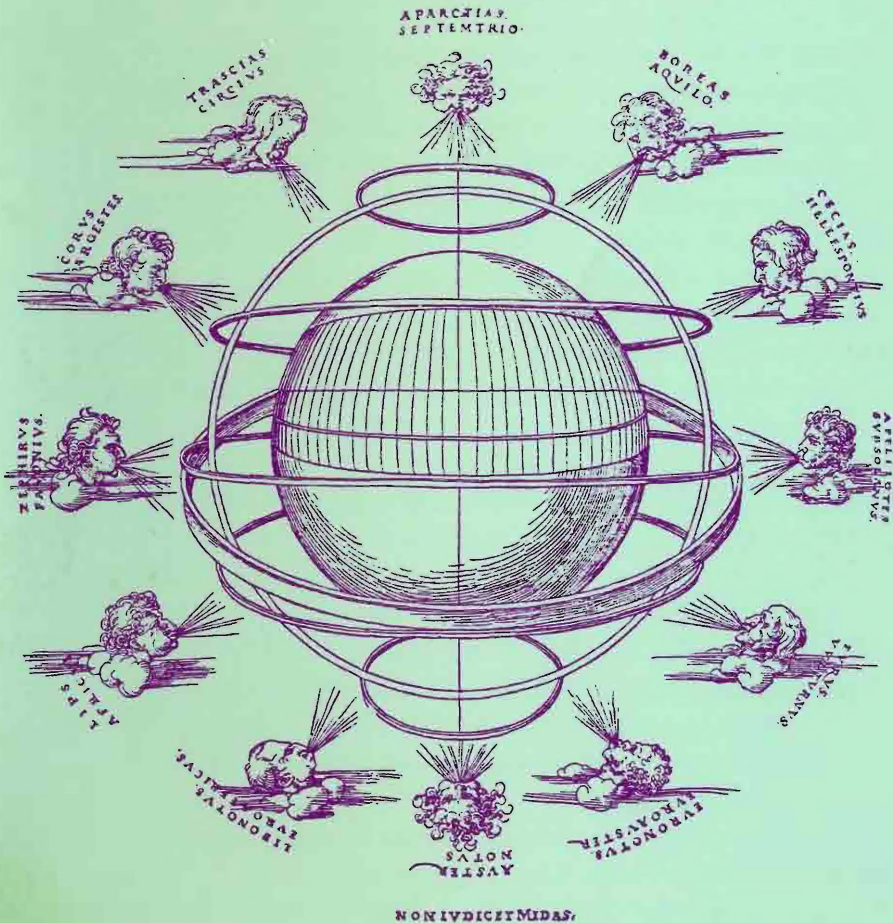


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Most of the reproductions of the early books, manuscripts, and objects of art which appear in this magazine are from originals in the collection of the Philosophical Research Library.

About the Cover: *The Twelve Winds*, astronomical diagram from woodblock by Albrecht Durer.

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THE TYRANNY OF WORDS

On June 20, 1981 the John F. Kennedy University felt impelled to bestow upon me an honorary doctorate. It was a very happy experience and even when I was on the platform in an appropriate robe and mortar board, I had no idea of the doctorate which I was about to receive. Shortly after the ceremonies were over, I discovered that I had been made a Doctor of Literature. Frankly, I was delighted. I was afraid it might have been a Doctor of Philosophy which would have led to innumerable complications. It was most unlikely, however, that a degree in literature would have any unpleasant consequences. There is no academic rush for honors in this area. The department has a tendency to languish possibly because there are so few literate candidates.

The field of philosophy, however, is quite different, and the word itself has fallen upon evil times. It was an honorable designation when Pythagoras of Samos created the word to mean a friendly attitude toward truth. He was too modest to assume for a moment that he was qualified to be a sophist, the title given to tutors and paid educators. There is really nothing wrong with the word, but it has come to be associated with the endless squabblings of higher intellectuals, living lonely lives in ivory towers.

One year while I was in New York I gave several lectures in a building with meeting rooms which they rented to educational institutions. The club specializing in a study of Nietzsche, declined to use a room where meetings were occasionally held by an organization devoted to Schopenhauer. It is easy to understand that think-

ers should have preferences and keep faith with their patron saints. In general however, the public does not appreciate such allegiances and considers most of these learned sects as decadent.

A doctorate in philosophy however is not quite as troublesome as a doctorate in divinity. Here, antagonisms and disagreements are numerous and bitter. Creedal differences have been carefully preserved and are passed on from generation to generation. I wouldn't have qualified for religious honors because sectarianism holds no charms for my mind. It has always seemed to me that any spiritual tradition that contributes to the improvement of character and strengthens faith and moral values is worthy of support.

As a Doctor of Literature, I can mingle freely with humanity in general. It almost seems that I become a friend to anyone who has ever read a book. As an escape from television, reading has gained popularity. If by some chance one writes on a philosophical subject, it is assumed that he is "in" nutrition or weight reduction.

The name "The Philosophical Research Society, a non-profit corporation," found favor with nearly everyone except academic philosophers. A few of them make use of our library facilities occasionally and they sometimes express their gratitude. We have a happy relationship with most of the religious, psychological, mystical, and humanist movements. Those visiting with us realize that no effort will be made to indoctrinate or proselytize those attending our activities. We are incorporated as a welfare organization with religious and educational privileges. My doctorate in literature conflicts in no way with our general program. I have been writing for over sixty years, but I have never assumed that I was creating literature. It was nice, however, to be suspected of it.

When we think of the many branches of learning, we refer to them by accepted terms. We distinguish between art and music, and, under the heading of science we have a lengthy list of significant branches. When we think of a scientist, we bestow upon him the whole weight of our opinion on science. At this time, we think mostly of scientists in terms of creators of nuclear weaponry, damage to the ecology, or the exploitation of our natural resources. It is easy to assume that they are all alike, and a menace to human survival.

Philosophers are not so downgraded by the public in general, but suffer considerably from the attitudes of their own kind. About the best that can be expected is tolerance with no trace of enthusiasm. The contemporary philosophical scene is cluttered with unattractive beliefs. The word is promiscuously applied to virtually every aberration of the human mind. Rebels of all kinds have created justifications for their rebellions. Many of the new alleged philosophies are based upon efforts to glorify atheism and moral decadence. The great texts of philosophy are forgotten or ignored. It is easy to downgrade the great philosophical systems of the past the teachings of which are not even being considered. Philosophy is closely associated with education and, at the moment, both of these institutions are failing to keep faith with the pressing needs of society.

My degree in literature has been somewhat tarnished by an avalanche of penny dreadfuls which cater entirely to sensation and scandal. Such writings have full public support and authors, regardless of their specialties, are enjoying wide popularity. I will share in this acclaim as long as my subject matter remains comparatively unknown.

The academic world is frowned upon by many members of our "fun" generation. The masterpieces of classic literature mean nothing and, as a result, the younger generation has no foundation in essential values. Financial considerations are partly responsible for our mental doldrums. If a Doctor of Divinity takes a critical attitude toward soulless and heartless competition, he is old-fashioned and out of step with the times. If a Doctor of Philosophy suggests that there are rules in the game of life that cannot be broken without tragic consequences, he is a joy killer. If a Doctor of Science begins to doubt the motives of his confreres, he is a cowardly non-conformist, and if he is a Doctor of Literature, his life will run along just as smoothly as before he received the degree.

Lord Bacon was an outstanding example of what he himself described as a "full man." He was able to reconcile in his own thinking religion, philosophy, and science. At the same time, he was a brilliant lawyer and, as a statesman, was second only to his sovereign in authority. He was a faithful child of the Church of Eng-

land, a firm believer in the wisdom of the ancients, and by many he is still accepted as a patron of the scientific method. He is a leading example of dedicated scholarship and it is also nice to notice that he was one of the outstanding literary lights of all time.

Fifty years ago a readable edition of Bacon's writings could be found in second-hand bookstores for ten or fifteen dollars. An edition of that time, probably in three rather shabby volumes, will bring three hundred and fifty dollars on the open market today. His Lordship's major scientific texts in their original editions are seldom offered for less than a thousand dollars each. There is only one possible conclusion: Bacon's attitudes toward life and knowledge are rapidly coming back into fashion. It is true that His Lordship had a peeve against Aristotle, but still quoted him on numerous occasions. He was utterly disillusioned on the merits of higher education as disseminated by Oxford and Cambridge, but he was not above examining with the greatest care the facts and fallacies of seventeenth century learning. He makes much of observation as a source of useful information. He advises all those aspiring to intelligence to examine with great care the available wisdom of their times. The mind must be free from prejudice, hold no personal grievances, and estimate all happenings in terms of cause and consequences. The observer must be honest or his observations are usually meaningless. Science must sustain constructive beliefs and opinions, and religion must inspire the proper use of all that is known.

While many objections to modern education are valid, ulterior motives should not be overlooked. The present generation is lazy-minded. Two considerations dominate the curriculum. One is to lighten the scholastic load, and the other the choice of the most remunerative career. Neither selection contributes much to intellectual maturity. This was also the conclusion of Lord Bacon, and caused Will Rogers to observe on one occasion that the successful financier was a man who drove to the poorhouse in a brand new Cadillac.

It is noticeable that a number of new universities and colleges are springing up dedicated forthrightly to idealism, comparative religion, and significant esoteric specialties. They are favored by

students in early middle life who have lived long enough to recognize the need for a vital education, but have not lived long enough to give up hope. Radicalism on the campus has accomplished little or nothing, but a resolution to develop the internal resources of teachers and learners alike is rapidly gaining in popularity. There is also a growing suspicion that fabulous athletic programs while financially profitable are a cultural disaster. If worse comes to worse, there are still many opportunities for self-education. With the exception of those working for special credits on a professional level, the recommendation of Paracelsus is still valid, "The best way to study the book of knowledge, is to walk its pages with your feet." Old Japanese philosophers had the same opinion, "Send the child you love on a journey."

A sovereign remedy for intolerance is to depart from the familiar and share the faiths and hopes of strangers whose lifeways have served them reasonably well for centuries. Monuments of human aspiration are scattered throughout the world bearing witness to integrities as strong as our own—sometimes stronger. The wonders of nature also remind us of the largeness of universal life and the smallness of human ambitions.

The Doctor of Literature is especially favored if he goes on pilgrimage to far regions. He may realize for the first time the splendor of the world's literature. Take poetry, for example, which is generally neglected by American readers. The oracle said that the gods spoke in verse and only mortals made great use of prose. Nearly all of the sacred literature of the world in ancient times was the labor of poets and poetesses. The *Theogony* of Hesiod, the *Odyssey* and *Illiad* of Homer, the *Anneas* of Virgil, the sacred scriptures of Asia, and the incomparable epics of Dante and Milton gain majesty in their meters. In recent years, the poetic books of the *Old Testament* have been published as sacred poems. Thus it happens that for thousands of years and down to our present time poetry is one of the most inspiring and ennobling of humanity's literary achievements.

It may be said with some justification that literature depends upon an adequate written language. The bards and ovites recited their tales of ancient days from memory, and this still serves many

primitive people, preserving for them the ways of their ancestors. A full course in literature, therefore, begins with strange devices painted or carved in caverns or on the sides of cliffs. In due course, expediency resulted in the development of written languages. All of these to some degree are inadequate. Perhaps in religious matters, Sanscrit holds first place, but as an idiom of the marketplace, English, or more correctly, American, has proved most practical. To enlarge available words and terms for the description of abstract truths, many languages now share terms in common. The fact remains, however, that at least semantically speaking, language confounds human understanding. Literature majors might join other dissenting groups and crusade for the reformation of the dictionary.

In my younger days, most teenagers clarified their vocabularies by reading good books. A few years ago, one of the television stations presented a condensed version of *Ivanhoe* by Sir Walter Scott. It reached the screen in an argot that Scott would never have recognized. One of the viewers however decided that he might like to read the original text. Afterwards he reported to me that it was a good yarn, but far too wordy for his taste. He could figure no good reason why Scott would devote several pages to a description of mountains, valleys, deserts, and running streams and other non-essentials. I was about twelve years old when I read *Ivanhoe*, but it helped me to increase my vocabulary and transmit scenic beauty in terms of a rugged and unimaginative language. Literature is not recreational reading. It helps us to share experiences which lose all their impact if either the writer or the reader have inadequate vocabularies. This is why the Egyptians had a sacerdotal language, and why Latin was the language for the transmission of learning in Europe as late as the seventeenth century.

It has been said that on one occasion Noah Webster stated firmly that a dictionary does not give the actual meaning of words, only their usage in modern times. Even the most carefully worded definitions are therefore conveniences, but do not convey ultimate truths. The only way that we can discover the religious convictions of another person is by an observation of his lifeway over a considerable period of time. The same is true whenever we attempt to ex-

plore spirit, soul, consciousness, intelligence, or emotion. Each branch of knowledge interprets familiar words in unfamiliar ways, and two persons engaged in conversation believe that they have expressed themselves clearly whereas usually each finds outcry support for his own convictions.

There is really nothing wrong with most scientific definitions but the listener may be quickly and hopelessly confused. He is reaching out to find the meanings of words entirely outside his own experience. Philosophy has the same trouble, and most of those who feel that it is burdened with unsatisfactory opinionism have never learned the language of abstract thinking. Theologians have worried, and even tortured their members in a desperate effort to find the correct definition of the Holy Trinity. It still divides sects and, in many cases, theoretical disputes are considered more important than Christian conduct.

Perhaps I have been protected from many of the evils of learning. Being completely free of all commitments, theological or educational, I based my feelings solidly upon experience and observation. Thus, I was able to avoid the pressures of conformity, and my conclusions were not built upon explanations bestowed by relatives, schooling, or a highly conditioned society. One of my first observations was the prevailing inconsistency which afflicts the lives of most adults. Perhaps I discovered certain constructive concepts as the result of living with people who never practiced them. As I grew older it occurred to me that philosophy was educated common sense. The wisdom of the folk has given us most of the moral and ethical values that have survived to modern times. For over sixty years, I have worked with principles based upon faith, observation, and experience.

From early life I had a natural love of beauty. It has seemed to me that the creative arts have served truth better than most scholars. In the Orient, art feeds the human soul more graciously than knowledge nourishes the mind. I have watched with apprehension the rapid decline of creative artistry. There is a limited, but useful, insight into the true substance of beauty which we should all study. We can wander through art galleries and estimate merit in terms of cash value. This may be considered a waste of time, but has some

financial returns. If you sit down with a good book and study the history of arts and the biographies of artists, you will find considerable material for careful consideration. The old artists of the primitive world have left us few names, but we have reliable information about painters such as Leonardo da Vinci, Michelangelo, Albrecht Durer, Rembrandt, Gustave Dore, and Rosa Bonheur. We will soon discover that most of these creative geniuses suffered from emotional complications and temperamental peculiarities. Yet with such limitations, they created examples of exquisite beauty unequalled by modern artists. We must realize therefore that all aspects of living are burdened with inconsistencies. Religion was usually the most powerful force in the shaping of artistic genius. The human soul has a life of its own and on occasion reveals itself in all its natural splendor. Later, good craftsmanship consummates the physical expression of art.

It is perfectly respectable for a Doctor of Literature to be a hobbyist, to assemble collections of beautiful objects, and to make for himself an atmosphere appropriate to his inner life. He can be well informed about the types of artistry that have captivated his consciousness. At the same time, he gains a new appreciation for the subjects chosen by a painter or etcher. The great artist captures in his various media the dignity of the commonplace. Simple things which we might overlook in the confusion of the prevailing mores suddenly stand out with all the dignity of a Rubens or a Van Dyck. We also notice how stuffy portraits are as uninteresting as the rich burghers who posed for them. A good painter captures values, and each picture is a kind of sermon on a canvas inviting reflection and quiet meditation.

Belles lettres is another neglected field. Its real intention was simply to civilize the young ladies and gentlemen of the past generation. This area of learning emphasized a kind of gentility that is now largely regarded as affectation. If a person is courteous today, it is likely to be held against him. He is either a snob or feeble minded. Confucius made a great point in his description of the superior person. Man is not different from the animal kingdom because he can stand on his hind legs, he is superior because he can think and dream and cultivate the graces which contribute to gen-

tle living. It has been said that if animals had memories, they would long ago have conquered the world. The human being has a memory and is rapidly destroying the earthly garden over which he was supposed to practice stewardship.

