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TABLE OF CONTENTS

Spring 1979 — Vol. 39 No. 1

(ALL UNSIGNED ARTICLES ARE BY MANLY P. HALL)

EDITORIAL	Page
<i>MISUNDERSTOOD</i>	1
FEATURE ARTICLES	
<i>WORLD TRENDS FOR 1979</i>	14
<i>NATIONAL TRENDS FOR 1979</i>	33
<i>ALEXANDRIA, THE CRADLE OF WESTERN MYSTICISM,</i> <i>Part II</i>	43
CURIOUSER AND CURIOUSER	
<i>SPEAKING OF MONEY</i>	66
HAPPENINGS AT HEADQUARTERS	71
LIBRARY NOTES by PEARL M. THOMAS	74

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

ABOUT THE COVER: Hypatia, leader of Neoplatonic School in Alexandria. See pp. 55 & 58.

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MISUNDERSTOOD

During the summer of 1939, I spent nearly three months on the ranch of Ernest Thompson Seton in Santa Fe, New Mexico. Mr. and Mrs. Seton decided that I was an appropriate caretaker for the ranch and left me in charge during their absence. It was during this period that I wrote my book, *Healing: The Divine Art*, typing out two complete scripts of the text by the hunt and peck method on a vintage typewriter. At that time I made use of the extensive library that Seton had accumulated. He had an outstanding collection of publications relating to the American Indians which I found especially useful. When they returned we spent many interesting evenings together in Seton's home which was known in the area as "the castle."

Seton was a great story teller, and he liked to reminisce on the theme of his own early life. He had a very difficult childhood which caused him to retreat into realms of fantasy. While still a small child he imagined himself on his own death bed. His relatives were gathered around, begging him to forgive them for all the unkind things they had said and done. Seton also visualized his modest headstone in the local cemetery inscribed with the single word *Misunderstood*.

Many troubled persons are convinced as Seton was that they have been victims of misunderstanding. It has been said that the human being has few years and many troubles. Some seem to be

blessed with easy circumstances, but the majority must carry heavy loads of problems and responsibilities. Idealists are often exploited and those who try to live close to scriptural admonitions may pay heavily for their dedications to principles and beliefs. Discouragement often leads to self-pity and disillusionment. They may regard themselves as step-children of infinity, due to wander in a vale of uncertainty for the greater part of their lives. While it is quite possible that such persons can support their feelings with irrefutable evidence, by any estimation they are losing that native optimism which might improve conditions.

Good-hearted individuals are impelled to assist those who appear to be in trouble. We all like to assume that we have passed through, with some success, experiences that fit us to give advice. If the recipient is not grateful we are offended and retire to nurse our hurts. We have tried so hard to be helpful, but our efforts have been rewarded by indifference or actual antagonism.

It is always proper to ask the question, "What must one do to be of practical assistance to those around them?" Is the individual equipped to give sound and practical advice? Much depends upon the degree of internal insight that has accumulated through the years. We must ask ourselves if our recommendations are the products of matured reflection. Good intentions are not enough. It may well be that we do not understand those we seek to assist. Counseling is a very serious business; the wrong advice, though well meant, may have tragic consequences. One of the commonest mistakes can be summed up in the statement, "If I were you, I'd give him (or her) a piece of my mind." The fallacy here is the simple fact that I am not you. If I actually were you, it is most likely that I would do what you have done. To be you, I would have to have been born in a family like yours, grow up under the pressures you have experienced, involve myself in the difficulties that have confused your life, and, most of all, I would have to learn the lessons with which you are confronted. An outsider stepping into a situation of this kind would have to be certain he could make a complete assessment of all factors involved; this would require long and intimate acquaintance with the mental and emotional characteristics of the troubled person.

The law of cause and effect brings with it inevitable reactions that must be understood and overcome. A well-wisher has the best chance of being truly useful if he can enrich philosophical, religious, and cultural insights in those seeking advice. We cannot isolate one factor and hope in this way to cure the worries to which all flesh is heir. Instead of hoping that another person will understand, you must be sure that you understand the other person.

Let us take a simple example. A woman you know is planning to break up her marriage. She has a long history of marital conflicts and tensions. It may seem that the wife is well justified in seeking a divorce. There is always the danger of faulty judgment where only one side of the case has been heard. If a counseling friend believes a marriage should be preserved at all cost, he will probably advise accordingly. If, on the other hand, the counselor has suffered from an unfortunate marriage, he may well recommend an immediate separation. Before a final judgment is reached, both persons involved should have an opportunity to present their sides of the matter. If each has a long list of grievances, snap judgment is likely to be worse than useless. It may well prove that both the husband and wife have failed to protect the marriage. If this becomes obviously true, perhaps divorce is the only answer, but if there is any hope of preserving the marriage, intelligent guidance might lead to reconciliation. In a crisis of this kind, religious counseling may be effective, but if both parties are materialists, the case may well prove to be hopeless. If one member of the marriage is religiously oriented and the other is an extreme agnostic or an atheist, a constructive program is hard to maintain. Incidentally, religious differences are a common cause for divorce, and the person who has intense spiritual convictions must proceed with extreme caution. The classic example of this is the case of Sta. Monica. She was a Christian convert married to a pagan. She had no serious complaint against him, except that he did not share her beliefs. She finally resolved to live her Christianity rather than talk about it, and through the nobility of her own conduct she lived to bring about her husband's conversion.

Another unfortunate occurrence is the inability of one of the marriage partners to assume the responsibility of children. A number of men have walked out of their homes because they could not adjust to parental duties. Somewhat less frequently, women have found the burden of parenthood too great an interference with personal freedom. Sometimes parents become jealous of their own children. Nature has endowed all normal persons with an instinct to raise a family. The lack of this instinct is a serious character defect. In contemporary society personal pleasure and the fulfillment of economic ambitions become powerful factors in marital discords. Through counseling it may be possible to vitalize the sense of family responsibility. If this fails, later repentance is almost inevitable.

Lasting friendships depend upon similarity of viewpoints. Emotional attachments cannot survive unless both minds find a common ground. This problem should be considered from the beginning of a relationship and all concerned should endeavor earnestly to appreciate and accept a free interchange of ideas and ideals. This means mutual involvements in daily interests. When good-natured friends intervene, misunderstandings are often triangulated. Until recently the majority of psychologists have been materialistically oriented. This is the principal reason why many troubled individuals are prone to reject the procedures which are recommended. It is far easier to help people resolve conflicts by appealing to their idealistic sentiments. When we attempt to impose personal prejudices, confusion is added to conflict and remedial procedures are largely frustrated.

No one questions the sincerity of a concerned friend, relative, or neighbor, but those who wish to vitally assist their associates must take careful stock of their own attitudes. It is obvious that even words can be misunderstood because very few make regular use of a dictionary. If we simply pass on policies that have brought no comfort or consolation to ourselves, we only spread uncertainties. Misunderstood people often have a tendency to be neurotic. Self-pity has developed in them and they assume that they are victims of unrighteous providence. In one case that came

to me, a woman was the youngest of five children. This was all that was necessary to get her into trouble. She was brought up in a traditional home where children's privileges were bestowed according to age. The older one could stay up later in the evening, and when they reached their teens, their social lives were stratified. It was assumed that the older ones would marry first, and also that they should have greater freedom of action and the right to choose their friends. The younger daughter considered herself underprivileged and felt that her parents had no right to prevent her from any activity that was enjoyed by her older brothers and sisters. She blamed her parents because they followed the code which had regulated younger people in the previous generation. Her non-conformity resulted in a belligerent behaviorism which was met by parental disapproval. She decided that her parents did not love her, but were partial to her more docile brothers and sisters. She settled down to fighting her way through life; when she did marry, the marriage broke up almost immediately and she blamed it on her husband.

Many people of foreign stock or ancestry also have problems of being misunderstood. The only indigenous Americans are the members of the Amerindian tribal groups. All others are of foreign stock and have brought with them from their homelands a variety of traditions, beliefs, and customs. Older generations have a tendency to cling to long established ways which often lead to confusion and discord. To live as comfortably as possible they seek the companionship of those with similar backgrounds, and most larger cities have several communities of numerous groups. Often, older members live out their spans without even learning the English language. Second generations, American-born, continue the old policies and practices, in part, but the third generation is apt to revolt. The daughter of an old and respected Chinese family decided to live her own life and selected the area of the performing arts. She was promptly disowned by her parents who, incidentally, suffered deeply. The young woman was highly successful and later maintained her parents in luxury. Her family standing, however, was never restored.

Japanese parents believe that all girls should marry before they are twenty. Failure to do so is a reflection upon the memories of ancestors and would be held against their descendants. One daughter held a master's degree in sociology and wished to devote her life to education. The elders finally gave in, but never recovered from the shock. Greeks also are often tied strongly to their ancient ways. The son of a successful Grecian merchant was faced with an unpleasant dilemma. A distant relative whom he had never seen wrote that he wished to immigrate to the United States. His parents told him in no uncertain terms that it was his duty to pay all the expenses of bringing a comparative stranger to the United States and supporting him after he arrived. Failure to do so was disloyalty. The whole Greek community became involved and the son moved to another city, leaving no forwarding address. A young American girl traveling in Europe fell desperately in love with a very personable young Italian. He was well educated, came from a good family, and had ample means. Her family would not sanction an international marriage and ordered her home immediately. The young woman's life was completely ruined—she became a hopeless neurotic and was subject for years to weeping spells and hysteria. She lived into her seventies, and eventually died of a broken heart.

It is obvious that customs are less oppressive today than they were forty or fifty years ago, but a great deal of suffering and frustration still exists. Intersectarian religious marriages often present difficulties; sometimes neither sect will solemnize the marriage which often must be performed by a judge or a justice of the peace. In emergencies of this kind I have frequently been called in and performed a wedding which would bring some spiritual insight and comfort to the couple when such need arose.

Most foreign people have come from a homogeneous background. They belonged to the same faith and lived in a community which exercised a powerful influence toward conformity. Social conflicts, although they existed, were not as numerous or intense as in the broader atmosphere of the American life style. We live in a heterogeneous society and it becomes increasingly necessary for members of all groups to get along together in peace. Because

of background conditioning, some are unable to make this adjustment. The pressures and prejudices linger on and contribute strongly to misunderstandings, antagonisms, and antipathies. Prejudices are still with us and will be for a long time to come.

Before we settle down to the dismal prospect of being *misunderstood*, it might be wise to pause and try to find out if we are misunderstanding our own natures. Have we any clear recognition of our own temperaments and dispositions, or do we hasten along, convinced that other people do not understand our motives or intentions? Self analysis is more useful than guidance from outside sources. Research may show that we have little or no insight into the peculiarities of our own dispositions. A useful approach would be to compile a psychological autobiography dealing, not with incidents, but internal factors which we have never evaluated. The best place to start is with childhood memories. Did we have a secure early life with kindly but firm parental leadership? Was there a broken home, or were the members of the family completely absorbed in their own interests with little time or inclination for thoughtfulness or affection? It does not follow that an unfortunate childhood must plague us for the rest of our days. We can outgrow the past if we set our hearts and minds to the task, but it is difficult to change our ways unless we realize that it is necessary or possible.

A large part of the world's suffering is due to our inability to forgive or forget. If you find that every incident that comes along reminds you of *what you have been through*, there is definite need for some type of self discipline. If you describe your misfortunes not once but many times to every one you meet and everyone else's troubles remind you of your own difficulties, you are developing a chronic case of self-pity. The past is dead unless you insist on keeping it alive. You are not the same person you were twenty, thirty, or fifty years ago and, if you attempt to relive your own past, you are blocking what might otherwise be a well-adjusted future.

The next subject for consideration should be your educational background. Were you well-adjusted in school? Could you get along reasonably well with other children? Was your education

impaired by conditions beyond your control? Scholastic attainment has become a fetish. With it, all is possible; without it, an inferiority complex is apt to develop. The value of an academic background is often over-estimated. You must remember that education cannot create intelligence; it can only tutor to some degree the native wisdom of the individual. If you have secretly regretted educational limitations, the best course to follow is a well-organized plan of adult education. Do not worry about what you do not know but find out what you need to know. A very successful man once told a friend that the only way he got out of the third grade was when the schoolhouse burned down. Common sense supported by diligence and experience will make up for many formal deficiencies. Except in a few learned professions where academic training is mandatory, the best way of learning is apprenticeship to your art, craft, or trade. Regrets over education often trigger inordinate ambition and a desperate determination to be accepted for a diploma alone.

Next, take a careful look at the romantic interludes in your life. Are you naturally an affectionate person? Do you basically like people? Are you fond of children, or do you insist upon cultivating a sterile type of maturity? Mencius well pointed out that when we lose the child heart, our loss is great. If you have had an unfortunate marriage, do not allow this to embitter or disillusion you. It has often been noted that first marriages are karmic, burdened by pressures brought forward from previous lives. If second or third marriages turn out badly, you should give serious consideration to your own possible contributions to marital difficulties. It is unwise to assume that a spouse is always at fault. Jealousy, gossip, nagging, or efforts to dominate the marriage partner are common causes of broken homes.

Many neuroses develop in the areas of business and career. The over-ambitious person exhausts his vital resources and if the situation is not brought under control, the danger of a coronary is greatly increased. If you get along well with your business associates, your employers, and your employees, this testifies to a basically good disposition. If your employment is utterly un-

congenial, every effort should be made to seek employment which brings with it greater contentment. If you are married to a harassed business man, you should do everything possible to create a harmonious atmosphere in the home. This may require considerable self-control and more patience than you wish to bestow. If you really care for a person, however, and that person is worthy of your affection, domestic cooperation broadens and deepens your nature and makes possible better psychological integration. There must be harmony somewhere or health and disposition will deteriorate.

Health is always a major factor in maintaining a well-balanced life. You should survey your available energy resources, going back to childhood. Serious illnesses in an early life can result in a number of later complications. You may have humored yourself or been humored by others until it is difficult to accept the challenge of maturity. If there are vagrant symptoms which deplete energy, this factor alone can undermine your disposition. The person who is always tired is also easily depressed and drifts into pessimistic attitudes. It may follow that you must change some undesirable habits. Watch your diet, avoid intemperance, waste no energy in emotional outbursts, and guard yourself against extreme anxiety, worry, and faultfinding. You may need nutritional support, more rest and relaxation and, most of all, avocational activities which takes your mind off of yourself. Women are not good hobbyists and like to think of their children as avocational interests. If this attitude is carried too far the children themselves may resist or revolt, causing you further misery. Body chemistry is closely associated with temperament and the types of conduct that come therefrom. It has been said that Napoleon would never have drenched Europe in blood had it not been for a disorder of the gallbladder.

