factor in determining the future of the country. Acting by example of a simple and austere faith, which does not encourage permissiveness, the government will attempt to meet emergencies firmly and quickly. Austerity has also helped to maintain the economic integrity of the country, and this policy continues.

Ceylon is another country which may face a major challenge about October 1st. I think it will come through safely, but with

some scars that may affect the future. Business conditions seem good and the people are by nature thrifty and moderate in their demands.

Indo-China Reference has already been made to North Vietnam, but under the same general grouping are Laos and Cambodia, and by extension Thailand. The death of Ho Chi Minh is apt to weaken North Vietnam and may lead to a power struggle. The area has been under affliction for nearly ten years with resulting fears and anxieties between these closely allied cultural groups. For Laos the danger of a Communist regime taking over is very real and the danger may increase if the United States withdraws support from South Vietnam. Cambodia is in a somewhat similar difficulty and will have serious trouble trying to maintain independence, if present trends continue. Thailand is the most secure of the group, but is also vulnerable and could be gradually infiltrated with subversive forces. All these countries have attractive natural resources and considerable agricultural life. World interest will focus upon this Indo-Chinese group and trade agreements with Western powers will be strengthened. For the moment, Thailand especially enjoys prosperity and with the aid of modern equipment the standard of living continues to rise.

North Korea Both North and South Korea show Taurus influence, which may account for the strongly fixed attitudes of these two countries. It is conceivable that a further outbreak of hostilities could occur this year, but it will probably be arbitrated by the pressure of public opinion. This is an area that could also be subject to major natural disasters, but again there is protection which will alleviate some of the unhappy consequences. There will be considerable progress in health and education, but young people may show revolutionary tendencies.

South Korea The entertainment world will have a prosperous season and South Korean musicians will gain worldwide recognition. Health problems will result from the lack of sanitation and virus infections. There will be some increase in crime, mostly involving younger persons. Organizations in the field of labor will become more prominent, and may be in conflict with the government. Late in the year, some type of propaganda will create further friction. The North Koreans are waiting hopefully for an opportunity to dominate the entire peninsula.

Japan This country is believed to have a double rulership, and there is much to indicate that the Japanese people are of two types; the first group, under the rulership of Aries, is slender and militaristic; the second group, under Libra, is shorter, more stocky, and deeply involved in art and industry. In 1970, Japan's position will require astute diplomacy. The country is becoming more completely independent of outside influence and views with alarm the possible withdrawal of Western forces and Western economic support in various parts of Eastern and Central Asia. There may be a major change in Japanese policy and a shuffling of leaders in the Diet, as the psychological influence of the Emperor becomes greater, and a stronger nationalistic spirit becomes more noticeable. Educational reforms will be of vital importance, but the trend continues to be somewhat conservative. Commerce is good and the country continues to raise its standard of living. The International Exposition at Osaka will be successful and will have a tendency to strengthen economic and cultural ties between Japan and the Asiatic mainland. Climatic conditions can still cause alarm, and in the early fall severe storms, or an earthquake of some strength may occur. Building programs continue, yet housing remains short. Reductions in traveling costs will bring many additional visitors to Japan. Crimes of violence will decrease, but misdemeanors involving young people will be more numerous. The yen strengthens and the Japanese Stock Exchange will be increasingly active.

THE PEOPLES' REPUBLIC OF CHINA.

Mainland China has been under extreme pressure in recent years and will continue to suffer from internal discords, at least into 1971. It seems that Chinese Communism is breaking down internally, and while the name may continue, the policies are changing almost daily. The country is too large to be unified under existing circumstances, and living conditions are so unsatisfactory that social dissatisfaction is inevitable. A break between Central and Western China might result in the setting up of an independent state, perhaps under Russian influence. Chairman Mao Tse-Tung continues to be afflicted; but with the protection of Pluto, the man and his policies will continue to be a major factor in the Chinese psychology of the future. Shortages of essential commodities contribute to unrest. Intensifying police surveillance tends to inspire insurrection.

Relations with the Soviet Union are strained, and the two countries are so much alike in their ideologies that they have a deep and real fear of each other. Ultimate conflict between China and Russia is probable, but with good fortune will not break out this year. Floods and natural hazards contribute to privation in South China and it will become necessary for the government to import food, or be faced with a serious crisis.

Hong Kong may be under considerable pressure, with possible international involvements. Financial conditions there may be considerably depressed, and local violence inspired by North Chinese agents is to be feared. Over-population often leads to problems of sanitation, and in this case some way must be found to relocate many refugee families. A major crisis is not so likely, but smaller difficulties multiply.

NATIONAL REPUBLIC OF CHINA

Free China continues to develop and prosper, but relations with the mainland worsen to some degree. Red China is in real need of a modern organized and economically successful colonial empire, and would be willing to begin with Formosa. Chiang Kai-Shek's health is not of the best, and sudden illness seems to strike several of the older leaders of Free China. May and October are more or less critical for the Formosa government.

THE NEAR EAST

Pressures in this region are likely to diminish, because most of the transiting planets which were causing difficulties have moved out of Virgo. Pluto remains, however, as a prime cause for trouble and annoyance. The history of the Near East has never been a record of peace and amity. Religious troubles break out regularly. Many of the governments, especially in the smaller areas, are thinly-veiled despotisms, and the immense petroleum resources have been an open invitation to conspiracy and exploitation. Even though Nasser has not been able to unite the Arab States, many of them agree secretly with his basic strategy. Relations between the United States and Moslem dominated areas are not cordial and show no immediate hopes for improvement. Islam is playing the Communist nations against the Democratic powers, to the discomfort of all concerned.

Iran could be in for considerable political upheaval. The Shah (Mohammed Reza Shah Pahlevi) is not receiving much planetary

support this year. In fact he is under adverse influences both astrologically and politically. Efforts to undermine him, however, may result in serious trouble for Iran, which might be many years in recovering from an ill-advised military coup. Natural disasters are also possible in outlying districts of Iran, and Russia may use this opportunity to increase its pressure on the Iranian government hoping to turn it against the Democratic powers. It seems to me that there is a better than equal chance that the Shah will survive the year with his power intact.

Israel is also under heavy pressure and might be forced to defend its territory against armed aggression. Should this occur, victory will not be as rapid as might be hoped. One saving factor will be a constructive world opinion, and sympathy is likely to be with Israel. Some internal dissatisfaction involving education and the strengthening of youth groups could bring a confrontation between older leaders and the more militant younger generation. It is important that this situation be solved before it weakens the solidarity of the State. Israel may develop one or two new allies and these could strongly influence the future of the country.

Turkey is adversely affected by the transit of Pluto through Virgo. Financial conditions are somewhat depressed and difficulties arise with neighboring countries. Istanbul, strategically located at the entrance to the Bosphorus, is still an aggravation to Russia. The Turks would prefer to preserve their friendship with the Western powers. This is a most strategic time to cultivate such a friendship and assist Turkey to advance its modernization program as rapidly as possible. Improvements in education and science, a brisk tourist trade, and additional economic opportunities, will not only help Turkey but will become a powerful wedge in the extremely conservative structure of Islamic society. Inclemencies of weather threaten the area, and religious outbreaks between Moslem and Christian factions must be solved immediately. Turkey should do everything possible not to align itself with the revolutionary factions plaguing the Near East.

LATIN AMERICA

Most of the Latin American countries have been afflicted by the heavy transits in Virgo, which have favored political discontent and subversive activity. Things are now improving, but at least one more

year will be necessary to overcome those negative pressures. In Latin American countries, the majority of the people is left of center in its political philosophy, due largely to fears resulting from long experience. As these nations become more prosperous this trend will change.

Argentina seems to have a reasonably good year ahead with improvements in government, and more favorable relationships with surrounding countries. More credit resources are becoming available. The standard of living will rise. Personalities in theater, art, literature and music are favored, and there is protection to the head of State.

Brazil has a more complicated situation with a tendency to negative and defeatist thinking. Inertia afflicts many parts of the country, with a desperate clinging to old and outmoded policies. Brazil is under fixed signs, which reduce enthusiasm and perpetuate old mistakes. Lack of personal pride and collective ambition continue to gravitate against the advancement of this potentially magnificent country. Food shortages can develop, and the public health is threatened. Natural disasters are strong possibilities. In all, however, the Brazilians will continue in their accustomed ways, and will probably experience a fairly productive year.

Mexico can be in danger of a minor recession. It may feel part of the struggle taking place in the United States, and its own economy will be negatively influenced. Socialist factions are especially strong in Mexico City which is under the rulership of Virgo. Broadly speaking, the progress which the Mexicans have made in many fields does not support the Socialist Party. Education is liberalized, with increasing emphasis upon moral and ethical factors, and religious influence grows stronger. Attempts will be made to discredit the prevailing government.

Cuba in general has a poor year. Conditions are becoming increasingly painful and the present administration is under affliction. Cuba may again become a threat to other nations in the Western Hemisphere, but its aggressions are less likely to be tolerated than in the past. This might be a good time for the Cuban people to take advantage of any dissension that arises among the present Cuban leaders. This could lead to a counter-revolution.

Problems facing the world today divide sharply into those immediately urgent, and those which must ultimately be faced. So far as possible, present remedies should contribute to the long-range needs of mankind. Adequate answers for nuclear warfare, the population explosion, and air, earth and water pollution must be faced sometime and we can only hope that the decisions we make now will be in the right direction. Desperate measures can result in disastrous consequences to future generations.

The national horoscope for 1970 bears witness to the prevailing confusion. As in the case of the world chart, however, providential circumstances seem to ease many of the existing tensions. One of the keynotes for 1970 is wishful thinking. For most of us, recent years have been prosperous and pleasant. We have developed a psychology of affluence and have grown accustomed to leisure and the good things of living. A nation is reluctant to sacrifice such advantages, and as austerity programs reach more directly into the affairs of the private citizen, dissatisfaction will be widespread. Against this trend it may be noted that an increasing optimism is in the air. Persons who are most pessimistic in good times may become more cheerful when economy is necessary. This seems to be a natural trend, and has always distinguished the American citizen's approach to realities. The condition of the people of the country remains generally favorable, but we cannot hope that further improvements will bring miraculous results. Living costs will continue to rise, though less rapidly. Not much tax relief is likely. Utilities will go up. Rents may have a tendency to stabilize and interest rates are likely to rise higher before they come down.