From these and countless other evidences, it becomes obvious that we are all in need of an educational system which is worthy of the genus *Homo sapiens*. It may well be that the financial chaos which is disturbing the men and women of the present generation is nature's way of protecting us against ourselves. We are the cause of our troubles and it is our duty to cure them. We should begin to think about our place in the divine plan of things. We should release from within ourselves the higher faculties of the mind and soul that can show the way to world peace and private security. World shaking reforms led by violence, condemnation, and denunciation are not the answers to the present need. The program would be lost if an effort was made to run it through the elaborate machinery of religion, education, economy, and politics. If we try to legislate integrity, leaders would be regarded as dictators and tyrants.

I was not born to be a controversialist or to pass judgment on the vices or virtues of my fellow human beings. My call, if I had one, was toward a pastoral ministry. It also seemed that, due to the semantic difficulties of communication that I should write or speak without involvement in pedagogy. Most persons are not able to handle the advanced reflections of higher intellectualism. We all need courage for the immediate job, patience under the stress of circumstances, and a simple faith in our own ability to grow without ostentation. Religion, philosophy, science, and all other branches of learning must emphasize the utilities which knowledge is supposed to dispense throughout society.

There is another advantage in literature which is most comforting. The poet is privileged to modify spelling as he may see fit, toy with punctuations, and use numerous contrivances which rhyming may demand. It is noticeable that the great literary figures of the Elizabethan Era were never slaves to the dictionary. They followed the dictates of their muses and the result was great verse.

Literature serves nearly all other branches of learning. It pro-

vides the textbook for the scholar, the script for the playwright, and the information necessary for the proper use of innumerable devices. Each private citizen who believes that his experiences can be of value to others may find ways to convey useful information to his friends and associates. In our family, letter writing was highly cultivated as a means of communication. No one depended upon a printed card to express his feelings on certain special occasions. Grandmother, even in her closing years, wrote a fine old Spencerian hand and a brief note usually extended over several pages. The telephone had not come into common usage and phone conversation was fleeting. Letters, however, were kept for a lifetime in neatly tied bundles stored in the attic. Years later, they preserved the records of many of life's most gracious moments. It has been said that Lord Chesterfield wrote all his personal mail for publication after his death. Most of his letters now survive in attractive volumes issued by good printers. These old literary gems also served another genteel purpose. They preserved for years to come pressed flowers between their printed pages including an occasional rare botanical.

If more moderns took their degrees in literature, living would be a happier span of years. Literature not only requires leisure, it generates relaxation, conversation, and spiritual fellowship. Television is no substitute for a good book. Imagine Dickens' *Christmas Carol* interrupted every few pages for an irrelevant commercial. It is also irritating to suddenly discover that we must wait a week for the next episode in some contrived dilemmas for which we have created a morbid interest. We would have a far better perspective on world affairs by thoughtful reading of the *Decline and Fall of the Roman Empire* by Gibbon than we can ever glean from a news flash.

If you really want to be a well-adjusted citizen in a maladjusted period of modern history, work for a degree in literature. It will free you from the harassments which strengthen neurotic tendencies, and build new friendships with worthwhile people like those who gathered regularly with Samuel Johnson in that famous tavern, the Cheshire Cheese.



NATIONAL TRENDS

(Lecture Delivered on January 29, 1984)

In recent months, we have received a number of phone calls and letters expressing some anxiety as to the interpretation of the transit of Pluto through the sign of Scorpio. There is still considerable confusion as to the effects of this transit on world affairs and the personal lives of individuals, especially those with the sun in Scorpio or Scorpio rising. I have checked back to the time of the discovery of Pluto in the sign of Gemini and its transits through Cancer, Leo, Virgo, and Libra. It would appear that its influence is largely conditioned by other factors of the horoscope, particularly the house in which it is placed and its mutual aspects with other planets and the luminaries. Astrological researchers are not of one mind as to the best keywords for Pluto, but its assumed rulership of the eighth house and the reputation of the Scorpion have led to severe anxieties.

It has always been my policy to avoid doleful readings for any part of the zodiac. With disaster in the air, nervous individuals

may over-emphasize the Scorpio-Pluto syndrome. Apparently, if Pluto is essentially dignified in Scorpio, it would be in its fall in Taurus, which incidentally is concerned with high finance. There is no agreement as to its exhaltation, which might, however, be in Aries and its detriment in Libra, but we are not ready to argue this point. Our present investigation deals strictly with events and convictions for the astronomical year of 1984.

The effect of Pluto in Scorpio on the United States depends largely upon the hour in which the Declaration of Independence was signed. I struggled with this situation for many years and finally consulted one of the librarians in the Library of Congress. He finally brought me a set of recent books containing the letters of Thomas Jefferson. Evidently someone had asked Jefferson the time of day the Declaration of Independence was signed. He replied that his memory no longer could provide the exact information, but that it was signed in the late afternoon or early evening and the delegates then adjourned for supper.

This letter may be the source used by the U.S. Post Office Department in connection with the bicentennial souvenir sheets of commemorative stamps. One of the stamps showing the signing was derived from a painting by John Trumbull. The description of the event in the official publication of the Post Office Dept. reads as follows, "On the evening of July 4, John Hancock, President of the Continental Congress boldly signed the Declaration of Independence. This action marked the end of months of debate concerning the future of the American colonies and their position relative to independence from England. More importantly, Hancock's action signalled a beginning. The word 'colony' was not be used again." If this information is correct, it is certainly more reliable than speculation. Under these conditions the signing of the Declaration took place with from eight to ten degrees of Sagittarius ascending on the Eastern horizon. The generally accepted chart with Gemini rising is not supported by historical evidence.

If the Gemini ascendant were correct, the planet Pluto was in Gemini from 1884 to approximately 1912. There were the usual complications in national life, but certainly no major war in-

volving this country. In 1984, Pluto is entering Scorpio and in the eleventh house of the American chart with Sagittarius rising. It is favorably aspected to the sign of Pisces, ascending in the vernal equinox chart of 1984, and gives support and also receives support from a number of constructive aspects. There may be some difficulties as always, but I cannot see a world catastrophe for this year.

Ptolemy told us that there are no evil stars, but that the ills from which we suffer are within ourselves. Pluto in Greek mythology was assigned by the gods to the gray realms of the underworld and the afterlife. Philosophically speaking, the physical universe is the underworld, and Pluto, the appropriate personification of plutocracy and the plutocrat, governs his realm on a cash basis. Unenlightened individuals think only of material gain and are willing to exchange their eternal destiny for immediate financial advantage. It is the duty of Pluto to indicate clearly and forcibly "that the path of glory leads but to the grave."

Well aspected, Pluto can contribute to a better understanding of the purposes for human existence. By penalizing avarice the god of the underworld liberates souls from his own kingdom into the purer atmosphere of the higher realm. Pluto is essentially dignified in Scorpio. If afflicted, the fires of the earth might blaze up in volcanic eruptions, but when constructively aspected it could help to purify the air from nuclear waste and industrial smog. Scorpio is a fixed sign and, when its ruler is at home and well aspected, it could break down the barriers of entrenched policies which have bound the world for centuries.

Persons born with the sun in Scorpio or with Scorpio rising do not have much to fear, at least in 1984. There is strong protection to health and impulse to happy and pleasant enterprises and, for the average improved health. The presence of Pluto in its own sign could break through isolationism, release gracious attitudes, and stimulate recreational release from tension. In a chart well aspected, Scorpio can be extremely beneficial, but a Scorpio native with an afflicted chart may refuse to permit constructive attitudes to express themselves.

In spite of a vast amount of negative thinking, it does not seem to me that the horoscope of the United States is disaster-laden. In fact, the stars for the country according to the ancient system of mundane astrology have a mild and somewhat kindly look about them. Naturally, I am inclined to look for good whenever possible and there are some comforting indications. Pisces is ascending on the eastern horizon in close conjunction with Venus; and Jupiter, traditionally the ruler of Pisces, is sextile the Ascendant and supported by other powerful aspects. It is obvious from the present conditions of society that 1984 will be problem-laden. Pisces is a mild sign inclined to gentle ways and ever anxious to avoid difficulties. It strengthens religion, encourages philosophy, and supports social services. Though often exploited and imposed upon, it comes out rather well in the end.

When well supported by the elements of the chart, the sign of Pisces reduces crime, inspires constructive and idealistic policies, and is a good defense against gangsterism, the narcotic subculture, and excessive alcoholism. It tends to be law abiding, and contributes its influence to penal reforms, assistance for the underprivileged, and helps those on Medicare and Social Security. By nature honest, Pisces will impel an investigation of corruption wherever misrepresentation works against the public good. There will be a trend toward a reform in spending habits of the wealthy, and thrift will be recognized as an individual and collective virtue.

The financial condition of the country has considerable protection. There will be some fluctuation on the securities market which may cause anxiety among the bankers, but the emergency will pass without serious consequences. Business in general should be brisk, but it will be unwise to finance offensive militarism in Europe. Loopholes in tax laws will be subject to investigation. Some inflation must be expected, but it will be most obvious in the area of utilities which cause public indignation. Business will continue to be profitable, but exorbitant profits will be curtailed. Persons in various fields who expect to enjoy the maintenance of fantastic incomes must begin to economize. The stock exchange,

which is ruled by Venus, should have a good year, but there will be moments of excitement and some setbacks from unwise profit taking. In the old astrology, there are references to the sources of national revenues. Every citizen must come to realize that he is one of the principal sources by which we imply that taxation rates will continue to rise, but more slowly, because he is already taxwise overloaded. In 1984, every effort will be made to maintain or improve the financial condition of the country.

There is strong emphasis on transportation, communication, and the news media. It may ultimately prove that these will function most successfully under private management. The costs of these services will rise so suddenly and drastically that there will be considerable public resistance. The cost of maintaining utilities will be the cause of apprehension on the level of state governments. A complete reorganization of the postal system will be timely. Those living on investment funds may have some cause for worry, but this aspect of the subject is not critical. Traffic conditions are passing from worse to impossible. Local communities must follow the example of larger cities and limit inner-city traffic. The automobile industry is still under some affliction and must find ways of competing successfully with the qualities of foreign built cars. Publishers are on the worst spree since the invention of printing. It is time for those creating and distributing books to realize that the only real value of a volume is the lasting importance of its contents. Trash literature is a form of junk food.

Climatic conditions do not favor agriculture and there must be a proper program for the distribution and sharing of foodstuffs. The principal difficulty is weather. Unseasonal and untimely extremes of temperature, wind storms, and early frosts must be planned for in advance and every effort made to emphasize types of agriculture which are especially hardy and can be marketed quickly. Litigation involving property rights will clog the courts and there will be many disputes over ownerships with an abundance of fraudulent claims. This area also is concerned with people opposing government procedures. They will be abundant and, in some cases at least, exercise a constructive influence.

In spite of the fact that family planning is increasingly difficult, a rise in the birth rate is indicated. A longing for the return of home life is especially obvious in middle income families. Entertainment, including television, is in a state of exhaustion. The commercialization of the entertainment field is endangering the health and moral lives of millions of American citizens. We may expect some reforms this year. There will be more emphasis upon protecting the public morals and less emphasis upon the profits of the media. An effort to upgrade the public school system has strong support. This does not mean concentrating everything upon scientific and industrial subjects. Conditions will not improve until education teaches morality and ethics. The planets this year give strong support for the needs of children, better supervision and more intelligent and consecrated guidance. There will be an emphasis upon social activity, but it will be mostly in support of benevolent enterprises.

In 1984, there is strong emphasis upon national defense, but there will be considerable curtailment by the end of the year. The Coast Guard will be especially active in the waters off the States of Washington, Oregon, Alaska, and also Canada. The public health should be reasonably good, but there could be a major increase in heart problems. Stress and tension combined with excessive ambition are the principal health indications in 1984. Civil Service is likely to be overhauled with a considerable reduction in personnel. Everyone is looking forward to a more economical leadership, but austerity in high places is hard to implement. Labor unions are likely to come under the guidance of more honorable persons. The moment, however, that there is the slightest improvement in industry, there will be a wave of strikes. In this area, subversive influences gain a firm foothold and cause one difficulty after another. Competition between American labor and the methods working very successfully in the more progressive Asiatic countries can prove a useful lesson and help the United States to reorganize its labor policies.

Next under consideration are international relationships, and it is obvious that these will remain confused. In terms of the chart, it

seems to me most improbable that the United States will be involved in a major war in 1984. There is much bluffing going on, but major countries will be reluctant to start conflicts that no one can finish. Minor outbreaks, little wars, seditions, tyrannies, and revolts can occur in a number of areas, including India, the Near East, and Latin America. While these are tragic, there is still time for major countries to arbitrate and continue peaceful negotiations. The one-world concept is gradually taking over, and a military solution to international disputes is no longer acceptable to private citizens who must bear the physical tragedies of modern warfare. The fact that there is constructive support for world trade will also suggest that political differences can be resolved without armed conflict. Another significant indication is the emphasis upon the political influence of women. They are advancing in many fields involving international relations and will be strong advocates of world peace. The number of marriages increases in 1984, and constructive aspects of the chart suggest a decline in divorces and broken homes. All in all, there will be conflicts, but they will be contained.

It looks as though some of the funds that we have cast upon foreign waters will move in a homeward direction. This, no doubt, will inspire the United States to continue supporting indigent countries. Huge funds will be allotted to foreign economic expansion, but also humanitarian projects will benefit. Taxes within the country can make possible necessary improvements in housing, mining, farming, and forestry. A psychological point seems to develop. Belief in life after death spreads throughout the country and materialism becomes inadequate to meet the need for a positive belief in the immortality of the human soul. This will also increase the study of psychic phenomena and various forms of psychotherapy. Oriental doctrines that stress reincarnation develop substantial followings in the United States. A kind of hero worship based partly upon the strengthening of the social and cultural background of the country increases in popularity and will result in a major improvement in the literary and entertainment fields. The national debt will climb to some degree, but stronger faith in

the future lightens the burden.

Religion, philosophy, and science gain importance in 1984. Each of these words must be given new definitions to rescue them from widespread public disapproval. It will become increasingly apparent that there is a fundamental difference between religion and theology. Religion is a way of life, founded in kindness, cooperation, generosity, and integrity. Theology is a study of competitive sectarianism and all types of codes, creeds, and interpretations that have alienated millions of people. Philosophy is organized and rationalized common sense, dedicated to the teaching of discrimination and the rather obvious fact that all man-made institutions must obey universal laws or perish. Science is the building of a firm demonstrable foundation under the hopes, dreams, and spiritual convictions of mankind. Its final purpose is not to discover the vast mysteries of space, but to find proper means to protect the modern world from the tragedies of uncontrolled progress. The simple understanding of these facts is already beginning to inspire progress in education and economics. There will be further emphasis on integrity throughout the entire civilized world and it should originate in the United States. Trade with foreign nations is good, commerce floats along, and the legal system finds it necessary to keep its own laws. The Supreme Court will make some amazing decisions and will resist all political interferences with justice.

The executive branch of government will face the confusion associated with an election year. We never attempt to influence voters, but many of them may have considerable difficulty in the selection of a candidate. The chart indicates that the campaign will be extremely expensive and there will be heavy dependence upon public relations experts. More scandals than usual are likely to surface, and health problems may afflict prominent political personalities. The government in general enjoys some protection, several popular reforms will be implemented with emphasis upon the solution of internal problems. The long range trend is encouraging with the strengthening of integrities and a wiser and fairer enforcement in matters involving private citizens.

The national image will be more acceptable to foreign nations. While the general trend will remain conservative, there will be a widespread recognition that faith is essential to the security of any nation, and the foundations of faith are strong in the United States. It is probable that interest rates will go down slowly and living conditions will improve for those in the lower income brackets. A prominent figure is likely to be taken by death. A total eclipse of the sun on November 22, 1984 affects the legislative government structure adversely, contributing to political confusion. The nation will survive as usual, probably a little wiser.

This brings us naturally to more careful consideration of the legislative and judiciary levels of national administration. These will use various means to limit the powers and privileges of the executive department. This is liable to result in considerable bitterness, and the resignation of respected leaders. A possible effort to suspend Congress will fail. Local government functions will gain in importance and will demand greater participation in national affairs.

