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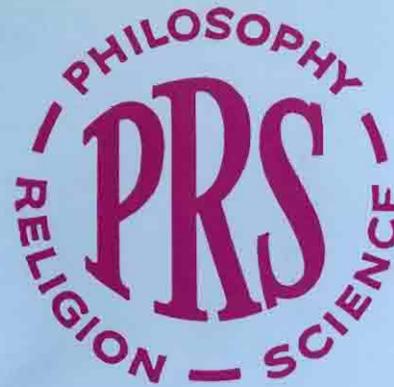
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# JOURNAL



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TABLE OF CONTENTS

SPRING 1978 — VOL. 38, No. 1

(ALL UNSIGNED ARTICLES ARE BY MANLY P. HALL)

|                                           |      |
|-------------------------------------------|------|
| EDITORIAL                                 | Page |
| <i>SEARCHING FOR VALUES IN 1978</i> ..... | 1    |
| FEATURE ARTICLES                          |      |
| <i>WORLD TRENDS FOR 1978</i> .....        | 10   |
| <i>NATIONAL TRENDS FOR 1978</i> .....     | 29   |
| <i>AMERICAN INDIAN RITUALISM</i> .....    | 41   |
| CURIOUSER AND CURIOUSER                   |      |
| <i>THOMAS TAYLOR ON ALCHEMY</i> .....     | 53   |
| IN REPLY .....                            | 57   |
| HAPPENINGS AT HEADQUARTERS .....          | 67   |
| LIBRARY NOTES by PEARL M. THOMAS .....    | 71   |

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

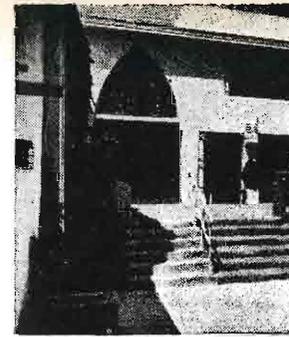
ABOUT THE COVER: DEITY PRESIDING OVER THE SOLAR SYSTEM. The earth is placed in the center surrounded by the seven planets known to the ancients. The next band depicts the zodiac beyond which are representations of the twelve houses. From a calendar of nativities published in 1515.

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SEARCHING FOR VALUES IN 1978



n numerous occasions, something comes along through the media or through personal experience which indicates we are in a precarious situation as far as world culture is concerned. Individuals who are getting along pleasantly and happily will not change their ways or become more thoughtful until they personally are confronted with problems. A great percentage of our

world knows that it is in trouble and that conditions cannot continue status quo without correction of some kind. The great enemies of correction have always been entrenched minorities and indifferent majorities. This means that exploitation is tolerated far more than it should be. Very few persons today wish to permit or can conceive that we should allow the further development of nuclear armament or the machinery of war. We know that we cannot afford it, and here providence has stepped in. The very inventions which we make to win the war ultimately reveal to us that no one can win.

The famous and notable transit of Pluto through Libra has brought into focus the tremendous need for the balancing of the factors which make up international relationships. We are in grave need—in the deepest need—of balancing the scales of integrities. They have been well out of balance largely because both in our personal lives and in collective society we have sat on one end of

the scales ourselves. We want what we want—now. We want the scales to tip as we please. Yet we live in a universe in which equilibrium or the balance of all factors is essential to survival. “In all things not too much,” said Socrates; at this time we are all suffering too much over too much and the time has come to begin to simplify and clarify our relationships with ourselves and each other.

Pluto in Libra is trying to balance the scales of honesty, of justice, of values; we have come so near to endangering universal justice that justice is retaliating. It will always do so. The body that is abused will become sick. The policies which are abused will become sick. Nations that live badly under laws either not sufficient or misrepresented will become sick. A world that has a lot of sick nations on it will not feel very comfortable. The problem is to get back again to the foundations and the principles that are important, vital, and enduring.

It seems to me that this more or less represents the grand pagentry, the big picture for the coming year. It is simply a continuing demand, rather accelerated at this time, for each individual to be better than he is now—better in every way—in his relations, in his principles, in his concepts and actions. As long as he kicks against the pricks, as Jesus said to St. Paul, he is going to suffer, and suffering is becoming insufferable. We can no longer continue as we are without losing our sanities, our families, our homes, and whatever securities life gives us. Confronted by the constant threat of international conflict, with a serious demoralization of the lives of our people, with the danger of inflation that is getting well out-of-hand and the constantly increasing national debt, we gain a broad pessimism, a tendency to expect only the worst, and to wait with bated breath for the axe to fall.

I do not think the axe is going to fall—not in the way in which most people today seem to be anxious about it. There is a concensus of opinion that we are on the verge of a social revolution. If the 1978 chart fulfills what it seems to portend, this can definitely and certainly be a non-militant revolution. It can be a revolution in consciousness in people and a realization that a major motion to-

ward improvement is vital. For this goal which is becoming more obvious every day, more and more persons are willing to make some personal sacrifices. We are not going to gain our ends unless the majority of persons will ultimately take the attitude that small losses on an immediate level are not nearly as important as great gains over the centuries that lie ahead.

Actually, humanity collectively is like the individual. We have passed through as a nation infancy, childhood, adolescence, and we are coming gradually to face maturity; maturity is responsibility; it is the need for serious, thoughtful, wise examination of facts and to live in harmony with these facts. This, I think, is one of the big challenges of the year—that we are going to be required to revise some of our irresponsible actions. Will Rogers a long time ago made the remark that the American people were the only ones that would ever go to the poorhouse in a brand new Cadillac. This also in more serious terms is more or less written in the stars. We are a people at the present time over-interested in luxury, concerned principally with personal pleasures, and the gratification of personal attitudes, desires, and ambitions. We are living in what has been termed the fun generation, and it is not funny. It is something that has gradually overcome our natural inheritance of thrift, responsibility, honesty, integrity, and good judgment. The hope that this can go on continuously for the unmeasurable future is simply self-delusion and cannot work that way. If, therefore, the conditions which arise in the country this year force people to be more thoughtful, this is about the best thing that could happen and would be indicated by the large number of good aspects. Good aspects do not promise us what we want, but they guarantee to us what we need. As we grow up our need for maturity becomes the basis of calculation. That which advances this need is good; that which delays the fulfillment or causes us to ignore the need is bad.

All through society we have functioned for several thousand years on a largely economic basis. We have had the strong differentiations between economic classes and have reserved most of the benefits of life for those who were more opulent. We have also gradually built the concept that security is an economic re-

ality, that security demands an economic system that is florid and luxurious. This is not true. At the present time, according to a recent report I read, heart ailments have increased tremendously whereas a hundred years ago they were virtually unknown. In the course of trying to force our way in the direction we wanted to travel, we are undermining health, destroying our personal securities, endangering the lives of our children, and threatening international security.

Prices of merchandise are governed largely by competition and there are two ways of competing—by raising prices or lowering the quality of products. In both cases the end is trouble and this in itself is going to influence the competitive theory. A still greater influence in correcting competition is the realization that the universe and its eternal purpose ordained the brotherhood of all that lives. The universe does not tolerate a continuing repetition of the Cain and Abel tragedy. Nature will not support human beings who turn against each other, who defraud each other, or who turn with violence upon each other or scheme to take each other's belongings. Nature reprimands us continually by bringing grief to those who break the rules.

Actually, science could help to solve this by bringing to our attention that the laws of cause and effect operating in nature are perfectly represented and exemplified when applied to personal relationships. This is as exact a science as mathematics. The universe is ruled by fixed laws which tell us that we cannot deviate from the proper course of personal or collective action without tragedy. Up to recently the ideas of a moral universe were held mostly by religion. Today this is more or less changing. The greatest possible source of moral instruction concerning physical existence is largely now in the keeping of science. Science has the potential of exploring the purpose for existence—of explaining how forces beyond human control are constantly moving upon humanity, into humanity, and through humanity into living.

Underneath the surface of confusion there is a benevolent purpose. If there is a vestigial religion in our systems we must realize that there is a providence that governs human conduct; when hu-

man conduct becomes delinquent various retributions are necessary. If the child becomes insubordinate, it must be disciplined. If a world becomes thoughtless, it must be brought back to the realization of the purpose for existence. The average individual today is not aware of any purpose for his own existence other than to get as much as he can to leave behind to someone who will waste it. The larger pattern of life is that we are citizens of a vast system. As individuals we are immortal beings moving through conditions. As collective social groups we are aggregates of these mortal beings, here for a purpose, under a natural law which is going to make certain that that reason and that purpose are fulfilled.

Most religious people believe that there is a God somewhere and many who are on the thoughtful side believe that we are not on the best of terms with Divinity at the present moment. We have given lip worship, we have built great churches and cathedrals, we have a great number of persons nominally religious belonging to practically every faith on earth, but the actual control of our conduct by a code of spiritual ethics is lacking. We worship, and do as we please. We forget our principles when they interfere with our personal ambitions. This cannot go on. It cannot succeed. However, if we put faith in those eternal principles which have been given to us by Nature and Nature's God, to quote the Declaration of Independence, we will find that we will come through in good condition. It seems to me that we have come to a point of decision which, if wisely made, will carry us on as a useful and inspiring nation for centuries to come. If this decision is ignored, neglected, or perverted, or in one way or another commercialized, we will not have the support we need from natural law. Pluto is a kind of judge of values—judging not by what we have but by what we are; as we become capable of right living and live according to this capacity, we will be protected.

In this polyglot society the individual must also be considered, for individuals are not necessarily hopelessly bound to collectives. We like to assume that we cannot do very much apart from the general motion of things, but the individual, by merit, gains for himself a continuing protection against adversity. The old book



Old German woodcut from book published in 1596.

tells us that the just man will be preserved, and this is also true. The person who is basically right can move through any emergency, involving millions or hundreds of millions of persons, and he will still find that the right in him is stronger than the wrong in all the rest of humanity. This right in him is sustained by those universal principles which flow from the cosmos itself.

We must be prepared for some serious living—something that we have hoped to avoid for a long time. We must also be prepared to curtail some of the excesses to which we have become unfortunately addicted. In the life of the individual, this means that we must try to live closer to those realities which protect our common destiny; as a nation we must do the same thing. We all know that something is amiss and we look around for inspiration and leadership from existing governing structures. These, however, are in exactly the same difficulty that we are in because we create them, we maintain them, we elect these people from our own group and they have the same weaknesses and potential strengths that the rest of us have.

There can be no actual unity in government in the world until it is a voluntary, enlightened cooperation. It cannot be forced. It cannot be gradually levered into the position where it is of special advantage to a few and of no advantage to the rest. There is, however, the possibility of leaders finding their own difficulties

almost insurmountable, beginning to develop an honest desire to solve them. It really makes no difference who runs the country; what is important is what rules the country. If it is ruled by selfish individuals it cannot be brought into order, but if it is ruled by integrities all things otherwise will work together for good. This is the problem that is coming home to us all. It is not probable that it will be welcomed with open arms, but it is either going to be welcomed with some form of cooperation or governments will continue to crumble.

No matter which way we turn there is some reason why things will not work or why human selfishness continues to dominate and the individual sits back in an attitude of futility.

The only answer to the situation is Nature's own law. Nature always steps in and creates an emergency. That which we do not accomplish voluntarily we will be required to face because Nature takes over and leads us regardless of ourselves. Nature has no intention of allowing the human family to destroy itself. If man is unable to meet the challenge, then his problems will grow increasingly more complicated until the only way out is the correct solution. We are probably going to experience some of this process in the present year. We are going to find, I suspect, that some conditions will worsen, will become more complicated, more difficult, and will cause considerable worry to many people, but perhaps this worry is the only substantial thinking these people have ever done. They have finally become involved in a situation which they cannot escape by compromises or by spending more for a more expensive government. This situation indicates that we have waited rather too long to take hold of our problems so this year heaven, in its form as the cosmic clock working through the positions of planets, is going to make some demands that have to be met. We are going to be forced not only by the social situation but by ecological pressures. We are being forced by population explosions, shrinking natural resources, and by the Arab oil magnates. We are also forced by international crime. Everything builds up until solution becomes the only answer. We will try makeshift remedies first, but ultimately we must face the facts and accept the challenge.

What we call a more conservative, more economical, more practical, more idealistic, more cultural, more spiritual way of life is the only way that we can survive. The individual has served his body and his bodily appetites too long and neglected his own soul. He has allowed the potential locked within himself to go unfulfilled and, as long as he continues in this way, his conscience will nag him. The nagging will become more and more insistent until finally it becomes too painful to ignore this inner directive. Today many people feel that it would be painful to do that which is right. This attitude, however, is ineffective, for these very people who are struggling desperately not to change are the ones who are making themselves miserable trying to resist that which is Nature's way of instruction. Nature, as we know, in the animal and other kingdoms does not preach. Nature does not point an accusing finger at someone and deliver a sermon. Nature simply sets up a situation that must be faced or that particular creature will pass into one cycle of tragedy after another. Nature speaks by creating situations, by setting causes in motion, and by requiring that these causes be met constructively.

What we have overlooked entirely in our way of life for a long time is the eternal spiritual needs of humanity. Actually, the human being is an embodied life principle. The body is important, but it is important as an instrument for the manifestation of that principle. Today the principle within us which should be our guiding light is almost completely blocked by our material attitudes. We are not giving proper expression to the real reason why we are here. We are not here merely that bodies may evolve or that we may pass from one kingdom to another according to the Darwinian theory. We are here as growing life principles, seeking to be released into manifestation through spiritual convictions and appropriate body functions. We must shift from material success to spiritual fulfillment. We have no other common denominator by which we are all held together other than the life within us; that life within us is a moral entity, that life within us is a being, not merely a shadow. It is the body that is the shadow. It is the underworld of Pluto which is the shadow. The substance is far above in quality than the shadow which it casts.

There must be some common ground of agreement, some common denominator of all of the activities of the human being, and that denominator has been given to us by divine Nature. On a physical level we may call it evolution. On a more advanced and higher level we may consider it to be a personal reformation, the release of the fullest part of our natures. We have to release from inside that soul power which can answer all other questions and answer them correctly. Until we are moved to a measure at least by this internal directive we will never be able to solve the outer problems of existence. Our inner spiritual life is not a luxury; it is a necessity. To come to understand this truth, while it may not immediately be possible on a broad social scale, is being pressed upon us by natural law. When physical securities fail, then internal securities must take over. An elderly gentleman I knew long ago asked the question: "What is a person worth when he has lost everything he has?" The answer is that he is worth just exactly what he was worth before. In fact, having lost his worldly goods, his true worth may have a greater opportunity to manifest itself.

Let us not think of terrible circumstances and direful disasters; let us become constantly mindful that there is a supervision beyond ourselves and that we are actually being moved, sometimes reluctantly and sometimes belligerently, to the fulfillment of that which is proper to ourselves. If we can begin to understand this, I think we will do much better.

For those who do not think, it is best at least to rearrange their prejudices once in a while.

—Luther Burbank

If the Romans had been obliged to learn Latin, they would never have found time to conquer the world.

—Heinrich Heine



## WORLD TRENDS FOR 1978



It seems to me that many astrological forecasts for 1978 are seriously influenced by various economic investment forecasts. The newsletters, the publications of the various stock brokers, etc. which for a number of years have been exceedingly depressing are again dominating the situation.

All delineation is a matter of interpretation, but on careful examination I do not find full grounds for the awful forebodings that are being circulated for 1978. There are problems, but according to the actual chart I find a great deal of constructive protection in almost every area. Things will not run smoothly, but they will progress in a meaningful way. There is no denying that times are troubled everywhere, but we take consolation in the realization that trouble is the greatest incentive to correction there is.

In the 1978 World Chart there is abundant indication that throughout the world the public will support constructive change and there is evidence of celestial support for the necessary corrections that must be made. The situation may be compared with the patient who is faced with surgery. Surgery is not generally represented by good aspects, but surgery may save a life that would

otherwise be lost. In such cases surgery is a benefic rather than a malific factor.

The keynote of the 1978 chart is constructive and progressive action. This does not mean war, great privation, or continuing sequences of strikes for higher wages; it means action in the sense of finding causes and correcting them.

One of the interesting things about this chart that struck me almost immediately is that the signs and planets ruling practically every nation on earth are in remarkably favorable aspect with each other. The possibility of a closer world cooperation is clearly indicated. The possibility of arbitration is pointed out. At the same time, in and around and through these extremely powerful good aspects are occasional less favorable ones. These less favorable aspects signify inevitable opposition to corrective measures. Whenever anything is done or any attempt is made to establish principles, there will be a tremendous objection. This objection will not result from natural attitudes of the public but it will be developed and intensified by special groups with special interests. Therefore, anything that is really going to help will be opposed, but the opposition in this year's chart is not nearly as strong as the factors indicating constructive accomplishments.