The financial outlook does not change generally, but the public will become more aware of conditions which have prevailed unnoticed for the last ten years. Negative thinking will affect securities and commodities. It is quite possible to intellectualize ourselves into a moderate recession. What we really need is a growing sense of responsibility, together with a reasonable amount of prudence. We may become more conscious of economic difficulties, but I do not

feel any major catastrophe is in the offing. This is a dangerous time however, to speculate or attempt to "do business as usual." Large organizations that have established inflexible rules for annual expansion must revise their thinking. The tendency toward too big and too much is certainly going to suffer reverses and delays. The average citizen will do well to be more prudent in his spending and more careful in his buying. Planetary protection will probably bring us through all right if fate is not unduly strained by our behavior. Banks, building and loan companies, investment brokers, and the stock exchange, all show some affliction. Not only must individuals learn to spend more wisely, but so must the government on all levels.

The national chart indicates that in 1970 the United States must accomplish basic financial reforms. Money problems plague the chart and are complicated further by continuous demands for higher wages and higher prices. One solution is to reduce government spending, easing the burden of the taxpayer. If taxes do not spiral upward it will be easier to prevent further rises in the cost of living.

There will be efforts to improve railroad service and provide better community transportation. This is aimed at several important problems, including air pollution, freeway congestion, and the high cost of maintaining private automobiles. There may be a further rise in postal rates and also increased costs for use of the telephone or to send a telegram. Traffic conditions are expected to become worse, in spite of every effort to regulate congestion, and there may be unpleasant revelations relating to the manufacturers of automobiles, airplanes, and cargo vessels. Public opinion against the irresponsibilities of the press are likely to intensify. New regulations will be enacted to prevent the production or sale of literature which is morally, ethically or politically subversive. A general tightening against corruption throughout society is expected to be enforced with the strong approval of the majority of our citizens.

The agricultural outlook is not especially optimistic. A number of factors, including strikes, the use of pesticides, exceptionally hot or dry weather, and atmospheric pollution, will all contribute to a reduction in food production. There will also be stricter enforcement of laws bearing upon false labeling and the use of dangerous preservatives or worthless adulterants in the marketing of food products. There is increasing danger of bankruptcies, and small farmers and

ranchers will be in some difficulty. The trend is to oppose further construction of government and municipal buildings, and projects which require financing of public works. There is increasing criticism of the incumbent party and the tendency remains to resent any legislation which restricts dissent and violence.

The birthrate will be slightly lower than normal and the death rate somewhat higher. We seem to have reached the fulfillment of the Biblical concept that man's normal life is three score and ten. The only way we can break through this pattern is to improve character, simplify habits, and begin keeping the basic laws of mental, emotional and physical health.

Theater, motion pictures, television and other entertainment media will be challenged by increasingly difficult decisions. Most of these forms of entertainment have abused their privileges and a negative public reaction is building rapidly. This may be strengthened by additional regulations which will gain wide popular support. Public morals are under fire with conservative factions gaining respect and influence.

The public school system in those grades up to and including high school will also be subject to increasing pressure for the restoration of law and order. Conservative factions will be given more support and laws curbing all violence and vandalism will be more strictly enforced. On the practical side, there will be gradual but permanent changes calculated to improve the quality of American education.

The public health of the country leaves much to be desired. The Food and Drug Administration will be very busy evaluating potentially dangerous medications and drugs which are harmful if taken in large doses. In line with this, the use of narcotics will continue to contribute to crime, automotive injury, and many unfortunate deaths. Public vitality appears impaired, and ailments affecting the lymph glands, such as Hodgkin's disease, and those affecting the autonomic nervous system and body chemistries will increase. Diet fads and the use of weight reducing pills will be subject to further investigation, leading to some unpleasant discoveries. Pollution problems can be expected to become more severe, indirectly resulting in a lowering of human resistance to a wide number of ailments.

Labor situations will not immediately improve. There will be strikes, many unreasonable demands, but fortunately most of the disputes will be successfully arbitrated. Concessions gained, however, will be smaller and fewer than in the past. Employment will be down a little, but those who wish to work can hope for regular employment. Investigation of the Civil Service may result in a number of reforms. The military forces will be reduced in number, but this is likely to be temporary. Later in the year world conditions may require reinforcement of national security.

Relationships between the United States and foreign countries are far from ideal. They will worsen during 1970, but this decline will not have great military significance. Involvement in a major war in 1970 is unlikely. We have an excellent chance of avoiding such a conflict. The dangers are slightly greater than in the last five years, but not sufficient to indicate armed conflict. Using the Weather Bureau's approach, I would feel that we have a sixty-percent chance of keeping the peace. There are two danger points, however, which must be watched, and if emergencies arise, these areas must be dealt with firmly and immediately. One of these is South Central Asia, and the other is the Eastern and Southern shores of the Mediterranean.

Divorce problems are likely to increase, and the condition of the American home grows increasingly precarious. Here again the solution is not in laws but in the moral and ethical convictions of human beings.

Our foreign trade is under pressure and several markets may be closed to us. It is the same problem as in former years; namely, we are pricing ourselves out of the world market.

There is something constructive to say about the increasing emphasis upon a belief in life after death. Materialism may be losing influence, but it is fighting desperately to maintain itself. Many foreign faiths are finding outlets in this country, introducing beliefs and doctrines which may have considerable merit.

Our financial relations with foreign countries are not likely to improve greatly, and efforts to strengthen our currencies will not be especially effective for at least two or three years.

There is a rather peculiar condition developing in our institutions of higher learning. A strong reactionism may damage the normal

progress that comes with years. All groups will be inclined to sit tight and change their attitudes as little as possible. Philosophy will continue to be highly materialistic, even while lacking a significant following. Scientific institutions will justify their long-range projects, although the average citizen is not greatly impressed. Religions will try to restore the old ways with a continuing exodus of disgruntled followers. The desperate effort to continue as before simply reduces the prestige of the ultra-conservatives, and hastens the ultimate confrontation. Interest in travel continues and some constructive reforms are noted in aviation. These include more comfortable facilities and some reduction in prices.

The Chief Executive will have a rather troubled year, but enjoys considerable astrological support. He will turn to public opinion for assistance on several occasions and will in most cases receive help. There is some affliction to the health of the President in late August or early September, but it seems probable that he will also enjoy some of the protection we previously mentioned.

A series of significant legislation will increase the public confidence in their law makers. Two or three corrupt officials will be exposed or retired from office, and the result will be beneficial to all concerned.

The national image does improve and a number of prominent Americans will be popular in foreign countries. A moderately strenuous effort will be made to strengthen the national integrity, and for the most part the changes will be acceptable.

On the level of local government, there will also be a struggle between extravagance and economy. There will be less public support of wasteful measures, and an increasing interest by a concerned public. There may be an unexpected and unpleasant crisis in the Congress of the United States next fall. The result could be highly beneficial to those who are striving for more honest government. Ideals struggle for survival, and this is not the best year to attempt a universal reformation. Most progress will be the result of sad experience and disillusionment, but these reverses will be accepted with a better spirit and a strengthening intention not to make the same mistakes again.

Nearly all public institutions from schools to hospitals, from charitable foundations to reformatories, will be subject to critical

examination. Some of the recommendations will verge on the absurd, but there will also be long needed revelations about the misuse of public funds and the abuse of helpless persons. Major changes will be implemented and there will also be further consideration for the needs of widows and the fatherless. Tendencies to overdo impractical charities will arise and these must be curbed. We may expect an increase of subversive activities, with a shift from the educational level to infiltration into groups set up by private citizens to combat inflation, corruption, and juvenile delinquency.

From all the testimonies, it would appear that the country actually shows a stronger vitality and a greater dedication than might be expected under the prevailing confusion. We are beginning the long journey back to the principles which inspired our founding fathers. It may be difficult, but we are taking a first step and the long journey begins with this conscientious initial effort.

For American cities, just a word. A serious accident involving dangerous chemicals or contaminated food products is noted for St. Louis, Missouri. San Francisco takes a resolute stand against juvenile delinquency and wins. New York is coming out of a long period of frustration and decline, and receives some constructive publicity this summer. Philadelphia passes through a difficult labor crisis, and Chicago gets more bad publicity on racial and political issues. The accident rate in Los Angeles will rise, and a minor epidemic threatens in the fall. Boston investigates a scandal linking prominent personalities with anti-American activities. Washington, D.C. has financial difficulties, and New Orleans must beware of floods and storms.

In other words, it is a normal year, with a slight upward trend in those essentials that count most.

A True Prophecy

There is America, which at this day serves for little more than to amuse you with stories of savage men and uncouth manners, yet shall, before you taste of death, show itself equal to the whole of that commerce which now attracts the envy of the world.

—Edmund Burke (1729-1797)

COLLECTING ORIENTAL FABRICS

The primary purpose of this article is cultural, not technical. It is inevitable, however, that the enjoyment of collecting unusual materials should be partly dependent upon research and understanding. While we have chosen to use Japanese textiles in the present discussion, it does not follow that the field is limited to the handicrafts of any one people or tradition.

Japanese fabrics have a special advantage at this time. They are available in reasonable quantities. It is possible to assemble a comprehensive group covering many schools and styles of weaving, embroidery, stenciling, and handpainting, which distinguish Japanese fabric ornamentation.

Other areas from which attractive fabrics are obtainable include the countries of Southern and Central Europe, North Africa, the Near East, and South America. Needless to say, the Indian subcontinent is rich in woven products of silk or cotton, and the silks of Thailand are world famous. There are many choices, but we are most interested in those types of designs from which attractive sections can be taken and which have strong graphic impact.

It is obvious that it is not practical for the average person to collect complete garments or a large quantity of yardage. In recent years there has been a strong trend toward collecting fragments of cloth which provide adequate representation of unusual techniques and colorful patterns. These fragments may be either surviving pieces of ancient material, or simply swatches cut from robes or other decorative articles assembled for the purpose of providing an historical record of the descent of textiles in the cultural development of a nation.

Swatches can be of various sizes. In Japan, albums are often made of such materials. In these books of samples, as they are sometimes called, the specimens may be quite small, two or three inches square, but a favored size is about eight by ten inches. As many of the motifs are quite elaborate, specimens eleven by fourteen inches (when obtainable) generally can include a complete unit of design.

Such fragments, matted attractively, carefully described where this is possible, and protected in boxes or loose-leaf binders, provide

a continuing source of esthetic pleasure. The sheer beauty and impressiveness of the patterns are of interest to many persons, for whom other areas of collecting have slight appeal.

As most galleries and museums have limited space, and their collections are increasing rapidly in size, it is becoming an approved practice to exhibit swatches which convey a true impression of the complete garment or decorative object. In the Tokyo National Museum there is an extensive group of unusual silk and brocade pieces of old garments. Especially favored are the elaborate sleeve designs of robes and kimonos, and they are mounted on mats cut to suggest the shape of a sleeve.

