

SPRING 1976



JOURNAL



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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\$1.75 a Copy, \$6.00 a Year. Two subscriptions, your own and a gift subscription, \$10.00

Foreign subscriptions are \$7.00 for one year and \$11.00 for two years.

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Second-class postage paid at Los Angeles, California

Library of Congress Catalog Card No. 76-9615

ISSN 0030-8250 ISBN 0-89314-600-5 — (1)

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

ABOUT THE COVER: Head of the Bodhisattva Kannon from a painting formerly in the Horyuji Temple, painted in the seventh century and closely emulating the style of the murals in the Ajanta Caves, also painted in the seventh century.



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Published by the

PHILOSOPHICAL RESEARCH SOCIETY, INC.

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

Issued Quarterly/Vol. 36, No. 1

COMPATIBILITY OF RELIGION AND PHILOSOPHY

Some years ago I inquired of a prominent New York publisher how books on philosophy were selling. He explained that the subject matter might prove interesting but the word "philosophy" was anathema. The few authors working in the field of abstract thinking eked out a precarious existence providing textbooks for colleges and universities. There was little demand for such material, even in the "Halls of Ivy." It was assumed that high thinkers were lonely intellectuals whose opinions often conflicted with the economic ambitions of the times. It was also pointed out to me that the philosophical thinking of humanity belonged to the remote past and had descended to modern man as an unwelcome heritage. A newspaper once reprinted Plato's Republic through its editorial pages, and collapsed financially shortly thereafter.

Where there is slight demand, there will be small supply. The twentieth century will not be remembered for its philosophers, and those who have academic standing have devoted themselves largely to rationalizing on our materialistic culture. It was not always thus, however. For thousands of years the world depended largely upon its idealistic thinkers who sought to build practical foundations to support the human dream. In those days there was a close fraternity between religion and philosophy, and this neglected kinship is in serious need of revival. Religion arises from the longings of the heart and philosophy from the natural question of the mind

for valid evidence of universal integrity. Theology gave the world a moral code derived from the common experiences of humankind, and for thousands of years men accepted without question the pronouncements of their theologians. When education was secularized and the mind was set free to explore the mysteries of life thoughtfulness resulted in a number of questions that were difficult to answer. All these questions can be grouped together under the single word *why*. Even today this reasonable doubt concerning providence is carefully avoided. Many modern thinkers have taken the stand that *why* simply means *how*. On many subjects we satisfy our native curiosity by completely avoiding the causes that motivate occurrences. We can provide considerable information of *how* man came into physical existence but *why* he was created or evolved is passed over lightly. It has appeared useful to perpetuate the Ten Commandments under the broad heading of law in equity. If we ask why integrity has survived we may be told that it began with the edicts of Hammurabi, pressed in cuneiform characters into the surface of clay tablets. The Laws of Moses may be mentioned briefly and without much enthusiasm. The Justinian Code with its foundation in Roman law seems to provide a firmer foundation, but may be depreciated by some on the ground that it shows considerable Christian influence. The Code of Napoleon caused a temporary stir, and because of these priceless relics we are induced to live honorably, even though it may interfere with economic progress. Thus we learn *how* it all happened. But if we ask *why*, we will probably be informed that we have laws because they are necessary. This approach continues to contribute to our delinquency.

Philosophy was man's first scientific approach to the understanding of God, Nature and himself. Science was a by-product of philosophy, and the sages of old gave us mathematics, astronomy, chemistry, medicine, architecture and jurisprudence. Upon the principles which they established modern man advanced his way of life and evolved his concepts of higher learning. If some old Chinese, whose name is not truly remembered, had not invented the abacus, we would not have computers today.

The fundamental premise upon which philosophy became the natural leader of the human mind was simple and irrefutable, and

may be summarized thus: the rational power in man is capable of exploring and ultimately discovering the substance of reality. The disciplined intellect is in no way inferior to the scientific method, and its findings are equally certain. Most important of all, philosophy alone can explore the mysteries of *why*. It can reach out toward the invisible world of causes which no material scientist has been able to examine. Religion is built upon the reality of things unseen, and philosophy examines these invisibles by the proper use of enlightened reason. Each of these systems is necessary to the other, and unless they work together, man is deprived of his true birthright.

Religion is essentially the doctrine of the heart, and philosophy the doctrine of the mind. Man has been given the power of faith, but he has also been provided with a means of testing his own beliefs. When faith rejects reason, bigotry is almost inevitable and when reason rejects faith, materialism with its attendant misfortunes must lead to moral deterioration.

We can approach the universe from three points of view — scientifically it is a vast mechanism; philosophically it is evidence of a rational process, and religiously, it is a revelation of the consciousness of God. Strangely enough, these three hypotheses are compatible. They are levels or degrees of insight, each contributing to the realization of ultimate unity as set forth in the teachings of Pythagoras. The great Jewish philosopher, Maimonides, in his *A Guide to the Perplexed*, divides the Mosaic Law into three parts: *The Torah*, which is the body of the law, *The Mishnah*, which is the soul of the law and *The Kabbalah*, which is the spirit of the law. According to this classification, science deals with the body of the law, philosophy with the soul of the law and religion with the spirit of the law. By extending this concept to the nature of man, the garments which a person wears correspond with *The Torah*, the body within the garments, *The Mishnah*, and the soul within the body, *The Kabbalah*. Both the Tabernacle in the Wilderness and Solomon's Temple set forth architecturally this threefold division.

Plato believed that there are two possible means of explaining existence. It was possible to begin with the invisible root of things and descend step by step from generals to particulars. This was the

a priori method. His brilliant disciple, Aristotle, regarded it to be safer to begin with particulars, the most obvious and irrefutable, and from these ascend to the examination of principles. This was the *a posteriori* method. Personally I have always preferred the Platonic approach to knowledge. Plato was an initiate of the State Mysteries, and while he was required by his obligations not to reveal the arcana of the temple, his philosophy was established firmly in the Orphic tradition. Working from the grand archetype of Greek esotericism, Plato viewed creation as a great tree with its root in heaven and its branches extending throughout the natural world. One spirit is the source of all things and one life supports all creatures bestowing upon each the potential power to know its cause and adore the Divine Splendor.

Lord Bacon, in *Of Atheism* states: "I had rather believe all the fables in the *Legend*, and the *Talmud*, and the *Alcoran*, than that this universal Frame is without a mind." It is by virtue of the Divine Mind that the human mind can come to know its own source and contemplate the wondrous purpose flowing from the heart of the Archetype. The power of reason was given to us that we may live reasonably and in harmony with the Divine Plan. Our principal labor is to discover that path of virtue which leads from natural ignorance to divine enlightenment.

Today, most of the religions of mankind are in difficulties. Unquestioning acceptance of theological concepts and precepts no longer meets the need of the average believer. To meet this emergency the preacher must become a teacher, and the only way in which this can be brought about is to restore the philosophy of religion. We have taken the attitude that philosophies, generally speaking, are not in common agreement. Today there are many schools of conflicting thought, most of which have emphasized scepticism, and have generally come under the influence of a materialistic educational theory.

We are also confronted with similar dilemmas in the field of religion. Old sects are losing their spheres of influence and new groups are largely deficient in philosophical insight. There is no censorship over beliefs, and the average follower is not equipped to evaluate the new doctrines which he seeks to understand or expound. The drift has been away from one set of opinions and

toward another which also may have very little real substance. Ideas that were rejected centuries ago as deficient in ethics are now attracting considerable followings, but the integrities essential to the advancement of our culture are woefully lacking. The Pythagoreans considered mathematics to be the most important of mental disciplines. It is a science of exactitude. That which is untrue has no permanent solutional value and that which is true, whether popular or unpopular, continues to demand consideration. What then is truth? And the answer must be that it is the apperception of those immutable realities which cannot be changed or modified by human attitude. As we gaze out upon a midnight sky populated by stars which are born, live and die in space, we behold symbols of certainties. Our religions must accept facts, but also explore them to discover the truths which transcend our scientific attitudes. The vast expanse of existence is the final authority, and this authority religion calls God. The phenomena which can be perceived by the sense perceptions must be explored by the rational faculties of man. Philosophy supplies an orderly procedure, leading to the final realization that we exist according to an eternal plan originating in a universal consciousness. Bacon, in *The New Atlantis*, explains that it is the solemn obligation of man to learn all that it is possible for him to know, and to dedicate this knowledge to the improvement of the human estate. If any part of our personal awareness remains imperfect or uncultivated, some aspect of the Universal Purpose is concealed from our minds. The eternal does not change, but the attitudes of the individual to the Eternal are constantly changing. If this change is merely a drifting from one belief to another, the result is not progress, but confusion. If, however, we outgrow a way of life, and seek earnestly for a higher standard of values, we become better people.

Some have found from experience that it is not necessary to change one's religion in the quest of deeper understanding. Through self-unfoldment we ascend to a new level of meaning. Orthodoxies fade away, simply because we have outgrown them. Christianity for example already has many levels of believers, but there is really much more to be discovered within the faith itself. Through philosophy we reinterpret religious literalisms and discover the mystical overtones that are present in every faith. This is why

nearly all sects have supported mystical groups within themselves. These groups are not heretical, but are composed of persons striving earnestly toward the personal experience of eternal truths. Philosophy is the instrument naturally intended to press us on to more lofty and satisfying participation in the mysteries of our faiths. The well-ordered mind is free from collective delusions or spiritual self-deceit. Through the unfoldment of wisdom we learn to weigh all things as St. Paul recommended, and cling to that which is good. We often think of good and evil as subjects for theological debates, but we must learn that virtues are cultivated and vices overcome by the skillful use of commonsense.

It has been said that philosophy is commonsense with a college education. More correctly it is wisdom derived from the common experience of mankind. It may be present in those who have had little learning. It is not bestowed by education, but can be unfolded by proper guidance. Some believe that it stands in the middle ground between instinct and intuition. When we depart from commonsense, we often trade our birthright for a bowl of pottage. This is the principal theme of the Parable of the Prodigal Son. If we accept folk wisdom and build upon it an enduring structure of basic knowledge, most of our most pressing problems can be solved in a forthright manner.

In many fields we are indebted to the folk heritage of mankind. Johann Sebastian Bach was inspired by the songs of Egyptian boatmen as they pulled their boats with long ropes up the Nile. Madame Landowska, the greatest modern exponent of Bach, explained once to me that certain of Bach's grace notes were based upon these old Egyptian melodies. The Flamenco music of Spain began with the songs which cheered weary travellers along the caravan routes to the Near East. Painting did not originate in the studios of famous artists. We trace its beginnings to the prehistoric cave paintings of France and Spain. As Dr. Yanagi pointed out, the word artist is a recent invention. In older times painters and sculptors were simply called artisans, and most of their productions were expressions of natural and not cultivated genius. Today we admire the carvings of various African tribes, and even attempt to imitate them. As the demands for this type of artistic endeavor

increased, efforts were made to give these native artists formal training, and as a result, their products deteriorated and lost all honest aesthetic value.

The early Christian Church accepted philosophy as essential to the interpretation of the Holy Scriptures. The Patristics and Scholastics built upon the statement made by St. Paul in his *Epistles to the Romans*, Chapter I, Verse 20: "For the invisible things of God since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity; . . ." It followed that those pre-Christian philosophers who accepted the law of analogy were especially favored by the church fathers. St. Augustine was deeply indebted to Plato, and St. Thomas Aquinas to Aristotle. Philo Judaeus was the outstanding Jewish philosopher, and Gnosticism, though divergent, produced several outstanding thinkers, especially Valentinus and Marcion. Gradually the center of Christian intellectualism passed to Byzantium, where the University of Constantinople produced a number of brilliant scholars. The greatest of the church philosophers was Aquinas, often referred to as the "Doctor Angelicus."

It was a misfortune for all concerned that this original partnership of religion and philosophy was later dissolved, and education drifted toward science. It was even a greater disaster when the scientific method, as it has been called, broke away from idealistic philosophy and attempted to follow a utilitarian course of self-sufficiency. No history of philosophy, either Western or Eastern, has been able to fulfill its proper destiny without recourse to religious principles. Here, an outstanding example is Buddhism which was inspired by Brahmanism, which became an ethical morality, and in the end a religion in itself.

There can be no adequate solution to the conflict of beliefs except through the arbitration of differences. Reconciliation always implies a degree of understanding which can examine both sides of a question with equal integrity. In fact, such mental liberalism, if properly disciplined, can solve differences by thoughtfulness alone. It is foolish to imagine that there are irreconcilable systems of learning, for all knowledge exists within the unity of life itself. As

Pythagoras put it, all diversity exists within unity, and unity itself cannot be divided. The number *two* is therefore not two ones, but *one* in terms of halves. As the human body originates in one cell, which is never actually divided, but within which division takes place, so religion, philosophy and science are suspended from one truth within which differentiation can occur, but the truth itself is indivisible. The great labor of learning is not to reconcile opposites primarily, but to realize and demonstrate that what Mohammed called the original faith of mankind, is rooted in the Divine Power, Itself. We can consider Deity as a spiritual principle, a rational power, or a physical force, but these are all words or names for the manifestations of one Eternal Life. Herbert Spencer pointed out that the involutory process is the obscuration of unity in its own fruitfulness or diversity, but evolution is a motion from diversity back to unity. All things are one in their beginnings and one in their ultimates and diversity is merely man's inability to recognize the One that always includes the many. The great labor of learning, like the Great Work of alchemy is the quest for completeness. On the religious level unity is the experience of one God, manifesting through the religious systems of humankind. Philosophy emphasizes one pattern of laws which all must obey to survive, and science, finally, must discover the one humanity manifesting through the races, nations and social levels of mankind, making possible the realization of the brotherhood of man. If knowledge and skill can in the end bring security to the material world, it is equally certain that this can only be accomplished when all human institutions become obedient to the way of Heaven. Evolution is the way back to truth for the human being, and this means that he must transcend the limitations of his present day thinking.

It took many skills to build a great cathedral, and it took a great deal of philosophy to justify the undertaking. Most of all, however, it required a deep and abiding spiritual conviction to motivate the centuries of labor expended upon such great fanes as Cologne or Milan. They were built to the greater glory of God, and without the realization of this one inevitable purpose, all labors fail. The Utopians dreamed of a world civilization in which all humans dwelt together in peace. There was to be no more poverty or crime; affections were to be deep and real and all men would labor for

the common good. All nations would become commonwealths and governments derive their authority not only from the will of the governed, but from the will of God.

Idealistic philosophers have assumed that the human family can dwell happily upon this earth. Misery is due to selfishness, greed, ignorance, superstition and fear. We have taken the attitude that some were created to succeed and others to fail; some to command and others to obey. Every religion has emphasized the love of God for all of those creatures which the Divine Power has fashioned. Religion is a doctrine of love and philosophy disciplines affections. Parental love must be guided by wisdom if the child is to have a good life in its own turn. Science gives us certain protections but has not yet fully realized that the essential purpose of research is security and not profit.

It is said that when Solomon built his temple he called upon his friend, King Hiram of Tyre, who agreed to provide cedarwood from the groves of Lebanon. This Hiram in turn recommended a skilled Dionysian artificer to plan and design the work. These three were the grand masters of the undertaking. Solomon personifies the human spirit, Hiram of Tyre the physical body with its resources, and the skilled artificer the mind which constructed the temple according to the archetype bestowed by God. Here religion, science and philosophy accomplish their proper works. Solomon's Temple stands for perfected human society. It is the great monument to human aspiration, whereas the Tower of Babel signified mortal ambition leading to a confusion of tongues.

There are many inducements at the moment to restore those incentives appropriate to the magnitude of the task that now confronts the world, for if we build a civilization which is indeed a living temple, eternal truth will dwell therein and we can all rest from our labors in the peace we have earned.



The origin of the word *DUN*. In the reign of Henry VII, a famous bailiff, named Joe Dun, lived in the town of Lincoln. This man was so extremely dexterous in his rough business, that it was usual, when a person refused to pay his debts to say: "Why don't you *DUN* him?" — meaning, why don't you send *DUN* to arrest him?

WORLD TRENDS FOR 1976

The broad, inclusive pattern for the entire world in 1976 appears to indicate a closer participation by individuals in the management of communities and nations and the advancement of policies and purposes. The trend is away from authoritarianism, away from dictatorship, and away from exploitation. This seems to be a very healthy and long overdue condition. And as long as the stars so indicate, I think it is important to state that the chart for 1976 is a good chart. For several years there have been many warnings of troublous times, and yet consistently through this period the positions of the heavenly bodies have been basically benevolent. They have not always favored our purposes, but we are beginning to suspect that they are meeting our needs.

The crisis in our present era indicates that we are at the beginning of a powerful evolutionary cycle. At the moment it would appear that preparing for the future is our principal concern. Up to very recently we have given little thought to the future, living without essential plan or purpose, individually or collectively. We are now beginning to recognize the consequences of mistakes and that we must solve problems while it is still possible to make corrections. One of the keynotes of the years is that individuals everywhere are becoming more thoughtful, more demanding of quality, more reluctant to spend, slower to support systems or individuals for whom there is a loss of respect. The individual will no longer buy inferior merchandise nor pay exorbitant prices, but will insist on better quality at reasonable prices. This attitude will extend into politics, philosophy, religion, education, science, and the arts and crafts. The importance of cooperation and working together for reasonable goals is being recognized, as well as the need to sacrifice something now to prevent the loss of more in the years that lie ahead.