It would seem to me that in this year many nations, including the United States and practically all the major countries, are in amicable relationship with each other astrologically. This can be interpreted according to personal insight but it seems to me that at least it offers a valuable opportunity for serious consideration of common problems. I cannot remember back to any world chart, since I have been calculating them, which shows as much potential for the solution of problems. This is not to say that all of these problems are going to be solved in one year, but it does point out that solid motions and bases can be found which will lead to a much more desirable state of affairs.

I think the first thing that we must all realize is that people—humanity itself—are the most important factors for consideration and, in this particular year, we see a series of important circumstances. The citizenry of every nation and state in the entire

world—civilized, semi-civilized, or uncivilized—is going to recognize the tremendous need for constructive change. This common determination, gradually filtering through various structures of society, will certainly result in a tremendous mass influence towards constructive change.

Financial problems loom large and I do not feel that it is fair or proper to predict world bankruptcy in the next few years, but there will be considerable change in the financial structure. The purpose of progress is not to destroy institutions but to redeem them. The object is not to break down a system but to bind that system into a constructive pattern and an enlightened vision of human needs. We will always require some type of economics but we must enlighten the economists. They must share either in the common hope of a better future or in the common fear of an approaching disaster because conditions cannot continue as they are. Thoughtfulness comes in the cause of self-preservation and the world in general wants to survive.

A great part of our discouragement, disillusionment, and depression psychologically is due to our communications media. This association is also seriously in need of enlightenment. It is not that we should destroy it but that we should bring it into its own maturity. Today, like most other institutions, radio, television, motion pictures, theater, and the arts are under economic pressure. The communications media must accept its responsibility in the shaping of public opinion. Television, for example, presents the greatest means ever devised to educate the public mind, strengthen integrities, raise the moral level, and promote better understanding between nations and classes. It is a first line of defense against the corrosive force of materialism. The entire realm of the arts is in a state of trauma in its effort to meet the changing attitudes of the public for which it has been largely responsible. Already, educational television is gaining considerable support, and the transit of Pluto seems to tell us that the entire entertainment field must improve its motives and lead the public mind to a higher cultural level.

In the 1978 chart, aesthetics are also strongly favored. This will be a splendid year for general improvement in this area—with the planets contributing their support.

Better communication between countries is indicated, but its value is greatly reduced when subjected to the pressures of propaganda. To repress all good news on the ground that bad news brings a larger viewing audience is contrary to the public good. People who make no complaints and who do not in any way stand for what they believe are not helping to improve the situation. In the world of communications media, the individual should be heard from. When he is adversely affected by programming, he can very definitely change the program by simply turning off his own set and this procedure is becoming increasingly popular.

Real estate, land, property, the boundaries between countries—all present major problems. We are not moving in the immediate future toward socialism but rather toward a philosophy of right use involving a reasonable control of personal selfishness and a willingness to share what is necessary for all. Good aspects in this area indicate useful reforms in housing, land values, and home planning.

There is strong emphasis in the area of education and almost immediate changes are likely in this field. The present curriculum is geared to obsolescence. It is helping to perpetuate opinions which have never worked and never will. It is also straining at gnats and swallowing camels in many areas. A complete basic change in educational theory is indicated with emphasis upon the simple truth that the purpose of schooling is to instruct and not to indoctrinate. The idea that education is merely a kindergarten for industry is wrong. Education should include helping the individual to have the courage to stand for principles that education should have enabled him to comprehend. Also we find in this area more attention to the problems of young people everywhere, more interest in equipping them for constructive maturity. There is also emphasis upon humanitarian ecological projects, including animals and the protection of natural environments. When we abuse natural resources, we are cutting the ground out from under our own feet.

World health is strongly in focus. There is considerable protection, but also adverse aspects. Health has always been closely associated with security. The individual who lives in daily fear of his own future or the future of those around him can never be truly healthy. Much has been made of health improvements within

the last five or ten years, but these advancements are not reflected in vital statistics. In some countries where life expectancy was very poor it has improved, but in those countries with the greatest advantages and opportunities for health services life expectancy has varied only in a fractional way. Infectious ailments are likely to increase. Accidents and various natural disasters will be unusually severe and each individual must do everything possible to maintain his own physical well-being.

Labor everywhere will continue to press for greater advantages. The solution to this inflationary trend is to recognize that there are two ways of getting rich: one is by making more and the other is by wasting less. It is not what we make but what we are able to do with what we make which becomes the basis of personal economic security. Living up to the inflation will bring to the individual neither security nor happiness.

Important scandals in labor organizations will be exposed this year and some drastic steps may be taken against labor agitators. The effects of labor upon the cost of commodities in all parts of the world has become a serious problem. The natural law of supply and demand must finally assert itself. As each country advances economically, industrially, mechanically, and produces more than it can use, it must find foreign markets. When every country produces more than it can use and there are no more foreign markets, a massive surplus is inevitable. It will become necessary to develop a broad plan to control and diversify production for public benefit rather than for private gain.

The problem of trying to find ways to maintain or improve the world's economic picture is running into difficulties. The more national incomes increase, the more their people spend; the more the people spend, the less they desire to work. They interpret affluence in terms of leisure. They become less conscientious in their labor and less willing to plan an intelligent professional or trade career for the future.

Also, there is emphasis on embargoes and on all types of restraints of trade throughout the world. Many nations will be involved in tremendous migratory motions of their peoples.

The world chart indicates that individuals everywhere are becoming more aware of their religious heritage. Every religion divides into two distinct levels. One of these is the popular faith of the people, what might be termed the common or exoteric religious belief. The other has always existed and is the faith of the mystics or those who seek a deeper insight into the truth of their religion. Even the most primitive cults have had their exoteric and esoteric doctrines. These two exist in a parallel way and not in conflict with each other. They represent degrees in the unfoldment or interpretation of a central doctrine. To get deeper into it, to find out more about the principles behind it, to learn the laws which enable the believer to live more conscientiously within his faith—these are patterns that have arisen in every religion which man has founded.

There are exoteric and esoteric Buddhism, exoteric and esoteric Taoism in China, the mystic sects which were built around Confucius, exoteric and esoteric religions in India and Persia and most other areas. Where Islam is strong, the secret sects of the Dervishes and the Sufis still function with tremendous strength. Christianity has always had mystical sects. These have descended not only through the orthodox channels but through private assemblies of mystics who wanted to understand better and learn to live closer to the truths they held in common. There is an inevitable searching for depth, security, and a strength against temptation. Faith is very valuable, but it is also valuable for the tempted person to realize what is going to happen to him as the result of succumbing to temptation. The moment he breaks the rules, the penalty is worse than the temporary convenience he may hope to attain.

Religion becomes increasingly important in 1978. It is the strongest defense we have against the prevailing materialism. We can never solve our individual or collective difficulties until we recognize a Divine Principle, Power, or Being at the source of life. The universe has rules of its own and these must be applied to human concerns. Before such an application is possible, idealism must be introduced into science, philosophy, medicine, education, economics, and politics. Before the end of this year we may better

understand the old axiom: "Man's adversity is God's opportunity." In the search for morality and ethics, religious factors will become more evident, especially in countries in which public worship is now banned. Important breakthroughs relating to spiritual truths and principles are imminent and research in such areas as life after death and the nature of the human soul will receive wide public attention.

Governments everywhere are insecure. The blind lead the blind and the situation has become so complicated it is almost impossible to make constructive changes without causing uncomfortable reactions. Leaders in government will become increasingly aware that they must have the courage and integrity to support necessary reforms and constructive projects. They must begin to recognize the need of bringing the governments of the world into harmony with the universal government in space. If they do not, their troubles will multiply rapidly. The year is adverse to rulers in the sense that it subjects them to tremendous pressures, unusual sicknesses, and even, in some cases, danger of a violent death. Rulers are perhaps the least fortunate at this time, yet from their struggle to survive they may have a constructive effect upon their people. The ruler has no place in the plan of things if there is nothing left for him to rule. He has not yet quite reached the point where he will satisfy his ambitions by simply deciding to rule himself which is the beginning of all wise rulership.

Relations between countries should improve, and sincere efforts will certainly be made to arbitrate difficulties and disputes. There is better understanding among top personalities in the fields of economics, education, science, and theology. This is hampered, however, by the reactionary policies of second and third line bureaucrats who are highly defensive and are concerned primarily with maintaining their own areas of influence.

According to the world chart ideals become more important in every walk of life. Constructive overtones will filter into literature, art, and music. There will be a general deepening of the sense of values and a realization that all arts and cultures contribute to the essential growth of the individual and the collective. Idealism will

be more obvious in government and industry as it becomes evident that selfishness is the primary cause of our problems and the selfish person brings sorrow upon himself. Competitive materialism has definitely reached its peak and is on the decline. Twenty-five or fifty years of trying to live with it have proved that it cannot succeed. Nothing can ultimately succeed which is contrary to the common good.

There is strong emphasis upon institutions, hospitals, retirement communities, child welfare, and problems of the aged. Broad reforms are imminent in the fields of medicine, including psychiatry, psychology, hospitalization, and the high cost of pharmaceutical products. Some of the commercialization of sickness will come into strong focus with the realization that the maintenance of health should be available to all without exploitation. The tendency will be to improve institutions that have been created to protect or to help persons in difficulties. There is also a very definite need for reforms in the penal system.

The common denominator of all problems is the failure of integrity. Where integrity is lacking, no institution, no country, no family can survive constructively. The chart for 1978 seems to me to be summarized in the philosophizing set forth in the preceding editorial. It all adds up to a few simple facts. 1978 is going to be a year of change; it should be and can be and almost certainly will be a change for the better. The main problem is: Will the average individual know or recognize what is better when it confronts him? Or will he continue to nurse the worst and suffer the consequences?

## AFRICA

The African bloc is very largely ruled by the combination of Cancer and Pisces. This places the African bloc in general under one of the beneficent trines in this year's chart. It is now aligning itself with a pattern in which it can get along with the rest of the world and the rest of the world can get along with it. The gen-

eral prospects are for improving conditions throughout the general African bloc. There should be improvement in understanding, a tendency to arbitrate differences and to deepen moral and ethical convictions and to promote better leadership.

*ANGOLA* Angola is in for a better year, but there will be some pressure there in connection with foreign trade, exports, and through foreign contracts and technology.

*EGYPT* Egypt this year has a problem of crises in public relations. There is likely to be much confusion and misrepresentation so that whoever in Egypt is attempting major reforms is apt to be harassed and hampered. This will be partly due to outside countries attempting to dominate the thinking of the Egyptian people.

*ETHIOPIA* Ethiopia is likely to have a poor press; its internal communications system will break down. The internal government is likely to be weak and fumbling, resulting in a break-up of the country's basic unities and a return to a tribal situation. There is an adverse political force working on Ethiopia from the outside, but around the middle of the year, the people will begin to realize that the time has come to integrate around a central purpose. This focal point could be a reformed and more progressive Ethiopian church.

*LIBERIA* Liberia is ruled by Cancer and is also involved in the grand trines. Some expansion or development is to be expected and Liberia will play a larger part in North African politics. It may also become more directly involved in South African difficulties, but it will be constructively engaged in valuable ideas and projects and may be enriched by the discovery of unsuspected natural resources.

*MOROCCO* Morocco is likely to be involved in the search for new energy sources, including chemicals or natural gas.

*SOUTH AFRICA* South Africa will be less tense, pressured, and militant; as it is included among the grand trines, it will improve its relationship with outside countries—there should be a simmering down there.

#### AUSTRALIA AND NEW ZEALAND

The Australian area, including New Zealand, will receive worldwide attention and should be prominent in the press. Australia is becoming more nationally conscious and is also coming aware of the possibility of developing a vast area of productivity. In the next few years Australia should have a tremendous boom in real estate, in financing, in business, and in improving industrial production. The administration of the country is not strong but probably will weather the existing difficulties.

#### THE BALKAN COUNTRIES

*ALBANIA AND BULGARIA* Albania and Bulgaria may face unusual financial difficulties. There is danger of natural disasters in this area, but most important of all is the internal structure of their currencies and the probability of some type of increasing inflation which could endanger the economic integrity of the countries. There is also definite pressure from the people in both of these countries to leave the Soviet bloc.

*GREECE* Greece faces two kinds of problems, one of which is health. There is danger of pestilence, plagues, or epidemical disease with a lack of sanitation regulations. Also, Greece is very close to an industrial or economic revolution. Workers are gaining in strength and unfortunately the proper claims of labor will be exaggerated by political pressures.

*HUNGARY* Hungary has been more or less stable for some time because the Hungarians have learned to adjust to circum-

stances they cannot change. They are not happy but try to maintain an optimistic attitude rather than attempt a collision with a power greater than their own. This year, I think, there is some opportunity for the soul factor to have expression. Hungary is under powerful aspects this year; its contributions will be more significant than most people realize. It will show other countries how persons in difficulty or under pressure can still maintain the principles in which they believe, live according to ideals, and survive with comparative patience adversities they cannot change.

*RUMANIA* The Rumanian people, I think, go along just reasonably fair. Rumania this year faces transportation problems, including restriction of fuel supply. They will also have to make changes in their educational system. In Rumania generally the emphasis is upon internal improvement of conditions. There is a vital emphasis toward personal growth to make life more secure and more meaningful to the average citizen. The political situation is upset and there might be an intellectual revolution among the upper thinkers of Rumania but I do not think it will lead to any form of physical violence.

*TURKEY* Turkey is going to face political changes. There may be a shaking down of the upper echelon of Turkish leadership. There will be increasing trouble over the Dardanelles and pressure upon Turkey to join the Soviet bloc. It is doubtful, however, that the Turks will accede to foreign demands. There will be some labor problems and, unfortunately, natural disasters from which they have already suffered are likely to continue through the coming year.

*YUGOSLAVIA* Yugoslavia is drifting along, and the emphasis here seemingly centers upon young people, education, and the general improvement of the countryside. The Yugoslavs are not nearly as self-centered as some other peoples but most of their leaders, including Tito, are under planetary affliction and their careers will be difficult to maintain.

## EUROPE

*AUSTRIA* Austria is going to become more conscious of neighboring political structures and will have some trouble—minor, at least—with its neighbors. Austria will also make some very important friendships, particularly within its own intellectual structure. Austria might revise its constitution or make constructive changes in its policy of government. Austria has a considerable amount of planetary protection and the encroachment of other powers, particularly from the Soviet bloc, is not likely to be a major problem. Almost all of the Austrian people seem to be going to enjoy a fair amount of security.

*BELGIUM* The Belgian government is unstable but there is some protection for the country itself which means that there can be some upheavals and changes in policies. Educational facilities improve and trade relations expand. Belgium is beginning to think of itself as a common market, convention center for European marketing. This program will probably meet with some success. The only problem with international marketing is that its success depends upon a certain amount of good-natured cooperation.

*FRANCE* France does not have too much trouble this year. The main point of importance in connection with France is the effort to improve its moral tone. The French people are becoming rather more religiously oriented. Since the drastic change in basic Catholic policy, many European countries have been floating around in a theological daze, no longer able to understand the church which was once their principal mainstay. I believe that gradually France will rally around a basic core of religious activity; that philosophy, religion, and higher learning will increase; and that the provincialism which has hampered France for generations will gradually be corrected. There is a new idealism springing up in France and, I think, we may hear more of it in the near future.

*EAST GERMANY* East Germany is one of the areas in which a change of leadership looks very probable. There is likely to be a

new approach to policy—more liberal, possibly more internationally oriented than before, with strict party lines much more relaxed. East Germany is a well-educated area which is becoming more conscious of public relations and cultured leadership. There is increasing demand for a government which respects mental, moral, and ethical attainments.

*WEST GERMANY* West Germany will be involved in legislative problems with economic or industrial confusion within the country itself. It has got some very good aspects but it has become too deeply involved in the world economic system just at the time when that system itself was in serious trouble. The country must reorganize its industrial program; the people need greater non-commercial outlets on a cultural level.

*GREAT BRITAIN* This year the United Kingdom continues to have trouble with its young people. A progressive-minded group is gradually taking over the country. Great Britain must control immigration and the motion of people within the country. Due to this overcrowding and the tremendous influx, living costs have increased fantastically. Inflation is reaching critical proportions and the government is under heavy pressure. There are also heavy aspects affecting the royal family and the general situation is precarious. Instead of depending upon untutored elders for political decisions, education should include a specific training to help young people as they grow up to be well-informed on problems of government and well-able to decide where the values lie. An educated body of voters could be one of the biggest assets to Great Britain.

*IRELAND* Ireland continues to be problemated, but both North and South Ireland enjoy the protection of benevolent planetary aspects. Constructive solutions of internal difficulties seem possible. There may be some political upheavals in North Ireland. Discontent continues in South Ireland, but as this area also enjoys good astrological configurations, some difficulties will be arbitrated.