The religious equation is more complicated than may first appear. It has been said that those who pray together stay together, but this is only true if husband and wife belong to the same church. Occasionally, good adjustments are made when there is religious tolerance in the home, but examples of genuine inter-

sectarian compatibility are scarce. The more usual result is that one dedicates his life to the conversion of the other. I have known cases of a lifetime of misery and actual mental unbalance when one member of the family could not save another from the errors of his convictions. One distraught wife told me that she loved her husband dearly and was brokenhearted at the prospect of his being damned forever because he would not join her church. The Plains Indians never asked a stranger about his religion. They watched his conduct; if he was just and honorable, kindly and thoughtful, and worshiped sincerely, he was a good man—respected because he lived his faith—nothing more was necessary. Conversely, a family established upon an enlightened faith with a firm belief in the benevolence of Deity has distinct advantages. It has a better chance to remain close and happy than a family priding itself upon its atheistic leanings. Children brought up with some religious training supported by constructive parental example will bring less sorrow to their elders in later years. If you follow some eccentric cult or become over-influenced by strange doctrines, you are certain to be *misunderstood* and the fault will be largely your own.

Serious persons have trouble with social adjustments, especially at this time. They have trouble finding friends with whom they can be compatible. Many single persons attempt to retire into themselves for companionship but gain little true satisfaction by this procedure. Only highly evolved persons have sufficient internal resources to live alone and like it. For most, isolation contributes to a kind of psychic morbidity. A planned program of social activity is mandatory to a sane mind and a sound body. Various sports bring persons together with mutual interests and help us all to keep in touch with contemporary social motions. Failing in such adjustments, we are likely to be critical of everyone and everything. If you notice a tendency to retire from life while you are still alive, you should realize that we are here to learn from each other, even though the process may not always be pleasant. The person who avoids experience impoverishes his own character. A man whom I knew lived alone for a number of years in a

scarcely populated area, realizing that he might be subject to a kind of internal deterioration, though entirely alone dressed formally for dinner every night, had silver candlesticks on his table, flowers in his home, and served himself a four-course dinner which he had cooked. He cleaned house regularly, was a good reader, and remained always a gentleman. He was so successful in this procedure that a lady who made his acquaintance decided he would be an excellent husband, and they lived happily for about fifteen years.

Financial difficulties also have a tendency to corrupt good attitudes. Many families fall apart over money problems. There is an old saying that when poverty comes in the door, love flies out the window. The tendency to live beyond one's means works a serious hardship on the disposition. Inflation spending seems to be taken for granted and we are all bombarded by high pressure advertising, much of which makes use of psychological techniques. Those on more limited budgets watch the shrinking dollar as it affects their investments, retirement pensions, and social security benefits. To preserve one's equanimity at the present time requires a degree of Zen detachment not always available. There are many rewards for thoughtfulness and skillful management, and our mental and emotional resources are best used to protect available funds.

Family responsibilities become more difficult to meet as the general confusion worsens. The education of children, the care for parents, and increasing insurance rates are typical instances of prevailing trends. The false prosperity which everyone seems to be enjoying makes financial prudence extremely unfashionable. Misunderstandings of all kinds increase rapidly in an undisciplined society. We have also lost the incentives to control our personal desires. The end result is trauma.

Add to the above the precarious state of national and international politics with which we are brought into constant contact through television and the other news media. Every emergency is dramatized and is further intensified by the films which accompany the reports. Efforts have been made to include optimistic

occurrences in programming, but these appeals have very little result. The answer again is personal discrimination. We can eliminate a great deal of real and fictitious violence by turning off programs which are exceedingly objectionable. For example, it seems unnecessary to repeat *ad nauseum* films dealing with World War II and re-enactments of unsavory situations that occurred two or three-hundred years ago. We do not need to relive the horrors, terrors, or injustices of our remote ancestors; nor do we need to place the majority of contemporary films in squalid, degenerate, and morbid modern settings. The entire downbeat emphasis in modern drama is offensive to thoughtful persons who are trying to support their ethical and moral values. The only solution available at the moment is to turn off the television.

After you have examined your own life in the light of the situations mentioned above, you may understand why your own disposition has been undermined. You will realize that it has been extremely difficult to live through the years of an average lifetime and maintain a happy and healthy temperament. You have made your own mistakes and have tried to learn the lessons which have confronted you. It is probable that you will conclude that you had many justifications for irritation and cynicism.

Pause for the moment and ask yourself if you fully realize that your family, friends, and acquaintances have passed through experiences similar to your own or of equal intensity. They have had their troubles and deserve the same patience and thoughtfulness that you expect for yourself. Some of them may have done a good deal to improve their dispositions; others may not have been strong enough to have the courage or insight to rise above their difficulties. If you expect others to accept you at your present state of evolution, you should also be tolerant of their infirmities and character defects. After all, most misunderstandings are simply lack of understanding. Our own problems loom large, but we give little thought to the harrassments which burden our associates. If we cannot get along with people, we do not need to cultivate them; we can graciously and charitably accept an incompatibility, not as a tragedy, but as one of life's inevitable compli-

cations. If a situation can no longer be changed, but is apt to continue for the rest of a lifetime, then it must be carried with as much patience and tolerance as possible. When stress sets in we damage ourselves more than the persons we dislike. A good basic, philosophical premise is to realize that most persons are doing the best they can for what they are. It is the final thought; for what they are is the most difficult to understand. If we live with malice toward none and charity to all, we have the best chance to live a well adjusted life. Happiness is not the principle end for which the human being is created. He is placed in this present environment to learn the laws governing the relationships of human beings. If he can understand these laws and overcome personal misunderstandings, happiness will come as a valuable and consoling by-product.



The earliest known allusion to artificial teeth is by Martialis, in the first century (Epigr. xii. 23). The line following are a free translation:—

You use, without a blush, *false teeth* and hair:
But Laelia, your squint is past repair.

—Eliezer Edwards

What you are speaks so loudly I cannot hear what you say.

—Ralph Waldo Emerson

A quartz crystal once said to a piece of glass, "Go to! I am harder than thou! I can make my mark in the universe. I and my family have six sides tapering to a point. We are very distinguished"; and she glittered her angles and tossed a spark of fire out of her head.

To whom the piece of glass replied, "My family has had the privilege of introducing light to darkness, and of protecting warmth from cold. We are very superior to form. Allow me"; and she took the front seat.

After this the sun set, and family distinctions were lost.

From Ellen Bulkeley's *Fables of To-day, With No Moral*



he period between now and March 20th still belongs to the readings for 1978, so the broad predictions for that period will continue to be in force. Due to the fact that we have two eclipses this year in Pisces, we have to recognize also that from a geodetic point of view there may be considerable increase in planetary activity between now and the vernal equinox. Situations that began earlier last year will continue to influence many different nations.

Now the chart for 1979 is a very interesting one. It is not nearly as stressful as last year's configurations and there are considerable grounds for optimism. The pattern this year is a highly psychological one in which motivations, ideals, and convictions affecting society have a larger part to play, with the emphasis strongly upon ideals. The ruler of the year is favorably aspected, which means that in all probability much good can and will be accomplished. There should be an increase in mystical thinking and psychological investigation after the true causes of obvious events. There will be more consideration of the values involved and less upon physical events. The moment we begin the search for realities, many of the surface problems will have a tendency to clear. We are not necessarily moved in this direction by depth of understanding but by emergency. We must find the foundations and begin to build anew the structure of human life. We want to know more about why things happen, not merely how they happen.

The purpose of knowledge is to improve life and not merely to advance arts and sciences as isolated activities. This year two areas are emphasized: Continental Europe and Middle Asia. Planetary influences between these two areas are apt to become more conflicting and competitive almost to the point of revolution or military aggression.

The European complex includes the area extending from the Scandinavian countries to the north, down through the southern end of Africa. It will extend from the western coast of Europe back to the Balkan states and may include parts of the Near East and the Arabic states. There is a further tendency there for the breaking down of traditional governments, and rebellion against all possible limitations upon personal freedoms. I am inclined to feel that in a great emergency the so-called Western European powers (perhaps France, Germany, Italy, and Spain) will cooperate better than they have in the past. Energy shortages of one kind or another will bring these countries into more serious difficulties. Climatic disturbances are likely in 1979, involving crops, aviation, and all forms of transportation and communication. There is also a possibility of epidemical diseases.

The Western European group is gradually being forced to overcome local prejudices and national boundaries. There will be new treaties, pacts, and groupings of states working together for improvement of a common market.

The Asiatic pressure area includes the Indo-Chinese states (Cambodia and Vietnam, also, Taiwan and Continental China). There may be trouble in Japan and Korea, and some disturbance in the Phillipine Islands. Western involvements will complicate happenings in Asia due to economic and industrial ties between the two hemispheres. In all probability adjustments will be made and fatal consequences averted. Throughout Asia there is a tendency toward violence, strikes, and political upheavals.

The average citizen of Europe and America will probably find his personal life somewhat improved. He will perhaps have better opportunities for travel, education, scientific and economic growth. On the other hand, there will also be at this time a period of rising friction, aggressiveness, and internal discord. Strikes and delays in production are noticed. Crops and harvests may be below normal. Health may be threatened to some degree and austerity will become necessary in many of these areas. Austerity, however, is not necessarily bad; it may bring more recognition of basic values. Spending will be somewhat curtailed and continu-

ing inflation will reduce extravagances of both governments and private citizens.

The tendency to confusion also brings with it the strengthening of internal resources. There will be an improvement in the individual's ability to think through major problems and greater incentives to build for security rather than profit. By the end of 1979 we may find considerable control of pricing of commodities and services.

At the present time impasse in leadership makes it difficult, if not impossible, for even the most intelligent people to accomplish that which is necessary. The conflict between what is necessary and the public appetite will probably end in social discontent with some revolutionary trends, and a continuing effort on the part of entrenched groups to maintain their affluence at the expense of national welfare.

There is a continuing pressure leading to the overthrow of traditional governments. This is not necessarily a natural situation, for it is highly conditioned by certain political attitudes.

The year 1979 will be a significant one for religion. It will gain influence and authority, and attract a large number of the young people who are in need of its constructive influence.

Next we must consider the various departments of life which are involved in the mundane astrological pattern. We have already considered the fact that the public mind will be deeper in its thinking; however, it will also suffer from certain inevitable limitations. Religious problems tend to be twofold. The conservative groups will fight hard to maintain their own positions and, on the other hand, the progressives will continue to battle unceasingly for the advancement of religious freedom in various parts of the world.

A number of countries that have expanded industrially in the last years are now faced with a moral dilemma. There is danger that growing industrialism will destroy integrity. Current trends are increasing the realization that man is a religious creature and that religion is normal. To deprive him of it is to destroy the probabilities of security and internal peace of mind.

The development of more optimistic concepts in religion is essential. Young people everywhere are maturing and it becomes necessary that they develop an internal structure strong enough to withstand the pressures of a changing world. Many countries which have long been indifferent to moral and spiritual unfoldment will change their attitudes. A number of so-called atheistic organizations will become aware of the errors of their ways. Society cannot be built upon merely industrial security and I think this will be one of the keynotes of the year.

The economic picture is not too bad. There will probably be some recessions in early or late spring and moments of anxiety but, if a crisis arises, at least temporary remedies will be found. Inflation may be slightly less in 1979, and also, the problems involving prices, costs, rents, ownerships, etc. will improve.

The next point to be considered deals with the media which has contributed to the general dilemma. Broad reforms will leave major changes in the media pending. The public mind is still very much dissatisfied with the programming in television and radio, and is also becoming justly aggravated by the low level of literature at the present time, as well as the noise which passes as music. Foreign correspondents and persons involved in media will probably find less opportunity or less incentive to advertise disaster. There is also considerable need for reform in practically all branches of theater. Considerable progress is indicated in the field of transportation. World transportational facilities have been seriously neglected. Travel is not only too expensive but services are inadequate. There are too many accidents in air travel. Many needed improvements will be implemented this year. Fuel shortages will probably be felt. Indications are that nearly all nations will be curtailed in this area. The individual will find extensive travel not only increasingly expensive but perhaps impossible. The individual will find it necessary to develop more meaningful activities. The need for a reasonable means of transporting both persons and commodities is acute.

The tendency will be to economize in the cost of living and develop better ways of doing what is necessary within reasonable

economic possibilities. There are strong indications of improvements in the living conditions. This improvement is not in terms of luxury but in terms of necessities that have been sacrificed for luxuries. The creation of a more stable pattern of living conditions is imminent. In a number of areas programs bearing on this have already been implemented and will probably flourish and spread throughout the world. In 1979 there is emphasis upon improvement in home conditions and better relations between family members.

Disturbances among the young are apt to continue throughout the year, but will be less violent and more constructively oriented. There will be, I think, more intelligent objection to failures and faults of existing situations. Young people will demand improvement of the public school system and education which educates for living rather than an education which merely fits them into an industrial pattern. The search for individual self-expression may result in a stronger emphasis on folk arts and self-employment. Young people will try to maintain their individuality by setting up various trades, skills, professions, and crafts so that as individuals they can make their own contributions to society through the development of internal resources. The need for spiritual insight to support such projects is obvious.

Indications are that public health in 1979 should be rather good; however, there is some tendency to the development of digestive complaints which may be traceable to pollution of foods. This problem will have world consideration as many food products pass across international boundaries and therefore must be tested and checked to protect the public health. In the late spring or summer there may be an outbreak of stomach trouble with the possibility of an epidemic of intestinal flu and other viral infections.

The labor situation for the year is not entirely happy and we may expect a continuation of major agitations. There will be, however, in the early fall a major change in our attitude towards organized labor. The problem of exploitation in the labor field will be subject to strong public criticism. Organized labor in all

countries will be required to maintain a higher standard of ethics and labor officials will be investigated more carefully to search out misappropriation of funds, etc.

Relations between countries will be damaged by military aggression and must also be given thought. The planetary positions for the year indicate there could be some military outbreaks, especially in Western Europe and the Far East.

There are also indications of possible assassinations and the destruction of property in these areas. The backwash of conflicts in the Adriatic region and the Gulf of Aden may affect the rest of Europe.

The fuel situation will be further exploited with a slight rise in the cost of coal, oil, electricity. Conflicts between neighboring countries in various localities throughout the world in late spring or early summer could cause anxiety.

Accidents will be on the increase from various difficulties, especially accidents involving long flights between the Western Hemisphere and Asia. Some will be due to malfunction of machinery and others from unseasonal climatic conditions. Travel will be more hazardous than usual at all seasons, and those planning trips should be mindful of these hazards. In general the death rate will not be especially high this year and there will be strong emphasis upon health programs. The tendency generally will be to be more conservative in the use of dangerous medications. There will be legislation against the abuse of all types of drugs. Legislation is likely to control the overpricing of drugs and the high cost of medical fees.

It will be a very good year for religion. There will be many opportunities for spiritual improvement originating among mystical forms of therapy spread through all classes of society. There may be also greater efforts made to reconcile the differences between the world's major religious groups. It is becoming obvious that religion is necessary to everyone and it is likely to become less sectarian. The tendency is toward inter-religious understanding. It is not a case of changing other people's faiths but approaching them with the realization that all religions are dedicated to the

same spiritual quest for truth and understanding. Religions that are in conflict with each other can hardly expect to generate world peace.