Public health looms large this coming year. It involves all types of health measures and problems. The consumer is tired of being sick and observes that sickness has become ever more prevalent. Realizing that he is considered as simply a market to purchase whatever is provided, he is now objecting to this policy as this adversely affects his health. There will be agitations involving medical care, especially against exorbitant medical fees. There will be agitation regarding foods that have been impoverished as far as their nutriments are concerned — against wrong packaging, wrong labelling and the overpricing of medicines and health products. Everywhere the individual begins to realize that he is being terribly exploited, and this rebellion is strongly indicated in the 1976 chart.

The year is favorable to the increasing influence of women in all parts of the world. Women are largely responsible for the maintenance of the home, the health, happiness and security of the family — their problems, taxes and insurances. There will be more discrimination, more reading of the small type on packages, more dissatisfaction expressed by women — loudly and clearly — where appliances, furnishings and other objects involved in home life are proven to be shoddy or unreliable. The gradual organization of women, therefore, not only to resist the exploitation of the family income, but also the exploitation of the working conditions of all people, will bear witness to women's participation in business, government, legislation, and at the polls.

This is also a year when personal matters are going to be important all over the world. The individual is going to feel more impact and more experiences upon his own skin. He is going to build his philosophies, beliefs and attitudes largely on the basis of his personal experience.

All of this is against a background of tremendous social change, and this change will affect almost every country of the world to some degree. In certain areas it will be more obvious than in others, and in areas where exploitation has been greater, popular dissatisfaction with existing conditions will be the strongest. In all, however, it is not a bad, but a challenging year, a year in which the surface of society will be almost constantly agitated, and individuals will be strongly tempted to fall into prejudices and opinions, and to put the worst construction on events. The public mood will be changeable and unstable. There will be outbursts of emotionalism. Health problems will cause anxiety, but most of all there will be an increasing demand for inner poise, inner relaxation, and a little good old-fashioned self-discipline. There is no doubt that our ecological problems are written in letters of fire from heaven upon the surface of man's affairs. This is not necessarily a time for repentance, but a time in which we must prove that we can do better by becoming better.

The most sensitive areas this year in world affairs (where we may expect pressures to be unusually high) are Central Asia, the Near East, the Eastern and Mid-Western parts of the United States, and Japan. Here we have points where touchy and difficult situations may arise. In these areas leaders will be confronted with facts which they will have to face. The individual has lost confidence in leadership and authority, and is tired of political chicanery of all kinds. The only way this can be regained is by leadership deserving confidence. In critical areas, old grievances will break through, new grievances will rise up, impatient youth and

disconsolate age will unite in a general condition of dissatisfaction.

There are four eclipses this year. Two of them occur in Taurus, and two in Scorpio. Taurus is the second house sign of the natural horoscope, and it governs and rules the financial situation. Throughout the world, therefore, money matters are going to be unstable. Investing, whether abroad or in this country, should be considered with great caution. It is not a year for speculation, but one for conservative, reasonable sources of income, and the protection of what one has by the most conservative possible methods. Extravagant expectation of profit belongs to that classification of practices that are getting us into trouble every day. This also involves international currency, international funding of one kind or another. It involves financing, decrepit financial situations, and more particularly includes over-speculation in hard metals which is currently popular. Everywhere, people, nations and individuals should try to live within their means, realizing that they are in a favorable consumer relationship with the political-economic situation. As long as they cannot be lured into foolish spending, they will be reasonably secure this year. If there is too much foolish spending, the consumer will lose an advantage which he has never perhaps so fully experienced before.

The two eclipses that fall in Scorpio warn us of the probability of increased taxes, and reductions in welfare and pension programs. The "great society" is in serious trouble and there must be further support in the form of bonding or taxing — in local areas in the form of land, home and sales taxes; in national areas, income and luxury item taxes. This situation is again a cause for consumer agitation because the consumer is the source of financing for all this funding. The citizen is therefore going to look with a jaundiced eye at all extravagances in government and in national policies; he will be concerned at the prospect of the cost of commodities that he needs being forced upward by spirals of inflation, strikes, or unreasonable advances in the costs of production. This is all part of the general picture and it also reminds us that behind and beneath all of our resolutions and good intentions, there is a very volatile level of human beings who have no intention or little capacity for really serious, long-range thought. These are the people who are happy when some small thing pleases them, and miserable when some small thing afflicts them. These are unstable people, but there are enough of them to endanger almost any stability program that can be presented. Each individual must hope that he is able to escape from this level of problem and not allow his own mind to be deteriorated by negative or unfavorable public opinion.

In the same general situation we have two or three other points that come up in connection with this eclipse pattern. One is that there is considerable danger that optimistic, well-intentioned, idealistic schemes which are not practical may avalanche in upon us from persons with good intentions or with abstract patterns of thinking, most of whom, however, will not take into accurate account the difficulties involved in applying a program to a confused situation such as we have at the present time. This year has a very nice balance of favorable and unfavorable aspects. Favorable aspects have sometimes been likened to light and the unfavorable, to darkness. But a picture cannot be painted with light alone, or there is only a blank canvas. If it is all dark, then the canvas is black. Light and shadow must work together to bring the contrast that makes for beauty, integrity, opportunity and responsibility.

Two grand trines between planets create a most favorable condition. There are some unfavorable aspects, but the favorable positions outweigh the unfavorable. Good aspects represent achievements and less attractive aspects, things that need to be achieved. The bad aspects demand something of us, but we also have an assurance of a good probability of celestial support for our integrities. This year, it seems to me, is even more favorable than last year which we weathered with some disillusionments, but probably closer to honesty than we have been for a long time. In 1976 there will be many rewards for real achievements, more incentives toward them, more support for right action. On the other hand, ulterior motives will continue to be strongly penalized everywhere in the world.

For obvious reasons we cannot and will not discuss disasters nor attempt to influence thinking concerning the political system of a country. Our purpose here is to point out only the broad trends that underlie the activities and policies of the various countries in the coming year.

AFRICA

We have here indication that there will be a continuous pressure toward internal organization, financial integrities, and a gradual recognition among the people of these countries that they have a right to demand a proper government — not a paternalism, but a fraternity between leadership and the governed. The new African nations will avoid most of the mistakes that we have made, but unfortunately they have had enough contact with some of the so-called advanced nations to take on some of their bad ways, and from these they will have to recover. Leadership all through the African states will have a tendency to improve. The educational

level will continue to rise. The probability of groups of countries getting together to discuss mutual problems, including defense and finance, will be marked this year. One or two strong leaders will appear on the African front. There will be some curtailment of foreign investments in the African areas and more emphasis upon ecological conservation. There will also be a development of new types of food products, more abundant agricultural crops, and the gradual, careful development of natural mineral resources which may include oil. The African situation is clearing, slowly but certainly, and the African republics are beginning to integrate. There will be some difficulties but the end seems promising, and I think the Africans will get through the year without too much difficulty.

Egypt. The keynote in connection with Egypt for the coming year will be the improvement and renovation of its own internal institutions. Egypt has been weakened somewhat religiously and politically. It has not maintained a level of internal progress appropriate to its world position. I think Egypt will relax more or less on the Suez Canal problem, and will become more inclined to cooperate with other nations for peaceful purposes. If international trouble does arise, Egypt will try to remain neutral. The Egyptian economy will be directed toward more food, better housing, better health, improvement of the people, with some emphasis on tourism.

Ethiopia. The Ethiopian situation is not good and must be watched carefully. The country has recently passed through a change in government and is now under strong foreign political pressure. Almost everyone in Ethiopia has something to say about the situation except the Ethiopians. The border tribes have been over-influenced by outside propaganda. On the other hand, the economic state of the country may improve through the development of natural resources. It is possible that Ethiopia will become another Angola.

Morocco. Morocco is working with a number of serious problems, and perhaps the most important of these is education. Unfortunately the country is being over-influenced by Western concepts of education. The emphasis is upon industrial and economic expansion, with very little consideration for idealism and ethics. The Moslem approach to learning, with its strong emphasis upon religious integrity is being undermined. If the present program continues, Morocco will become a member in good standing of a confused and troubled community of nations.

Liberia. Liberia was the first democratic state in Africa and for many years had the distinction of freedom from national debt. It is apt to come into focus in world affairs this year as a base for

communication and transportation. Its agriculture is a prime asset. The standards of living are rising, educational levels are improving and the country is seeking to gain a position of leadership in the African bloc. As their influence becomes greater, the Liberians may be subject to radical infiltration. With a few exceptions Liberian leaders have supported the democratic theory of government and internal growth, though gradual, has continued for well over a hundred years. The country is well qualified for participation in the framing of the African way of life.

South Africa. South Africa seems to be experiencing powerful ideological changes. There is greater emphasis upon religion and a more thoughtful approach to racial problems. A working solution between South African and the new African nations may be reached this year. It will not be to the satisfaction of everyone, but will benefit all factions. Old feuds and fanaticisms are fading out as it becomes more apparent that they are unrealistic and cannot be indefinitely maintained. Labor conditions improve, and it is increasingly probable that lasting friendships between racial and social classes can be established.

Angola. Angola is included for the first time because of the crisis there. Political and social agitation in this country will continue for some time. It is ruled by the moon and we must expect vacillation and a considerable amount of internal unrest. Conditions will improve gradually, but the Angolans at this time lack experience in government and it is almost certain that foreign powers will, at least temporarily, dominate the internal affairs of the country. Religion may prove a stabilizing factor and a strong revival of spiritual convictions is noted. The church may play a part in the arbitration of political differences. Violence will subside. Temporary arbitrations are likely, but power drives will complicate the lives and affairs of the Angolans for some time to come.

AUSTRALIA AND NEW ZEALAND

The emphasis for Australia is upon labor and employment. Here the drift is also left of center and relations with Great Britain may be strained. Inflation may be more rapid, and the local government will be subject to considerable criticism. It will be difficult to maintain education and social welfare. Taxes are likely to rise, but so far as the people are concerned conditions will drift along. April and July are the most critical months, affecting especially employment and foreign trade. Disturbances in Africa may involve Australia. July especially shows afflictions in weather conditions. New Zealand will follow closely the Australian pattern, but there is less likelihood of internal difficulties. A minor wave of prosperity

will benefit the New Zealanders; there will be less inflation and the financial condition is more sound. A program of internal improvement is shown, especially in transportation and communication facilities. Government is favored, but the changes will be gradual and New Zealand will be better off at the end of the year than it has been for some time.

THE BALKAN COUNTRIES

Albania and Bulgaria. We consider these two countries together because they both have the same astrological rulership. Both countries have developed their own interpretations of communism, but in 1976, efforts will be made to force them into conformity with the Soviet Party Line. Balkan socialism has not always been in agreement with Moscow, nor has it been received sympathetically by China. Chinese communism has made considerable inroads and Bulgaria and Albania may become a testing ground to determine whether Chinese or Russian communism is going to dominate the Balkans. While the collision of these two powerful ideologies may not result in war, delicate diplomatic conflicts are likely to result in further curtailment of the rights and liberties of citizens. The Balkan bloc has permitted the rise of capitalistic institutions and would like to keep on good terms with the free world. An effort will be made to reprimand them, and while they are liberty-loving nations, they cannot stand against the domination of both Russia and China.

Greece. Conditions in this country are likely to improve, but at least one more revolutionary crisis may be expected. The Greeks are not especially happy at the moment, and they resent external interference, the conflict between church and state, the feud between royalists and socialists, and other factors which weaken and divide the country. Agricultural and ecological difficulties contribute to internal unrest. Greece once ruled the intellectual world and has contributed much to the wisdom and skill of mankind. While the old glory has faded, the modern Greek still regards himself as the legitimate heir to a splendid tradition, worthy to be a major contributor to European culture. He views his political leaders as exploiters of his country, and he will never accept the curtailments upon his reasonable rights and privileges. The conflict includes religious overtones and attacks upon the power of the Eastern church will continue. The Greek economic situation may worsen in the spring, improve in the summer, be depressed again in the fall and improve considerably by winter.

Hungary. An employment crisis faces the Hungarians this year. They may also be involved in the recession which threatens several

European countries. Though largely controlled by Moscow, the Hungarian carries his communism lightly. He will enjoy himself as much as possible under the conditions which exist. In addition to difficulties involving living standards there are health problems with possibility of epidemics due to poor sanitation, the pollution of water supplies and the overuse of pesticides and food preservatives. Through discouragement and the frustration of national pride and the monotony of a non-eventuating way of life, the Hungarians are suffering from an inferiority complex which they are trying to conceal behind a brave exterior. The principal concern this year is not political but psychosomatic. Heart ailments will probably increase. There may be a rise in the cancer rate and medical resources will be severely strained. These inevitable consequences of frustration may result in progressive reforms and present leaders may be replaced.

Rumania. Rumania has very much the same unhappy circumstance as Bulgaria and Albania, but is a bit stronger in its ability to handle such matters. In 1976, Rumania may make a major change in its currency system. It might develop a new medium of exchange or else re-evaluate or change its coinage. Rumania will reach out for greater participation in world trade. It will develop products that have a good market and will probably make trade agreements with Western powers and also with some of the communist states. Rumania is working toward economic expansion, and also toward religious liberty. It is moving slowly and cautiously toward the restoration of a religious influence in a socialized state. In this it also shares attitudes with Yugoslavia. The Rumanian people are doing better; the country is getting some tourism, the moral and ethical atmosphere is clearer than it has been. Weather conditions may be adverse. There may be some damage to food products, accidents, and the possibility of at least one serious flood during the fall months somewhere in the Rumanian area. The year is reasonably good, with some social and economic advances likely.

Turkey. For a long time Turkey has been regarded as a solid defender of progressive principles. It developed a strong attachment to the Western powers and also maintained a discreet equilibrium with the Soviet bloc and the Near East. We can summarize Turkey's position as being one endangered by propaganda, a bad press, political finagling, ambitious adventurers within the country itself, and unfortunate commitments to both free and socialized states. Whichever way it turns there is going to be difficulty. Turkey, under these conditions should attempt to strengthen political and economic contacts with its neighbors, and reduce the pressure of its involvements in the world narcotic problem. There is also a

rather ticklish situation due to the confrontation between the Moslem and Christian communities in Turkey. This is reminiscent of the Moslem-Christian confrontation in Lebanon and the unrest in Syria on these issues. The revival of old religious feuds in the Near East may be a very serious problem before the end of the year.

Yugoslavia. Conditions in Yugoslavia will remain the same as long as Tito lives, but the moment he is gone, the future of Yugoslavia is uncertain. At the present time, the Yugoslavian condition is stable; the country is doing well, enjoys considerable prosperity, has a good internal economy, and the people have religious and educational privileges. Moderate inflation is probable but will not reach serious proportions. President Tito is still under adverse aspects and must guard his health as his psychological influence is a powerful factor in the stability of his country. With his passing Yugoslavia will face a major crisis. Marxist communism will assert itself vigorously spearheaded by a group of persons, undisciplined but enthusiastic. The result could well be serious internal strife. A recent example of this trend is Spain which is heading into serious difficulties. In Yugoslavia we may expect adverse climatic conditions. There is danger of a minor earthquake. Barring acts of providence, the Yugoslavs may enjoy a rather good year.

EUROPE

Austria. Austria is under constructive planetary influences. Its internal economy will be fairly stable, but there may be some land reforms to ease the burdens of taxation. There will be emphasis on farming and small business, and it is a good year for self employed persons. Austria, being under the rulership of Libra, has long been a country of arts, music and culture in general. In 1976, esthetics will be strongly favored. Programs to further beautify the country, improve its transportation facilities, enlarge its parks and recreation centers, and the encouragement for travel and tourism within the country will be instituted. Personal incomes seem to rise. There may be a housing shortage but this will be met by a strenuous building program. It is a year in which Austria's cultural contributions receive special attention, and its tourist trade will reach maximum proportions when the country is host to the Olympic games. A favorable rate of exchange will also bring many visitors, including many Germans. The Austrian people are reasonably optimistic, and the home life seems to be good. There will be some legislation restricting ownership of certain products, especially strategic materials. The effort will be to reduce replacement buying. Items still serviceable or repairable will not be replaceable on the basis of obsolescence alone. This is a very commendable rule because it con-

serves resources and provides the individual with a buffer against inflated prices. Austria also apparently will experience a strong religious revival and the government will view idealistic education with greater favor. Writers, artists and entertainers from Austria will gain recognition in other countries. Climatic conditions will not be entirely favorable; there will be high winds, damaging property and crops. Generally, however, Austria seems to enjoy a good year.

Belgium. Belgium has tried for several years to strengthen a policy of European unity, without much success. Most of the difficulties in international relationships originate in prejudices that take precedence over facts. Policies, long established, though obsolete, remain unchangeable. Belgium may suffer also from almost any type of publicity, good or bad. It is a comparatively small country, and if its strategic importance becomes too obvious, it could become another Angola. The government is not strong nor especially popular. The people in general are not so prosperous that they could resist propaganda against the present national policy. One stabilizing influence is increasing religious interest, and this factor is becoming stronger in nearly all the nations of Western Europe, providing a ground of common unity, far more important than economic treaties. At the moment conditions are drifting along but there are indications of dissension among the younger people which might explode into radicalism if the status quo is disturbed.

