

PHILOSOPHY  
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PRRS  
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RELIGION — SCIENCE

SPRING  
1965

# JOURNAL



PUBLISHED BY THE  
PHILOSOPHICAL RESEARCH SOCIETY

# PRS JOURNAL

Published quarterly by THE PHILOSOPHICAL RESEARCH SOCIETY, INC.,  
3910 Los Feliz Blvd., Los Angeles, California 90027

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\$1.25 a Copy, \$4 a Year. Two subscriptions, your own and a gift subscription, \$7.00

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VOL. 24, No. 4  
ISSUED  
QUARTERLY

**Published By The Philosophical Research Society, Inc.**

A non-profit educational corporation dedicated to the dissemination of useful knowledge in the fields of philosophy, comparative religion, and psychology.

## THE EDITOR'S POINT OF VIEW

### WORLD TRENDS FOR 1965



IN preparing this astrological survey covering the period between the Vernal Equinox 1965 and the Vernal Equinox 1966, we would like to stress a few general remarks. First of all, this forecast is not to be considered dogmatic or fatalistic. It is based upon certain rules that have been recognized and followed in mundane prediction for hundreds of years. Most of these rules were formulated when world motions were much less eccentric than in the present century. It is therefore necessary to find new interpretations for the old keywords and extend readings into areas of speculation largely by analogy, intuition, and common sense. As no one can be infallible, and so much depends upon a mass of inter-related values exceedingly confusing and sometimes apparently contradictory, we can only hope that we have chosen correctly from among a large number of possibilities and probabilities.

It has always been a tendency of mine to emphasize constructive factors in a mundane chart. To dogmatically announce disaster seems arrogant and unwise. The prevailing trend toward astrological sensationalism has already resulted in a great deal of unjustified apprehension. Several direful forecasts have been published in the last three or four years, and none of the major

catastrophes announced actually occurred. This does not mean that there were not important and history-making events, but in every case, they worked out without general tragedy. It is obvious that at the present time, no nation wishes to become involved in a major war. Thus agitations and outbreaks are held within local boundaries, and resolve themselves as minor conflicts or long-drawn-out local hostilities. Actually, most world leaders with any sense of responsibility whatsoever are reluctant to force military, political, or economic changes which might precipitate a major conflict. There is every reason to assume that this rather cautious trend will continue during the foreseeable future.

Dedicated to a basic optimism, it is possible that I will be over-cautious, but it seems to me the better part of wisdom to err on the conservative side. I would rather hope for the best as crises arise, than announce dramatically misfortunes that never occur. It is also good, if possible, to insert a little philosophy into these forecasts, trying to point out lessons we all can learn and profit by through the study of world events. We should also bear in mind that readings for Uranus, Neptune, and Pluto are still more or less inadequate. Various writers have their own interpretations, which are not always in agreement. We like to assume that all three of these rather mysterious planets contribute to the over-all pattern of world progress. There is nothing to imply that any planet is actually a malefic; but we must acknowledge that most human beings fear change or unsettlement in their opinions and beliefs.

Uranus has been described as a planet of revolutions, heralding major changes in man's social and cultural life. It has been prominent in times of open rebellion against corruption, autocracy, and oppression. It is a planet of freedom, but every effort of man to liberate himself has been accompanied by a painful process of adjustment, and the repercussions of revolution may continue for centuries.

Neptune has a powerful effect upon the psychic life of the individual, setting up within him stress patterns which may profoundly affect his attitudes on religious, philosophical, political, industrial, and economic matters. It is a planet of spiritual release from old restrictions, opinions, and doctrines. It undermines

reactionary patterns, and strengthens radical tendencies, both idealistic and morbid.

Pluto appears to have karmic implications. It forces payments of old bills, and brings retribution for past offenses. It must be assumed, however, that the essential purpose behind Pluto is to clear the way for more honorable and enlightened relations among nations and among individuals. All these processes appear disruptive, but they lose most of their menacing attributes if the human being is willing to face his mistakes and correct them with a fair degree of graciousness.

It may be worth mentioning that the planet Neptune is now in Scorpio. It entered this sign late in 1955, and will continue its transit through Scorpio until the end of 1970, when it will pass into Sagittarius. The long transits of Neptune have always produced powerful psychological changes, with marked disturbances of the public mind. Neptune was transiting through the regal sign of Leo during World War I and the irresponsible era that followed this war. During this transit, Neptune brought down many of the hereditary monarchies of Europe, undermined vested authority, and confronted society with the gangster and the bootlegger.

In 1929, Neptune entered Virgo, the sign particularly concerned with the condition of working people, employment, and health. It had hardly reached Virgo when the great depression hit, afflicting acutely the labor situation and resulting in the formulation of a complicated policy of subsidies, work projects, and social reforms. The era of World War II was ushered in by the transit of Neptune into and through the sign of Libra. Here we begin to sense the basic importance of this sign, which will continue to concern us in the chart for 1965. Although ruled by a benevolent planet, Venus, Libra has been closely associated with war, revolution, and political unrest. With this transit came a rising public demoralization, and the incredibly rapid development of nuclear armaments. Ethics, which may be regarded as grounded in justice, of which the scales of Libra are a symbol, showed rapid decline, with a rise of confusion and anti-social tendencies.

Then, as we have noted, Neptune entered Scorpio in 1955. The sign of Scorpio is one of the most pressureful in the entire zodiac.

It has much to do with the human subconscious and what might be termed the frustration of normal energies. The tremendous urge toward excitement, purposeless activity, blind and irrational violence and crimes, especially against persons—all these have increased with alarming rapidity. These crimes, whether physical or moral, are frequently senseless, and are committed for a so-called thrill only. Young people, in particular, roam about seeking excitement, or as one expressed it, "Let's go where the action is." During this transit of Neptune, the moral quality of art, literature, theater, motion pictures, has fallen sharply. Atheistic tendencies have been encouraged, and there is broad inclination simply to become radical, to attack anything that represents authority.

There is no denying that there is provocation for some of this public unrest. There are changes that are overdue, and reforms that are vitally needed. But philosophically, violence can solve nothing. It merely sets up new animosities, which in turn must work themselves out through stress and misery. Scorpio is also involved in the national debt, inasmuch as it is the sign opposing Taurus, which always represents the world's wealth. Neptune's transit has therefore brought a constantly rising rate of taxation, with much of the money expended in martial pursuits. It should be remembered that Mars is the ruler of Scorpio, which has been called the nocturnal or dark house of Mars. The Neptune transit has certainly shortened tempers all over the world. It has led to many emotional outbursts of violence. It has induced otherwise law-abiding citizens to break rules of society to defend or support their own opinions and prejudices. It has set up everywhere a kind of mob rule, which has intimidated law-enforcement agencies and resulted in a further lowering of the moral threshold. As Neptune will not leave Scorpio for another five years, it seems probable that we will continue to have this type of rebellion for some time.

Scorpio has always been associated with the procreative processes of life, whether physical, psychological, or spiritual. A positive phase may be noted in the effort to establish a world policy of family planning, accompanied by some type of birth control. The less fortunate aspects include the almost indiscriminate use of contraceptive drugs, the frightening increase of venereal disease among teen-agers, and sex crimes among younger people. The

stress here is very heavy, and must be taken into consideration in determining probable reactions to the planetary pressures of the year.

### THE GREAT CONFIGURATIONS OF 1965

The heavy alignments of planets, combined with the eclipses in 1965, are of serious concern to the astrological-minded. There is an eclipse of the sun on May 30th and an eclipse of the moon on June 14th, marking one period of unusual stress. There is an eclipse of the sun on November 23rd, and an eclipse of the moon on December 8th, indicating another critical span of time. All four eclipses fall in mutable (common) signs—two in Gemini and two in Sagittarius. On June 13th, there is a Grand Square involving all the planets, except Venus and Neptune, to some degree. This Grand Square is also in mutable signs, with the heaviest massing in Gemini and Virgo. The conjunction of Uranus, Pluto, and Mars in Virgo is considered of special importance. The entire situation may be expected to result in a wave of direful predictions. Before becoming too emotionally involved, however, it may be well to remember the alarm over the aspects on February 4th, 1962. The world survived, much to the amazement of many people.

If scientists had put more thought into astrological research in recent centuries, we would all be in a position to estimate more accurately the interaction of these sidereal bodies. As it is, there are so many unknown or only partly known factors, that it is extremely dangerous to be too dogmatic about the probabilities. My experience has been that a large number of heavy aspects have a tendency to neutralize each other, and to diffuse their effects over a long period of time. It is also fortunate that the entire configuration takes place in mutable signs. These signs can absorb a great deal of conflict without too much obvious disturbance. It is also favorable that in the 1965 configurations, Neptune exercises an arbitrating and pacifying influence.

I am inclined to agree with those who feel that the 1965 configuration will set in motion a long-range pattern of influence that will unfold gradually over the next fifty or one hundred years.

Eclipses end old patterns and make way for new ones. It is not necessary that they always be adverse, for they create situations that release and reveal strength. Perhaps we can say that an eclipse is a kind of house-cleaning in which changes or conditions long necessary are brought to a focal point. While at first these changes may be viewed with alarm, and even open antagonism, they will work together for ultimate good and human progress.

The world today is in a desperately unhappy condition, and it does not seem that humanity generally is of a mind to correct its own mistakes. It is hard to say whether the inertia is due mostly to selfish indifference, outright stupidity, or a universal attitude of futility. In any event, the present apathy is more dangerous than any planetary configuration could possibly be. Something must happen to arouse the public mind to its responsibilities, duties, and moral obligations. It is hoped that the message written in the stars in 1965 will be read correctly by the right persons. If we can react positively to the challenge of the planetary forces, we can build a better world than we have ever known.

Mutable sign pressures affect directly the rights, privileges, and duties of the so-called common people. Here we must face the challenge of the rise of underprivileged races and nations, with the many needs of these groups in terms of education, health, employment, and social benefits. There can never be peace or security in this world while hundreds of millions of human beings are hungry, sick, and frustrated. Brotherhood must be real if contentment is to be general; and contentment based upon reasonable social progress is the only answer to the present crisis. Changes cannot be limited to any political or industrial system. Solution must result from true justice for all men. If the 1965 configuration forces these issues into the open, it may usher in an era of enlightened living which will indeed turn a new and better page in world history.

Economic disturbances are an obvious possibility, but it must be admitted that in this department, the need for reforms is urgent. We can no more buy world peace than could the Roman Empire. Security cannot be measured in terms of per capita income or private prosperity. The immediate need is not to increase our possessions, but to learn the wise use of what we already possess.



Selfishness can never be truly wise. We must discover or re-discover those basic principles upon which survival depends, and dedicate ourselves, individually and collectively, to living these principles every day of our lives. An entirely new concept of human progress and destiny must be found and implemented to protect us from the present drift toward disaster. Mutable signs have much to do with religion, for they remind us of our daily spiritual needs. The reconciling of religious differences and the emergence of a simple livable code of spiritual ethics are long overdue. It is incredible that we have delayed this program for so many centuries. The 1965 configuration could well usher in a new interpretation of the world's religious heritage and a deeper insight into the divine and universal plan which man must come to accept and obey. It is obvious that any major changes will disturb and offend some, but this can hardly be considered a real disaster.

Mutable signs also govern public health. In this area, things are especially unhappy at this time. There is no positive philosophy of health, and there never can be until emphasis is shifted from the treating of ailments to the prevention of disease. We now know that sickness is closely associated with intemperance and intolerance. Man can never be healthy until he disciplines his own conduct. To insure the citizens adequate health education and proper medical care, is far more important than the conquest of outer space. Mutable sign pressures emphasize this point, and may well cause agitation against abstract scientific researches. Civilization means nothing unless the majority of mankind can benefit from progress without unreasonable anxiety. Psychological therapies must cast off their materialistic limitations, and begin to explore the spiritual man within the body and recognize his rights and needs. Human beings must become completely well, or remain desperately sick. This means that man's mind must be enlightened, his emotions ennobled, his character enriched, and his cultural needs fully met.

As we look about, we observe everywhere the pressing need for the maturing and refining of the human social code. If the planets can shake us out of our complacency, it will be well worth whatever it costs in physical adjustments. So-called bad aspects do not damage good, but they can strike a powerful blow against evil.

If the 1965 configurations can work out as non-violent, non-military action against ignorance, superstition, and corruption, they can fulfill their portents to the betterment of us all. Much depends on how we react to a pressure toward real progress when it confronts us. One thing is certain: the best-laid plans of mice and men cannot stand against the will of Heaven.

Personally, I do not feel that a world war is as likely as the throwing off of attitudes that have never been successful, and never will or can succeed. If war should come, we must face it, but I think that the probabilities are not as great as some will imagine. Heavy massings of planetary forces are often associated with seismic and climatic problems, crises in governments, and local disorders. Central Asia, western Europe, eastern United States, and western South America may feel these pressures in various ways and degrees.

June and December may well bring some financial worries. I am not convinced, however, that a major depression is inevitable. With so many investors and speculators making use of astrology, a negative situation could develop from the doleful predictions that will no doubt be in circulation. The United States may be drawn more closely into the world financial muddle, but I think it will weather the storm. 1965 is not a good year for quick profit-taking, however, and investors should be conservative. Several of the most belligerent countries that are focal points for world anxiety, are ruled by mutable signs, and are likely to be rather too busy with internal affairs to start aggressive warfare. The military outlook appears a little more dangerous in the winter than in the spring. There is a neutralizing factor here, however, for many of the countries involved are under climatic conditions that gravitate against military activity in winter. All in all, things may be very tense, but I look to the 1965 configurations as introducing a more practical and reasonable attitude among people, and a general realization that it is high time to grow up and become mature, responsible members of human society.

#### GENERAL TRENDS

The year 1965 is strongly keyed to the concept of social justice. Broadly speaking, the rulership of the year is benevolent, for it

deals particularly with problems that require thoughtful and kindly solution. Unfortunately, however, the ruling pressures are still aggressive, dictatorial, and self-centered. Justice is the theory, but radicalism may still be the practice. Over all is a strange, attenuated idealism, the earnest desire for things to be better, but great difficulty in deciding what is better, and how the improvements can be achieved without making many things worse. Emotional pressures are strong, thus contributing further intensity to Neptune's transit of Scorpio. It is apt to be a hard year for minority groups or for those opposed to prevailing pressures. The quality that is most needed—a quiet and thoughtful consideration of real values—seems to be lacking. We may also expect a strong rise in nationalism, a new kind of competition based not so much upon history and tradition as upon immediate national emergencies. Thus there will be competition even among those where cooperation would accomplish the most good for all concerned. We must ask—what is justice? And as long as our only answer is on a materialistic level, we face inevitable frustration.

The emphasis this year is also upon the urgency of effects rather than the reality of causes. We continue to attempt to solve new problems by old means, and old problems by new means. The remedies and the ailments do not meet on common levels. With over a hundred years of materialistic indoctrination behind us, we seek to rush forward into a security based upon prosperity alone. The conflict of nations is revealed as a headlong dash toward wealth and political influence. Stubbornness will be marked, and will pass for high dedication. Thus, we actually have a world locked in a warfare that can be as terrible in some ways as a military conflict. This war, however, cuts through national and racial boundaries with outbreaks flaring up everywhere in the world. It is a warfare of locked wills, each determined to attain its own purposes regardless of common cost. In the general confusion, the proper management of society is almost forgotten. Moral issues are obscured by political trends. No one has time to think of national debt because of private or public political grievances. Individual securities are further threatened, and this must result in further mental and emotional demoralization.