Higher education is also in a fluctuating state. It is becoming evident that education is not fulfilling its purpose. It is tied to economic and traditional backgrounds from which it must free itself to accomplish the greatest good. An educational system, as Lord Bacon pointed out, is primarily concerned with an understanding of natural law and accepts the universe as its textbook. Not only the physical universe but the moral and ethical universes must be explored. It is not up to man to change the universe but rather to change himself to fit into the universal plan. This will bring education closer to science. Scientific realities, once established apart from human prejudice, will provide us with much of that which is necessary.

World governments and social structures are our next consideration. Ulterior political patterns are distorting public imagination to its own detriment. Leaders appear to be capable of putting the good of their people ahead of their personal advantages. They are also afraid to speak out against corruptions because constructive suggestions will eliminate them from public office. If we had a constituency that would support constructive policies many difficulties could be avoided. This goes back to Plato's belief that government should be in the hands of the wisest of mortals, supported by those of less wisdom but good intentions. Many groups, large and small, will be active this year in reform programs. There will be a tendency to be less dependent upon military protection. An old Greek philosopher said that a nation is best managed in which no man fears his leaders, but rather fears that disasters might deprive him of them. There will be opposition wherever progress is attempted, but I think relationships between countries will improve before the end of the year.

There will be more emphasis upon human rights and the improvement of living conditions among emerging social groups. World health will be emphasized and medical science will move toward a holistic approach to disease. The use of local and folk

remedies will increase and educational means will be used to spread preventive therapies.

The cost of medical attention is likely to come down and many countries will develop health insurance programs. Steps will be taken to reduce emotional stress in business and family life. Programs of pensions and health subsidies will expand. The high price of insurance will be investigated and the drift toward socialization will gain momentum. The cost of governments will become less expensive.

We next consider the individual areas and countries beginning with the African group.

AFRICA

Africa in general will be under considerable stress. The condition of children, the emotional pressures of young people, and employment problems will be prominent. Many African states which were formally colonial possessions of major world powers have had very little experience in self government. These isolated groups, although they may be of considerable size, fall easy prey to outside propaganda. Most of Africa is bound together in similar religious patterns. Tribal religions differ in details but nearly all so-called emerging peoples have a basic morality of their own and this, if strengthened, will enable them to handle their own political affairs more easily and constructively.

ANGOLA Angola and other South African nations will be in considerable confusion for some time to come. Instead of sending numbers of mechanical engineers to these different countries we ought to send a few philosophers, scholars, and sociologists who could help them integrate their own inner resources. The over-emphasis on industrial progress can be fatal to emerging countries. Economic prosperity is always tempting, but without moral and ethical instruction abuses are inevitable.

EGYPT Egypt seems to be doing somewhat better. Indications are that the coming year will bring improvement of the living conditions of its people. Steps toward modernization will probably

be noted. Egypt may also make reforms in the distribution of land and subsidize important native industries to improve working conditions.

ETHIOPIA There does not seem to be much hope of solution at the moment in the affairs of this country. Ethiopian leadership is weak and this tempts ambitious individuals to exploit the resources of the country. The country is coming under the domination of foreign influences which are supporting the ambitions of native leaders.

LIBERIA This little African state, very largely under the wing of American policy, will have some labor difficulties, and there may be organizations set up which will come into conflict with American policies. Health problems and epidemical ailments might threaten this area. Liberia has escaped the tremendous pressure of debt that now burdens most other countries, but in the process of emerging into a more contemporary economic and industrial place society complications are apt to arise. The Liberian people in general will fare somewhat better but must learn to carry additional personal responsibilities.

MOROCCO Morocco is always more or less unsettled. This year is apt to be critical. The country is gradually moving forward and will develop natural resources which can be made available to its people in general. It is surrounded by conspiracies but will survive with some essential progress. The country may suffer some from propaganda, but this has a gradual tendency to subside. Morocco is likely to develop some religious pressures, but should avoid direct involvement in Islamic politics. The struggle against change is fading out in the Moroccan area.

AUSTRALIA AND NEW ZEALAND

These countries will be prominent in the world news in 1979; important discoveries of basic resources will be made and the probability of these countries becoming self sufficient looms on the horizon with the ultimate result that they will become com-

pletely independent countries. They are far enough away from the prevailing confusion so that they will be able to live in comparative peace. There is increasing prosperity and cultural development in both Australia and New Zealand. There will be strong revivals of handcrafts, arts, and national products in these areas.

THE BALKAN COUNTRIES

ALBANIA AND BULGARIA These countries will have better relations with other members of both the Communist and Western blocs this year. I think that both countries in their contact with the outside world will have better trade relationships, cultural exchanges, and better educational facilities together with a rising standard of living. They will have a good year in general and develop facilities to take care of the sick, the poor, and the underprivileged, with improvement of all their cultural, social, and educational resources.

GREECE This year, I think, the Greeks are going to have a little better time of it. They will be more able to handle internal problems and perhaps develop a better international image. They have given the world the greatest philosophers of all time, some of the greatest artists that ever lived, and scholars and scientists of outstanding merit; but all of this was long ago. They have lost contact with the foundation on which their great civilization was essentially based, but they are reviving their cultural heritage to stabilize their modern government.

HUNGARY There doesn't seem to be a probability that the Hungarians will get out of all their emergencies in the near future, but there is a strong influence this year upon higher education, improvement of the legal code, and to a certain degree release of personal initiatives. By degrees the Hungarian is becoming more or less sufficient unto himself. He is developing internal resources more rapidly than most other countries, simply because he is unable to express his convictions publicly. He is therefore building within himself the civilization which will probably break through in due time. Through the year, I think, he

has more grave problems, but he will continue to be Hungarian and to have the same ideals and principles that he received years ago from Ragooczy Firenz.

RUMANIA The business year for the Rumanian is not bad. They will have stronger contact with the western Church and this may have quite an effect upon their lives. The gradual bringing together of the various eastern churches will strengthen the ideals of most Balkan peoples. The churches of Bulgaria, Armenia, Rumania, and Yugoslavia can all be important factors in bringing religious harmony between the eastern and western churches, a harmony which was initiated under the pontificate of Pope John I.

TURKEY Turkey will have to defend its boundaries during the coming year. It is also subject to internal upsets, propaganda, and the continual encroachments of Russia—all of which Turkey is determined to withstand. There may be some saber rattling as a result, but the probabilities are good that the difficulties will be arbitrated. The issue is likely to center around the Dardanelles. To maintain and protect them will be a major issue with Turkey in the coming year.

YUGOSLAVIA Adverse aspects for Tito have not changed markedly. The fate of Yugoslavia will largely be determined by his successor. If Russia gains domination, both religion and education are likely to be subject to communist policy. If a liberal policy continues the country will do well, but considerable subversive pressure will arise in 1979.

EUROPE

AUSTRIA Austria is drifting toward an alliance with the Western powers and therefore must break industrially, economically, and politically with the Russian pattern. It is apt to find itself in serious difficulties with the Soviet Union.

BELGIUM Belgium is a small central hub in a large field of international relationships. It may gain considerable importance

as a center of reconciliation among European countries. Trade, social, and scientific alliances, as well as various forms of equalizing foreign policies, may originate in Belgium. The Belgian government is insecure but will probably survive the year. The Belgian people may also receive considerable constructive mention in the world press.

CZECHOSLOVAKIA Czechoslovakia may be occupied by foreign ideas but can never be conquered by them. The Czech is a very loyal citizen of his own country and will continue year after year to defend his mental, moral, and spiritual independence. I think he will be successful in making sure that nothing too serious happens this year. He might, in the fall, be involved in some kind of resistance activity, but he will not be greatly affected by it thereby.

FRANCE France is going to become more important in world thinking than it has been and its importance will rest largely upon the philosophy that underlies French life. Although France is usually regarded as materialistic, it is interesting to realize that France has been a powerful and continuing force in such esoteric arts as alchemy, astrology, mesmerism, research into acupuncture, and Freemasonry. The background of interest in the higher, idealistic systems of thought may have its showing in the next year or two on the surface where it will be more generally evident.

EAST GERMANY East Germany shows improvements in health and the development of better institutions for the protection and improvement of the citizens. Relations with West Germany may improve; East Germany is moving forward, but, on the other hand, it may never coalesce with West Germany unless a major change occurs. This is the year in which much arbitration in this direction may take place and there could be considerable improvement in relationships between the two Germanies.

WEST GERMANY West Germany continues to improve internally. Its political system will be more constructive. There will be a closer relationship between the government and the people. There may be some changes in leadership. There is also the possi-

bility of the death of a prominent West German leader. West Germany may be affected to some degree by embargoes and tariffs placed upon its products. Financial crises could arise which will require careful handling. Germany may have to be a little more moderate in its exports.

GREAT BRITAIN Great Britain will continue to have financial problems. These may not be too severe, but the political situation is apt to worsen. There is apt to be more conflict between the people and the government, and a bad press will contribute to this. The government is not very secure. There are definite rumbles of radicalism and, I think, the country will have to act wisely and carefully this year to prevent some major outbreak. The trend is definitely away from the old traditional patterns and what is being offered as a substitute is not much of an improvement.

IRELAND Ireland is trying to expand its industries, particularly South Ireland which is becoming more progressive with a better level of education. The condition of Ireland through the year will have considerable emphasis upon contact with other peoples and its relationship with England is likely to improve. The attitude of the people will be more optimistic and health conditions will be better. The situation in North Ireland remains uncertain and in all probability North Ireland will ultimately break away from England. It will not, however, coalesce with South Ireland and there may be two completely independent Irish states for some time to come.

ITALY Italy is very unsettled. Probably there will be emphasis on health and labor. Labor organizations will play a very important part and the internal conditions of the country are likely to concern Vatican City.

NETHERLANDS The country will have a fairly good year. There will be emphasis upon health problems. There may be difficulties with climatic conditions, and it may have to continue its battle with the sea. The young people of the Netherlands are apt to organize and be more active in national affairs; for the most

part, morality, integrity, and honor will be stronger among them than in the recent past.

POLAND Poland is likely to come into prominence in 1979. The trend is toward strong individuality and Poland will strengthen its internal structure, with emphasis upon its own traditional culture, including religion, literature, and art. The trend is toward involvement in the Western bloc. Economically the economy will be relatively safe and the people will have stronger ambitions and greater vitality in social and political matters.

PORTUGAL Portugal is apt to have some troubles. There is unrest among the population in general and internal difficulties are apt to spread to other countries, requiring a careful diplomacy. Climatic and seismic indications are somewhat unfavorable. Religious complications will add to the unrest. Labor disputes will embarrass the economy and the country will be strongly influenced by outside propaganda.

SPAIN Spain will emerge from the remaining policies of the Franco regime. A liberal atmosphere is developing and will lead to a more democratic type of government. The Church will be less influential, but the Spaniards will be embarrassed by policies emanating from the Vatican.

SWITZERLAND Switzerland is likely to find its secret bank accounts of considerable concern. The Swiss franc is likely to be slightly weakened, possibly as the result of international legal problems. Switzerland is apt to become involved in an international legal tangle which may be long winded and expensive. In the late spring of 1979 the financial structure of the country will be under heavy pressure. Programs for strengthening national defenses will be intensified.

U.S.S.R. Russia has a strong militaristic trend at the present time. There is possibility that the country will enter into at least minor military activities. Indications are that there will be a strong trend toward liberalizing policies and the standards of

living gradually rising. The people in general will be given greater consideration. There is some danger of military aggression on the part of Russia.

THE SCANDINAVIAN BLOC The Scandinavian countries will be more concerned with defensive measures and the protection of their national boundaries. There will be a general revolt against moral compromises and private ethics will be strengthened. Young people will be better disciplined than in the past. These countries are trying to correct weaknesses and fallacies which have arisen within their own culture.

THE NEAR EAST

IRAN Iran is now in the public mind prominently; planetary influences indicate that changes in government may for a time appear benevolent, but as soon as a liberal party rises there will be further danger of new revolutions and something resembling dictatorship is likely to follow. The religious atmosphere may involve ulterior motives.

ISRAEL There may be some danger of military aggression and compromises will be difficult to make and maintain. The country will suffer bad press. The economics of the country may become a matter of concern for several nations. Military expenditures will make it difficult to balance the budget. Social unrest will continue within Israel and young people will be extremely restless.

THE FAR EAST

AFGHANISTAN Afghanistan will be under bad aspects for most of the year. There is considerable political foment, but the internal conditions of the country will receive very little attention in the world press. A strong reactionary group may contribute to internal unrest. On the surface there will not be much change in the chart of the previous year.

BURMA Burma will be under heavy external pressure and must arbitrate the difficulties caused by the friction between Com-

unist policies and those of Western industrialism. Burma is largely responsible for the wide circulation of narcotics. This can lead to the intervention of several countries and a firmer policy on the export of drugs through a well-organized underworld. There may be considerable religious revival, and Buddhism will have a stronger influence on both politics and industry.

INDIA India goes along very much as usual. Progress will be slow due to internal political partisanism. There may be major changes in government accompanied by some violence and curtailment of civil rights. There will be some increase in the defense budget and friction among the various religious groups. India is gradually moving forward with better educational opportunities and major reforms in agriculture. In the long run the Indian Republic will gain an increasing sphere of influence as the result of the discovery of new sources of energy. The Communist group is apt to be more active, but it is unlikely that they will dominate Indian policies in 1979.

INDONESIA Indonesia is involved in East-West troubles mentioned earlier in this article. This powerful complex of peoples has never recovered completely from the Sukarno policies. The government will be too much involved in the economic stress developing in the area.

INDOCHINA Indochina will be a world problem for sometime to come. Cambodia is involved in the precarious adjustment of relations with China and Russia. Improvement in the present year is unlikely and the country will be the center of a power struggle over its political control. Vietnam, though comparatively small, could trigger a major conflict in Asia. Laos is no better off, but the ultimate result of prevailing confusion will probably be constructive. All the Indochinese states will emerge more slowly than has generally been hoped. There will be some fear of military aggression, and this will not subside while Pluto is transiting Libra.

JAPAN Japan will have numerous political and industrial anxieties. Its foreign trade may decrease somewhat. Strikes can be

more numerous and its trade relations with foreign powers will require patient and thoughtful consideration. Some upheavals in government are indicated and there will be considerable shuffling of the diplomatic corps. The Emperor's health may not be good and his passing, when it does occur, may lead to major political changes. Venus, the ruler of the country, is in favorable aspect to Pluto; and Mercury, the co-ruler, is in good aspect to Uranus and Jupiter which could preserve the country from a major calamity. Climatic and seismic factors are about as usual, but the public health is not adversely affected.

KOREA Korea has the same rulership as Japan with emphasis upon the Libra factor. It will continue to suffer from poor government, but the people will be somewhat more prosperous and the country will attract many tourists. Inflation may prove increasingly difficult, and disputes between North and South Korea open the way for a power struggle.