Czechoslovakia. Czechoslovakia is a coming country. It has long been culturally, historically, and psychologically significant, but physically not strong enough to defend itself from the disasters that have plagued Europe for over a thousand years. Actually, Czechoslovakia is a leader in progressive education, and the emphasis this year is centered upon the expansion of its educational opportunities. It is a leader in reform programs for curbing the narcotic trade, fighting for freedom from venereal disease, and is quietly building the foundation for future independence. It still has a solid structure in religion which will support the integrity of its art, music, literature, culture, education and ethics. In 1976, advancements in science and the healing arts will be recognized by other nations and contribute to the widespread recognition of Czechoslovakian attainments in fields of research.

France. France will have a better than average year in general. Unfortunately, its diplomacy will not be entirely adequate to meet the challenge of its international relationships. There may be some tension with England, West Germany and Italy. Along with most other countries, France must adjust as gracefully as possible with the confused pattern of world affairs. The French people will be

more realistic in their attitude, and more friendly with visitors and representatives, with foreign industrialists, and potential customers. No longer able to dominate European affairs, the French must strengthen their internal economy and admit their political limitations. Their influence will improve when they consolidate their own political structure. There will be a tendency to move somewhat right of center and the drift to the left will be less obvious. French inflation will slow down, employment will be higher and building projects will be stimulated. There may be important shifts in leadership with a corresponding increase in popular confidence. The relationship of France to its former colonies will improve. There will be change in the tax laws; the currency will be more stable; programs to assist the needy will be strengthened, and the trend toward socialized medicine will be greater. There is not much likelihood that France will be involved in a major war — in fact, the union of European countries is likely to keep the peace in 1976. France may also benefit psychologically from the bi-centennial celebration in the United States.

Germany (East). Some improvement is indicated. There is possibility that they will enjoy a better international press and make stronger business contacts with the democratic powers. There is much emphasis upon the improvement of transportation, with special emphasis upon railroads and airlines. The tendency of East Germany to take on Western methods of private business enterprise will increase, but slowly. Ties with Russia will loosen, due largely to the highly individualistic attitude of the average German. Health problems in East Germany will not be especially good, due in part to crop failure and inadequate means of distributing food products. Money will remain tight; medical care will be substandard and hospital facilities too limited. Better organization within the country could bring considerable individual and collective prosperity.

Germany (West). West Germany may have some financial problems which may extend into 1977. The cost of living including taxes may rise too rapidly, and this will be complicated by danger of increasing unemployment. Over expansion threatens the strength of the West German government, and energy shortages will have the most severe consequences in North Germany. Competition with other countries in heavy industry will be drastically emphasized. Japan may take over some of their markets. The standard of living in Germany has risen so rapidly that it will probably become necessary to center attention on the internal state of the nation. West Germany is also in some trouble politically, and strikes and labor dissensions are likely. The relations with East Germany do not im-

prove, and a psychological barrier would probably remain even if the wall itself was torn down.

Great Britain. Great Britain will become considerably more proficient in world affairs in 1976. The country will make a strenuous effort to improve its internal financial condition and stimulate foreign trade. The government will update many of its policies and will be less dependent upon traditional procedures. The constructive aspects of British government will attract favorable attention from other countries now in difficulties with their political structures. The concept of constitutional monarchy as a means of preserving national unity is gaining favor. Business conditions in England will improve moderately. There will be more employment and the public will cooperate to conserve natural resources and improve working conditions. Progressive tendencies will meet mild opposition and there will be some radical agitation. The Irish situation will improve but not be solved, and until this condition is settled, Great Britain will continue to suffer from embarrassment and espionage. An upturn is shown for the Commonwealth countries, and the tendency to inflation will slow down. There is danger to the health of the nobility, and one prominent international figure in British politics will probably pass on or be incapacitated. Political crimes will continue, but law enforcement agencies will be more resolute in meeting these situations. While many problems lie ahead, the English people will have better living conditions and the social atmosphere will be more optimistic.

Ireland. Ireland, in the second half of the year especially will be concerned with binding up the wounds of strife. South Ireland, ruled by Taurus has great tenacity of purpose, whereas North Ireland shows more Aries characteristics, and clings more strongly to the policies of the mother country. Both areas are excitable and somewhat belligerent, but the people in general are good-natured and kind-hearted, and will solve most of their differences if outside political ideologies are not forced upon them. The religious issue is not as basic as might be supposed, and constructive leadership could arbitrate the problem. There is indication that the Church of England and the Church of Rome could unite on this issue and present a plan to reduce tension by clear statements of Christian principles. Political radicalism will subside rapidly if it cannot depend upon religious prejudices to perpetuate disunity. In general there is a great hope for restoration of psychological communication. There appear to be at least two more upsurges in violence in 1976, but these will subside and reveal the pressing need for reconciliation.

Italy. Italy is passing through a serious political crisis which will

adversely affect employment, economics and industry. If Italy comes under communist domination, Vatican City may find itself in a most embarrassing position. This could contribute to a major change in church policy, and ultimately undermine the independence of the Vatican State. Here is another area in which religion and politics could be brought into an unfortunate confrontation. There is hope that this can be avoided, but the planetary positions warn that an aesthetic trend is more than possible. Italy, so far as the life and general attitude toward living is concerned is inclined to be good-natured, not especially demanding, and hopeful of enjoying a more abundant life. If conditions permit the people will favor moderate courses, but here again, outside agitation is a danger to national unity. The Italians do not wish to lose their personal liberties nor be regimented under an autocratic system. Strong leadership is needed, but the emotional overtones in Italian character may help to smooth out immediate policies. This is a critical area, and changes here will have world-wide repercussions.

Poland. This Country will be under considerable pressure in 1976. It is a country of the future, and its contributions to art, religion and human culture, generally, will be increasingly appreciated. Poland will suffer some inflation, taxes will rise, and limitations will be placed on the development of natural resources. Internal industrial conflict is indicated, and intellectuals will have a difficult year. The government will demand increasing acceptance of party-line policies. In the latter part of the year there may be food shortages and the eclipses indicate the possibility that prominent Polish citizens may be taken by death. A Polish diplomat may be involved in a disagreeable situation which will result in adverse publicity. The gradual trend, however, is toward better relations with other European nations and considerable expansion in housing, education and scientific projects.

Portugal. In this Country, the drift toward the left, politically, will continue to gain momentum. The Church in Portugal is under considerable affliction, and its political influence is threatened. As Portugese religion, art and economics have long been based on traditional policies, radicalism will meet considerable resistance from the average citizen. Even though the government structure changes, many of the old ways will be preserved, and materialism will have to share influence with idealism. The health of the people seems to be protected, and the economic structure though confused will probably show some improvement. Balance of trade with outside nations is favorable. Tourism will be reduced and foreigners who have established residence in Portugal will be inclined to leave the area.

Spain. The effort to re-establish the monarchy is beset with many difficulties. General Franco was a patriarchal figure and with his departure, Spain was left without strong leadership. Conditions are likely to worsen through the greater part of the year, but working solutions may be found by next winter. Religion plays a considerable part, but will not be able to sustain the monarchy. Labor groups will have increasing influence, and may play a large part in deciding the fate of the country. Weather conditions are unsettled, and natural disasters are possible.

Switzerland. Conditions remain about the same in this Country. International pressure against secret bank accounts continues, and it is only a matter of time before these will be forced into the open. Switzerland is not as strong economically as it was a few years ago. Generally speaking, however, the basic structure of Swiss government is sound, and it will probably maintain its substantial place in European life.

U.S.S.R. This year there will be strong emphasis upon the expansion of internal resources. Projects relating to communication and transportation, plans for housing and public buildings, the improvement of strategic roads, the building of dams and tunnels are intensified. Part of this program is to strengthen ties with the autonomous Soviet Republic, and partly for consideration of national defense. As the older leaders drop out and younger and more ambitious individuals take over, there is always danger that the principal objectives of the regime will be compromised. The best solution is to leave a blueprint for long range growth which can capture the imagination and allegiance of young people who are developing strong anti-authoritarian attitudes. There may be notable increase in emphasis on religion and idealistic morality, and the traditional heritage will be called upon to unify discordant factions. At the moment Russia is deeply concerned over the attitudes of Mainland China. Relations between these two socialist republics has never been exactly cordial, and will be less amicable as the year progresses. Russia fears that it will ultimately be confronted by a united Asia under Chinese leadership. Planetary positions this year are not favorable to Russia. Its foreign diplomacy may be inefficient and its purposes clouded by real or imaginary anxieties. Subversive forces may become active within the country itself. Natural disasters may afflict its eastern boundaries. Generally speaking, the Russian government will be eager to make friendships wherever possible.

Scandinavian Group. We will consider these countries together, and point out that the prospects are favorable. Sweden will emphasize employment and will not be responsive to radicals or agitators.

Norway improves its world trade, and does rather well in balancing its budget. The government remains popular, and its constitutional policies are obviously practical. Finland may be faced with some health problems, especially an outbreak of pulmonary ailments. Denmark will labor heroically with the problems of young people, and strengthen laws to curb delinquency. The Scandinavian countries should be a little better off by the end of the year, and serious involvement with foreign powers is unlikely.

NEAR EAST

Iran. Iran continues to prosper economically, but will spend larger amounts on national defense. Although presenting an optimistic attitude, the Iranian government has many anxieties. Its natural resources are of great interest to foreign powers who may attempt to dominate the country. The Shah is oriented toward the Western powers, and is a progressive leader. He remains, however, personally vulnerable, and political difficulties may arise within the country. He should be careful in travel this year, and not leave his country more often than necessary, and then for short periods only. Iran should continue to avoid involvement in the Near Eastern turmoil. Under the leadership of the Shah, many important improvements have been made throughout his country. His oil interests however, may suffer from the eclipses in Taurus and Scorpio.

Israel. Israel, a Taurus country, must be especially discreet in April and November, and the effects of the eclipses may be felt throughout the year. This little nation is likely to have a precarious existence for some time, but will probably survive. The Israelis may be prominent in science, the arts, and in the world of letters. It appears probable that the present stress will be reduced by concessions on both sides. A long range program for more amicable relationships is in the making. Economic conditions improve, and for the most part the older and wiser heads will dominate policy.

THE FAR EAST

Afghanistan. Afghanistan's position will not change perceptibly. The drift is toward socialism, but for the present at least, republican policies will prevail and will be supported by Western powers. Industrial production will increase, and the first line of defense against radical influence will be the Koran. Afghanistan is a strongly Islamic country and the people will be reluctant to be dominated by other religions or atheism. Trouble with neighboring countries is indicated and there is possibility of a major break with India.

Burma. Burma is not suffering from delusions of grandeur at the

present time. It has a rather simple economy which is sufficient to the needs of the people, keeping them well fed, and generally optimistic. It is a Buddhist country with interesting arts and crafts and an ancient culture. While drifting toward socialism, it wishes to remain in a neutral position favorable to trade with both Eastern and Western powers. The financial state of the people is improving, education and science are contributing to Burmese well-being, but in the long range picture it may be endangered if Thailand falls too deeply into the Chinese sphere of influence. It suffered a serious earthquake last year and further natural difficulties may be expected.

India. India is in a critical state this year. The country is politically divided, and the government is at a serious disadvantage. The fates of Vietnam, Laos and Cambodia, and the dangers facing Thailand all influence India's philosophy of life. It is the second most populated country in the world and has only recently emerged from feudalism. For more than a century it was under British control, and prior to that was dominated politically by a Moslem regime. India is seeking to preserve a democratic way of life and to do so is drifting toward autocratic procedures. Threatened by both Russia and China, and no longer able to depend upon the strength of the Western powers, the road ahead is beset with several conflicting ideologies. In spite of its troubles, however, India should survive the year without major disaster. Unfortunately, its resources may be drained by the strengthening of its army. India will attempt to establish greater unity among its political parties, and among the former native states into which the country was divided. There will be anxiety over agriculture and the health of the people shows affliction. In the larger pattern of things, however, India will come through as a world power.

Indochina. Indochina is a more or less closed book at this time. Major changes are unlikely, but it is hoped that the cessation of hostilities will result in general social improvement. The people have a right to look forward to a better distribution of the necessities of life, the advancement of their agricultural facilities, and the importation of machinery and technology. The first step will be to rebuild what strife has torn down. The new leaders are apt to be rather tolerant to the cultures and religions of the people.

Indonesia. Indonesia is one of the earth's most densely populated areas. Financial difficulties may plague this country, and it is inclined to encourage tourist trade which was more or less discouraged during the Sukarno regime. Inflation may cause serious discontent on the part of consumers, and this could result in demonstrations against the government. Volcanic activity is always possible in In-

onesia, and unseasonable weather conditions temporarily retard economic progress. As long as the Indonesian maintains his happy and constructive disposition, he will enjoy moderate success.

Japan. Japan will play a leading part in world economy this year. The Empire will be confronted with problems of over-expansion. Having created a vast world market for its products, it will have trouble maintaining what it has already accomplished. Strategic raw materials will be in short supply and necessary economies will meet considerable resistance. The situation will be improved by new inventions involving especially fuel-saving devices and modifications and simplifications of computer equipment. Japan's trade with Mainland Asia will be stimulated, and trade agreements with eastern countries will lift some pressure. A major concern will involve rearmament, which will interfere with plans to advance the social condition of the people. Relationship with the United States will remain favorable, but there will be doubts over the ability of the Western powers to defend Japan in an emergency. The government will be stronger, but this leadership will be accepted without much popular objection. A minor intellectual revolt might occur in the late part of the year, but this will be arbitrated successfully. The Imperial Family is under some affliction, and there will be several major changes in the diet (parliament). Severe storms and the possibility of earthquakes of some severity are indicated for the western coast. Conservative politicians will receive considerable support. Inflation will be slow, and the country will come through the year with a favorable budget. Women will play a greater part in the political life, and there will be advancements in social security, welfare and care for the aged. As always, young people will receive all possible benefits.

Korea. Korea is also an area of tension. The South Korean State may have a fairly good year, but its future is precarious. It is almost certain that the North Koreans will continue their efforts to dominate the entire country. The South Koreans have been wise in stressing education, the arts, world trade, and the indoctrination of their children. North Korea has also made considerable cultural progress. This is helpful, but probably will not change their long range program of expansion. If pressures in other areas relax, the Korean conflict may be intensified. Time, however, is on the side of moderation.

People's Republic of China. This vast country is a world in itself, and it is difficult to summarize its situation briefly. The broad trend is toward a greater recognition of its accomplishments by outside powers. While the Chinese program has been devised primarily to meet the needs of a huge population which lacked the

basic necessities of living, it still has valuable lessons which can be studied profitably by the free world. China has largely solved its food problem, and has created an internal loyalty based upon a cooperative concept. The country has not only achieved freedom from want, but has avoided many of the tribulations prevalent in most other nations. By a program of socialization, China has become comparatively free of crime, inflation, taxation, and immorality. The people are happy, healthy and optimistic and are working out their survival by sacrificing self-interest for the common good. While this has been accomplished by restriction of personal freedoms, it has resulted in China emerging as a world power. In 1976, the general program continues, standards of living rise slowly, and China's international trade balance will improve. In the next few years, however, the Chinese will face a major internal crisis. The elder statesmen can no longer control the country. As they drop out, and younger persons take over, the present policy will necessarily be modified. There will be a drift toward a restricted capitalism, and personal ambitions, long submerged, will come to the surface. A generation of socialistic conditions is the first line of defense, but this may not prove to be entirely sufficient. Complications with Russia may disturb the unity of the country and force a major increase in military strength. For the most part, however, diplomacy will succeed, at least for a time. There could be a major change in the Chinese attitude toward religion, and Confucianism may be recognized as the basic philosophy of China. While this is an ethical rather than a theological system, it will provide a strengthening factor in a political emergency. China desires a better world press, and will refrain as far as possible from actions which will be open to international criticism. Relations with the United States will improve, and Taiwan is not likely to be disturbed. Adverse weather conditions may slow down the agricultural program, but the natural resources of the country will be under intense development. The psychological wall which has isolated the Chinese is crumbling rapidly. It appears that China will have a moderately successful year. After all, this is the Year of the Dragon, a most propitious time.

LATIN AMERICA

To conserve space, we will group these countries under a single heading and indicate certain outstanding events. There is emphasis upon Argentina, which will be under political stress for some time to come. The popular front gains strength, and throughout Latin America, the need for social reform is obvious, and the needed changes will occur in due time. Brazil will enact a number of pro-

gressive legislations to improve the economic conditions and strengthen the currency. The natural resources of Brazil will receive more attention, and remote areas of the Country will be brought under cultivation to increase food supplies. Strategic metals will be discovered in the hinterland, and some petroleum will be found; this in turn favors economic expansion. Most of the Latin American Republics will suffer from some radicalism, and the drift will be left of center.

Mexico will continue its broad program of national improvement. Its government is more stable, and up to now, the inflationary trend has been moderate. There might, however, be some devaluation of the currency before the year is over. Mexico will ultimately be one of the major powers of the western world. It has great national wealth, but incentives for growth have not been properly stimulated. Educational facilities improve, road construction is emphasized, industry is more modernized and a broad health program will be implemented. The religious state of the Country will involve the Church in closer cooperation with social and moral reforms. There will be less dependence upon Rome and the Mexican Church will gain considerable autonomy. Tourism will be good and the quality of Mexican products will be better. The influence of the Government will increase, and crime will be dealt with promptly. Relations with the United States will involve further cooperation in handling the narcotics situation.