*ITALY* Italy shows heavy emphasis on homes, land, older people, and unemployment, and may face some natural disasters, but has strong constructive support from the stars. I do not think a radical element will take over, but there must be changes in administrative policy.

*POLAND* Poland is always an interesting country. Again this year, emphasis is upon "the unknown Poland." There are two levels of life in this country; one conforming with the political structure and the other, a never-changing Polish nationalism. This year the Poles can bring about constructive changes involving institutions, medical research, scientific progress and advancements in art, child culture, and in the handling of crime. Poland may make some important contributions to the penal systems of the world.

*PORTUGAL* Portugal shares in the year's benevolent aspects, with particular emphasis upon internal living conditions. The Portuguese are a patient people, enduring much to achieve little. There are indications for expansion of the fishing industry and emphasis upon exports. The tendency will be for the government and the people to guard natural resources, protect their ethical and moral standards, and improve the public health.

*SPAIN* Spain is another one of the countries in which governmental changes are indicated. The monarch is insecure. The Spaniard is ready to break old patterns, modernize his thinking, and adjust to the changes taking place in the Catholic Church. Spain will continue to be a center of tourism; inflation will continue.

*SWITZERLAND* Switzerland will have to be rather careful this year. The economic system is faltering, but the planetary ruler of Switzerland enjoys favorable aspects and immediate changes will result in long range benefits. The possibility of using Switzerland as a strong box for other countries is gradually waning. Swiss prestige is reduced as the concept of wealth diminishes in many countries.

*U.S.S.R.* Russia is getting along fairly well, but is moving toward what might be termed a limited capitalism. The country is suffering from a lack of idealism. The need to maintain a truly socialistic, communistic, or democratic government brings with it the need for a constructive dedication to a concept of life that is large enough to impel the people to sacrifice self-interest for the common good. Russia has to move in this direction, and so, of course, does the People's Republic of China. To have the final allegiance of a population, the people must have motivations beyond material success.

*THE SCANDINAVIAN BLOC* The Scandinavian Bloc drifts along. Internal pressures and stress are present. Educational problems continue to be difficult. The moral problems seem to be out of hand and some strong and stern measures have to be taken to raise the cultural or ethical levels or the entire group is liable to come into evil times. Progress in science and the arts is noted and the literary fields are pretty well supported. Trade is brisk and the economic limitations of these smaller countries gravitate against their attempting major changes, but there are available assets such as the unity of religion and common neighborhood associations. The fact of belonging to a smaller country contributes to practical patriotism.

#### THE NEAR EAST

*IRAN* Persia, or Iran as we now call it, is ruled by Taurus which also rules most of Saudi Arabia; it is interesting that the New York and London Stock Exchanges were both founded with the sun in Taurus. The sign of Taurus has always been associated with wealth and international speculation. That Iran should be a Taurean country indicates perhaps why it is having so vast an effect upon the investment market for the whole world. Actually Iran has some internal troubles. There are two very distinct culture groups in Iran; one is very orthodox, the other is extremely progressive. Both of these are being affected by prosperity which has a tendency to

lower the ethical standards of people. In Iran there are a great many who are not happy over this oil situation. Many Moslems are mystics, idealists, and poets and they are facing a prosperity they have never known before. The old culture is pretty deep however; I think that a more temperate point of view will eventually emerge.

*ISRAEL* The Israeli situation is very rough and leaders will have to walk a careful path or be in serious trouble, I think that the major danger in this country at the moment is not the Arabs but the inadequacy of its financial planning. The Israelis are trying too hard to force themselves into a position of leadership in the Near East and do not have the resources to maintain their program. The best answer for them in the coming year is one of reconciliation and to find ways of arbitrating their differences. If we hope to have religious unity in the world, Jerusalem has great psychological significance. It is a city sacred to three religions, all of which make pilgrimages to this sacred center. It would seem as though this is a splendid spot to establish a world cooperative of religious understanding.

#### THE FAR EAST

*AFGHANISTAN* Afghanistan always has been the highway from the Near East to the Far East and enjoys benevolent aspects. Since it became a republic it has had just one difficulty after another. Inner conflicts based upon old patterns will ultimately result in Afghanistan facing a critical financial problem which will be prominent this year. One or two of the more difficult leaders of the Afghanistan political structure are apt to depart during this year.

*BURMA* Burma is trying to be a little more friendly. It has the problem of a new constitution coming up, a restoration or reconstruction of its internal legal system. It also has to balance its religious and industrial interests with greater care and caution than in the past and try to get over its greatest fault, namely, that it is

a vital center for the smuggling of narcotics. The Chinese influence is there too strong, but Burma is not strong enough to overthrow it. When a country is not big enough to stand above its enemies, then the individual citizen must develop the strength to live above the level of the prevailing policies. This is the situation that Burma must face in the coming year.

*INDIA* India is a vast subcontinent with many problems. This year it is also involved in grand trines and India's relation with the rest of the world should be markedly better. Unfortunately, the financial situation is not stable and the country is also deeply involved in internal social problems. India, while it is a republic, is gradually developing bureaucratic difficulties. India should contemplate at the present time the development of natural resources. It will not be able to industrialize successfully in the immediate future. Particularly in North India there are vast resources and India may be another country that will come forward as the result of the production of strategic materials. India is travel-conscious and its people are traveling extensively both within and outside the country. There is a great deal of private wealth in the country; the main problem is distribution. It is also very difficult to govern India as a single unit. There are too many diverse factors with its boundaries.

*INDOCHINA* Vietnam, Laos, and Cambodia all enjoy the influence of the trines in the 1978 chart. Conditions in these areas should gradually smooth out. Internal problems will involve religious factors. The Indochinese people were held together for centuries by their spiritual and philosophical beliefs and without religious inspiration it will be very difficult to unite these groups in a constructive social pattern.

*INDONESIA* The Indonesian people are moving forward very rapidly. It is now a major country population-wise and has tremendous cultural and aesthetic values. Now that Indonesia has reached its present population level, it has need of strong leadership. No country that develops industrial power can be left without

spiritual values properly directing that power. This need is clearly indicated in both Indochina and Indonesia at the present time.

*JAPAN* Japan does not share in the pattern of grand trines, but it has some very good aspects of its own. The emphasis for the year is upon legislative matters. Japan, being a Libra country, is involved in the transit of Pluto through this sign. There may be sickness in the imperial family. Conflict may arise in the diet. The tendency to elevate the state of women and to bring them more and more closely into government is shown. The condition of young people needs special consideration as they are becoming too heavily indoctrinated in Western ways. Japanese youth are in a terrible dilemma. The problem is not new, but government must face the fact that a nation cannot educate young people without providing the potential possibility for the educated person to have a life according to the level of his education. There may be some violence among young Japanese. This year the country can make a very practical contribution to world improvement. It can do it by sharing the advantages of a system in which advancement and career rewards are no longer in terms of money alone. There are other forms of wealth. Japan has always been distinguished for these other forms of wealth, including self-discipline, enlightened patriotism, national consciousness, and religious understanding. If this level can be maintained the country will be secure.

*KOREA* Korea will receive considerable publicity this year. The internal structure of Korean government is weak but it shares in the benefic triads and may attempt to put its own house in order. Trade relations with other countries should be brisk and tourists entering the country will be hospitably received. It is a fascinating region with a long cultural tradition.

*THE PEOPLE'S REPUBLIC OF CHINA* The People's Republic of China is in the grand trine pattern which emphasizes more friendly relationships with other countries with more open communication on cultural levels and a number of changes in its leaders with power moving into the keeping of younger groups.

*TAIWAN* Taiwan is expanding rapidly but its relationships with the mainland are still precarious. Difficulties involve over-expansion and conflicts with Red China concerning islands which have been under dispute for some time. Taiwan will implement an intensive program for the development of natural resources.

## CANADA

Eastern Canada will continue to be plagued with the separation of the French-dominated area, but the indications are that the separation will not take place in the near future. In making the final decision, cooler heads will probably dominate. For Canada in general the chart indicates some financial improvement and the development of new natural resources. Canada will make trade ties with Asiatic countries and Western Canada should boom. Climatic conditions in Central Canada are uncertain.

## LATIN AMERICA

The larger countries of South America will have intense political and financial problems, and in the Central American area there will be agitation and revolutionary tendencies. The Panama Canal situation will continue to cause conflict. In general, Latin America is subject to outside political corruption and internal weakness of government.

*MEXICO* For Mexico the emphasis is upon important reforms of the financial structure, employment, and new legislations affecting importing and exporting of products. The country will be under some unseasonable weather, and there may be minor earthquakes. Overall, the country becomes more progressive and develops new natural resources.

## NATIONAL TRENDS FOR 1978



he first point, I think, that we have to study with this chart is the true meaning and significance of the planet Pluto. Like all of the members of our solar family, Pluto functions on through the various levels of world and personal affairs. We have not yet known the planet long enough to experience the effects of this full cycle. The name Pluto is associated with the ancient Latin god of the underworld who was in turn a Latinized form of the Greek Hades, guardian of the regions of the dead. In classical thinking, the underworld is the physical realm we inhabit; Hades is not a place where we go when we die; it is a place we come to when we are born into this world. It is obvious that Pluto has a higher and lower octave; on the lower octave Hades is remembered as the first kidnapper in mythology. He abducted Persephone and carried her into the underworld. Persephone as a symbol of the psychic principle is therefore dragged down into the realm of matter and complications inevitably follow. Pluto is also associated with wealth. Such words as plutocrat and plutocracy are derived from this deity. To a large degree our material world is dominated by the concept of wealth and in spite of resolutions to the contrary most people are bound very closely to an economic cycle. We depend upon material things for physical survival and this justifies the concept that Pluto is the ruler of the dark regions of human imperfection.

The ancients defined Pluto as the subterranean Zeus or that part of creation which is concerned primarily with the development of material society. There is also much to indicate that Pluto has a very powerful, positive meaning not so generally recognized. Pluto represents the process of ever-changing for the better. It tears down that which is insufficient and inefficient. As lord of the underworld Pluto is also like Osiris in Egypt, judge of the quick and the dead. As this year is very heavily under Plutonian influence, we have to try to understand what this can mean in a general way.

One thing it reminds us of is the Egyptian ritual of the weighing of the soul. The Bible records the words that appeared on the walls of the palace of the king of Babylon: "Thou art weighed in the balances, and art found wanting." I think perhaps the biblical statement is true in another way. When we are judged, we are always found wanting something and our desires lead us to want too much; wherever this type of condition arises there are inevitable unfortunate repercussions.

In this year's chart Pluto forms an adverse relationship to the natal sun of the United States. It is also in the ruling sign of the President who is strongly a Libra person. Also the word Libra, as the sign indicates, is a symbol of balance. It means that things must in some way be brought into equilibrium. Pluto, therefore, in Libra becomes the adjuster of scales, the balancer of things. Being powerful this year, Pluto must inevitably herald certain basic changes in human society. Whether these changes will come in a very short time or over a more extended time is outside the present consideration, but changes must occur.

Most people fear change or anything which disturbs the status quo. They fear that change will be detrimental to their own personal interests. Consequently, wherever change is necessary, something has to happen to enable those who must change to recognize and accept change with a good grace. One encouraging fact as far as the United States is concerned is that the American people have always functioned best in an emergency. While things drift along from day to day, a great complacency dominates the situation, but when there is a real need for drastic action the nation has always supported progress. Superficial thinking does not prevent the average person from recognizing and facing major problems if they arise.

It has always been my conviction that America is not merely a political entity; it is what Simon Bolivar, the Latin-American patriot, defined as an "assignment of destiny." We are here for a purpose. We are here to help and to serve primarily and, while this is sometimes obscure, it is still true that the Americans are without question the most generous people in the world. Also, we

are gradually accumulating here practically all other nationalities. We are not simply homogeneous people; we are highly heterogeneous and elements of almost every other national culture are present in our way of life so that humanity is synthesized very largely in the disposition of this country. We have a tremendous sphere of world influence; the problems which we face are not only what is best for us but what is best for all humanity. We can no longer think of ourselves as an isolated nation and we are learning from experience that interdependence of countries is becoming more important every moment. This means that we have a powerful potential opportunity to be a positive help to the whole world in the solution of the problems which we mutually face. If we can solve our own perplexities, we will advance the collective history of all mankind. This puts special responsibilities upon our opportunities and should cause us to be increasingly thoughtful of our own conduct.

The equilibrium of the world depends upon the preservation of those principles without which civilization cannot endure. We are highly educated, deeply informed, and in a better position than any other nation of the world to lead the way to a solution of present anxieties. This point comes into strong focus in 1978, for against prevailing disillusionment some country must stand firm on a foundation of right principle or all will fall together. This responsibility is largely vested in the American people. I think they will not only meet this test but will also help bring about a better way of life than the world has ever known.

As we read the depressing financial reports, we are indoctrinated with the idea that world security is in the keeping of the stock exchange. Many people are becoming aware that wealth as a means of final solution to moral and ethical problems is utterly inadequate. This does not mean that poverty would solve it either, but it means that the hypnosis of prosperity and of progress defined only in terms of economic expansion will be largely changed by the effects of Pluto. A completely new point of view as to what constitutes basic assets is inevitable as well as a greater dedication to the better use of the countless opportunities and privileges which

we enjoy. People who do not recognize and respect privileges endanger them.

In 1978 the public in general has an increasing influence in national affairs. Many changes that we hoped would come from the top are going to come from the bottom. We are going to find that the American people are not by nature belligerent, revolutionary, or radical, but they become audible when certain crises arise in their life. I think that public attention, the constant rising of comparatively small groups, all of them dedicated in one way or another to the improvement of the general pattern, will be accelerated. There will be more such movements, more individuals will come forward with their ideas of solutions, and more persons will be profoundly concerned in applying convictions which they already have to their own conduct. There will be a more serious public, a more concerned public, and a more involved public. It is obvious that necessary changes cannot be legislated into existence. They must arise from the cooperation of the citizenry itself and their willingness to solve some of their own problems. When children reach majority they are expected to stand on their own feet. The average person has not been adequately taught the responsibilities of citizenship in his earlier years of learning. If this is true he must become self-taught. Minor political movements are apt to arise. Localities will begin to solve their own problems rather than depend upon central government. There will be an increasing tendency to demand better leadership and to justify this by earning it on the local level. In all parts of the nation independent improvement is indicated.

There is increasing worry over the financial situation. The uncertainties and the inconsistencies of investment prove most disturbing. Many are desperately concerned with trying to protect what they have, whereas a year ago they were concerned with how to get more. Twenty-five hundred years ago Buddha pointed out that all possessions result in a kind of tyranny. The man who has not devoted his energies, his activities, his faculties, his powers, and his resources to an often ruthless quest of what he wants. Buddha then pointed out that, when this man gets what he wants and has

achieved what he considers to be success, he then settles down to sleepless nights and heartbreaking days trying to hold on to what he has. Whether he is trying to get it and does not or gets it and cannot handle it makes little difference. He is miserable either way.

There seems to be no good reason why this misery should continue forever. I think that there will be major changes in the investment world and a different concept of what constitutes investments of all kinds. The more thoughtful will diversify their assets and will try to organize their affairs to simplify life, live on more moderate incomes, and devote more time to their families and the unfoldment of their own ideals, dreams, and aspirations. Ambitions have always been in the way of aspirations since the beginning of history, but we have reached the point where extravagant financial hopes are unrealistic. I do not believe, however, that with the planetary protection that we see in the annual chart there is going to be a hopeless, horrible economic crash. A lot of people are talking about it; I may be going out on the end of a limb but, if we can depend upon the portents, the indications are that there will not be a financial change involving bankruptcies. Some firms are always bankrupt because of bad management. Some individuals will lose because of selfish ambition and a determination to get something they have not earned. In substance I believe that there will be modification, restriction, perhaps reorganization in financial institutions, but I do not believe there will be a hopeless financial muddle. The situation will require a little more self-discipline, patience, and a willingness to change financial thinking. Around the end of May or the first of June there may be a critical period but, I think, the general trend will be an awakening, a gradual realization that we are trying to live 1978 by policies that were not very good but were endurable one thousand years ago. There has to be a new order of thinking in connection with economic affairs but we will all survive without too great a tragedy.

Another type of shake-up is likely in the advertising and communicational field. We are suffering bitterly from advertising exploitation and allowing our communication media to become com-

pletely the instrument of economic propaganda. Every contrivance known is being used to delude the public on values, purposes, realities, and meanings. If the average person is more thoughtful or demands more in the form of integrities, he will be able to get what he wants. In the meantime, most of the exploitation in the advertising field is going to be seriously curtailed. It is going to be less profitable and more expensive in the years ahead.