Japanese fabrics provide special enjoyment because of the extraordinary diversity of techniques, several of which are often combined in a single example. The background may be of figured satin, woven by a technique imported from China. On this may be worked embroidery of several types, combined with tie-dyeing, stencils, and the use of resists and discharges. Gold or silver threads may be couched onto the design, small areas of applique may occur, but this technique is more commonly found among the Ainu people of Hokkaido in Northern Japan. To all these styles, hand painting is sometimes added to complete or accent a design.

Three general types of Japanese textile ornamentations are recognized; the modern textile industry uses these three types to classify the incredible diversity of patterns old and new.

The first group is composed of free style designs which may even resemble the beautiful pictures on scrolls and screens, and the lovely decoration on rare specimens of porcelains or lacquers. Almost every conceivable theme is suitable for this type of treatment: flowers, birds, butterflies, combined with pine branches, bamboo patterns, rustic fences, pagodas, and the curved lines of streams and rivers. Such patterns are seldom continuous. They are clustered on areas of the fabric, so that they can be isolated as complete pictures in themselves. Among such free styles may be found golden carp struggling upstream, clusters of wisteria, or a Dutch ship under full sail.

The second group features mathematical designs. These include geometrical figures, beautiful crests of old Samurai families, monograms of Prince Genji, or conventional groupings of patterns frequently repeated. Among such types is a turtle shell pattern, an



Old Japanese embroidery. The Hexagons represent the segments of a turtle shell.

overall motif of hexagons suggesting the segments of a turtle shell. There is also a wide assortment of stripes and plaids.

The third group presents patterns originally derived from foreign sources, especially Korean, Chinese, East Indian and Persian. Such designs reached Japan at an early period from China, and have gradually been modified to meet the esthetic sensitivities of the Japanese people. In this collection textiles of the Ryukyu Islands and of the Ainu people of Northern Japan may be included. Each has its own charm and the basic weaves are of great interest to specialists.

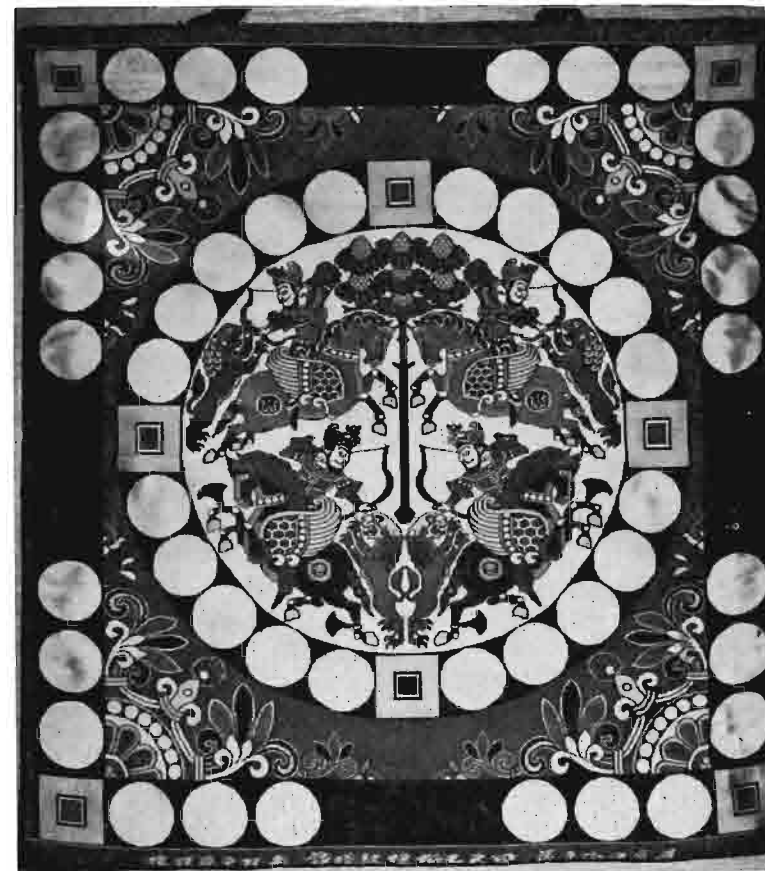
Whereas even small fragments of ancient textiles are now quite rare in many countries, with some searching good examples are still obtainable in Japan. The Japanese are avid collectors themselves, and some of their albums may include foreign fragments from as far away as Greece or Turkey.

Those who travel in Japan will find the better dealers always willing to search for albums or individual specimens of old fabrics. Frequently, fine swatches can be taken from dilapidated garments. Those wishing to specialize in peasant textiles can pick up fragments in many small towns and villages. Later the collector may be amazed at the skill of the country folk, whose techniques frequently defy analysis.

In Japan the cultural history of the people is set forth chronologically by the use of period names. For present purposes, we may consider the ancient periods as the Jomon, the Yoyoi and Haniwa. These extend from prehistoric times and terminate at the somewhat arbitrary date of A.D. 537. Very little is known about the textile industry during the ancient periods. These prehistoric people seem to have had some knowledge of weaving, and it is quite possible that by the time of Haniwa (A.D. 200 to 537), there was considerable cultural contact with China, for various textiles of Chinese origin are mentioned in the earliest Japanese written records.

The great periods of Japanese artistry, including textiles, are the Asuka, the Nara, the Heian, and the Kamakura. These extended from A.D. 538 to 1395, and may be considered as constituting the great classical age. At the beginning of the Asuka Period, Buddhism was introduced into Japan from China by way of Korea. The new religion brought with it artisans of every type, whose labors were dedicated largely to the glorification of Buddhist philosophy. After the initial period of resistance to Buddhism was overcome, and the Doctrine began to find strong supporters in the Imperial Court, the demand for artistic productions to adorn the great sanctuaries and serve as articles of spiritual stimulation for private families increased rapidly and resulted in some of the finest examples of embroidery and brocade work.

Representations of the Buddhas, Bodhisattvas and their celestial attendants, were exquisitely worked in over-all embroidery. Many of the pious artists when representing the hair or eyebrows of the



Sassanian hunting themes. Modern replica of 8th Century fabric.

sacred icons included their own hair in their needlework. Needless to say, most surviving fragments of these very early embroideries are considered National Treasures or Important Cultural Properties.

As the Japanese felt themselves inspired to take on the advanced ways of living imported from China, the demand for artistic goods of all kinds developed with extraordinary rapidity. Within one hundred years, a tremendous surge of esthetic enthusiasm carried the Japanese to a high level of artistic maturity. Fragments of this transitional period, and the rapidly increasing skill of the native or adopted artisans, can be seen in the great Shoso-in Collection in Nara.

An interesting example of material actually woven in China and brought to Japan in the 7th or 8th Century, is now preserved in

the National Museum of Tokyo. It shows strong Persian influence and belongs to a group of Sassanian hunting themes. The design features Persian kings hunting lions, but on the original fabric there are Chinese characters woven on the flanks of the horses. The accompanying illustration is from a modern reproduction of this priceless treasure and was woven by the Tatsumura Silk Mansion in Kyoto. It gives a very good impression of the over-all design, which has seriously deteriorated in the original fabric. The dominant colors are red, yellow, and black on a pale gold background.

In recent years, collections of woven or hand loomed facsimiles of unique examples of ancient Japanese textiles have been made available to collectors. These are usually rare and difficult to acquire, and even these reproductions are considered to be of museum quality. Examples of many such fine old fabrics copied by modern weaving methods can be seen at the Tatsumura Silk Mansion, and other centers of textile culture in Kyoto, which has long been famous for this beautiful art.

Any authenticated fragment of textile created before the end of the Kamakura Period, A.D. 1393, may properly be considered rare, and the most likely sources for such materials are the covers of old Sutras (Buddhist texts), priests' vestments, or clothing on very old dolls. The search for such fabrics is very much worthwhile; occasionally choice pieces can be secured from skillful artisans who remount ancient scroll paintings.

The Muramochi and Momoyama Periods, extending from A.D. 1393 to 1616, produced some outstanding fabrics, and good specimens are not too rare. They have some premium, but are usually well worth securing. It must be remembered that all textiles are fragile and are subject to many hazards, including mildew, dry rot, and long wear. It is almost an obligation to preserve examples of these old skills. Photographs are not nearly as satisfying to the soul of the aesthete. There is something of psychological value in possessing even a few square inches of the original material. It is also vastly more useful to specialists in the field.

The average collector of today must center his attention upon the textiles of the Edo Period. This was one of the most interesting in Japanese history, and extended from A.D. 1615 to 1867. For more



Stencil printing, Edo period. Buddhist wheel design.

than 250 years Japan enjoyed almost continuous peace. At the same time it had little contact with outside nations, except China and Korea and a small group of Dutch traders at Nagasaki.

During the Edo Period the Japanese people developed their magnificent woodblock prints, the Ukiyo-e, now universally admired. At the same time they perfected their art of Netsuke carving and lacquer work in which they are unexcelled. Most of the folk art flourished during these centuries, and as the proletariat became richer and more demanding, artisans of all types were engaged in meeting the requirements of the newly rich. Artistic productions were mostly secular, but there was some demand for reproductions of earlier religious works, which were gradually disintegrating. Although most of the great connoisseurs and collectors have been dedicated to the works of the Kamakura Period, or earlier, much can be said of the artistic achievements of the Momoyama and Edo Periods. This is especially true in the development of the textile industry. The artisans of that day, like modern fabric designers of the West, were ever seeking inspiration, old or new, to make their products more attractive. The collector of moderate means can be happy in the realization that nearly all ancient fabrics of Japan



Fragment of old Priest robe showing repetitive designs.

were skillfully copied in the Edo Period, thus providing authentic examples of color and technique, even though great antiquity is lacking.

The accompanying illustration shows an interesting example of stencil printing on a coarse fabric similar to one of the earliest fragments now in the British Museum. The old example dates from the Nara Period (A.D. 710 to 794) and depicts the sacred Buddhist Wheel of the Law. The Edo Period version is most attractive and carries the primitive feeling quite adequately. (See page 47)

We have also shown here examples of the imported designs that gradually become part of the Japanese textile tradition. Patterns of this kind were most likely used for vestments of the clergy and the robes of the Noh Theatre actors, and may be a subconscious tie in the popular mind between Japan and India. Another interesting over-all pattern is provided by the repetitive medallion designs, of which the accompanying example belongs to the Edo Period.



Detail of flower cart embroidery.