The states, counties, and cities, left largely to their own resources, will do better than has been generally expected. It soon becomes evident that it is more economical and practical to solve local problems on the local level. The same may be obvious in matters relating to international friendship. The experiment has already been successful through a program of "sister cities" cooperating on various significant programs including education, arts, and crafts. Popular resentment on armaments will be most clearly reflected in Congress.

Major changes will take place involving the Social Security and Medicare benefits. Those actually entitled to these types of assistance continue to receive help, but dishonesty will be subject to severe penalties. Hospital expenses, including retirement facilities, reformatories, asylums, prisons, and charitable institutions generally, may be required to prove proper administration and the honest distribution of funds. This will cause considerable comment, but national conditions cannot improve unless corruption is exposed and punished.

The country will still be plagued with foreign agents, imported activists, and the rise of anti-American groups within the country itself. Crime in general will be better controlled, and the courts will be enabled to hand out more severe punishments for those involved in drug abuse and alcoholism. The claims of advertisers, if they seem excessive, can be questioned with stiff penalties for misrepresentation. Metaphysical organizations proliferate throughout the country and it may be necessary for religious movements generally to account for the proper use of funds raised by solicitation. Such organizations as may run afoul of the law could be in serious trouble in 1984.

A word concerning prominent American cities may be appropriate at this time. Boston is likely to experience an eventful year especially in connection with religion, higher education, and employment. These show favorable improvements. Chicago seems to suffer from health problems and the possibility of epidemic colds and flu. A labor crisis also threatens, but it is not likely that troubles will become critical. Los Angeles is in considerable need of sidereal support. Indications are that the Olympic Games may seriously disturb the local economy, intensify national antagonisms, and be accompanied by severe disturbances and political violence. Long Beach strengthens its artistic interests, and is coming to be recognized as an important cultural center. New Orleans could be disturbed by religious and social disorders with emphasis upon the educational system and the parochial school's place in American life. New York becomes more deeply concerned about young people and the curbing of juvenile delinquency. The public school system must be equipped to meet the needs of a rebellious generation disillusioned with the existing policies. Philadelphia re-emphasizes the importance of basics, and moves to equip the citizens with trade and craft skills, now probably including computerization. San Francisco enjoys considerable protection. Programs for housing and the improvement of local transportation facilities are noted. Progress should be consistent throughout the year and employment will improve. Washington, D.C. is under stress and the year will not be favorable for

permanent residents. Congestion and confusion will be exaggerated by the media and many foreign officials, representatives, and probably spies will infest the area.

For the United States in general, climatic conditions do not appear to be especially dangerous. It would not seem that excessive climatic difficulties are likely. The rainfall should be adequate, there are strong winds in mountainous regions, and climate along the seacoast could be disturbed by variations in ocean currents. The heavy grouping of planets in Scorpio and Sagittarius have been interpreted to indicate earthquakes or volcanic eruptions. If so, the Hawaiian Islands could be affected. There may be inclemency of one kind or another in the eastern third of the United States and including the West Indies. May 30 should be carefully noted for problems affecting Cuba. Plane travel will be somewhat more hazardous than usual, especially in early summer and late fall, but the Moon and Saturn are protective.



When George Wither, the Puritan poet, was taken prisoner by the Cavaliers, there was a general disposition displayed to hang him at once; but Sir John Denham saved his life by saying to Charles I, "I hope your Majesty will not hang poor George Wither, for as long as he lives, it can't be said that I am the worst poet in England."

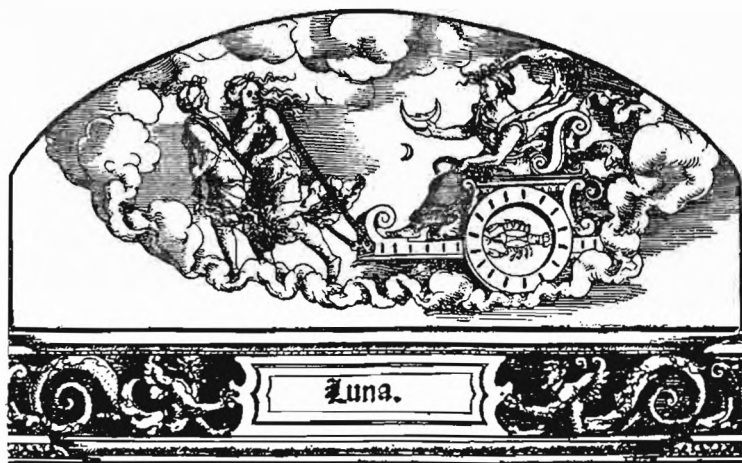
Philosophy teaches us to bear with calmness—the misfortunes of our friends.

O Truth! Pure and sacred virgin, when wilt thou be worthily revered? O Goddess who instructs us, why didst thou put thy palace in a well? When will our learned writers, alike free from bitterness and from flattery, faithfully teach us life?

—Voltaire

Knowledge, wit, and courage alone excite our admiration; and thou, sweet and modest Virtue, remainest without honors.

—J. J. Rousseau



WORLD TRENDS FOR 1984
(Lecture Delivered on January 15, 1984)

Mundane astrology is becoming more complicated with each passing year. A general anxiety prevails, and the danger of nuclear warfare hangs over humanity like the sword of Damocles. Many have taken the attitude that nuclear warfare is inevitable, and a recent film "The Day After" contributed to the gloom that hangs over these hapless millions of human beings who contemplate the effects of a world-wide disaster upon their personal lives. Dominated by the prevailing pessimism, a number of predictions have appeared to emphasize the horrors of the approaching doom.

I feel that it is a mistake for persons to sit back and wait patiently for an inevitable cataclysm. Frankly, it does not seem to me that the world chart for 1984 reveals a nuclear holocaust. In fact, according to the ancient rules of the starry science, there are a number of encouraging indications. If you take the chart on face value and interpret it by the simple rules laid down by Ptolemy of Alexandria, 1984 is just another year in which to hope for the best and fear the worst. In many respects, the starry portents are better

than those of last year. It may well be that humanity is beginning to correct some of its own mistakes and not wait for heaven to smile or frown.

Some will be encouraged by the fact that the astrological ruler is feminine and nearly always associated with the benevolences of Providence. While the moon may be subject to emotional moods, she is protective of home and family and is usually associated with abundance and a kindly approach to even difficult situations. She enjoys a number of fortunate aspects, is well placed, and is supported by a benevolently located Saturn. The affairs of women should markedly improve. Many of them will gain recognition socially and politically, and will do well in professional and executive areas. In astrology, the moon has special authority with the proletarians. It often confers contentment and strengthens emotional relationships. It supports home life, and makes both men and women more conscious of the need for mutual cooperation. Women will also play an increasing role in politics, the labors of the United Nations, and inter-cultural relations.

The moon also supports public health and inspires higher levels of integrity. Public morals should improve and religion will gain in prominence. It must be understood that changes will not be sudden or dramatic; rather there will be a quiet and gentle improvement, and, for the most part violence will not be so noticeable. There will be less wasteful spending and even less emphasis upon superficial activities. This could result in necessary and long overdue reforms in the entertainment field. There is a note of seriousness in the air and a feeling that planning for the future can still be important.

The ascending sign for the world chart in 1984 is Cancer and, according to the computers, approximately the sixth degree is on the cusp of the first house. From this we might gather that the entire world will become increasingly aware of the immediate need for the arbitration of political and religious difficulties. The breath of cooperation is in the air, but this will not be because everyone is anxious to change his ways. Purely practical considerations are involved, and it is increasingly evident that our mistakes are becoming unendurable. Do-it-yourself projects will gain in popu-

larity, and steps will be taken to protect small children from the thoughtlessness of their elders. An atmosphere of normalcy is increasingly noticeable. Life will become more simplified, and extravagance will lose much of its glamour. Due to simpler living and thinking, the public health will improve and there will be some decline in alcoholism and drug addiction.

There is improvement in the world's financial condition. Nations and individuals will attempt to live within their means. A number of publications will expose wasteful practices, and excessive spending will be curbed or corrected in most countries. Food will be more abundant and there can be moderate reduction in the cost of living. However, this will be partly due to more intelligent spending. Consumers will be more willing to economize if it appears that government expenditures are under better control. Financial institutions will feel the fluctuating influence of the moon, and there will be a tidal motion on the stock exchange. A panic however is unlikely.

Communication and public conveyance will be in trouble much of the year. Accidents may be expected in nearly all forms of transportation. Maintenance of railroads and highways will present heavy expenses. The Post Office system and the Universal Postal Union will face considerable reorganization, and the costs of nearly all communication media will rise dramatically. Many countries will suffer from severe traffic congestion, and the flow of vehicles on freeways will require better controls. Air transportation will be increasingly difficult and dangerous and, as a result, surface facilities will be revived and expanded. The news media will be widely assailed for inaccurate reporting and censorship will be more severe in most countries.

Agriculture is under some adversity, partly because of weather conditions and partly because of erratic pricing. Some countries must conserve their own food sources as they may not be able to export surplus crops. Labor conditions afflict mining, and unsettled political leadership can result in unemployment and privation in developing countries. Boundaries between countries and divisions of land within communities will be marked with disputes

and dishonesty. Building will improve to some degree, but emphasis will be upon modernizing older structures and reducing prices for dwelling property. Reforms are likely also in most countries for the purpose of protecting senior citizens from exploitation and actual privation. With the moon ruling the year, there will be more concern for the needs of the elderly and the handicapped.

Worldwide efforts will emphasize the need for family planning and the lowering of the birth rate. Groups will come into conflict in an effort to raise the level of public morals. The entertainment field will be subject to worldwide censure, and the voice of the people will be heard concerning the need for immediate overhauling of the public school system. Abuses of the privileges of ambassadors will be brought to public attention and extravagant social functions will receive a bad press. Emphasis upon the problems of young people will be liable to cause considerable social conflict. Conservative points of view will receive support.

Armament will be a major concern for larger nations and even smaller ones are likely to be involved. It will be extremely difficult to curb military spending, but opposition to it will, in some cases, have constructive influence. The public health leaves much to be desired, and malnutrition has a tendency to result in various epidemical ailments due to unrealistic distribution of food and medical supplies. Several major countries will face the need for improved sanitation. Government employees may be faced with salary curtailments. The laboring classes in nearly all countries will be prone to strikes and disputes. If these agitations go too far, unemployment is almost certain to increase. Outbreaks of violence are possible with damage to property and personal injuries to those involved. In substance, widespread anxieties can endanger all countries attempting to maintain democratic forms of government and to support the Bill of Rights.

In spite of all the opinions and findings to the contrary, I do not see the danger of a major war in 1984. By the rules of astrology as it has descended to us from early times, it does not appear that there are any countries at the moment wishing to face the consequences of a nuclear holocaust. This does not mean the defense

programs will be neglected, but non-violent measures will be sufficiently encouraging to prevent a world-wide conflict. The prevailing stress works a hardship on family life and the advancement of careers, but at the moment it seems best to assume that the immediate future will not be more than normally uncertain.

International financial relations would seem to improve as the result of conservative attitudes and an increase of friendly sentiments. Some credit will come to women in this area, and they will smooth out a number of economic tensions. There will be many conferences in various parts of the world to reform the functions of the World Bank and the hazards resulting from the inability in many countries to repay long overdue loans. Rates of taxation will rise adding to the hardships of average citizens throughout the world. The death rate will be somewhat higher than usual, the number of suicides will increase slightly. There will be a revival of interest in national heroes with beneficial results.

Present worries and international complications lead to improvements in the rarified realms of philosophy, science, and religion. Thoroughly disillusioned in the quality of intellectual leadership, the voice of the people is sounding loud and clear. It is now evident that the institutions upon which we have depended are largely responsible for the present course of events. All forms of knowledge are in need of overhauling. The shift from materialism to idealism is already under way. It will take time, but the differences of ideologies have plagued us so long that they must finally be arbitrated. Higher criticism has outlived its usefulness. There can be no improvement on the material level unless faith takes the place of fear and education confers hope, faith, and love as the most essential benefits that can be conferred upon society. International trade will be somewhat restricted; long distance hauling will be in economic difficulties. The starry portents tell us that our material fortunes will improve when inspiration is stronger than desperation.

The stars seem to reveal that the quality of political leadership will improve in 1984. There can be greater inducement to elect qualified persons to office, and women candidates will do better than might be expected. Hereditary rulers have a good chance for

survival this year largely because other forms, including dictatorships, have been dismal failures. In some countries, leaders have a tendency to be inconspicuous and prime ministers are exposed to public opinion. Heads of countries will travel extensively and there is considerable protection for women in high political positions. Religion is advanced by small organizations which have found causes to defend. International trade is protected and there is improving recognition for persons who have made major contributions to the solution of moral, ethical, and humanitarian needs of society. There will be less display of wealth and distinction will be conferred because of contributions to the service of mankind.

In most countries today, the actual management of governments is vested in parliaments, houses of congress, senates and houses of representatives, or some type of management by delegation. Everywhere these will be under criticism by the media. Power struggles between the executive and legislative groups will result in adverse public opinion and there may be some shifting of elective members of these groups. Most nations are divided into states or counties and these may prove troublesome in efforts to reconcile local differences. Racial, religious, cultural, and social minorities are competitive and many nations will be embarrassed by internal dissensions, revolutions, and local uprisings. Some of these factions however will have a tendency to unite for survival. The possibility that international conferences that will produce constructive results is better this year than it has been for some time.

In many of the more advanced countries the functions of health organizations and social services will be subject to scrutiny. The exploitation of the sick, the aged, and members of refugee groups has already become a scandal. It is obvious that law and order cannot be maintained much longer by prevailing methods. We shall hear, therefore, much of medical reforms, revisions of the penal code, and proper regulations of charitable institutions. Much of the improvement will be due to the cooperation of the press in the exposure of abuses of charities by both officials and recipients of public assistance.

Crime abates to some degree and new and more progressive ap-

proaches to the prevention of organized corruption are indicated. Narcotic abuses will be considerably curtailed, and international groups will cooperate in combating criminal organizations. Espionage and sabotage will continue, but protection against their machinations are being strengthened every day. There will be considerable information exposing organized efforts to destroy the privileges of free peoples and nations. Benevolent fraternal orders will contribute to the public good, but many of them will suffer financial setbacks. Neo and pseudo religious groups will be cause for embarrassment, but the better ones will help strengthen the internal resources of confused individuals.

There will be two total eclipses of the sun in 1984; one on May 30 and the other on November 22. The first of these in Gemini is apt to be felt as a power play among those distributing narcotics. This could be felt in parts of Europe and most of Latin America. The West Indies, Burma, and areas of Eastern Europe are likely to be in political trouble over the drug situation. The second eclipse of the sun in Sagittarius affects a large part of eastern Asia and may stir up considerable local violence. Natural disasters are also likely. There are three lunar eclipses, the first on May 15 in Scorpio. It is detrimental in matters of health and employment. Strikes can occur, also floods and earthquakes in southeastern Asia. A second lunar eclipse in June falls in Sagittarius and probably spreads the difficulties indicated by the lunar eclipse of May 15. Political leaders are endangered. The Vietnam area is especially involved. The third eclipse of the moon comes on November 8 in Taurus and will probably include ambitious militarists trying to take on further acquisitions of territory with serious repercussions to a delicately balanced financial situation.

Climatic conditions are difficult to predict. There will be extreme changes of climate with severe storms indicated for eastern Asia. A heavy massing of planets always warns of seismic upheavals, and these usually follow extreme social and political unrest. Efforts to organize the highly scattered symbolism, presents one constructive probability. Most areas will be so heavily concerned maintaining their own interests that there will be little energy and less inclination to take on ambitious campaigns against

their neighbors. There are notes of solution, and the large number of constructive and protective aspects will help the world over its present crisis. Better times will be more evident when the peoples of the various nations decide to solve their difficulties rather than to cause them.

AFRICA

The prevailing trend in this vast region will be to restore the dignity of native history, culture, arts, and crafts, and their mystical religious beliefs. These emerging countries need the support of the legendry and lore which has long been neglected while these areas were under foreign domination. There must also be emphasis upon practical adjustment with the contemporary needs for advancement and security. If the more educated blacks now living outside of Africa would devote some of their time and energy to the service of their fellow countrymen, improvement would be greatly hastened.

ANGOLA This country will be under political stress for the greater part of the year, but some improvement is noted. Revolutionary forces from outside Angola will continue to obstruct the formation of a stable democracy.