This does not mean that we shall see the world fall apart, or that everything is hopeless. It may well mean, however, that we must face a long adjustment period, with alternating times of hopes and fears, with the resultant wear and tear upon health and disposition. Nature seems to be pointing out the need for an adequate philosophy of life by which individuals create proper codes of conduct, live according to them, and thus conserve their own energies and resources.

It is proper, therefore, to ask—what are the probabilities of a world war in 1965? We know that older prophets have pointed out clearly the dangerous period between 1965 and 1970. They saw in the stars a powerful trend toward social disintegration and widespread violence. Actually, however, we have been almost continuously at war somewhere in the world since 1914. We have become accustomed to these outbursts, consider them as inevitable, and try to contain them within a larger pattern of world peace. That a world war of the magnitude of a complete nuclear holocaust is likely to occur in 1965, I consider highly improbable. Certainly there is more danger than at some other time, but I think we can safely say that there is about a 60% chance in favor of the continuance of our present uneasy peace. Military aggression can be held to local areas, and when judging negative aspects, it should not be assumed that they must all indicate military aggression. A new era of dictatorship is in the offing, but most of those trying to grasp power in the present emergency will fail to achieve any lasting glory for themselves. Later we will consider areas in which special stress is likely to arise.

To summarize briefly the various departments of human life that will be stressed by planetary pressures, it may be noted that throughout the world, the emphasis is still strongly upon the advancement of backward groups, the increase in education, and the stabilizing of new nations. Most of these entirely proper efforts will be hampered by lack of qualified and honest leadership. Monetary problems are likely to cause considerable anxiety. There will likely be retrenchment in public spending, and a danger that government extravagances will make further inroads into the private purses of already heavily burdened taxpayers. Throughout the world, progress becomes more expensive every day.

Treaties between nations are likely to be violated, and countries will have increasing troubles with their close neighbors. Journalism will be strongly invited to be less sensational in its treatment of international news, and irresponsible reporters and writers may contribute to the general concern. Squabbling over land continues, and there may be some upset in real estate values. Family and home life is left more and more on its own resources without adequate cultural support. The refugee situation increases in magnitude and adds further strain to nations and communities. There is strong population shifting within countries, taxing the resources of community governments, utilities, especially the water supply.

Young people become more aggressive and politically minded, and considerable subversive activity will be noted among students on the high school level. There will be considerably more demand for a proper youth program involving employment and special training. The entertainment world is in for trouble, and will be open to grave scandals. The public health is one of the brighter spots. There may be epidemical colds, respiratory ailments, and fatigue symptoms, but in all, better adjustment to the instabilities of the generation. Employment remains comparatively high, and is a strong defense against the danger of a serious depression. New and powerful leaders will arise in the labor group, but there will be a tendency to arbitrate labor disputes and to avoid strikes wherever possible.

As we have mentioned, there are war clouds, and perhaps considerable propaganda and some scare headlines. There is a good chance, however, that even international disputes will be settled by mediation. The higher courts of various countries will suffer considerable criticism, and amendments to codes and constitutions are indicated. Death rate due to accidents, crimes, malnutrition, and the pollution of food and water, rises somewhat. Government expenditures increase and are met by strengthening opposition. Religion drifts, the general direction being toward better understanding between faiths. A few militant sects may cause concern, but will not have much lasting influence.

Added facilities will be noted in higher education and increasing emphasis upon cultural values will be forced into the curriculum

by obvious need. Only ethics can prevent demoralization on the campus. The heads of liberal governments will fare a little better than last year. They will have to bestow increasing privileges upon their people, and liberal policies will predominate. This is not a particularly good year for conservatives. There may be some very heavy battles, at least on the level of words, over issues of national integrities. There will be an effort to create better faith between nations, to support responsible leaders, and to weed out as rapidly as possible opportunists and exploiters. The old entrenched dictators will have a bad time. Parliaments, senates, and legislative bodies everywhere, including those of local municipalities, are subject to attack and criticism. Scandals are possible, and investigation will be the order of the day. All leaders are advised to guard their reputations as carefully as possible.

There may be some further advance in medical reforms, and further assistance to those of limited finances. Important changes will arise in charitable institutions, prisons, and hospitals. These will also be subject to investigation by unsympathetic groups. Subversive organizations will meet strong opposition as their purposes become more obvious. There will be a public reaction against agitations contrary to the security of nations. Much of the general unrest will be geared to a sense of financial insecurity, and policies of rigid economy will be highly favored, though perhaps not strictly enforced.

The groupings of the planets and their major aspects indicate where heavy emphasis is likely to appear, and usually such emphasis is associated with some apprehension. There is a considerable weight in common sign placements. This means that the effects of aspects will be rather slow in manifesting themselves, and will be absorbed with a minimum of shock. There will be heavy emphasis upon Japan, communist China, Formosa, Korea, Australia, and New Zealand. Climatic conditions will be gravely disturbed, natural disasters are possible, crops may be affected adversely, and there will be a build-up of psychic tension. Economic difficulties will arise in these areas, and the governments will be subjected to considerable international pressure. This may be considered, therefore, a minor danger zone.

Western Europe and Central Africa are under affliction. Unusual or critical accidents may be noted in these areas, and deaths of prominent leaders are to be expected. Weather may be unusually severe, but there are bright spots for some countries, as will be noted later. African troubles are likely to flare into further violence, and the communizing process seems to continue. Some of the small independent countries may engage in local strife with their neighbors. There does not appear to be very much mutual faith among these countries. Food shortages may occur in North Africa and Central Europe, which are also minor pressure areas.

Two major areas should be noted. One of these extends downward through central Siberia to involve most of the smaller countries in the Central Asian group—Cambodia, Vietnam, Laos, Siam, and Indonesia. Pressures here will mount to formidable degrees, and may require strong international intervention. Burma and Siam become more involved in this pressure pattern than in former years. Another major situation is likely to develop involving the eastern half of the United States, eastern Canada, Cuba, Central America, the Canal Zone, and the Western half of South America. Here the indications are rather mixed. They can include financial instability, a major movement against communistic activities in Cuba, and considerable political upheaval in Central and South America. Mexico does not appear to be greatly involved. As these indications are highly geodetic, they may work out, at least in part, in natural phenomena, storms, weather adverse to crops, and earthquakes in areas where these are justified by natural stratification. Political unrest can also be felt throughout this region, with considerable emphasis on Canada and the smaller Latin American countries.

There is a strengthening boundary developing between the eastern and western hemispheres. East-West policies are likely to deviate, and there will be difficulty in maintaining a good accord between these vast domains. The West is becoming increasingly aware of the rising power of the East, but it has not yet established any firm policy for lasting cooperation. Some of the Eastern powers may therefore take the lead and attempt to dominate Western influence. This does not become critical at this time, but reveals itself as a developing trend.

## AFRICA

*Algeria* will probably face extreme financial difficulty and possibilities of revolt against exploiting leaders. Death of prominent persons is noted. Ill-planned political alliances work a hardship upon the independence of the country. Upper *Egypt* enjoys increasing prosperity and produces some leaders with larger vision and greater dedication to the public good. There may be some political conflict, but the more progressive group has the advantage. Epidemical disease strikes this area, and there is a crisis over the control of water supplies. *Ethiopia* continues to improve the living conditions of its people, and some pressure which the country has suffered for several years will be markedly lightened. Ethiopian leadership in the African bloc will increase. There is some personal hazard, however, to the emperor, and subversive forces may stage demonstrations against the government. I doubt if they will be successful, however. *Ethiopia* is a rather bright spot economically. *Morocco* could pass through a cycle of violence which may end in no permanently useful consequences. Misappropriation of funds also shows up in this area. The early spring is critical. *Nubia* is involved in geodetic difficulties, and in this area storms, earthquakes, and other natural cataclysms threaten. Fortunately the area is sparsely populated, so the disasters will not be great in terms of human life or valuable property. The world must watch closely the political situation in North Africa.

## AUSTRALIA

This region suffers from internal dissension, and the hysteria which is burdening other countries, with public demonstrations against leaders and policies, may be noted here. Young people become restless, and a movement toward complete independence will gather momentum. The financial indications are not good, and caution is needed here.

## THE BALKAN PENINSULA

*Albania*, which has long been an embarrassment to the Soviet policy, may be subject to severe pressure in an effort to bring it into line. The Albanians must use all their courage and ingenuity to protect their private brand of socialism. *Bulgaria* suffers depression, and the standard of living is forced downward by both political and natural causes. Religion is afflicted, and the intel-



lectual class in general will be held responsible for bad times. *Cyprus* remains unsettled, with testimony that violence may break out again. If so, it may spread into other areas of the Greek archipelago. Sickness is quite possible in Cyprus; also floods and destruction of crops by vandalism. *Greece* continues to be torn politically and geographically. The government is shaky, the standard of living is threatened, the Grecian people themselves are unhappy, and political relations with surrounding areas are not good. Unfavorable publicity threatens this country, and it may lose territory which has long been under its influence. A major reorganization of Greece is overdue. *Hungary* may be further isolated from contact with Western powers. Censorships will be more severe. The press will be under persecution, and underground movements may attract large and rather militant followings. Unrest will be partly due to shortages in essential goods and a sharp inflation.

## EUROPE

*Austria* moves closer to alliance with the West, and there is emphasis upon the improvement of the people economically and socially. Entertainment gains new support, and efforts are made to improve the school system, especially the lower grades. Relations with other countries are more fortunate, and the tourist trade increases. *Belgium* tries to strengthen its economic and political positions, but there is a strong undercurrent of dissatisfaction which may break through at almost any moment. The ruling family is afflicted, and the economic pattern is insecure. Astute diplomacy may put off an evil time and bring the country through the year in fair condition. *England* and the *British Commonwealth* have a rather dull year. The tendency in government will be conservative by a very narrow margin. The financial situation is unsound, and England may have to support at least a minor military operation. The reigning family is under adverse aspects. The undercurrent of dissatisfaction may take rather a drastic form, with critical periods in the spring and winter. There is the possibility of a strong trade pact with an Asiatic power, which may take some pressure off the financial pattern. *France* is gradually creating a difficult situation for itself. In a desperate effort to regain its

former leadership in Europe, France is likely to become the battleground for political ideologies and develop a vast amount of internal confusion. DeGaulle's policy is aggressive, but shaky, and the General himself is extremely vulnerable, both politically and in terms of his health. France will have a rough way to travel in 1965, and will be fortunate indeed if it can preserve some of the advantages it has already gained.

*Germany* finds itself in the middle of an East-West pressure pattern. East Germany enjoys some improvement, and West German economy levels off with fair security. There is a rising militarism within Germany, which develops strong political ambitions. There may be trouble with young people, with a strong drift toward philosophic and scientific materialism. Relationships with France do not remain amicable. In south Germany, Bavaria may suffer a business recession. Industrial over-expansion in southern Germany may face a setback. International competition becomes very severe. Housing problems increase, and agriculture is afflicted. *Holland* emerges with considerable strength. There may be major reforms in old laws affecting the rights of citizens, the government appears to enjoy considerable popularity, and Holland may make some rather practical contributions to the progressive thinking of the year. Trade and commerce increase, and national pride overcomes other obstacles. *Ireland* seems to have a fair year. Efforts to draw North Ireland into the Irish Free State continue, and this program may be stressed in 1965. Ireland improves economically, and there is new emphasis upon education and religious freedom. The Ecumenical Councils in Rome will have considerable effect upon Irish religious policy. In all, the year may be rather good for the people of Erin.

*Italy* is shaky, and could easily be discomfited by a sudden crisis, and such a crisis is likely to occur. Italy is involved in an international economic strategy that is not sound, and may therefore be the victim of conditions too large for the country to control. On the other hand, there seems to be considerable progress in the creative arts. Religion survives the struggle for power, but only by a powerful liberalizing program. *Poland* continues to follow a rather rugged and isolated course. Its trend is to a union with the Western powers, but this may result in an increase of communist

pressure. Poland may be at least a political battlefield as part of a general motion in which the Russian satellite powers are striving to break away. *Portugal* faces considerable confusion. Its government is assailed, and its political image is not good on the international level. Religion and politics are too intimately associated in this country, and a wider separation between the Church and State may be expected.

*Russia* faces further possible purges in government and a long-drawn-out power struggle. Communism has lost much of its central integration, and the drift toward a compromise with Western economic methods seems inevitable. Violence may break out in several large cities of Western Russia. The tendency will be for moderate attitudes to be victorious.

*Spain* will be subjected to unfavorable publicity internationally. General Franco's regime is undermined, if not actually threatened, and the need for the complete modernization of Spanish psychology becomes apparent. Here, also, financial conditions contribute to unrest. *Switzerland*, which has drifted along in comparative security, may become involved in an international financial muddle. There is much pressure developing against the Swiss policy of acting as private international banker. There is a possibility that Switzerland will be drawn closer to Germany, and some kind of a basic alliance formed between these two countries. Switzerland will suffer from several anxieties involving especially its economic isolation. *Vatican City* continues to exercise a wide influence on human affairs. The struggle between the liberals and the conservatives continues. The conservatives may attain an immediate victory, but the liberals are on the side of destiny and must ultimately prevail. The Pope continues his program of uniting the separated brethren, but the program meets increasing opposition in many areas. The Pope may find it necessary to take a more conservative attitude if he is to receive the full support of the Church.

#### SCANDINAVIA

*Denmark* may be afflicted with subversive propoganda, in a desperate effort to socialize the country. This will probably not succeed, but may leave scars and cause inner antagonisms that will

weaken this well-regulated country. There is some danger to the ruler, and pressure against the aristocracy and intellectual class. *Norway* is afflicted by the death of prominent persons. Outside pressure is exerted against this country, which may be faced with a financial recession. Norway should beware of becoming too closely involved in the new European economic bloc. *Sweden* is faced with an increasing youth problem, with a rising juvenile delinquency, and a sharp decline in morals. The tendency of the people, however, is such that appropriate actions will probably be taken to correct the situation. There will be marked changes in educational policies, but a threat to the country does exist, which must be faced with courage and dedication.

#### THE FAR EAST

*Afghanistan* is eyed rather hopefully by the communist bloc, and this country may be considered in line for absorption into the socialist group. The government will have trouble, the royal family is threatened, and agitation and dissension will increase, with a crisis in late fall. In *Burma*, relations between political leaders and the people improve. A note of progressiveness improves relations with surrounding nations. There may be some religious conflict, food shortages, and natural disasters. The general trend will be pacifistic, with considerable effort to keep out of other Asian involvements. The standard of living will rise somewhat. *China* begins to develop democratic tendencies. The influence of the people in their own government increases. New, younger men arise, and there is an increase in the trend toward private enterprise. The food situation remains acute, however, and there may be loss of harvests due to unexpected climatic situations. The attitude of North China toward the smaller central Asian countries may be more conciliatory. China's relations with Russia may cause a temporary crisis in world anxiety.