CANADA

There is a good probability that this Dominion will be united under stronger leadership and internal differences reconciled. The French Canadians have a better year, and religious conflicts should be successfully arbitrated. There may be some tension between Canada and the United States, but this will be smoothed out by the fall months, and amicable attitudes will prevail. The financial condition of Canada will be strong and the development of natural resources will encourage public works. Religion is emphasized, Radicalism will be faced with determination, and the moral fabric will be strengthened. Canadian influence will be felt throughout the Western hemisphere. There will be less unemployment, wages will rise moderately, women will have a larger sphere of influence in political and social matters — but will have to be more aggressive and unite against traditional attitudes. There is special emphasis upon Nova Scotia, where housing gains momentum and Labrador, where a minor disaster may cause some property damage, but mortality rate will be low. All in all, the year will be favorable financially and socially for Canada.

NATIONAL TRENDS FOR 1976

The three largest nations of the world — Mainland China, India, and the Soviet Republic — are all homogeneous states. China is almost completely inhabited by Chinese, India by Indians, Russia by Russians. These homogeneous nations must be considered under a different political classification from the United States which is a heterogeneous nation. The most interesting and dramatic aspect of our western culture is that we are not based either upon a national structure or a single cultural platform.

In this country we truly have the beginnings of a world nation in which practically every cultural and ethnic group functions, for the most part, amicably. Because of the wide diversity of our backgrounds, we have an unusual concentration of abilities. We have a larger heritage of diversified convictions, ideals, and abilities than any other country. It is much easier to lead a people if all the citizens have the same racial, cultural background. In America, the individual has emerged as the most important factor in our cultural system. The modern citizen, or his ancestors, came here in search of personal freedom. The challenge of personal liberty is always the greatest which the human being can face.

The United States has indeed “an assignment with destiny,” and that destiny is to provide the model for future world unity, a unity which we have partly achieved by persons of many different beliefs and ideals learning to work together, live together, and dreaming together toward a better future. In this temperate climate, religious differences can be arbitrated, political difficulties can be mitigated, and nearly every phase of civilization can be broadened. There is a tremendous reservoir of world talent — abilities and visions which have come to us from many who have sought a better way of life. No other large social unit has ever developed as we have. And as a result of the apparent success of this strange psychological melting pot, we are probably considered as more advanced on many levels of human progress than any other nation.

In view of these circumstances, this country should be considered as a psychological, and not a national entity. It can be compared to the human mind itself, where many different ideas and attitudes, sometimes conflicting, but always significant, are involved in every decision. To bring these different angles and aspects into some kind of a working program is not easy. Cooperation is obviously possible, and when attained will bestow the vision which the world so desperately needs at the moment, and that is a true brotherhood of human purpose. It is important that we advance this concept of internal cooperation and world brotherhood through practical

example and dedication — national and individual — to the perpetuation of the heritage which is uniquely our own.

It is a very difficult year for making astrological predictions. We have witnessed the breaking down of many of the foundations upon which freedom must be based. The individual has not recognized freedom as responsibility, but as opportunity to do as he pleases in a world in which things must be done as they should be done. The fact that an election year corresponds with the two hundredth anniversary of the country adds to the confusion. The destiny of America has not been irreparably damaged. Actually we are being tested and brought to a maturity which is essential to the true purpose of our existence. As children must grow up and assume their responsibilities, so the citizens of this nation must become mature and accept the psychological responsibilities of life. We are a unique world power, and it is up to us to set an example which will help bring justice, integrity, liberty and human dignity to the rest of the world.

The basic keynote in 1976 is intensive activity, which may manifest through conflict, continuing unrest and minor outbreaks of violence. We are also likely to make hazardous experiments without full regard for consequences. It is necessary to use our best judgment for this coming year, and to keep solid control of our emotional intensities. We must accept maturely the challenge of change, without over-reacting. We need to be thoughtful and careful because we will be confronted by irritating, confusing, conflicting and contradictory situations, and we must try to maintain our equilibrium throughout the entire period.

Many people will experience depletion — exhausted by psychological bombardments on the outside, and weakened by their own internal conflicts. This psychic stress will result in nervous ailments which, in turn, will intensify functional diseases and contribute to organic difficulties. To protect himself, the thoughtful person should cultivate quietude, restate his own internal convictions, and strengthen his religious resources.

The general condition of the country, its people and its way of life seems to be reasonably secure. There will be some reverses, but fair protection for the citizen. Employment may be somewhat below normal, but improves as the year progresses. The majority of persons will weather the year in good condition. The year will be essentially a buyer's year, and sellers will have to adjust.

Spending will be more prudent, with greater emphasis on self-improvement, home and family, education, religious matters, and the development of artistic avocational interests. These will be

found, to almost everyone's amazement, far more economical and useful than the prodigious spending to which we are accustomed.

In 1976, there will be four eclipses — two of the sun and two of the moon. These eclipses are in the opposing signs of Taurus and Scorpio. Taurus was the ancient symbol of accumulation and of wealth, and finances have always been assigned to the second house of the natural chart. Taxation, national debt, welfare projects, farm investments, productivity of our people, dangers of strikes over financial situations, and the curtailment of commodities necessary for production are all eighth house matters, ruled by Scorpio. Uncertainties in financial matters continue throughout the year, the most dangerous periods being in May and November. The November stress period comes close to the election date. The economic stability of the country could be temporarily damaged by campaign propaganda. While the chart for the year has some bad aspects, it indicates an amazing amount of protection. There does not appear to be a serious or prolonged financial disaster in 1976. Our economic relations with foreign powers are apt to be more favorable.

Public works programs are apt to suffer for lack of funding. These curtailments involve transportation, communication, building of freeways and highways, air travel, and practically all of our communication media including television, radio and mail and telephone services. One exception will be railroads. Danger of strikes and labor difficulties continues. Many projects already started will be suspended, and some will never be completed. One area which could stand considerable renovation is the communication media. Our news broadcasts need thoughtful revision. It is not necessary to have bad news emphasized out of proportion simply to attract an audience. Some censorship may be necessary, not to conceal facts, but to make dignified statements of them without theatrics. This was the great advantage of the old time newspaper, which presented terse summaries of events without glamourizing delinquency. The presentation of crime news is an example of this situation particularly offensive to all thoughtful people. In years gone by, London newspapers had a small section near the obituaries which listed the crimes that were going to be tried in Old Bailey that day; a half million dollar bank robbery got three lines, murder a line and a half — with an apology, and pictures — none. Crimes were tragedies for which the whole country was profoundly ashamed.

We are also in need of better public relations with other countries on a non-political level. American visitors to foreign countries should always act as goodwill ambassadors. We should also be more careful in the selection of films we release abroad, art exhibited in

other countries, and the music which may be considered representative of our culture.

Transportation and communication may be subject to further governmental control. In 1976 the public will be more discriminating and more thoughtful. This is already noticeable as measured by public opinion polls.

The national food situation may be under some pressure. Farming is under some affliction, possibly due to storms and unseasonable weather. The distribution of essentials will be better organized and labelling will be more truthful. It is very likely that a number of overlapping forms of food distribution will be restricted. There may not be as wide a selection of commodities in our stores and markets. To conserve natural resources, we may be faced with the dismal prospect of having less than fifty detergents to select from, — nor is it necessary to drown the public in deodorants. Nutrition is becoming a subject of public concern and may influence the selection of food products — there is something more to food than just good taste and flavor. Protests against various food preservatives and adulterants will come into public focus. The consumer will be better informed — and this is the consumer's year.

The Middle West suffers from unseasonable weather, including heavy winds. There will be accidents involving mining, in some cases due to flooding, but investments in mines if wisely selected may be profitable.

The people, in general, will be conservative politically and will have a tendency to support a conservative political program. There will be emphasis on older ways of doing things, and traditional patterns and practices to restore as far as possible the historical virtues of the country. There will be talk and action to support economy in government, less pretense and glamour in high places, lower electional expenses, and simplification of policies. The post electional period in 1976 and early 1977, seems to be a time of unusual stress. There may be some violence and danger to political candidates to high office in the United States this year.

The birth rate in the country may be up slightly with the tendency being to live a little longer, and for more children to survive the diseases of infancy.

The entertainment world remains in trouble and, for the most part, deserves to be in trouble. There will be a strong demand for better entertainment. It cannot be expected that the media should indoctrinate or preach, although it would be pleasant to find it informative. The one thing entertainment simply must do, is entertain.

As may be expected the emphasis in 1976 will be on historical material, more or less mutilated. Non-commercial television will

prosper. There will also be greater dependence upon classical works, with more careful script writing. Idealistic themes will have larger audiences. There will be less emphasis upon trauma and more upon material for family viewing. Good acting will not justify a bad picture.

Education continues to lag and does not keep up with the demand for better knowledge and understanding. Our children have been given the three "R's" for generations — to do this we have had to misspell *arithmetic*. The importance of primary education comes into focus. Colleges and universities do not enroll young people until after their characters have been established. There is immediate need for idealism, morality and ethics to be taught in the primary grades. As medical education is not graduating enough family physicians, so our educational system is specializing in intellectualism when it should emphasize character. There is urgent need to educate the child before its habit patterns have been adversely conditioned. It is going to be assumed that children are little people and if facts are presented to them constructively and idealistically, but in simple terms, their knowledge can be broadened and deepened while they are still in the elementary grades. Families are inclined to take greater interest in school textbooks that are not going to undermine the integrities which families have tried to confer upon their offspring.

Prospects for public health include low grade infections, not especially serious but uncomfortable conditions which deplete but do not completely disable the individual. Fears, disturbances, anxieties, disillusionments, agitations, irritations long endured have psychosomatic consequences. There is less confidence in chemical medications and the public is suspicious of remedies which merely obscure symptoms. Inflammatory ailments affecting the nervous system and toxic conditions become more prevalent and are closely associated with negative thinking, scepticism and cynicism.

The defense of the country will become a highly controversial matter. The military allotments will probably be considered inadequate, and military bases in foreign countries will be closed or relinquished. A shrinkage in the military personnel could result in further emphasis upon armament. Under present world conditions, all major powers must cooperate if the armament burden is to be reduced. Such cooperation is not likely this year.

Labor agitations continue to plague the internal economy of the country this year. There may be a confrontation between ambitious labor leaders and the general public. Labor groups, at the moment, are losing popular confidence, and labor policies are alienating the members of many unions. Labor leaders must be less demanding

or inflation cannot be curbed. Modern society should remember that modern unions are directly descended from the great system of guilds that protected European industries for over a thousand years. These guilds were originally religious organizations dedicated to public service, and each member of a guild was obligated to produce goods of the highest quality, which he stamped with his master's mark. Shoddy goods and lazy apprenticeship were not tolerated, and were considered as contrary to the will of God, the good of country, and a man's honor. Guilds and the labor unions were the support of public integrity and we are the modern descendants of these early craftsmen. There is considerable possibility of labor organizations becoming a highly constructive force in the advancement of the public good, and it is time for this matter to be given serious thought.

Abuses in Civil Service will be under careful scrutiny, and wastefulness in this area is likely to be weeded out. A program will probably be formulated to modify the prevailing policy of life employment in an effort to increase efficiency.

Relationships between the United States and other countries will improve and strengthen. The chances of a major war involving the United States are small. There may be social or political outbreaks in different countries in which the United States could become involved, but military intervention is unlikely. Countries that have been alienated will find that it will be more expedient to strengthen friendships with the United States. The tendency among smaller states will be toward the protection of their independence. This will improve and encourage trade with the Western powers.

The Supreme Court is under some pressure and this will include the reform of legal practices on all levels. The cost of litigation is likely to be reduced and more cases will be arbitrated out of court.

Foreign trade with many countries improves, including Japan, South Korea, India, and both Chinas. Agreements may also be made with Indonesia and Ceylon and several of the African states. The Saudi Arabian oil crisis will ease off and prices may be somewhat lower.

Social Security benefits are likely to be less available and under greater curtailment. Welfare projects will be studied more astutely, with reductions and corrections where exploitation has become obvious. Insurance companies will be required to explain why rates are being raised so rapidly. Exorbitant profits will be curtailed in most large industries.

It does not seem likely that the stock market will suffer from a major decline. Prices will vacillate and tend to be slightly lower.

The eclipses will cause some trouble, but these will be weathered successfully. The thoughtful investor will do well to consider security above profit, especially until after the election. By the first of next year he may wish to reorganize his portfolio — until then he should be cautious.

The higher echelon of government, involving the cabinet, diplomats, and personal assistants of the President, are apt to push harder for greater power and find more and more resistance. Feuding between the executive and legislative bodies may lead to widespread embarrassment. The powers of each department will be curtailed by some other department, with the result that leadership in communities, etc. will be hotly contested and there is a tendency to sacrifice the country's good to preserve elite groups. This would be unfortunate and every effort should be used to prevent such an outbreak. At the same time there will be a motion to restore the importance of the Declaration of Independence and the Constitution of the United States. The simplification of government procedure, the clarification of governmental powers, and economy in high places will receive considerable popular support. There is strong emphasis on ethical and moral improvement and increasing realization that the primary purpose of our national life is the improvement of all mankind. A program of regeneration is setting in with emphasis on idealism, restatements of basic principles of integrity, the correction of internal corruption, and the awareness of man's relation to the spiritual universe in which he dwells. The regenerative motion involves religion, philosophy, arts, and fuller realization of their possible contributions to human enlightenment. Materialism as a way of life has failed. We have gone as far as we can without making the necessary correction, and the time has come to restore values, constructive potentials, and to live according to natural laws which reveal the Divine Purpose.

The philosophy of religion must be restored as a major part of learning. Any nation which considers itself as well-informed and does not have a clear conviction of spiritual values is deceiving itself. Theological domination of political structure is not advocated, but this nation includes followers of all religions, and they should be protected from atheistic pressure groups and enjoy those freedoms guaranteed by the Constitution. Our founding fathers believed in God and natural law, and respect for religion should be taught in our educational system, not according to sects or creeds, but as a standard of moral values.

There will be some increase in the accident rate, especially in foreign air travel. Travel outside of the country will be less than usual in spite of the Olympics, but as may be expected, travel within

the country will increase. Foreign trade will improve, but may be interfered with by labor.

There will be advances in philosophy and science. The close connection between science and industry is regrettable because it has transformed a progress-oriented institution into a profit-making machine. Science was intended to help all men to live better — not to make a few people richer. A reorientation of scientific and medical policies is noted for the near future. Difficult times advance philosophical systems and it is expedient to develop a Western philosophy, a philosophy for Americans with a strong statement of man's purpose and destiny. If this can be accomplished, not only the United States, but the whole world will be benefited. Although reactionary religious attitudes are spreading, progressive interpretations of religious idealism will gain considerable public support.

The governmental structure is under tremendous pressure, and the general tendency of the chart is toward conservatism. The average voter would like to see the country restore electional processes and prevent electioneering from interfering with the administration of public affairs. The candidates most likely to succeed will have religious and ethical principles and proven integrity. Experts must understand the philosophy and psychology of government and be enlightened as well as skillful. There must be aspiration as well as ambition, internal dedication as well as political authority. Confidence in leadership must be earned and sustained if constructive changes are to take place. Every effort should be made to inspire the people to solve their own problems with help, but not with that kind of help which takes over all the responsibilities of the citizen.

Prominent persons of different walks of life are going to become involved in the fall elections, and we may see more people that we consider to be advanced and honorable thinkers, important people, people who have gained a measure of recognition and even hero worship will come forward and take part in the political situation that is now forming. Highly respected public personalities not in government will be heard from, advocating greater emphasis upon principles and supporting reforms which the present political system has been unable to enforce at the present time.

The Congress is strengthened by good positions of planets, and this body should accomplish something constructive. The tendency will be toward greater austerity within the Country and non-involvement in foreign affairs. Constitutional precedents will loom large. Some red tape will be cut and it will be found advisable that Congress should not only represent the people, but contribute positively to what will benefit the people.

Reforms are indicated in hospitals, prisons and public institutions of a charitable nature. The whole penal code is due for strong revision with more emphasis upon rehabilitation.

Public scandals will be handled with greater discretion. A number of difficulties in our social structure will be traced to the subversive activities of foreign sabotage and espionage agents. The public will be better informed on this situation. Espionage encourages discontent and this in turn undermines good citizenship. If the country can build a stronger integrity of its own, radical organizations will have slight success. In the 1976 chart there are very few earth signs, and this suggests that practical planning may be deficient. This indicates, also, danger to the food supply due to shortage of water in certain areas, droughts in others, and pollution problems. In spite of these indications, however, public health is basically protected.