The communications field benefits by a grand trine anchored in Neptune. This grand trine would indicate the possibility that the publishing and communications fields can become a powerful asset for the development and expansion of better knowledge and more informative and valuable communication. It will begin to recognize its responsibility as an educational medium rather than a medium of barter and exchange. This means that these fields are going to become more involved in the major changes taking place. More responsibility will fall upon commentators and news analysts to give important information rather than merely rehash, restate, criticize, condemn, or applaud the superficial activities that now dominate the communications field. Some type of censorship will be introduced. Television, radio, and the publishing media cannot continue to lower the level of human thinking either through improper material or through constantly disillusioning and downgrading human values. For a few dollars of profit the media is endangering the morale of the entire country.

There is emphasis upon family life within the country. Here the pressure is rather constructive. There will be a gradual tightening of family relations and more enlightened information suitable to improving home life, the education of children, and personal idealism. We may develop a new attitude toward housing so that the owning of a home will not be a virtual impossibility. The trend toward commercializing the family out of existence will slowly be reversed. Legislative action to restrict unreasonable profits and prevent the individual from being completely exploited may be enacted.

As home conditions improve the lives of older people will be benefited. The elder citizen will find greater outlets for the enrich-

ment of living in more congenial environments. The trend will be away from separating age groups, the more older generations will live with their children. The united home greatly decreases the cost of maintenance for all concerned.

Young people, children particularly, in this year will be the object of more careful thought than for some time in the past. Primary educational systems are up to general change. Major changes are indicated in the grammar and grade school. The world is reaching the point where idealism will have to be restored to the public schools. A materialistically oriented education which fits the individual to make a living but leaves him totally unfit to build a life has to be corrected. The major changes in the educational structure will be bitterly opposed by some, including many parents who are concerned with the economic success of their offspring. Parents who cooperate with improvement will not be burdened with the miseries resulting from the delinquency of their children. I am not recommending that theology should be introduced into the public school system, but a high quality of morality and ethics should be taught. Means must be found to give young people better incentives, motives, and principles upon which to build personal character. The children of one generation become the leaders of the next, but they must have the background, support, strength, and encouragement to sustain their ideals.

Educational problems nearly always involve the entertainment field. In this area promotional funds will be less available and the sources of such support will be more critical of the type of material that is presented. In a sense the entertainment field is a vast public school for the majority of the citizens of the country who become emotionally involved and destructively conditioned. Proper censorship and leadership in this field must be voluntary or else it will have to be enforced. Theater is not facing a particularly successful year, but the time is right to emphasize idealistic, mystical, and religious productions. There is no reason why the entertainment field cannot be a first line of defense to protect the integrities of individuals. If part of the population is not ready to accept this, it is still no reason why others should be deprived of inspiring and con-

structive themes. Syndication may raise the level of television programming and public television programs will increase in prestige.

Although there will be changes and upheavals, the labor field receives considerable protection. The chart does not indicate that the number of unemployed will rise critically but there will probably be some conscientious objection to despotic unionism. Some means will probably have to be used to reduce labor's contribution to inflation. There are indications that more or less stringent means may be used to stabilize the dollar and reduce the national debt. Some of this stringency will probably be through local agencies and groups rather than through the federal government.

The health of the American people during the present year will probably be above average. A little austerity proves physical well-being. If we are forced to be a somewhat more economical people, it may break the unfortunate situation that is now recorded in our statistics. Although we have better medical help than ever before and are assured that we are going to live longer, the vital statistics do not support this fact. Individuals who live moderately and cultivate the simple life have the greatest probability of health and good faculty function in advancing years. We will have a greater chance for a happy second half, as it is now being called, if we do a little better ourselves in the first half. The principle ailments indicated in this year's chart are heart problems and an increase in nervous stomach ailments. The nervous system is afflicted and the danger of venereal disease continues. Minor epidemics of flu and bronchial ailments may be expected. The public health, however, will be better as fears diminish. Eclipses may have an effect in this area, but the individual, if he lives pleasantly, quietly, and cheerfully, will probably have better health than he has had in a long time.

I do not think we are likely to be involved in a serious war in 1978. This year Uranus is trine Mars, a benevolent aspect, and I suspect that this will mean that ultimately things will be worked out in a more constructive manner. At the same time Mars, the most militant planet, is receiving the trine of the sun, so I suspect that a major conflict will be avoided. There may be small conflicts

in various areas. Even the situation in the Near East which is extremely touchy at the moment is involved in good aspects. The saber-rattling is mostly bluffing. If the truth were known, nobody wants a war. Should we be threatened with a war, the public opposition will be strongly organized.

The relationships of this country with other nations seem to improve. The hope or idea of some form of world unity is strongly emphasized this year. Better international communication is promised. We are not thinking of political treaties or groups of statesmen around a table; it is a motion in people themselves to recognize that the only answer of permanent value is that nations, great and small, must unite their resources. Cooperation is the only answer to the basic problem of currency values and the control of imports and exports. It could lead to the regulation of supply and demand in all parts of the world. We may begin to see the slow emergence of a cooperative political-social pattern by which nations can get together in mutual helpfulness. Competition is no longer the life of trade; it is the death of trade.

We must now face the unpleasant problem of taxes and the various means that are used in the country to support the government. According to the chart there will be reforms and changes in tax allotments with a good probability of reduction in some of the tax brackets. The tax system will be simplified to the relief of all concerned. Foreign investments will be curtailed. Speculation will be discouraged or restricted. Lawsuits will be less expensive and insurance companies will be subject to investigation, including malpractice insurance. Our general insurance structure will be under scrutiny this year and insured persons will have greater protection. Public services such as welfare and Social Security are emphasized in this year's chart and exploitations of these systems will be penalized more severely. The trend is toward employable persons finding jobs and keeping them.

Religion and religion-oriented organizations are under rather mixed planetary influences. I think that the commercialization of religion will be increasingly unpopular and it will be necessary to prove that public funds donated for religious purposes by sincere

persons are properly used. Of all forms of exploitation, probably the most reprehensible is the exploitation of religion. The true purpose of religion is to strengthen man's inner life, thus assisting him to bear with dignity the responsibilities of living. Groups practicing immoral or unethical doctrines in the name of religion will be severely censored.

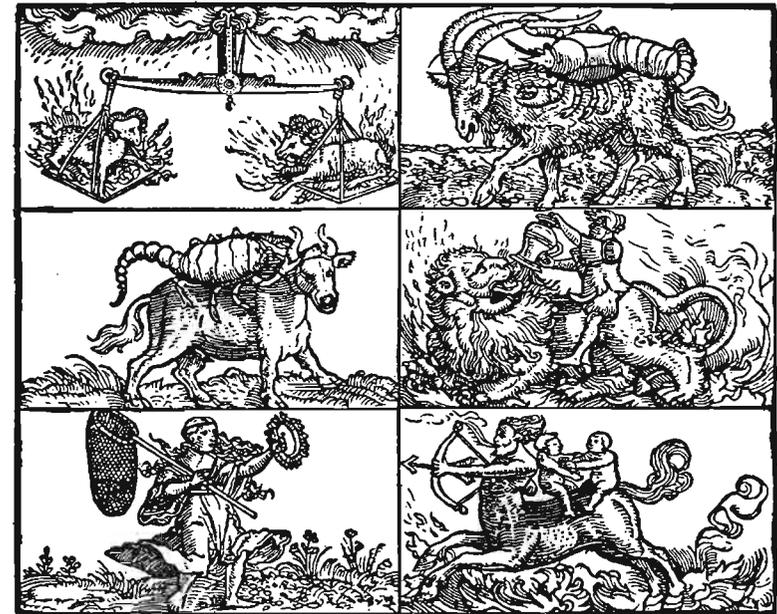
There is considerable emphasis upon travel within the country with emphasis upon national monuments and shrines. The motive is to restore public respect for the traditions of the nation. Strengthening of our traditional values is important.

The stars also indicate major changes in judiciary and legislative procedures of the country. The purpose of law is to fulfill the will of heaven and apply it to the needs of earth; unless legislators are inspired to search more deeply in themselves and become more dedicated to obedience to the way of heaven, justice is likely to remain unjust. The Supreme Court should be dedicated largely to an understanding of the plan of Nature, the plan and ways in which human beings have learned to solve problems in a practical manner. The endless involvement in laws and amendments simply paralyzes the purpose of justice. There is a shake-up coming here, possibly younger men coming into the picture, possibly a reorganization of the Supreme Court at least a clarification of its purpose and privileges.

The government appears to be under considerable pressure this year; however, the executive branch receives considerable planetary protection. Leaders will be more courageous than they have been for some time. They may be a little more independent and not quite so policy-bound. The electoral system will be under fire because the present policy is not operating well. Improvement in the way by which public officials are selected is indicated, with greater demand upon ability and qualifications.

The incumbent President Carter appears to be a key figure in 1978. He has both afflictions and some strong supports and will probably have a difficult year; there will be special pressures in October. He may not actually inaugurate major changes in government but, at the same time as the incumbent, he will be deeply involved in remedial programs.

Our relations with foreign nations, though increasingly good, are subject to strong economic pressures. There is emphasis upon representatives in foreign countries whose influence will be constructive. As the chart indicates improved relations among approximately fifteen of the major world powers, pressure on the U.S. may be reduced. I think there will be less criticism and a tendency to watch the U.S. hopefully. If we find some way to straighten our national situation and show that we can stand more firmly on principles, we will have greater influence than any nation has ever enjoyed before. Our nation seems to be tied into the destiny of



Old German woodcut from a German book on the zodiac published in 1624. Each sign is shown with its opposing sign.

the rest of the world and can contribute much if we use our power effectively. The combination of planets—particularly Saturn in conjunction with the fixed star Regulus—is important. It gives us this year a tremendous opportunity for leadership. We can take up the torch which has fallen from other hands and light the way to world security.

Climatic conditions are not too unfavorable. We may have some unseasonal weather. This chart begins with the vernal equinox on the twentieth of March, 1978. The winter difficulties we have had were shown in last year's chart. This year, I think, there is a greater tendency to clemency. There may be some areas that are adversely affected and there may be a drought period in the Middle West. Some have feared a problem of earthquakes due to heavy massing of planets. The West Coast is always earthquake prone, but it is more likely to occur in the Near East and in the Pacific area often referred to as "the ring of fire."

All in all, the chart indicates that the country is in a not too bad condition if we will watch and take advantage of the opportunities to grow. It is either growth or trouble; the final answer to the growth problem is what Lord Bacon pointed out in his essay on atheism: "It is true, that a little philosophy inclineth man's mind to atheism; but depth in philosophy bringeth men's minds about to religion." At this time we need to bring our minds back to God, realizing that Deity represents the eternal principles at the source of life. Deity, personal or impersonal, is the final eternal governor of all that lives. Science may simply call it universal law, but there is a destiny for which we were intended and for which the world was intended and we must live according to that destiny and towards its fulfillment or troubles will multiply. Behind all of the other achievements there should be a quiet reverence for eternal principles which are our hope and our salvation.

When there is an income tax, the just man will pay more and the unjust less on the same amount of income.

—Plato

## AMERICAN INDIAN RITUALISM

Most of the religions of the ancient world included in their sacred observances rites and ceremonies dramatizing the essential concepts and doctrines peculiar to their numerous sects. Later, groups of the laity for various purposes also employed ritualism as a means of moral instruction or to contribute to the impressiveness of important occasions. The guilds of medieval England performed mystery plays as did the members of learned societies, especially those of law and medicine. During the Middle Ages, the graduation exercises of large universities were presented with the solemnity of a High Mass; miracle plays were performed in the open squares before cathedrals. More recently, secret societies and fraternal orders reviving ancient practices confer membership with ritualistic procedure. Although there is a broad tendency away from the pomp and circumstance of elaborate ceremonialism at the present time, vestiges of the older forms are not uncommon.

All ritualism is traceable to the religious instincts of ancient peoples. In primitive society, there was no division between sacred and profane concerns. The life of the individual unfolded and developed within a strict pattern of beliefs and taboos. Tribal society traced its descent from gods and heroes and with an extraordinary devotion preserved the old traditional ways of thought and conduct. Man regarded himself as a feeble and inadequate creature, abiding in a universe of strange and wonderful powers—both good and evil. He experienced the need to pay homage to the gods and guardians presiding over the phenomena of life and living. He also was gravely concerned about the spirits of the dead whom he propitiated with necromantic arts. With the passing of time his concepts changed, but the familiar forms of his worship continued although the original meaning and purpose of many of his ceremonies were lost in the night of time.

Most of the ritualism which has survived among advanced races and nations originated in Greece, Egypt, India, or China. The great cultural structures associated with these old civilizations should cause the modern scholar to take a thoughtful interest in such re-

ligious and philosophic symbolism. In light of that which is generally known, it is certainly a mistake to assume that the intellectual leaders of the classical world were ignorant or superstition-ridden persons who would have held in deep veneration practices without merit or meaning. It would be wiser to conclude that modern man is without a sufficient knowledge and understanding of the essential meaning of ritual and its contribution to the growth and perfection of human character.

A ritual is a formal procedure used by religious orders in the conducting of worship or by some society, sect, class, or caste which initiates its members and transacts certain of its proceedings according to traditional or prescribed forms. The term *rite* has a similar meaning and is often used to signify those parts of worship, either Christian or pagan, which have extreme spiritual significance. In modern usage specifically, rite is applied to the Mass and the Sacraments as performed by the Roman, Greek, and Anglican Churches. A ceremony is a formal act or a series of acts, often symbolical or including elements of symbolism, prescribed by law, custom, or authority in matters of religion or of the State. To understand the inner meaning of ritual it is almost necessary to personally experience its effect upon the emotional structure of both participant and observer. Those who have traveled widely and who have been privileged to witness ancient rites still performed with sincere belief and devotion in natural and proper settings and under the normal circumstances of tribal living are in common agreement about the psychic impact of such ceremonies. Even the sophisticated modern person, disinclined by his training and tradition to hold a sympathetic attitude, finds himself experiencing a strange and sometimes frightening disorientation. In an unfamiliar environment and deprived of the sustaining strength of his own cultural patterns, he finds it difficult, if not impossible, to resist the subtle influence of primitive ritualism. He is moved by instincts to fantasy and mystery and is frequently outraged by his own feelings. He finds himself suddenly believing in the reality of forces supernatural or divine. His rationality is confused, the landmarks of sober judgment disappear, and he is moved by an almost ir-

resistible urge to become a participant in the proceedings.

Modern man takes a positive stand in the presence of the known but is forced to a negative position in relation to the unknown. It has often been stated that primitive rituals have an almost hypnotic effect upon both believer and unbeliever. This effect is produced by confusion and the inability of faculties to cope with an inexplicable pattern of appearances. Positive attitudes are to a degree aggressive, but negative attitudes result in receptivity. The person is either controlling or controlled, and ritual gradually deprives him of his own dominant relationship with phenomena. To the degree that he becomes receptive, he is influenced and finds himself accepting certain stimuli against which he has no adequate defense. He then further experiences an unforeseen reaction from within himself. A level of his own psychic life is released and this, pressing outward, is revealed to his consciousness as a baffling disquieting aspect of his own psychic nature. It seems as though his instincts and impulses escape from the domination of his will and mind and he discovers a primitive self which he has not previously known or recognized.

The Indian villagers along the Rio Grande River continue to practice the rites and ceremonies of their ancestors. Among these traditional practices is the annual ceremony generally called "The Rain Dance." The purpose is to assure the success of the crops. On one occasion, a group of visitors gathered to witness the ritual. There was a general atmosphere of skepticism and some were even cynical; obviously, it was impossible for these Indians to influence the weather. The ceremony lasted all day, and in the late afternoon it was noticeable that this band of spectators was hastening to depart from the village. The principle cynic commented briefly: "Let us get out of here before the rain starts or we may be marooned." The dance had worked its subtle magic; the complete unbelief had been transformed to a strong suspicion that the ceremony might be effective.