The boundaries of *India* may again be threatened. There will be quite a nationalistic spirit in the air, further emphasis upon distribution of the land, and advancements in agriculture and small industry. Older leaders continue to drop out, and a critical situation may develop near the end of May. There is also some indication of natural disasters—floods, earthquakes, and epidemical

diseases. The second half of the year is more favorable to India than the first half. Some areas of the country will show marked social improvement, whereas other parts are faced with heavy financial burdens and may be subject to strong political unrest. Thus, India presents a divided picture. There may be major changes in government and policies, with the development of a clearer international program. Things are better for young people, educationally and economically, but the health of older persons is more than normally threatened.

In Indochina, *Cambodia*, *Laos*, and *Vietnam* solve some of their internal problems, become more friendly with each other, and religious differences and oppressions diminish. It would seem that Western influence in these countries gains in popular acceptance, and some tension is removed. Commerce in the free areas improves, and the productivity of the people is raised. *Indonesia* is subject to economic depression and foreign trade is threatened. The country at the moment faces internal upheaval, with the restrictions upon private liberties stringently enforced. The year will be unhappy and rather dangerous for this country.

*Japan* experiences some anxiety over the military programs of neighboring countries. There may be some effort to increase national defenses, and the military class in Japan is regaining a small degree of its previous influence. The people generally, however, are opposed to this, but there may be an uneasiness and some demonstrations. Minority groups will agitate against the continuing friendship of Japan for the United States. It does not seem that anything very conclusive, however, may be expected this year. Japan shows some financial strain, and may suffer a slight economic recession. The country will be under very heavy expenses. Trouble also could appear as the result of the emergence of a strong nationalist movement with military implications. It does not seem, however, that the crisis would be too serious.

*South Korea* continues to have its troubles, but seems to be emerging into a better-regulated state. Old antagonisms will decrease, and a stronger sympathy may be set up between Korea and Japan on a new and more democratic foundation. There is some possibility of the union of North and South Korea, with democratic principles prevailing. It is not likely, however, that it

will be consummated this year; it is a trend which may strengthen. *Tibet* may be in the news again with emphasis upon greater religious liberty and more local autonomy. Other nations may take a greater interest in protecting the survival of Tibetan culture.

#### THE NEAR EAST

*Iran* (Persia) seems to be anticipating those changes which are necessary to preserve the independence of a country under modern world conditions. The Shah is under personal affliction, however, in 1965, and this may be reflected either in his health or his political standing. A financial crisis may develop, and there is further pressure from the communist group within the country. Iran is still a key point in the determination of the Soviet to control all of Asia. *Israel* will be under very heavy pressure, probably from the surrounding Moslem countries. Israel may find itself involved in a long and rather serious struggle for national existence. Financial conditions in Israel will not be too good. *Turkey* is under adverse planetary aspects, and may attempt to form some strong protective alliances. Turkey is not entirely friendly to the West, and feels that it has legitimate grievances. On the other hand, it is religiously and psychologically unable to form a close sympathy with the communist nations. There may be outbreaks among young intellectuals trying to capitalize on Turkish political uncertainty.

#### NORTH AMERICA

*Canada*, especially the eastern area, is under considerable agitation, and it looks as though this will increase and may present a major problem. Actually, it is another expression of dissatisfaction against all forms of colonial government. The idea of setting up an independent French Canada is not likely to receive much favor anywhere, and it seems unlikely that efforts to separate Canada from the British Commonwealth will bear fruit in 1965. Other issues, more immediate, are likely to obscure this problem, at least temporarily. Also, there is not too much probability that Canada will want to join the United States. The present tendency is to break up large areas, rather than to increase them. There seems to be a considerable boom in west Canada, and the cost of living may rise sharply.

The principal emphasis in the *United States* is upon higher education, religion, scientific research, medical reform, and investments. Some of these areas will be faced with strong opposition, and factionalism becomes increasingly prominent. The need for a re-evaluation of national and international policies comes to be better understood and appreciated by the average citizen, and this leads to resentments and public demonstrations.

#### LATIN AMERICA

*Argentina* faces some type of political or social upheaval, with two critical periods—one in the late spring, and the other in the winter. The tendency here may be somewhat reactionary, with the possible rise of a dictatorship or a group of powerful militarists. These crises will affect *Argentina* internationally more than internally. A religious situation may arise and become acute. *Brazil* is under affliction. The government is divided and not strong, economic crises develop, and public opinion is sharply divided. A major shakeup is possible. If it occurs, *Brazil* may drift further to the left, and be less cooperative with the democratic powers. There is also the possibility, however, that immediate problems arising from unfavorable climatic conditions, crop failures, unseasonal storms, etc., may dominate *Brazilian* thinking for at least part of the year.

*Cuba* is in for considerable trouble, with *Castro* becoming more and more a figurehead, and the real government of the country vested in rather shrewd and unscrupulous political opportunists. The Cuban problem is not solved, and is apt to flare up again in the spring. If the flare-up is sufficiently intensive, a real effort may be made to clear up this situation once and for all. It was noted last year that *Castro's* influence was declining sharply. Although the facts are not obvious, this is actually true. It only remains to determine how much longer he is useful to the political group behind him. It should not be assumed, however, that the removal of *Castro* will have any real bearing upon the Cuban attitude. Pressure is building between the *United States* and *Cuba*, and most *Latin American* countries are becoming involved.

The economic situation of *Mexico*, generally speaking, is good. There is considerable progress in education and culture. Liberal

influences dominate, but in spite of these optimistic indications, powerful minority groups threaten the stability of the state and a slight recession may lead to serious embarrassment of the government. Relations between Mexico and the United States improve, and American capital may be invested in Mexico in large amounts. *Paraguay* may get into the news for a remarkably progressive and intelligent course of action. Greater stability is noticeable, and the internal political situation becomes more favorable. Education advances, and the public health improves.



### NATIONAL TRENDS FOR 1965

It is a rule of mundane astrology that the charts of nations are subservient to the world chart for the year under consideration. In 1965, there is a still further modification due to an extraordinary grouping of planets that are also involved with four powerful eclipses. For the moment, however, we will limit ourselves to the general pattern and consider the exceptional factors later. The keynote for the United States chart in 1965 is enlightenment. This means a search for deeper understanding of the problems of the nation and a sincere effort to find practical solutions. In order to accomplish such ends, leadership must be strong, but just and purposeful, and integrities must be cultivated. There is considerable emphasis upon the correction of obvious weaknesses, and in this process, the public mind itself plays a rather large part. There is demand for a well-organized plan to assist young people in the constructive use of their energies.

According to the old reading, the year is therefore keyed to an increasing sense of personal responsibility for collective good. Principal causes of ethical and moral decline invite examination and study. The arts, theater, literature, the lower school grades, home environments, and religious influences, are among the proper keywords. There will also be a marked reaction against violent or



unsocial procedures for the attainment of special ends. The return to the orderly and proper statement of both needs and objectives will be encouraged. Wherever possible, just and proper arbitrations will be the goals, and the tendency to attempt to achieve progress through disorder will be curbed. Programs to encourage respect for the nation, its constitution and its laws will be launched. There will be more emphasis upon responsibility, and less upon opportunism. While some of this pressure toward a better organization of efforts may come from government, much will arise among the people, who will become more articulate and will support useful correctives. Religion will gain ground, and legislation likely to curtail religious rights and privileges will be vigorously opposed.

On the less optimistic side, there may be a wave of speculation and quick profit-taking, which will be detrimental to the national economy. Speculation in gold may increase, but there is some doubt as to the permanent benefit of such investments. The economic condition in general is under considerable affliction, and some retrenchments are certainly indicated. Long-range investments should take precedence over quick profits, and large investors should be prepared to weather some financial storms. The United States shares with the rest of the world in some economic instability. Conditions are rather favorable for transportation media—railroads, buses, and airplanes, and also for the spread of communications facilities. There may be a general improvement in the postal administration, and greater efficiency in all the utilities. Traffic conditions will have a tendency to worsen, but better controls may reduce accidents and traffic jams. The sale of cars should be good, and the year is favorable to publishing and journalism. It is quite possible, however, that the public will demand a higher type of material, more accurate news reporting, and a better understanding of remote international problems.

Relations between the United States and nearby countries, especially Canada and Mexico, should be reasonably good, with a tendency to facilitate travel and encourage trade. Agriculture is under affliction. The weather will be variable and rather extreme, and crops may be damaged. Accidents may be expected in mines, oil fields, and heavy industrial plants. There will be unhappiness

over confiscation of property, and disputes over private rights to ownership in lands and buildings. The over-building of civic centers continues, but will be subject to setbacks due to the exposure of graft and proof that these buildings are not according to specifications. There will be agitation against high buildings in areas where earthquakes may be expected. The political party out of power will continue to be much disrupted, with many private feuds. Public confidence in politicians generally will be at a low ebb.

The birth rate is likely to drop, or there will be an unusually high infant mortality. Certain drugs bearing upon this situation will be subject to investigation. There will be further disorder on campuses, and the rise of rather tightly organized political factions among the young. Educational facilities generally will improve, but those supporting truly enlightened concepts in education must be protected against negative trends. Public morals may worsen for a time, and thus force the reforms already suggested. We may have further trouble with subversive agents in the foreign diplomatic corps. Elaborate and expensive social functions will result in general resentment, and will not be fashionable. There is likely to be a reduction of the armed forces and perhaps some false economy in this area.

The public health is not too good, with nervous ailments prominent and a rise in paralysis, arthritis, and arterial sclerosis. The Civil Service is under criticism, and a number of exposes may be expected. Unemployment may rise to some degree due to very heavy costs and general pessimism. Strikes will meet with greater and greater resistance because levels of wages have already reached about as high a point as is consistent with the financial security of the nation. Communism in labor becomes increasingly unpopular, and there is a tendency in unions to clean house and discover, if possible, what has happened to their slush funds. Relations between the United States and foreign nations are touchy, and may result in minor outbreaks of violence or a small contained war. I do not believe, however, that a major conflict is by any means inevitable. The tendency to arbitrate remains strong, and world conditions generally gravitate against a major military disaster.

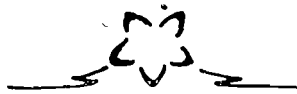
The divorce rate will rise, and there will be increasing psychological opposition to marriage. The American home is suffering

from a bad press. World trade will cause the country some anxiety, as competition becomes increasingly keen. The United Nations faces many antagonisms and animosities, and may have difficulty in maintaining its own leadership. As negative psychological trends continue, addiction to habit-forming drugs, sedatives and stimulants, will increase. The illegal use of narcotics reaches alarming proportions. We will have unusual difficulty in trying to get back money that is owed to us by other nations. The tax situation becomes increasingly oppressive, and efforts to raise taxes will meet firm opposition. Science continues to dominate the minds of the young especially, but there is increasing emphasis upon philosophical values. The Supreme Court will be faced with a number of very difficult decisions, some of which may add to the general confusion. Religion becomes more closely involved in political and social conditions, and opens itself to some criticism.

Commerce is good, but cargoes are unusually subject to loss. Communication media with foreign nations increase, and the tendency to use television and radio for educational purposes strengthens considerably. There will be much discussion of reforms in higher education. Some progress will be made, but the discussions will carry on into future years. Conditions are not especially fortunate for the political leaders of the country. The higher members of the governing body will be subject to scandal, personal danger, some sickness, and conspiracy. Subversive pressures in government prove most embarrassing, and there may be some unpleasant exposes. The national credit will not be at its best. Wealthy persons may have unusual financial problems, and celebrities will be open to many scandals. Internal credit will tighten to some degree, and the tendency to over-expansion in industry and building will cause more anxiety.

The Senate and House of Representatives will be tied up in numerous debates and disputes, but the general trend will be to advance social causes and to win the confidence of the electorate. Local government will be under a great deal of criticism, some of it very unfair and purely political. Relations with foreign nations will depend largely upon the quality of American diplomacy. It becomes increasingly important to improve the standard of our diplomatic corps. Emphasis continues aimed at improving the

facilities for the sick and those in need of community guidance and assistance. There will be further agitation over the inadequacy of present institutions, and exposes of mismanagement and the misappropriation of funds. Agitation toward prison reforms and methods of coping with juvenile delinquency becomes more articulate and insistent. There may also be scandals involving subversive forces in the government, and the country may be faced with a number of secret societies organizing against the due processes of law. Further agitation on the racial issue will cause concern, and it is probable that religious organizations will become more deeply involved in public affairs.



## PERSONAL TRENDS FOR 1965

In preparing this brief outline, it must be understood that the interpretations are extremely general, based entirely upon the month of birth. Obviously, a vast number of persons are born with the sun in the same zodiacal sign. It cannot be that identical experiences will occur to all of them. The natal chart, correctly set, is far more reliable than a sun sign reading. It has been noticeable, however, that there are broad trends, at least some of which will operate in the lives of the majority of persons born under the same sign. The suggestions contained in these readings, therefore, should be carefully interpreted by each individual in the terms of the probabilities and expectancies of the coming year. Members of different professions must adapt the readings to the work they are doing, and those planning special activities in 1965 may find suggestions or warnings worthy of consideration. We never advise that anyone accept astrology as a fatalistic science. We can all modify the astral influences if we wish to take over the leadership of our lives and affairs. If, however, we drift along from day to day, following impulses and adjusting as best we can to circumstances without real initiative of our own, the probabilities are greater that the planetary positions will influence our affairs.

The astrological months begin approximately on the 20th day of the calendar month. The exact day is given in the reading. The year begins with the Vernal Equinox 1965, and continues until approximately March 20th, 1966. If you were born between the 19th and 22nd day of any month, it would be wise to consider the readings on both sides of your birthdate. For example, if you are born on the 20th of April, combine the readings for the periods of March-April and April-May. In considering children, it must be recognized that they will not respond to influences restricted to the lives of mature persons. They may, however, have incidents arise in their families which will indirectly fulfill the reading, or psychological situations may come up in their characters to which the more mature readings can be symbolically applied.

*Aries (March 21-April 19)*: This year there is an emphasis upon the breaking up of old patterns, separations from persons with whom the native has long been associated, new enterprises, and a demand for greater individual initiative. This also implies emphasis upon acceptance of new situations, with some possibility of travel or change of residence. Protect the mind and emotions against negative attitudes, and refrain from criticism and self-pity. This is a good time for study and intellectual development, and self-expression through music, art, or some handicraft. The year should bring enrichment of character and fuller opportunities for all kinds of self-expression and personal planning. It is not a good year to form partnerships or close business associations. There is some strain on domestic affairs, and persons planning to marry should be very careful that their motives are completely sincere, or difficulties may arise very rapidly. Some health problems may arise, but these will be most likely the results of tension and confusion. Be careful of accidents in home or business. Try not to create antagonisms that will lead to regret. The year is favorable for the sale of property, but profits from investments should be guarded carefully. Younger people may be inclined to become involved in aggressive political attitudes, which may prove detrimental to their education or community standing. Friendships should be carefully evaluated; do not turn from a good friend because of some minor temporary crisis. Cultivate gratitude and

appreciation, and be ever mindful of the many good situations that have enriched your life and will continue to do so.