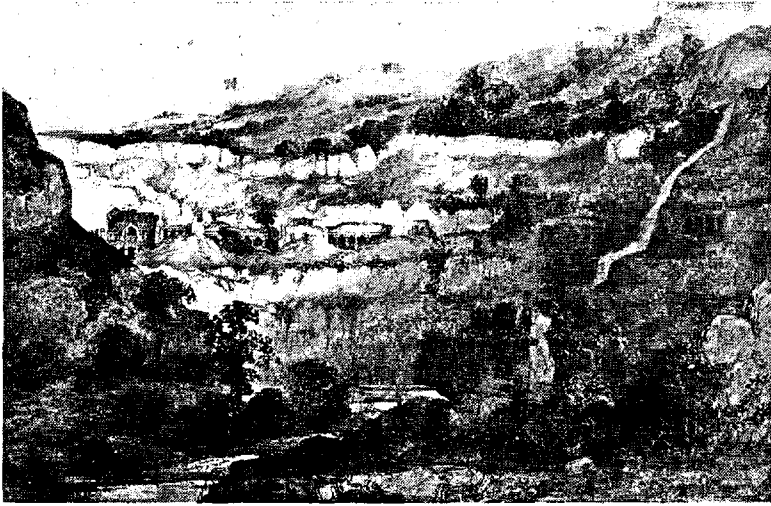
Drug addiction continues to plague the country, but by the early months of 1977, there will be a major improvement in this area. Under this heading also, there will be a reduction in the use of habit-forming medications and a strong campaign against medical contraceptives.

As a result of the election, or perhaps in spite of it, we will go on into the next year with clearer insights and a deeper vision of national purpose. We are progressing slowly at the moment, but gains will be increasingly noticeable, and public cooperation, with needed reforms, will improve. It seems like a fairly good year because it will impel to serious concern for the future. No year is good because it condones our mistakes; it is good because it inspires us to greater and more constructive efforts.

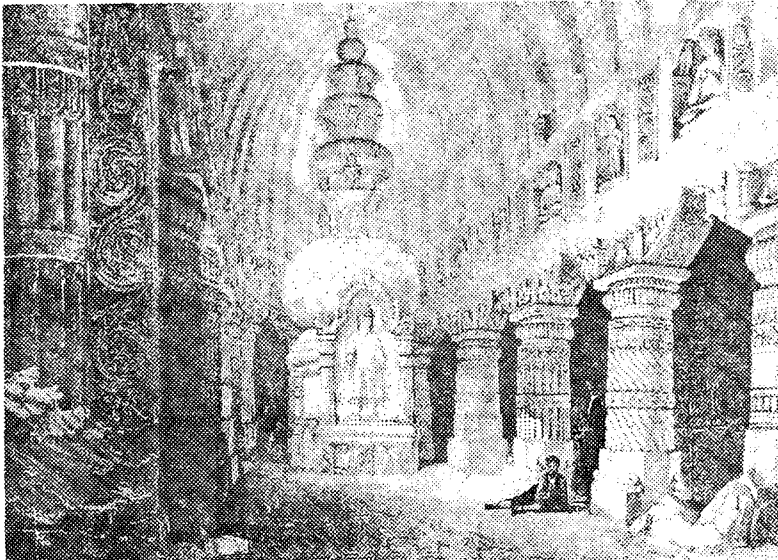


Directions for use of persons in the presence of George II of England and his queen:

You must not cough. If you find a cough tickling your throat; you must arrest it from making a sound; if you find yourself choking with the forebearance, you must choke — but not cough. In the second place, you must not sneeze. If you have a vehement cold, you must hold your breath; if a sneeze still insists on making its way, you must oppose it, by keeping your teeth grinding together; if the violence of the repulse breaks some blood vessels, you must break the blood vessels — but not sneeze.



A group of the Ajanta caves, showing their relation to the rock from which they were cut, from *Illustrations of the Rock-Cut Temples of India*, by James Fergusson, London, 1845.



Interior of Chapel Cave No. 19 at Ajanta. The monumental stupa is an outstanding example of Buddhist religious art. The engraving is from a sketch by James Fergusson, and is included in his folio, *Illustrations of the Rock-Cut Temples of India*.

BUDDHIST MURALS AT AJANTA AND HORYUJI

The cultural history of India is far too complicated for systematic consideration in the present article. We must confine ourselves to a few remarks essential to the study of the Buddhist cave paintings in the Ajanta complex of chapels and monasteries. Until the establishment of the Republic of India, the Feudatory State of Hyderabad in the Deccan (South Central India) was a comparatively powerful political entity. It had an area of 83,000 square miles, and a population of somewhat over 18,000,000. It was ruled over by a native prince who carried the title Nizam, and during the twentieth century it advanced rapidly with a broad program of modernization. The last Nizam made valiant efforts to maintain the autonomy of his territory, and Hyderabad was annexed only with some show of military strength on the part of New Delhi.

The Ajanta caves are located about six miles from the large city of Secunderabad, in the domain formerly held by His Highness, the Nizam, who took considerable interest in preserving and restoring these remarkable works of ancient times. Inspired in part at least by the strong recommendations of western archaeologists, he took steps to prevent water seepage which was threatening to destroy the mural paintings and also improved the roads leading to the caves.

James Fergusson, who made a number of trips to the Ajanta area in the first half of the nineteenth century, mentions the rapid deterioration of the mural painting over a period of less than forty years. This supports recent opinion that ancient monuments may endure for hundreds of years and then suddenly deteriorate. Fergusson made a point of his own observations that the Ajanta murals suffered from the depredations of "bees, bats and barbarians."

The vast subcontinent of India lies principally between the Indus and Ganges Rivers, and as early as the third millenium B.C., showed evidence of a relatively high cultural platform. The proto-history of India has descended to us largely through mythology,

legendry and folklore. For practical purposes it may be useful to remember that mythology is the history of prehistoric times. The oral traditions go back for hundreds of thousands of years, and these accounts emphasize the high plateau of civilization which existed thousands of years ago. Very little has survived, however, bearing testimony to India's ancient achievements. About 1500 B.C., a migration, or invasion, of Irano-Aryan peoples entered the area, bringing with them their religion, architectural concepts and art forms. Testimony to this intermingling of beliefs and practices is evident in the sacred traditions which led to the rise of Hinduism during the Vedic period. The strangers brought with them deities from the Persian pantheon and helped to organize Indian philosophy.

The distinguished Masonic author, General Albert Pike, published three important books dealing with Persian influence upon Hindu religion. Pike mastered the Zend language, but his labors remain comparatively unknown. In 1924, his book *Irano-Aryan Faith and Doctrine*, contained in the Zend-Avesta was published in Louisville. Four years later, his *Lectures of the Arya* came into print, and in the same year his *Indo-Aryan Deities and Worship As Contained In the Rig-Veda* was made available in a small edition.

The Persian influence was strengthened by the expeditions of Cyrus (c. 550-298 B.C.) and Darius (c. 521-486 B.C.). By this time Iranian civilization had advanced in most forms of knowledge and social organization, and Indian architecture in particular showed indications of strong Persian contributions. Alexander the Great reached the Indus and Sind regions in 326-25 B.C., and from that time on Indian art took on considerable Grecian coloring. Later, of course, Roman elements were introduced, and these had a strong bearing on Indian Buddhism. An almost continuous stream of Mesopotamian artists and artisans flowed into India through Afghanistan. The principal center of this cultural chemistry was what is now called East Pakistan, and culminated in the rise of the Kushite kingdom and the magnificent artistic achievements at Gandhara. In the meantime the brief but important contribution of Alexander the Great inspired the foundations of Indian dynasties which expanded until they had divided most of the Indian subcontinent among themselves. By the fifth century A.D.,

the Gupta dynasty had established a splendid empire, only to be assailed by Nomadic people, known as the White Huns, who flowed in from Bactria (now Balkh, a district of Afghanistan).

In the tenth century A.D., the Moslems began their conquest of India, systematically destroying both Buddhist and Hindu monuments. They defaced the images, tore down the stupas and reliquaries, sacking the universities and schools, including India's greatest institution of learning, the University of Nalanda. In the course of time, even the monasteries and caves along the caravan route were also violated, and many priests died defending their altars. The Moslems later relaxed their prejudices against the native institutions and during the Mogul dynasty, Akbar, the great mogul, governed his empire with enlightened tolerance. In the nineteenth century, Queen Victoria was proclaimed Empress of India, and British suzerainty continued until the establishment of the Republic.

As might be expected, Indian religion and philosophy developed a broad tolerance. A number of different sects and schools flourished together, or at least remained on amicable terms. In the sixth century B.C., two powerful movements had emerged from the Indian complex of faiths. One of these was Jainism which has never exercised much influence outside its own country, but still has a considerable following in its own homeland. The other school was Buddhism, destined to become the most civilizing force in Asia, and one of the world's great religions. Both of these groups were firmly established in Hinduism, but sought to reform, or restate, doctrines and practices that had become debased in the course of time.

In his essay on Brahmanic mythology, H. de Wilman-Grabowska concludes his discussion with the following statement: "All is in all. The source of life is one; the multiple comes from the sole. What in short characterizes Hinduism is its definitely monotheistic tendency under the pantheism of its conceptions. Whether he invokes Prajapati, Brahma, Vishnu, or Shiva, the thought of the faithful never veers; the names, the epithets, and the attributes of these gods are but the ornaments of the great veil that once lifted will reveal to us the *Isvara*, the One God, the Supreme Lord." See

Asiatic Mythology. The monotheism of the Brahmanic theology provided a suitable foundation for the cosmo-theism of early Buddhism. The one supreme power came to be defined as a process rather than as a being, and total existence took the place of an omnipotent person.

The most powerful patron of Buddhism was the Emperor Asoka, who belonged to the Mauryan dynasty. He lived in the third century B.C., and was a typical example of the intellectual liberalism that prevailed throughout India. Asoka drew to his court brilliant exponents of various religions, but found Buddhism to be especially appealing. The reign of Asoka was marked by the first flowering of Buddhist art, including architecture, sculpturing and painting.

Among the oldest surviving Indian works of art are the edict columns of Asoka. These were inscribed pillars surmounted by elaborately carved finials. The Asoka column at Sarnath marking the place where Buddha gave his first sermon is now the official symbol of the Republic of India. A number of Asoka's edict pillars have been found and translated, and provide valuable insight into the ethical and moral institutions of the Asokan period. At that time, no images or likenesses of Buddha are known to have existed. It was in Gandhara that representations of the Enlightened One first appeared. It is intriguing to realize that the Buddha image as it survives today is a composite of Persian, Greek, Roman and Gupta genius. In its migrations across Asia, the appearance of Buddha was considerably modified by local aesthetic standards, but the Gandharan prototype has never been completely obscured.

The murals of Ajanta are believed to have been painted in the sixth or seventh century A.D. If we compare this with the transmission of the doctrine into Eastern Asia, we find that in India the Gupta dynasty was in full flowering; in China the brief Sui dynasty was giving way to the T'ang emperors; Korea was in the period of the three kingdoms, and Japan was in the second half of the Asuka period (c. 560-710 A.D.) This means that almost immediately after the Ajanta paintings were made, a similar artistic achievement appeared in Japan, and produced the Horyuji murals which are generally acknowledged to have been based upon Indian



The Asoka Column at Sarnath marks the Deer Park where Buddha preached his first sermon.

originals. The Ajanta and Horyuji paintings are strikingly similar for they are both inspired by the works of the Gandhara statuary. In China this type of representation was dominant during the T'ang dynasty. In Gandhara, Buddha is often represented as a Bodhisattva in the royal raiment of an Indian prince, for he was the heir to the throne of Kapilavastu, a small country on the borders of Nepal.

The Bodhisattva image inspired some of the finest works of Chinese artists of the T'ang dynasty, reached Korea during the Koguryo period, and passed almost immediately to Japan — probably brought there by Korean artists. The Shoso-in, the oldest Japanese museum, contains articles from nearly all the nations of the Near East, which reached Japan before the end of the eighth century. It is still uncertain as to how these art motifs reached Japan by the seventh or early eighth century.

Asiatic peoples had a rare genius for creating symbolical likenesses of the divine powers that govern creation. They created images in which divine and human attributes were beautifully harmonized. Although indebted to Greek art, they transcended its literality. The Greeks seem to have humanized their deities but in Buddhist Asia the human form was elevated to a spiritual dignity. The principal contrivance used to produce the feeling of unworldliness was the perfect composure which pervaded the figures. There was no evidence of tension, nor of the intricate embellishments which distinguished Hindu sculpture — nor was there any of the static feeling conveyed by Egyptian religious paintings. There was dignity with relaxation — power held in complete suspension by a disciplined mind. The feeling of spiritual detachment of the Buddhist figures was intensified by the depiction of the eyes which were downcast and nearly closed, suggesting complete internalization of the consciousness. By the time the Chinese images reached Japan, a new element of fluidity was also introduced. During the archaic period the icons had a Gothic quality of frontality similar to that found in medieval European churches, but this was soon modified.

The Ajanta caves were excavated from a precipitous cliff approximately 250 feet high, forming the south side of a ravine

through which flows the Wugura River. The caves are of two types; vaharas (abodes of monks) and chaityas (chapels or places of assembly). The monasteries, of which there are twenty-four, following the traditional Indian plan consisted of rows of cells opening into a square or rectangular hall. The five chaityas were similar in shape to the European basilica. The principal part of the interior was a nave, bordered by columns and terminating in an apse. In the apse was a stupa, or memorial monument, usually bell-shaped; or a mound with steep sides surmounted by a finial representing ceremonial umbrellas. The arrangement was such that devotees could perform circumambulations around the stupa. The Ajanta caves are dominantly Buddhist, although there are vestiges of Hinduism and Jainism among the remains. The famous frescoes are in what is designated Cave 1, which is believed to date from the sixth or early seventh century. The main hall is supported by massive pillars behind which are walls pierced by a number of doorways. On these walls, and between the doorways, are the great mural paintings done in brilliant colors on a surface of white gypsum. Most of these murals are in a poor state of repair, but they have been carefully reproduced by skilled artists for the benefit of scholars.

It may be assumed that the monks who once congregated in these caves were followers of the Mahayana, or Great Vehicle, usually referred to as Northern Buddhism. Apart from their religious interest the pictures reveal many of the customs of contemporary India, with special emphasis upon costume and adornment.

The paintings in the Ajanta caves and other grottoes of Central Asia and Chinese Turkistan deserve far more consideration from students of comparative religion than they have received up to this time. They are a vital contribution to the subject of comparative religion and can help us to appreciate the entire field of sacred iconography. Whereas Western religious painting and sculpture emphasize real or imaginary likenesses of persons, Eastern imagery assumes that the various deities and avatars are invisible, have actually no corporeal forms, and that efforts to portray them must be guided by contemplative insight. The Bible tells us that no one has seen God at any time. This would imply that representations of

deity should not be considered as though authentic likenesses of a being possessing a human form or a resemblance thereto. In the opening chapter of *The Gospel According to John* it is said, "and the Word became flesh and dwelt among us." We often use the term "the Word" when referring to the Holy Scriptures as the Word of God. To the Eastern mind the Word is made flesh by the artists who create sacred images. Such figures are intended to be visual equivalents of the written Word, and those who look upon them should experience within themselves the spiritual intent and content of a mystical doctrine. The Mahayana Buddhists consider sacred books as embodiment of divinities, and not as inanimate objects.

By this concept a picture of Christ should actually be a portrait of Christianity, and it immediately becomes evident that the effort to create a tangible likeness of the teachings of Christ would confront the artist with extraordinary difficulties. Dr. Ananda K. Coomaraswamy, an outstanding authority on Asian art felt that the icons of the Greek and Russian orthodox churches have much of the quality which Eastern religionists admire. The archaic techniques help to prevent worshippers from centering their attention upon the personality depicted, and recalled with greater ease the mystic meanings associated with the lives of the sanctified founders of their faiths. As a basic principle, the artist strives to communicate the overall substance of his belief. His hopes to create a mood and thus tell the story through a subtle use of symbolic elements.

The magnificent painting of the Bodhisattva of the Blue Lotus in Cave I of Ajanta reveals a number of subtle contrivances by which the painting transcends the personality equation; while the body of the figure is well-proportioned, there is no emphasis on the structure and no muscular details are shown. When Greek artists fashioned statues of their divinities, the emphasis was strongly upon the heroic canon of proportions. The Bodhisattva of Ajanta combines male and female elements so perfectly that the figure appears to be androgynous. It also blends the qualities of Hindu divinities, reinterpreted through the Buddhist concept of life. The Bodhisattva painting is in a ritual posture which suggests the dance of Shiva and at the same time the exquisite beauty of Vishnu. The

crown is Hindu and might well suggest the overshadowing influence of the Vedic deities. We are reminded that Buddhism was a sublimated form of Hinduism which did not destroy the old law, but fulfilled and redeemed it.

There is some question as to the identity of the Ajanta Bodhisattva. It was probably based upon an imaginary likeness of the young prince Siddhartha before the enlightenment by which he became the Buddha. It has also been suggested that the Bodhisattva Manjusri was intended as the personification of wisdom, and there is a feeling about the figure which might associate it with Avalokitesvara, the Lord of Compassion, who in both China and Japan may be presented artistically as a male or female divinity.