EGYPT Things should quiet down considerably for the Egyptian people in 1984. Egypt will continue to be a major factor in the normalization of Islamic affairs. Much time and attention will be given to the strengthening of economic ties with the United States, Western Europe, and Japan. Officials should not expose themselves to extremist factions either politically or physically. Climatic conditions may be uncertain endangering the food supply. With reasonable care, Egypt will receive a favorable press from free countries. Religious tolerance will be appreciated during periods of negotiations.

ETHIOPIA It is difficult to secure reliable information concerning the Ethiopian people. This year the emphasis will be upon constructive reforms, the improvement of the legal system, trade

with other countries, and religion. Oppression and persecution of religious sects has resulted in much distress among the people. A new policy will relieve sectarian tensions and will contribute strongly to a more stable government. Food shortages are likely, but the peasant class can look forward toward a brightening future. Some outside intervention may be indicated and may help temporarily to stabilize the various tribal groups.

LIBERIA It would appear that the Liberians will have excellent opportunities to stabilize their economy. Leadership should improve, and useful treaties will be instrumented. The financial system improves under the leadership of dedicated public officials. Living conditions favor those on limited incomes and public health receives increased attention. All in all, Liberia is favored, and there is a good chance for restoring the integrities which distinguished the earlier years of this African republic.

MOROCCO The emphasis in this country involves a confused psychological pattern with various factions at loose ends, some increase in fanaticism, and strong religious fundamentalism. The financial condition strengthens resulting in increasing conspiracies and exploitation of the citizenry. A bitter struggle over leadership may continue for several years. There is danger to statesmen, and foreign involvement in Moroccan affairs is likely.

AUSTRALIA AND NEW ZEALAND

We consider these together because major trends will be similar in both areas. It does not appear that any serious trouble is brewing in these regions. There is considerable increase in population, accelerated building programs, and some instability in government. Thoughts of independence will continue, but it will not be advisable to press this issue in 1984. What we might call the colonization of the outback will result in new communities and greater cultivation of extensive land areas. While New Zealand is not so much concerned with expansion, it is attracting potential residents from many parts of the world. Australia in particular should protect itself against undesirable aliens and political acti-

vists. Young people may give some concern and the government should emphasize the importance of specialized educational opportunities to combat the frustrations of juveniles. This is a year to avoid glamorous extravagances and strengthen the rights of honorable Australians.

THE BALKAN COUNTRIES

ALBANIA AND BULGARIA We consider both of these countries together because they have the same rulership astrologically and politically. The governments are so repressive that there is slight opportunity for social or economic progress. This year may bring a desperate effort to improve living conditions and gain some participation in management. Due to preoccupation in other areas, the communist regime might decide to make a gesture of benevolence. Climatic conditions are adverse with the possibility of floods or seismic disturbances.

GREECE Things look considerably better for the Greeks. Greater harmony will prevail throughout the country. Women will play a more important part in raising the cultural level. Funds for the advancement of Greece will be made available and elaborate archaeological projects will attract favorable public attention. Tourism should be good, and danger of major aggressions by other powers is slight. Greek Moslems are under favorable aspects, and the Greek Orthodox Church betters its relationships with the Islamic world. The Dardanelles impasse holds its own and will not lead to serious military consequences. There will be concern, however, over the likelihood of nuclear installations. Employment is greater and will probably involve financial betterment for the various working groups.

HUNGARY Things in general look brighter for the Hungarians. Financial conditions improve and cultural activities prosper. The influence of religion increases and education is liberalized. There will be a strong revival of national pride, and films dealing with the history of Hungary will be well received. Industry is favored, and

there will be more encouragement for private enterprise. There may be some minor problems in the early spring, but these will pass away without serious repercussions. Hungarian athletes do well, and the theater attracts worldwide attention. The Hungarians are definitely doing their best under existing conditions.

ROMANIA Public morale in this country will improve and minor changes in political administration will seem to promise better times to come. Public attention will be focused upon Romania this year with beneficial results. Religion gains in influence and strong efforts are made to inspire the Romanian clergy. New literary personalities emerge, and the foundations of education are broadened. Too much cannot be expected, but even token benefits will be gratefully received.

TURKEY The keynote this year will be Turkey for the Turks. They want to protect their own interests, expand their own economy, run their own political system, and keep a close watch on their borders. Agriculture is well aspected and weather should be satisfactory. Inflation will be at least partly controlled, and the condition of the average citizen is improving. Litigation over land, housing, and industrial expansion will prove annoying. The emphasis for the year is toward a successful democracy. The needs of the people take precedence, and the government will be responsive. The Eastern Orthodox Church is seated in Turkey and there has been some conflict, but relationships should improve this year. There may be minor military outbreaks, but they will subside quickly. There is some danger of earthquakes or landslides; otherwise the public health will be good.

YUGOSLAVIA Since the passing of Marshal Tito, the fortunes of the Yugoslavs have declined. Their particular type of socialism is contrary to the prevailing pattern and much of the momentum of progress has been lost. This year, however, Yugoslavia enjoys strong astrological support. There will be an improvement in leadership; the populace will enjoy a strong psychological uplift which will react favorably upon agriculture, industry, and social

services. Religion will become stronger, and exports will find ready markets. Most of these satellite countries have been strongly encouraged by the Poland experience and begin to feel at least the remote possibility of regaining their national independence. Living conditions will improve. Inflation will be less, and small private industries will be tolerated and even encouraged by the government. The quality of education will improve and some tourism will be permitted. There is considerable need for better housing and family life will be brighter and more stable.

EUROPE

AUSTRIA Among the Austrians there is strong concern for young people and, of course, this year there is special emphasis upon winter sports and athletics in general. Rapid increase in population may give cause for concern, and family planning will come into focus. There is considerable stress between the memory of the glamorous Austria of the Hapsburg days and the rather prosaic contemporary pattern. There may be some revival of the older glamor with emphasis upon music, theater, and high society. On the surface, the moral situation is reasonably good, but the facts are that young people in particular are quietly dissipating. Now that Pluto is departing from Libra, some strain will be lifted and there will be a greater display of courage and resolution to improve both living conditions and the environment in general. There is a tendency toward gambling and speculation, not so much for profit, but as a means of stirring up a little excitement. Antiques will sell at high prices, but there will be added restrictions upon allowing valuable works of art to leave the country. The restoring of ancient buildings and the improvement in hotel accommodations will be attractive to tourists. The health of the country should be reasonably good and the year is especially fortunate for women, some of whom may rise to prominence in the political sphere.

BELGIUM This relatively small country will gain distinction for conferences, treaties, gatherings of international diplomats, and the always present media. In the shadow of the Hague efforts will be made to arbitrate the European emergency and slow down

loans to insolvent states. Belgium, itself, drifts along without more than normal problems. The government is reluctant to sponsor dissensions of any kind. By the end of the year the Belgian treasury should show improvement. Here also the modernization of old and historic buildings, monuments, bridges, gardens, and palaces not only improve the tourist trade, but some of them will be transformed into hotels. Activists eye the country hopefully, but their efforts are never so successful when the people become more prosperous. There may be health problems and a flare-up of arthritis and nervous disorders.

CZECHOSLOVAKIA This country is under the natural rulership of Scorpio, a fixed sign with a long memory and a secretive disposition. Labor disputes may surface to the great embarrassment of the entrenched government. Several satellite countries are nursing the belief that by uniting their grievances they might regain at least a good part of their independence. Modernizing is important not only to the general improvement, but also as a reminder of the colorful past of the Slavic peoples. Health may become a major concern and virus infections could reach epidemic proportions. The Czechs will be accident prone, transportation will be somewhat more hazardous than usual, but in important problems, the country is well protected and will continue to enjoy the sympathy of other countries.

FRANCE The French may be able to elect a government that has a little lasting power and will inspire public confidence. National pride will enjoy some support and could lead to significant civic improvements. France is hoping to be able to regain its leadership in European policy making, but in this area competition will be heavy. At least one strong personality will arise among the French who will have status as a diplomat. He will probably have a wife who will aid and abet his programs and appeal strongly to French chivalry. Inflation should be at least contained. Stores will be well stocked, France will regain some prestige in clothes designing, but many of its products will have little public appeal. Air France may be in some trouble and there will be traces of anarchy in the south-

eastern regions. Health in general appears to be good, but intestinal ailments may be present partly because of air and water pollution. Religions gain favor, and older persons have greater economic security. There is not much danger of major military problems. Seismic action is possible in the Riviera.

EAST GERMANY Considerable improvement is likely in this area. Housing will be more adequate, wages will rise moderately, and private ownership will bring opportunity and profit to many workers. Traveling between the two Germanies will be easier, and border personnel will present more amiable appearances. There will be considerable population increase; heavy industry will expand including military goods for satellite members of various socialized states. The possibility of tourism in the area will improve through the year. Severe climatic conditions, especially in winter, will endanger the public health.

WEST GERMANY There will be considerable political unrest in West Germany and Berlin over military installations. The economy will be somewhat sluggish with a possible increase in unemployment. Labor will become restive. There could be a definite increase of religious interest and higher education will emphasize idealism. Subversive political pressures are noted but the portents are midly favorable. Pacificism will gain new support and moral issues will come rather strongly into focus.

GREAT BRITAIN This country receives constructive astrological support especially on the level of government. There is increasing respect for strong leadership even though it may interfere with personal privileges. Some major reforms in the management of towns and counties will strengthen the national situation. The royal family appears to be protected and may take a more important part in the actual rulership of Great Britain. The nation will also increase its sphere of influence which will result in greater international popularity. The financial conditions become more stable, employment will be better, and there will be popular reforms in education. There is increased interest in religion and

philosophy, and psychic phenomena will become increasingly influential. The English will be less apprehensive of military aggressions, but will support defense programs.

IRELAND Stress between North and South Ireland will subside and both sides will make concessions that at least temporarily reduce hostilities. In 1984, foundations may be laid which could result in the final settlement of the Irish question. A strong compassionate leadership will arise and receive popular support. There is some emphasis on religion and the reduction of tension between the Catholics and the Protestants.

ITALY For the Italians, 1984 is an auspicious year. The government becomes more positive and attacks its problems with appropriate zeal. Crime will be reduced but public confidence in leadership may have a temporary setback, by midsummer however the country supports many constructive reforms and improvements. Vatican City expands its religious influences and contributes in many ways to the general improvement. Better cooperation between Catholic and Protestant groups strengthens the place of religion in the prevailing world crisis. Italy will enjoy a brisk tourist trade, and to advance this there will be marked improvements in transportation, communication, and accommodations. The export of art goods and clothing will help to balance the budget. Climatic conditions may be troublesome and seismic disturbances are possible.

NETHERLANDS This should be a very significant year for the Netherlanders. Some serious troubles will arise, but in the long run, they will advance the future of the country. The people in general will be optimistic and will recover from most of their fears and anxieties. Relations with foreign countries are good and the ruling house is protected and may gain in popularity. Subversive factors will be stoutly resisted and there is notable improvement in the morality of younger people. There could be some anxiety over climatic conditions and storms that affect the coastline. Flooding and water damage must be expected and will be handled constructively.

POLAND It is regrettable to note that Poland faces another difficult year. Resistance to the prevailing regime will result in painful reprisals. The trend will be toward non-violent non-cooperation, but the Poles will not give up their struggle for political and social justice. Opposition will probably be centered in Port Gdansk. The public health is afflicted, and the Poles will be accident prone. Travel within the country will be hazardous, commerce curtailed, and prevailing policies subject to numerous and sudden changes. Commerce with surrounding countries will be limited largely to politically socialized states. Additional restraints will be placed upon the clergy.

PORTUGAL Things could go relatively well with the Portuguese this year. The head of state and the government generally are inclined to be moderate and constructive. So far as is possible the economic security of the citizens is protected and there is special emphasis upon the fishing industry. Relations between Portugal and Spain improve and the countries work together to prevent the spread of radicalism. There is progress in education, improvement in public morals, and gain in religious influence. Foreign trade may be brisk, but there is some confusion in Portuguese finances. Investments must be guarded carefully, especially where misappropriation of funds is most likely. Weather is somewhat uncertain, and those who go down to the sea in ships must be especially careful. There will be less unemployment and strong support for charities and education. The arts will flourish and new and useful books dealing with Portugal will be successful, especially through translations. With due care, the year should pass without tragic involvements.

SPAIN The emphasis for this country in 1984 is upon health and employment. In both of these areas, improvement is noted, but its exploitation of the people by an entrenched minority is coming to an end. The Spaniards are a highly emotional people and will support change of leadership wholeheartedly. There can be a major change in the relationship between the church and the people.

Religion will liberalize and support social progress. Employment will be erratic, but the trend will be toward the stabilizing of Spanish industry. Useful reforms will be accepted good naturedly by most Spaniards. Educational facilities will be normalized and the curriculum will be updated. Spain will continue to have problems with minority groups within its own borders. The solution to this will be to deport foreign radicals. The Basque crisis is likely to simmer down as the result of French and Spanish cooperation. The public health shows increasing tendency to arthritis, stomach trouble, and high blood pressure. Foreign trade will improve, and Spain will be successful in exporting various types of artistic and religious art. There are likely to be heavy storms which can affect crops and cattle, but in all, things are better than last year.

SWITZERLAND Economic problems confront the Swiss people, and involvement with national defense will put a drain on the economy. Some difficulties over refugees will develop and anxiety over nuclear proliferation in Europe will linger throughout the year. For the most part however, the Swiss people will be largely concerned with internal problems. These include housing, taxation, inflation, and the raising of incomes in the industrial sector. The marriage rate could rise and steps taken to strengthen home and family relationships. The narcotics situation could be embarrassing to the United Nations and Switzerland. Steps should also be taken to improve highways and provide reasonable hostelry for foreign visitors. The advantages of Eurail and its contribution to the Swiss economy should be carefully considered. The export trade will be good especially the marketing of food products.

U.S.S.R. The U.S.S.R. should be especially mindful of the internal affairs of the nation. White Russia was traditionally under the rulership of Taurus, a fixed sign which has always been reluctant to modify policies or conduct. The communist regime seems to indicate a powerful Virgo influence which has always been concerned with the rights and privileges of labor. There is a growing dissatisfaction among the Russian people for the failure of the

government to restore a reasonable degree of freedom for its citizens. The chart this year strongly recommends the polishing of the Russian image in all parts of the free world. There is special emphasis upon young people who are becoming increasingly restive, contributing to crime, alcoholism, and narcotic addiction. There is also a marked tendency for the Russian experiment to break down from conflicts and inconsistencies of the government itself. The public health in general deteriorates, homelife is badly undermined, and the constructive power of an enlightened religion is completely overlooked. It would seem, therefore, that in 1984 Russia may find trouble in its expansion program.

The health of leaders, many of which are in advancing years, calls for a new generation of politicians willing to give greater consideration for the happiness and welfare of all the Russian people. Digestive ailments will spread this year, but will be caused largely from neurotic attitudes which are spreading rapidly. The Kremlin should carefully study its stars.

THE SCANDINAVIAN BLOC

The Scandinavian countries as a whole enjoy favorable aspects this year. There is protection to the government, and the needs of the populations in general will be given thoughtful attention. Leaders are respected, but there are some health aspects which would recommend that the rulers take no unnecessary chances. Quiet strength and determination not to become involved in dangerous political attitudes dominate the Scandinavian bloc this year. The problem of military spending comes into focus and will be curtailed if it seriously upsets the internal economy. Denmark may have heavy weather and there is some trouble to the dairy industry. The ruler appears to be well protected, but there may be sickness or death to one close to him. A re-ordering of the currency system might be an improvement. Norway is sitting tight, prepared for emergencies, but not creating them. The government is conservative, but resolute if the need arises. There is some infiltration of foreign activists, but they will cause little damage. Inflation slows down. Sweden has always taken care of its own, and most of the

Scandinavian countries are more democratic than the average democracy. Sweden is watchful, but will get through this year without serious foreign interference.

THE NEAR EAST

Most of the Near Eastern countries are under the rulership of either Aries or Scorpio. Judea, Syria, and the city of Bethlehem are under Scorpio and strongly influenced by the heavy grouping of planets in this sign. Most of these planets, however, are rather favorably aspected. Lebanon and Palestine are governed by Aries and receive considerable planetary support. Conflict in these areas has been almost continuous back to biblical times. There is no real need why local conflicts in these regions should lead to a major war.