*Taurus (April 20-May 20)*: A rather favorable year for these people, if they will guard themselves against over-involvement in financial responsibilities. Care should be taken that private and public ambitions do not become too strong. Refrain from forcing circumstances or pressing situations too hard. Be especially thoughtful of subconscious motives, and make sure they are not too selfish or self-centered. Financial good fortune may be hoped for, involving the possibility of inheritance, gifts from friends, or an opportunity to dispose of some frozen asset. Consider tax matters carefully. There may be an opportunity to reduce your taxes legitimately through seeking advice in this area. Be careful, however, not to become involved in a situation in which your tax program may be open to investigation. Sickness or unemployment affecting someone near you may cause worry or increase your responsibilities. Guard against fatalistic or negative attitudes. Keep the heart and mind open to new ideas, and strengthen religious and devotional attitudes. New opportunities for employment may present themselves. Be very cautious, however, in giving up employment unless a new job is already available. Protect yourself against a tendency to be suspicious of other people. Do not judge them, but think clearly and do not allow yourself to be deceived. There may be some health problems, or a tendency to overweight. Thyroid imbalance could develop; also, infections and toxic conditions. Refrain as far as possible from the use of drugs, especially sedatives or tranquilizers. Young people should be careful of the company they keep, and not allow themselves to become innocently involved with persons of poor reputation.

*Gemini (May 21-June 21)*: There is considerable indication of restlessness and dissatisfaction and a desire to change or break up situations. Proceed cautiously, and try to substitute new interests as a remedy for monotony. Emphasis for the year is upon the importance of religion and philosophy in the life of the person. Many problems can be solved by shifting from an intellectual to a mystical point of view. Some travel may be indicated, and it would be advantageous for these people to improve their educational background

and strengthen their positions in business or profession. Be prepared to meet changing economic situations with enlarged knowledge and skill. If the person is involved in any creative activity, including writing, journalism, or public communication media, they may receive unexpected recognition and advancement. Try to avoid developing an overly serious attitude. Keep the disposition as bright and pleasant as possible. Take interest in social activities, and cultivate new friends wherever possible. Plan short trips, and create closer bonds of sympathy with relations and friends. There is strong advantage in emphasizing the favorable aspects of the personality with attention to appearance and immediate surroundings. Be careful not to become too involved in political and controversial issues. Waste no energy on problems that are completely beyond your sphere of influence. Guard investments, do not speculate, and save a little of your income if possible. Health in general seems to be fairly good. Difficulties, if they arise, may involve the nervous system or obscure, vagrant symptoms that are not too serious. Young people should give very serious thought to planning a career and the selection of a proper school or course of study. They must overlook minor defects in education and strive for constructive economic adjustment with the probable changes in business and industry.

*Cancer (June 22-July 22):* All Cancer natives must be continuously alert to the danger of their own emotional pressures. Idealism, when it escapes from practical control, has a tendency to confuse the life. Beware of psychic pressure impelling to an impractical decision of some kind. For these people in general, the year offers good opportunities for advancement in their work, and brings recognition if the native does not damage his own cause. Unusual circumstances of a benevolent nature may arise, promising new areas of self-expression and influence. If the person is in any kind of government activity, Civil Service, teaching, or is employed in utility projects, there is likelihood of a promotion or advancement. This is a good year to contact prominent persons, to seek recognition for abilities, to sponsor and support benevolent causes, to advance mystical and philosophical studies, and to develop artistic instincts. There may be some concern over the health

of children, and there may be unexpected expenses resulting from involvement in costly personal projects. Try as far as possible to make every activity self-supporting. Guard investments closely, and refrain from speculation. Health problems may involve the digestive system and the overtaking of energy through uncontrolled enthusiasm or disappointment. Keep away from health fads. Do not diet excessively, and refrain from indulging psychosomatic symptoms. Guard your attitudes well, and you will have a good year. Young people may find this an opportune time to make connections for future business associations, or to consult with experts in areas where they hope to build future contacts. Younger people must also beware of dangerous emotional involvements.

*Leo (July 23-August 22):* This is an excellent year for Leo people to develop skill in public relations. They will have opportunities to get around and mingle with interesting persons. Business opportunities will arise, but the Leo is a perfectionist, and easily becomes discontented or disillusioned. Think things through carefully before making commitments, but after they are made, stay with them. There may be especial recognition for these people, particularly if they are concerned with education, important public service, the promoting of worthwhile enterprises, or providing useful and necessary commodities. The Leo person must feel that his labors are of real benefit to someone; otherwise, he has a tendency to be badly frustrated. There may be sickness around him, but his own health remains good. If he drives himself too hard, however, the circulation and blood pressure may give concern. Guard against becoming emotionally involved with employers or fellow workers. Continue studies in language, art, or designing. If you are a teacher, or find yourself in a position in which you must instruct others, do not go overboard. Do not try to convince your friends of ideas and ideals which they cannot comprehend. Simplify attitudes, be quiet and accepting of situations. Be especially practical in money matters, and do not take on debts that will cause anxiety. Your loyalties may be taxed, but you have unusual strength in this area, and will probably meet the challenge effectively. There may be some health problems involving circulation, fatigue, and the digestive system. Watch the eyes and headaches that may



come from tension. Young people should give much consideration to the strengthening and directing of idealism. They should make every possible effort to strengthen their principles and resolve to live above the level of the average. They should not become involved in any type of un-American activities, or be over-influenced by negative ideologies.

*Virgo (August 23-September 22):* This is likely to be a rather strenuous year for Virgo people, with considerable confusion in their personal affairs. They must use all the adjustability of the sign to meet change graciously, and recognize that all natural processes are benevolent if we can use and understand them correctly. The general direction is to remain conservative. Do not make any abrupt changes if you can avoid them. Do not hazard employment by impatience, and make every effort to accept new responsibilities involving close friends and children with a good grace. Avoid litigation, and make it a definite program to reconcile all disagreements, grudges, and unkind memories, and to overcome the tendency to self-pity. On the brighter side, the Virgo person may note a quiet, but continuous improvement in his financial status, and in the development of the creative aspects of the personality. Finances, however, may be tricky, and advancement cannot be measured by daily occurrences, but by long trends. Make sure that you are not vulnerable so far as investments are concerned. Do not speculate or buy securities on margins. If you have available funds, do not involve them in investments where they are not readily available. The Virgo person is usually most fortunate when he invests in essential commodities. Watch real estate and property, and be sure to keep insurance premiums in order. Carry abundant insurance on cars and home. Live as peacefully and quietly as possible through this year, cultivating a gracious patience and a deep inner contentment which cannot be disturbed too much by conditions around you. Young people should develop creative instincts, continue as far as possible in their schooling, and try not to run away from minor discords and inconveniences. Learn as much self-discipline as possible, and refrain from competitive social efforts. If the Virgo, this year, keeps close to his principles, his principles will carry him to security. There may be

health problems. Watch the diet, guard elimination, and remember that it is advisable to have regular checkups.

*Libra (September 23-October 23):* This is a strong year for Librans, with considerable emphasis upon the cultivation of personality assets. The artistic inclination can be used advantageously, but there is some danger of trying to force situations beyond the probabilities of the year. It will be wise for these people not to allow themselves to be placed in unfavorable situations. They should not open themselves to attack or criticism, and should refrain from attempting to dominate others. This is a good year to dominate self. Discipline inclining toward moderation, considerable patience, and a shrewd estimation of other people, will contribute to personal happiness and security. The imagination may be a little excessive, and psychic drive could be detrimental to health and to the major objectives of the life. Do not open yourself to a lawsuit, be slow to become involved in political or social crises, and be content to plan for the future without forcing issues. Be careful of health, as it will be greatly influenced by attitude intensities. There may be noticeable devitalization, and fatigue will have a tendency to undermine optimism. If the person, however, does not subject himself to unusual strain, the symptoms will probably pass. Erratic circulation, low blood pressure, and thyroid deficiency may contribute to the health pattern. Young people should cultivate graciousness and adjustability, at the same time refusing to compromise integrity. Careers that are planned in arts, designing, and decorating may be advanced this year. It will be best if the Libra person remains in a rather sheltered atmosphere, surrounded by familiar things and the support of those close to him. Do not strike out alone unless it is absolutely necessary. Be slow to break a home, but be cautious in creating one.

*Scorpio (October 24-November 22):* The Scorpio native should be especially careful in handling his financial situation. If he plans retirement, he should hold off until the following year if possible. He should guard and maintain income, reduce expenses to a minimum, and be as practical as possible. If he has no one to consider but himself, he can live very economically. If others are involved, he can at least be prudent and thoughtful. Guard against dis-

satisfaction and negative moods. The Scorpio may be rather moody through a good part of the year. He also may have a tendency to be somewhat pessimistic, to feel frustrated or underprivileged. He should try, however, not to retire too much into himself, but keep some line of creative activity at least as an avocation. Do not have trouble with old friends; forgive them, and keep on appreciating their good qualities. Do not buy or sell anything of value if you can avoid it. Outlets along the lines of writing, creative artistry, crafts, and hobbies are important. There may be unexpected expenses, and some anxiety over health problems. These anxieties, however, will in most cases be a mild hypochondria. The person will live longer than he expects, and preserve reasonable efficiency. Young people should be taught to administer funds carefully, and a tendency to become secretive or to deceive parents and friends should be corrected as quickly as possible. Try to prevent young people from neglecting their educations, or becoming deeply emotionally involved before their careers are fairly established.

*Sagittarius (November 23-December 22)*: The Sagittarians are involved in the heaviest planetary patterns of the year, but experience indicates that private lives, especially for those born under the mutable signs, have a tendency to run along fairly well. The emphasis is upon self-improvement, literary accomplishments, family, short journeys, and business opportunities. Generally speaking, these folks should be rather quiet in June and November. Try to plan that in these months routine matters can be handled. Do not change employment in these months or start a new enterprise, or expose yourself to unusual physical hazards. Try not to develop complexes against people or become involved in some mysterious circumstance which does not rationalize itself. If something you do not understand arises, keep quiet and follow the program of watchful waiting. Let things clarify themselves in every area of your life. Do not force issues, but if real and important decisions arise, meet them as wisely as possible. Do not hesitate to seek advice from experts if it appears necessary. Working conditions should continue about the same. Minor dissatisfactions may be noted, small irritations in the home, and perhaps complications involving brothers, sisters, aunts and uncles. Try not to allow

a discordant person to enter into your home. Be cautious about committing yourself in writing. Do not give up a business position because of a minor health problem. Work through it, but be more careful than usual. Do not create a dependency upon sedation or alcohol. Do not permit yourself to indulge in expenses in an effort to impress other people. Be cautious in any matter of expansion in business. Give special thought to religion and philosophy, and guard the confidences of other people well. Do not become impatient and angry over small issues. Do not exert yourself physically to a degree that you have a minor accident or suffer from a sacroiliac lesion. Minor accidents to the legs may occur, and there is a tendency to erratic blood pressure. Guard against over-indulgence in foods of all kinds that might affect the liver. Young people should emphasize proper physical exercise and helpful outdoor activities, and guard against early intemperance. Young men faced with the probability of military service should go ahead and meet this responsibility as soon as possible. All young people under this sign should be on guard against boastfulness and the superiority complex.

*Capricorn (December 23-January 20)*: With Capricorn people, the emphasis is upon home, lands and properties, and parents if they are alive. There may be some problems for these people, but they are endowed with strength of character which will protect them through most emergencies. It is best for them to plan a year of routine activity, meeting obligations as they arise and taking full advantage of constructive opportunities. It does not seem wise that they make any major change in their mode of life, unless it be to brighten their surroundings as much as possible and protect their comforts. The Capricorn native has powerful inner resources and a strong, constructive intuition. Do not be tempted to assume too many responsibilities, and do not invite friends or relatives to live with you. If you have rental properties, be especially careful in selecting new tenants. If your income is from investments, make sure that your portfolio is strong in practical commodities. Develop creative hobbies and avocations with an emphasis upon some special field, as for example, botany, horticulture in general, the medicinal use of herbs, or some similar subject that naturally in-

trigues your mind. Become so deeply engrossed in interesting personal endeavors that the year drifts along quietly and you have not exposed yourself to unusual tension. Health should be reasonably good, although rheumatic ailments or hardening of the arteries might arise. Secure medical help for any unusual symptoms; do not neglect them. Young people under this sign should be encouraged to become self-supporting, to save money, and build interesting lives in the home. It is better for friends to come in than to have to go out too often. For most Capricornians, the year will be somewhat strenuous, but not overpowering.

*Aquarius (January 21-February 19)*: While Aquarians may not have too easy a year, they can be very grateful for general improvement. For the last three years, they have been having unusual difficulties. These will let up to a considerable degree. Financial improvement is probable, with the possibility of inheritance. If they are in education or the theater, the Aquarians should do quite well. Resist the impulse to speculate, but a legitimate business opportunity may come along worth consideration. Susceptible Aquarians may expect romantic interludes. Marriage could be fortunate, but only after a rather lengthy acquaintance. The Aquarian must always search for someone who can adjust to Aquarian eccentricities. Many astrologers are under Aquarius, and there is the possibility of this phase of their living and thinking becoming more active. Try to avoid divorce or litigation, and if home pressures become very heavy, plan a trip or other diversion. Cultivate optimism, do not be critical or condemn other people, and guard confidences that are entrusted to you. Take increase of interest in religion and social problems. Aquarian health should improve, but mysterious symptoms may cause anxiety. Part of the previous health problem has been due to planetary pressure, which has now considerably lessened. For many Aquarians, 1965 will bring their lives out from under clouds of worry or frustration. Young people under Aquarius are encouraged to develop hobbies and constructive side interests as early as possible. They benefit by association with pets. Aquarian parents may have some anxieties over their children, particularly over health problems of a psychological nature. All in all, there is security and release from problems for many of these people.

*Pisces (February 20-March 21)*: This is an important year for Pisceans to guard health and energy resources. They may be under some negative pressures, and should guard against the tendency to develop self-pity or persecution complexes. There may be some worry over employment, and those in the labor group may face the danger of strikes and uncertain business conditions. The self-employed must be careful not to take on too many responsibilities. Health problems may be more severe in the late spring and in mid-winter. There is, however, good basic protection if mental and emotional attitudes are wisely directed. Some confusion and conflict in the home may be noted, which should subside markedly in early summer. Avoid desperation or the feeling that something strenuous must be done immediately. There may be some anxiety over children, and a tendency to introvert feelings too much. The Piscean is counseled to accept situations as graciously as possible, not to fight too hard, and not to be too strenuous in trying to influence others. Low energy may be expected, but there are very strong reserves beneath the surface. The Piscean will come through rather easily when apparently stronger persons are in serious trouble. Do not reproach or blame yourself, but move along quietly, doing that which can be done within the available energy supply. Piscean children will have a little tendency to get out of hand, and may develop frustrations or the familiar feeling that they are not understood or appreciated. To a measure, this can also apply to the adult. Children should be inspired to look forward to greater freedom of action after they have learned to discipline themselves. Financially, the year may be unsettled, but one way to meet this is to hold down unnecessary expenses. The good-natured Piscean always has an excellent chance for survival.