The prevailing uncertainty as to the identity of the subject of this painting also suggests that it may be intended to symbolize one of the basic Buddhist triads, i.e., in the Northern School the historical Buddha, Gautama, is often accompanied by two reflex images, the Bodhisattvas Monju and Fugen. Monju is the embodiment of wisdom and Fugen of beauty. Later, in the Japanese Amida Triad, Amida takes the place of Gautama and is accompanied by Kannon and Daiseshi to indicate that enlightenment manifests through compassion and courage. Thus the single Ajanta cave figure can be considered a triad expressing the three primary characteristics of the Perfectly Enlightened One. Unfortunately the Ajanta painting is in a poor state of repair, and reproductions of it are from restorations. In spite of the ravages of time, however, the face retains much of its original beauty. The inclination of the head and the half-closed eyes bring to mind one of the epithets of Kannon: "The one gazing down in compassion for a suffering world." The perfect repose of the features and the tenderness which the original artist attempted to convey express the mystical overtones of Buddhism with extraordinary fidelity.

The lotus held in the right hand of the icon is an attribute of several Bodhisattvas including Manjusri and Avalokitesvara, and may also symbolize the Lotus Sutra, the principal text of Northern Buddhism. The Utpala or Blue Lotus also represents the benevolent power personified by the Holy Writings. In substance the lotus stands for the cosmic heart and images placed upon lotus pedestals



The Bodhisattva of the Blue Lotus, from the cave complex at Ajanta, probably painted in the seventh century. The comparison with the Japanese murals at Horyuji reveals a common source for both works.

represent the experience of the presence of Buddha in the human heart.

In his book, *Serindia*, Sir Aurel Stein discusses in detail the migrations of religions, philosophies and arts across the vast expanses of trans-Asia, which lay between Pakistan and the cultural centers of China. Other writers, including Benjamin Rowland, Jr., and A. Townshend Johnson, have pointed out the importance of the Silk Road as an artery for the transmission of beliefs and ideas. Along this highway, Greeks, Romans, Persians and Hindus travelled eastward to the gates of Grand Cathay. At the same time, monks, scholars and merchants made the arduous journey from China to India, mostly in search of Buddhist wisdom, or to trade in silk and spices. Some of the most intrepid continued on to the shores of the Mediterranean to sell their wares in the marts of Byzantium or Rome.



Head of the Bodhisattva Kannon, a detail from a wall painting formerly in the Horyuji Temple. This was also painted in the seventh century, and shows the rapid transmission of this type of religious art from India through China and Korea to Japan.

According to the Chinese records the Emperor Ming-Ti (c. A.D. 58-64) had a wonderful dream in which he saw a man of gigantic stature with a nimbus about his head. One of the ministers of the Imperial Court explained that there was a god in the western quarter of the world whose name was Buddha, who has been born of a goddess. The Emperor then dispatched emissaries to India to make inquiries respecting the Buddhist religion, which resulted in paintings of Buddha being made for the first time in China, and he caused two such paintings to be placed on the walls of his own mausoleum. For further details, consult "*World-Healers*" by E. A. Gordon. Two points of interest are involved in this account. The Chinese name for Buddha is *Fo*. The term was broadly applied to illumined saviors and sages of venerated religious teachings. Some authorities suggest that the luminous figure of the Emperor's dream was based upon reports reaching Sian relating to Christianity, into which Buddhist elements had been inserted in the long journey across Asia. A second and more controversial point is the introduction of Buddhist paintings into China as early as the first century. Unless the Chinese records are wrong, representations of the Buddha must have existed somewhat earlier than is generally accepted. There is a third interesting speculation to the effect that the Orient and its beliefs were known in Europe as early as the beginning of the Christian era; not only through the pilgrimage of Pythagoras and the conquest of Alexander the Great, but by scholarly interchange between Asia and Europe.

In any event the similarity between the Ajanta cave paintings of Bodhisattvas and the remarkable murals in the Horyuji sanctuary at Nara, Japan is undeniable. In the year 607 A.D. the Horyuji temple was dedicated, and in the following century the magnificent murals which decorated the Kondo, or Golden Hall, were painted by an unknown artist.

Unfortunately the original paintings were destroyed by fire in 1949, but accurate reproductions of them are still in existence. There were originally twelve paintings, of which four represented Buddhist triads and eight, single standing figures of Bodhisattvas. Panel six, the most famous of the group which ornament the western wall, was approximately eight and one-half feet wide and

ten feet high. It is traditionally believed to represent the Buddha Amida (Amitabha) with his two attendants, Kannon and Daisehi. It is in this group that the figure of Kannon bears a startling resemblance to the Great Bodhisattva at Ajanta. There are certain differences, however, which justify careful consideration. Some feel that the Horyuji murals while showing some Chinese influence, and preserving Indian qualities, are essentially Japanese. The Japanese were greatly indebted to Continental Asia for their artistic skills but they seldom if ever failed to modify foreign influences. They simplified, and in many cases purified, the aesthetic canons which came to them from outside sources. The Horyuji paintings have a gentle simplicity with strong emphasis upon line, and a sparse use of coloring. They are comparatively free of background involvements (or at least these have partially disappeared), and the airy quality adds much to their attractiveness. The illustration on p. 49 is a detail from Panel six, showing Kannon as an attendant upon the Amida Buddha. It is this figure that shows the greatest similarity to the Ajanta Bodhisattva. It is only fair to point out that many of the figures appearing upon the Horyuji murals have not been positively identified. In this case, however, the Kannon



The Golden Hall of the Horyuji Temple.



View of the interior of the Golden Hall of Horyuji as it appeared before the fire of 1949. At right center background is the Amida Triad with the famous Kannon figure at the viewer's right. The left panel represents Gakko Bodhisattva, symbolical of the lunar effulgence. The main altar of the temple with its imagery occupies the right foreground.

shows the Amida image in its coronet, and there can be little doubt that the attribute is correct.

The Golden Hall of the Horyuji Sanctuary was so decorated that it came to symbolize the Buddhist Universe as presided over by the Buddhas of the four directions of space. Each of the principal Buddhas is pictured in his paradise world and is accompanied by a small retinue of attendants. In some cases these secondary figures assist in the identification of the main icons. The room in which the murals were placed was open on its south wall so that it was not possible to place one of the main triads on this side. The artist adapted his paintings to the available space, but his intent is obvious. There are two paintings on the north wall, one on the east wall and one on the west wall. Appropriately, Amida presiding

over the Western Paradise is placed on the west wall, and on the east wall facing it, Gautama Buddha presides over the paradise of the east. He is attended by two Bodhisattvas and his ten disciples. Of the two large panels on the north wall, one shows a Buddha seated in western style, with both legs pendant. This is the traditional posture of the Maitreya Buddha, the teacher to come. A similar representation is found among the frescoes in the Tun-huang caves in Chinese Turkistan. The fourth image, which is in a poor state of repair, is difficult to identify, but has been tentatively considered to represent the healing Buddha, Yakushi, with a retinue. It is probable that Yakushi should be placed on the south wall, but this was not possible. The viewer must visualize the four triads as forming a hollow square, in the center of which is the principal altar of the temple with its statuary. The eight narrower panels each contain one standing Bodhisattva, but these have not been positively identified. The entire arrangement was based upon one of the sutras, or sacred books, and the present opinion is that the Yakushi sutra provided the inspiration for the composition.

The Treasure House of the temple preserves one small horizontal mural which survived the fire of 1949. It shows two angelic beings flying through the air with scarves streaming out behind them. Both figures carry trays, probably containing flowers to be strewn over the images below. This panel is similar to early Korean sacred decorations, and would support the belief that Korean artists executed the Horyuji murals. During the lifetime of Shotoku Taishi, Korean artists arrived at the port of Osaka and were employed by this devout Buddhist prince to design and decorate the first Buddhist temple in Japan. Here there is a considerable controversy still raging as to the degree of foreign influence revealed in the pictures. Both sides of the argument agree, however, that the paintings were inspired primarily by Indian sources, modified by the long journey along the early caravan routes.

As our principal concern is to trace the unfoldment of a spiritual tradition, we must turn again to the contemplative examination of the art. The impact of the Horyuji murals on the thoughtful viewer is far more peaceful than the Ajanta originals. We seem to be in the midst of a mystical universe, a vast region presided over



Surviving mural from the Golden Hall of Horyu-ji. Buddhist angels are not represented with wings, but with flowing drapery. These celestial beings are strewn flowers upon the Buddhas and their retinues.

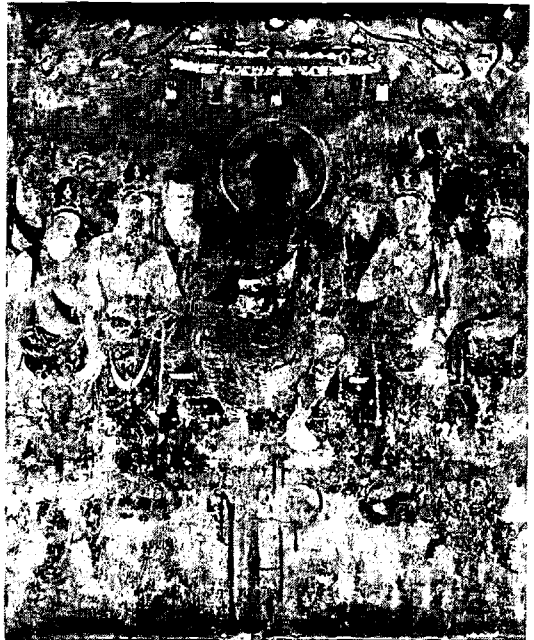
by a host of radiant beings. They stand like visions from celestial regions, and they awaken in the heart and mind of the believer a feeling of the benevolence of space. While the physical eyes behold the mountains and valleys of the terrestrial world, the soul itself becomes aware that every atom of the universe is radiant with the mysteries of the Blessed Doctrine. Gautama Buddha (Japanese, Shakamuni) presides over the mansions of the East. These are not places — either physical or superphysical, for all who received the teachings of Gautama ascend by a motion within themselves to that level of enlightenment which corresponds with the Eastern Paradise. As the sun of truth rises in the East for all humanity, it sets in the West where Amida receives into his heavenly region those who pass out of mortal life with perfect faith and trust. The Buddha Maitreya who is to bring the next restoration of spiritual integrity is nearly always shown with one or both feet resting on the earth to indicate "Lo, I come quickly." When the Buddhist doctrine fails because of the encroachments of mortal corruption, the Maitreya restates the eternal law.

The Horyuji mural of the Yakushi triad was in such poor condition that it could not be reproduced photographically without extensive restoration. The medicine jar, which is the distinguishing attribute of Yakushi, is not visible, but a group of secondary figures in the painting suggests the celestial generals who always accompany Yakushi. The healing Buddha is present to signify the power of the Doctrine to restore both the spiritual and physical health of the sincere believer. It has long been assumed in Buddhism that the teaching protects the complete well-being, and that the truly enlightened life is the highest therapy available to mankind. Gautama Buddha personifies perfect wisdom; the Amida Buddha, selfless love; the Maitreya Buddha, universal kindness which must ultimately save the world, and Yakushi Buddha, the healing power of the contemplative disciplines. Each of the Buddhas is attended by reflex images which polarize the qualities of the central figure. Gautama, for example, is wisdom manifesting as both knowledge and beauty. Amida is attended by compassion and strength; Maitreya by faith and service. The reflex forms attending Yakushi are not so clearly indicated, but in Buddhist philosophy, health implies moderation in all things, and freedom from the tyranny of the ego.



The Shaka (Gautama) Triad, Buddha is accompanied by the Bodhisattvas, Monju and Fugen. Panel No. 1, formerly in the Golden Hall of Horyuji, Japan.

The Miroku Triad, Panel No. 10, formerly in the Golden Hall of Horyuji. Miroku is the Japanese form of Maitreya, the Buddha to come. His most common attribute is that he sits in Western style, with his legs pendant. In the mural he is accompanied by Bodhisattvas and Arhats.



It seems to me that Buddhist paintings and statuary were valid forms of instruction which carried the four noble truths and the noble eight-fold path across the face of Asia. These were the twelve major tenets revealed by Buddha in his discourse in the Deer Park at Sarnath. The fact that there are twelve pictures in the Horyuji group may also remind the true believer of the code of life which leads to the nirvana. The four triads could stand for the four noble truths: (1) the truth of suffering, (2) the truth of the cause of suffering (3) the truth of the end of suffering and (4) the truth of the noble path that leads to the end of suffering. The noble eight-fold path is reminiscent of the Mosaic Decalogue, which sets forth the virtues that should be practiced and the vices which should be avoided by those desirous of living constructively and harmlessly in the mortal world.



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THE "UNWORTHY" ONE

The Hour of the Ox



s the train lurched along on its narrow-gauge roadbed, Mr. Nakamura explained the reason for our visit to the Yoshida Ryokan. This historic inn had been built in the early sixteenth century by a highly respected retainer of the Lord of the province. The locality was famous for magnificent scenery, and many illustrious persons came to view the prunus blossoms in spring and the maple tree, whose leaves turned red and orange in the fall. The present Mr. and Mrs. Yoshida had but recently inherited the property. They were quite

young and progressive and decided to completely remodel their establishment to conform with the program of Westernization sponsored by the Imperial Family.

Behind the inn was a large godown, or storage room, filled to the roof with mementos left by famous guests and passing travelers as tokens of appreciation for the hospitality they had enjoyed. It had occurred to the Yoshidas that the sale of these souvenirs might pay for the renovation of their property. Mr. Nakamura had patronized the Yoshida Ryokan on numerous occasions, and because of his reputation in the world of art he had been invited to appraise the contents of the godown and purchase whatever he desired.

When we reached the Ryokan, a bevy of giggling and bowing maids in bright cotton kimonos relieved us of our shoes, hats, raincoats, and bundles. We were ushered into the presence of the proprietor and his wife. There were further greetings, and on the

strength of Mr. Nakamura's introduction I was welcomed as a valued guest. We were soon settled comfortably in the sakura (cherry blossom) room traditionally reserved for persons of consequence.

After we had been refreshed with cups of hot tea and little rice cakes stamped with the crest of the Yoshida family, we sat quietly and awaited the pleasure of our hosts. Suddenly, sliding panels on the far side of the room opened, and the smiling maids reappeared carrying armfuls of scrolls, unpainted wooden boxes, and packages wrapped in silk cloths, which they arranged in neat piles in front of the little art dealer. Mr. and Mrs. Yoshida sat Japanese-style nearby, and the maids, now solemn-faced, hovered discreetly in the background. I sat on a wall bench behind Mr. Nakamura and watched over his shoulder.

My friend explained that to fulfill the proprieties of the occasion he proposed to divide the collection into four classifications. The first would consist of material of no great value that could be disposed of without hesitation or regret. The second would include items with charm, but not valuable, that could be kept to decorate the rooms of the inn. The third would be more important pieces of considerable financial value that should be sold as soon as possible; and the fourth, curios of such historical or artistic importance that they enhanced the prestige of the inn and should be held permanently as treasures of the house.

In less than an hour Mr. Nakamura completed his appraisal and congratulated the Yoshidas on the quality of the material he had inspected. Having decided that part of the collection which could be sold with proper discretion, Mr. Nakamura made an offer. It must have been most generous, for the bowing and smiling continued without intermission until we were all exhausted.

It was at the conclusion of this transaction that Mr. Yoshida told an interesting story. While his grandfather was master of the establishment, an old Buddhist monk, obviously very sick, came to the Ryokan for shelter and assistance. In a few days it was evident that the venerable man was dying, but before his spirit departed he expressed appreciation for the kindness he had received by giving the innkeeper his most valuable worldly possession.

Mr. Yoshida then excused himself and returned in a few minutes

with a small object wrapped in silk cloth, which he handed to Mr. Nakamura. As he removed the silk covering, my friend drew in his breath with surprise. He held in his hand a round ivory box about the size and shape of an old fashioned railroad watch. Into the lid of the box had been carved a mystic Sanskrit spell-letter. Mr. Nakamura opened the box, which contained a magnetic needle set in the middle of a group of geometrical designs with inscriptions that appeared to be in Chinese. After studying the writing carefully, he observed, "This is a spirit compass, Harusan, and with it you can discover where good or evil spirits are hiding, or if magic spells are being worked against you. It is very unusual."

Suddenly Mr. Yoshida glanced at his wife and she nodded her head almost imperceptibly. Then the innkeeper inquired, "My good friend, can you tell from this magic compass if someone is a victim of sorcery?"

The art dealer looked up in surprise, replying, "It would be a most interesting experiment." The innkeeper beckoned to one of the kneeling maids. "Come here, Ume (Apricot), and show your hands to our honored guest." The girl approached timidly and held out her palms, which were covered with red welts. Mr. Nakamura asked the young woman to touch the compass, which began to vibrate, the needle spinning violently. The art dealer after a moment's thought stated with firmness, "The compass points to the devil's gate, which would indicate that the girl is a victim of witchcraft."

Mr. Yoshida, obviously distressed, then explained that the reputation of his house had recently been damaged by a most regrettable incident. A distinguished patron had reported the mysterious disappearance of his wallet. In the inquiry which followed, Ume had said that she knew which girl had stolen the pocketbook. She had seen one of the maids furtively enter the guest's apartment while he was taking his morning bath. When her room was searched the wallet was discovered. The maid was instantly discharged, but on leaving showed great anger and vowed to revenge herself upon the girl who had betrayed her. Shortly thereafter, little Ume complained of not feeling well and blotches began to appear on her hands and wrists.

Mr. Nakamura smiled rather grimly. "It would appear that your

unscrupulous servant is practicing evil arts, but I think we can break the unhappy spell with the aid of this magic compass. In matters of sorcery however, we shall need the assistance of religion. Is there a learned priest nearby who will cooperate with our endeavor?"