THE PEOPLE'S REPUBLIC OF CHINA Important changes will occur in the social policies of the People's Republic of China. There will be increasing pressure for a more moderate government and closer connection with Western nations. Ultimately, but probably not this year, China will be segmented along the lines of the five provinces which originally made up the country. Otherwise, local leaders will challenge the central government. The country is very large and the population has passed the nine-hundred-million mark. There is considerable racial diversity and high language barriers. This year emphasis is indicated upon the expanding of the Chinese sphere of influence, which is likely to come into conflict with Soviet Russia. The standard of living gradually rises and trade with the outside world will be more brisk. Advancement in science will continue, and religion will have increasing influence. Relations between China and the Western powers may be strained in the late fall.

TAIWAN It seems probable that Taiwan will retain its independence through 1979. Its economic and industrial ties with American and European countries are sufficiently remunerative

to all concerned that China will proceed cautiously in its effort to absorb the Island of Formosa. The future of Taiwan will much be discussed in the press, and may cause considerable friction among politicians in the United States.

THAILAND The government of this country is under pressure, and it is closely involved with the Indochinese group. Some kind of a social revolution may be attempted, but there is only a minor chance that it will be successful. The Thai people are strongly Buddhist and pacifistic; encroachment upon their sovereignty will be viewed with alarm by both Europe and America. An epidemical disease may cause anxiety. The country is threatened with floods.

LATIN AMERICAN COUNTRIES

These countries follow their usual patterns; we mention briefly Mexico, the Panama Canal, Argentina, Brazil, and Venezuela. Mexico is apt to have a very disturbed year, and may attempt to follow the example of Saudi Arabian states in the development of their oil reserves. Personal ambitions of prominent government officials will be open to considerable criticism and the will to power is high in Mexico. A strong monopolistic trend is apt to develop with little enduring benefit for the average citizen. Religion will have to steer its course in Mexico wisely and carefully or it may become involved in the general tension. Panama Canal comes under strong benevolent influence, but its prospects may be somewhat damaged by subversive pressures. The agitation in the country is largely the result of propaganda playing upon deeply entrenched antagonisms. Argentina continues to be upset by the transit of Pluto through Libra, but there is considerable progress on the artistic and cultural levels. Reforms in religion and expansion of human rights may be expected. Brazil continues its efforts to develop human resources. Education will improve, housing and transportation will receive special emphasis, and the moral standard will be raised. This country will continue its search for energy sources and may be remarkably successful.

Venezuela will have an expanding influence upon neighboring republics. Its economy will become more stable. A general optimism is likely to prevail and sudden changes in administration will be constructive and purposeful. This country should remain in good condition through 1979.

CANADA

Conflicts between French and English could be intensified and become a serious problem. The country is in need of strong leadership and the principal emphasis in 1979 will be upon improvement and consolidation of its internal resources. This may contribute to the feud between the English and French groups. The financial state may improve somewhat but could lead to the instability of the investments market. Canada may become involved in trade with China and Taiwan which can lead to some complications. In general the indications are that the country is mildly fortunate.



The first year of marriage is always an adjustment—the rest is the same thing.
—Dorothea Moore

IF CLEOPATRA had worn ENGLISH CHANNEL Shoes, Antony and Caesar would have been much more in love with her. Ladies, if you want to attract the sterner sex, wear none other. Make your dealer buy them for you.

—*Appletons' Journal*, Sept. 26, 1874

Alas: early Victorian for *oh, hell*.

—Oliver Herford

ODD BILL FOR REPAIRS

From record office of Winchester Cathedral, 1182: "To soldering and repairing St. Joseph, 8d. To cleaning and ornamenting the Holy Ghost, 6d. To repairing the Virgin Mary and cleaning the child, 4s 6d. To screwing a nose on the Devil, putting hair on his head and placing a new joint in his tail, 5s 6d."



of 1979.

Fortunately, in the charts of this year beginning with the vernal equinox and extending to the vernal equinox of 1980, the portents are not bad. It is not as exciting and dramatic a chart as the one for last year, but of course last year's chart continues in force until the vernal equinox

of 1979. There is nothing dismal or tragic about this year's chart, but there are problems which will require more than usual thoughtfulness. Events which affect the nation are bound to affect the lives of the citizens. The year's chart is basically benevolent. The ruler of the chart is well aspected and, therefore, the country should have a number of constructive forces at work.

One of the primary keynotes of the year is expansion which at this time is more or less hazardous. There are certain to be efforts made to strengthen internal national security. The average person should be able to continue his way of life with some minor restrictions. Inflation will certainly continue and the by-products of this trend will be difficult to handle.

The involvement of government in the private affairs of its citizens will probably be greater in the coming year. The public mind appears to become somewhat more philosophic. The average person will think more constructively than in past years and there will be more serious efforts to solve difficulties with greater patience and a stronger emphasis on idealism and integrity.

Various religious pressures will strongly affect the daily lives of many of us and a number of organizations in this area may have internal difficulties. The tremendous emphasis on materialism is slowly dying out. Advancements in science are leading inevitably to the realization that a Divine Power guides mundane affairs. This trend is also notable in public thinking. More people will be working with internal self improvement. The public will be more public minded. There will be greater emphasis on projects of long range significance. Most persons will be considerably wiser at the end of the year than at the beginning. Much foolish-

ness, long accepted without question, will not only be questioned but discarded. The people in general will play a more important part in national affairs. Many problems left unsolved by government will be given further consideration and public opinion organizations will make valuable contributions.

The motion will be toward religion, toward more mystical approaches—including self discipline and a determination to protect essential values. We are changing from the idea of a strong government and a weak people to the fact that the strength must be transferred to the people. A comparatively mild government supported by public integrity is far in advance of existing bureaucratic systems. The public must assume more responsibility for its own security, enlightenment, and salvation. These new attitudes will be found well publicized in television and press and may affect the quality of American entertainment constructively.

The average person will have a fairly good financial year. Inflation has now become more or less accepted and the person is inclined to spend more. In spite of luxury spending and inflation most people will continue to enjoy the illusion of prosperity. It is probable that the financial ship of state will continue to float for at least this year and probably longer with some fluctuations. While the financial chart is well protected there will be periods of uncertainty and in the late spring and early summer the possibility of a mild recession. We are becoming accustomed to such circumstances and the rising and falling of the Stock Exchange is viewed with comparative indifference by the average person. Actually, however, investments will have to be carefully watched and efforts to make unreasonable profits should be viewed with concern. A comparatively conservative approach to economics is recommended for the average investor. It is not a good year to take long chances with your funds, nor is it wise to expect quick profits on overpriced articles or commodities; but with care, caution, and integrity the individual will get through fairly well.

The stronger emphasis upon investments in art and collectors' items as hedges against inflation will continue but may be subject to more careful checking by government agencies. This is also a good year for individuals whose interests lie in clothing, cos-

metics, artistic commodities to build their business as strongly as possible, but inventories should not be excessive.

Governments are being more directly involved in private wealth and restrictions upon profits are likely. New taxes will probably be imposed, and there may be some restrictions upon public spending. Communities are likely to continue to be in financial trouble and the tendency to curtail community activities will spread. The year favors public involvement and sets up situations in which the public can scarcely resist the temptation to become involved. If leadership fails the followers must find their own way. This, very largely, is the economic project of the year.

The various media are in need of general reformation. The public mind is becoming actively opposed to the type of news interpretation now being disseminated. There is a rising dissatisfaction against television programming and the motion picture industry. The system of ratings is strongly resented. The entertainment world is sagging under the weight of its own inadequacy. Upheavals are indicated in most fields of entertainment.

The problems of false advertising, of publicizing dangerous commodities, and misrepresenting products will come into sharp focus this coming year and a house cleaning is likely. Changes in insurance rates, Social Security, and welfare are indicated. Contracts and relations with foreign nations also gain in importance, and the problem of the acceptance of illegal aliens will be brought into sharp focus. This may cause hard feelings on the international level.

The next major area to be considered has to do with crops, food processing, housing, and the home life of people. The farming and processing occupations will be disturbed. Some foods will be in short supply and the government subsidy will be openly criticized. Labor disputes are likely in this area.

New and more economic forms of housing will probably be developed this year; also more rigid control on profits from sales and transfers of property may be expected. Retirement communities will probably be in some trouble. The rapid increase of costs on fixed incomes of the older people will bring public indignation. The trend away from urbanization will gain momentum. This will

present problems because many people will not adjust well to unfamiliar living conditions.

Trade in mobile homes, modular buildings, and condominiums will increase and harrassed citizens will seek to simplify their living conditions.

While the energy crisis is likely to worsen during 1979, it seems to me that a major disaster will be averted. The oil situation will be stressed as long as it is profitable, but it looks as though the solution is already available and will be brought into focus when it is considered expedient. In the meantime the price of fuel will rise, but will have little effect on the private citizen. Industrial usages will be curtailed, but not too seriously hampered. The same testimonies apply to natural gas and nuclear power. The political temperature of the world may have some effect on petroleum flow into the United States. The situation is serious, but far from hopeless.

It is estimated that about twenty percent national income is actually wasted. It is just as though it was burned up or thrown into the ocean or buried somewhere. It is not producing anything that has any value or meaning. It is being simply squandered on trivia or on things which are so impermanent and so comparatively useless that they are worthless before they are actually taken home. This type of waste and little ingenuity can cut ten or fifteen percent off the cost of living without any way changing the standards as far as values are concerned. The exploration of this field also intrigues the individual who is becoming restless, who is becoming tired and irritated. Now all of these emotions are comparatively ineffective, but from them may rise a spurred determination to do something about them.

The weather will be inconsistent throughout the year. There may be serious storms and great property damage. There are possibilities of earthquakes but it seems the greater danger lies in storms, floods, and landslides, rather than actual earthquakes.

It will not be advisable for any person to give up any insurance protection against these hazards in 1979.

Problems involving young people will not be as prevalent as last year. Young persons will become increasingly more respon-

sible for their own conduct. They are beginning to see the facts of life. Junior citizens will organize in various ways to bring about valuable changes in the social pattern. This trend will be most evident in education. There will be a demand for more idealism, more honesty, more factuality in education. Truth will become more popular even though it may hurt. Millions of young people are going back to the religious point of view. They are seeking consolation and integrity by selecting their associates from a religiously oriented peer group, rather than from the highly inflammable politically-oriented groups that are found on campuses today. The trend for this year is toward individual careers with emphasis toward creativity.

There is indication of considerably more agitation and pressure on the problem of animal survival. There will be a head-on collision between conservationists and those who want to have more and more public land for promotion and exploitation. The care of animals in cities and the desperate conditions of neglected pets will have to be given a lot more thought.

Public health, I think, will be reasonably good, but we may be afflicted with obscure and somewhat mysterious ailments. There are apt to be physical conditions arising among the people almost without precedent in which the most skillful members of the medical fraternity do not know what to prescribe. The rise of these unique, or curious ailments, will become a problem. When a person is sick with an unknown condition, this may be due in part to unprecedented social confusion. There is emphasis upon diseases in the upper respiratory system where there will be strange toxic conditions and various infections that do not respond to treatment. The usual remedies will not be effective and, where used excessively, the remedies themselves will bring other chain reactions which are detrimental.

Dilution and corruption of food products will be further investigated. In certain localities smog is certain to be a factor, but there is no immediate hope of a solution. There may be strange outbursts of health problems, sometimes accompanied with rather eccentric, erratic, or emotional conditions; but this will not be true for everyone. Most people will have about the same level of health

to which they have become accustomed. Much sickness will be directly caused by anxiety and overambition.

The labor condition in general will deteriorate in some degree. There will be less cooperation with more demands and strikes proliferating throughout the country. Most of these difficulties can be traced to ulterior motives among union officials and the corporations with which they deal. There will be a great deal of blockage of activity and industry due to union difficulties. It is possible that toward the end of the year the federal government will be locked in conflict with the unions. In summer or late autumn there may be a head-on collision between government and union organizations. Some unions are very good and necessary; others are not only abusing their privileges but those of their memberships. Government services such as police, fire, refuse collection, and street cleaning may be still worse during this year. There do not seem to be any strong indications that this type of situation will be resolved.

The probabilities are strongly against the United States being involved in a war in 1979. There may be emergencies which will have to be handled a little more wisely than in the past. Efforts may be made to force the United States into another disastrous war, but we will probably be able to keep the peace. There may be some last minute arbitrations which will meet the immediate needs. We must, however, be prepared to face unusual pressures by some countries in Europe and the Near East, and others in Eastern Asia. Smaller countries caught between major power thrusts are likely to turn to the United States for help. The planetary rulers of the United States chart are protective and emergencies will be finally solved by detente. We have never been especially fortunate in international diplomacy and it does not look likely that our techniques will improve in the near future.

Major changes in legal procedures within the country are emphasized. The practice of law is apt to become involved in the problem of costs. There probably will be some reforms in legal practices and litigation and fees are apt to be more closely controlled than they have been in recent years. Also efforts to solve the problems outside of litigation will be implemented.

Foreign investments of the United States seem to be rather well protected. Conditions may become worrisome and little expansion is likely in 1979, but most of the investments will ultimately come through. Dangers of losses in this field were more strongly emphasized last year. Foreign trade and investments will be for the most part profitable. Some countries that owe us large sums of money may be induced to pay part of their debts. This would come under the general heading of miracles, but occasionally one happens.

Heavily aspected areas of the national chart have to do with higher education, religion, travel, and improvement of man's higher mental faculties in general. As this is the year of the child, there is special emphasis on wisdom and the improvement and dedication of the intellect to matters of enduring value. The religious area will be under some affliction. It is not serving as it should serve. It is divided into conflicting groups and in the last few years has been one of the most exploited fields with which the country has been afflicted.

Affecting this area there are two eclipses in 1979. Both of these affect higher education and the Supreme Court. Also there may be open conflict between the legislative and executive arms of government. Prominent persons in higher education, religion, or the judiciary may be in some danger. The whole area of lobbies may be thrown into the open to prove that they are being used consistently to the detriment of the public.

There will be a strong drift toward orthodox religious movements because they are comparatively simple structures and individuals are able to gain moral and ethical directives without too much struggle for insight. On the other hand advanced religious beliefs, higher education in the universities, and specialized sciences will have a rather difficult time. In this coming year, I think, independent religious groups will increase, but those who are starting or participating in must be extremely wise or they will open themselves to difficulty with government.

The curricula of higher education is apt to be considerably changed. Major reforms going on in universities and technological institutes are in the direction of idealism and religion. There

will be a slowing down of research projects, the absence of which will be dangerous to the public good.

The government itself will feel the influence of Pluto which in March will be eighteen degrees of Libra. Government is the victim of prejudices and deceptions and is also largely overshadowed by special privilege. It is very doubtful if any person, regardless of his or her integrity, placed in the structure such as our government today, could function successfully. The individual is a victim of the political status quo; however, there are strong protecting factors and, I think, those in government who are constructively oriented and are really trying to do a good job will gain considerable public support in this present case. In the past the problem has been a very desperate one because those who stood up for what they believed received support from the political structure. This year, however, we are going to have a little better situation and it is quite possible that between now and Easter some interesting and unusual development in government will be noticed. Some of the older leaders, harassed and physically exhausted, may face serious health problems.