IRAN In 1984, the Iranians will be concerned principally in consolidating various factions and restoring the seriously disrupted structure of their economy. Fundamentalism will continue to restrict the expansion of national growth, and toward the end of the year necessary reforms will be implemented. It will be best for the Iranians if they remain aloof from the power struggle disrupting much of the Near East. A fresh outbreak of anarchy may result from a purge against non-conformists. Khoumani is under adverse aspects and must guard his health and his political standing.

ISRAEL The Israelis have a mind to keep out of trouble. They will be less demanding and will be ready to arbitrate rather than face military action. Jerusalem is under Virgo now and enjoys rather favorable aspects. It should not be too deeply affected by the disorder of surrounding countries. Israel will receive considerable financial support from concerned sources and the government, though not strong, may be successful in maintaining neutrality. Tourism will increase, and comparative religion gains in popular support. The Israel airline could be somewhat accident prone. The condition of the people in general will improve and there will be less unemployment. The educational system will be reformed and

the quality of teaching will rise.

THE FAR EAST

AFGHANISTAN Situations in Afghanistan seem to take a turn for the better. The country will gain unexpected support in its struggle for independence, and difficulties in other areas will benefit the Afghan cause. International relationships encourage the people of Afghanistan, and strong efforts will be made to protect the agricultural class and improve health facilities. Other Asiatic countries will quietly support the cause of Afghan liberation. Factions within the country will unite more firmly for the good of the nation.

BURMA The trend will be for Burma to emerge from the isolation which has worked a serious hardship upon the national economy. Foreign trade is stimulated, educational facilities are improved, and a naturally happy people will restore festivals and recreations which have been denied to them for some time. The birth rate will rise, handicrafts will become economically profitable, and the ancient religious traditions will be at least in part restored. Serious efforts will be made to stop the flow of drugs into and from Burma. Foreign funds will be available to strengthen industry including cottage arts and crafts. A Buddhist religious council may be convened in Burma in 1984. Tourists will contribute considerably toward the balancing of the Burmese budget. The country will manage to avoid the spread of radicalism in more or less adjacent areas.

INDIA The fact that India is now under the leadership of a woman can be most encouraging. The moon, the feminine luminary, is in conjunction with Saturn, the ruler of India, and both are in favorable aspect to the benevolent Jupiter. There is strong emphasis upon primary education, the morals of young people, and the increase of religious convictions. There may be some political and military difficulties centered in northeast India. It can be arbitrated. Some health difficulties are noted for eastern India around

Calcutta. Relationships between India and other free countries should improve and be beneficial to the national budget. There is benevolent protection against war, the number of marriages is likely to increase, and there is general improvement in the conditions of women. Indian leaders will travel extensively, and the arts are favored, including theater, motion pictures, music, and the dance. India will continue to protect Bhutan and other border regions against encroachment by unfriendly powers. Profitable trade alliances will be more numerous, but there is some danger of climatic and seismic disturbances. Higher education will emphasize science, but religion will continue to be respected and exercise a constructive force in all fields of social relationships. It will be an eventful year resulting in permanent improvements throughout the Indian subcontinent.

INDOCHINA Under the general heading of Indochina, it seems practical to include Vietnam, Cambodia, Laos, and Thailand. It should be noted, however, that Thailand has so far been able to maintain its independence. The other Indochinese states are in serious trouble. The Khmer Republic, renamed Kampuchea, is slowly emerging from a reign of terror. Improvement is noted, the life expectancy is lengthening, and basic education is spreading through the country. Some difficulties lie ahead, and the native population will be seriously exploited. The native religion will be neglected and leadership is strongly dictatorial. The People's Democratic Republic of Laos is apt to suffer from minor outbreaks of violence which will be ineffective. Efforts will be made to increase agriculture and find world markets for hard woods and artistic products. Adverse climatic conditions will affect health and livestock, and unrest in the labor segment will be met with violent reprisals. Religion is under a cloud, but there is some show of improvement. The Socialistic Republic of Vietnam is still suffering from political corruption. There is no consideration for the rights of a free people and, for some time, the country suffered from tyrannical leadership. Situations are improving to some degree, but there is very little to report about the present condition of the

country. The entire Indochinese area will suffer from adverse weather conditions with floods in many parts of these countries. The kingdom of Thailand has existed for a number of years under the threat of invasion or subversion. It seems probable that it will retain its independence through 1984, but vigilance will be the price of freedom. The present administration is progressive and religion is still the first line of defense against disaster. Thailand has accepted a considerable number of refugees which have strained its resources, but the country is energetic and by nature peaceful, but with quiet strength. Educational facilities expand and many ambitious young people are studying in foreign countries. The royal family is popular, but may be adversely affected by health problems in the near future. Thailand is now a major center of arts and crafts for the Indochinese area. Modernization of Thai agriculture and industry could contribute considerably to the prosperity of Thailand but it also tempts outside powers to gain control of the country if possible. There will be emphasis upon health programs, higher education, and scientific research. The importance of religion is recognized and young people will be encouraged to live ethically and refrain from destructive habits. Lack of opportunities for economic and political advancement has resulted in many Thai people migrating to other countries, especially to the U.S.A. It looks as though things will go reasonably well.

INDONESIA The Indonesian group is confronted with difficulties involving employment, congestion, and health. The government is beset with difficulties due largely to a small group of activists. Religious dissensions may be used as an excuse to embarrass present leadership. The industrializing of the country will have an adverse effect upon social conditions. The region is further troubled by an eclipse of the moon which will also be felt in Singapore and the Straits Settlements. This eclipse may have an injurious effect upon climatic conditions, injure crops, agitate the public mind, and warn of severe storms and possible earthquakes. The whole Indonesian area will be propaganda-ridden, and conditions there will cause widespread concern. There will be improvements

in education, inflation will be less troublesome, and after next fall there should be marked improvement.

JAPAN All in all, Japan should have a rather good year with increasing harmony between the government and the people. Some retrenchments are probable to build a better basis for further expansion in heavy industry and electronics. Conditions in China and Korea may prove worrisome to Japan. The educational system will be expanded to meet the needs of ambitious young people. Technological education will be intensified. Programming will include a strengthening of cultural interests and greater emphasis upon ethics and religion. In most areas, economic progress will be maintained, but there will be some emphasis upon national defense. There is no probability of serious military entanglements. There appears to be protection for the Imperial family with some apprehension near the end of the year. There may be industrial difficulties over the availability of raw materials due in part, at least, to the Near Eastern petroleum disturbances. The Japanese have a very practical economic structure which is its first line of defense against imported activism. Some scandals continue in the Diet, but in due course, justice will triumph. There should be a marked reduction in the cost of living which will encourage tourism and attract foreign capital. There is considerable emphasis upon amusement and entertainment. Steps will be taken to curb alcoholism and the popular use of narcotics. The diplomatic corps will require attention and the weeding out of irregularities in this department. In all, the country is handling its problems efficiently and benignly.

NORTH KOREA North Korea will be largely concerned in the improvement of the living conditions of its people in general. Housing becomes important, there may be some severe food shortages, and an epidemic of dysentery is possible. There will be emphasis on private enterprise and religious freedom, which has been repressed for more than thirty-five years, may be restored. There is a tendency in that direction at the moment and education will be less subject to heavy political indoctrination. Under existing condi-

tions, major or sudden changes are unlikely, but slow improvement is almost inevitable.

SOUTH KOREA South Korea is gradually adjusting itself to the policies of the free world. There is still some concern over the executive branch of government, and continuing anxiety over possible encroachments from North Korea. The focus of attention this year will be upon family life, the education of children, and the strengthening of morality. There will be additional exports, but an unfortunate example of corruption in leadership will be the cause of international embarrassment early next winter. The United States will continue to protect South Korean interests, but must demand higher integrity in leadership. Religion gains in influence and per capita income is much higher than in North Korea. Better relations between South Korea and Japan are indicated for 1984.

THE PEOPLE'S REPUBLIC OF CHINA Predictions concerning the People's Republic of China must be advanced with great caution. Conferences between leaders of various countries will demonstrate that the Chinese are extremely reluctant to deviate in any way and to any degree from their own objectives. On the other hand, the central government has changeable attitudes on a number of subjects. It is strongly determined to advance its world trade and improve the national image in any way possible. A program of liberalization which received considerable approval from the world community of nations is fading away and the hard line is being restored. Political persecution is likely to increase in 1984 in an effort to eliminate as far as possible the increase of private enterprise and public representation on the level of the governing body. Confusion and cruelty will be accompanied by an obvious rejection of efforts to arbitrate international differences. A power struggle will surface probably in June which can seriously disrupt the economy of the country. Heavy weather, including floods in river areas and earthquakes in the western provinces could be severe, but the mortality will be low because of sparse population. There will be some tourism which can improve if the Chinese cater appropriately to

visitors. The Chinese are determined to eliminate, so far as possible, all western influence in Asia.

TAIWAN This promises to be a very difficult year for the people of Taiwan. Communist China is determined to eliminate the free Chinese Republic. There is always the possibility that mainland China will refuse to participate in any plan, treaty, or commitment unless Taiwan is handed over to them. There is some question as to whether the people of Taiwan will consent to being used as a bribe to placate mainland China. This trouble could spread to many countries which already have large investments in Taiwan and realize they would face heavy losses if Taiwan loses its independence. With the exception of this threat, Taiwan will continue to enjoy considerable prosperity. It is religion-oriented, has excellent educational facilities, and a working democracy.

LATIN AMERICAN COUNTRIES

This area is not likely to quiet down for some time. Difficulties here are well organized and supplied with the sinews of revolution. The state of things in Mexico improves markedly benefiting employment, social services, education, and industry. All Latin America will be strongly in the public mind this year, and several major efforts will be made to protect the liberties and rights of these countries. Most of the present troubles have been exploited by professional activists and means will be taken to return many of them to their own countries. Small enterprises are favored, agriculture should be profitable, weather fair, but dry and windy, and the government will be more responsive to the demands of the people. Land reforms will continue, the peso is stronger, and the rate of inflation slows down. In May 1984, South America will experience some type of political agitation, and there is possibility of limited military action extending into the summer. There will be widespread dissatisfaction with leadership, and in the West Indies, Castro will suffer a political setback. The church in Latin America is under considerable political pressure and cannot afford to take a reactionary position. When the confusion subsides, the church will successfully support conservative policies.

Argentina will have internal problems to solve and will make strenuous efforts to avoid a military dictatorship. The condition of the people will improve and Argentina will contribute toward the stabilization of South America.

Brazil must be cautious in allowing radical elements to move into the country. Health conditions are not good, labor problems become more complicated, and there may be organized resistance to the incumbent leadership. The legal system will be considerably modified, foreign trade stimulated, and further funds allotted for the internal development of the country.

Venezuela is likely to have monetary difficulties, but mineral resources may help to balance the budget. Educational standards will improve, but young people on the university level may be difficult to control.

In the rest of Latin America, conditions will be much as usual, but efforts to control the drug traffic can be more successful than generally expected.

CANADA

Conditions in Canada improve considerably. Industry flourishes, and the agricultural areas should enjoy economic stability. Political dissension within the country is likely to subside as it becomes increasingly evident that united effort will be most profitable to all concerned. Factions will be less demanding, and relationships with Great Britain show considerable sentimental improvement. Heavy weather may be expected with some adverse effects upon the public health. Relationships with the United States are gradually becoming more cordial, leadership is stronger and acceptable to the majority of the people. On the East coast, strong storms are indicated with danger to shipping and air transportation. Inflation will be less and employment rises in urban centers.



Don Quixote is, after all, the defender of the oppressed, the champion of lost causes, and the man of noble aberrations. Woe to the centuries without Don Quixotes! Nothing remains to them but Sancho Panza.

—A. de Gasparin

FATE AND DESTINY IN CHINESE PHILOSOPHY

This little journey into the rarified regions of Chinese intellectual speculation is advanced with some hesitation. Those with set opinions perpetuate their convictions with admirable resolution. China is large and old and nurtured many sages. Before adding to the sum of their beliefs, I would like to quote from *Aids to the Study of Chinese Philosophy* compiled by L.C. Porter. These "Aids" were prepared in connection with a course of lectures entitled "An Abbreviated Survey of Chinese Philosophy" given in Peking at the Auditorium of the Peking Union Medical College, in the Spring of 1934, under the auspices of the Department of Social and Religious Service of that College.

In ancient times the travelling scholars were blinded. They represented the erring schools of thought.

Mo Tzu was blinded by utility and did not know the value of culture. Sung Tzu was blinded by law and did not know (the value of) talent. Shen Tzu (Shen Po-hai) was blinded by authority and did not know wisdom. Hui was blinded by phrases and did not know facts. Chuang was blinded by nature and did not know man. Now from the viewpoint of utility Tao would be merely to seek for profit. From the viewpoint of desire Tao would be merely to seek for satisfaction. From the viewpoint of law Tao would be merely regulations. From the viewpoint of authority Tao would be merely caprice. From the viewpoint of nature, Tao would be merely laissez-faire. From the viewpoint of phrases Tao would be merely argumentation.

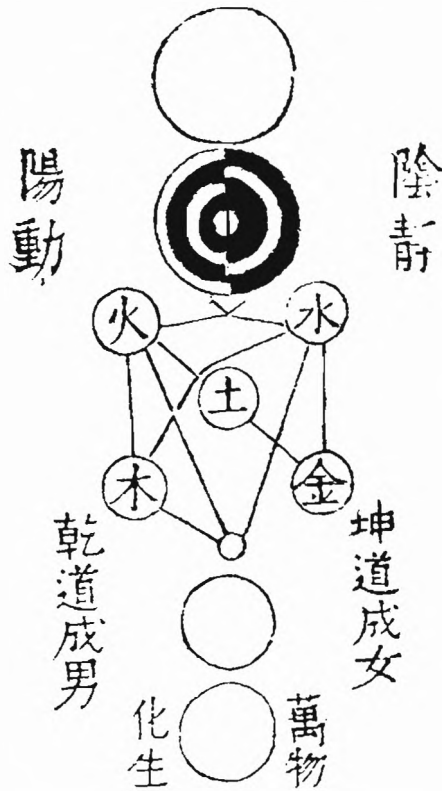
These different views are single corners of Tao; as to the essence of Tao it is constant, it includes all changes. It cannot be grasped by a single corner. Those with perverted knowledge who see only a single aspect of Tao will not be able to understand (its totality). But they regard their reasons as sufficient and touch them up. On the subjective side they confuse themselves; out-

wardly they delude. The upper classes blind the lower, the lower blind the upper. These are the disasters that come from the limitations of blindness.

According to Chinese thought fate is neither accidental nor incidental, but a compound of inevitable purposes, moving forever in the substance of eternity. All things are under the sovereignty of necessity. Circumstances occur because they must occur. Everything that happens is the result of some kind of necessity and is in some way the fulfillment of a universal purpose. The end of fate is that all things shall come in mysterious ways to the fulfillment of themselves. The *I Ching*, therefore, starts with this concept—that the universe is actually unembodied purpose. It is a vast, mysterious, invisible abode of a determination that can never change and a process that can never end. There is no power the human mind can imagine that can rebel against, transcend, or violate the eternal operations of the fate principles.

The Chinese had no concept of the creative process as set forth in western theology. The sages of China did not believe that creation was something produced from nothing, or that creation was a manifestation of the will of a divine being. According to their thinking, this divine being itself was part of a creative process and was therefore actually a production of fate or necessity. Western thinking assumes that deity is eternal, but because this is not always convenient in matters of interpretation, it is usual to place various restraints upon the substance or disposition of the divine being. It is considered possible, for instance, for deity to make a mistake, to take sides in matters of disputes, or show partiality as recorded in the *Old Testament*. By such thinking, deity can also be revengeful and break its own commandments.