#### *Health Hint*

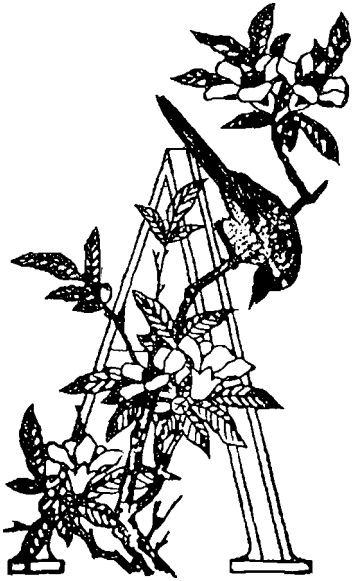
The Emperor Trajan once observed that the royal treasury was like the spleen, for when it swells too much, the body sickens.

#### *Yesterday, Today, and Forever*

You cannot change the past, but you certainly can ruin the present by worrying about the future.

## THE "UNWORTHY" ONE

### HOUSE OF THE TENGU



AFTER spending a couple of hours wandering among the booths and stalls of Teapot Lane, it seemed appropriate to stop by Mr. Nakamura's store on my way back to the hotel. As I neared my friend's antique shop, the door opened, and a portly gentleman of impressive appearance stepped into view. He wore a beige velour hat, evidently expensive, a camel's hair overcoat to match, golf knickers, and wool socks. There was a definitely Westchester County look about him, and I later learned that he came from Mount Ver-

non, New York. A moment later, Mr. Nakamura himself appeared in the doorway and bestowed a lingering and somewhat quizzical glance at his departing guest. The little art dealer was in a splendid mood and greeted me warmly. From him I gathered a number of particulars about the sporty-looking customer.

Dr. Adolphus Jedediah Reed was a famous neurosurgeon with a large practice, but more to the point, he was a wealthy collector of Oriental art, specializing in crystal and coral carvings. In the spring of 1914, there had been an important auction sale of Japanese art at the Robinson Galleries in New York City. Among the items offered was a magnificent crystal phoenix bird, perching on a branch of elaborately carved coral. Dr. Reed, who was resolved to purchase this bird at all costs, attended the sale. When the catalogue number came up, however, the auctioneer announced, "Withdrawn and sold by private treaty."

Bitterly disappointed, the doctor complained to the management of the gallery. He was told that a most unusual situation had arisen, with possible international complications, and the actual purchaser

was an Oriental gentleman of distinction. Dr. Reed then spent considerable time and money trying to trace the crystal phoenix, but without success. Being in Japan now as the guest of a prominent medical college, he had decided to seek the assistance of Mr. Nakamura

When my friend finished his story, I could only say, "I am sure Dr. Reed has found the right person to help him." The art dealer shook his head sadly, "My unworthy self must admit with some embarrassment that the crystal phoenix is completely unknown to me."

"Perhaps one of your customers or dealer friends can help you to locate it," I suggested. Mr. Nakamura smiled ruefully: "It is ten years since the auction sale, and if it had been offered anywhere in Japan, I most certainly would have been informed."

"Perhaps it was never brought to Japan."

"That is possible, Haru San, but I suspect that it is somewhere in the country."

"If it is, you will certainly find it."

"Oh, thank you so much. I had intended to start my search tomorrow morning, but as long as you are here, we will begin this afternoon—as soon as I get my umbrella. It looks like rain."

Mr. Nakamura gave detailed instructions to the riksha man, and we were soon rolling along the narrow street, dodging the natural and artificial hazards. "I hope you are prepared for a long ride," murmured my friend.

An hour later we came to a stop in front of a small tea shop. After the riksha man was paid and had vanished around a nearby corner, the art dealer started walking briskly down the road, remarking that he had given the wrong address to prevent local gossip. Coming finally to a dilapidated gate, he slipped quickly through and motioned me to follow him.

We found ourselves in a place rarely seen in Japan—a neglected garden. Advancing along a narrow path, we saw rising before us a grotto fashioned of weirdly shaped stones. Within the shadows of a shallow cavern, and perched on outjuttings of rock, were a dozen or more grotesque figures. They seemed to be made of clay, skillfully modeled and brightly colored. The images, averaging a foot in height, had human bodies, but the wings and beaks of



birds and were amazingly lifelike in their whimsical poses. Noting my surprise, Mr. Nakamura announced gravely, "We are now in the house of the Tengu. Let us both stop for a moment and count the little imps with great accuracy."

"There seem to be fourteen."

"I observe fifteen. Did you include the one peering over the top of the cliff, Haru San?"

"No. I failed to see him. So we are agreed; there are fifteen."

"Good. Now let us meet the owner of this unusual place."

We climbed the steps of what appeared to be a deserted temple, and entered a gloomy and cluttered room. Behind a table which served also as a desk, sat a dumpy old Japanese lady, wrapped in a dull brown kimono. Her beady black eyes lit up with pleasure, as she recognized Mr. Nakamura, and she acknowledged my presence with a friendly nod.

Although the conversation was in Japanese, it was evident that the subject was the crystal phoenix. The art dealer had brought the old auction catalogue with him, and the aged woman studied the illustration carefully, shaking her head several times. Finally, she clapped her hands, and a man in a long black coat of Chinese design appeared from somewhere at the back of the building. Having received instructions, he departed hurriedly, to return with a thick bundle of carefully folded papers. A search of these documents, however, did not provide the needed information, and silence prevailed for some time. At last, Mr. Nakamura took a long envelope covered with strange writing from his inside pocket, and with a great show of respect, laid it on the table. With a low obeisance, the woman picked up the envelope and passed it to the man in the long coat. He backed out of the room, bowing several times.

This seemed to complete the business at hand, and after appropriate rituals of departure, Mr. Nakamura and I were soon standing again in the garden in front of the tengu lair.

"Count them once more," whispered my friend, "but try not to appear to be doing so." He then took my arm and led me out to the street.

"This time I am sure there are only fourteen. The one peeking over the high rock is no longer there."

My friend nodded his head. "Again we are in agreement. There are only fourteen. Please remember this."

On the way back to his store, Mr. Nakamura explained the recent occurrences. "The old woman is what you might call a witch. She has been in the ruined temple as long as anyone can remember, and is usually referred to as Madame Tengu. Persons in many walks of life, including gentlemen of the highest distinction, consult her, especially when some valuable article has disappeared. There is a report that her father is the king of the tengu and her mother a mortal woman. Of course, I am not a superstitious man myself, but in an emergency, one does what one can, as I have heard the French say. It is interesting that one of the little goblin images is no longer in his proper place. The letter I gave to Madame Tengu was addressed to the ruler of these creatures, asking his assistance in locating the crystal phoenix. One should not mention such possibilities—but could it be that the imp on the top of the rock has already carried my message to the distant mountain retreat where his master lives?"

As Mr. Nakamura was about to unlock the front door of his shop, he paused. "You know, Haru San, I find that my appetite has suddenly improved. It might be a good idea if we went down the street and had some rice and fish." He ate slowly, and we lingered around the sushi bar for nearly an hour before returning to his establishment. Upon entering the store, he hastened directly to the back room. There, on his massive teakwood table, was a thick folded letter tied with a curiously knotted cord.

With a sharp intake of his breath, my friend picked up the letter, and motioning me to sit down, read it attentively. He then remarked casually, "Dr. Reed certainly has good taste. According to this report, which comes from the highest authority, the crystal phoenix was fashioned magically ages ago by supernatural beings inhabiting the legendary city of Horaizon, the dwelling place of the immortals. It was presented to the king of the tengu on the auspicious occasion when these creatures were converted to Buddhism.

"Because of his Buddhistic vows of renunciation, the Dai Tengu has been pleased to allow certain mortals to be the custodians of the crystal phoenix for the span of their earthly lives. When they

die, however, it must be returned to the tengu. The man whose collection was sold at the New York auction, had lived in Japan during the difficult years of Meiji, and had been of outstanding assistance to the nation. The Dai Tengu, realizing the gentleman's wonderful appreciation for art, decided to give him possession of the crystal phoenix, and made it appear that the gift had come from the government. The mysterious Oriental who caused the beautiful bird to be removed from the auction sale, and secured it by private treaty, was a tengu impersonating a Japanese prince.

"The Dai Tengu, aware that Dr. Reed is a skillful physician and a man of high nature, is willing that he should be the next protector of the great treasure. It will be delivered to me in due time, so that I can make the transaction appear entirely normal. This is a delicate matter, however, as I cannot accept any money."

"But Mr. Nakamura, how can you explain such an extraordinary gift without the doctor becoming suspicious?"

The dealer smiled. "Even as we talk, I have an inspiration. When the time comes, I shall say, 'Dr. Reed, a person of vast means and most philanthropic interests, is willing to part with the crystal phoenix for a rather substantial sum. As he has no need of this money, he directs that you donate it to a hospital for crippled children. When the receipt for the gift is in my hands, I am authorized to deliver the object to you. The present owner further requires that you promise me that you will not attempt to sell it during your lifetime.' This will take care of everything nicely, and needless to say, the king of the tengu will find ways to reclaim his treasure after the good doctor's death."



*Lost, Strayed, or Stolen*

Lost, yesterday, somewhere between sunrise and sunset, two golden hours, each set with sixty diamond minutes. No reward is offered, for they are gone forever.

—Thomas Mann

*"I Have a Little Shadow"*

He who keeps his face toward the sun shall find that the shadows fall behind him.

—Anonymous

I believe in the equality of men . . . the good and the bad are the only distinctions.

—Thomas Paine



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## Happenings at Headquarters

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During the first five weeks of the Winter Quarter of our lectures and activities, Mr. Hall gave his annual forecast lectures on Sunday mornings and Wednesday evenings. On February 17th, he began a five-class seminar on "Eastern and Western Meditation Disciplines," continuing through March 17th. Dr. Framroze A. Bode gave two series of lectures on Tuesday evenings—"Essential Elements of the Wisdom of the Ages" (January 12th through February 16th), and "New Frontiers of the Human Mind," which continues through March 30th. The Spring Quarter will open on April 4th, and Open House activities are planned for April 11th.

In addition to his regular lectures at P.R.S. Headquarters, Mr. Hall spoke in January at the Pasadena Church of Truth on "Invisible Powers that Rule the World," and at the Glendale Church of Religious Science on "Predictions for 1965."

The March and April (March 7th-April 25th) exhibit in our library will feature wood-block prints by modern Japanese artists. They include flowers, birds, landscapes, still life, and various folk scenes. A group of orchid prints are exceptionally fine, and the art was done by the distinguished botanist who actually raised the plants. There are also selections from an extensive series representing scenes from the Noh Drama. This series has the added interest of being designed and printed at the actual time of the disastrous Tokyo earthquake of 1923. There will also be modern Buddhist wood-block prints provided to pilgrims as souvenirs when they visit the various temples. Several spirited representations of Kabuki actors in their flamboyant costumes will add color to the showing. Among modern masters of the transition period (early 20th century) whose works will be seen are Asada, Asano, Kamei, and Tokuriki. Many of the items are now rare, and are seldom seen in this country. The exhibit is open to the public from 12:30 to 4:30, Mondays through Fridays, and after Sunday morning lectures from 12:30 to 2:00 p.m.



We acknowledge with sincere appreciation the gift of a fine autographed photograph of America's beloved poet, Walt Whitman. It is one of his better-known pictures, but all autographed material relating to Whitman is extremely scarce.

Bells are a very interesting subject, and many of them, of course, were created for religious purposes. The largest bell recorded is the Tsar Kolokol, cast in Russia in 1733. It is 19 feet high, weighs 183 tons, but was never rung. Due to an accident, an eleven-ton fragment was broken from the rim of the bell. References to Oriental bells are few, but it should be mentioned that many of the largest now in use are located in Japan. There are four temple bells in Japan weighing over 50 tons each. The largest of these, in the Tennoji at Osaka, weighs 156 tons, and is the largest hanging bell in the world. An ancient bell at Nara, weighing 48 tons, was cast in 752 A.D., and may be the first of the world's huge bells. Our Society recently received a gift of a nice example of Japanese bell casting. It is 22½ inches high, and 13 inches in diameter, and has a splendid tone. Oriental bells do not have clappers. Small ones are struck on the outer rim with a mallet, and large ones, by a horizontal beam suspended by ropes from the ceiling of the bell tower. We believe that our bell is dated, but have not yet had the opportunity to translate the elaborate inscription. We are grateful for this addition to our collection.

On Thursday, April 29th, the Association for Research and Enlightenment will hold one of their annual Los Angeles Conference meetings in the P.R.S. Auditorium at 8:00 p.m. Mr. Hall will be the speaker of the evening, and his subject, "The Meaning of Existence," is also the theme of this year's Conference.

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The P.R.S. Art Department has had an unusually busy year in 1964, and judging from the number of requests for material received so far, it would seem that 1965 will prove even busier. Throughout 1964, we served five of our City Libraries constantly, changing the exhibits at least bi-monthly; we loaned intermittently to the Glendale Cultural Library, the Hollywood Ivar Branch Library, Santa Monica City College, and the American Academy of Chinese Culture, Inc. In December we supplied unusual Talmudic material for a special display to accompany an illustrated lecture given at the County Medical Association. During the same month, the Pasadena Public Library, Hastings Branch, exhibited a dozen outstanding leaves from our Literary Leaves Collection.

In 1965, the Downey Art Museum showed our complete collection of New Mexico Folk Art from January 4th through February 19th, and has scheduled a display of our sumi paintings and scrolls from April 23rd through June 6th. The Bakersfield Art Museum, located on the grounds of Bakersfield State College, showed a diversified exhibit of our Japanese art materials, scrolls, prints, and art objects, in January. This display was arranged by the Bakersfield Branch of the American Association of University Women through its chairman. The Otis Art Institute, the teaching branch of the Los Angeles County Museum, included some thirty of our items in its Theme Show of the year, "Containers," held from January 21st until March 15th. It is gratifying to know that the beautiful, meaningful art of the ages and the folk art of some countries are holding their own with the various types of modern art now being taught in so many schools. Our deepest appreciation goes to Mrs. Elizabeth Connelly, who gives her time and efforts for the work of arranging, gathering, and distributing these loan exhibits.



## LOCAL STUDY GROUP ACTIVITIES



The P.R.S. Local Study Groups in Denver have introduced a regular program of joint dinner meetings. It is a splendid way of becoming acquainted with those of congenial interests, and we have at hand the report of those who assembled and broke bread together on December 3, 1964. Forty-three people attended, and each of the four groups in the area was well represented. After the dinner, a letter from Mr. Hall was read, and then a member of each study group gave a brief talk concerning their activities. Currently, *The Mystical Christ*, *Questions and Answers*, and *Journey in Truth* are being used as the basis of study and discussion in the various groups. The evening concluded with a playing of Mr. Hall's recording, "The Spirit of Zen."

The oldest group in the Denver area has met for over eight years, and all groups are reaching new people all the time, as well as giving older members a chance to explore together the ageless wisdom presented in Mr. Hall's writings. Several useful suggestions for expanding and improving the group activities were offered. It was felt that meetings like this were most beneficial in promoting interest in the P.R.S. and in meeting persons interested in the study of philosophy. The next joint event is scheduled for spring.