While we are on this subject, we must also consider what is happening in the Senate and House of Representatives. Indications are that this will be a rather poor year for the Senate, ambassadors, international diplomats, peacemakers, and all those who become representatives of the country in its dealings with foreign nations. Representatives in general are apt to be erratic, inconsistent, and their decision contradictory. There is considerable nervousness and indecision in legislative bodies. There is a strong pressure on hand to change much of the basic political structure, preserving that which is good but disposing of a number of archaisms which have outlived their usefulness.

In the summer months or early fall there will be a tendency for an almost complete turnabout in the attitudes of senators and representatives. I think the new direction they will take may be helpful since present procedure is obviously failing. Everything possible should be done to inspire and encourage the uniting of the governing and the governed. Some type of accident affecting legislators might be indicated for the year. It would be very wise

for leaders to take good care of their health, watch and protect themselves against accidents or anarchy.

Another area in which we have much to think about is the internal psychological nature of the country this year. We are becoming more aware that a nation is simply a composite individual, and is subject to all the ailments from which its citizens suffer. When the people of a country develop large patterns of ailments, the governing body immediately reflects symptoms of these ailments. There is the possibility of medicine being increasingly socialized; there will be greater emphasis upon proper care at reasonable cost. The high cost of medication and of medical services will be more carefully investigated. Another step in the same direction will be to introduce into the educational system on the high school level proper instruction to enable the students to watch their own health and assist each other in cases of minor illness.

The penal system is also subject to reform and there is apt to be, in the late part of the year, a major prison break or riot which will cause a large amount of discussion. The penal system is breaking down and no substitute that is practical has yet been found. The criminal must be reeducated and reoriented so that he can become a safe member of society. A major change will come, but I doubt it will become available in the present year.

Each person, with his own life to live in 1979, should work strongly on personal reintegration. He must take a relaxed attitude and not allow himself to fall under the confusions indicated by the two eclipses. Instead of being excited and disconcerted by public conditions, attempts should be made to defend the home and personal life from these corrupting influences.

I think this year is another one of those golden opportunities for the individual to become a better person. People will have lots of object lessons to help integrate thinking, but I don't think the average individual will have too many problems. The nation will stagger on as it has for some time and there is always the possibility that somewhere along the way key people will wake up and one of these key persons can be yourself. If we no longer support that which is not good and contribute all we can to that

which is good, in due course of time the whole national life will change. There will be problems in 1979, but for the most part we will come through in one piece, and perhaps when we come through we will find this year highly educational. Lessons were never more necessary nor more available than they are at the present time. All we have to do is to learn them.

ALEXANDRIA, THE CRADLE OF WESTERN MYSTICISM

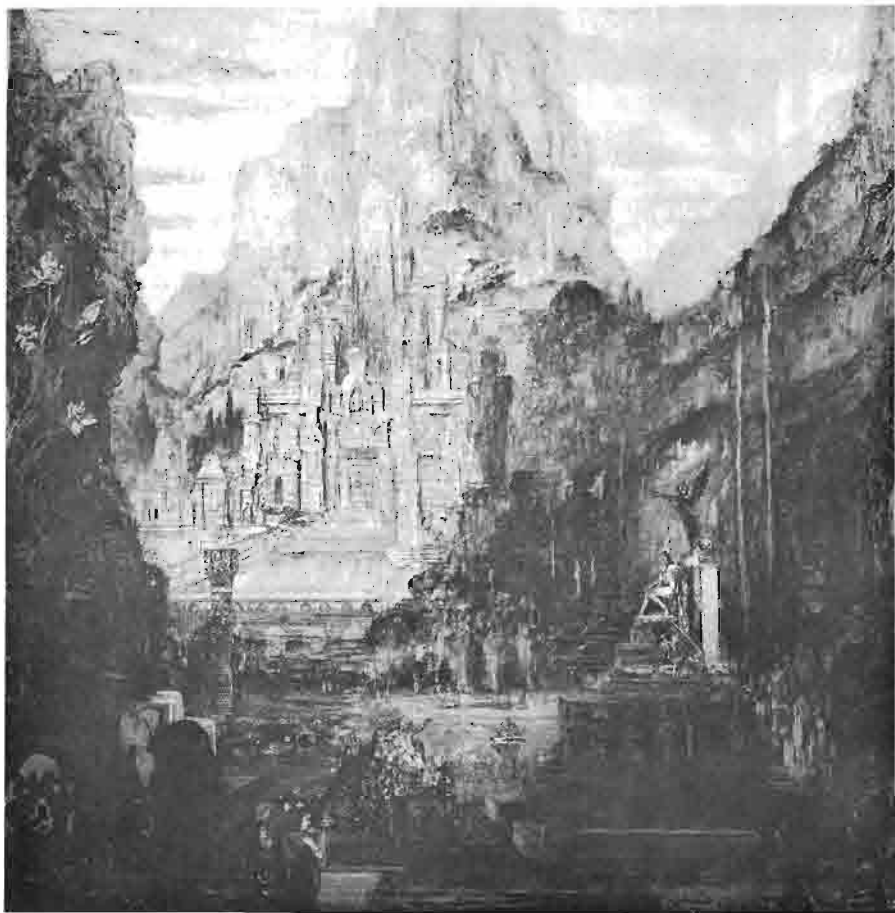
PART II



he Christian community in Alexandria gained importance with the passing of time. It is said that St. Mark preached there about 40 A.D. and this belief is firmly supported by the Coptic Christians. After the death of St. Mark (62 A.D.), his body was buried in Alexandria but was later stolen by Venetian traders who carried the remains to Venice and enshrined them in the cathedral church of St. Mark's. As a result of the preaching of St. Mark, a formal Christian school was established at Alexandria. This is probably the earliest Christian institution of its kind. During the Ante-Nicene period the various nationalities and religions had a comparatively pleasant relationship. Freedom of thought and belief has both advantages and disadvantages. In a tolerant atmosphere scholarship flourishes, but there is also danger that excessive doctrines will arise and flourish at the expense of the public good.

Jewish mysticism found its most able spokesman in Philo Judaeus, a learned exponent of Greek Judaism. He was a reconciling force between the communities though it was inevitable that schisms should arise and trouble follow. For several centuries Grecian wisdom permeated the Alexandrian atmosphere and then the Jewish community became more influential, later mingling many of its ideas with early Christianity. Egyptian influence was largely limited to architecture but some of the older learning colored the more recent speculations. The Romans came to power shortly before the beginning of the Christian era, but their contributions were minimal. The Roman officers in Alexandria were largely concerned with collecting the taxes and keeping the peace. A number of Greeks became Christian converts and transferred part of their cultural heritage to the new faith. It was inevitable that the several factions should become highly competitive and the genial atmosphere gradually faded away. Writers of the times note that the Egyptian community was never especially trouble-

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Triumph of Alexander by George Moreau.

some, but as Christianity spread the Jews found their privileges restricted and their beliefs openly attacked. All groups, however, endured with considerable antagonism what has been called Caesarism or emperor worship. As in the Jewish colony the Alexandrians were required to worship the emperor as their principal divinity and this caused increasing tension and strife.

The most outspoken of the groups that opposed Roman domination was the Christian, and in the course of time the Romans reacted with extraordinary severity. In the third and early fourth centuries A.D. the emperors Decius, Valerianus, and Diocletian were responsible for a reign of terror and the cruelties practiced against the Christians almost defy description. With the conversion of Constantine this pressure was lifted and the Christians found themselves enjoying, at least in part, their previous privileges.

The conflict between the Romans and Christianity was grounded in expediency. It became obvious at an early date that Christianity regarded itself as the instrument of universal reformation. The Christians regarded it as their proper destiny to make their faith the supreme power upon the earth. The Romans were never able to estimate the number of Christians that were spreading through their domains. News reached them of secret assemblies, even in the catacombs under the Imperial City. These accounts were exaggerated and embellished with distortion and misstatement. It seemed that a vast conspiracy was going on to destroy the powers of the Caesars. Mystery can be a terrible weapon. The Roman patrician might have felt that his own servants were secret Christians plotting for his destruction. There seemed no way to combat this hidden menace and spies sent out learned little or nothing, possibly because there was little or nothing to be learned. Some of these agents considered it expedient to bring back lurid accounts of horrible doings. Even today, we realize that established systems usually try to defend themselves against seditions of one kind or another.

In the early years, the Christians were afraid to come out and, huddled together for security, they became objects of fear. This is what finally brought Constantine Magnus to convene the Coun-



Constantine the Great, from a mosaic at St. Sophia at Istanbul.

cil of Nice in 325 A.D. He realized that Christianity was spreading and might ultimately come in open conflict with the Roman Empire. His conversion, if it actually took place, was not because of his devotion to religion, for what little faith he had he kept in the name of Eusebius who was secretary of the Nicene Council. Constantine wished to have Christianity brought into the open so that its followers could stand and be numbered. He was also resolved, if possible, to bind this new faith with his temporal power—standing together, the State and the Church could move the world. The three-hundred bishops and other ecclesiastics who attended the Nicene Council were for the most part fiercely religious and it never occurred to them that Constantine had ulterior motives. One happy consequence followed, however, for the persecution of Christians within the boundaries of the empire immediately ceased.

Unfortunately, however, tragic divisions occurred within the Christian community. Several of the leading adherents came into direct conflict with each other and verbal recriminations stirred up the populace in general, leading to outbreaks of physical violence. The philosophical groups such as the Neo-Pythagoreans, Neoplatonists, and the more learned Rabbis continued to teach with minor restrictions, but religious innovations were quickly and harshly repressed.

Vespasian visited Egypt and it was while he was in Alexandria that the imperial purple was conferred upon him in 69 A.D. While among the Alexandrians, he consulted the oracle of Serapis on matters pertaining to the State. On this occasion he was attended by Apollonius of Tyana, the foremost thaumaturgist of his day. Apollonius was a follower of the Pythagorean discipline, but he was also influenced by other sects flourishing in Egypt. The Egyptians held him in high esteem and he apparently practiced astrology and other forms of divination. Due to Vespasian's admiration for Apollonius, Gnostic emblems began to appear on Alexandrian coins. For further details on this subject, consult S. Rappoport's *History of Egypt* published by the Grolier Society, London: 1904.



The Emperor Vespasian. From an old engraving.



Apollonius of Tyana. From an old engraving.

The most famous version of the Old Testament was produced in Alexandria about the year 280 B.C. Apparently Demetrius of Phaleron who was librarian of Ptolemy Philadelphus convinced the pharaoh that a transcription of the books of Moses should be included in the royal collection. He therefore sent two ambassadors to Jerusalem to gain the assistance of Eleazar who was then High Priest. As a proof of his sincerity the pharaoh bought and liberated all the Jewish slaves captured by his father Ptolemy Soter. Eleazar selected seventy-two scholars, six from each of the Twelve Tribes, and sent them to Alexandria. The earliest Greek translation was probably limited to the Pentateuch, but by the first century A.D. the Septuagint, or the version of the seventy, included the complete Old Testament. Several scholars have made a point of the need of a Greek translation for the use of Jewish intellectuals. It has been suggested that the Hellenized Jewish community had accepted Greek as the language of scholarship.

Very little is known concerning the New Testament until the late third or fourth centuries A.D. Three manuscripts have derived from this period—the Codex Vaticanus (Codex B), Codex Alexandrinus (Codex A), and the Codex Sinaiticus (Codex Aleph). These manuscripts are all in Greek and included the Old Testament according to the version of the Septuagint. May we suspect that these important manuscripts might be products of Alexandrian industry? It is impossible to know at this late date how many early biblical manuscripts were destroyed when the Serapium was completely razed in 389 A.D. upon the edict of the Christian Bishop Theodosius. It is now positively affirmed that the Codex Vaticanus and the Codex Sinaiticus were written in the first half of the fourth century A.D. Careful study of the original works has led to the speculation that the same scribes worked upon both manuscripts. The Codex Alexandrinus is very defective but together with the Codex Sinaiticus is now conserved in the British Museum. I had the privilege of seeing the Sinaiticus at the time it was acquired by the nation, partly by popular subscription, and I made a small donation to this good cause.

The principal name associated with the Jewish community in Alexandria was Philo Judaeus. He was born between 20 and 16

Fragment of a fifth century Greek manuscript

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A fragment of a fifth century Greek manuscript of the Pentateuch based upon the Septuagint version.

B.C. in Alexandria and in his religious studies he followed the Septuagint version of the Scriptures. Very little is known about the personal life of Philo but it is reasonably certain that he was married. On one occasion his wife was asked why she did not wear golden ornaments according to the style of the times; she replied: "The virtue of a husband is a sufficient ornament for a wife." He made three journeys; the first to Jerusalem, the second and third to Rome. There are reports that Philo met St. Peter and may have been converted to Christianity. It is certain that Philo was acquainted with the Essene community and wrote extensively about their practices.

Philo is also the only source of information concerning the Jewish sects called the Therapeutae, a sect devoted largely to medicine and mystical contemplation. Our modern words *therapy* and *therapeutic* were derived from this extremely mysterious Egyptian order. Philo's writings consist almost entirely of commentaries and interpretations of the Septuagint version of the Old Testament and oral traditions of the early Christian community. He contributed strongly to the Hellenizing of Jewish thought and properly belongs among the adherents of philosophical mysticism. He also laid the groundwork for the introduction of Greek philosophical ideals into the writings of the Ante-Nicene fathers. To a measure at least he protected classical philosophy from ecclesiastical criticism with the result that Plato and Aristotle were never repudiated by orthodox Christianity. Philo's writings on the Essene community and related subjects have come into focus as the result of the discovery of the Dead Sea Scrolls.

The expansion of Christian teachings in North Africa led gradually to the foundation in the second century of what is now called the Alexandrian School. Among its early leaders Clement and Origen were the most distinguished. Substantially this movement was dedicated to the allegorical interpretation of the Christian Mystery. This brilliant leadership of the Alexandrian School may be regarded as the earliest formal institution which advanced general learning under Christian supervision. Greek learning and Christian faith were regarded as the first line of defense against the rising tide of heresy.

In 362 A.D. Athanasius, Bishop of Alexandria, arranged for a meeting of Christian bishops which was known as the Synod of Alexandria. While some theological subjects were discussed, emphasis was upon the readmission to the communion of certain members of the clergy who had sided with the Arians, a schismatic body which had threatened to dominate Alexandrian Christianity. In the uneasy years that followed many religious leaders became over-involved in politics. Among the most active of these was Cyril of Alexandria who was born about 375 A.D. and died in 444. His claim to fame was his conflict with Nestorius, Bishop of Constantinople. Almost immediately upon his appointment to the leadership of the Christian community, he attempted to dominate the secular government. He contributed markedly to the expulsion of Jews from Alexandria and when his fanatical orthodoxy led to rioting and civil strife, he made no effort to intervene or pacify the public indignation for which he was responsible until the situation was taken over by the civil administration. He continued his attacks on Nestorius until he brought about his excommunication and banishment for heresy. As a result, Nestorian Christianity moved eastward, setting up churches in several parts of Asia and finally reaching China where it was hospitably received.