It should be noted that in referring to Japanese fabrics, the term brocade is applied to nearly every type of multicolor weaving. It is not restricted to either techniques or materials associated with the Western use of the term. Silk brocades, velvets and satins, contributed much to the beauty of priestly vestments. As it was traditional that such robes should be made of small pieces of material patched together, these garments have provided admirable swatches for the modern collector. Some fragments of good size and artistic patterning suggest framing. They truly become pictures, excellent conversation pieces, and are appropriate for the decor of the modern home.

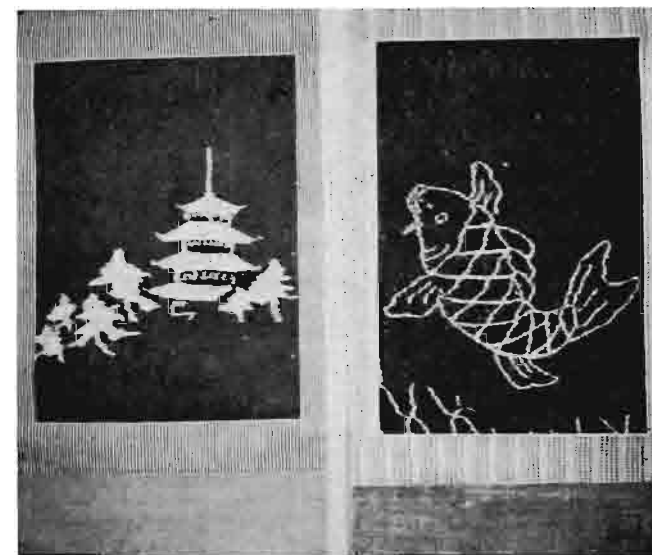
The accompanying example of a flower cart is typical of a satisfactory artistic composition. Against a dark chestnut brown background, the cart itself is delineated in gold couching. The flowers are in natural color, beautifully embroidered and touched with tie-dyeing and hand-color. The size is excellent (28-1/2" x 11"), and the panel contains more floral elements than are shown in our picture. Another similar piece shows an intricate pattern of bamboo with its stylized leaves and equally stylized pine branches. It includes tie-dyeing and the adroit use of stencils, giving an effect that is most delightful.

The Japanese themselves are now creating portfolios of old fabric swatches. A leaf from one of these folios shows a peacock worked in varicolored silk, upon a bright red background of damasked satin. The matting in this case is curved at one corner to suggest a kimono sleeve.

Folk textiles should not be passed over lightly. A few years ago I was able to secure in Tokyo a small but select group of *kasuri* weavings. As these are held in traditional esteem, some of them had already been mounted as vertical scrolls, with interesting complementary borders. At first impression the *kasuri* technique is difficult to understand. The designs are actually made by coloring the threads with which the materials are woven. The design itself is usually carried in the warp, and the threads are adjusted on the loom. After the weaving has advanced, further adjustments are necessary to correct irregularities in the design. Sometimes the design is carried in the weft threads or both the warp and the weft. In dyeing the thread, resists are used which result in some sections of the thread remaining uncolored. Most of the *kasuri* is woven in a dark blue color similar to our navy blue, or even bordering on indigo. The design is in white, but because of the method used in the production of the fabric, the white areas are sometimes a pale greyish blue. An example of *kasuri* weaving technique is said to have belonged to Prince Shotoku, and is a National Treasure.

The origin of *kasuri* weaving is uncertain. It was not used in China or Korea, but is found in the islands of the South Pacific, where it is generally termed *ikat* weaving. According to Hugo Munsterberg, author of *The Folk Arts of Japan*, the *kasuri* technique originated in India, from whence it was carried to Java and other areas of Indonesia, then to the Philippines. It later passed to Okinawa, and from there reached Japan. The Japanese admired the Okinawan *kasuri* and soon developed the craft, which spread throughout the Empire, where it gained distinction for its rustic quality.

A specialization arose within the *kasuri* style of weaving and this became known as *e-kasuri*, which signified pictorial designs worked by this technique. Although such compositions are not necessarily old, they are considered scarce and valuable, and examples dating back to the Edo Period are cherished as collectors' items. The ac-



E-kasuri weavings. Left: Pagoda scene. Right: Sacred carp.

companying photograph shows two *e-kasuri* scrolls: (1) A pagoda among trees, and (2) a hero carp ascending a waterfall.

In Okinawa, textiles may combine small areas of *kasuri* in fabrics of more conventional types of weaving. As most *kasuri* are reversible, the pattern is practically identical on back and front. In this way it can be recognized when combined with other methods.

The study of fabrics can be carried as far as the collector wishes to become involved. The therapy of such a hobby includes both obvious and less obvious elements. First and foremost, the mind engaged in the contemplation of beauty and the lawful means by which skills are advanced is less inclined to develop neurosis or lose touch with the achievements of humanity. Among the deeper implications is the respect which we gain for the creative abilities of our fellowmen. We come to honor their patience and realize how courageously they advanced their skills and artistic conceptions. To be much associated with beauty, to learn to admire the dedicated artisans who have given so much creative genius to the world, must result in a more healthy and harmonious life.

Until quite recently there have been few important texts on Japanese textiles available in English. A definitive work of extraordi-

nary thoroughness has recently been published. It is called *Textile Designs of Japan*, published by The Japan Textile Color Design Center. The work is in three large volumes and was published in Osaka, 1959-61.

Another useful work, though far less elaborate, is *The Pageant of Japanese Art*, prepared by staff members of The Tokyo National Museum. The series of handbooks consists of five volumes, of which the last is devoted to textiles and lacquers. The work was first issued in Tokyo in 1953, and was later reprinted in a popular edition.

The Buddhist embroideries of Japan are a fascinating subject. For a long time only passing reference was made to them in texts on Japanese art. A new and important volume has now appeared: *Embroidered Buddhist Pictures in Japan*. The text is by Dr. Mosaku Ishida, Director of the Nara National Museum. According to Dr. Ishida, nearly every known example of this artistry is included in the volume. It was published in 1964. The text is in Japanese, with summary and description of the plates in English.

In addition to these works, sections on textiles occur in many books dealing with the arts of the Japanese people.



A Distinguished Reign

The reign of Antoninus is marked by the rare advantage of furnishing very few materials for history, which is indeed little more than the register of the crimes, follies, and misfortunes of mankind.

—Edward Gibbon

Basic Semantics

The sublime and the ridiculous are often so nearly related, that it is difficult to class them separately. One step above the sublime makes the ridiculous, and one step above the ridiculous makes the sublime again.

—Thomas Paine

Cause for Anxiety

Indeed, I tremble for my country when I reflect that God is just.

—Thomas Jefferson

Silence is Golden

Silence is deep as Eternity, speech is shallow as Time.

—Thomas Carlyle

The Poor Excuse

Ignorance of the law excuses no man; not that all men know the law, but because it is an excuse every man will plead, and no man can tell how to refute him.

—John Selden



In Reply

A Department of Questions and Answers

QUESTION: Will you tell us your thoughts on the subject of adopting children?

ANSWER: To borrow a few words from *The Book of Common Prayer* and adapt them from the solemnization of matrimony to the adoption of a child, we can say it is not to be entered into unadvisedly or lightly by any one, but reverently, discreetly, advisedly, soberly, and in the fear of God.

For those no longer young, the adoption of a small child is advisable only if both persons are fully aware of the responsibility they are carrying, and are willing to make numerous sacrifices for the good of the adopted child. Youth is the best time to rear children. There is greater stamina and endurance and less likelihood of nervous fatigue. When persons reach the age at which the normal extroversions of the young become sources of irritation or fatigue, it is no longer practical to take on responsibilities for small children. In fact, the history of late adoptions is not especially optimistic. In cases I have personally known, it has worked a hardship on all concerned. At the very time when we are inclined to unload as many burdens as possible, we can all be forgiven if we hesitate to assume duties that will continue to make a heavy drain upon energy, time, and financial resources to the end of our days.

Some have found a practical solution by assuming the support of some orphaned or underprivileged child in a foreign country. This is entirely practical and can be arranged to suit the needs of the occasion. The recent wars in Asia have broken up many families and left thousands of very small children destitute. By an informal adoption method, an American family can contribute a small monthly

income, which will provide a child with shelter, food, clothing, education and medical care. The child is told the name of its sponsors, and he or she can write to them. A meaningful correspondence is possible if qualified translators are available. Later, a meeting of the involved parties can be arranged, and because of the natural gratitude which is strong in these foreign children there is little likelihood that the contributors to the child's welfare will ever be disillusioned. I have known of retired schoolteachers who have made this philanthropy one of their most important activities.

There are occasions in which the problem of adoption may arise within the structure of a family. Some tragedy, striking parents, by which small children are left without protection, may cause relatives to step in and assume the necessary obligations. In some cases, this may result in formal adoption. With blood ties to assist the psychological involvement, there is no reason to doubt that many such arrangements can be successful.

A young childless couple planning the adoption of one or more children should be informed of certain facts and act accordingly. If emotions dominate and judgment is poor, problems are almost certain to arise which cannot be handled by perpetual adolescents.

In some instances adopting a child can break up a home. Two persons who have built their lives around each other and who have strong personal attachments may not be willing or able to share their love with a comparative stranger. The husband who has monopolized his wife's attention suddenly finds himself neglected and forced to assume a subordinate position. The wife, who very likely has a deep desire for motherhood, stops mothering her husband and starts mothering the baby. In the course of years the situation leads to complications that very few are able to face constructively. One thing is certain: a child should not be adopted unless both prospective parents are earnestly desirous of the adoption and enter into it without reservation of any kind. To bring a child into a family in the hope that it will strengthen the home or prevent one of the persons from developing outside interests is sheer folly.

It is also best to adopt through a well-established and reliable agency. In older times this was not so important, but now it is the first line of defense against a serious mistake. Specialists in child psychology, and those long experienced in human behaviour patterns,

can prevent many mishaps. It is customary today to make sure that a child's actual parents are of the same race, nationality, and sometimes even of the same religious convictions as the adopting parents. Social background is carefully studied to prevent mental and emotional incompatibility. It is a mistake to assume that any child can be adopted successfully if the adopting parents do their best. There are too many dangers which only an expert can estimate. Also, the protection of the child means more than mere physical support. The home must be as secure as possible, and be able to withstand considerable investigation. Persons objecting to such procedures indicate that they will probably be unsuited to a child's needs.