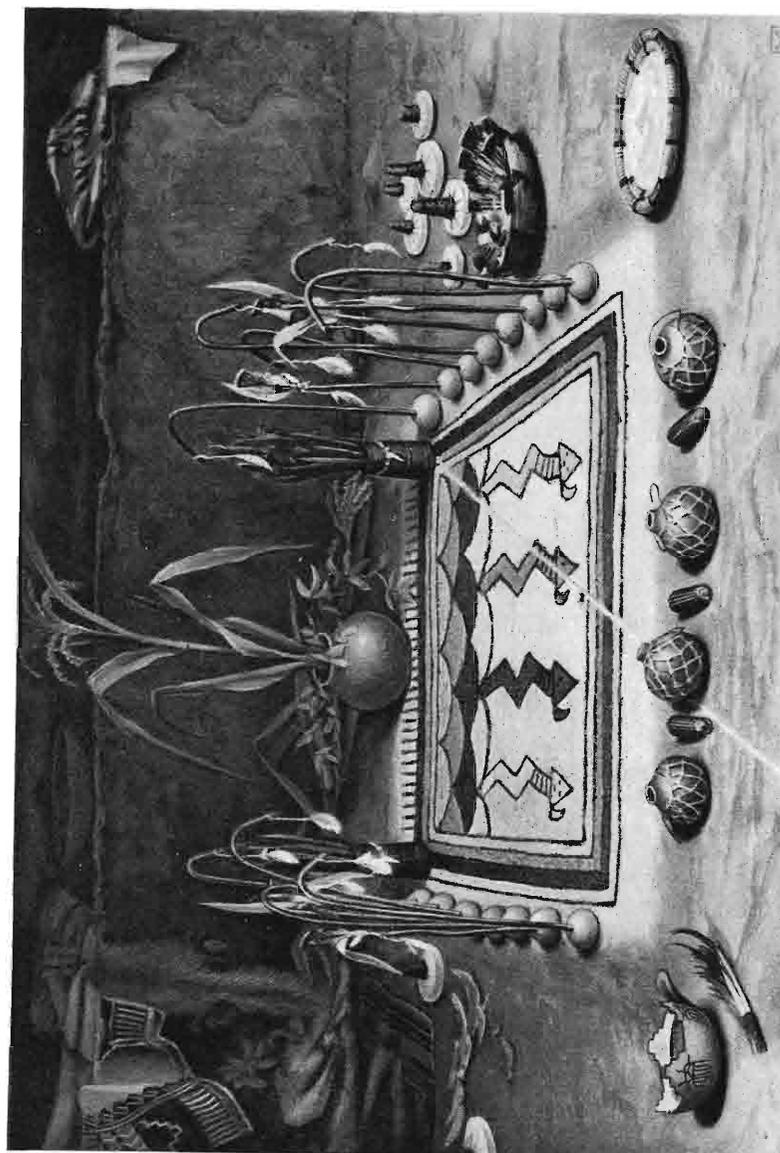
The average doctor seated quietly and comfortably in his office under the shadow of his engraved diploma would have little faith in the therapeutic value of a Navajo *yabachai*, or healing cere-

mony. Removed from his familiar setting to a snow-covered wind-swept corner of an Indian reservation, and there witnessing the long and elaborate proceedings, listening to the interminable chanting, and surrounded by grave sober men intent only upon the recovery of the sick person, the doctor's attitude would almost certainly be modified. If, as is not unusually the case, the patient recovered and was reunited with his family, the disorientation would be still more complete. A strange seed of doubt would be planted in the doctor's mind. Gradually, he might rationalize this doubt out of existence, but for a time he would wonder and the strange ceremony would pass into his subconscious psychic being where it would find kinship with old submerged instincts and half-forgotten memories and recollections. The physician might conclude that the treatment and the results could be explained by psychology but, even as he affirms this conviction, he is aware of a mystery neither fully explained nor completely understood.

#### RITUAL AS INSTRUCTION

In its earliest form, tribal ritualism was intimately associated with group tradition. It was founded in the lore and legendry of a homogeneous social unit. The legends involved covered the theogenic, anthropologic, and psychologic convictions of the people in addition to such historical records as existed. In other words, ritualism was a dramatic presentation of the psychic content of the group consciousness. Those passing through the rites came to share in the tribal soul, thus becoming a member of a community of ideas.

The ceremonies usually began with a summation of group origin. Against the dim background of mythology, the outlines of gods and spirits were delicately traced. In most cases, the story was substantially the same. A Divine Being was the spiritual parent and protector. He created or generated the progenitors of the tribe, revealed to them his will, established a priesthood to administer his laws, then retired to his celestial abode, but was available to his descendants through prayer, vigil, and the rites that he had established. This great spiritual being was in intimate association with his tribe through its legendary period. He took form and appeared

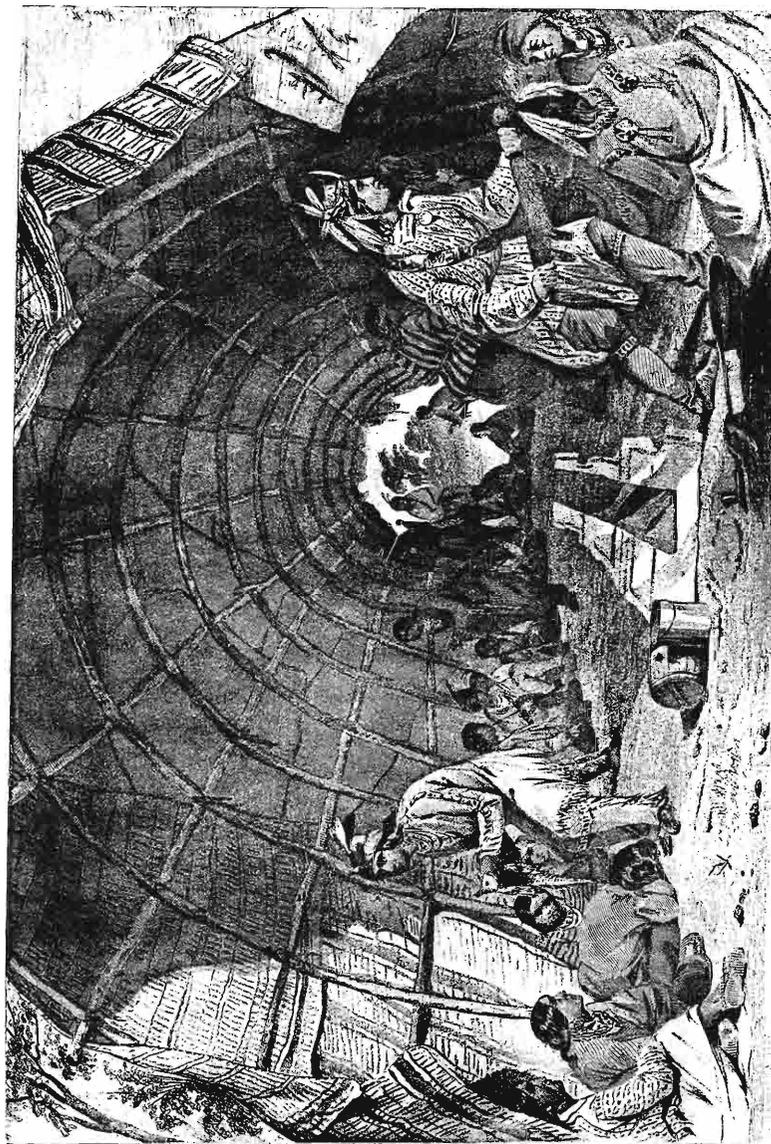


Antelope altar at Mishongnovi. From Bureau of American Ethnology publication of 1900.

among them as king, hero, or priest, guarding and preserving his children through various emergencies. Later he overshadowed illustrious tribesmen who spoke with his voice and authority, becoming his prophets. As long as the people of the tribe obeyed the laws of their group father, they flourished and enjoyed his favor. If they disobeyed or became lax in their observances, he chastised them.

Spiritism is often involved in primitive beliefs. The ghosts of the illustrious dead exercised considerable authority over the living. They also could be approached through austerities and observances, and could intercede with the Divinity and be the particular ministers of his will. In matters pertaining to daily living, the members of the tribe functioned under a broad but simple ethical-moral code. This code was established upon the authority of religion; to break the laws of man was also to break the laws of God, or the Sovereign Spirit. On this level, sin and crime were identical and those guilty of disobedience forfeited the benefits of the tribal life and incurred the displeasure of the Deity and the ancestral spirits. The invisible powers of Nature were known to the elders and especially to those who had received some sign or symbol of divine approval. Thus visions, trances, and dreams were accepted as religious experiences and undoubtedly contributed to the development of ritualistic forms.

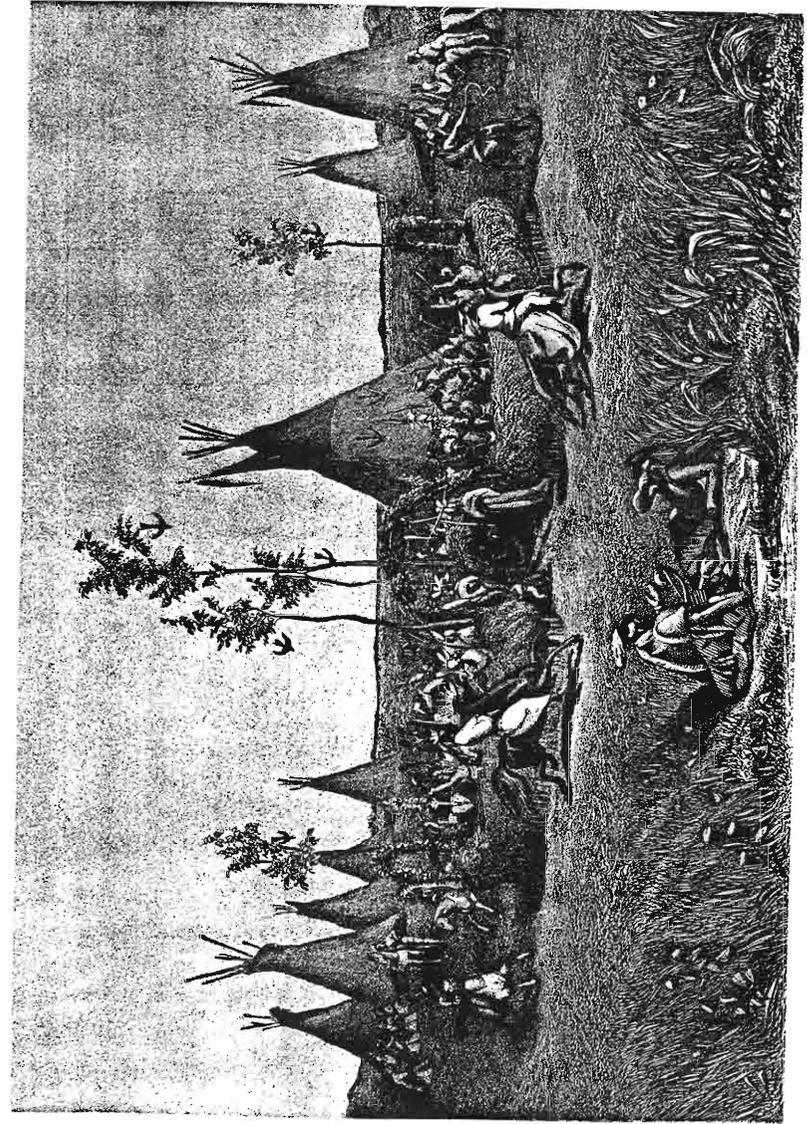
An actual example will help to clarify the broad pattern. A young boy of one of the Plains tribes of the North American Indians reached the age in which it was proper for him to perform his vigil in order that he might find his totem, or spirit companion, who would stay with him throughout life. He retired to a remote place and remained there, fasting and praying for five days and nights. On the fifth night he had a symbolic dream, or vision, in which the thunderbird appeared to him in all its splendor. As this mythological creature was the peculiar sign of the priesthood, the youth realized that he was intended to become a medicine priest. He accepted his destiny without question but as he was completely without knowledge of the healing art, he then asked that he might receive the proper instruction. He later described his mystical experience in substance as follows.



Medicine dance of the Winnebagoes. Illustration by S. Eastman from Bureau of Indian Affairs publication of 1854.

Having prayed to the spirit for guidance, he looked up and saw a great Indian standing before him. He instantly knew that this was one of the old heroes of his tribe, a great medicine priest of long ago. This apparition took him by the hand and led him out across the prairie. As they advanced, the lad realized that he was no longer walking on the ground but was ascending an invisible path to the sky. After some distance had been traveled in this way he beheld before him a great medicine lodge and, entering, found himself in the midst of a circle of venerable men. He was seated in a place prepared for him and each of the patriarchs then bestowed upon him secrets of the healing art. Plants seemed to grow in the air before him; he learned of poultices, brews, and concoctions, how to treat wounds, set broken bones, and comfort distress of the mind and heart. The songs and the chants were given to him and also the power of visions so that he could see into the souls of men and project his mind to far places. When the instruction was complete, he was led back to the place whence he had come and was blessed by his spirit guide who then vanished into the night. In the years that followed, the boy grew into a fine and noble man who gained wide distinction for his skill in treating the sick. Yet he had no knowledge except that which had been given to him in his vision. It was quite impossible to doubt the sincerity and honesty of this remarkable Indian, nor could he be converted away from the religion of his people. He had seen and known; his dedication was complete.

Thus it may be noted that rites and rituals were the principal means for the transmission of primitive scientific knowledge. Very few of those who gained a reputation for wisdom in primitive societies received their training from their contemporaries. They did not study with other priests, for it was part of their religion that each must receive his own ordination and be guided by the spirits alone. It would not require an unreasonable interpretation to recognize, therefore, that many rites and ceremonies originated in dream experiences and that, to a degree, religious ceremonials are re-enactments of visions and are thus likely to induce psychic experiences in the participants and the beholders alike.



Ceremony of the Thunder Birds. Illustration by F. B. Mayer from Bureau of Indian Affairs publication of 1857.

Man's concept of an invisible world around him inhabited by strange creatures thus emerged from the dark source of his own unconscious. There is a dimension to this phenomenon however which is not generally considered. These extra-sensory experiences include factual elements and result in unusual occurrences on the objective level. Charles Lummis describes a ceremony of the Southwest American Indians which included the complete levitation of a large rock. The Navajo feather ceremony is attended by physical phenomena not easily explained. The fire-eating ceremony of the California Indians and the fire-walking rites practiced in the Fiji Islands cannot be dismissed as hallucinations or mass hypnosis. The least that can be said of them is that they demonstrate the possibility of a kind of bodily control by the mind which exceeds the ordinary accomplishments of so-called modern and civilized persons.

It would not be an exaggeration to say that the arts and sciences now regarded as essential to human progress originated in the religious rites of ancient tribes and nations. There are also reports substantiating the validity of dreams and visions which come nearer to our own mental level. A descendant of Sir Isaac Newton once told me that in the records of the family was a true account of the discovery of the law of gravity. It was not the familiar account of the falling apple. Actually, Newton struggled with the problem for many years and finally, discouraged and exhausted, decided to abandon his endeavors. Soon afterwards the entire formula was revealed to him in a dream. So vivid was the occurrence that he forced himself to awaken and wrote the formula on a piece of paper. Another family account relates that he scratched it on the headboard of his couch. Later he was unable to remember the details of the dream but was able to complete his work from the record he had made.

Religion has long recognized the importance of experiences associated with religious practices. It is only natural, therefore, that ancient tribal records should include the specific means for inducing trances and visions. In some cases, these were produced by the use of narcotic herbs, chanting, ceremonial dancing, music—

especially drum rhythms—abstinence from food, and the use of relics and talismanic articles.

Gradually secret societies arose among the tribal groups. Each of these had its own ritual forms but its primary concern was not the perpetuation of rites and ceremonies merely as observances. These tribal associations were the custodians of the arts and crafts, religions and philosophies, sciences and trades indispensable to the well-being of the group. There were rites for hunting which assured the abundance of game; fertility rites to protect the birth rate; marriage and funeral rites calculated to insure the happiness of the home and the security of the soul. Some of these societies developed along the familiar pattern of guilds and transmitted the secrets of chipping arrowheads, decorating pottery, and ornamenting clothing with protective symbols. Picture writing became important and supplied some clue to historical happenings. Education was largely in the keeping of the societies and associations. Combining ritual with instruction, the young were taught to prepare for the responsibilities of tribal living. Many of the societies were deeply rooted in the need for survival. The hazardous life of a nomadic tribe depended upon food and shelter and defense against natural and artificial hazards. Thus there were war associations, as well as those dealing with government, the settlement of disputes, and the care of the aged. Every phase of life was circumscribed by authority and tradition, and all decisions were met on a religious level.

To borrow the Iroquois term *orenda* which means a spiritual vitality suggesting our word *libido*, but with a much larger religious implication, is to sense another dimension of primitive consciousness. It was the Iroquois concept of *esprit de corps*. Through the rites and ceremonies a powerful attitude was developed which led to a total unity of purpose. Having been initiated into his clan, the individual became one *with* his people instead of being only one *of* his people. Their honor became his honor; their duties, his duties; their responsibility, his responsibility. He became proud of the great tradition of his tribe and knew himself honor-bound to so live that he would add glory to that tradition. Any dishonorable

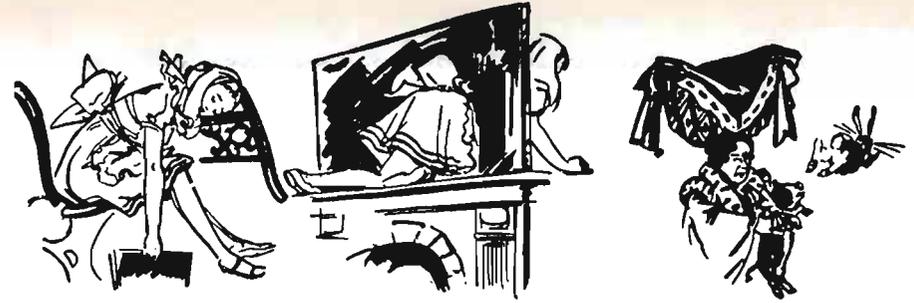
action was a collective disgrace. He was filled with a strong conviction for which he was not only willing to live but ready to die. He had earned his citizenship and this in itself was his greater glory. He was ready to sit in council with the elders of his tribe, thinking not of his own good but of the good of all, shirking no task, and bound to his people throughout life and after death. Their joy was his joy; their sorrow, his sorrow. The widows and the fatherless were in his keeping and he was proud to go hungry that they might eat. He obeyed the rules because they were given by the Great Spirit. He sang of his own bravery and his song lived after him. He was immortal in tribal memory and some day he would be among the venerated spirits, invisible, but ever present when the good and the true sat around the council fire.