To the Chinese, space is never revengeful nor despotic, nor has it ever hardened its heart against any of its creations. It has no enemies, but is experienced as an eternal productivity. Space is an ageless, endless, beginningless process of perpetually producing existence from itself. Therefore, like the Chaldeans, the Chinese held space to be seminal, or full of seeds which gradually manifesting because of innate necessity, ultimately releasing the infinite potentials with which they are endowed. Everything, there-



The basic Chinese cosmological diagram. From: *Illustrations of Chinese Classics*. Painted by Chang Ta, compiled by Lu Chien. Ming Dynasty, Wan Li Period (1573-1619 A.D.). The upper blank circle is the ultimate unknowable, superior to all conditions. The second circle, with its light and dark shadings stands for yang and yin undifferentiated. The five small circles united by lines signify the five elements, fire, water, wood, and metal. In the center, is the substance and element of earth. Below, is another blank circle combining the polarities of heaven and earth, and at the bottom, another circle to symbolize the myriads of beings and things which are the products of the minglings of yang and yin.

fore, is growing up within the great field of destiny, and this destiny itself contains within its being the inevitable purposes of its own internal fate.

The Chinese are not at all certain that fate is self-knowing, and they have found no way to determine this point with certainty.

Whether fate is self-knowing, or whether it can be known only by the creatures which it produces and endows with rational faculties is not actually relevant. Whatever fate is it can make no mistakes for destiny can never fall short of its own purpose. It can desire nothing, demand nothing, and require nothing except the fulfillment of the ternal archetype locked within itself. This transcendent being which we call fate is therefore the ruler of gods and men, and against this rulership nothing can rebel. All rebellion is finally measured in terms of fate, for out of rebellion various aspects of universal law are released into manifestation.

It was assumed that fate, providence, and existence itself constitutes a strange, absolutely autocratic pattern of processes. The next point, according to Chinese thinking, is that fate remains unknown, unknowable, and essentially meaningless unless conditions of some kind are established. Condition is something that arises within the nature of destiny and passes through a series of modifications. In the process of its own growth, that which is destined reveals in various ways the sources and substances of its own fate. To borrow the Taoist symbol, destiny can be likened to a vast ocean containing within itself the potential of all circumstances, activities, and conditions that can ever arise. Yet destiny itself is inwardly placid like an ocean. There is no evidence in its depths of any movements, no challenging of any condition. There is no despotism, nor dictatorialism. It is the same with destiny which remains perfectly quiet until creatures set up storms within the energy field of cause and effect.

The moment an individual commits any action, he releases into manifestation the part of fate which relates to that action. There was no evidence that the destiny factor existed until it was called into manifestation by the attitude or conduct of a living thing. When the fate governing an action is set in motion, then from out of the invisible and unknown will pour a series of inevitable consequences, processes, and interactions by which a train of circumstances comes under the despotism of destiny. Action, therefore, is an invocation which summons the spirit of destiny. The magician at the crossroads, standing in his circle, reciting magical words, is supposed to have been able to draw spirits from the misty deep. So

every rational being by various conjurations of its own actually causes the unknown, or the invisible, to emerge from space like some shadowy form to haunt the individual who has caused it to appear. Thus every action releases some kind of a haunting consequence. Everything that exists lives and moves and has its being within the field of destiny which is stronger and more eternal than any creature that can arise within its substance. There is no way in which anything can outgrow its laws, and there is no point at which self-will can stand successfully against destiny.

In Chinese thinking, the beginning of things, the primordial aspect of the universe, is permeated entirely by the principle of fate. Thus necessity, which is another name for fate, extends beyond all concepts of the solar system, the universal diffusion, and the ultimate reaches of space itself. In the Chinese system the mingling of the two processes, yang and yin, results in the manifesting forth of Shant Ti, eternal heaven. Shang Ti is the nearest equivalent in Chinese theology to the western concept of a God. When early Christian missionaries attempted to translate the *Bible* into the Chinese language, they used two words for deity, Tao and Shant Ti. They were bitterly criticized for assuming that the Chinese worshipped the true God under foreign names. As Legge notes, the furor finally subsided and Tao especially is used in Christian translations of the Scripture. Tao is now a familiar term among Western scholars and its mystical overtones have been perpetuated in the Tao-te Ching, now included among the world's inspired mystical writings. Lao-tzu seems to have combined Tao with Shang Ti, thus revealing in a slightly different form the concepts of deity and destiny.

Shang Ti is created by destiny and therefore becomes the ruler of all things below the level of destiny. He does not rule destiny, but administers it according to the eternal laws. Imperial Heaven, or the celestial Emperor, is established as the interpreter of the great destiny archetype. This archetype is a great moral, ethical, mathematical pattern extending through space, time, and eternity. It is nature forever proceeding according to itself. It is eternity restating itself through the process of producing forever, out of its own nature, transitory time. The highest manifestation of transi-



Shang-ti, the Supreme Lord of the Dark Heaven. He is accompanied in early representations by the five lords ruling over the four directions and the center. He rides upon the tortoise and carries a great sword. His appearance to the Emperor Hui-tsung of the Sung Dynasty was the basis of the paintings and images of this august divinity. From a painting by a Japanese artist in the collection of the Society.

tory time is Shang Ti, the first being, or first born of fate, and therefore the first creature to be governed completely by fate.

In the Babylonian philosophy, the deity Nebo is closely associated with the destiny concept. There is a statue of him holding in one hand an inscribed tablet on which is written in ancient cuniform, "That which has been will be; I am Nebo, Lord of the Writing Table." Out of this unfathomable mystery rises the radiant structure of the Yellow Emperor in his jade palace. He is the symbol of the spiritual sun, the great center of manifested life which has arisen in destiny.

If a Chinese scholar of long ago had been asked, "Where did the sun come from? How does it happen that Imperial Heaven took this form? Who created the gods? Why does creation exist? Why does man have to pass through the vicissitudes of birth, maturity, and death? Why have these things happened?", the scholar would most certainly have replied, "These things are the great destiny. They are inevitable, an eternal fate from which all other things must come and to which they will return."

Man can explain everything except destiny. The only answer that can be given to any problem involving destiny is utility. In other words, the laws which destiny itself uses in the fulfillment of a certain project must be discovered. Then, by obeying these laws and fulfilling them the individual by a series of metaphysical procedures tries to become identical in his consciousness with destiny. He attempts to be as deep as destiny, as immovable, immutable, and utterly impersonal. For these qualities are the attributes of destiny.

Having produced Imperial Heaven, destiny also causes a shadow to be extended downward to become involved in social, political, racial, and cultural relationships. Shang Ti reflected downward becomes the son of heaven who, according to his nature is properly the Emperor of China. Thus there are three steps: from the eternal that is unconditioned and cannot be defined, to the radiant manifestation of this eternal as creation, and finally to man as the most rational and perfect manifestation of creation on the moral and ethical level.

The Chinese would not assume, however, that man represents

the only manifestation of destiny. Man is simply destiny operating through the human aspect of itself. Other planets or stars may be inhabited because all space is filled with life, some of it much higher than earth existence. But whatever this life may be, wherever it is, and however it is evolving, it is still within the pattern of absolute destiny.

In the Moslem world, destiny has been accepted as the basis for a belief in fatalism, but the Chinese, although they believed in providence and the "spindle of necessity" were not fatalistic in the ordinary sense of the word. Perhaps the Chinese attitude may be explained in the following way. Suppose a magnificent treasure chest has been left to a son by his father. The son knew that his father had guarded the chest with great care and never allowed anyone to see inside of it. Now that the venerable parent had passed on, the key to the treasure chest had been given to the son. He sat down in front of the strong box and with great anticipation and hope unlocked it and lifted the lid. The son may have had great expectations, may have hoped that he had inherited many precious objects. Mortals may have many hopes about the unknown, they may also be subject to grave anxieties, but they will never know the contents of the future until the lid that conceals it is raised.

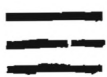



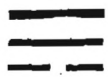
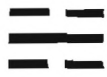


This is the Chinese answer to fatalism. It is fatal that whatever is there, is there, but it is not a fatal necessity that what you expect to be there will be there. You may have no idea what the chest contains when you open it and then you will know its contents. The son may find that in the chest are notes, bonds, and debts left by his father and which he must pay. This is not fatalism. It is a simple fact. There is no fatal necessity that says that the chest must or must not contain what you want. This is the way in which Confucius, attempting to unlock the *I Ching*, tried to explain its mystery. It is not magic, it is simply a fact so remarkable that to men it must always be mysterious as Imperial Heaven is mysterious. The Chinese began to contemplate the nature of the first-born of necessity, which must always be some kind of centralized power. The universal must always become embodied in the particular. There must arise out of the one, the first, as Pythagoras said. Out of being as completeness must arise the monad, or the seed germ of a

completeness. Therefore, Shang Ti represents a miniature of destiny itself. It is destiny embodied. It is all as one. It is one as first, and it is the first as the most necessary of all things—the monad.

Thus the world of the Yellow Emperor, the magnificent expression of totality, reveals the next great unit of manifestation. The archetypal nature or form of destiny is impressed as a seal upon creation to become the complicated structure of universal law. These laws are not set up in opposition to destiny, they are themselves the expressions of destiny in the created realms. The German mystic, Boehme, wrote extensively of the seal, or signature, of reality as the revelation of the Divine Will placed upon all mortal existences.

Shang Ti, or Imperial Heaven, being the spirit that animates existence, is not only the soul of the world, but the spiritual principal enthroned in the human heart. Man's inner life is eternity abiding in his own consciousness as production of destiny. When destiny produces consciousness, it brings forth Imperial Heaven, the supreme power, but as in the teachings of Yoga conditioned consciousness must ultimately go back to sleep in eternal destiny, which cannot be conditioned. Therefore, Shang Ti becomes the symbol of all sovereignties under the great arch of heaven. It becomes the master plan for the construction of all governments, for, as the Chinese point out, all mundane systems of policy must be according to the great archetypal pattern. The moment man attempts to establish social structures contrary to the universal purpose, he destroys himself.

According to the Confucian ethics, the human being must attain to some degree of internal unfoldment in order to recognize the way of heaven. To inspire obedience to the universal purpose, human society must be rectified, thus preparing an environment suitable for the production of the man of heaven. He is the superior man of Confucius, the individual who is moved fully and completely by the realization of spiritual destiny. The superior man in China must therefore be the one who lives according to the archetype of heaven which he has established in himself. Shang Ti as human consciousness cannot change anything, but can adapt itself to whatever is necessary for its own survival. The superior

							
乾	兌	離	震	巽	坎	艮	坤
Ch'ien	Tui	Li	Chên	Sun	Kan	Kên	K'un
Heaven; the sky.	Water collected as in a marsh or lake.	Fire, as in lightning; the sun.	Thunder.	The wind; wood.	Water, as in rain, clouds, springs, streams, and defiles; the moon.	Hills, or mountains.	The earth.
Untiring strength; power.	Pleasure; complacent satisfaction.	Brightness; elegance.	Moving, exciting power.	Flexibility; penetration.	Peril; difficulty.	Resting; the act of arresting.	Capacious- ness; submission.
Horse	Goat	Pheasant	Dragon	Fowl	Swine	Dog	Ox
S.	S.E.	E.	N.E.	S.W.	W.	N.W.	N.

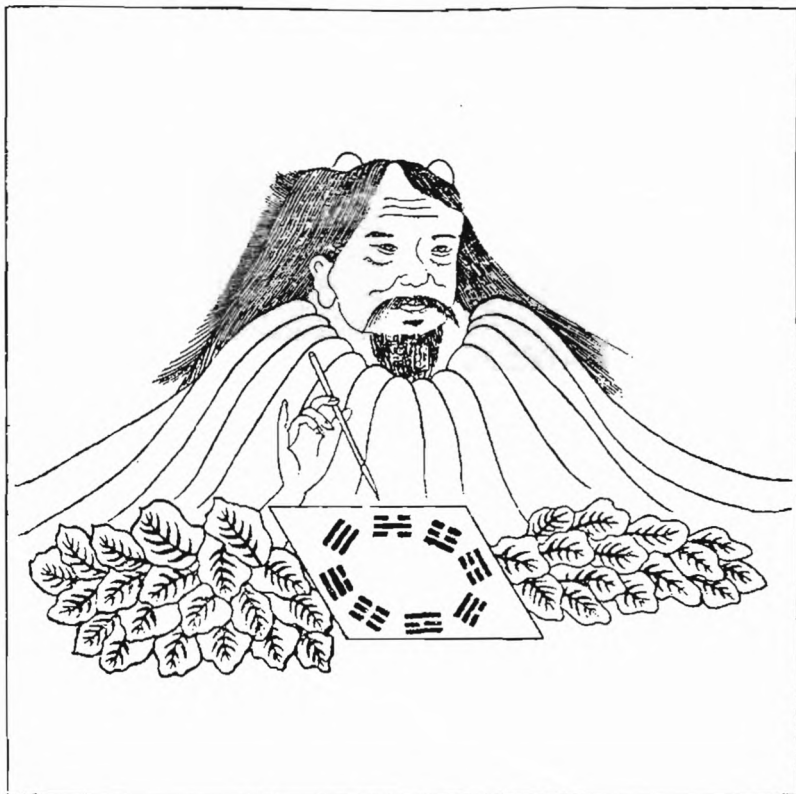
The eight diagrams according to Fuh-He. The accompanying chart pictures the eight basic diagrams and the various attributes associated with them. From: *Outlines of Chinese Symbolism and Art Motives* by C.A.S. Williams, Shanghai: 1932.

always rules, and the disciplines of the infinite are necessary to the survival of the finite.

According to the *I Ching*, therefore, all things unfold according to one set of rules and these are revealed through the sequences of the hexagrams. Fulfillment always comes through the dedicated effort to be like the heavenly archetype so far as this is possible for the human creature. Shang Ti is the manifested archetype. Suppose that a great philosopher possessed within his mind a magnificent concept of the universe, but had no way of communicating this to his students. It would be necessary under such conditions to transform a concept into a formula. He must present it mathematically or geometrically. Only in this way could a student comprehend the nature of the formless idea which had been vitalized in the consciousness of the teacher. Shang Ti can also be considered as this formula personified from which comes into manifestation all that is knowable by the human mind. Thus also is experienced the full concept of a destiny fulfilling its own needs.

This tremendously complicated process of destiny manifestation led to the gradual development of a pantheon of deities. These gods and godlings on various levels all become symbolical personifications of some discovered reality about universal law. Through these impersonalizations, efforts were made to create pictures of the invisible, or to indicate by some symbolic language the natures of formless, mysterious, and transcendent principals which could be experienced by the human mind. The next step set forth the union of divided parts and the reconciliation of all apparent differences. Shang Ti gradually released from, and within itself, the two-fold nature of creation based upon the dual operation of destiny. The two great aspects which are reconciled by the operation of destiny are referred to as the yang and yin principles, a polarization emerging from eternity itself. The space principle released a superior and inferior condition in the forms of two kinds of air or atmosphere emerging from the mysterious ether of chaos. Just as aether and chaos united to form eternal heaven, so the two kinds of air, the superior and the inferior, unite to result in the creation or generation of living things.

By this philosophy generation itself is a perpetuation, or con-



Fu Hsi (Fuh-He). The first of the legendary emperors, miraculously conceived, and the inventor of the eight diagrams of the I-Ching. He was a universal benefactor and taught his people how to weave silk, fashion musical instruments, and gave them a calendar. He is depicted setting forth the eight trigrams based upon the markings on the shell of a tortoise.

tinuation, of eternal processes. It is not something created from nothing. It is fate bringing into manifestation a world decreed by destiny through the agencies of positive and negative qualities. This concept is represented in the *I Ching* through the most basic and simple of all possible designs, an unbroken and a broken line. The straight unbroken line represents the positive or creating air. The broken line stands for the receptive air. Therefore, the whole line is called the great father, and the broken line the great mother. As examples of this duality, the great father is said to be heaven,

and the great mother, earth. This father is also the sun and the mother is the moon. The father is fire and the mother is water.

All the opposites, all the polarities of existence, are held as examples of the generating process of destiny. At first, all is one, and then, through division, is set up the appearance of separateness. By means of separateness, which is to a measure illusory, the deities bring forth a diversity of creatures which come to inhabit the material universe. All things, therefore, have their origin through the inevitable interdependency of opposites pictured as a whole line and a broken line. When the time came for horses to be created, the whole line became embodied in the archetype of the male horse. The broken line was immediately brought into manifestation as the archetype of the female horse. The straight or unbroken line manifests as the potential of life, and the broken line becomes the receptacle of life.