Private adoption opens the whole subject to further complications. The real parents may be able to trace or locate their child at any time. They may appear without warning, and whereas they might not be able to break a legal adoption, they can cause severe psychological stress to the child. Also, the events leading up to the adoption are too well known. Such events may be unpleasant and can jeopardize the security of the child and the adopting family. One thing is almost certain: when a child is adopted privately, there is very little probability that it can be brought to maturity without knowing the truth.

Another danger of private adoption is the age factor. To adopt a child over three years old is to assume responsibility for a child's character that has already been considerably conditioned by unfavorable circumstances. Assuming that the boy or girl is eight or ten years old, there is very little likelihood that either affection or discipline can erase the damage of earlier years. The deserted child, who has already been handed from one relative to another, and is finally offered for adoption, has much scar tissue in its psychic organism. It has been exposed to bad habits, and may have witnessed violence, depravity, or crime. All too often the child absorbs these experiences which will ultimately be revealed through disposition or temperament. Often the older child is more likely to resent the efforts of the adopting parents. Many such children run away in their early teens, and some are never found.

Many young people become involved in emotional difficulties, the product of which is a child testifying that two unsophisticated human

beings loved not wisely, but too well. Both real parents may come from good family backgrounds, but to prevent scandal, which may ruin additional lives, the child is placed for adoption. Prospective adopters may agree to adopt the child even before it is actually born, and must accept it whether it be a boy or girl, or even twins. This has certain advantages, because it prevents conflict as to whether a boy or girl is preferred. The real parents never know the name of the persons who are going to raise their child, nor do the members of the new home have the slightest clue as to the origin of the child. The agency has done everything possible to protect family resemblances, and usually as the adopted child grows up its appearance matches perfectly with the coloring, body structure, and size of the adopting parent. Under such conditions, and with the cooperation of the Department of Vital Statistics, the child may never need to know that it was adopted. While this is not always successful, it is the safest way to work out a difficult situation. Families today are having troubles with their own offspring, and there is no reason to assume that an adopted child presents fewer difficulties.

Perhaps more important are certain philosophical overtones worth careful consideration. A constructive action inspired by an unselfish desire to be of service to another human being is rightly considered meritorious. In Oriental philosophy, merit is a spiritual benefit. The same idea is present in the concept expressed in Christianity, where the pious person is admonished to lay up his treasures in heaven. All we can take with us from this world is the good we have done and the lessons we have learned. Motive is the determining factor so far as merit is concerned. It is difficult to be completely unselfish, so in matters of adoption it is very important to search one's own soul. Too often we will find that we are seeking more for ourselves than we consciously realize. If we can reduce ulterior motives to a minimum, we add value to our own lives; we can also do everything possible to make the lives of other persons valuable to themselves and our world.

It is not common for young people recently married to be neurotic. There may be a tendency present, however, which, if uncorrected, could result in a neurosis some time in the future. If it should happen that a young married couple is neurotic, this is the first problem that

must be solved. A baby coming into the home will not cure or markedly improve a family situation overshadowed by jealousies, anxieties, alcoholism, or narcotic addiction. A marriage which is already tolerating promiscuity should never be permitted to take the responsibility for a child. To conceal the truth is both wrong and dangerous.

It sometimes happens that sterility is not permanent. Children have been adopted and then a few years later the parents have a baby of their own. This opens new possibilities for conflict. To turn from the adopted child and center all affection upon the new baby can undo in a few short months the good that has been accomplished over a period of years. A crisis like this can be handled, but only by thoughtful persons who can anticipate the emotional reactions of the adopted child.

One of the great dangers today is the constantly increasing indifference to the moral obligations of a family. Each parent has his own life which he wishes to live in his own way. If there have been no children for a number of years, selfishness becomes chronic. Any infringement on perfect freedom of action is resented. Any sacrifice of creature comforts leads to self-pity. Young people who are perfectly willing to trust a baby's life with a still younger teen-age babysitter should not adopt children. There is no way in which parents can do a good job and still preserve all of their personal liberties. A generation that is not taught responsibility and which lives in defiance of traditions — which are necessary to family life — has no motives that deserve to be considered especially meritorious.

Individuals with natural maternal and paternal instincts make good adoptive parents. They long for the privilege of dedicating their time to something more useful than self-expression. In fact, a child could bring to them the very self-expression they most desire. Domesticity is where you find it. There is no way to predict that the exchange of marriage vows will result in an ideal family. I know one case in which a middle-aged couple, with several children of their own, adopted three others. The wife said quite simply that her own children were on their own feet doing reasonably well. If she had any talent of her own it was to mother the young, and she desired to keep right on. The husband, who was a working man, was quite satisfied to bring home his paycheck every week and live within a

pattern of extreme economy. He supported his family because he loved them, and he was perfectly willing to go without the luxuries that many persons consider absolute necessities.

For those who are less than wealthy, children can become heavy economic burdens. Yet this type of obligation is the one most likely to mature human character. Nature has ordained the family, and in the world of human beings the newborn babe is totally dependent upon the courage and affection of its parents. Most psychologists have come to realize that a well adjusted life is one that is lived in harmony with the natural order of the world. This does not mean that there should be no curbs upon the size of a family. Our economic situation is such that large families usually include underprivileged members. The penalty for unregulated procreation is too heavy for the average family to bear. Young couples today, speaking from the natural enthusiasm of youth and reasonably normal parental instincts, consider three children to be the ideal family. In this group a fair degree of opportunity is possible for all concerned.

If you have a strong parental instinct and nature has not permitted you to have children, it is quite proper for you to adopt children and hope for many years of useful happiness. If your instincts are not strong, or if you have decided to adopt a child hastily and without due reflection, you may be in a less secure position.

One point I want to stress: if an adopted child does not turn out well, it may not be that child's fault, nor may its heredity be held responsible. The real cause of trouble is the psychic chemistry in which the whole family is involved. In these days, also, the social condition is so disturbed that a child may be in difficulty through wrong associations, or from bad television programs and corrupt literature. There is good probability that an adopted child will survive these difficulties if its family life has been happy, secure, and normal. We cannot overcome the tendency within the child to be itself, but a baby adopted before birth, or soon after — even if its real parents were frightened adolescents — is not likely to be essentially corrupt. A number of orphaned children have grown into brilliant people, and have left their marks on the pages of history. In the light of this, therefore, it is wrong to avoid responsibility for our own conduct as the primary factor in the character building of adopted children.



Curiouser & Curiouser

A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND

MINIATURE LANDSCAPES

The original form of Japanese miniature landscape was the *hako-niwa*, meaning "box yard" or a small landscape in a wooden box. In recent years this has lost popularity and has given place to the *bon-kei* or *ban-kei*, the tray landscape. This form became especially popular around 1900, at which time Izumi Chisen introduced a kind of peat, which was easy to shape and was a good substitute for common earth. *Bon-kei* resulted in the development of many materials which could simulate natural substances and add to the picturesqueness of the tray design. This finally led to *sai-kei*, a miniature design or scene, including the use of living plants, trees or grasses. Many dwarfed varieties were cultivated for this purpose and the scenes produced improved and became more luxurious with the passing of time.

The highest form of this art now cultivated is called *bon-seki* or the tray stone. Such miniature landscapes are created on black lacquer trays or other appropriate containers and made with stone and sand without any actual vegetation. *Bon-seki* is said to have originated during the reign of the Empress Suiko, A.D. 593-628. The practice developed from the custom of the Chinese Imperial Family sending rare shaped stones to the Japanese Court. The stones developed many symbolic attributes and the preparation of the miniature landscapes required extraordinary skill and dexterity. The sand was shaped by fine brushes, but the feathers of various birds contributed a great deal to the ultimate patterns accomplished.

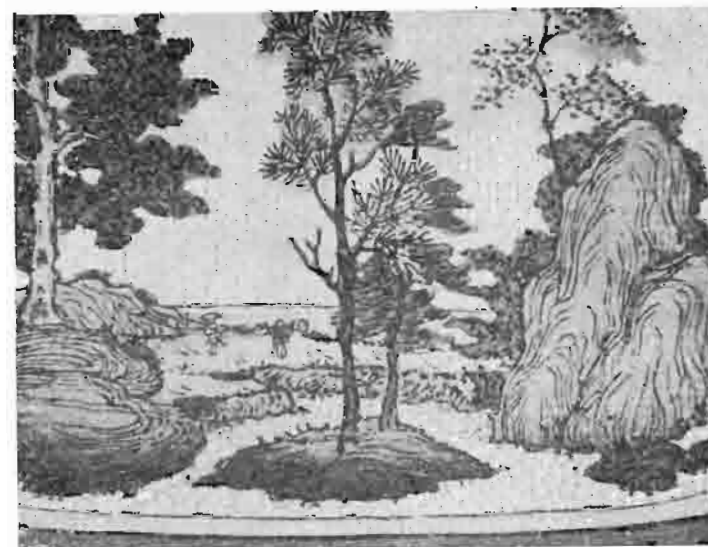


Bon-seki design photographed in the International Hotel in Nagoya.

It is not difficult to arrange a pleasant design on a tray, and to the non-critical observer the arrangement may be completely satisfactory. The final test is to photograph the design, show the picture to a friend, who will not doubt that he is looking at a full-size natural scene. Most of the contrivances that we use, such as miniature houses, people, animals, bridges, etc., would not be suitable to a higher form of this art. On the other hand Westerners can enjoy a tray landscape, even though it may not meet the standards of Eastern specialists.

The accompanying illustration shows a bon-seki, which I photographed in the lobby of the International Hotel at Nagoya. It is simply a representation of a narrow place in a stream, with water breaking over rocks. The treatment of the water is almost unbelievable. It is made entirely of sand, yet you can actually see the spray where it meets the stones. The effect of a series of rapids and shallow waterfalls is so perfect, that it appears the water itself has suddenly frozen. There is not the slightest evidence of contrivance. It is all done by skill and patience.

We are also reproducing here an illustration from an early block-printed album of miniature gardens. It enables devotees of this impressive art to appreciate what can be accomplished by dedicated effort and a high degree of esthetic maturity. There are several schools of bon-seki, and while these are less publicized than flower arrangement schools they are in every sense of the word worthy of equal appreciation.



Early woodblock print of Japanese tray garden.

Those interested in this type of artistry will benefit by the study of the Sumi painting technique used in China and Japan. In a sense the Sumi black ink can be compared with the rocks, and the white paper or silk with the sand. Those attempting this intriguing art form should first of all ride out into the country or go to some supply house where rocks are sold. It would be no exaggeration to say that the selection of stones of unusual shape, color and texture, is the greatest single factor in a successful miniature scene. Such rocks are not easy to find, and in both Japan and China bring very high prices. The Chinese prefer stones of remarkable shapes showing evidence of water erosion and pierced with holes caused by natural circumstances. The Japanese do not care to have openings through the stones they use.