All primitive life was ritual and it unfolded through a sequence of ceremonies. By these rites the spirit of the individual Indian mingled with the spirits of all his people. He shared in their knowledge and he also shared in their desire to know more and to live better. He grew with them and for them, for it was only by so close-knit a relationship that the tribe could survive. It was not a strong body numerically or materially. Rather, it was an indomitable spirit within a wandering and uncertain form. It pressed on and survived because it felt within itself that it must not fail. It must keep faith with the gods who created it. To do this, it must ever remember them, sing of them, re-enact their lives and mighty deeds. Primitive humanity faced the terrors and uncertainties of the future with song and dance and prayer. These were all he had, but they were enough for he endured after proud civilizations built only upon material foundations had perished from the earth. Man who remembers the gods and heroes and discovers them in himself has an internal strength and an eternal security.



A hero is no braver than an ordinary man, but he is brave five minutes longer.

—Ralph Waldo Emerson



## Curiouser & Curiouser

A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND

### THOMAS TAYLOR ON ALCHEMY

*The Classical Journal*, Volume XX, London, 1819, contains a brief but informative article by the distinguished Platonist, Thomas Taylor. Though listed among Taylor's works in some bibliographies, this fugitive fragment is seldom available for study. The title of this brief essay is "On the Antiquity of Alchemy." Included in the text are numerous passages in Greek—usually followed by a literal English translation. We therefore omit the Greek text, but quote verbatim the most significant parts of Taylor's essay.

"Though I am no alchemist, yet as a relaxation from severer studies, I have read with considerable attention the works of the most celebrated writers on alchymy; and, as the result of this reading, am induced to think, that there is as much historical evidence for the truth of this art, as for any past transaction, which is believed on the testimony of those that record it. I was much gratified, therefore, to find, in the preceding number of the *Classical Journal*, the arguments of those who contend that the Egyptians possessed this art, displayed with so much ability by Sir William Drummond.

"Certain very respectable authorities, however, for the great antiquity of this art, appear not only to have escaped the notice of that gentleman, but of all the modern writers with whom I am acquainted. The authorities are these: Manetho, in the 4th book, p. 66 of his astrological poem, entitled *Apotelesmatica*, has the

following lines: 'Venus alone, in conjunction with the beautiful Phaethon (the sun), indicates MAKERS OF GOLD, and workers of Indian ivory.' This Manetho lived in the time of Ptolemy Philadelphus, to whom he dedicated his work.

"In the second place, the Empress Eudocia, in her Greek Dictionary, p. 108, published by Villoison, observes as follows, concerning the so much celebrated Golden Fleece: 'Dionysius the Mitylenean says, that a man whose name was Crius, was the pedagogue of Phryxus, and that the sheep-skin had a golden fleece, not conformably to poetic assertion, but that it was a book written on skins, containing the manner in which gold ought to be made, according to the chymic art. Justly therefore, did those of that period denominate the skin golden, through the energy proceeding from it.' This Dionysius, as Fabricius shows (in Biblioth. Graec.), lived somewhat prior to Cicero.

"In the third place, Plotinus, in his treatise *On Matter*, speaks of the analysis of other metals into gold, as a thing possible to be effected. For he says, 'Analysis also shows the existence of matter (i.e. of the formless and ultimate subject of bodies). Just as if a pot should be analysed into gold, but gold into water; and water when corrupted, requires an analogous process. What Plotinus here says of the analysis into gold, is perfectly conformable to the assertion of Albertus Magnus, as cited by Becher in his *Physica Subterranea*, p. 319. For his words are, 'The basic element is not given, in the final matter of which gold is not to be found.' That all metals likewise may be analysed into water is the doctrine of Plato, who in his *Timaeus* says, 'that water is twofold; one kind of which is humid, but the other fusile.' And he adds, 'that among all those which we denominate fusile waters, that which becoming most dense from attenuated and equable parts, if of a uniform kind, and participates of a splendid and yellow color, is that most honored and valuable possession gold, which is usually impelled through a rock.'

"In the last place, in the selections from *Chemical Greek Manuscripts*, in the *Bibliotheca Graeca* of Fabricius, Tom. 12. p. 765, there is an extract from a treatise of one Olympiodorus to Petasius,

king of Armenia, in which among other things it is said, 'that the art of making gold was most diligently concealed by the Egyptians; that those who were skilled in the art, alone exercised it for the use of the king; and that these men accompanied him in his wars, in order to supply his treasury.' "

The remarks of Thomas Taylor as given above are strongly supported in alchemical literature. Many of the philosophical chemists traced their art to the sacerdotal colleges which flourished among the Egyptians long before the beginning of the Christian era. Skeptical modern authorities, however, are inclined to assume that some of the alchemists manufactured an antiquity for their doctrines. It is well established, however, that alchemical speculations in China, India, and Greece are traceable as early as the eighth century B.C., and by the fourth century B.C. were concerned with such objectives as the discovery of a universal medicine, the transmutation of base elements, the manufacture of synthetic stones and gems, and the quest for a universal vital principle in both man and nature.

It is reported that the Emerald Tablet of Hermes was discovered in the Valley of Hebron by Alexander the Great (356-323 B.C.). If there is any foundation for this account, Hermetism must have antedated the Alexandrian period in Egyptian history which extended from the first to the fourth century A.D., and is popularly supposed to have given rise to alchemical speculation. With other ancient nations already aware of the possibility of metallic transformation, it would be unreasonable to assume that the Egyptians were deficient in this knowledge. The principal difficulty is the extreme secrecy with which the priests of Egypt veiled their scientific labors. One later alchemist considered the Sahara Desert as the original alchemical furnace because retorts and other vessels buried in the sand would maintain an even temperature over long periods of time. Egyptian physicians were skilled in many phases of the healing art and the Edwin Smith Papyrus, written about 1100 B.C. and claiming to be a copy of an earlier writing of approximately 2100 B.C., indicates an acquaintance with healing methods comparable with prevailing practices in Western medicine as late as the nineteenth century A.D.

The philosophical elements of alchemy probably antedate its scientific aspects. Many ancient nations were well advanced in astronomy, cosmogony, and esoteric anthropology. From their religious convictions, supported by mathematics, astronomy, and music, they bestowed upon the world the foundations of a considerable part of modern learning. Among their contributions were the atomic theory, the heliocentric system of astronomy (attributed to Pythagoras), architecture, the curvature of the earth, and man's place in a moral universe.

Among the problems they attempted to solve were perpetual motion, levitation, and the properties of the lodestone. Later, their chemical preoccupations led to a number of useful and important discoveries. Of these, Van Helmont's experiments with illuminating gas were outstanding; another interesting byproduct of alchemical endeavors was the invention of Dresden porcelain.

The modern revival of interest in alchemy has resulted in a phenomenal demand for nearly all of the early books and manuscripts dealing with this subject. The prices of such works have skyrocketed; they have virtually disappeared from the shelves of antiquarian booksellers. The present interest is partly psychological but there is also an increasing number of practical chemists who believe that the physical transmutation of metals is possible. Those more mystically inclined have become fascinated with the extraordinary diagrams and illustrations used by alchemists to veil, or reveal at least in part, the esoteric side of chemistry. They feel that hidden in the arcana of this strange art are the keys to the regeneration of the human being and the reformation of modern society. Even scientists are becoming aware that the human body is an alchemical vessel, and such functions as the digestion and assimilation of nutrition is no less miraculous than the transmutation of physical substances. The vitamin theory and research dealing with trace minerals suggest that there are processes going on continuously which may be best defined as a divine, or universal, chemistry.

*In  
Reply*



## A Department of Questions and Answers

**QUESTION:** What is your opinion on such subjects as the Loch Ness Monster, the Abominable Snowman, sea serpents, and other semi-legendary creatures?

**ANSWER:** Folklore from the earliest time has included beliefs in dragons, unicorns, phoenix birds, and centaurs; there are several schools of thought bearing upon the subject. Artisans of long ago who decorated the walls of caves and cliffs were quite conservative in their representations of animals. The creatures which they delineated for the most part are the same with which we are familiar today. It was only in classical times that grotesque animals and composite creatures were introduced. In Chinese stone pictures made some two thousand years ago dragons were included in ritual processional scenes. There is some question, however, as to whether the curious shapes were actual likenesses of beasts or reptiles, or merely symbolical figures such as are still used in Chinese festivals, especially at the time of the New Year. Early mask cults like the Egyptian State Mysteries included actors costumed to symbolize composite beings. This practice may have been involved in the hieroglyphical writing of the Egyptians and the ideographic characters of the written Chinese language.

In the course of ages the fossilized remains of prehistoric animals which roamed the earth prior to the advent of man have been discovered in many parts of the world. In some cases they have been revealed by erosion, earthquakes, or other natural circumstances. Occasionally these fossils are so complete that they indicate clearly that there were strange beasts upon the earth long before the advent of humanity. The Chinese have mined fossil remains for cen-

turies for medicinal purposes, likely enough, as a good source of calcium.

According to mythologists giants, ogres, cyclops, and harpies represented those titanic forces of nature which always hazarded the security of mankind. This concept endured and was used generously by the compilers of early sacred books. Ideas that are sanctified by the veneration of ages linger on in spite of the advancement of zoological knowledge. Ultimately, however, they came to be interpreted symbolically rather than literally and have contributed substantially to our codes of morality and ethics. Many psychologists suspect that some mythical monsters originated in dreams or nightmares, revealing in the mysterious realms of sleep the submerged psychic pressures which have burdened mankind from the beginning. Heraldry makes use of many nonexistent creatures in the coats of arms of famous families. The unicorn, for example, is one of the supporters on the escutcheon of the English kings. The sophisticated forms combining animal and other attributes are found in the diagrams of the alchemists and other schools of seventeenth century mysticism.

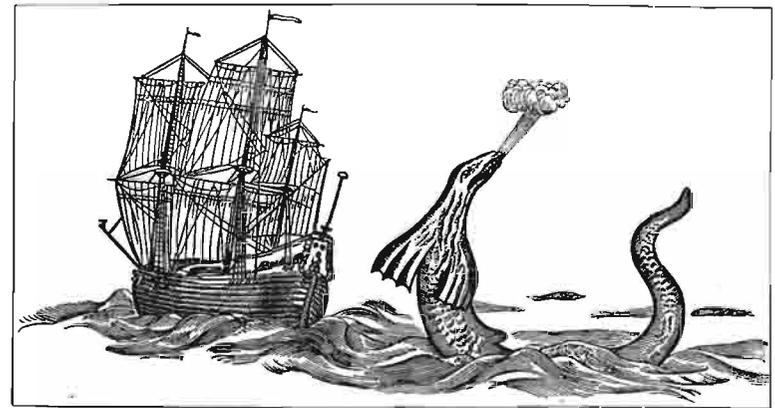
The medieval bestiaries are a constant source of amazement to modern readers. There was no end to imaginative genius in the imaging forth and describing of impossible beasts. It was assumed that these dwelt in unexplored regions of the globe and carefully avoided contact with zoologists in particular. As populations increased and intrepid travelers charted the remote hinterlands, the weird *beasties* retired still further to take their last stand on the pages of ancient books. Those who have a fancy for strange tales point out the early story of a unicorn being displayed in the Roman forum and that St. Anthony actually saw a satyr. In every generation there are those who love to solve mysteries, hoping to find exceptions to the rules of the commonplace. Science fiction has contributed generously to the dramatization of monsters and such entertainment has some effect on impressionable minds. In this age of scientific marvels, space conquests, witchcraft and sorcery, we have a new era of gullibility.

It is only fair to point out that we still have areas of the earth's surface about which very little is known. The last major hiding

places for monsters are the seas, oceans, lakes, and other large bodies of water. In the Scandinavian area we run across the Kraken, a sea animal as large as an island which may have trees on its back and that has worked hardships on shipwrecked mariners. Sea serpents of incredible size are still regarded as a fascinating possibility; sober accounts of them are found as late as the present century. There may be considerable foundation for these reports; only time will reveal the facts.

Considerable attention is now being focused on the Loch Ness Monster. According to legend, St. Columba, who lived in the sixth century and is best remembered for his missionary zeal in converting Scotland to Christianity, came face to face with this beast and condemned it to live forever in the depths of Loch Ness.

In her work *The World Healers* Lady E. A. Gordon gives an interesting summary of the life and labor of St. Columba. This apostle to the Picts was born in Ireland in 521 A.D. and was descended from the royal line that governed Ireland during the youth of St. Patrick. Columba was trained in the monastery of St. Finnan and later entered the priesthood where he learned the exquisite art of

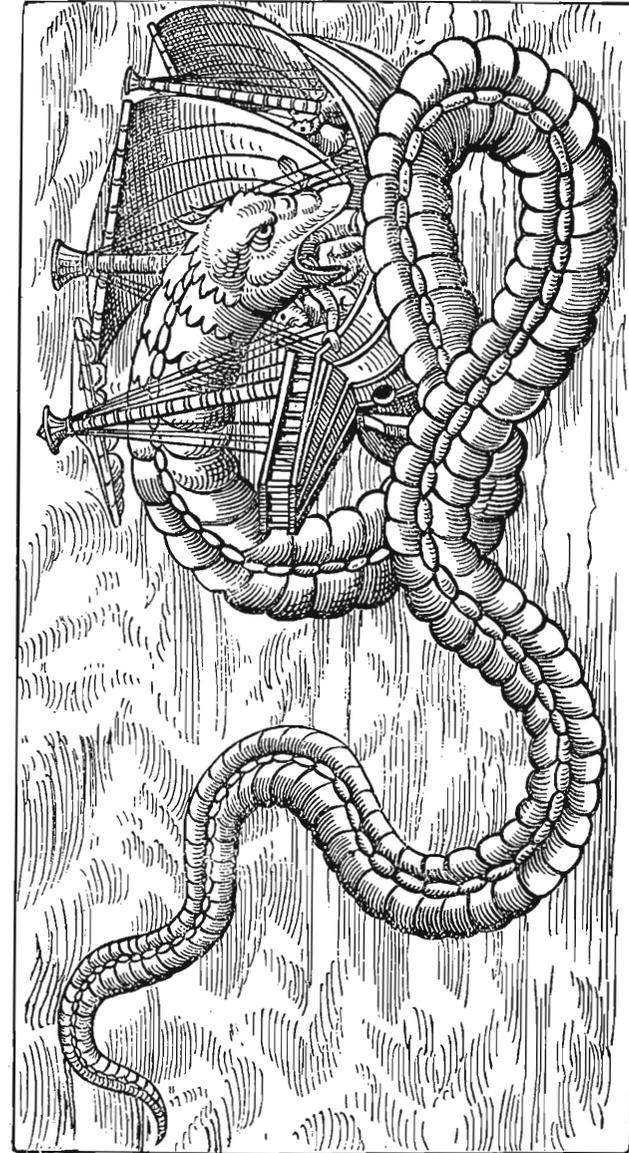


A sea monster seen by Hans Egede in 1734 off the south coast of Greenland. From *Mythical Monsters* by Charles Gould.

copying manuscripts. In 563 A.D. he and twelve of his associates reached the land of the Picts where he was hospitably received. Columba was obviously a mystic, guided largely by the presence of God in his own heart. While dwelling in England and in Scotland he transcribed three hundred copies of the New Testament with his own hand. There is a life of this saint written by Adamnan, Abbot of Iona, about one hundred years after the saint's death in which he is described as "the Physician of every age, their soul's life, GOD'S messenger, a shelter to the naked, a consolation to the poor."