Clement of Alexandria was the greatest Christian apologist of the second century. The term *apologist* was given to several early writers who attempted to reconcile Christian and pagan religious and philosophical doctrines. Clement was born about 150 A.D. in Athens. His parents were pagans and he followed their religion in his youth. After his conversion he became the principal spokesman for the Alexandrian Christian community. He wrote extensively and was particularly concerned with Gnosticism. His approach to this subject in the *Stromateis* (Miscellanies) was most curious. He created a more or less Christian Gnosticism and imposed his own beliefs upon the transcendentalism which had arisen in Alexandria. By advancing what he assumed to be the spirit of true Gnosticism, he must have brought considerable embarrassment upon the non-Christian community. In his *Stromateis* he separates the *good* gnosis from the *bad* gnosis, downgrading as

far as possible the esoteric aspects of Egyptian religion. He acknowledged Christian Mysteries and felt that they should be respected by followers of the pagan Mysteries. Because of Roman persecution, Clement was obliged to leave Alexandria and take refuge in Palestine. The leadership of Alexandrian Christianity passed to Origen, an outstanding theologian, who was subject to persecution by all concerned. Clement died in the early years of the third century.

In his well-known text *The Exhortation to the Greeks*, Clement devotes a considerable section to a venomous attack upon the religion of the Grecian states including the Mystery Schools and their principal advocates. In his translation of the principal works of Clement, G. W. Butterworth, Fellow of the University of Leeds, makes an interesting observation concerning Clement's association with the mystical institutions of his time. Butterworth writes, "It seems clear, however, that he was not a Christian to begin with. He is so well acquainted with the mystery cults that there is a strong probability that he had been initiated into some of them. We have it on his own authority that he wandered through many lands and heard many teachers."

Perhaps one explanation of Clement's extreme prejudice was that he flourished during a period when classical learning was at a low ebb. What survived of the Greek philosophy was dominated by Roman influences which were never especially idealistic. His contacts, therefore, were mostly with degenerated forms of the original teachings. It is also evident that Clement was totally unaware of the allegorical aspects of religion. It never occurred to him that initiates of the caliber of Pythagoras and Plato regarded the ancient fables as veiled accounts of a sacred doctrine known only to duly qualified and dedicated persons.

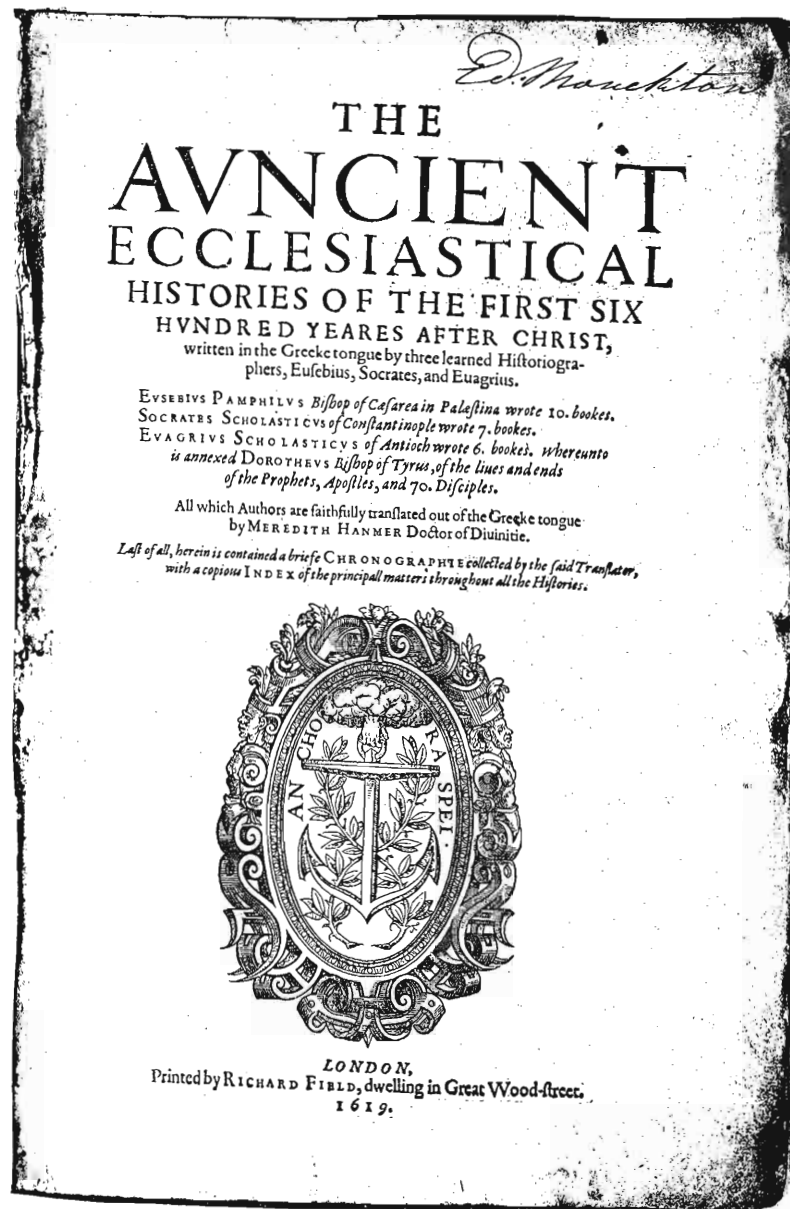
It seems extremely strange that Clement could have lived in Alexandria without being influenced by the rather liberal religious atmosphere that prevailed in this North African city. Neoplatonism perpetuated the mystical theology of Plato; Clement must have been aware of the integrity of this school. Had he been open to the interpretations held and disseminated by this group, he should in all fairness have modified his own thinking about the

ancient Mysteries. Clement gained immense popularity as the Church strengthened its position, and is regarded as a saint in the Latin communion.

It is believed that Origen was born in Alexandria about 185 A.D. The accounts of his early life are conflicting. According to Porphyry his parents were pagans, but Eusebius states that he came from a Christian family. Eusebius, however, is known to have had considerable prejudice and a lively imagination. Porphyry tells us that Origen attended lectures given by Ammonius Saccas and the instruction that he received seemed to have multiplied the difficulties through which he passed. While it is doubtful if any of the early fathers was more orthodox than Origen, there was a wide difference of opinion as to what was orthodox. Most of the controversy that raged around Origen would have little meaning today, and he remains to the present time the greatest of the early Christian teachers. Origen was imprisoned and subjected to torture during the persecution ordered by the Emperor Decius. He survived, however, and left this troubled sphere about 254 A.D.

At the time of Cyril's succession to the patriarchate in 412 A.D., the outstanding exponent of Neoplatonism and Greek learning in Alexandria was Hypatia, the daughter of Theon of Smyrna. Hypatia was born in Alexandria about 370 A.D. and was assassinated in 415 A.D. After the death of Theon, Hypatia became the acknowledged leader of the Neoplatonic School in Alexandria. She was a woman of great physical beauty, gentle, and modest, and according to the Encyclopaedia Britannica she was the world's first great woman mathematician. The best known book dealing with her life is *Hypatia* by Charles Kingsley. Though somewhat fictionized, it contains considerable useful information. In his preface Kingsley assures the reader that her personal life was blameless. As a frontispiece to his book, Kingsley provides a more or less imaginary portrait of this great woman philosopher based upon early descriptions of her appearance. It conveys her spirit, if not her actual likeness. We reproduce it herewith.

Hypatia's extraordinary endowments attracted the attention of many outstanding intellects of her day, among them Synesius,



Title page from an English translation of the ecclesiastical history
of Eusebius, London: 1619.



Origen. From an old engraving.

Bishop of Ptolemais. Cyril found it expedient to dispose of her and, probably with his connivance, she was brutally murdered by followers of Cyril. Dragged from her chariot by a frenzied mob, her flesh was scraped from her bones with oyster shells.

After her death it became evident that the golden age of Alexandrian Neoplatonism had come to an end and those who shared her conviction departed from the city and sought asylum in distant regions. Almost immediately the city lost its leadership as a center of learning.

Neoplatonism, if it did not originate in Alexandria, reached maturity in this North African community. In Egypt its principle leader was Plotinus who was born in Egypt about 204 A.D. The Greek branch gained distinction through Proclus who taught in Athens. He was born shortly before the death of Hypatia. This tragic incident impelled him to remain at a safe distance. The most important of the labors of Proclus was his massive work *On the Theology of Plato*. This was translated into English by Thomas Taylor in the early nineteenth century but the edition was so limited that it is little known or appreciated. While the dialogues of Plato certainly include metaphysical teachings, his essentially religious beliefs have been given scant consideration. His viewpoint can be summarized in a brief statement to the effect that the purpose of wisdom is to build a solid foundation under faith.

It is usually assumed that the founder of Alexandrian Neoplatonism was Ammonius Saccas. The word *saccas* means a porter or luggage carrier and this humble vocation was his means of livelihood. Many find it difficult to believe that Plotinus should have been a disciple of Ammonius for eleven years unless this luggage carrier had attained to a high degree of mystical illumination. Kenneth Sylvan Guthrie, M.D., Ph.D., presents a strong argument in favor of Numenius of Apamea as the comparatively unknown source of Neoplatonic mysticism. He was a follower and interpreter of Pythagoreanism and the original Platonic tradition and he was acquainted also with Oriental beliefs and the learning of the Jews, Magi, and Egyptians.

Plotinus lived a great part of his life in Rome where he established an influential school attended by distinguished politicians



Hypatia. From the book *Hypatia* by Charles Kingsley.

and scholars. He lived an exemplary life and became deeply involved in the improvement of youth. Like most of the later Platonists, he was also addicted to allegory and the interpretation of the intricate system of Grecian mythology. The last words of Plotinus as recorded by Porphyry were: "Now I seek to lead back the self within me to the All-self."

The entire Neoplatonic system was based upon the superiority of internal experience over external education. Neoplatonism established certain disciplines for the preservation and release of the human soul from the tyranny of the intellect, the emotions, and environmental circumstances. The basic disciplines were cathartic to remove from the nature the corruptions caused by vice and intemperance.

It is almost certain that the Alexandrian School of Neoplatonism was influenced by Asiatic meditational practices. Classical Greek philosophy was a system of instruction in which wisdom was communicated by initiated teachers to qualified disciples. This method was suitable for the dissemination of traditional knowledge and may be compared to the modern theory of education which is a descent by authority. The mystical experience was taught as theurgy, a kind of divine magic, free of all material corruptions by which the superior principle abiding in man became the leader of character and conduct. To a great degree this was the conviction that dominated Alexandria during its golden age.

Pythagoras elevated the consciousness of his students by confronting them with geometrical symbols and encouraging meditational and retrospective exercises. Plato followed largely the same system and we learn from Proclus that a profound mysticism dominated the inner experiences of the great Athenian sage. Gradually, however, intellectualism took over and human destiny came under the rulership of the mind with its rationalizing power. Neoplatonism sought to deliver the individual from the tyranny of his own intellect. This approach is clearly set forth in *The Mystical Divinity* of Dionysius the Areopagite and descends to us through St. John of the Cross who wrote a poem on the super-essential radiance of the divine darkness. One verse will indicate

the degree of mystical insight attained by St. John of the Cross—

"I knew not where I entered,
For, when I stood within,
Not knowing where I was,
I heard great things.
What I heard I will not tell:
I was there as one who knew not,
All science transcending."

It was inevitable that the dissensions which increased in number and violence would ultimately destroy Alexandria. It was captured by Chosroes in 619, later sacked again by Amr ibn al-As in 641. The library of the Serapium which had been destroyed by Theodosius was partly restored until it contained about three-hundred-thousand manuscripts, but in 641 the Caliph Omar ordered its final obliteration as follows: "If the books contain only what is in the book of God (the Koran), it is enough for us, and these books are useless. If they contain anything contrary to the holy book, they are pernicious. In any case, burn them." Thus passed one of the noblest eras in human history destroyed from within itself by wrangling and discord, and finally obliterated by the rise of Moslemism.

The most extraordinary of the Alexandrian schools was that of Gnosticism. It arose in the second century A.D., was supported by a number of brilliant devotees, but was overwhelmed by the conflicts with which it was surrounded. Rappoport considers the word *Gnosticism* to be synonymous with *Science*. He writes, "It was the proud name claimed for their opinions for those who studied Eastern philosophy of the Magi; and Egypt seems to have been as much its native soil as India." If Gnosticism is Science then it must be understood that the scientific realm involves all the mysteries of the seen and unseen world, not merely the extension of physical knowledge.

The pagan schools regarded the Gnostics with suspicion because it seemed to them that the sect was conquering the Platonic universe with Christian Mysticism. The Christians, on the other hand, were equally suspicious because it seemed to them that the

Gnostics were using the machinery of the Mystery Schools to justify the Messianic dispensation and therefore were making Christianity a part of paganism. A similar dilemma survives to this time. Esoteric studies in general are rejected by both science and theology. Where religious persecution is no longer fashionable the obscure arts which were parts of the original Gnostic tradition are consistently downgraded. The Christian community was at a serious disadvantage because it had no adequate doctrine regarding theogenesis and cosmogenesis. The Greeks had philosophical concepts of the universe to support their rational, ethical, and moral convictions. The Jewish people had the opening chapters of Genesis and numerous commentaries thereon by learned teachers. By uniting the Old and New Testaments the early Church strengthened its position but still left the universe unexplained.

Gnosticism may have originated in the Syrian teachings of Simon Magus; G. R. S. Mead discusses this point at some length in his book *Simon Magus*. It was in Alexandria, however, that the sect attained its fruition. The first leader was Basilides who may have been in contact with East Indian scholars. He was sympathetic to the Christian community and wrote commentaries and interpretations on the early Jewish and Christian sacred writings. He was succeeded by the most famous of all Gnostic teachers, Valentinus, who claimed that he had received a vision of the Supreme Power while still an infant. Until recent years, it was difficult to evaluate the deeper aspects of Gnostic learning. The principal available authority was Clement of Alexandria who devotes considerable space to the Gnostics in his work against heresies. Some have suspected because of his extensive knowledge of the subject that Clement may have studied Gnosticism before his conversion to Christianity. The recent discovery of the collection of Gnostic documents near Chenoboskeia (Naj' Hammadi) in Egypt has markedly altered learned opinion on Gnosticism in general. Most of these manuscripts have now been translated and are available in print. The process of evaluation of the manuscripts will continue for some time. The system of aeonology held



Clement of Alexandria. From an old engraving

by the Gnostics has been called emanationism. The divine world is united to the mortal realm through the descent of divine powers and principles. As these descend corresponding forms rise from the lower regions and finally meet in a middle distance. The human soul is of a twofold nature. Its inner part is divine but, when it descends into bodies, its luminosity is restricted. Thus imprisoned, it becomes the victim of the mortal mind, emotions, and passions, and finally of the physical body itself. Christ was sent to rescue the soul which, becoming united with the Messiah through a mystical marriage, is restored to its heavenly estate. In the writings of Valentinus which have recently become available, we perceive a truly lofty spirit whose writings are virtually scriptural.