Stratification is interesting. If one side of the stone is lighter than the other it can be so placed as to suggest that the sun is shining on its lighter surface. Certain stones are kept moist for a period of years. If the moisture is carefully and slowly applied, the result in time may be a fine green moss. If such a fortunate result is obtained, the stone will become a treasure of the house.



HAPPENINGS IN THE WORLD

NEW STAMPS OF BHUTAN

The little country of Bhutan is a semi-independent kingdom located in the Eastern Himalayas between India and Tibet. The country covers an area of approximately 19,000 square miles, and has a population of about 750,000. The foreign affairs of Bhutan are administered by India, but in recent years Communist China has made several attempts to absorb Bhutan, or at least dominate its policies. Properly alarmed by the fate of its Tibetan neighbor, Bhutan has chosen to strengthen its ties with the Republic of India, from which it receives an annual cash subsidy of 500,000 Rupees. Until recently Bhutan was a completely medieval and feudatory state, but the present Raja is committed to a program of modernization. This includes the building of adequate roads suitable for automobile travel, the modernizing of education, the development of local industry, and the improvement of medical facilities. The principal products of Bhutan are agricultural and philatelic.

After the establishment of its postal system in 1962, Bhutan found it profitable to interest collectors in all parts of the world in its postage activities. It has shown extraordinary inventive genius in the designing and printing of its stamps. Among the popular innovations are the printing of stamps by the three-dimensional process, the issuance of a complete postal series on paper-thin sheets of steel, and now an exceptionally attractive issue in multicolor printing on silk. Subject matter includes space travel, native birds, insects, butterflies and flowers, reproductions of famous European paintings, and a set honoring the industrial use of steel. The newest issue, however, excels all others and may justly claim to be the most beautiful set of stamps in the world.

The religion of Bhutan is Buddhist and is derived from the Lamaist faith of Tibet. It is probably the only remaining Lamaist nation. There



Bhutan postage stamp 2 ngu. Gautama Buddha in teaching posture.

are several important monasteries with excellent collections of religious art and old manuscripts. Worship follows the pattern prevalent in Tibet until the Chinese occupation. Religious tolerance, however, is a policy of the State, which has a strong Nepalese minority which includes followers of Hindu sects.

The new set of stamps, consisting of five values and two miniature sheets, is devoted entirely to reproductions of Tibetan Tankas. Tankas are religious banners hung in temples, and depict deities and sanctified priests. The stamps are printed in authentic colors with amazing fidelity, and to add a further note of authenticity, all are printed upon a yellow silk that has been mounted on paper. The stamps are of various shapes and sizes, mostly quite large, and closely resemble actual miniature paintings. No similar stamps have appeared elsewhere.

Obviously, very few of these stamps are ever postally used within the country; there is but a trickle of postal communication with India. Instead, the Government of Bhutan issues "first-day covers." A set of the stamps is mounted on appropriate envelopes and cancelled on the first day of issue. Such covers are scarce, as they are usually limited to 200. We reproduce herewith two stamps from this remark-



Bhutan postage stamp 15 ch. Tson-ka-pa riding on elephant.

able set, regretting that it is not possible to show them in full color. Many persons not interested in stamp collecting will find them impressive miniature works of art. They can be purchased through local stamp dealers in most of the larger cities of the country. They are not expensive, but like most stamps, disappear from the market in a few months. After they are no longer available from the Bhutan postoffice, they may be difficult to secure.

The Tibetan paintings represented on these stamps are as follows: Gautama Buddha in the mudra of communicating the law, seated in an adamant posture on a lotus throne. He has a double nimbus, one surrounding the head, the other the entire body, and in the background is a design which seems to represent the bo tree under which the Master attained illumination. The second subject is the celebrated Tson-ka-pa, the founder of the Yellow Hat Sect and often referred to by Western scholars as the Luther of Tibetan Buddhism. He rides upon an elephant and supports two open lotus flowers, one on the level of each shoulder. The flower on the viewer's right contains a sacred book, and on the left a sword. This implies that Tson-ka-pa is a personification of the Bodhisattva Fugen. The third square stamp seems to represent the terrifying form of the Bodhisattva Vajrapani. As such he is not intended to

represent an evil being, but the cosmic power of the Vajra Doctrine. He is surrounded by flames to represent the radiance of his energy. The two horizontal stamps are derived from the upper and lower borders of the Vajrapani Tanka. In the upper picture, Tson-ka-pa is represented seated between two of his principal disciples. The lower picture features the Red and White Taras, the deifications of the Nepalese and Chinese wives of the first Buddhist King of Tibet. In addition to the five stamps, there is a miniature sheet of the complete Vajrapani Tanka. We have the first day covers issued by the Bhutan post office. The cancellation date shows that this set of stamps was issued on September 30, 1969.

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Happenings at Headquarters



After the Christmas and New Year's Holidays, Mr. Hall gave his annual forecast lectures beginning Sunday morning, January 11th. Because of overflow, each talk was repeated on the following Wednesday evening. Later in the season, Mr. Hall's Sunday subjects included "To Live In Peace With Fear," "The Blue Sky of the Mind," and "Better Health Through Meditation." On Easter Sunday, March 29th, his lecture theme will be "Noli Me Tangere (Touch Me Not)—The Symbolism of Christ's Appearance to Mary Magdalene after the Resurrection." Those interested in a complete program, including dates, are invited to write to the Society.

On March 11th, 18th, and 25th, Mr. Hall will give a seminar of three lectures on "The Three Aspirations That Lead to Enlightenment." These are "Aspiration for the Experience of God," "Aspiration for the Experience of Wisdom," and "Aspiration for the Experience of Compassion," which are the bridges of dedication between man's inner and outer life.

* * * * *

On February 15th, Dr. Henry L. Drake spoke on Sunday morning, his theme being "Beyond Good and Evil—The Vision of Tranquility," and on Sunday morning, March 1st, he spoke on "Bridging the Maturity Gap—How to Become a More Creative Person." Dr. Drake also gave three lectures on Wednesday evenings. On February 18th his subject was "Living and Working with People." On February 25th he discussed "Psychological Reflections on Man's Inner Life," and on March 4th he selected a Zen theme, "Meditating With One Eye Open."

On Saturday March 7th, Dr. Drake joins Dr. Dobyns in "A Day of Group Therapy." The morning session begins at 9:30 and the afternoon session at 1:30. This is a most unusual program, including elements derived from both Eastern and Western systems of psychotherapy, with the members of the group actively participating.

* * * * *

Dr. Zipporah Dobyns gave two seminars on astrology. She is

much interested in the subject and has published two books in the field. On Monday evenings, beginning January 5th, she gave a comprehensive course on "Beginning Astrology," and on Thursday evenings she taught her course on "Advanced Astrology." Dr. Dobyns graduated Phi Beta Kappa, having completed her studies at the University of Chicago and the University of Arizona. She was well received at the P.R.S., and those who attended her class of last fall have been most enthusiastic. As already noted, she joins Dr. Drake for a special event on March 7th.

* * * * *

Dr. Douglas Low studied for the ministry and completed graduate work in the psychology of religion and in Asian Studies at Claremont College and The University of Southern California. Under the general subject "The Chinese Classic of Changes: I Ching," Dr. Low spoke on many things, including "Chinese Yoga," "The Dragon and the Tiger," and "Confucian and Taoist Teachings About the Creative Center in Man." Beginning February 17th he devoted three evenings to the spiritual insights of 20th Century literature.

* * * * *

Our Spring Open House will be held on Palm Sunday, March 22nd, from 10 A.M. to 4 P.M. These occasions have become extremely popular, and some friends travel several hundred miles to be with us. There are always unusual displays in the Library and Gift Shop, and light refreshments are served through the gracious cooperation of the Hospitality Committee. In the afternoon, at 2 P.M., Mr. Hall will give a special talk on Chinese Astrology, entitled, "1970 The Year of the Iron Dog." We urge you to make note of this date and plan to spend the day with us at the P.R.S.

* * * * *

The Society has recently acquired several unusual examples of Tibetan religious implements. These have never been plentiful, and are now extremely scarce. The accompanying illustration shows the Tibetan form of the Wheel of the Law. This is one of "The Eight Glorious Emblems," and these designs are frequently found in both Tibet and China. In our example, the workmanship is somewhat crude, but extremely dramatic. The over-all height of the implement is 9-3/8 inches and the width is 4-3/4 inches. The flaming



TIBETAN WHEEL OF THE LAW

nimbus and the handle are bronze, and the wheel itself is inlaid in dull brass. The blade-like lower end of the handle is ornamented with three precious pearls. The casting shows a number of imperfections on the reverse side and the handle is held in place by rivets.

The wheel or chakra symbol is derived from India, where it is an attribute of several deities, particularly Vishnu. It may have originally been a weapon, and was carried by the King of the World. In Buddhism the eight spokes symbolize the precious truths by which man is enlightened and released from bondage, avarice, egotism, and sloth.

Material of this kind is found mainly in Nepal, and modern examples are being manufactured in both Nepal and India. There is no doubt that the present specimen is an antique, probably made in the late 17th or early 18th Century. We find no reference to similar items in available catalogs of Tibetan religious art.

The Library exhibits for the Winter Quarter, 1970, were interesting and colorful. In January, the display of religious art on

stamps was continued from December, 1969. Many friends have expressed amazement at the number of countries that have featured Christian sacred subjects on their postage stamps. Since the exhibit was originally formed, several new sets on the Christmas theme have been issued and these were added to the previous exhibit.

In February, the Library presented a fascinating group of material covering "5,000 Years of the Written Word." Items on view included strange characters cut in stone, impressed upon soft clay, drawn on the skins of animals, and scratched on the bark of trees. The Egyptians wrote on papyrus and the Chinese on the bones of animals. The fascinating story was illustrated with actual examples of writing and early printing from both Asia and Europe. Examples of the earliest known printings were included.

The March exhibit features photographs of Japanese gardens, shrines, temples and landscapes, taken by Mr. Hall during his trip to Japan last May. Of special interest are a number of rare photographs of the great Koyasan Monasteries, the headquarters of Esoteric Buddhism among the Japanese people. Included with the new photographs are selected pictures taken by Mr. Hall in recent years. The camera used is a Polaroid, which provides no negatives. By copying the original picture, however, it has been possible to make 11" x 14" exhibition prints, both in color and black and white.

An unusual collection of dolls and miniature furniture, associated with the Japanese Girls' Doll Ceremony, will also be on display during the month of March, the month in which it is also celebrated in Japan.