We learn from the New York Local Study Group that on November 19th, 1964, the secretary, Miss Florence Schaefer, presented a program of slides and a talk on her trips to Egypt. She is a serious student of Egyptology, and as the group had just begun its study of *Twelve World Teachers* with the chapter on Akhenaten, the program was especially appreciated. Members and friends attended, some coming from New Jersey. During an intermission, refreshments were served, and the pleasant evening extended to three hours.

May we remind our friends that a list of the P.R.S. Local Study Groups appears on the outside back cover of our Journal. We hope that new subscribers in the various areas will communicate with these groups and share in the interesting and stimulating activities.

The following questions, based on material in this Journal, are recommended to study groups for discussion, and to readers in general for thought and contemplation.

Article: *GREAT BOOKS ON COMPARATIVE RELIGION*

1. Give your own definition of the full meaning of the term *comparative religion*.
2. If you could own only ten books from this group, which would you select?
3. Consider your selection. What does it tell you about your own basic interests and insight?

Article: *A REMARKABLE MUSEUM*

1. How does a collection such as the Shosoin help us to understand man's inner nature and convictions?
2. What practical lesson does the Shosoin collection teach about the importance of the preservation of human culture?
3. Name three particulars in which the Shosoin collection is unique.



*The Summer 1965 Issue of the PRS JOURNAL will feature:*

GREAT BOOKS—PART III

Books on Philosophy, Psychology, Symbolism,  
Secret Societies, Primitive Cultures, Folklore

ORIGINAL RESEARCH OF THE HOROSCOPE OF  
ABRAHAM LINCOLN

ANCESTOR WORSHIP

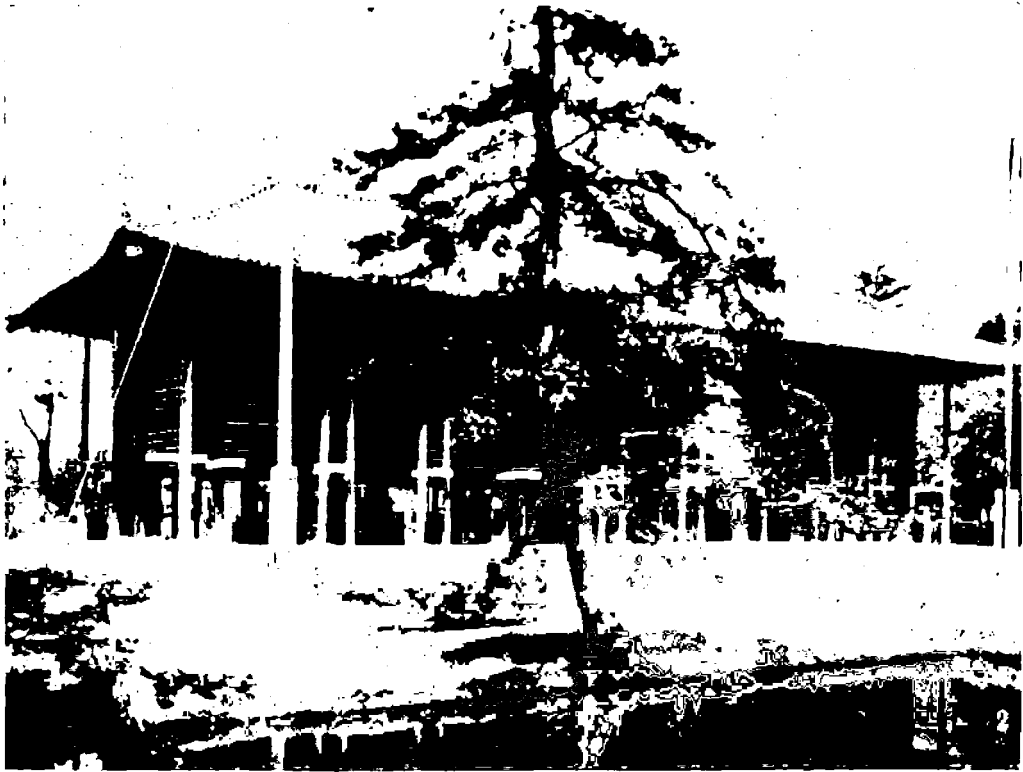
*If your subscription is expiring,  
Be sure to renew!*



## A REMARKABLE MUSEUM

Almost every community with civic pride has a museum or hopes to build one in the not-too-distant future. They have become a part of modern culture, but there are many interesting elements in the museum concept that are not generally known. The word *museum* means a place set aside to the muses, and the term has been enlarged to cover general or specialized collections of art works, artifacts, or historical objects bearing upon the development of some science, industry, craft, or trade. So far as we can learn, the ancient world generally was deficient in the museum concept as we know it today. Great rulers had their treasure houses periodically enriched by spoils of conquest. These accumulations were regularly pillaged by other rulers and conquerors, or were despoiled by looting. Temples were often repositories of elaborate and valuable gifts and votive offerings, but most of these collections were destroyed in times of religious or political turmoil. It is almost certain that the great Alexandrian Library in North Egypt included collections of artistic treasures, but not even a list of them has survived to our time.

Much of the material now stored in such great centers as the Vatican Museum, the British Museum, and the Louvre was rescued from centuries of oblivion by processes of excavation. Pompeii and Herculaneum have provided wonderful examples of Roman artistry that were buried for nearly two thousand years under the lava and ashes of Mt. Vesuvius. Expeditions have been sent to all parts of the world to explore the sites of early civilizations, and these have made extraordinary finds. Thus while the pattern of the modern museum is not old, it encompasses the relics of several thousands of years of human ingenuity and creative artistry. Few public collections in Europe originated earlier than the Renaissance. Most of these were in the possession of the princes of the Italian states, who had rooms for what they called cabinets of curiosity. Unfortunately, even as late as the 16th century, many of these accumulations were destroyed by war or natural disasters. The Vatican collection certainly included early Christian records and



THE SHOSOIN AT NARA

artifacts of considerable antiquity, but the magnificent objects now on display were mostly assembled after the Renaissance as the result of gifts from noble houses.

For many reasons, therefore, the Shosoin at Nara in Japan is perhaps the most remarkable museum in the world. It stands on the grounds of the Todaiji Temple, the vast structure that houses the huge bronze image of Vairocana, usually referred to as the Daibutsu of Nara. Even in appearance, the Shosoin is exceptional. It is a massive log cabin, fashioned of huge unfinished timbers, the corners of the building formed by notching and crossing the timbers. The Shosoin is 108 feet long, 31 feet wide, and 30 feet from the floor to the ridge of the roof. It is raised from the ground by forty heavy tree trunks, arranged vertically like piles. Each of these is 9 feet high, and instead of being buried in the ground to form a foundation, they rest on the surface of a large flat stone. There is a rumor that the construction of the Shosoin is partly responsible for the survival of its contents. The heavy timbers are unpainted, and in the summer time, they contract sufficiently to allow air to enter and ventilate the building. In the winter time, however, the wood swells, sealing the structure entirely against the inclemencies of the stormy months. The building is covered

with an elaborate roof of blue tile, and is without windows or steps leading up to its thick doors.

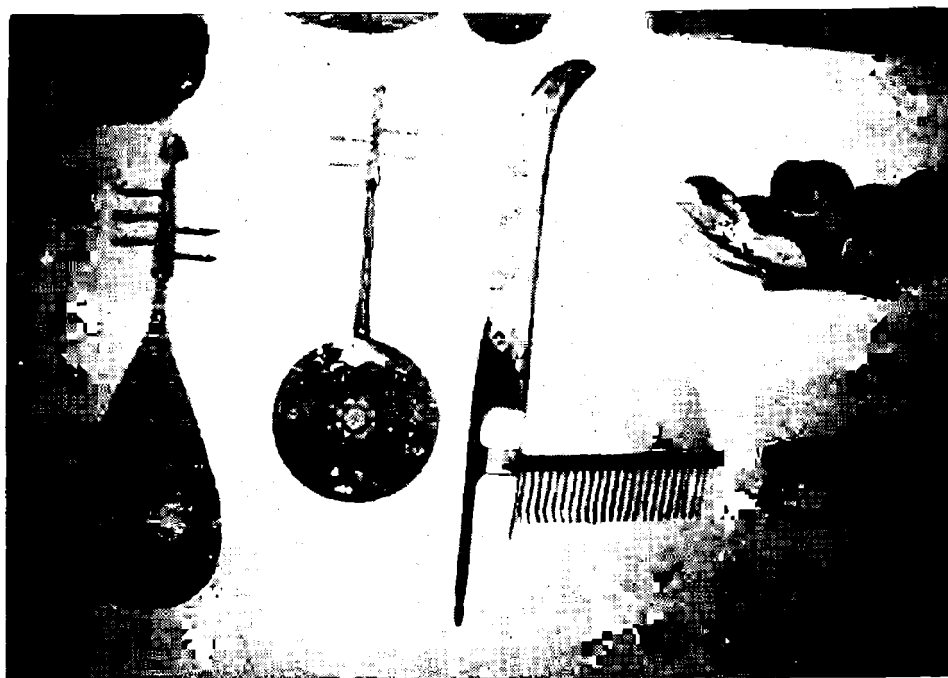
The Shosoin was dedicated by the Emperor Shomu sometime before A.D. 752, and is technically the treasury of the Todaiji Temple. After the Emperor's death, his consort, the Empress Komyo presented the finest of his personal belongings, the most important of the furnishings of his palace, and fine examples of the artifacts of his domains to the Daibutsu, which was regarded as the paladium of the empire. These priceless objects were stored in the Shosoin, completely filling the two stories of the strange structure. When the gifts had all been properly listed and packed away, the Shosoin was locked; in fact, there is actually no room to add anything more. Because the collection had been dedicated to the Vairocana Buddha, it was held sacred by all Buddhists, and because it was under the patronage of the Imperial Family, it was continuously venerated by Shintoism. The great log cabin has stood there for nearly thirteen centuries, having survived practically every catastrophe conceivable. It was hazarded by fire, but came through unburned. Battles were actually fought around the building, but it remained unharmed. Many powerful dictators arose who enriched themselves by their conquests, but not one of these even thought of pillaging the Shosoin. It was held that whoever won the war would become the protector and custodian of the great collection.

The various emperors, regardless of the degree of their temporal power, which was sometimes slight or even nil, arranged for the regular inspection of the Shosoin collection. It must be admitted, however, that in very troublous times, as long as two centuries passed between inspections. It was inevitable that some damage from the elements and the mere ravages of time would occur. The building is divided into three rooms, and the section which housed ancient screens was subject to sufficient damage to destroy most of the screens. The rest of the material, however, is virtually intact. The present program for the care of the Shosoin provides that it be opened annually, usually in November, for a regular checking of the contents and to make such repairs to the building as are necessary and possible. Due to the perishable nature of the contents, the treasure house is not open to the public generally, but

permission can be obtained by scholars of distinction to inspect the material during the annual period of checking. An elaborate catalogue of the contents of the Shosoin, with most of the more important items reproduced in full color, was issued recently in Japan with Japanese text, but a brochure in English accompanies the publication.

What is especially remarkable about the contents of the Shosoin, and why is it properly considered a museum? Perhaps we should approach the second question first. It is a museum because it was established for the purpose of preserving into the distant future the ancient culture of Japan. It was not given to the temple merely as a votive offering to Buddhism. The material it contains does not belong to any one class of artifacts, but presents a cross-section of almost everything that was known and used at its time of founding. In order that its completeness might be assured, the most common utensils are side by side with the greatest art treasures. Virtually nothing has been added since the creation of the Shosoin, and very little has ever escaped from the building. There is a report that a few minor objects originally in the Shosoin have appeared in public and private collections in Europe and the United States, but one thing is certain—the old inventories have been found, and almost all the items are still there. It is a museum because from the earliest time, a careful record was kept tracing, wherever possible, the origin of the various articles and objects; and it is a museum because it includes priceless items from at least five different civilizations.

As for the contents, the general statement can be made that most of the material is in an extraordinary state of preservation. It was never buried in the earth or subject to the ravages of the elements. It is not made up of broken fragments carefully patched together with loving care, except possibly for fabrics that have become extremely tender with ages of storage. Everything was assembled for the future with all possible precaution for its care. There is nothing pillaged from tombs, and while this point may make the collection of lesser archeological significance, it means that the original project was dominated by strong cultural instincts. The Egyptian pharaohs had treasures buried with them, and some of their tombs were richly ornamented and filled with



Ancient musical instruments in the Shosoin Collection.

beautiful articles. These tombs, however, were not intended ever to be opened for the cultural improvement of mankind. The Shosoin was built upon a far less selfish motive. It was intended to edify ages to come.

The material gathered in this great log cabin includes original objects of Assyrian, Persian, Chinese, Korean, and Japanese origin. The accumulation proves communication among these cultures at a comparatively early date. It is also important to remember that the Shosoin was built only about two hundred years after the introduction of Chinese culture into Japan. Prior to that time, very little native artistry was produced, and most of that was comparatively crude and primitive. Thus, the Shosoin was not only set aside for the recording of the arts of Asia, but was built when Japan itself had only received about two centuries of formal esthetic culture.

It would take pages merely to list the major divisions of human artistry preserved in this treasure house. We can mention the wonderful old fabrics with their Persian motifs. Some of them were certainly produced in Persia; others, by early Japanese craftsmen copying with complete fidelity the Sassanian originals. There are extraordinary examples of early lacquer work, bronze castings, and ceramics. There are over a hundred and fifty early ceremonial

masks used in the temple rituals. Musical instruments, some resembling the early European mandolin, are of fine wood inlaid with gold, silver, and mother-of-pearl. One is inlaid with figures of camels, which no Japanese had ever seen. There are tapestries and paintings, some of which had originally been ornamented with the feathers of birds; woven rugs, the secret of the manufacture of which is lost. Iron and bronze were skillfully worked in those days, and there are splendid metal mirrors, some of which originated in China. Ornamentation includes patterns suggesting old Greek designs similar to those found in the paintings on the Ajunta Caves of India.

Equally interesting, but difficult to associate with imperial taste, are old ploughs, rakes, and shovels—practically every utensil used by the common people in their daily lives. There are old swords, and shorter blades carried by Japanese gentlemen as pocket knives, much as we carry such implements today. We can mention carefully preserved incense, various medicinal preparations, basic substances used in making dyes and paints, and cosmetics used in ladies' makeup. There are writing desks, rolls of ancient paper suitable for public documents and private letters, brushes, ink stones, and of course the already mentioned screens.

Paintings in the Shosoin are not very numerous, but they provide about the only evidences of secular art that have survived. It is noticeable that religious material is not abundant in the Shosoin group. This would more likely be preserved in the temples themselves—as, for example, at the Horyuji and in the temple at Nara. From the collection it is possible to restore the daily life of these ancient peoples, to become aware of the comforts and conveniences they enjoyed and the degree of development they had attained in agriculture, woodworking, and ceramics. And all this material was brought together for the basic purpose of spanning the centuries and answering questions asked by others living over a thousand years later.