Soter (Savior) signified Eternal Wisdom and *Sophia* this same Wisdom after it had been obscured by immersion in the sphere of generation. Wisdom obscured by worldliness manifests as worldly wisdom. *Sophia*, as the wisdom principle in man or the intellectual aspect of the soul, redeems itself by renouncing error. Evolution is the gradual release of spiritual powers through ever-evolving vehicles. In the Gnostic discourses Mary of Magdala plays a prominent part and is presented as particularly learned in the cosmic mysteries. She is included among those permitted to attend the instructions given by Jesus to his apostles after his resurrection. Here we again note the similarity between the Gnostic literature and that strange group of neo-scriptural documents which we mentioned earlier and which appeared during the Alexandrian age. It sometimes seems as though they were revelations resulting from profound internal experiences and they have immediate value to modern truth seekers.

By the third century A.D. the Gnostics were fading from the Alexandrian scene. Some of the followers of this school became Christian converts, however, usually retaining some of their earlier Gnostic convictions. The early Gnostic sacred writings were ruthlessly destroyed whenever they could be found. Those who refused to recant their heresies departed to other regions to continue their contemplations.

About the only relics that have survived are the Gnostic gems usually decorated by intaglio designs of curious symbols and even

more curious Greek inscriptions. Incidentally, during the Italian Renaissance, many of the Gnostic jewels were copied as part of the program for restoring classical learning. Such Gnostic inscriptions as do exist are of a cabalistic nature and difficult to translate.

From all the groups we have discussed, we gain the distinct impression that in Alexandria mysticism first appeared as a separate aspect of learning. A strong revulsion against materialism was spreading throughout the Mediterranean area. Enlightened thinkers rebelled against the restrictions imposed by institutions either pagan or Christian. The human mind was seeking greater insight into the essential meaning of life and living. When members outgrew the tenets of the sects to which they belonged, discontent often led to open rebellion. In Alexandria the conflict of beliefs produced numerous constructive results however. Possibly the most important of these was that it impelled the early Christian Church to codify its own teachings. It opened the way for St. Augustine and St. Thomas Aquinas. Neither of these teachers could have made as valuable contributions had they not been aware of the Alexandrian schools. The thinkers of that age realized that humanity could not be united on the levels of their divided allegiances. Division belongs to the outside world. The only hope for release from the clash of creeds lies within the individual himself. Only when the soul, purified by devotion and discipline, is permitted its full expression can those who are divided by physical estates be restored to unity by that redeeming power which resides in the world-soul and manifests in the core of every creature.

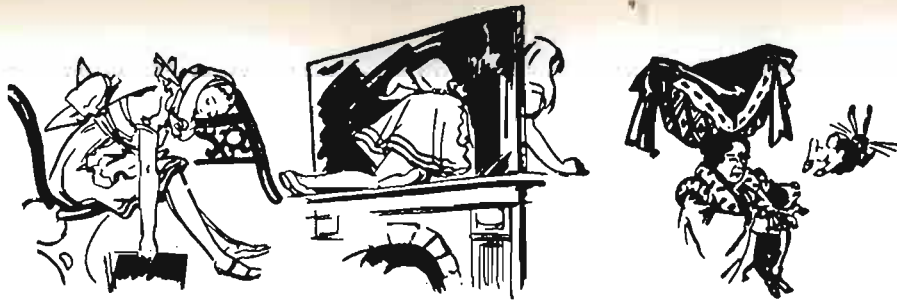


The dice of God are loaded.

—Ralph Waldo Emerson

Dentist: a prestidigitator who, putting metal into your mouth, pulls coins out of your pocket.

—Ambrose Bierce



Curiouser & Curiouser

A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND

SPEAKING OF MONEY

The creation of the monetary system reveals some of the wisdom and much of the foolishness that has burdened humanity since the beginning. It was intended to be a convenience, but in the course of time it has become a heavy burden upon the spirit. Take, for example, the case of the Chinese. According to some reports their earliest currency was made from squares of deerskin. The amount of money in circulation was determined by the number of deer in the imperial game preserves. This was not entirely satisfactory and during the early Ming Dynasty large banknotes were circulated. These carried the imperial seals and pictures of strings of coins. Hardly had they appeared when they were extensively counterfeited. The example of this currency in our collection includes the warning that anyone falsifying these notes would be shortened by the length of one head.

From that time on the average Chinese considered all paper money as comparatively worthless. Later, when silver and gold coinage was introduced, those looking for a quick profit placed a handful of these coins in a cloth sack and shook it violently. Probably the children of the family did most of the shaking. Later, the sacks were placed in water and the small amounts of metal that had been worn off were used in barter and exchange. Still more recently, large Chinese coins approximating the size of the American silver dollar were sawed apart. A small amount of metal was removed and then the halves were soldered together again. In those days valid coins were stamped in violet ink by the bank which had learned how to detect the trick.

The Egyptians at an early time circulated glass coinage. There was no mystery to money in those days. Even the relatively uninformed could see through it when emergency arose. The Egyptians also created a coinage by impressing seals on small pieces of clay. A wealthy man bought what he needed, made a list of his purchases on the clay tablet which was usually biscuit-shaped. Merchants could pass this back and forth among themselves until someone decided to cash it in. It was then brought to the steward of the owner's house where it was exchanged for other items of practical value. Under the Ptolemys, Greek coinage was introduced into Egypt and some of these coins, especially those of gold, have now become fantastically valuable.

One of the earliest forms of banks were cow pens. The banker made his profit by milking the deposits. Chattel means cattle, and a chattel mortgage was a loan upon livestock. Each debtor had to feed his own collateral. The word *fee* also means livestock. Blocks of salt were used for money in Ethiopia at one time. It was the sign of profound affection to allow a friend to nibble off of your prime asset. The word *salary* to the Romans meant wages paid in salt.

Small shells were sometimes used for money. The shell of the humble snail was highly valued. If snail money was slow to arrive, it was also slow to depart. Sound business procedure may have consisted in eating the snail yourself and passing the shells on to your creditors.

In early Virginia tobacco was a valid currency. The value of the tobacco dollar was preserved by plowing under excessive assets. Most ancient people believed that all things really belonged to God, so they put likenesses of their deities on their coinage. We still place the motto "In God We Trust" upon coins. During the period of Roman emperor worship the heads of the Caesars appeared on the obverse of most coins. In fact, these are the only authentic likenesses we have of many of the imperial Romans. It was one of the Caesars who first debased coinage. He had copper coins thinly coated with silver to conserve precious metal. Perhaps this has inspired the similar practice here in recent years.

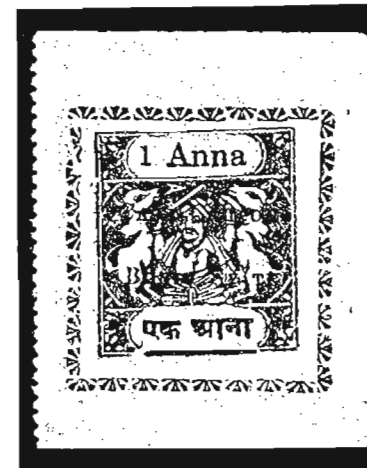
Playing cards were a fascinating form of money. You could always get five deuces for a ten spot, but some wag has suggested that the joker ruined the system as always. Feathers were a prime monetary medium in the South Pacific. In those regions it was perfectly proper to refer to a sharp business man as a *feather merchant*. Some old coins were impressed with deep grooves in the form of a cross. When you needed small change you simply broke the coin apart along the grooves. The English costermonger still wears his bank account. He often covers almost every square inch of his clothing with small coins.

The Japanese did not share the Chinese antipathy for paper money. Many of the feudal lords issued their own currencies in the form of slender strips of thin cardboard printed from woodblock plates and sealed with the *in* of the daimyo. Rice money was also circulated and, appropriately enough, it was upon very thin rice paper. Some of the Buddhist monasteries issued both currency and coinage. Theoretically, it was for the convenience of pilgrims who could exchange it for food and lodging. It is seldom collected today, not because it is excessively rare, but has generally been overlooked by accumulators. The Siamese people had a porcelain coinage, and all kinds of improbable materials were used to meet local demands. The North American Indians are said to have developed a monetary system around wampum. This was prepared in belt-like bands made of small seashells, or later, of beadwork. Actually, however, wampum more closely resembled our credit cards. It was a symbol of responsibility to pay, but it was also accepted on an intra-tribal basis, frequently serving as a passport. The Indians south of the border do not seem to have had any general currency and, what is more interesting, they built an advanced culture without a medium of exchange. This may be partly due to the fact that their systems were highly socialized.

Perhaps we should say a word about the poor money changer of ancient Babylon. He had many difficult decisions to make every day—such as deciding the prevailing rate of exchange on goat cheese. Many ancient peoples believed that in the afterlife they would have need of adequate funds. Whatever currencies were prevalent were therefore buried with the dead. Now, after thou-

sands of years, some of the old tombs have been opened, and such monetary tokens as have been found therein are worth a hundred times more to museums than they were to the original owners. This seems to say something in favor of long term investments.

The early American colonies were largely given to barter, but in the nineteenth century some strange financial experiments were undertaken. One of these was stamp currency—when paper money was ornamented with facsimiles of postage stamps. If one ten cent stamp was shown, the bill was for ten cents. If five were overlapped on a piece of currency, its value was then fifty cents. Postage stamps were also enclosed in small metal containers about the size of a fifty cent piece. There was an isinglass front so the stamps could be seen, and they circulated without fear or question. Incidentally, stamp money is also found in India. During World War II the feudatory state of Bundi printed postage stamps on cardboard and overprinted them on both front and back with their currency value.



Bundi (at left) and Bikaner (above) Stamp Currency issued during emergency period of World War II.



At left, Alexandrian coin with portrait of Ptolemy Soter, third century B.C.; center, both sides of Tibetan coin, 5 Sho Silver, issue of 1909-1911; at right, Greek gold piece (slightly enlarged) paid to Oracle of Delphi.

An exceedingly curious coin should be included in the study of Greek numismatics. This was a tiny gold piece which was the proper fee for those who consulted the Oracle of Delphi. We have one of these and it is reproduced herewith slightly enlarged. We may wonder what kind of coins the Greeks used during the days of Socrates and Plato. We have a good specimen showing on the obverse an archaic head of Athena, patroness of Athens, and on the reverse her attendant bird, the owl. The owl in question is quite delightful, and appears to be winking.

Ancient coinage was not milled on the edges. Some of the coins were stamped out; others, poured in molds. The excess metal was left untrimmed. Such coins could not be stacked. The early coinage of Byzantium often bore the head of Christ. The metal was very thin and the coins were slightly dish-shaped. During the Gandhara period in what is now the Pakistan area, a very scarce coin was made featuring the head of Buddha. A few copies exist in museums but are seldom offered to collectors.

The earliest coins issued for the Western Hemisphere were circulated in Bermuda but were probably minted in London. A description of this coinage will be found in the Encyclopaedia Britannica. The most famous of these is the Somers Island shilling and a few of these have been excavated in the Bermudas. On the obverse is a heraldic boar and on the reverse, a heavy ship under full sail. These peculiarities of design have intrigued Baconians as it is speculated that the play *The Tempest* was inspired by the shipwreck of Governor Somers.



Happenings at Headquarters



Dr. Robert Constas, a Trustee of the Society, opened the Winter Quarter Activity and the Sunday morning lectures on January 7 with *The Transforming Power of Goodwill*. On January 14 and 21 Mr. Hall presented *World Trends for 1979* and *National Trends for 1979* respectively. *From the Space of the Witness—An Essential Step on the Road to Self-Integration* was the topic delivered by Stephan A. Schwartz on January 28.

Personal Trends for 1979 was Mr. Hall's subject on both February 4 and 11; the first lecture concerned those born March 21 through July 22 and the second one covered those born July 23 through November 21. On February 18 Stephan A. Schwartz spoke on *The Mysticism of Paul*. Manly Hall concluded his three-part *Personal Trends for 1979* on February 25 by speaking of those born between November 22 through March 20.

On March 4 Dr. John W. Ervin, Vice-President of the Society, spoke of *How the Spiritual Hierarchy Communicates with Humans—Dreams that Changed Civilization*. On March 11 Manly P. Hall spoke on *Steps to Self-Management—Using the Board of Directors within Yourself*. Mr. Hall spoke again on March 18 with *Oriental Astrology—The Year of the Ram* as his subject. *Hollywood Takes a Serious Look at Reincarnation—The Reincarnation Theme in Literature and Its Dramatic Use in Recent Years in Several Major Movies* was the closing lecture of the Sunday morning series on March 25; it was presented by Dr. Gina Cerminara, author of *The World Within*.

Dr. Stephan A. Hoeller offered two series of talks on Wednesday evenings at 8:00—*The Seven Human Temperaments—Esoteric Psychological Types of the Seven Rays* and *What Jung Really Said—An Evaluation of Some of C. G. Jung's Major*

Works. The first series which began on January 10 covered *The Seven Rays and Modern Psychology—Jungian and Other Psychological Types and the Rays*. Other topics of this series were *The Ruler, Lover, and Thinker—The First Three Ray Types; The Artist and Scientist—The Fourth and Fifth Rays; The Loyal Friend and the Priest-Shaman—The Sixth and Seventh Rays; and Understanding Human Temperament—The Present and Future Practical Uses of the Seven Ray Typology* which was the concluding lecture of this series and delivered on February 7. Dr. Hoeller's second series began on February 14 with *The Psychology of Love—A Valentine's Day Tribute to Jung's "The Psychology of the Transference."* Subsequent lectures were *C. G. Jung; Master Alchemist—"Alchemical Studies," "Psychology and Alchemy," and "Mysterium Coniunctionis"; Answer to Job—Jung's Gnostic Assessment of Judeo-Christian Religion; Jung As Prophet—The Astrological World Prophecies of Jung's Book: "Aion"; The Symbolic Life—Jung on the Need for Symbol and Ritual; and Jung, The Man—The Revelations of His Autobiography "Memories, Dreams, Reflections"* which closed the series on March 21.

On Saturday mornings from 10:00 to 12:30 Ralph Sterling, a well-known astrologer, conducted eight *Astrology Workshops* beginning on January 20 and ending on March 31. Topics under discussion were *What is a Horoscope?—How and Why Astrology Works; Heaven's Golden Alphabet—Symbolism; The Alchemy of Personality—Qualities and Elements Analyzed; The Hermetic Doctrine; The Importance of Time in Astrology; General Review—Keywords of the Planets; Houses of the Birthchart—Wheels within Wheels; and Astro-Portrait of Edgar Cayce—"The Sleeping Prophet."*

Dr. Robert Conostas offered three Saturday morning seminars on *The Ageless Wisdom of the Bhagavad Gita* and its practical application in modern life. The January 13 seminar topic was *The Despondent Disciple Faces the Path Leading from the Unreal to the Real*; on February 10 Dr. Conostas presented *The Yoga of Ultimate Reality—Your Undying Self*; and the March 10 seminar was *The True Way of Action or Service*.