In other words, whenever a condition arises in space, an opposite condition is inevitable. Both conditions are equal, for they cannot exist without each other. The philosophy of the broken and unbroken lines is unfolded in the *I Ching* where it is given immediate moral and ethical meaning. In the compound nature of man, his consciousness is represented by the unbroken line. His spiritual nature represents heaven, and his personality represents the earth. Therefore, the human being is a product of the union of two conditions—heaven and earth.

It follows that when the human is compound of spirit and body, or consciousness and form, it is the inevitable destiny of these divided parts that they shall move together and their unity be restored. While it appears at first that spirit and matter have little in common, they are forever striving for union. This mutual questing is beautifully described in the Greek fable of *Cupid and Psyche*. The same concept is found in the *Book of Revelation* where the City of Jerusalem, adorned as a bride (the broken line) is united forever with the lamb of God (the unbroken line).

Considered politically, a country is best governed when heaven leads and earth follows. Heaven represents all levels and conditions of good, and is always the positive pole of any duality. Applying this belief to government on a practical level, the Chinese

decided that among men the eldest were the wisest. Among the younger generation in the west, this viewpoint may be considered unrealistic. In eastern thinking, however, age bestowed wisdom which was an attribute of heaven. Wisdom could triumph over ignorance, which was a negative condition. It is the rule of destiny that ignorance can never bring peace or virtue, and at some time in the life of every individual the victory of wisdom over ignorance must occur. The individual, not having the courage to live according to the best part of himself, falls short of his own potential, thus corrupting his character and compromising his conduct.

Of all things, heaven is the most worthy of veneration. Therefore, it follows that in the fullness of time, all things must venerate heaven. The Chinese have pointed out that reverence for heaven is a natural attribute of superiority for unless a person respects that which is superior, he has no inducement to become superior himself. Unless he recognizes things greater than himself, he will be locked forever in his own egotism. That the individual should seek to know heaven and resolve to obey its laws, these are the great incentives.

In order to determine the will of heaven, Chinese scholars and mystics made use of the *I Ching* as an oracle to discover what heaven desired. They held that the book was valid for the simple reason that fate is valid. While modern persons might consider the acceptance of omens as little better than superstition, the Chinese regarded such pronouncements as the nature of fate and therefore more lawful than human judgement. The cast of the dice spoke louder than the voice of mortal authority, because in some mysterious way, fate went back to a universal archetype which has always existed, but was captured in the formulas and symbols of the *I Ching*.

When the lot was cast and the hexagrams were constructed, the individual turned to the descriptive text of the *I Ching* and read the brief statement of admonition. He then attempted to interpret the will of heaven by drawing upon his own internal resources, convinced that if he could get deeply enough into his own nature, he would be able to apply a universal truth to the needs of the moment. Confucius and many others worked with these formulas and

they are beginning to command the attention of western psychologists. It seems that the ancient oracle continues to reveal the secrets of destiny. Its answers, if properly interpreted, are usually wonderfully meaningful.

The child inherits the powers, privileges, and attributes of its parents by a strange psychic heredity. Therefore, within the child are the three great forces. These are first, fate, the infinite necessity, second, consciousness, or the power to harmonize all opposites, and third, the body or personality with its own attributes, thoughts, and emotions. The heaven principal produces idealism and the earth principal materialism. Even the wisest of mortals cannot fully understand this process, but they can point out that the idealist would suffer from certain debilities if he had not developed the materialistic aspects of his nature. Conversely, the materialist would exhibit marked deficiencies if he lacked idealism. The moment we give allegiance to one level of our natures only we are in danger. We are in trouble if we give allegiance to heaven without understanding earth. We must unite the opposites of character to achieve reality.

The Chinese honored Confucius who set forth this first clear statement of the democratic way of life. To him, democracy was based upon inevitable necessity to unite all available resources for the common good. Man had the right of education, security, and the necessities of physical living. His primary duty was to liberate his mind and heart from selfishness and arrogance, and to dedicate his energies for the contemplation of values. The duty of the individual was to become superior, and to accomplish this he must renounce those forms of conduct which are inferior and impel to vice. He must restore his harmony with fate, and must never rebel against the principle of necessity.

Confucius also pointed out that war was a great burden upon the spirit of man, and that in the problem of human political relationships war was a destructive example of ignorance, but peace was a universal necessity according to the law of heaven. Most men desire peace, but they do not believe it to be attainable, but heaven reminds us that the necessary is always attainable if humanity will labor together in harmony with the universal will. Fate decrees that

peace must ultimately be victorious for nothing can survive except in amity.

The good Confucianist if asked how world peace can become a reality would reply, follow heaven and obey the rules that abide in space. Heaven in the fulfillment of itself, creates man and differentiates humanity into an infinite diversity of individuals who are not even aware of their own common unity. Each of these individuals, however, is manifesting an aspect of the infinite plan, and is contributing toward the ultimate fulfillment of destiny. According to the laws of fate, violence must end in violence. There can never be peace producing violence any more than there can be honesty producing corruption. At the same time, destiny uses vice to assure the ultimate knowledge and victory of virtue. It is fated that mankind shall attain happiness, but it usually is a long, unnecessarily painful procedure.

The sun shines upon all things, good and bad. Yet, in a mysterious way it ultimately brings all good to harvest, and cleanses the world of all corruption. Therefore, the superior man, like the sun, hating no one, rising above all indignities, holding no grudges, persevering forever in the determination to live in harmony with eternal fate, strives first for peace in himself. He attempts to find it in the world, or to bestow the light of reason upon other mortals according to his ability. He cannot force peace upon another because force is contrary to heaven. Peace must arise out of peacefulness because the will of heaven must be fulfilled.

The *I Ching* also has certain astronomical implications. There is a cycle of 129,600 years. This law of cycles defines all existence as passing through four conditions. Everything moves around the immovable center of eternity. That which represents this unmoved condition or eternal destiny is without friction in itself. Friction is the result of motion set up against motion or various degrees of motion in relation to each other. Therefore, cycles of manifestation are subject to the wearing of moving parts. Recognizing the principal of wear and tear, it was assumed that it was the destiny of all things except the eternal to wear out. Everything that functions materially, must gradually fade away. This includes worlds, planets, suns, moons, and stars, and even Shang Ti, Imperial

Heaven himself. Everything except eternal destiny is born, lives, and dies because destiny has so decreed.

The Chinese divided the duration of the world with its comings and goings and of man and his institutions, policies, activities, and governments and assigned them to the four cosmic seasons of the eternal year. All things are brought into manifestation by an inner potential. This is followed by natural growth. Thus, they unfold, either by schooling or experience, into the fullest possible state that their destiny permits. Out of experience and knowledge destiny demands the maturing of responsibility so that all creatures can assume the proper burdens of their own lives. In the cycle of man, the proper application of his time allotment is obvious. As destiny survives all change, only that part of man is important which survives the four great epochs. The only part of man that is real is that part which remains after the cycle of birth, growth, maturity, and decay completes its foreordained purposes. As these four conditions of physical existence all belong to the negative principle, they cannot achieve domination over the positive principle. Thus the personality of man is that part of him which passes through the four physical mutations. Therefore, the personality of the individual is involved in the emergencies, problems, responsibilities, and difficulties of the four seasons of his life.

If the individual identifies himself with his personality, he will be young, grow up, become mature, then feeble, and finally perish. If, however, he does not make this identification, but refrains from committing himself completely with any season of his own life, he then remains what Plato called, "*The Observer.*" One who, passing through all conditions, is superior to conditions, passing through all modifications, pains, miseries, and difficulties, still retains his own supreme insight concerning the reality of life. He is the individual who is able to transcend the mysteries which arise between the cradle and the grave, and may properly be designated, the superior man.

According to Confucius, the yang and yin are never found completely separate in nature; the yang, or male diagrams, are also yin, or female, and the female diagrams are also male. Shang Ti, therefore, is both the great father and the great mother. In



P'an Ku. He is the primordial human being corresponding with Adam. In the third cycle of universal unfoldment, P'an Ku is reborn in the form of Fu-Hsi. In this figure he is holding aloft the symbols of the sun and moon. From: *Peking* by Abbe Favier, Peking: 1897.

Chinese cosmogony, the first male came forth out of chaos and the original family consisted of eight persons. This corresponds exactly with Noah and his wife, their three sons and three daughters. The Chinese mythology describes original mankind as living to great age and this thought is also conveyed in the Old Testament.

The descent of humankind becomes the framework upon which the Chinese system of divination is built. On the assumption that the *I Ching* reveals all that is knowable concerning heaven and earth, it contains within its structure every event or circumstance arising in and through human relationships. When the oracle is consulted, it is the soul that recognizes and interprets the oracles. The *Book of Changes* has long been regarded as the infallible guide to future events in the world and in the life of the individual.

In Taoism, mind is freed from all the consequences of mentation. The past fades away, the present is a dream, and the future is a vision. The sage abides forever in an eternal now in a universe

that is forever now. This concept is difficult to reconcile with the western concepts of contemporary society. The sage must explore the framework of his own existence and never be deceived by the garments of flesh which obscure the great reality of timelessness. The Taoist mystic who has eaten of the peach of longevity requires no other food because there can be no longer any depletion in his own nature. Ignorance leads inevitably to wear and tear which cause the aging of the body, the depletion of the yin principle. One who is in perfect harmony and who is free from all internal and environmental conflicts can live far beyond the average expectancy. Some of the Chinese sages are believed to have remained in perfect health for over a thousand years. Most of them departed from the congestion of the marketplace and lived in perfect communion with the earth and the sky. They were not somber beings, but were more inclined to gentle humor.

The quest for eternal life is similar to the search for the secret of perpetual motion. We have devices which will keep machinery activated for long periods of time. We also have means by which we can extend to some degree the life expectancies of human beings. In time, however, all things return to the natural substances from which they were formed. The Chinese, however, do have a valid point of view when they affirm that inner quietude prevents a worthless waste of vital resources. It requires a tremendous self-discipline to guard the body, mind, and emotions from the constant pressure of environmental circumstances.

C.H.A. Bjerregaard in his book *The Inner Life and the Tao-Teh-King* points out certain parallels between the doctrines of Taoism and the opinions of Jean Jacques Rousseau. It has been noted that Rousseau advanced his own convictions with such enthusiasm that like Lao-tzu he was left to loneliness and ridicule. Though separated in time by more than two thousand years, both were exponents of the simple life and renounced the dissipations and complications of their opulent contemporaries. Rousseau held it to be a sovereign truth that all natural things share in common virtues and that regardless of worldly dignities and estates are dependent upon nature and nature's laws for survival.

In the course of ages, we have created environments with little

or no consideration for natural law. We come into this world by normal process of birth, but even in early childhood, we transgress our cosmic birthright. The family into which we come immediately attempts to persuade us that it is right and proper for us to take on the miseries and tragedies of our environment. It is assumed that we should ignore eternal facts and trust our destinies to the contradictory rules of human institutions. Rousseau took the attitude that we are betrayed by those very well wishers who equip us for material success by deforming both conscience and character. Having once assumed that worldly knowledge is sufficient, it is difficult for us to understand why our projects so often conflict with our principles.

It may seem impossible that an old Chinese mystic twenty-five centuries ago anticipated in his mind the calamities of the twentieth century. Most thoughtful persons today realize that something is wrong, and also that most of the solutions now popular only make bad matters worse. In this generation, we have so many fears, despondencies, frustrations, and disappointments that we live in a constant state of bewilderment. Because of the pattern within which our lives are locked, it is taken for granted that we are neurotic and therefore need psychoanalytical assistance. Once a week, more often when funds permit, we share our troubles with a professional counselor who is suffering himself from similar difficulties. His own training has equipped him to assist the stress-ridden to make peace with situations for which there appears to be no actual remedy.

We hear about these things every day. The successful businessman is attempting to survive by vitamin shots, and his faithful secretary trying to stay on the job has joined the aspirin community. At home, the wife of the family, seeking some type of personal fulfillment, has joined an esoteric group and wanders about making personal affirmations of infinite illumination. The son, a rather promising lad, drops out of college as a result of LSD, while the daughter who has suffered a romantic reversal is locked in her room most of the time listening to rock music. We assume that each child that comes into this world will be subjected to a useless and wasteful existence, where wealth brings no happiness and per-

sonal endeavors are locked behind a wall of mediocrity.

Taoism takes it for granted that lasting wisdom is possible only to those who preserve the child heart; otherwise we are doomed to a meaningless career. We fall from grace when we transfer the rulership of our lives from the soul and bestow it upon the body. Sad to say, the body is not wise enough to protect its own needs. Nearly all physical attitudes are concerned with the satisfaction of appetites. The body might have had natural virtues in the beginning, but involvement in the fashions of a delinquent society has destroyed its original integreties. The Taoist sages dwelt in a paradisaical region even while they were in this world for they had restored within themselves the child heart natural to all mortals before they fell into delusions. This regeneration was not accomplished by miraculous means, but by obedience to natural laws. Worship was a simple expression of child-parent relationships. Once the mind is relieved from the desperate pressures of worldliness, we can all live in peace and tranquility with each other, free from ulterior motives.

Most of the sages were deeply engaged in the interpretation of the *I Ching*. Many wonder how it happens that this strange volume has become the greatest surviving text on divination. The commentary written by Confucius is probably the most famous, and has added much to the prestige of this strange book. According to the Chinese themselves, the book sets forth all of the complicated circumstances which can affect mortals. A sophisticate may not find the oracle trustworthy, but to the child heart, the natural spirit at the source of life will interpret the omens correctly.

It must be remembered, however, that the *I Ching* in its written form has fallen under the control of contaminated minds. People now ask about their marriages and divorces, their love affairs, and the probabilities of wealth and fame. These are now the incidents people live and die for and, to paraphrase a scriptural admonition, the fool is answered according to his folly. When the Chinese consult the *Book of Changes*, they do so prayerfully and only on great occasions. They have quieted the demands of the body, purified themselves of profane requests, and the mind rests in quietude. The intuitions thus released apply the oracles to the genuine needs

of those who have sought the true answer to their questions.

Westerners think of Taoism as a severe discipline even though it will free them of the temptations which end in sorrow. Man is reluctant to moderate those physical excesses which lead to an early grave. He would rather cease wasting money on false friends and assorted psychopants. Those who live according to the quiet way are not likely to suffer from an early coronary, and their theological convictions will not induce them to fanaticism. They are free from debt and employ leisure for the advancement of creative skills. The true Taoist will have a better understanding of the world and be free from radicalism and the sorrows that attend public careers. Once, having outwitted his own illusions, the sage can be a useful citizen, a responsible parent, and an unselfish champion of essential progress.

Rousseau found out that when he expressed his honest convictions, his friends usually departed in a huff. This in itself was a considerable saving of both time and money. Lao-tsu had the same experience and, having decided that no one really wanted to be happy when there were so many extravagant ways of being miserable, he sat on the back of an old gray-green-colored water ox and went forth into the desert of Gobi to join the Immortals in Paradise.

Followers of Taoism have a few practical inducements for disciples of the quiet way. While it is not according to the will of heaven that we become physically immortal, there is no real need to spend most of our lives digging our graves. Neurosis takes many years from the life expectancy of those who are constantly in fear of loss, and troubled that they will not attain greater wealth. The Taoist immortals are nourished by a magic peach which grows in the garden of the quiet heart. They do not live forever, but long enough to outgrow the desire to continue in a semi-mortal state. On the physical level, control of the body and its functions will certainly make mortal existence more endurable and can add several years which would otherwise have been lost. The Chinese recognize that the mystery of alchemy is revealed through the functions of the soul and its body. The transformation of metals symbolizes the regeneration of imperfect human nature, and it is quite possi-

ble that philosophical chemistry arose in Asia and came to the West through the scientific achievements of Alexandrian scholars.

The Chinese were not much worried about such problems as the nature of first cause. They did, however, recognize that Shang Ti held the principles of yang and yin in perfect equilibrium. Heaven was androgenous and, from its own nature, the generations descended. Universal law requires a certain normalcy which is actually the perfect union of yang and yin. If conflict arises between these two, the result is imbalance. This concept appears also in cabalism, wherein it is taught that unbalanced forces perish in the void. All opposites must be reconciled if human society is to endure. The Chinese theory of acupuncture emphasizes that throughout the human body yang and yin principles must dwell together in peace and amity. Conflict, if not corrected, ends in ruin. On an economic level, competition is conflict. It is considered the cornerstone of economics. We have had thousands of wars which are the most tragic forms of competition. There is abundant evidence of the fallacy that war can solve the conflict of nations.