After a discreet silence, Mrs. Yoshida bowed deeply and answered my friend's question. "It so happens that a wise and venerable bonze is visiting our local temple. He was educated at Mt. Koya and is the uncle of our village priest. I am sure that he will help in any way possible. With your permission, I will go to the temple immediately and explain the problem to him."

Shortly after sunset, the elder Shingon sage, accompanied by his nephew, arrived at the Ryokan. The old bonze was a very impressive person, evidently a man of consequence, with a fine, noble face like one of the Arhats of ancient times. After lengthy formalities, he examined the magic compass and entered into a long and earnest conversation with Mr. Nakamura. There was obviously a meeting of minds, and the distinguished master of Buddhist mysteries expressed sincere admiration for the little art dealer's erudition. It was unanimously decided that we should proceed as a group and search for the witch.

At midnight, in the Hour of the Ox, our little party left the Ryokan. At the head of the procession walked the Shingon priest and his nephew, both carrying paper lanterns. Behind them came Mr. Nakamura with Ume, who was holding the magic compass in both hands. Mr. and Mrs. Yoshida and I followed a few steps behind. The path lead beside a small stream and turned sharply to the left toward a thickly wooded hill. There was a long flight of rough stone steps and sections of broken railings. Then in front of us rose an ancient Torii gate of grayed, unpainted timbers. A short distance beyond, we came to an open glade in the center of which stood a huge tree, partly rotted with age and hung with paper streamers. Near its base, the tree was also girded with heavy ropes. Holding up his lantern, the Shingon priest pointed toward the gnarly and pitted trunk of the sacred tree. A straw doll, dressed in tattered bits of cloth was attached to the bark with bamboo pegs through its hands and wrists. In a whisper Mr. Nakamura ex-

plained to me that the little figure represented our sick maid, and that the rags had been taken from her clothing.

Looking about in the dim moonlight, we seemed to be in a weird and evil place. Groves like this were the favorite haunts of Tengu, the long-nosed goblins that laid in wait for wandering pilgrims. The modern world seemed very far away, and I remembered many stories of demon teakettles and grotesque old hags who took away the souls of children.

Suddenly Mr. Yoshida pointed toward a thicket of bamboo, and we could see a flickering light approaching from the northeast. We quickly extinguished our lanterns and retired into a deep shadow cast by the moon. A few moments later, a ghostly form stepped into view. It was a woman wearing a long, white nightrobe reaching to her ankles. Disheveled hair hung about her shoulders, and on her head was a coronet of iron which supported three burning candles. She walked unsteadily on high wooden clogs, and every few steps she stumbled and nearly fell. In one hand the apparition carried a small mallet and between her teeth were several thin bamboo spikes. Walking as one in a trance, with eyes tightly shut, the girl approached the tree.

The girl was obviously entranced, or under some evil spell, and she resolutely raised her hand to drive another spike into the doll. At that moment the Shingon master stepped forward and laid his long rosary across her hands and began chanting the ritual of exorcism. The words, in a strange but musical language, echoed among the trees, and the young priest joined in the ancient ritual. The young woman sank to the ground, uttering tortured cries, her body convulsed as though with pain. The iron crown fell from her head and the candles were extinguished. Then suddenly the entranced woman opened her eyes and gazed about in terror.

The two priests knelt beside the frightened woman while the rest of us stood at a respectable distance and waited. Suddenly little Ume, with tears running down her cheeks, rushed over and, taking the hysterical girl in her arms, stroked her head and tried to comfort her. When the prayers were over, there were several moments of silence and the air seemed to be filled with a mystical quietude.

Our journey back to the Ryokan was uneventful. When we

reached the inn the maids had retired, and Mr. Yoshida thought that it was appropriate to serve some light refreshments. The best teacups in the establishment were placed on red and gold lacquer pedestals in front of the old priest and his nephew. Mrs. Yoshida brought in a tray of sweetmeats. All seemed well, but there was still a note of anxiety. Finally Mr. Yoshida spoke, "Most venerable sir. What is your advice concerning the young woman who stole the wallet?" The Shingon Abbot fingered the beads of his crystal rosary, and then looked up smiling, "If you discharge this girl, she will not be able to secure further employment, and her bad soul may trouble her again. It would be best if you forgot the entire incident as though it had never occurred." Mr. and Mrs. Yoshida seemed greatly relieved. It was the answer that they had both hoped the old bonze would give them.

The next morning on the way back to Kyoto in the second class carriage of the local train, Mr. Nakamura shared with me his explanation for the events of the previous evening, "Each of us has two souls, sometimes more. There is a good soul that is filled with faith and kindness, and a bad soul that stores up fear and hate. The good soul is most powerful in the daytime, and the bad soul is more powerful at night — especially during the Hour of the Ox. Because she was angry at little Ume, the dishonest maid awakened her bad soul even while she was asleep, and under its control sought to destroy her enemy. The venerable Shingon priest, by his prayers, restored the rulership of the good soul, and by his sacred ritual dispelled the darkness in the girl herself, by placing in her heart the luminous Pearl of Compassion.



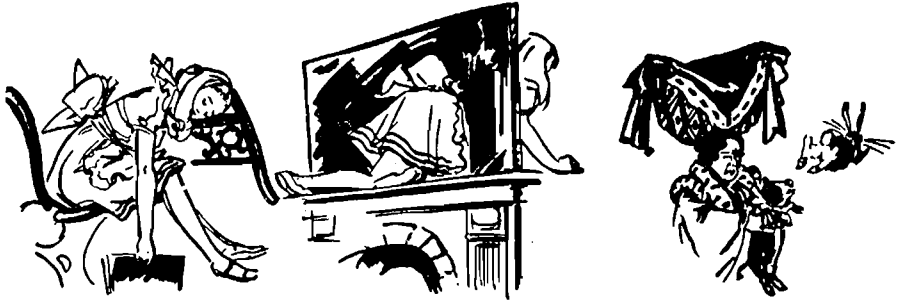
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JOHN GADBURY
(1627-1692)



WILLIAM LILLY
(1602-1681)



Curiouser & Curiouser

A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND

THE GREAT SCORPIO CONTROVERSY



any of the illustrious names in the realm of astrology are found on the title pages of seventeenth century English books. Such distinguished horoscopers as Ramsey, Lilly, Gadbury, Coley, and Culpeper were contemporaries, and like their modern successors they were not always of the same mind on the significances of the starry portents. They have descended to us however, as the patron saints in the obscure field of genethliology. It must be admitted that today they are more honored than read. In those old pre-Freudian days the astrologer enjoyed the distinction held by psychologists. Astronomers were the counselors of kings, physicians extraordinary, and oracles of the proletariat. Most of them were "doctors of the physic" although others preferred to be known as "secretaries of Nature."

In the front rank of astrologers, William Lilly and John Gadbury stood out, and enjoyed substantial reputations. They issued numerous publications including lengthy textbooks, pamphlets ephemerides and almanacs. The latter item probably had the largest circulation and contained choice secrets on many subjects, including the compounding of herbal medicines and recipes such as the one for lamb stew sweetened with sugar.

According to available records, William Lilly and John Gadbury were close friends for many years, but came to a parting of the ways over the interpretation of the characteristics of those born under the sign of Scorpio. It is only fair to point out that this sign

still has a number of detractors, and perhaps present day prejudices originated in the old texts which have maligned it thoroughly. It is said that when Leonardo da Vinci painted his version of "The Last Supper," he assigned the twelve disciples to the twelve zodiacal constellations in proper order from right to left. In this arrangement Scorpio was bestowed upon Judas Iscariot, which did little to enhance the reputations of persons born under the sign of Scorpio, or with this sign ascending.

Gadbury seems to have endured the abuse heaped upon Scorpio, until William Lilly in a small publication, the *Merlinus Anglicus, for the Year 1673*, descended to a number of inelegant remarks of which the following is a sample (spelling modernized):

"... Scorpio is a sign of falsity denoting the person to be arrogant, ambitious, ingrateful, a great boaster, . . . the worst sign of all the zodiac . . . etc., etc."

This was more than Gadbury could stomach, and two years later he published a small volume titled "Obsequium Rationabile, or, A Reasonable Service performed for the Caelestial Sign SCORPIO; In XX Remarkable Genitures of that Glorious but Stigmatized Horoscope: Against the malicious and False attempts of that Grand (but Fortunate) IMPOSTER, Mr. William Lilly." In this book he gave Mr. Lilly a thorough verbal thrashing. It is not clear whether Gadbury was expressing personal indignation or was simply championing generally those born under Scorpio. Also unfortunately, we have no record that William Lilly deigned to issue a rebuttal.

Evidently 17th century astrologers did not mince their words when writing horoscopes for their clientele. We have in our library an original horoscope in the actual handwriting of John Gadbury, and signed by him. It was prepared for a gentleman unnamed and must have proved somewhat less than encouraging. The nativity is not dated, but was written about the middle of the seventeenth century. The person was born in 1642, and the readings continue on an annual basis until 1695. The manuscript ends abruptly, which may imply that Gadbury went no further because the gentleman in question would die at this time. The reading for 1695 is most depressing. The native was threatened with many afflictions and great unhappiness. He would lose much of his estate, develop

12 July 1762

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O R,
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Celestial Sign

SCORPIO;

In XX Remarkable Genitures of that Glo-
rious, but Stigmatized Horoscope:
Against the malicious and False attempts of that
Grand (but Fortunate)

IMPOSTER,
Mr. William Lilly.

By **JOHN GADBURY**, Student
in Physick and Astrology

God, contrary to his merciful Nature, cannot be
so unjust, as to bind us inevitably to the Desti-
nies, or Influences of the Stars. Sir W. R.
*Si quis animas & corpora humana fatalibus Scel-
lis credit astringi, sicut Pagani & Priscillianus
dixerunt. Anathema sit. Conc. Barac. cap. 9.*

Published by Authority.

L O N D O N,
Printed for William Eery, at the Sign of the Globe
between York-house, and the New Exchange,
in the Strand. 1675. †

Title page from John Gadbury's book defending the sign of Scorpio.

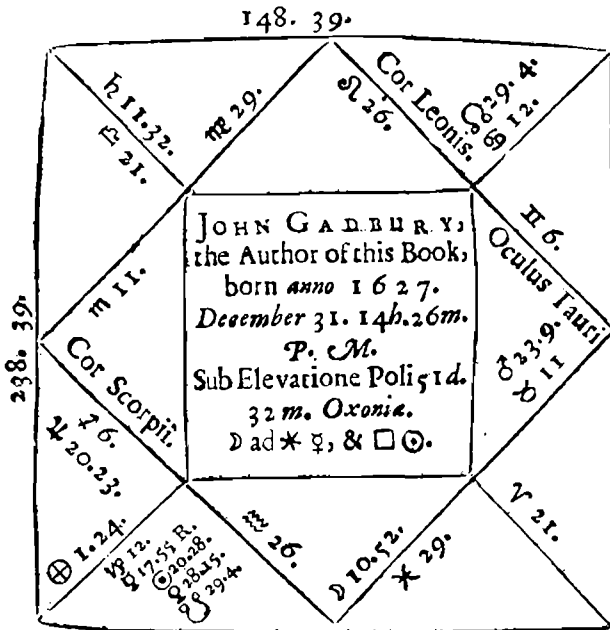
lingering diseases leading to "imbecility of body proceeding from melancholic and black choller." He would be subject to violent falls and it was likely that his wife might die. As a result of these dire predictions the native could become jealous and suspicious of those around him, and was advised to avoid all possible public contacts. If the gentleman involved was a sensitive or worrisome individual, he may have been frightened to death by Gadbury's prognostications. It is noticeable in a number of the old textbooks that the seventeenth century was a time burdened with frustrations, and textbooks for students of astrology were often written in a minor key.

It might be appropriate at this point for me to side with Gadbury and have a few words to say in defense of Scorpio. It is interesting that this sign has four different emblems — a scorpion, a serpent, an eagle, and a phoenix. In the Greek Mystery Dramas, the sign of Scorpio was directly associated with the initiatory rites. The water signs set forth the three phases of the extrasensory perception band. In this arrangement Cancer is the psychic; Pisces is the mystic and Scorpio, the occultist. Persons born under these signs find their lives complicated in many ways. In eras of enlightenment they have enjoyed some distinction, but in a materialistic society, they have been feared, ridiculed and persecuted. Even today esoteric subjects and those addicted to them suffer from a bad press, and will continue to do so whenever the physical sciences dominate the public mind. There is no doubt that some Scorpio natives have difficulties in understanding themselves and experience internal pressures which often cause them to champion unpopular causes.

Scorpio being the nocturnal house of Mars leads to subconscious turmoil and a considerable measure of private indignation. The sign is not diplomatic, and this interferes with personal popularity. On the other hand, there are a number of sterling virtues which should never be minimized. The Scorpio is deeply concerned with the public good, and sincerely seeks to advance religious teachings and philosophical systems. It is constructive by nature, but sometimes over hasty in criticizing the foibles of mankind. It hastens to the assistance of the sick and the troubled, and has a natural interest in the healing arts, chemistry, herbalism and biochemistry.

It is quick to sacrifice itself, but may be over-zealous in its efforts to direct the conduct of its associates. The Scorpio native is fascinated by mysteries of all kinds, and being rather introverted, must defend himself against self-delusion and gullibility.

Scorpio is certainly one of the most difficult signs to interpret completely. Primarily it is concerned with life, death and immortality, ascending from generation to regeneration and from mortality to immortality. All the signs have their positive and negative attributes, and persons of different degrees of development react according to the insight they have attained. Scorpio was associated with the growth of the human soul in Neoplatonic mysticism. The soul was likened to a butterfly which begins its existence as a caterpillar, and after emerging from its chrysalis spreads its many-colored wings and ascends into the higher atmosphere. The scorpion aspects corresponds with the caterpillar and the phoenix with the butterfly. The ascent through the levels of the sign are often difficult, and everything depends upon insight and deduction. When the sun is in Scorpio, it denotes the essential character of the individual; when it ascends on the eastern angle of the horoscope,



Astrological Chart of John Gadbury.

it reveals the personality or the persona which projects itself on the social level.

The various levels and aspects of the Scorpio personality are indicated by distinguished persons born under this sign. There is a pattern noticeable in Scorpio nativities. Wolfgang von Goethe and Milton were Scorpions. Goethe's immortal poem, *Faust*, unfolds the theme of the corruption and redemption of a human soul, and Milton, though physically blind, brought light to others through his *Paradise Lost* and *Paradise Regained*. Under the same sign was Victor Hugo who suffered exile as a reward for his attacks upon the injustices of the social system. Nor should we forget the militant reformer, Martin Luther, another Scorpio, who opposed the system of Indulgences practiced by the Church, and which Luther regarded as sacrilegious. Two women of entirely different characters reveal the diversity of qualities found in Scorpio natives — one was Hettie Green, who became notorious as "the witch of Wall Street," and Jane Adams, an outstanding humanitarian, whose selfless labors at Hull House will never be forgotten. The list could be lengthened indefinitely, but distinguished Scorpions always have one thing in common. They are deeply concerned with the mysteries of the inner life, and have sought, often desperately, to advance righteous causes. Martin Luther and Billy Sunday were on different levels of Scorpio, but they both served religion as they understood it. Perhaps their fame rests on the complicated careers which they set for themselves, for their lives provide the dramatic circumstances which intrigue biographers.

In 1658, John Gadbury published his principal textbook, *The Doctrine of Nativities*. For this work, William Lilly wrote a foreword in which he described the book as "the most accomplished work of this subject I ever yet beheld in any language or author." It is difficult to determine after so many years, even centuries, what chilled the friendship between these two astrologers. Perhaps there were private misunderstandings, or all may have gone well until Lilly published the *Merlinus Anglicus* in 1673. In any event, among the twenty horoscopes which Gadbury published to prove the virtues of the sign of Scorpio, was his own chart!



Happenings at Headquarters



Interest in the research material in our Library is increasing steadily, and to expand the usefulness of our unique research facility, we are planning a program of reprinting limited editions of a number of extremely rare source books. In the next issue of the journal, we hope to be able to list those reprints which will be available by early summer. Included in the project are several of the long out-of-print translations of Mr. Thomas Taylor and *Alchemy and the Alchemists* by General Ethan Allen Hitchcock.

The Winter Quarter opened on January 11, and Mr. Hall devoted the first five Sunday mornings and three Wednesday evenings to World, National and Personal trends for 1976, emphasizing the strong protective aspects which would operate throughout the year. The notes of his discussion of world and national trends appear in this issue of the Journal. Other talks by Mr. Hall during the Winter Quarter were *The Place of America in the Universal Plan of Human Growth*, given on February 22, and *The Four Basic Temperaments of Mankind and the Chemistry of Their Interaction* on March 14. Other Sunday morning lectures included the following talks by Trustees of the Society: Dr. John W. Ervin who spoke on *The Healing Power of Love*; Dr. Robert Gerard whose theme was *From Integral Therapy to Integral Realization*; and Dr. Marcus Bach who discussed *The Total Health of the Total Person*. We were also fortunate in having with us Dr. Philip Oderberg, Supervisor of Clinical Psychology at UCLA who chose as his subject, *The Present Stress on the Individual*. On the last Sunday of the Winter Quarter, Dr. Henry L. Drake, Vice President of the Society spoke on *The Noblest Achievement of Life*.