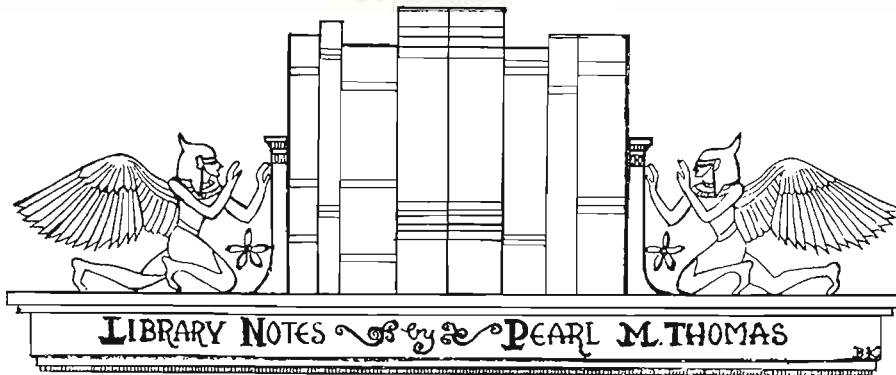
An afternoon with Dr. Gina Cerminara on March 24 from 1:30 to 4:00 furnished *Guidelines for the Psychic Age*. Dr. Cerminara, author of *Insights for the Age of Aquarius*, using a common sense approach and presenting certain basic principles for evaluating psychic and metaphysical data, provided some important guidelines for staying sane in this age.

From January 7 through March 25 the PRS Library exhibit featured *The Noh Drama—Classical Japanese Theater*. On display were many prints in full colors depicting actors with masks and elaborate costumes of the Noh; the text of *Bagaku*, a play from 1699, in Japanese; other literature in both English and Japanese on the subject; and exquisite masks of the drama. The Girl's Doll Ceremony was an added feature of the exhibit.



DR. JOHN W. ERVIN
Vice-President

With the passing of Dr. Henry L. Drake, Dr. John W. Ervin, according to our charter, immediately succeeded him as Vice-President of the Philosophical Research Society. Dr. Ervin is a prominent attorney, Doctor of Judicial Science, Harvard University; Professor of Tax Law, University of Southern California; and has been a Trustee of our Society for a number of years. His dedication to our work and his outstanding abilities in many fields well qualify him for his leadership role in advancing the causes for which we stand and which are very close to his own heart. We are honored and grateful for his wonderful cooperation in this transition period.



WORLD MOTHER

In this age so impressed with the "Woman's Lib" movement, it might be well to consider for a moment some of the roles women excel in most fully. Today, the famed quotation "Behind every great man there is a woman" is, in many areas, justification for conflict. These are fighting words, they will tell you, for women should be working and recognized alongside their men. However, woman's role should not be to try to copy man and make the same mistakes he has made. Women have a destiny which is uniquely their own. In the laws of Nature, neither sex is superior and real success can only be achieved when both masculine and feminine forces work together for the common good, each supplying the proper attributes which their inner endowments have bestowed. As Manly P. Hall has expressed it, "Man finds the completeness of himself by the symbolical association with woman, and woman finds her completeness by her symbolical association with man." (*Woman, The Mother of All Living*)

Woman's great privilege to bear children and to be an intimate influence in their rearing has given to her the opportunity to expand her love nature—to be more conscious of the needs of others than of her own. Those who neglect to follow through on this level are missing a glorious opportunity for soul growth. Cornelia, the mother of the Gracchi, after being shown the jewels of another wealthy Roman matron, introduced her sons, adding: "These are my jewels." She realized that raising her family well was her crowning achievement.

The outlook for women has gone through many phases, some of which have put her in a subservient, often degrading, position. However, this has not always been the case. In ancient times, many cultures looked to woman as the redeemer of mankind, the symbol of the world-soul. Athena was considered the personification of wisdom; in the Orient, Avolakitesvara was the goddess of wisdom; Isis, as patroness of the Mystery Schools, was also a symbol of wisdom. Yet, strangely enough, we usually consider wisdom as being a masculine quality.

In Japan the solar divinity is represented by the feminine Amaterasu O-mi-kami, and the Imperial House is descended from her. In the Christian world, Mary the Virgin is the Madonna to be adored and revered; in Hinduism, Sita, Queen of Ayodhya, holds a similar exemplary position. She symbolizes the ideal of womanhood itself. She experienced as queen great luxuries, yet she never forgot the sadness and sorrow which accompanies the path of life. In meditation, many adherents make their supplications to a Divine Mother principle which they may call by many names but the basic idea remains the same.

For close to twenty-five-hundred years there have been numerous stories relating to the mother of Confucius. One story tells us that when she went to Mt. Mu to pray for a male child the leaves on trees and shrubs prayed along with her and seemed to bow in reverence when she departed. Another famous story involving the mother of Confucius describes the *ki-lin*, or unicorn, a fabulous animal that only appears when some outstanding event was about to occur. One day, as the story goes, she was walking in the woods and a beautiful, gentle *ki-lin* approached her. It seemed to want her to read the jade tablet in his mouth, which she did. It prophesied that a great son was about to be born to her—"A child as pure as crystal shall be born when the Chou are declining. He will be king but without any domain." She was distinctly pleased and in gratitude tied a silken scarf around the animal's horn. Some seventy years later when Confucius realized that his days were numbered, hunters brought out of the woods a curious animal which they had killed and presented it to the great scholar. Around its one

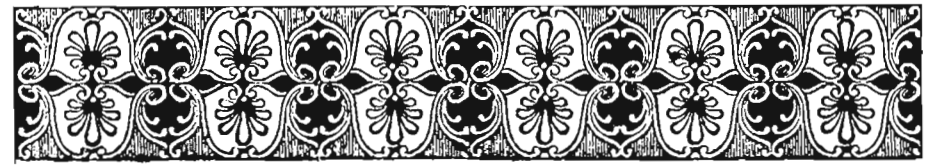
horn was a well-weathered silken scarf and Confucius was aware that his time to depart was upon him.

The mother of Gautama Buddha had visions regarding the birth of her son and was aware that the child was fulfilling a divine destiny. It was reported that when the infant was born his mother experienced no pain and that the child was taken from her side. Prophecies regarding this child indicated that he would be a great ruler, in a spiritual sense, but not as the heir to his father's throne. For this reason the father made every effort to conceal and protect his offspring from the sorrows and suffering involved in human life, but his path was pre-ordained; he eventually entered into his rightful heritage.

The beautiful story of the Immaculate Conception in the Christian faith has been related in other great religions as well as in many legends. The Iroquois tribes of Eastern America had an outstanding story about the birth of their great leader, Daganoweda, the real hero of the Hiawatha legend. The young mother-to-be who had known no man suddenly realized that she was with child. The women of the tribe, particularly her own mother, turned against her and did all in their power to belittle and discredit her. However, both the daughter and her mother were visited by supernatural beings who tried to assure them that through an immaculate conception there would be coming into birth a new leader, a great man who would guide his people. After the baby was born, the grandmother, still unwilling to yield, broke the ice in the nearby lake and dropped the infant into the cold waters. She returned immediately to the Long House (name for the dwelling of the Iroquois), only to find the baby miraculously restored to his mother's arms and quite at peace with the world. After the second attempt to destroy the little one, the grandmother relented and realized what a beautiful privilege had been granted to the family. The child, Daganoweda, became the great leader just as had been prophesied. The political code of the Iroquois Nation was the most advanced of all Indians of the North American continent, and still well in advance of those in use today.

In a recent lecture (November 5, 1978) "The Eternal Feminine Leads Us On' (Goethe)—Woman's Place in a Changing

World," Mr. Hall reviewed the status of woman in various periods and cultures. He spent considerable time dealing with the universal mystery of the masculine and feminine principles, and saw these not as a conflicting element but as qualities that must blend and compliment each other. We think of strength as vested in the male; we recognize that beauty is an integral quality in the female. It is this beauty which must redeem humanity. It is not really competition that is needed in the new world order. Each sex has a definite responsibility and role. Woman's portion is not to try to imitate man but to develop the heart side of her nature with which she can work more readily than man. Mr. Hall stated that "woman is born with a destiny—that of binding up the wounds of strife."



"Men may run the world, but because of their natural intimacy with life itself, women must give birth to a better kind of world on the psychological level."

"Woman's place in life is uniquely her own, and if she does not fulfill it, this place must remain empty."

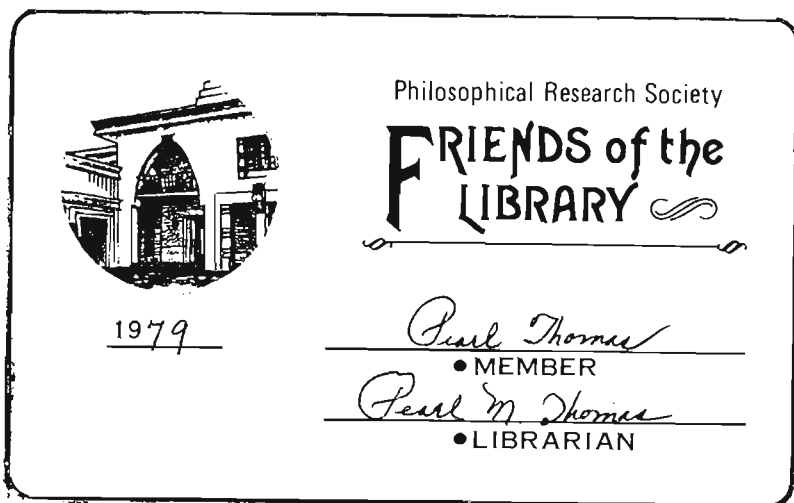
"This is one world, with a heart and mind. If men symbolize the mind, women symbolize the heart. The mind without a heart leads to destruction. A heart without a mind leads to excess and despair."

"From woman, man learns to love the Beautiful and serve the Good, the most important lessons of all."

—From a most timely booklet by Manly P. Hall: *Woman, The Mother of All Living*



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The annual membership is one dollar. Anyone desiring to contribute fifty dollars or more will be placed on a roll as a Charter Member and the names will be entered on special forms.

The PRS Library now houses the personal collection of Manly P. Hall. It is from this vast array of knowledge that M. P. H. gleaned much of the erudition and wisdom disseminated in his writings and lectures. It is a tremendous thought to realize that all this information is here, waiting and available for anyone willing to take time and energy to use this storehouse of learning.

For a long time, the hopes and dreams for the library have not been realized because adequate funds were not available. The time has come when many things desperately need to be done as, for instance, rebinding of books which sorely need repair and rare book binding for some of the magnificent manuscripts and early scarce volumes. We have a responsibility here to build up and maintain worthy housing for the collection which Mr. Hall cherishes. There is probably no other collection in the world quite like it.

Our most noteworthy recent acquisition is a remarkable four-volume bibliography on the subject of alchemy which Yale University has lately published. It is entitled *Alchemy and the Occult*, and consists of a catalog of books and manuscripts which have been given to the Yale University Library from the collection of Paul and Mary Mellon. The first two volumes are boxed together; Volume One lists and describes printed books on the subject which were produced from 1472 to 1623 and Volume Two continues with books printed from 1624 to 1790. Volumes Three and Four list and describe manuscripts written between 1225-1671 and between 1675-1922.

No expense, apparently, has been spared to make these volumes worthy models to describe the extensive holdings included in the Mellon Collection at Yale. They have a very scholarly approach to each entry. A number of pages are given over to each book or manuscript in the collection and follow a rigid format. There are thirteen parts for every description, including author, short title, contents, illustrations, binding, provenance, references, and notes. A most thorough investigation has been carried on to give true value to this alchemical collection. Early authors, working with the subject of alchemy, for their personal protection often deliberately misspelled their names, employing Latinized forms or pseudonyms. The name James Hasolle was frequently used by Elias Ashmole; Eugenius Philalethes has generally been equated with Thomas Vaughan; however, some of the early pseudonyms have never been established satisfactorily for all concerned.

At the present time the PRS Library holdings in alchemy and such related subjects as early Rosicrucianism are being collected into a bibliography and should soon be ready for publication. Most happily, they are being collated by a Yale University graduate, Bennett Gilbert, whose enthusiasm for our holdings is most gratifying. Bennett has several times thought that he was nearing the end of his project only to find some added material in the Library which sent him off on new phases for our forthcoming bibliography.

The Manly P. Hall collection of books and manuscripts on alchemy being housed in the Library of PRS is one of the best

now in private hands in the country. This material was assembled many years ago at a time when original editions were more readily available. In the 1920s Mr. Hall was able to secure a set of eighteen volumes from the library of Dr. Sigismund Bacstrom, whose researches in alchemy are now world-famous. The set includes material in the autograph of Dr. Bacstrom, original laid-in manuscripts dating back to 1577, and translations of many rare and comparatively unknown texts on this elusive subject. These volumes have been handsomely bound in half Morocco and boxed together in a large case. There are a number of beautiful hand-painted miniatures laid in, and the eighteenth volume includes works on magic as this was involved in early chemistry. A complete list of the Bacstrom material is included in the bibliography of his large book *The Secret Societies of All Ages*.

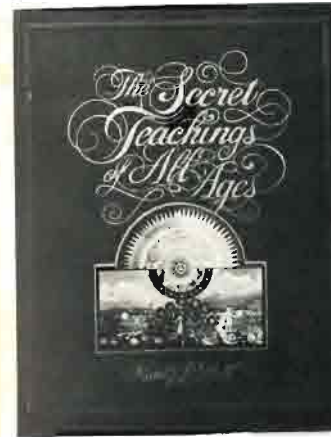
Mr. Hall is well pleased with the recent Yale publication and it will be available to the increasing number of students concerned with alchemy. It should be noted also that the Yale bibliography makes many references to the works of Dr. C. G. Jung.

As this article goes to press, the first annual Book Sale of the Friends of the Library is under way. We are grateful and more than pleased for the fine response of our friends to our requests for books and our invitation to join "PRS Friends of the Library." Mr. Hall has looked at the books donated and has selected a number of them for the permanent collection of the Society. Some have been used to replace worn copies in the stacks. Notably, we exchanged an incomplete edition of Elbert Hubbard's *Little Journeys to the Homes of the Great* for a better set recently acquired through gifts of the Friends. The new set has a fine binding and looks quite handsome in the Literature section in the small Lecture Room. The 170 separate biographies in the Hubbard set are a delight to reread and the author's personality and philosophy shine forth in every story he relates.

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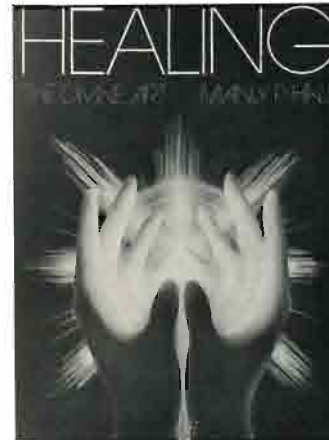
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