Some Japanese have had a very superstitious attitude about the Shosoin. They feel that it is under divine protection, and considering everything, there is much to support this point of view. The most recent miraculous preservation was during World War II. Largely due to the influence of an American scholar,

Kyoto and Nara were declared open cities, and were not bombed. It is still incomprehensible how this treasure house escaped pillage during some of the more violent epochs in Japanese history. Kyoto was practically leveled in the old civil wars. Temples were burned, and their priests scattered. Earthquakes have taken a terrible toll of Japan's ancient art. The Shosoin has shaken on its huge timbers, but it has stood. It also escaped the troublous days of early Meiji. Between 1868 and 1910, there was little respect shown for early Japanese art. Many collections were broken up, given away, or thrown away. But during all these years, the Shosoin stood undisturbed.

It may not be an exaggeration to say, therefore, that this is the world's most unique museum, antedating anything known to have survived in Europe. It is also now regarded as a great source of esthetic inspiration. Many of the recent productions of Japanese artists are based upon the designs, forms, colors, compositions and techniques revealed by the Shosoin collection. As Japan has exported more of its artistic workmanship, the world has become aware of the extraordinary esthetic maturity of the old Japanese arts. Thus, the Shosoin is now a vast industrial asset. Replicas of some of the finest pieces can now be seen in prominent museums, especially the National Museum in Tokyo. The treasures themselves, however, remain safely stored away, waiting to receive the admiration of art lovers belonging to future centuries.



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# GREAT BOOKS ON RELIGION AND ESOTERIC PHILOSOPHY

## PART II: COMPARATIVE RELIGION

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

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

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



to satisfy some special need, and when we find the answer to that need, we experience a sense of coming home. We have arrived at the point we have always desired to reach without actually realizing in advance the direction our journey would take.

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

In reading such books, the individual should not force himself to take a special interest in one group or another, nor allow the natural prejudices of Western man to determine his decisions. But after he has studied mildly a dozen or twenty religions, perhaps allowing only two or three hours to each at this stage, it is most probable that he will sense a stronger sympathy for one than for the others. There will be some note of response in himself. He will say, "Confucius really had the answer;" or perhaps, "the Jewish faith awakens the strongest response in me." Having felt this vital motion within the consciousness itself, the student will find it easier to focus his reading and study in the direction of his awakening sympathy. After he has read a little more or studied further texts, he may revise his attitude, but it is quite possible that he will come in time to accept the directive of his own psychic need. Actually, this is the way we should all find religion. We should believe because we have a real requirement within ourselves, and not because of the pressure of neighbors, family, or friends.

If comparative religion is to be one of our major areas of research, we should have some basic work which includes most of the field, such as one of the encyclopedias of religion—either

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

Obviously, we cannot master all religions simultaneously, so we must begin to analyze a probable area of specialization. We can divide the religions of the ancient world from the living faiths of today, or we can develop a keen interest in mythologies and comparative folklore. For the countless streams of belief that have flowed together to fashion the beliefs of modern man, we can consider *\*The Golden Bough*, by Sir James G. Frazer, or Major-General J. G. R. Forlong's *\*\*Rivers of Life*. A number of charts have been issued at various times showing the descent of the streams of human faith diagrammatically. Forlong's work includes such a chart. If we wish to pause in the ancient area, and have mystical interests, we are likely to become concerned with the institutions of the Mysteries, as set up in Egypt, Greece, the Near East, Persia, and India. This becomes a very special field in itself, and much valuable information can be found in C. W. Heekethorn's *\*The Secret Societies of All Ages and Countries*.

Coming gradually down toward the great surviving faiths, there is a natural division between East and West. One stream of religion flowed eastward over the continent of Asia, and another spread westward from the Valley of the Euphrates. The migrations of human beliefs form a tremendous subject, and suggest a consideration of the sacred books of the world. Extracts from these can usually be found now in omnibus form. Western sacred books

are mostly in print. The most comprehensive set relating to Oriental religions is the monumental work edited by Professor Max Mueller under the title, *The Sacred Books of the East*. This set consists of fifty volumes, but by no means includes all the religious writings of the Far East. Fortunately, the volumes can usually be secured separately, so that a person interested in particular Eastern religions can purchase only the volumes dealing with those areas.

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

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

The following list of available reference works, which we feel to be representative of the best in their fields, is limited to books available in English, and unless otherwise noted, originally issued

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

### *The Christian Bible*

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

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

### *Aids to Bible Students*

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

### *The Life of Christ*

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

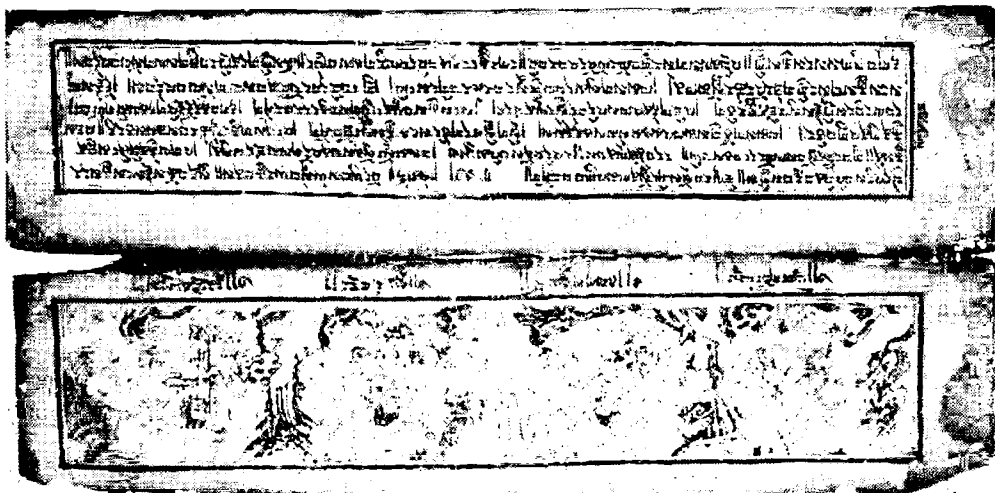
*Jesus the Christ*, by Levi. The last two titles in particular attempt to fill in the obscure years of the life of Jesus prior to his baptism by John. The Notovitch title is probably the source of the report that Jesus visited India, and *The Aquarian Gospel* has gained considerable acceptance as an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

### *Gnosticism*

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

### *Jewish Sacred Books*

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



Opening pages of a Tibetan sacred book.

### *Egyptian Sacred Books*

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

### *East Indian Sacred Books and Related Material*

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

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

### *Chinese Sacred Books*

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



### *Japanese Sacred Books*

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

### *Buddhism*

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

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

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

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

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

## Tibet

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

## Arabian and Persian Sacred Books

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

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

### *Other Sacred Books*

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

### *Mysticism*

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

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

### *Modern Religious Movements*

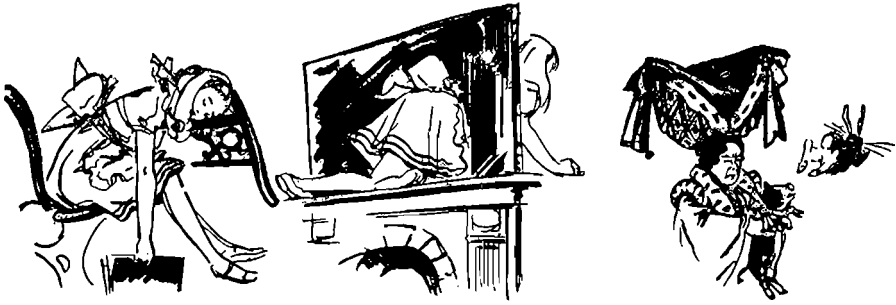
In recent years, there have been several readable accounts of essentially modern religious movements, and these are useful in estimating current trends in spiritual convictions. For any of the principal sects, however, the best possible approach is to read the publications recommended by the organization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

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

*(To be continued)*



*Readers interested in additional references are invited to send for our free folder listing Manly P. Hall's articles on comparative religion in back issues of the PRS JOURNAL.*



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## *Curiouser & Curiouser*

*A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND*

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### THE YEAR OF THE SERPENT

According to the Chinese septagenary chronology, 1965 is the year of the wood-bamboo serpent. It may be worth noting that 1929 was the year of the earth-flat serpent, a term which rather suggests the depression that occurred in that year. 1941 was the metal-pot serpent, and corresponds to the time when war was brewing between the United States and Japan. 1953 was the water-smooth serpent, which can be associated with a crawling inflation that has accelerated its motion considerably since that time. Whereas most Western people have a tendency to associate the serpent with evil, this has never been consistently true in Asia. In the Chinese zodiac, the serpent coincides with the Western sign of Virgo, which is ruled by the planet Mercury, whose symbol is a serpent-bound staff. The symbol of the Virgin, also assigned to Virgo, is sometimes depicted treading upon a serpent.

In Chinese thinking, the serpent still retains the power of cunning. It can stand for thoughtfulness, as well as for scheming and conspiracy. It is a skillful sign, adroit in political maneuvering, and inclining leaders to ambition and arrogance. At the same time, there is much caution and self-preservation involved in the concept. In the year of the serpent, public personalities hesitate to endanger their own security, and are likely to arbitrate difficulties whenever possible. The serpent is also a promising creature that

will try to achieve some immediate advantage by glib reference to the better times that lie ahead. The serpent, however, does not always keep its promises, considering them merely means toward the ultimate aims which it contemplates.

As a mental symbol, the serpent was important in Buddhism. The regeneration of the mind and the re-dedication of the intellect to the advancement of man's intuitive faculties were emphasized. The mind, redeemed by insight, becomes the protector of truth. Images of Buddha, therefore, are often shown seated on a coiled serpent—the cobra. The hooded head of the cobra forms a kind of canopy protecting or guarding the meditating sage. In Tantric philosophy, the serpent is used as a symbol of the spiritual energies in the human body, and in Yoga, the kundalini, or spinal fire, is shown in serpentine form. We must assume, therefore, that this reptile represents the positive and negative aspects of psychic and mental energy. The mind, elevated by consciousness, was pictured in Egypt as a standing serpent, with human legs and crowned by the solar disc. This, incidentally, was also a glyph used to identify a sage, a great enlightened mystic, or an initiate of the higher grades of the Egyptian initiatory cycle.

In a year of the serpent, therefore, there is emphasis upon the uses and abuses of man's reasoning powers. The mind can either lead us to new heights of achievement, or it can tempt us to betray our spiritual heritage through disobeying the laws of God and nature. The tempting serpent is the lower or animal mind, impelling always to the gratification of self-interest. Because the serpent tempted Eve in the Garden of Eden, it was cast down upon the earth and required to feed upon dust. This offers an interesting possible interpretation. There has always been something rather dusty about facts when they are separated from truths. Knowledge without insight supplies the mind with little that is truly nutritious. The old mystics would say that materialistic knowledge is about as dry as dust, and not much more inspiring.

The Chinese believed that the serpent was not venomous except when protecting its own young. This can be further expanded to imply the determination of the mind to defend its own thoughts, whether they be right or wrong. In the year of the serpent, leaders become highly defensive. They wish to preserve their own plans



This very personable serpent, made of paper and animated by a rubber band, is a Japanese folk toy to celebrate the year of the serpent. Young and old display appropriate symbols for each of the twelve years of the Oriental zodiac.

and patterns, even if these purposes are no longer valid. In other words, we all dislike to admit that we are wrong, even when all the facts are against us. It is this serpent propensity, inherent in the intellectual principle, that retards human growth, and binds humanity, century after century, to outworn traditions. In times of conspiracy, such as we live in today, the serpent is forever suspicious of those around it. Leaders therefore are afraid to trust even close friends, and there is a tendency to develop autocratic protection mechanisms. By attempting to do everything, and being afraid to delegate authority, the leader falls into the most dangerous of all traps—the sense of his own infallibility.

Because the serpent is associated with strategy, there is tendency in the year of the serpent to publicize long-range plans or to build projects for the future. There is also considerable emphasis in the religious area, for the serpent has been important in theological matters since the most primitive serpent cult. Religious organizations seek to adjust themselves to world changes and at the same time protect, so far as is possible, their ancient beliefs. Religious leaders emerge in the year of the serpent. There may also be public agitation on religious issues on the ground of possible ulterior motives.



The serpent has been venerated throughout the world in past times, and it is still a living symbol among Asiatic peoples. In the year of the serpent, therefore, there may be expectation of political intrigue involving India, China, and perhaps Japan. The struggle of materialism and industrialism, represented by the fallen serpent, with idealistic principles, which is the higher octave of the serpent principle, should be unusually pronounced in 1965. One Chinese astrologer has noted that Marshall Mao was born in the year of the serpent, and therefore 1965, another serpent year, is likely to be critical for him. We must also remember that the serpent has been associated with world health and the prosperity of the common people. In the year of the serpent, there may be threats of epidemical ailments and of uprisings and agitations among the working classes. Powdered serpent flesh is a sovereign remedy in both China and Japan, especially for ailments of an obscure nature. Because it crawls upon the earth, the serpent is also held to be sympathetic to farmers, agriculturists generally, and those who depend upon common trades and crafts for their economic safety.

The serpent influence may be especially active in the United States and Russia, and between these two countries, adroit diplomacy may be expected. There is some consolation in the presence of wood-bamboo in the present serpent configuration. Wood is a symbol of construction—the expansion of housing and the improvement of living conditions. Bamboo is a most fortunate symbol, having to do with good fortune, growth and protection. Combined with the serpent, we may expect the plots and plans of the year to be directed toward the immediate protection of such securities as do exist, and general disinclination to hazard survival by allowing animosities to get out of hand. The serpent is not only wily, but prudent, and we certainly hope that its prudence will guide it in the months ahead.



*Labor versus Management*

Morale is when your hands and feet keep on working when your head says it can't be done.  
—Adm. Ben Morrell

# *Library Notes*

by A. J. HOWIE

## RAMBLINGS AMONG THE TEXTILES OF THE WORLD

### I. A CULTURAL HERITAGE

How, when, and where did cultural elements originate? Did the gods walk and work among men to instruct them in the various arts, crafts, and sciences? The folklore of most peoples relates that they did. But why did these early teachers favor certain peoples and areas? Or were some pupils more apt and responsive? The ways in which man in remote parts of the world has developed hunting techniques, implements of husbandry, spinning whorls, pottery, weapons, the similarities and parallels as well as the instances of unique ingenuity, prove only that man has been a thinking animal who learned to protect himself from other animals, to domesticate certain forms for his own purposes, to train the fields to yield harvests, to build dwellings—and to covet the products of his neighbor's industry and special skills.

The Biblical account of man covering his nakedness would imply that textiles had had a rather spontaneous generation and that the prime importance of clothing was a matter of morality or modesty rather than a solution of the problem of protecting his body from the uncomfortable extremes of weather, and the annoying attacks of insects. The figleaf seems a convenient figment of theological imagination; man's first garments were more likely fashioned from the skins of animals.

But even such simple clothing required that man had to learn some skills. Animals had to be trapped. Skins had to be shaped and sewn together. Hence man would have to have had a cutting device (a simple machine) to make strips of leather for thongs, and a needle or awl (another simple machine) to lead such a pre-thread

in and out of the hides. And obviously certain primitive tanning techniques would have had to be learned.