From time to time "Nessie" has poked its head above water to the amazement of local inhabitants and on a few occasions it ambled about near the shore of the lake. The number of sightings is impressive and either grew more numerous or received greater attention in the early years of the twentieth century. The National Geographic for June 1977 sets forth in considerable detail a scientific effort to solve the mystery of "Nessie." To date, however, there is no actual solution. One point of view is that there must be, or at least should be, two of these creatures—one male and the other female—as one "Nessie" would hardly last for fourteen centuries. According to the available description, the Loch Ness beastie would have starved to death long ago because there are not enough fish available to feed it for any extended length of time. It is all very difficult and, if interest continues to mount, the only possible answer is to drain the lake, a rather expensive project. Against the prevailing scepticism it should be mentioned that researchers are working within a modern scientific frame of reference. We may be in the presence of a phenomenon outside the scope of approved thinking. We cannot say that the Loch Ness Monster does not exist, nor can we afford to assume that it does—we must wait until the facts become clear.

The Tibetan Yeti is commonly known as the Abominable Snowman, and colloquially referred to as Big Foot. This creature, believed to inhabit the high Himalaya country, has also been subjected to intense scientific scrutiny. The Yeti is seldom seen, but its footprints (suggesting huge size) have occasionally been noticed by Tibetans



Sea-serpent attacking a vessel. From *A Compendious History of the Goths, Swedes, and Vandals, and Other Northern Nations* by Olaus Magnus, published in 1658.

and Nepalese and, for that matter, a few Western travelers and explorers. There is an old legend in this high country that it was populated by great apes before the advent of human inhabitants. Local legendry lends both color and support to the belief in the Abominable Snowman. After publicity had focused public attention upon the Yeti, reports of similar sightings came in from other parts of the world where he was called Big Foot or its equivalent in different languages. Sceptics opine that this elusive beast could be a bear or perhaps a member of the gorilla family who had been acclimated to high altitudes. Others with stronger imagination like to think that the Yeti is descended from that remote past referred to in the Bible which states that there were giants upon the earth in ancient times. It is noteworthy that whenever a monster is reported through the press, the stories spread with great rapidity.

A university professor appeared in class one day carrying a beautiful bouquet of roses. Standing them in a vase on his desk he inquired how many were able to notice the beautiful scent of the flowers. Almost immediately a few hands went up; then more hands were raised and one student who was allergic to roses began to sneeze. When the experiment was over the teacher said that the roses were artificial and had no smell whatever. This would indicate that many persons can sincerely imagine occurrences which are not genuine. It is a kind of autohypnosis, and we know from experiments that under hypnotic control the subject can be caused to see objects where they do not exist. This is certainly a factor in many mass delusions—some of which have lead to panic and tragedy. Most will assume, however, that imaginary objects cannot be photographed and pictures, mostly of poor quality, seem to be irrefutable evidence of authenticity. Unfortunately photographers with some experience can accomplish remarkable effects by double exposures in which the film is not actually retouched. Why would anyone resort to dishonesty of this kind? Several different motivations are possible.

The photographer becomes the center of attention and may receive considerable publicity in the press. He may also sincerely believe that he is only supporting a fact which might otherwise pass

unheeded. Most people are willing to exaggerate a little to prove a point. There was a Mayan stele ornamented at the top with a man riding on the head of an elephant. American archaeologists were embarrassed by this bit of stone work which they could not easily explain since no elephants have been known in the Western Hemisphere since the disappearance of the mastodons. We do not know what happened, but in the course of time the elephant's head disappeared. This may have been the most simple solution to a perplexing problem. Thus it is possible for desired beliefs to be strengthened and undesirable testimonies to be quietly removed.

There is no doubt that mythology had been built into the subconscious of the human being. After the decline of classic myths, folklore took their places and this in turn has lingered on in fairy tales. Once such imageries are set in the human consciousness, they can be vitalized and brought back to the surface of the mind, resulting in a predisposition to believe in mythological creatures of one kind or another. This does not explain all the elements of the problem, but it does give a predisposition to believe in the supernatural or supernormal.

In July of 1977 a monster of prodigious proportions was sighted in Lake Pohenegamook in the Province of Quebec, just north of the United States border. The circumstances surrounding Ponik the Terrible, as it is known locally, are almost identical with the Loch Ness story. It is probable that considerable scientific attention will be centered on this new find. It is further stated that Lake Pohenegamook is stocked with fish every year and these disappear with startling rapidity. Perhaps it would be wise not to stock the lake for a while and see if Ponik will surface in search of food.

There is a peculiar psychological phenomenon, sometimes described as "the delusion of masses." When some unusual happening is reported the rumor spreads rapidly. This may be due, in part at least, to a peculiar type of autohypnosis which takes on a powerful visual factor. Clinical experiments lend considerable support to this concept which may also have a bearing on ghost lore. For example: a person looking at a grove of trees may suddenly see a spectral-like shape which imposes itself against a normal background. A mys-

terious image arises within the mind itself and is incorporated into the sight process. By a reverse optical mechanism, single visual objects can no longer be seen, but surrounding objects remain in view. Imagination contributes to such imagery changes and rumors spread like wildfire.

Atmospheric factors may also play a part in mysterious happenings. In the seventeenth century, three suns were seen shining simultaneously over the city of London. There was great apprehension and some feared that it heralded the end of the world. While the average mirage is rather easily recognized, some aspects of these occurrences have not been fully explained. There is a report in Asia that a phantom caravan approached a traveler and then faded away leaving not a rack behind. There might possibly be a connection between some of these unexplained mysteries and what mystics call "the memory of Nature." There is an etheric record in the subtle energy fields of everything that has occurred on the planet since the beginning of its existence. This etheric history is in pictorial form and presents itself through dreams and visions. Some psychics have tuned in on this; it has been suggested that the time may come when we can see and hear Christ's Sermon on the Mount as it was originally given or stand among those who were present at Lincoln's Gettysburg Address. The memory of Nature has a full account of the antediluvian world. All prehistoric animals and the environment in which they lived can be examined by the psychic as though they were still alive. The wonders of etheric memory are little understood, but there may be certain conditions under which fragments of the memory of Nature could be projected into visibility in highly charged areas of the earth's surface.

Some have felt that mutations can occur in which presently living species could be born in the shapes and sizes of their remote progenitors. A disturbance in the development of the cell could conceivably cause monstrosities and, if these inhabit the oceans, they could remain unknown for long periods of time. The gorilla was considered mythological until the nineteenth century. As the earth is more completely explored, much legendry and lore will continue to flourish. With a large part of the earth's surface under

water, there is the possibility that forms of marine life hitherto unknown will be discovered. We cannot state empirically that all mythical monsters are figments of the imagination, but belief in them is weakened when our most resolute efforts to substantiate the ancient lore remain unsuccessful.

Demonology and witchcraft include many figures which seem to have originated in ancient religions and which have been distorted by later cults. The god Pan, for example, was originally a benevolent forest deity who played his pipes in the reeds along the shores of lakes and streams. He was represented in human form with the horns and feet of a goat. There was nothing fearful about him until medieval sorcerers transformed him into the Goat of Mendes around whose throne witches and warlocks danced on the misty summit of the Brocken. Where appropriate imagery from the past was lacking, grotesque shapes were invented as veritable likenesses of the fallen angels and the princes of perdition. In the earliest forms of the Faust legend Mephistopheles was depicted as a bear with a human face. The most celebrated cathedrals of Europe are ornamented with gargoyles who leer down from the balconies and towers. Perhaps like Chinese demons they were intended to frighten away evil spirits. Even biblical artists were hard put to find suitable appearances for demons and other creatures of the submundane sphere. Their solutions seemed to be to picture evil spirits as deformed human beings.

There is much in common between the Pueblo Indians of the American Southwest and the peoples of Tibet, Mongolia, and Nepal. In fact Tibetans visiting Hopi, Navajo, and Zuni culture centers have been astonished by this similarity. Both the Eastern and Western culture groups have many forms of masked ritual dancing and the costuming includes grotesque representations of creatures that have no resemblance to normal beings. Under proper conditions beholders are profoundly affected by these strange pageantries; legendry could well include accounts of such creatures. It is still assumed that when wearing the mask of a certain deity or spirit the dancer is transformed and actually becomes the godling he personifies. In both ancient and modern times it was be-

lieved that a person standing before the masked impersonation of a divinity was in the presence of the actual deity. There are reports supporting this conviction in early classical writings.

Upon this foundation myths arose which have endured to the present time. Even today it is difficult to divide clearly between the mythological and the factual. We can only assume that prevailing accounts may be a compound of facts and fancies. Some believe that ancient mariners seeing a group of penguins accepted them as mermaids; the Japanese, to keep their biology intact, included mermen as appropriate consorts. Almost any natural phenomena which is difficult to explain can take on metaphysical implications and science may discover that such implications are more factual than generally recognized. When the Aztecs first saw Spanish cavaliers on horseback, they assumed that horse and rider were one creature and regarded them as centaurs. The Greek legends may have arisen from the same misunderstandings. When it became fashionable for Greek soldiers to shave off their beards, the astonished barbarians called them Amazons.

Occasionally we find examples of composites which are complete fabrications. An outstanding instance of this practice is a group of mermaids said to have been found by fishermen in the Sea of Japan. They are sometimes shown, even today, among collections of curiosities. They are in mummified form; the upper parts of their bodies resemble human beings and the lower parts are scaled fish. Actually they are a combination of monkeys and fish cleverly fitted together and, at first sight, quite deceptive. The fraud is obvious under X-ray.

The mystery of monsters will probably be with us for some time, but there is still evidence to support the belief that forms of life as yet unrecorded do exist, especially in the ocean. The extraordinary diversity of marine life includes forms as fantastic as the imaginings of early zoologists. There are also many minute creatures no less remarkable than dragons and other winged wonders that have descended to us in myth and legendry. We must have an open mind on the subject and realize that nature adapting living things to highly diversified environments has brought forth curious creatures upon the earth.



## Happenings at Headquarters



The Sunday morning lectures of the Winter Quarter were begun on January 8 by Dr. Henry L. Drake who presented, by popular request, with comments an important film on the life and work of C. G. Jung; sections of the film were: *In Search for the Soul, 67,000 Dreams*, and *The Mystery That Heals*. On January 15 Mr. Hall gave his astrological predictions in *World Trends for 1978*; *National Trends for 1978* was his topic on January 22. A Trustee of the Society, Dr. Robert Constat, spoke of *The Yoga of Intuition Fire* on January 29. Mr. Hall continued his astrological talks on February 5, 12, and 26; the first February lecture, *Personal Trends for 1978, Part I*, was aimed for those born March 20 through July 20; the second lecture, *Personal Trends for 1978, Part II*, was directed to those born July 21 through November 21; and the concluding lecture of this series, *Personal Trends for 1978, Part III*, was for those born November 22 through March 19.

*Science As Sorcery—The Need for an Ethical Frame of Reference* was the title of the presentation on March 5 given by Stephan A. Schwartz. Mr. Schwartz also gave his views concerning *Life, Death, and Reincarnation—The Meaning of Being on Planet Earth* on March 12. Dr. John W. Ervin, a Trustee of the Society, discussed *Holistic Health and Healing—Autogenics, Biogenics, Christogenics; Self Health and Self Healing; Divine Intervention* on March 19. "I Am the Resurrection and the Life . . ." John 11:25 was the March 26 theme delivered by Stephan A. Schwartz.

Wednesday evenings at 8:00, Dr. Stephan A. Hoeller offered two series of talks. The first series, *The Wisdom of Rudolph Steiner*, began on January 11 with *God and Man and Dr. Steiner—Theosophy and Anthroposophy in Twentieth Century World Thought*. Due to Dr. Hoeller's illness, Stephan Schwartz delivered the second lecture of the series, *Steiner on Christ—A Jungian View of Anthroposophical Teachings about Jesus*. Dr. Hoeller resumed the series on January 25 with *The Art of Occult Seership—Steiner's*

*Clairvoyance Evaluated*; other topics were *The Modern Rosy Cross—Rudolph Steiner's Place in the Rosicrucian Tradition* and *Carl Jung and Rudolph Steiner—Analytical Psychology Versus Anthroposophy*.

Dr. Hoeller's second series, *Symbols and Mysteries of the Tarot*, was a seminar on the Manly P. Hall—J. Augustus Knapp Tarot Deck; this series, illustrated with slides, began on February 15. Included were: *The Tarot, A Book of Wisdom—Symbolism of the Tarot Deck in Various Systems of Exposition, Images of Wholeness—Spiritual Powers of the Greater Arcana, Archetypes of Power—Elements of the Soul in the Greater Arcana, Symbols of the Royal Self—The Court Cards of the Minor Arcana, and Structures of the Occult Universe—The Numbered Cards of the Minor Arcana*.

Dr. Arthur Lerner, a pioneer in poetry therapy as Director of Poetry Therapy at Woodview Calabasas Neuropsychiatric Center, presented a seminar on *Poetry and You—An Effective and Pleasant Way to Experience the Growth Process* on Saturday morning, January 14. Dr. Lerner is also Professor of Psychology at L. A. C. C. and is author of *Rhymed and Unrhymed, Follow-Up, and Starting Points*. He has edited the forthcoming volume *Poetry in the Therapeutic Experience*. Exercises using poetry as a means of becoming acquainted with one's deeper self were shared.

Dr. Catherine Porro, now associated with Camarillo State Hospital and formerly Assistant Professor of Psychology at San Fernando Valley State College, on the morning of February 4 delivered a seminar on *Stress Reductions and Longevity*. Relationships among meditation, relaxation, bio-feedback, and autogenic training were explored amongst ways to prolong life by reducing harmful stress and promoting both physical and spiritual well-being.

From 10:00 until 12:30 on March 4 Stephan Schwartz shared *Forces Which Are Molding the Future of Mankind—The Significance of Ideals, Thoughtforms, and Freewill*. Participants defined for themselves their relationship to these concepts.

*The Emergence of Mind in Nature and in Man—Its Meaning and Future Course*, a slide-illustrated seminar, was given on Sat-

urday, March 18, by Dr. William Gallagher. A teacher of philosophy and comparative religions at Los Angeles Mission College, Dr. Gallagher has been involved in studies in the physiology of the brain and in techniques practiced by Eastern religions to achieve higher states of consciousness. The place of human consciousness in an evolving universe, drawing from ancient and modern sources, was examined and applications were made to personal development over the human lifespan.

From January 8 through February 26 the PRS Library featured the exhibit of *The Arts of Ancient Civilizations*; the display from the Society's permanent collection presented a cross-section of historical and aesthetic records from ancient cultures. Antiquities included were those from Egypt, Babylonia, Greece, Rome, China, and the Maya-Aztec empires; highlights were Tanagra figurines, Etruscan ceramics, Cretian pottery, and Babylonian tablets, seals, and votive cone. *Japanese Arts and Crafts*, the PRS Library exhibit which began on March 5, will continue through to April 30; this showing includes early printing, illustrated books, and paintings, amongst other features.

In recent months the PRS has contributed four exhibits to local cultural centers. Mr. Hall loaned his extensive collection of Japanese woodblock prints to the Pacificulture-Asia Museum in Pasadena, California. The display extended from November 9, 1977 through February 12, 1978. Material loaned to this organization included twelfth and thirteenth century religious prints and a large group of surimono. A Japanese woodblock print of King Bomba of Sicily created considerable interest. On this occasion also, Mr. Hall showed his unusual collection of miniature Japanese pocket shrines.

The next exhibit at the Pacificulture-Asia Museum will feature a number of items from the permanent collection of the Society. The theme of the display is the art of Tibet, India, Nepal, and Ceylon. Mr. Hall is loaning a very fine Tibetan gilt bronze of Maha Maya, the Mother of Buddha. A dancing Tibetan nature spirit and a second century Gandara stone carving from Pakistan.

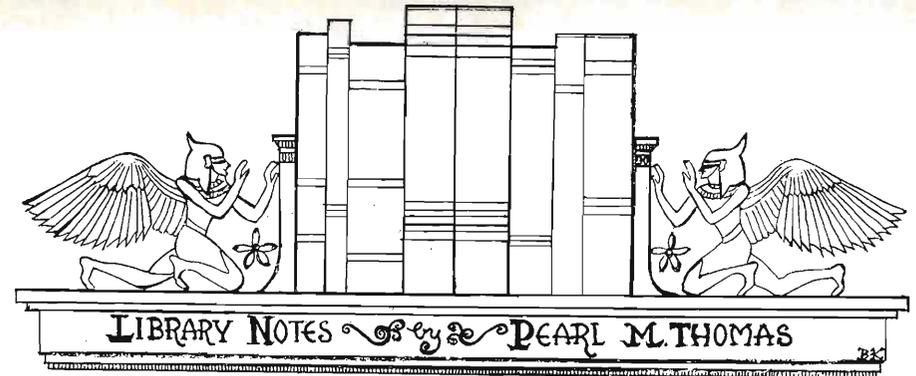
The Junior Arts Center at Barnsdall Park is honoring the Tutankhamen exhibit now being shown at the Los Angeles County



Woodblock surimono of the great kabuki actor Danjuro IV by Toyokuni I. From the Manly P. Hall collection exhibited at the Pacificulture Museum.