The Gentleman's Gentlemen

Every man hath a good and a bad angel attending on him in particular all his life long.

—Robert Burton

The Certainties of Life

Our Constitution is in actual operation; everything appears to promise that it will last; but in this world nothing is certain but death and taxes.

—Benjamin Franklin

Of New Acquaintances

If a man does not make new acquaintances as he advances through life, he will soon find himself left alone. A man, sir, should keep his friendships in a constant repair.

—Samuel Johnson



LOCAL STUDY GROUP ACTIVITIES



We are happy to note that our Local Study Group program may now properly be considered as "international." In December 1969, a P.R.S. Local Study Group was formed in Ghana, West Africa. Those interested in this group should communicate with Mrs. Haggan, Post Box 17, Begoro, Ghana, West Africa. We are very happy to welcome this new group and wish for the leader and members a happy and inspiring future.

We are also privileged to announce the formation of a new P.R.S. Local Study Group in Miami, Florida. Mrs. Lucille L. Wedge, 11701 N. W. 12th Avenue, Miami, Florida, 33168, is the leader of this group, and those who would enjoy attending this regular program of study are cordially invited to communicate with her. It is a pleasure to know that thoughtful persons are dedicating themselves to programs of self-improvement, and our best wishes are with Mrs. Wedge and her friends.

With 1970 we enter a new decade in the life of the world. The United States is approaching its 200th anniversary as a free and independent nation. The future is beset with numerous uncertainties and responsibilities and the years immediately ahead must deal with the solution of real and urgent problems. The only way in which we can build a better world for ourselves and others is to raise the standard of our own conduct and strengthen the inner resources of our lives, by enriching our minds with inspiring knowledge and our emotional natures with veneration and appreciation for those truths which we hold to be most sacred. The P.R.S. Local Study Groups are dedicated to helping thoughtful persons to grow and become better citizens of their country and the world.

Library Notes

DIONYSIUS THE AREOPAGITE

By A. J. HOWIE

"But certain men adhered to him (Paul), and believed; among whom was also Dionysius the Areopagite, and a woman named Damaris, and others with them." *Acts 17:34*.

Some time during the early centuries of the Christian era, the name of this Athenian convert to the preaching of the Apostle Paul was affixed to a number of books that sparked and sustained the development of Christian mysticism. In spite of early critical literary proof that this Dionysius could not have been their author, the books have continued to inspire the greatest of the Christian mystics, from the eastern limits of the hierarchy at Constantinople to the expanding western frontiers of the Roman Church. An elaborate historicity developed, and it is said that the books themselves could be reconstructed, if lost, from the profuse quotations of St. Augustine alone, not to mention the countless other writers who drew on this inspiration.

The developing Christian Church was troubled with many writings attributed to Biblical personages. Some of the many Epistles that were excluded from the canonical Bible have been preserved as the *Apocrypha*. Others have been lost, or possibly destroyed, but often they are mentioned and quotations persist. However, the survival of the books of Dionysius the Areopagite are a unique instance of a controversial text that seems to have won permanent recognition, in spite of venomous antagonism and condemnation by many theologians, as exemplified by Mosheim in his *Ecclesiastical History*. He was neither the first nor the last to ridicule and denounce Dionysius as a fanatic. It is a challenging editorial exercise to extract from such works essential fact, devoid of adjectival qualification, prejudicial terminology, or literary opinionism.



DIONYSIUS THE AREOPAGITE.

Rare engraving by Michael Burghers, Dutch artist who settled in Oxford, England, in the early 17th Century.

All the encyclopedic references to Dionysius note that the first positive mention of his writings was at the conference held in Constantinople in A.D. 533, at the instance of being quoted by Justinian as an ecclesiastical authority.

In our library Mosheim's *Ecclesiastical History* is the easiest comprehensive source of information regarding the Areopagite, in

spite of the author's liberal use of devaluating comment. In fact, it is a "fun source" because of Mosheim's obvious antagonism to the Platonic overtones in the tradition. Mosheim describes Neoplatonists as "amphibious disciples of Christ and Plato," with a "double doctrine of morals which they invented, and which was compounded of two systems, one surpassing the other in perfection." He also states that those who in former times had inculcated a secret doctrine concerning divine things—totally different from that which was publicly propagated—gave the finishing touch to the doctrine and formed it into a system. Mosheim sounds bitter when he writes:

"The famous Grecian fanatic who declared himself to be Dionysius the Areopagite, disciple of St. Paul . . . under the protection of this venerable name, gave laws and instructions to such as were desirous of raising their souls above all human things, in order to unite them to their great source by sublime contemplation . . . No sooner were the writings and instructions of this fanatic handed about among the Greeks and Syrians, and particularly among the solitaries and monks, than a gloomy cloud of religious darkness began to spread itself over the minds of many. An incredible number of proselytes joined the chimerical sectaries who maintained that communion with God was to be sought by mortifying the senses, by withdrawing the mind from all external objects, by macerating the body with hunger and labour, and by a holy sort of indolence which confined all the activity of the soul to a lazy contemplation of things spiritual and eternal."

Some pages later Mosheim resumes belaboring the subject:

"The doctrine of the mystics, whose origin is falsely attributed to Dionysius the Areopagite, and whose precepts were designed to elevate the soul above all sensible and terrestrial objects, and to unite it to deity in an ineffable manner, had been now for a long time in vogue among the Greeks, and more especially among the monastic orders; and to augment the credit of this fanatical sect and multiply its followers, Michael Syncellus and Methodius composed the most pompous and eloquent panegyrics upon the memory of Dionysius, in which his virtues were celebrated with the utmost exaggeration. The Latins were not yet bewitched with the specious appearance and the illusory charms of the mystic devotion, which was equally adapted to affect persons of a lively fancy and those of a more gloomy turn of mind. They were living in a happy ignorance of this contagious doctrine when the Grecian emperor Michael Balbus sent to Louis the Debonnair, in A.D. 824, a copy of the pretended works of Dionysius the Areopagite, which fatal present immediately kindled the holy flame of mysticism in the western provinces and filled the Latins with the most enthusiastic adoration of this new religion. The translation of these spurious works into Latin by the express order of the Emperor, who could not be easy while his subjects were deprived of such a valuable treasure, contributed much to the progress of mysticism. By the order of the same Emperor, Hilduin, Abbot of St. Denys, composed an account

of the life, actions, and writings of Dionysius under the title of *Areopagitica*, in which work, among other impudent fictions—usual in those times of superstition and imposture—he maintained, in order to exalt the honour of his nation, that Dionysius the Areopagite and Dionysius the Bishop of Paris were one and the same person. This fable, which was invented with unparalleled assurance, was received with the most perfect and unthinking credulity, and made such a deep and permanent impression upon the minds of the French that the repeated demonstrations of its falsehood have not yet been sufficient entirely to ruin its credit. As the first translation of the works of Dionysius that had been executed by order of Louis was probably in a barbarous and obscure style, a new and more elegant one was given by the famous Johannes Scotus Erigena at the request of Charles the Bald, the publication of which increased considerably the partisans of the mystic theology among the French, Italians, and Germans. Scotus himself was so enchanted with this new doctrine that he incorporated it into his philosophical system, and upon all occasions either accommodated his philosophy to it or explained it according to the principles of his philosophy.”

Smith's *Dictionary of Greek and Roman Biography and Mythology* gives the following biographical detail:

“Dionysius surnamed Areiopageita (sic), an Athenian, called by Suidas a most eminent man, rose to the height of erudition. He is said to have first studied at Athens, and afterwards at Heliopolis in Egypt. When he observed in Egypt the eclipse of the sun which occurred during the Crucifixion of Jesus Christ, he is said to have exclaimed, ‘either God himself is suffering, or he sympathizes with some one who is suffering.’ On his return to Athens he was made one of the council of the Areiopagus, whence he derives his surname. About A.D. 50, when St. Paul preached at Athens, Dionysius became a Christian, and it is said that he was not only the first Bishop of Athens, but that he was installed in that office by St. Paul himself. He is further said to have died the death of a martyr after most cruel tortures. Whether Dionysius Areiopageita ever wrote anything is highly uncertain; but there exists under his name a number of works of a mystico-Christian nature, which contain ample evidence that they are the productions of some Neoplatonist, and can scarcely have been written before the fifth or sixth century of our era. Without entering upon any detail about those works, which would be out of place here, we need only remark that they exercised a very great influence upon the formation and development of Christianity in the Middle Ages.”

The Golden Legend of de Voragine (1228-1298) preserves much of the apocryphal details commonly accepted concerning Dionysius. De Voragine opens his account with an extended interpretation of Dionysius' name, as one who flees swiftly, is twice raised up, is beautiful unto God, a black jewel curing drunkenness, all of which he sums up in the following:

“Dionysius fled swiftly from the world by his perfect renouncement; he was raised up by his contemplation of inward things; he was beautiful unto God by the splendour of his virtues; and he cured sinners of the drunkenness of vice . . . Moreover, before his conversion he had many forenames. He was

called the Areopagite after the place where he dwelt, and *Theosophus*, one wise in the knowledge of God. Even today he is known to the learned men of Greece as *Pterigontuurani*, which means wing of Heaven, because he flew to Heaven in wondrous wise on the wing of spiritual understanding. He is also called Macarius, which means blessed. . . .”

In *The Golden Legend*, the observations made by Dionysius on the day of Our Lord's Passion, when there was darkness over the whole earth, become more prophetic: “This new night at which we wonder signifies the coming of the true light of the world.” Here also the details of his conversion are elaborated: While Dionysius and Paul were discussing the Unknown God, a blind man chanced to pass before them. Dionysius said: “If thou shalt say to this man ‘In the name of my God, receive thy sight,’ and he shall see, I shall believe at once. But use no magic words, for perchance thou knowest of words which have this power. I shall therefore prescribe a form of words for them. Say to him, ‘In the name of Jesus Christ, born of a virgin, crucified, dead, risen again, and ascended into Heaven, receive thy sight.’” But in order that all suspicion might be averted, Paul commanded Dionysius himself to pronounce these words; and at once the blind man received his sight. It was then that Dionysius and Damaris (who here is identified as his wife) and his whole household were baptized and made members of the faith.

After three years of instruction by St. Paul, Dionysius was ordained Bishop of Athens. According to *The Golden Legend*, “Paul made known to him the things that he had seen when he was rapt to the third heaven, and this Dionysius himself seems to insinuate in several places. Hence he has written so aptly and clearly of the hierarchies of the angels, their orders, dispositions, and offices, that you would not think that he had learned this of another, but had himself been rapt to the third heaven and had there viewed all these things.”