Familiarity lulls us into overlooking the complex technology that provides our humblest comforts in the modern world. The lowly dishrag that may be purchased for pennies is the product of many skills and much machinery. Even a casual study of fabrics reveals an amazing evolution of skills. And yet the most primitive plain weaving is basic and universal, and continues to be the most widely used weave.

Wherever in place or time man learned the wonders of interlacing fibers, spinning short fibers into long threads that could be woven, the problems were the same—whether in Egypt, India, China, Peru. Nobody knows which fibers first were spun—animal wool, vegetable fibers, cotton, hemp, flax? Wool might be a first guess. But the oldest fragment of cloth yet found is a bit of linen woven in Egypt some 6,000 years B. C. Flax fibers have been unearthed in England that have been dated as from 10,000 to 15,000 years ago according to one writer, who also states that the flax found in the silt of stone age Swiss lake dwellers dates from about 12,000 B.C. But whatever the fiber and whoever the people, short fibers had to be extended by twisting them into thread.

It seems unlikely that there was sufficient physical communication between individuals or groups to generate recognition of the usefulness of wool or the fibrous plants as they existed in their natural states. And it is a far extension of the application of plaiting or braiding, interlacing of reeds, to arrive at the concept of a woven cloth. By what miracle of mind, of reasoning, or logical experimentation could the scattered families of the world arrive at such similar results? The beginnings seem to be independent of any cultural sweep or racial migration.

Museums have accumulated from archeological and ethnological expeditions countless ingenious variations for the many operations in spinning and weaving. Grace M. Crowfoot introduces her brochure *Methods of Hand Spinning in Egypt and the Sudan* with a statement that could apply to all operations of spinning and weaving: "I was much tempted to call this paper a study in the Evolution of Hand Spinning, for in this area a number of different types are found, from the most primitive and simple type

of hand spinning, by hand alone, to the highest type of suspended spindle spinning reached before the invention of the wheel. I refrained, knowing that the connection in development of these various types is nowhere certain."

The Bankfield Museum at Halifax, Canada, has a collection of primitive looms that is the subject of two studies: *Studies in Primitive Looms* by Ling Roth, third edition, 1950, and *Non-European Looms* by R. A. Innes, 1959. Both books are profusely illustrated with drawings of looms and their details—Ainu looms, African looms, Lapp looms, Pacific Island looms, Asian rug looms, Navaho rug looms. Comparison of these looms offers no apparent reason or logic to explain similarities or parallels, other than that the thinking man's mind must function similarly in the primitive state to solve similar problems. Even if we introduce the mystical instruction of the gods, there remain the problems of the various approaches and the sequence of improvements.

Technically, it is interesting to observe the ways in which the same problems have been solved. All weaving is dependent upon some method of keeping one group of threads, the warp, under tension in one broad plane so that individual threads, the weft, may be led over and under each alternate thread of the warp and be beaten into place at a right angle; and then some method had to be found to lead the weft back in an alternate shed, reversing the over-and-under relation of the previous throw. To accomplish this tension, there are portable backstrap looms that hold a warp under tension between the body of the weaver and a fixed object such as a convenient tree; there have been fixed frames for vertical looms and for horizontal looms.

Shuttles for carrying the weft thread demonstrate the same miracles of thinking and reasoning. There have been poke shuttles, small boat-like shuttles carrying free-turning spools from which the thread was led out at the side, and similar shuttles that carry a quill about which the thread is wound and permitted to feed from its top and out one end of the shuttle.

When the craft had progressed to the necessities of ornamentation by the introduction of color, there is the mystery of the discovery of dye properties in roots, barks, leaves, seeds, woad, indigo, cochineal, madder, Tyrian murex—the source of royal purple.

How did man discover the use of mordants, agents for fixing color in textile fibers? And how explain the universal use of human urine in the dyeing process?

It takes a person familiar with weaving terminology to appreciate the number of ways in which spinners, weavers, and dyers have solved basic problems and have introduced labor saving elements. The monotony of plain weave has been relieved by complex variations of shedding sequences and warp thread relationships. However, the simple plain weave observable in the earliest surviving fragments of cloth is the strongest, most durable, and most universally used weave.

Amazing as is the phenomenon of independent discoveries of the textile crafts, we should consider the transmission of the skills. As is to be expected, the emphasis in most texts is upon technology and artistry as accomplished fact. But perhaps the sociological implications should be considered. Very early in human communications, individuals, groups, tribes, nations learned to barter surplus for other desired commodities. There must have been much trial and error in evolving the ways of exchanging products on more than an individual basis. There must have been a slow development of specialization of products in surplus quantities to spur the Phoenician fleets to build up their trade routes by sea; or who knows by what slow and natural extensions the caravan routes penetrated the desolate deserts into China? The only way traders exist is by having adequate supplies of raw materials or finished products to merchandise. The implication is that organized industry had its unheralded birth in these trade pioneering ventures.

The culture of the Egyptian dynasties was built from the contributions of countless generations of craftsmen and artisans. Within the confines of families and tribes, the products of the spindle and loom had either utility or personal adornment as the ultimate purpose. But as the tribes grew in number, in power and aggressiveness, trade and enterprise brought them into contact and conflict with warring tribes that set the patterns which culminated in empires like the Egyptian, where the nobility, military, and freeman utilized the physical force and creative energy of the masses to sustain patterns of prestige and privilege. Spinners and weavers had been taught from childhood within the isolation of

the home a craft as old as the tribe. They were unskilled in war, even unskilled in protecting their way of life. In the progress of nations, many such were swept into the engulfing Egyptian economy.

History records the custom of enslaving conquered peoples with a resulting mass movement of entire populations. But there is no vivid depiction of just how this labor pool was used. From our Bible reading, we are likely to limit our thinking to the unreasonable cruelties of forcing slaves to make bricks without straw and to building pyramids with inadequate mechanical aids. But the evidence is that the Egyptians were quite practical. They made the slaves an integral part of an elaborate production economy.

The crafts of spinning and weaving became the basis of earliest organized industry in Egypt. Hieroglyphs record that this was accomplished by the use of slave labor. The cultivation of flax, spinning, and weaving was a government monopoly in ancient Egypt. With slave labor it was possible to plan projects on a massive scale. Flax was cultivated, harvested, and spun in quantities as desired. Fine linen threads were spun finer than any threads that can be spun with modern machinery. (The same excellence was achieved by early Hindu spinners with Indian cotton.) Linen yardage was woven that became famous throughout the world where the Phoenician fleets plied their trade.

The Egyptians seem to have been content to specialize in plain weaving, because there are very few specimens of twills or other fancy weaves, and even color was not introduced to any extent until relatively late periods. With their simple, basic weave, the Egyptians used large looms for so early a time. Mummy wrappings have been found that were more than five feet wide and more than 60 yards long.

An incredible quantity of linen yardage was used for mummy wrapping. As much as a thousand yards have been unwound from the body of a person of the high nobility. The fineness of the texture of the linen varied with the quality of the person mummified. But only a small part of this great productivity has survived for a taste of partial eternity in modern museums. During the several centuries when Egypt was occupied by the Arabs, the invaders, who were no respecters of rank or superstition, converted the best

preserved linen into clothing for themselves, sold the remainder to be made into paper for spice dealers and food merchants, and burned the mummies for fuel. Clothing for the living, wrappings for the dead, and still the slave-weavers loomed enough linen cloth to supply a prosperous world trade in a then luxury fabric.

Independently developing the skills of weaving, India with cotton and China with silk contributed their parts to the over-all economic pattern of international trade in textiles. The simplicity of such trade mushroomed into a complexity of competitive trading elements that sought to disrupt monopolies and to expand their own sources of supply. As early as the Phoenician traders, raw linen was taken to strategic posts along the Mediterranean sea, and centers of spinning and weaving were established. The same policy was followed at what today is Marseilles in France and Cadiz in Spain. Also there is evidence that the Phoenicians visited Britain and Ireland, which helps explain the origins of the weaving industry there.

The development of factory production continues to advance in complexity and technology. Textile mills have recapitulated much of the history of weaving. No longer is there the forced mass movement of slaves. But not only within this industry, but on national levels, technicians and artisans have been pirated. There have been many battles of wits and intrigues to secure the mechanical secrets of competitive economies. The paisley and chintz productions of England are colorful examples. The early American colonists had to evade English laws prohibiting the export of spinning and weaving machinery and the emigration of textile craftsmen.

There have been great profits made by dealing in textiles. Egypt helped support a grandiose state program with its monopoly. Tribute demanded by Oriental monarchs and booty prized in war were textiles. The Phoenician traders found sufficient monetary incentive to brave the unknown dangers of the sea, pirates, and treacherous foreigners in strange ports. Profits from the textile industry have financed crusades, wars, and eased financial crises. When Roman senators affected fine linen garments made from Egyptian imports and became effete in the elaboration of their

to gas, a hungry populace aroused storms of criticism and precipitated political crises.

Centuries later, after much suffering, spinners and weavers have emancipated themselves from abject forms of slavery, indenture, and degrading terms of apprenticeship. As free agents, they have battled the industry for improved working conditions and more money. They have been active agents in social evolution, improving the relations between worker and employer.

But the slave labor system had its function in an age of mass illiteracy, when the human animal was little more. It was possible to improve quality and quantity of production by organizing the slaves into groups of specialists. By having a directing force, the essentials of the various skills were preserved and transmitted. Thus improvements did not become lost secrets held by families and tribes. The slave pool insured a continued supply of apprentices, and among the masses outstanding ability could be recognized and promoted.

The evolution of individual primitive man was speeded up tremendously by the disciplines of forced labor. The impersonal taskmasters were not all brutal; they too had their responsibility to superior overseers for production and quality. Perhaps the heart of the slave was not in his work. This is often the case with the modern routine worker, even though a freeman. Probably the slave never saw more than a single operation, nor did he have any concept of the finished product. Can more be said for the free piece-work operator in our own manufacturing plants? But because he was confined, a slave, he could not object to perfecting his specialization. In fact, his mind was directed to improved techniques and operations that he never could have known within the limits of a cottage industry in a tribal environment.

During many millenia, the crafts of spinning, weaving, and dyeing have witnessed cultural evolution that began with halting discoveries of the hidden potentialities in the diverse elements of nature's various kingdoms, reworking them to serve particular useful purposes in man's own patterns of development. The crafts have harnessed the constructive and artistic energies of man, and have applied them with increasing discipline and purpose. As gigantic industries, the crafts have contributed to the economic



patterns that have become impersonal instruments for selfish purposes and power politics. Many social injustices have flourished generally, but in the textile mills, following the course of the slave pools, exploitation of labor has affected the life and happiness of many generations. Even today, the problem of child labor has not been eliminated. Cottage industries and guilds with the best of intentions have encouraged indentures and extreme terms of apprenticeship. And there is at least one documented manipulation of the entire textile industry, on an international scale, inspired by economic theories that proved disastrous to a large nation.

During this twentieth century, there is a growing interest in reviving the ancient crafts as hobbies, as art, and as therapy. People are finding an outlet for creative talents while working with ceramics, metalcraft, leathercraft, spinning, dyeing, weaving. Any of these provide a pleasant avocation to occupy leisure time that is free from economic necessity.

For spinners, all of the original traditional fibers are available and can be had in the raw state to card, spin, dye. Weavers can share in this craft, and the weavers can secure any of the fibers spun to various degrees of fineness, or spun in novelty textures to introduce unusual effects into woven fabrics that add another distinctive quality to fabrics. In addition, there are beautiful modern synthetics that are not yet part of the handweaver's tradition.

The weaver also can experiment with ancient methods of extracting dyes from their native sources. He will have the advantage of instructions, methods, and a fair idea of the color he will obtain, in contrast to the ancient dyers who came by their secrets the hard way. Thus he can experience the excitement of creating soft, subtle shades, which he can observe emerging when the dye bath transfers the pigments to the yarn. He might pause to ponder the status of the dyers in ancient society—the sudra, the unclean, the untouchables. He could gain some understanding of the sacrifices of human dignity involved in the production of the luxuries affected by certain social levels.

The modern handweaver need never know the cramping and tension of working at primitive looms. He can work with refined and improved tools, simple looms that provide almost magical

shedding when compared with the primitive looms. Or he can command a complicated machine that will challenge his knowledge and ingenuity. He will have the advantage of electric quillwinders, a wide variety of shuttles from which to choose, stainless steel beaters in place of ancient reeds, and stainless steel heddles instead of string heddles that took many laborious hours to prepare.

A dynamically growing bibliography on weaving and the related crafts is accessible to the modern, literate craftsman. The written word will convey some clue to any operation he has not yet performed. No phase of weaving is completely secret or esoteric. There are descriptive texts for working out entrancing geometric patterns in the weave, for varying the texture, for duplicating the art motifs of the earliest weavers. He may introduce color to suit his imagination without the restraints and limitations of ancient caste and social distinctions that forbade the use of certain colors except by persons of specified rank or distinction.

Within the familiar environment of his own home, the handweaver can experience the complete evolution of the weaving crafts. Weaving skills seem to be inherent in the blood of every person. Often there is the remembrance of a relative who "wove." This is a useful hobby to supplement the development of an appreciation of the beautiful and the artistic. Also, weaving has a therapeutic effect by enabling a combative person to beat out his antagonisms in a useful project; a tightly woven rag rug can absorb much bitterness and rebellion in a harmless transmutation.

This is a far cry from worshipping the predynastic Egyptian Isis when depicted with a shuttle in her hand to signify that she was the inventor of linen weaving. But the possibility of a mystical experience in re-living the total evolution of a craft heritage is a provocative idea.



#### *A Good Reference*

A bereaved husband put the following inscription on his wife's tombstone: "She looked well after the hogs, chickens and cows, and kept my socks darned."

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1. DATE OF FILING September 23, 1964	2. TITLE OF PUBLICATION PRS JOURNAL	3. FREQUENCY OF ISSUE Four times a year
4. LOCATION OF KNOWN OFFICE OF PUBLICATION 3910 Los Feliz Blvd., Los Angeles (L.A.), California 90027		
5. LOCATION OF THE HEADQUARTERS OR GENERAL BUSINESS OFFICES OF THE PUBLISHERS 3910 Los Feliz Blvd., Los Angeles (L.A.), California 90027		
6. NAMES AND ADDRESSES OF PUBLISHER, EDITOR, AND MANAGING EDITOR		
PUBLISHER Philosophical Research Society, Inc., 3910 Los Feliz Blvd., Los Angeles, Calif.		EDITOR Manly P. Hall, 3910 Los Feliz Blvd., Los Angeles, Calif. 90027
MANAGING EDITOR Hedda G. Lark, 3910 Los Feliz Blvd., Los Angeles, Calif. 90027		
7. OWNER: Philosophical Research Society; non-profit Corp. Board of Trustees: Manly P. Hall, Pres.; 3910 Los Feliz Blvd., Los Angeles, Calif. 90027; Henry L. Drake, Vice-pres.; 3910 Los Feliz Blvd., Los Angeles, Calif. 90027; John W. Ervin, Secy.; 139 S. Beverly Dr., Beverly Hills, California.		
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B. PAID CIRCULATION		
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