In the Chinese concept of creation, Shang Ti is represented on earth by the physical emperor. It is his duty to maintain the equilibrium of the "middle kingdom" name which is itself a symbol of equilibrium. The center is always at rest, whether in cosmos or in the human being. It is the duty of the emperor to restore the child heart which is the way of nature. He is responsible to Heaven and, if the empire is troubled, the emperor must take upon himself the responsibility for the shortcomings of his people. He must be an embodiment of the equilibrium of yang and yin. The government is of the nature of yang, or the sun, and the governed are of the nature of yin, and there must be no exploitation in their relationships. The polarity is carried into the realms of science and religion, arts and crafts, law and medicine, justice and crime. In substance, the Chinese were probably the first to consider the nation a living organism, and the human being a miniature of the empire.



Happenings at Headquarters



We announce with deep regret the passing of Mr. Wilbur Morgan, a faithful friend and supporter of our Society for many years. He was employed up to the time of his death in the dietary kitchen of Rancho Los Amigos in Downey, California. Mrs. Crabb, supervisor, paid a fine tribute to Wilbur who was a devoted worker doing twice as much as other employees and was never sick until the last few years. He was well loved at the Rancho Los Amigos facility and considered the workers there as his family and they held him in similar regard. He was born in 1898 and passed on in 1984. He came to Rancho Los Amigos as a patient in 1942, was employed by them in 1945, and remained with them until his passing. Mr. Morgan attended most of the activities of our Society although it was necessary for him to make three bus changes in order to get here. After Wilbur became ill, Mr. Hall was invited to visit him and was deeply impressed with the affection and consideration which he received at the facility. Wilbur was a very quiet and humble man and served humanity graciously and sincerely. We shall all miss him.

During the Fall and Winter quarters, we loaned some Japanese and Chinese material to the Walt Disney World in Florida. The displays were shown in the World Showcase EPCOT Center. Among the material was an informal Mandarin jacket of the eighteenth century which was reproduced in full color in the catalog of the display. We also made available a rare Japanese kimono, elaborately decorated with the flower cart theme.

Our Society recognizes with gratitude the donation of a Hammond electric organ. It was presented by Ms. Phoebe McDonald of Laguna Beach, California in accordance with the wishes of her sister, Marjorie. Marjorie was deeply interested in our activities



and cooperated in many ways to advance the work of the Society. The organ is now permanently placed on the stage of our auditorium and arrangements will make it possible for us to have appropriate music for our activities.

Manly P. Hall recently had the pleasure of officiating at the wedding of Tamara Spivey and Ron Hogart. The ceremony was held on the grounds of the Halls' home. The weather was most accommodating and, after the ceremony, the wedding party adjourned to a Thai restaurant for delightful Oriental refreshments. Ron Hogart and his new wife are close personal friends of Mr. and Mrs. Hall. Ron is now attending Occidental College, has lectured a number of times at P.R.S. and is dedicating his life to public service. We wish for this fine couple a full, rich, and rewarding life together.

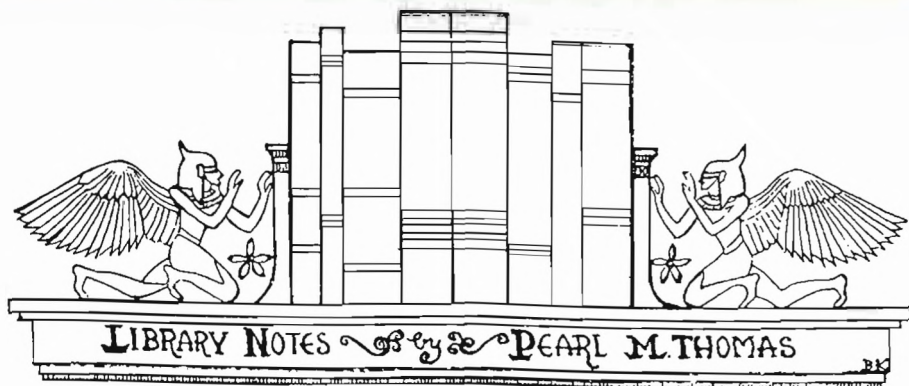
Our P.R.S. staff member, Art Johnson, is responsible for the taping of Mr. Hall's Sunday lectures. It is also due to his interest and industry that nearly thirty years of Mr. Hall's recorded talks are becoming available to the public on cassettes. Mr. Johnson is also a professional musician specializing in the classical guitar and the lute. He performed on the Renaissance lute early last December for the Christmas program at P.R.S. headquarters. It is possible that in the near future Art may be giving a benefit performance in the P.R.S. Library.



On October 7, the day of our fall open house, there will be special events to commemorate the fiftieth anniversary of the incorporation of the Philosophical Research Society. It seems appropriate that this event should be an expression of appreciation for all the good friends who have helped in the past or are contributing at the present time to the perpetuation of this activity.

An outstanding event at PRS was the Pisces birthday party which included special emphasis upon Manly P. Hall's eighty-third birthday. The event was held in the Library of the Society which was filled to capacity by friends and well wishers. The refreshments were sumptuous and the outstanding gift was a handsome portable television set with remote control to be installed in his bedroom—for easy viewing.

The Spring PRS Library booksale held on Saturday and Sunday, March 10 and 11, was a major contribution to the maintenance of our reference library. It will permit some improvement of facilities and the rebinding of rare books and manuscripts which are showing signs of wear. This will also help us to provide xerox copies for the use of students where originals require special care and protection.



HIS HOLINESS, THE DALAI LAMA OF TIBET Part II

Over the years, Manly P. Hall, assisted by members of his staff, has been collecting and filing many articles that hold particular interest for him covering a multitude of topics. These are filed by subject, and in the file marked TIBET we have newspaper clippings dating back to 1937. This included an article from the *New York Times Magazine* of May 23, 1937 entitled "Pious Tibet Searches for a Little Child," written by Sir Charles Bell, British Political Officer for Tibet, Bhutan, and Sikkim (between 1908-1918).

Sir Charles has long been considered a reliable authority on Tibet, having spent twenty years in the country studying its customs, history, and religion. Several books by Sir Charles Bell are available in the PRS Library. He became well acquainted with the thirteenth Dalai Lama when for a period of two years they were both residing in Darjeeling, India. The newspaper article by Bell relates the story of how a new Dalai Lama is selected. Many Tibetans are wont to believe that Sir Charles Bell had been in a previous life a Tibetan lama of high rank who had elected to be born into a powerful nation where he could benefit Tibet.

Then, too, there are articles in Mr. Hall's files from newspapers

written at the time the current Dalai Lama, the fourteenth, made his remarkable escape from Tibet. These are dated 1959. For quite some time the world waited to get first hand information about his flight. It was conducted with great secrecy and when the entourage reached India the news finally came out. They were headlined all over the world, much to the surprise of the Dalai Lama and his people. It was called the "Story of the Year."

Among the clippings relating to Tibet is a copy of "an occasional paper" by His Holiness entitled "Happiness, Karma, and Mind" (December 1969). It is well-written and reveals his thorough understanding of religion and philosophy.

Further articles describe the Dalai Lama's public appearances in various parts of the United States when he made his last visit to this country. It was commented in the previous PRS Library Notes on the Dalai Lama that he has spent as many years in exile as he spent in the temporal and religious service of his country.

A brief digression into the art and culture of Tibet seem appropriate at this point. While art forms from most countries and cultures have been carefully studied, this is not generally true about Tibetan art. Very few scholars are able to comprehend Tibetan religious symbolic art. It is a most rewarding experience to set before Manly P. Hall a Tibetan mandala and ask him what it represents. After just a few moments, he can tell what the painting is intended to convey. Modern Western art, generally speaking, is seldom meaningful from a religious or philosophical standpoint.

There is some question whether Tibetan art is folk art or fine art. Wherever it is found, it is indisputably a product of Lamaist religious symbolism. Much of it has stemmed from India or China, but in Tibet and Nepal it has taken on qualities that are distinctly native.

In a Tibetan painting or tanka, every segment has meaning for those who have studied its various elements. The exquisite miniatures which often surround the central figure or figures are done with as much care and precision as those done in cultures where miniature art is prevalent. Even the picture veil (thang-khebs), the covering on the tanka has significance. Its purpose is not necessarily to protect the painting from dust, but rather to protect the

sacred picture from the eyes of those who are not worthy to gaze upon it.

Very few countries are as religiously oriented as Tibet. While there is a vast separation between the nobility and the peasant type, both are geared to their way of life and find it fulfilling. They readily accept karma as the reason for their status and try earnestly to lead good lives so that a future embodiment will give them opportunities for advancement and service.

On all levels, the Tibetan natives are happy, considerate, and full of fun. They love their many festivals and all partake in them where both men and women wear their most colorful cloth. The women of the nobility have many beautiful garments but even women of moderate means have at least one costume that is reserved for special days. The costumes on all levels are quite similar in design (fashions do not change). The principal differences lie in the quality of the fabric and, of course, there is a generous use of beautiful Tibetan jewelry.

Women of means are concerned with their complexions and keep out of the strong winds in winter. They also carry parasols or wear hats or sunglasses in the summer to protect them against the glare of the sun. The solar rays are particularly powerful due to a saline incrustation which makes the ground extremely white and easily causes snow-blindness. Both Oriental and Western cosmetics are very popular.

Both sexes carry rosaries, as religious symbols or as ornament. The rosaries consist of 108 beads, a sacred number. Most Tibetan women wear very ornate jewelry. A pendant, often heavily encrusted with gem stones, is a popular item. It is called a *ku-a*, and is believed to bring good luck. Turquoise is particularly admired and believed to have powers to ward off evil influences.

Speaking of turquoise, it is interesting to realize that the American Indians of the Southwest likewise have a high regard for this particular stone. There is also much similarity between the Hopi language and the Tibetan. For example, the word "nyima" in Tibetan means sun, in Hopi it means moon; the word "dawn" in Tibetan means moon, in Hopi it means sun. It is also interesting

to note that Tibet is directly opposite on the globe to the Hopi country.

On visits to North America, the Dalai Lama had several conferences with American Indians, including the Iroquois and the Southwest tribes. When in the Hopi country he asked about their reverence for turquoise, explaining the regard of his own people for it. He then noted the similarity of the facial structure of both peoples and suggested that they may all have stemmed from the same root.

An interesting sidelight into Tibetan culture is the fact that since the seventh century, when Buddhism became the state religion, there has been absolute equality between the sexes and we think we are so modern!

An article in the *Los Angeles Times* (September 12, 1983) goes into considerable detail on the subject of Tibetan medicine which was well-established as a science centuries before either Chinese or Western pathology. Before the tenth century anatomy charts were included in Tibetan medical works.

Today, many hospitals of Tibet make good use of astrology. Dr. Chamba Chilei, Director of the Hospital for Tibetan Traditional Medicine in Lhasa, has this to say about the subject: "Astrology is helpful in determining a person's characteristics, his interaction with the environment. . . . People live in the world, get sick in the world, not in sterile laboratories, and astrology is useful in understanding that world."

Herbs play a very vital part in the healing processes in Tibet and the people hold great stock in receiving the medicinal herbs which have been concocted into pills and potions. Even those in exile prefer to get their medicines from Tibet because only there can be found the right herbs which have been picked at the proper time for the best potency—like full moon, or the right time of day or the correct season of the year. Tibetan medicine has always borrowed ideas but it has a totally different approach to the healing process. The practitioners in Tibet feel that their ways of curing are as valid in healing the sick as methods practiced in other areas of the world.

We have in the PRS Library a very intriguing book on *Tibetan Medicine* by Rechung Rinpoche, an incarnation (University of California Press, Berkeley and Los Angeles, 1973). The book is the first translated from the original Tibetan medical texts and has a brief history of Tibetan medicine.

The Potala, winter palace of the Dalai Lama, is truly one of the great wonders of the world. Weary Tibetan pilgrims coming into Lhasa must indeed feel a tremendous sense of national pride and veneration on first seeing its magnificent gold roofs. It is located just a mile or two out of the city and dominates the whole landscape. The building was started in 1641 by the fifth Dalai Lama and was fifty years in construction. There was no iron or steel in its structure and only the most primitive tools were employed. Each stone was strapped to the back of a willing workman who performed his labor as an offering of love. He received no pay.

The Potala is 900 feet long and just a little higher. It contains over 1000 rooms and has housed a great many high ranking lamas. On the south facade the central area is painted in deep crimson, a highly revered color. Here there are many chapels. The Dalai Lama's quarters as well as those of his close advisors are located toward the summit in spacious areas. The walls of the building slope slightly inward and the windows are wider at the bottom than at the top. The entire structure leaves the impression that it simply grew there—so perfect is its setting. Regardless of what time of day this magnificent sanctuary is viewed, it always presents a beautiful, awe-inspiring picture. When seen from the distance with the snow-clad Himalayas as a backdrop surrounded with greenery, it must be truly breathtaking.

It is customary for residents of Lhasa and all pilgrims to make a sacred walk around the Potala at least once a year. The walk is well over a mile and is always done in a clockwise direction, keeping the Potala at one's right. As the pilgrims go on their walking ritual, they whirl their prayer wheels while reciting "Om Mani Padme Hum."

An Austrian, Heinrich Harrer, in his book *Seven Years in Tibet* (E.P. Dutton, 1953), wrote a charming account of Lhasa. Harrer became tutor and a confidant to the young Dalai Lama. A friend



The Potala at Lhasa, from a native drawing published by the Royal Geographic Society.

of the PRS Library, Jeanne Sims, had donated this book which has been most helpful in preparing the present article. During the period that Harrer was in Tibet, no more than seven people from the outside world visited there.

Among them was Professor Giuseppe Tucci (1948) whose knowledge of the Asian scene was tremendous. He spoke many of the languages and possessed a profound understanding of the culture, literature, and civilizations of the Orient, especially of Tibet. The PRS Library has a number of his writings on Tibet, including an impressive work entitled *Libreria Dello Stato* (Rome, 1949). It is a limited edition in three volumes describing and illustrating Tibetan painted scrolls.

The Lowell Thomases, senior and junior, were also visitors in the late 1940's. They were guests of the government. At that time, the Dalai Lama and his advisors were trying to interest the outside world in the plight of Tibet which was at the mercy of Chinese aggression. Lowell Thomas Jr. wrote a book entitled *Out of This World, Across the Himalayas to Forbidden Tibet* (Greystone Press, N.Y. 1950). This, too, is in the PRS Library. The book quickly became a best-seller and did much to instill interest in Tibet.

The current Dalai Lama has written an autobiography of his life to further intrigue and hopefully involve the outside world in the problems besetting his people. It is entitled *My Land and My People* (McGraw-Hill, 1962). This book, along with Lowell Thomas, Jr.'s book, has accomplished a great deal to further the concern of the United Nations for the cause of Tibet.

The strict rules of protocol regarding His Holiness, the Dalai Lama, which his advisors tried to continue after the exile to India in 1959, were not completely followed. As an example, a young Western poet had an audience with the Dalai Lama shortly after his arrival in India and these rules and the proper formalities were very explicitly explained to him. In the first place, he was told not to touch His Holiness, and on leaving his presence it was made clear that he must walk out of the room backward so that at no time was his back to the Holy One. The Dalai Lama was the only one who paid no attention to such formalities. On meeting this western gentleman, he graciously and enthusiastically shook his hand western style, and as far as allowing anyone to back out of the room, such nonsense was quickly stopped. He simply turned the guest around, gave him a gentle shove and laughed. When the gentleman stepped out of the door, he turned around and the Dalai Lama waved to him. This would indicate that the Dalai Lama is a "liberated man." He possesses a vibrant quality about him that reveals a most dedicated human being.

Tibet is being gradually opened to air travel. The actual distance between Darjeeling and Lhasa is about the same as from Washington, D.C. to New York City. With airplanes landing in principal areas of Tibet, it should not be too long before even less hardy individuals will be venturing in that direction. Perhaps we will learn to know Tibet far better than in the past. Or perhaps, Tibet should be allowed to remain as it has been for so many centuries—a land where religion is the dominant factor, where the people have an intense love of their land and of their Dalai Lama, and where they enjoy life as it has been given them for ages. Can modern civilization offer as much?

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