On Monday evenings in January and February, one of our most popular instructors, Ruth Oliver, gave a survey on the *Highlights of Astrology*, covering such interesting phases of the subject as The Metaphysics of Astrology, Inherited Family Characteristics, and Medical Astrology. On January 14 and 21, Dr. Michael Roth who lectures on Judaic Studies at Hebrew Union College — Jewish In-

stitute of Religion, gave new and interesting insights on the Kabbalah in its speculative and practical aspects. Beginning February 18, and continuing for six Wednesday evenings, Dr. Stephan A. Hoeller talked on *Feminine Symbols of the Soul* as Symbols of Archetypal Womanhood. This unusual series was very well received. On the last Friday evening of each month, a special event was scheduled in the auditorium by Program Coordinator, Rosemary Dennis. The January showing consisted of the old and famous morality play, *Everyman*, which was presented on our stage by the Rainbow Players of Los Angeles, who favored us with a special performance. In February, a forty minute film, *Biofeedback — The Yoga of the West*, explained the work of Dr. Elmer Green and his team of scientists of the Menninger Foundation. In March, by special request, a one hour film by the late Dr. Abraham Maslow explained his concept of self-actualization. Dr. Maslow was a Trustee of our Society.

On alternate Saturday mornings between January 10 and March 27, Dr. Robert Constat, a Trustee of the Society, continued his course of instruction, *The Ageless Wisdom Study Program*. In addition to personal insight and improvement, what is learned in this program may be employed on many levels, such as personal relationships, leading study groups, business, and in teaching settings.

On Saturday, January 24, the Society presented An Afternoon with Dr. Richard J. Kroening, whose subject was *Acupuncture, 1976*. Dr. Kroening is Clinic Medical Director at the UCLA Acupuncture Research Department. Saturday, February 21, featured A Morning with Patrick Mahony, who discussed *Maeterlinck and Lord Dunsany*. Mr. Mahony was literary assistant to Maeterlinck for five years. He was also assistant to Lord Dunsany, the eccentric Irish playwright and mythologist.

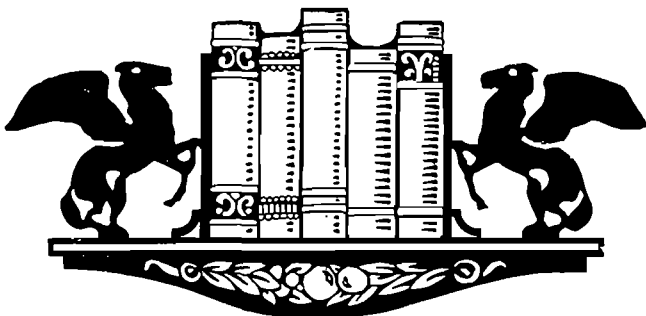
Our good friend, Dr. Gina Cerminara was with us on two occasions. On Friday Evening, March 12, she spoke on *The Five Dimensions of Love — Cultivating the Capacity to Love One's Fellowman*. On Saturday Afternoon, March 12, she spoke on *New Evidences for Survival*. Her talk included a discussion of the recent motion picture, *The Reincarnation Of Peter Proud*.

There were many unusual events during our Winter Quarter

program. On Sunday, March 14, at 2:00 P.M., Sujata and Asoka, well-known exponents of oriental dancing, gave a special program featuring "Dances of India and Tibet." They began dancing together in Bombay, and have performed in many important art centers, universities and colleges. We have been anxious to include music in our activities at Headquarters, and it was a happy occasion when we presented Marcel Laneau on our platform. He spoke on *Psychological Aspects of Music*, and commented on recordings by Mozart, Beethoven and Brahms. Mr. Laneau holds two diplomas from the Ecole Normale de Musique in Paris, and is a musician and conductor of opera and ballet.

Library exhibits for the Winter Quarter featured The Golden Anniversary Edition of Mr. Hall's great volume on symbolical philosophy. This showing was extended for a second month because of unusual public interest. In addition to the full color facsimile of this magnificent volume which was issued in the fall of 1975, there was an extensive showing of the original paintings prepared by J. Augustus Knapp under Mr. Hall's direction. In January, a number of unpublished paintings by Mr. Knapp were included. Originally designed by John Henry Nash, this large and handsome folio is a landmark in California printing and copies are to be found in most of the great libraries of the world. The February and March exhibit was concerned with The Great Buddhist Murals and Related Material Formerly in the Horyuji Temple and Other Important Sanctuaries in Nara and Kyoto. The Horyuji paintings are compared with the Hindu murals at the Ajanta Caves in India. Included in the showing were Buddhist ritual instruments, seventeenth century scrolls of esoteric Buddhism, and an example of the earliest known printed work, a Japanese charm printed in 770 A.D. There was also our annual showing of the Japanese Girl's Doll Ceremony, with a fine set of antique dolls and furnishings. The present Journal features an article on the Horyuji murals.

A special notice: The April and May exhibit in the PRS Library will feature material relating to Freemasonry, and is presented with the cooperation of the Simi Valley Masonic Lodge. The exhibit will include books and manuscripts from the PRS collection and material relating to the Fraternity of unusual interest, loaned by the Simi Valley Lodge.



Library Notes by Pearl M. Thomas

EARLY EUROPEAN PRINTERS AND PRINTING

In the early days of printing (fifteenth century) it was not customary to waste a full separate page merely to give the title of a book, its author and other information we now consider pertinent. The first words of the text, or 'incipits' generally explained the nature of the forthcoming writing. Cataloging of books in the ancient Egyptian library at Alexandria was done by incipits — "Herein begins—". As the first words did not usually contain information regarding author, printer-publisher, date of issue, one could generally find these facts at the very end of the book in the section called the colophon.

The word colophon means "the finishing stroke" or a "crowning touch" and its proper place is at the end of the book or manuscript where it sums up information. Herein would be found the title, author, place of production, perhaps the name of illustrator, and of course, the printer-publisher. This acted as a sort of advertisement to encourage would-be buyers to seek out the source of supply. Today, when a colophon is placed at the end of a book it is largely to emphasize the outstanding qualities of the book relating to the type of paper used and the style of the print. This is quite customary on deluxe or limited editions. The first known colophon was employed in 1457 by Füst and Schöffer, the printers who succeeded John Gutenberg. The early printers, also made use of what is called a 'printer's device' or emblem, which was intended to represent the individual printing house. Again, Füst and Schöffer

were the first to make a design, a design which showed two shields held up by the branch of a tree. William Caxton, the first great printer in England, had a curious device, the significance of which has never really been clarified. "W47C" undoubtedly indicated his initials and probably meant the year 1447 had some personal meaning to him. Probably the best known of the printers devices is that of the anchor and dolphin used by Aldus Manutius, signifying "make haste slowly." These symbols have been "borrowed" down through the years, and today we find many adaptations used by various publishers. Much of the information formerly placed at the end of the book has been moved to the title page or the verso of the title page, and this today is often called the colophon.

In the early printing days, the printer-publisher was one person or firm and it was an exacting, new business, requiring much ingenuity and technical know-how. Few of those early printers could actually afford to attempt book production. They were good printers, but poor business men. Gutenberg lost out to better business men in the persons of John Füst and Peter Schöffer. Anton Koberger, leading printer of Nuremberg, publisher of the famous *Nuremberg Chronicle*, had over one hundred workmen in his employ whom he had to support over a long period of time before he could expect a return on his outlay of money. The PRS Library copy of the 1493 edition of the *Chronicle* has no title page, but is well supplied with colophons. Dr. Hartmann Schedel, its principal author, placed two separate colophons at the end of his writing with two different dates, both in June of 1493.

Today it is the publisher who is the power in the manufacture of books. He chooses his writers, often telling them what type of books he wants them to produce. We are made aware of the publisher for his name, or his imprint, is in plain view on the title-page, often accompanied with a special publishers device, or emblem, which represents his house. Publishing and printing have long been separated, and we seldom notice the name of the printer although it is sometimes placed on the reverse side of the title-page, either along with copyright notice or in small print at the bottom of the page. More often there is a simple statement that the book was

manufactured in a certain country, with no credit given to a particular printing house.

It was at least fifteen years before title pages were included in the format of a book, but once they were started, they continued as an integral part of the layout. By the sixteenth century, almost all books could claim a page set aside to tell the reader what the text was about. The history of the appearance of the title page relates directly to the history of art, so in the early days of printing we find baroque, rococo, classic — each expressing the general taste of the reading public. Many early title pages tried to squeeze too much on the page and paid little attention to size or font or separation of words. The first line of a title might be in very large capitals ending with a hyphenated word, to be carried over into a second line which all too often was of a much smaller size. At this early period, books often lacked an index, so a table of contents was sometimes sketchily attempted on the title page.

With some of the rare books in the PRS Library collection, it is difficult to find the authors name on the title page and it is often inserted in Latinized form as if an afterthought, and placed between parallel lines near the bottom of the page:

Philippi Theophrasti Bombastis von Hohenheim Paracelsi

(cataloged under Paracelsus.)

When books were first sold, the buyer had the choice of the type of covering he desired. So the contents were stacked in the printer-publishers headquarters until sold. In order to protect the title page, a separate sheet had been bound in front of it which gave simply the title of the book and was called the "half-title page." Its need has long since disappeared, but today a great many books still make use of that half-title page as a carry-over of an outworn necessity.

Modern title pages, quite dissimilar to the rules of architecture where weight is kept to the base, generally carry their weight near the top of the page. Of all the material in the front matter, the title page is generally considered of utmost importance and much care goes into making it appealing to the eye.

Early title pages often were embellished with elaborate borders, perhaps with a foliate or symbolic design. But these designs were

largely the work of the illuminator and as time moved on, less and less hand work was employed. By the middle of the sixteenth century, title pages had evolved to appear very much as they are today.

It is difficult to believe that numbering of pages took considerable time. Prior to a number system, a method of keeping leaves in order was to simply repeat the first word, or a syllable, of a new page by placing it at the foot of the preceding page, in the lower right-hand corner. These were called "catch-words." When numbering started, it was leaves that were numbered, and not the pages. The leaf was considered as one page which today is represented by two pages — the right page of the leaf, or recto is page one while the verso, or back side, of a leaf is page two. Unfortunately, 'leaf' and 'page' are often interchanged in meaning.

Talk of nothing but business, and
dispatch that business quickly.

— Sign placed over entrance to the
Aldine Press, Venice. Established 1490.

Aldus Manutius, the Latinized name for Teobaldo Mannuaci, was born around 1450, about the time Gutenberg is credited with completing his printing press. Aldus, as he was commonly called, has proved to be one of the most vital, most outstanding figures in the entire history of book production. The quotation above might give the impression of an individual who had no time for people, but this is not the case. He cherished good friends, in fact invited scholars to live in his home, and at one time, including his family, there were thirty-three individuals in his household. He was in a very exacting business which he loved and could not find enough hours in the day to accomplish all he set out to achieve. He might so easily have printed and bound beautiful, expensive books for the aristocracy, who could pay well, but he had a driving desire to produce Greek Classics — beautifully done, yes — but he wanted them to be available for the common man who could ill afford high prices. This was his aim during his entire life and he was never deterred from it. He was the first to develop small capitals; he invented a new type which he called *Italica* allowing more letters to the line, and he produced a new size of book, the *octavo*, a size small enough to carry in a pocket.

Aldus Manutius had been living a very rewarding, satisfying and sheltered life in his position as tutor to the two fine sons of the Princess of Carpi. At her establishment, he enjoyed beautiful surroundings, peace, quiet, and the time to make ample use of her excellent library which was filled with Greek and Latin manuscripts from which he taught his young charges the ancient classics. But he was intensely aware of the new printing methods whereby many people could profit from reproductions of these same classics. He felt that instead of a single handwritten manuscript there should be many copies which would be made available to a growing public seeking knowledge. The Humanists were everywhere making themselves known in Western Europe, and printing could be the ally which would liberate the populace.

Aldus discussed his hopes and aims with the Princess of Carpi, who lent a sympathetic ear to his plans. She was sorry to lose him, but at the same time was aware that he was destined to do greater things than simply teach. With her financial backing and later help from her grown sons, Aldus had the means to establish a printing office, the time and talent to train people in the various aspects of the trade, including not only press work but editors, proofreaders and compositors. He set up his presses in Venice, a great center of learning, in spite of the fact that it had no university when he went there.

Up to the time of Aldus very little of Greek culture had been put into print. There was an almost total lack of Greek lexicons and grammars. Here is where Aldus decided to make his start. His Greek-Latin dictionary became the standard and passed through many editions. He was not only a printer, but also a scholar, maintaining exceedingly high requirements for his books, which unfortunately were often pirated from him, with everything copied, but not well. If a book with an Aldine imprint has vowels and consonants that do not hue to the line, and is done on inferior paper, it is reasonably certain that the book is a pirated copy. Many publishers, outside of Venice, where his rights were protected, pirated his editions. Some fifty-nine different publications from the Aldine Press were pirated by one printer in Lyons. The genuine works of Aldus were perfection in every detail. During a twenty year period, this great printer gave to the world well over one hundred different

titles, and within a five year period, he averaged a new book every two months. He was the first to print large editions of books — 1,000 rather than the customary 100 to 250. As an astute business man he saw that quantity was necessary in order to make a profit. It is, then, small wonder that he had no time for idle chatter, but must keep himself and his workmen constantly busy. Prior to Aldus, Homer was the only Greek author who had been placed in print. Aldus was responsible for issuing in printed form the great classics of Aristotle, Plato, Herodotus, Sophocles, Plutarch and many others. For centuries the Aldine books represented the authoritative texts for these authors. Without his insight, his drive, and his infinite capacity to produce accurate copy, a great many of these manuscripts would have been lost to humanity.

Thomas Taylor (1758-1835), whom Manly P. Hall considers the "greatest of the modern Platonists," can be compared and contrasted most favorably with Aldus Manutius who lived some 300 years before him. Taylor's life has been well surveyed by Manly P. Hall in *Collected Writings, Volume Two*, but here it would be interesting to review those areas which are similar to the life and ideas of Aldus Manutius.

1. Both spoke Greek — Taylor taught his wife to speak Greek and it is reputed that they wore Greek clothing, ate the food beloved by the Greeks and followed the philosophy of the ancients in order to more fully comprehend them. Aldus, at his printing house, allowed only Greek to be spoken. He took up printing, not primarily for the enjoyment of printing, but because he loved the classics and wanted them made available to as many people as possible.

2. Both could have found other fields more profitable, but they were dedicated scholars, devoted to dissemination of knowledge of the classics.

3. Both were much loved by their friends, and it was their friends who gave them financial support when needed. Aldus made close friends among the outstanding scholars of his day. Among them were John Reischlin, the founder of Greek studies in Germany; Erasmus, of Rotterdam, who lived for some time in the Aldine household and assisted him with editorial work — on his own writings as well as early manuscripts; and John Grolier, of France, a famed bookman who regularly ordered special copies of Aldus

books on vellum and was supportive of his work. Among other friends and admirers of Thomas Taylor were the King of England and Mr. John Flaxman, a distinguished artist and sculptor who aided Thomas Taylor by inviting outstanding people to the Flaxman home to enjoy lectures given by the great Platonist.

4. Both published Aristotle in five volumes while in their early forties and both sets are extremely important additions to the classical literature.

NOTES . . .

Since the last *Journal* entry, ten drawers have been added to the new Title Index file which is located near the Library entrance, as well as the listing of the Oliver L. Reiser collection, a recent Library acquisition. Case No. 1 of the Library is reserved for the writings of Manly P. Hall and the two lower shelves have bound copies of a great many of the lectures he has given through the years. These have now been indexed by title. Merian Ritchey, who so kindly did the typing for us, not only indexed the titles but thoroughly cross-indexed them.

* * * * *

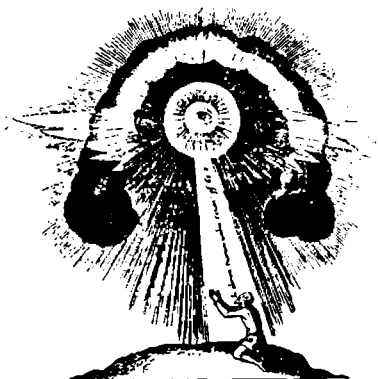
Dr. Henry L. Drake, our Vice-President at P.R.S., has graciously given to the Library a collection of some four hundred books. About one-fourth of the books relate to psychology, with particular emphasis on the writings of Carl Jung, with whom Dr. Drake has studied. Philosophy and religion are well represented in the collection, as well as many beautiful folio size art books. Dr. Drake's gift is greatly appreciated.

* * * * *

We have been asked by the San Diego Art Gallery in Balboa Park to loan them some of our collection of New Mexican Penitente art, an art form which has intrigued Manly P. Hall for many years. The exhibit, titled "Cross and the Sword: A Bicentennial of the Southwest," extends from April 3 to May 16, and is sponsored by the City and County of San Diego and the universities and museums in that area. We have loaned bultos (standing figures), santos, (saint pictures), several crosses, and Penitente implements. A large catalog of the event will be available at the museum and we will also have copies. It will be an outstanding exhibit, aiming at a better understanding of the Spanish tradition of the Southwest.

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