Art Museum. The Junior Arts Center is featuring a section of our fine Egyptian papyrus of the *Book of the Dead* and a fragment from a mummy case. They have chosen the rather unusual title of *Mummies and Star Wars* for this occasion.

Griffith Park Observatory has borrowed twelve items from our Egyptian collection for an exhibit lasting from February to June. The display will emphasize the scientific aspects of Egyptian culture.



## JAPAN AND THE WEST

Japan could rightfully be called the world's first "Eastern-Western" nation. Rudyard Kipling's famous quotation, "East is East, and West is West, and never the twain shall meet," can no longer be applied to the Land of the Rising Sun. It is difficult to say whether Japan is the farthest west of Western powers or the farthest east of the Eastern nations. The phenomenal rise in stature of Japan during the past three decades speaks well for the United States occupation but it could never have been accomplished without Japanese adaptability to Western ideas and ideals. Without the temperament and resilience of the Japanese people, such an outstanding advance would have been impossible. The people of Nippon have developed over the centuries a tremendous sense of responsibility. Perhaps as individuals there are few who are truly outstanding, but as a group (and they are a distinct homogeneous group) they exhibit courage, diligence, intelligence, loyalty, and a willingness to work hard. They are bound together by a strict code of behavior which involves a sense of duty as well as a sense of affection.

These people are proud of their racial heritage. They love to travel and do so a great deal, always equipped with high-powered cameras. The countries which appeal to them the most are Switzerland and the United States, where more than a half million Japanese visit each year. Two of their favorite cities are San Francisco

and Los Angeles where Japanese hotels, banks, and shopping areas are available. But when their travels are completed, they are still loyal to their native land.

In many ways Americans share the same feeling of pride in their country, especially since the Bicentennial celebrations in 1976. Both peoples have a vital sense of mission. The expressions "Land of the Gods" which is applied to Japan and that of "God's Country" which is applied to America give a strong implication of a divine destiny for their homelands.

Through the years both Japan and America have had a definite feeling that other nations have more cultural background than they do. In America during the nineteenth century, it became the custom for young men and women from wealthy homes to make the "Grand Tour" of Europe upon graduation from college. Europe was considered the source of cultural background. Today, a great many Americans have made trips to Europe, yet hardly know their own country. We turn to Europe to visit her museums, her vast cathedrals, her exquisite gardens, and largely ignore our own sources of cultural value, indicating that we have less faith in our own cultural background.

Basically, almost all nations are borrowers or imitators. The Romans learned from the Greeks; Northern Europeans acquired knowledge from the Mediterranean civilizations, and Americans look to Europe for inspiration. The Japanese first turned to China for ideas and took those qualities which pleased them, ignoring what would not contribute to their own culture. From the first century A.D., but particularly during the sixth and seventh centuries under the guidance of Prince Shōtoku (574-622), the Japanese sent scholars, artists, architects, and religious leaders to China for long periods in order to absorb what they could of the Chinese way of life. When these various travelers returned to the Island Empire, they brought important information which they shared with their compatriots, but certain differences soon developed. Japan is an island nation and all island people develop insularity, a sense of separateness. In comparatively short order, Chinese arts, crafts, philosophies, and religions were modified along lines that

were distinctly pleasing to the Japanese and best adapted to their way of life. Pearl S. Buck, an authority on Oriental culture, took a dislike to the Western attitude that the Japanese are imitators and copiers. She was adamant in her declaration and insisted that "they have been searchers and discoverers of the best in every culture. Whatever they have learned they have not used imitatively but creatively."

One of the problems which strongly affects Japan is that of space. In land area the islands are about the size of California, yet they have a population of better than 112 million souls or about one-half the population of the United States. In statistical figures it means approximately 800 persons to the square mile. Only a small percentage of land (16%) is available for farming, for vast areas are covered with towering mountains and jagged hills. It all creates a background of exceptional beauty but does not lend itself to making the Japanese independent of outside sources of supply. The population acceleration has been going on since the 1930s. Prior to that time Japan maintained a rather stable population of around thirty million.

Therefore Japan needs trade with outside nations in order to maintain its economy. In the past century she has come from a feudal state to being the third most powerful country, after the United States and Soviet Russia. Her automobiles are popular sellers in the United States as well as her televisions, typewriters, sewing machines, and countless other commodities. The Nippon Steel Corporation is the world's largest steel works. Japan's architects are helping to change ideas for large buildings all over the world by incorporating use of fountains, running water, and including tall trees set back from the street.

Japan has taken to television with the same enthusiasm as the West and consequently knows a great deal about Western ways, including modern music and the motion pictures. Unfortunately, we in the West are not so aware of Eastern ways as we should be. The New York Times and the Los Angeles Times probably contain more information about Japan than any other source in this country, but their coverage is more or less limited to economic considerations.

The twentieth century has witnessed many changes in the Japanese way of life. Influence of the West in matters of food alone has altered the appearance of the people—the young especially. They are taller now, they live longer (along with Scandinavians, Japanese are the longest lived), and their diet is more varied. Some Western foods, we have to admit, are a mixed blessing; it is doubtful that they will entirely replace raw fish or the rice bowl as basic food needs.

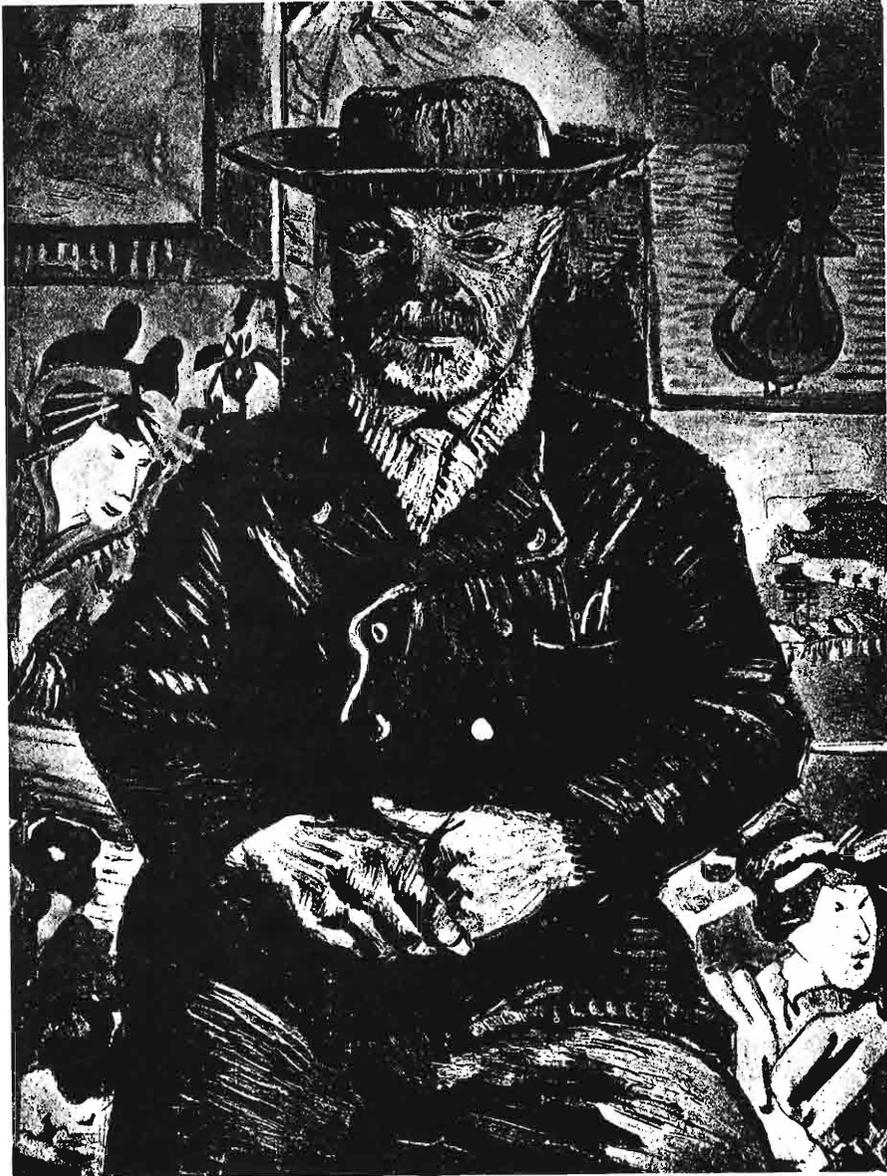
Those of us who live on the West coast of the United States have the rare privilege and opportunity to know at first hand many peoples from the Orient. In these Western states are better than eighty per cent of America's Japanese and close to sixty per cent of the Chinese foreign-born and their children. Of late, Koreans, Thais, and Vietnamese are taking in whole areas, particularly in and around Los Angeles where their restaurants and shops are an invitation to become acquainted with their rich, ancient cultures.

Will Durant in his book *Our Oriental Heritage*, the first of his series on *The Story of Civilization*, likens Japanese history to an unfinished drama of three acts: 1. Classical Buddhist period (522-1603); 2. Feudal and peaceful era (1603-1868), isolated and content to forget the rest of the world; 3. Modern Japan which is being enacted now. From the outset of this modern period, the United States has had a very prominent place—influencing for both good and bad. When Commodore Matthew Perry first brought his black ships into the Yokohama Harbor (1853) he announced that certain ports of Japan must be opened to ships of the United States as refueling stations and for trade relations. It appeared that the time was ripe for both internal and external change. The young greeted the situation with great expectations; the old saw nothing but harm. Japanese, unlike Chinese, were able by temperament to adjust and absorb the new and to accept the fact that other peoples have ideas which could be useful and which could help them to help themselves. But, as is so often the case, they had the tendency to go overboard in their enthusiasm, even to the extent of disliking their own art forms, their religions, and their political philosophy. Priceless treasures were discarded and in some instances

actually destroyed. It took the combined efforts of people like Professor Ernest Fenellosa and Okakura Kakuzo to impress upon the art world of Japan that it had a very valid art expression of which they should be proud and protective.

In the 1860s and 1870s fine Japanese porcelains found their way to France and the people there were enthralled with the beauty and the delicacy of these fine arts. They were carefully wrapped in mulberry paper which helped to insure safe arrival after a long and hazardous sea voyage. In time, it was discovered that these simple mulberry sheets were actually woodblock prints—we call them *ukiyo-e*—and they became more popular even than the items they were intended to protect. The nineteenth century French Impressionists and Post-Impressionists were struck by their beauty and the totally different art qualities which they represented. They were genre scenes, simply done, having no shadows or middle distance, but with a happy quality and animation which was a fresh outlook.

Many of the great painters of the period used these artistic renditions as an inspiration to guide their own work. Degas started painting the simple things he knew best. Toulouse-Lautrec became especially well-acquainted with the art of Utamaro which had a tremendous effect on his work. He carefully studied the bold, almost caricature, illustrations of kabuki actors, utilizing the same type of vibrant, yet flat, colors. Manet's portrait of Emile Zola and Van Gogh's famed painting *Père Tanguy* utilize Japanese prints in the background. Whistler modeled his nocturnal paintings after the rain and night scenes made famous by Hiroshige. Van Gogh was also especially intrigued with the prints of Hiroshige and copied many of them. He even experimented with using the Japanese reed pen, hoping it would aid him to express much with few strokes, after the manner of the Japanese *ukiyo-e* artists. After diligently working on his painting *La Mousmée* for a week, Van Gogh wrote to his brother Theo, a well-known art critic, and complained that, try as he would, he could not capture the simplicity and technique of the Japanese woodblock prints. The Post-Impressionist, Paul Gauguin, loved the Japanese use of colored paper



*Père Tanguy* by Vincent Van Gogh.



*Picture after Hiroshige* by Vincent Van Gogh.

on which many artists made their prints and he derived from them the idea of using bold colors and dominant lines.

While Japan was closed to the outside world, she permitted a few members of the Dutch East India Company to settle and trade, but they were kept isolated from the mainland on a man-made island in the harbor of Nagasaki. Included in this group was a German doctor, Baron Philipp Franz Von Siebold, who was permitted to practice medicine near Nagasaki and he was able to introduce techniques of Western clinical medicine to Japanese physicians. Later he was one of the few foreigners ever allowed to travel about the country at that time. When he returned to Europe in the early 1830s, he wrote a three volume study on Japan which was translated from German into French and was well-received. Von Siebold had married a lovely Japanese woman and felt great affection toward her people. There are many illustrations in the volumes and they include pictures of the first Japanese prints which the Western world was to see. We have this set of books in the Library. (For further information, consult Manly P. Hall's

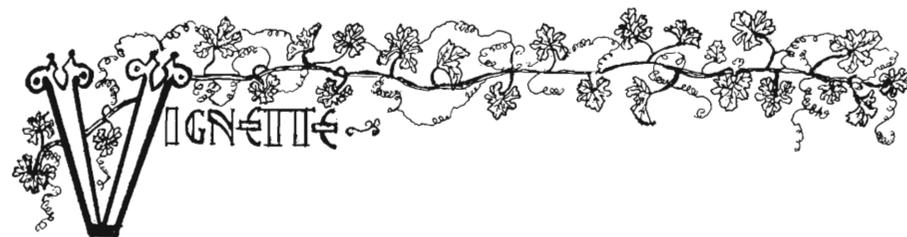


Mountain road near Ohomura, detail. From Von Siebold's *Nippon*, published in 1852.

article in the PRS Journal: "A Pioneer Scientist in Asia," Volume 27, Number 1, Summer 1967, pp. 45-61.)

Throughout Japanese history two opposing factors have been prominent: the tendency to admire and emulate the arts, religions, and philosophies of other nations along with an intense national pride in the superiority of their own cultural institutions. Many social bonds have remained intact through the centuries and Japan has held fast to some of her ancient customs. The festivals and ceremonies which originated in Japan are still observed, as witness the Tea Ceremony or the delightful Doll Festival which is held early in March of each year. The techniques involved in ikebana (flower arrangement) or bonsai (dwarfing plants) are still taught. Although today's young women in the major cities of Japan wear the same type of clothes worn around the world—slacks or mini-skirts or whatever the current mode—when they dress for festivals or weddings they appear in their beautiful kimono and obi and are the reticent, charming, gracious young ladies of yore.

Many of the beautiful art forms of Japan remain distinctly Japanese: ema pictures, sumi-e, ukiyo-e; the fine porcelains such as Imari, Kutani, and Satsuma are among the best the world has ever known. The great temple shrines, museums, and gardens are revered and well visited. A language describing beauty has brought new words into Western vocabulary: shibui, wabi, and sabi. The East and West have much to learn from each other. It is a growing experience and opportunity for all.



Recently, in our constant endeavor to enlarge and improve the facilities of the PRS Library, we have moved the Chinese and Japanese books to the Lower Annex, thereby freeing more space for our rather extensive range of books and manuscripts on India, the Near and Far East, and Tibet which are still located on the left side of the Library but have been given more room. Alice Buse, one of the very capable and willing assistants in the Library is responsible for recataloging all of these books. It has involved a great deal of time, energy, and sheer grit to accomplish this job and Alice has finished it! Books on Japan and China are now far better placed for our patrons and there is even room for expansion which is always a major item for us to consider. Our Oriental section is one of our strongest areas and we are proud of the collection which contains many rare items personally assembled by Manly P. Hall.



We experienced a happy renewal of friendship recently at PRS when David Murray paid us a call. Dave, a good many years ago, did the bookbinding for the Library. Mr. Hall and Dave both took great pleasure in binding books, using beautiful leathers and exquisite endpapers, and the majority of the really fine bindings in the Library are their combined efforts. In some of the volumes Mr. Murray has his name stamped with the date he completed the bindings. On his recent visit, he handled some of the books that he had worked with in the past and seemed to enjoy the pleasure he had experienced in putting together valued manuscripts so they could be made available to scholars and researchers. It was good to see him. Hasta la vista!



Another recent visitor to our Library, a young man by the name of Willard Van De Bogart, was a student and close friend of Dr. Oliver L. Reiser whose fine collection of books primarily relating to philosophy, psychology, and mythology have been donated to the PRS Library by his widow Mrs. Hyla Reiser. When Dr. Drake accepted this collection for the Society, the stipulation was that they were to be kept together as a definite group. They are located in the Lecture Room Extension and special shelving has been placed to house them. Our recent visitor seemed pleased with the arrangement and particularly with the fact that they are being cataloged into the Library indexes, so that all of Dr. Reiser's books will be listed by author, subject, and title. This cataloging is being done by one of our faithful Library assistants, Katherine Stone, who volunteers one day each week to the project. Included in this group of books are some of the writings of the author; our young friend particularly recommended *Cosmic Humanism* which he considers to be Reiser's finest and one of the best books in its field.



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