The Golden Legend comments on his correspondence with St. John the Evangelist and others. Dionysius is said to have been present at the death of the Blessed Mary. Shortly after the martyrdom of Peter and Paul, Pope Clement is said to have sent the Areopagite to France, where he built a number of churches and established divers ranks of clergy. It is said that the grace of God

shone in him, and that eventually he was cruelly martyred through the persistent efforts of the forces of evil. Thus is recorded the legendary biography and thus has it persisted.

Smith, in his *Dictionary of Greek and Roman Geography*, for some reason or other spells the Hill of Ares at Athens as *Areiopagus*. This was the spot where Ares was brought to trial before the assembled gods by Poseidon whose son Ares had murdered. The place became memorable as the meeting place of the Council of the Areiopagus, frequently called the Upper Council to distinguish it from the Council of Five Hundred. Perhaps whoever determined to use the name of Dionysius the Aeropagite may have been interested in the possibility of having this name interpreted to mean "to move through the air" or "to be in the clouds." In any case, his books have stood the long test of time, during which they have inspired generation after generation of Christian mystics. The titles are provocative and suggestive:

- I On the Heavenly Hierarchy
- II On the Ecclesiastical Hierarchy
- III On the Names of God
- IV On Mystic Theology
- V Ten Letters

A translation into English of a fragment by Dionysius was published in 1659 by Dr. John Everard, in a work entitled *The Gospel Treasury Opened: or, the Holiest of all Unveiling*. This contained a number of the Doctor's own sermons and other translations. The fragment entitled *The Mystical Divinity of Dionysius, the Areopagite*, was republished by the Rev. John Parker in 1926 at Philadelphia. The source of the original Greek or Latin text is not given so that it is not possible to estimate either the completeness or accuracy of the translation. Because of their many translations, early Greek manuscripts are subject to the intrusion of copying errors and interlingual extensions of meaning. This qualification is necessary, and is not meant to impugn Dr. Everard's integrity or scholarship.

A mystical treatise is difficult to reduce in digest; even extracts suffer out of context. Most of us lack the mystical insight to supplement the lifeless words with the ecstatic, or vitalize overtones. So without pretending to interpret either Dionysius or Dr. Everard's translation, the following quotations and paraphrases are offered for what worth the casual reader may find.

To Timothy: O Trinity that art above Essence, above God, above Goodness, the Governor of the Christian's wisdom concerning God, vouchsafe to direct us to the more than unknown, to the more than shining, to the highest top of mystic oracles where the simple, absolute, and unchangeable mysteries of Divinity hide, hidden by the mistiness of the secret teaching. Silence is the darkest darkness, even Him that shineth over that which is more than most glorious, under that which is utterly impalpable, invisible, that doth more than fill the blinded or eyeless minds with more than fair shinings.

These things I pray for, but do thou, O my friend Timothy, by thy most intent study and exercise about mystical visions, leave and forsake thy senses, and all sensible and intelligible things, thy mental operations, and all things that are not and that are. After an unknown manner, lift up and advance thyself to a conjunction and union with Him who is above all essence and knowledge. By a free and purely absolute departing from thy self and all things thou shalt be brought back to the Superessential Beam of the Divine Darkness.

Take heed that none of them that are not entered or initiated into our mysteries hear of these things. I mean those who still are detained and holden in things that are and who imagine nought to be superessentially above the things that are, and who presume by their own knowledge to understand Him that maketh darkness His secret place. And if these divine institutions concerning mystical things be above them, what is to be said of such as are yet greater strangers and farther off from these mysteries, who think and say that nothing is more excellent than their ungodly and many formed images?

The great and good Cause of all things may both be spoken of in many words and in few, or none, admitting neither speech nor understanding; because it is super essential, super eminent to all things, and shineth out. It appears only to them without veil who pass through all things both impure and pure, and transcend every ascent of holy highness, and leave behind them all divine lights, sounds, and heavenly words, and enter into this mist where He who is above all things really is.

It is not without cause that the divine Moses was first commanded to purge himself and then become separated from that which is not. After his purification he heard many sounding trumpets and seeth many lights which dart from themselves pure and much scattered rays or beams. Then he was separated from the multitude, and with selected priests, he labored up to the top of the divine ascents; there he doth not meet with God, but sees, not Him for He is invisible, only the place where He is.

This intimates or signifies that the most divine and highest of things seen and understood are but certain reasons and significant arguments of things subjected to Him who is above all things, by which His presence (which is above all thought) is shown walking in the intelligible height of His most holy places.

Then is he freed both from the things that are seen and the things that see, and is swallowed up into the truly mystical cloud or mist of unknowing in which he shuts up all manner of apprehensions and is in Him that is utterly unattainable, invisible, beyond all things, and nothing—neither his own nor anybody else's. United after the best manner to Him who is wholly unknown by the cessation of knowledge; and in that he knoweth nothing, knowing above any mind or understanding.

From this brief extract it is possible to sense intimations of a personal experience of the divine ecstasy for which words are totally inadequate. One outstanding difference between the Western mystic and the Eastern is that the former seems urged, if not compelled, to capture in words the reality that he was able to experience, as compared to the Eastern monastic whose discipline transcends any transmission by words. Both disciplines are directed to an inner achievement that is fanciful in a material world.

To understand the mysticism of Dionysius we must envision a setting centuries before printing and modern illumination, when manuscript copies of essays like those of Dionysius were treasured by the owner and shared with others of like mind. It was an age when the mind might ponder deep thoughts during the dark hours lighted by flickering oil lamps. There were great silences with no hint of the constant distraction and roar as in urban modern civilization. Men could be alone with their thoughts. The world of distant places and the ambitions of kings and armies might have been as vague and unreal as the realms of the angelic hierarchies that were so vivid for Dionysius.

There is no question but that the Neoplatonic purity and loftiness were diminished or even lost on the comparatively untutored majority of Christian converts. It was a doctrine for the few; it filtered down throughout various grades of devotees and was interpreted according to the individual enlightenment. The true mysticism, based on ancient esotericism, became diluted and perverted as faint echoes of its unworldly doctrines reached sincere but uninitiated bodies of converts who knew nothing of the ways and rigors of personal discipline.

This brief sampling represents a comparatively recent effort to capture vicariously the mystic doctrine, not only without the personal experience, but in an alien, materialistic tongue several translations removed from the greater refinement of philosophic Greek

vocabulary and rhetoric. Yet it is evidence, a pattern, a formula to follow for souls striving to register some idea of the mystic experience. Because of exaggerated interpretations, many perversions of the devotions, prayers, and affirmations have been practised, not only in lonely monastic retreats and other religious orders, but also to be found in the literature of many modern movements echoing the ancient truths. And undeniably there have been many masters of unquestioned achievement—Thomas Aquinas, Jacob Boehme, Meister Eckert, Tauler, and a host of lesser names—that testify to the efficacy of the ecstasy that Dionysius, pseudo or otherwise, depicted in his essays. The achievement of the mystical experience is not an idle dream, but it is bought at the price of complete alienation from the practical concerns of a material world.

The Catholic Encyclopedia defines *mystery* as coming from the Greek, meaning to shut or to close. This term signifies then in general that which is unknowable, or valuable knowledge that is kept secret. In pagan antiquity the word mystery was used to designate certain esoteric doctrines, such as Pythagoreanism, or certain ceremonies that were performed in private whose meaning was known only to the initiated. In the language of the early Christians, the mysteries were those religious teachings that were carefully guarded from the profane.

According to Hastings, mysticism originally meant the direct, secret, and incommunicable knowledge of God received in contemplation, as opposed to "natural theology," the knowledge of God received through creatures and dogmatic theology. Mysticism sought knowledge through revelation, and the early Church Fathers faced the problem of distinguishing between the real and the imagined in the flood of apocalypses, symbolic visions, angelic ministrations, dreams, trances, and prophecy, thought to be the extraordinary gift of the Holy Ghost. It is interesting to note that the prophets prepared themselves for ecstasy by emptying their minds of all thought until they were overwhelmed with an uncontrollable frenzy. Hastings quotes Dionysius:

"And there is besides that most divine knowledge of God, which takes place through ignorance, in the union which is above intelligence, when the intellect quitting all things that are, and then leaving itself also, is united to the superluculent rays, being illuminated thence and therein by the unsearchable depth of wisdom."

Dionysius was the first writer who definitely elaborated the subject of angels. His detailed classification and description of the spiritual hierarchy is regarded as the basis of all subsequent speculation, both in the Greek and Roman churches. Briefly, it was a hierarchy of illumination, the highest rank being nearest to God, the lowest nearest to man. Each order of angels was interpreter of those above. In the West, Gregory the Great affirmed the existence of nine orders of angels: Angels, Archangels, Virtues, Potestates, Principalities, Dominions, Thrones, Cherubim, Seraphim.

Dionysius exercised great influence on the esthetics of the Middle Ages by means of his treatise *On Divine Names*. According to Hastings, it was the commentary on this treatise that drew forth all the dissertations of scholasticism on the Beautiful. In these the Beautiful belongs partly to things and partly to the psychic subject who receives the impression of them; the Beautiful being is the result of a close connection between the two.

The anonymous author of the essays attributed to Dionysius has wielded a tremendous influence on countless Christians who were not aware of it, because his doctrines have been watered with the fervour and faith of thousands of lesser mystics. It has been illuminating to observe how many sincere men and women in all ages have come under the influence of a teaching that was directed toward a firsthand spiritual experience, one that had to be sought with blind faith. In an age of reason and doubt it may prove encouraging to find a study that mystics may approach to renew their faith in those doctrines that transcend the materialism and orthodoxy of the times.



The Higher Nobility

It is yet a higher speech of his than the other, "it is true greatness to have in one the frailty of a man and the security of a god."

—Francis Bacon quoting Seneca

Of Youth and Age

Young men are fitter to invent than to judge, fitter for execution than for counsel, and fitter for new projects than for settled business.

—Francis Bacon

The Safest Guide Good Instruction

I have read somewhere or other,—in Dionysius of Halicarnassus, I think,—that history is philosophy teaching by examples.

—Viscount Bolingbroke

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by Manly P. Hall

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There is space devoted to the spinal column, the kundalini and the spinal chakras. Especially interesting is the analysis of the pineal gland—the eye of the Gods, together with philosophic reflections on the endocrine system. The book ends with a study of the mystery of sight, including the first cross-section of the human eye to be included in a medical text. There are many interesting illustrations from rare books and manuscripts and a complete digest index.

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