

people, plants and animals are influenced by powers greater than any established on Earth. For the people of antiquity, the astrologers in particular, this influence was cosmic in nature and scope.

From them, this 2,000-year period that I mention, is referred to as the Age of Pisces. Pisces, twelfth sign of the celestial blueprint referred to as the Zodiac. Pisces is defined very simply by the concept, I believe. Believing, however, is a dualistic phenomenon. One can believe through faith, neither questioning what is told, nor wanting to know the truth of the matter. On the other hand, one can believe through knowledge and experience. Astonishingly, on the retrograding Zodiac, Pisces, ruler of the concept, I believe, is followed by the sign Aquarius. To conceptualize Aquarius, we must grasp the idea, I know. To those who are unaware, we are now living in the dawning of the Age of Aquarius.

The human organism purports to be the most complex and sophisticated entity on the planet Earth. It has been proven through the sciences of Egyptology and archaeology, that people have always questioned the extent of this sagaciousness, as well as the source of its endowment. For the so-called primitive people of the world, this quest for the nature of creation led them to the state of consciousness labeled animism.

An-i-mism / 'an-a-mis-am / n: attribution of conscious life to nature as a whole or to inanimate objects.

Animism is considered primitive because it does not see the creator of the universe as a super-celestial anthropoid, but rather, sees "God" as a part of everything that exists.

In light of modern knowledge of the history of antiquity the term primitive must be used deftly, if at all. For the challenge will soon be made to the West to prove on what grounds does it profess superiority of its civilization.

Prim-i-tive / 'prim-at-iv / adj. 1: original, primeval. 2: of, relating to, or characteristic of an early stage of de-

velopment or a relatively simple people or culture. 3: elemental, natural.

I find the dictionary both vague and prejudiced in its definition. How does one equate originality and naturalness with primitivity? To fathom this concept of primitivity, let us develop a picture within our perceptual power unit, the brain. Specifically, that unknown land to the modern psychologists; the cerebrum. The scene is that of 50 children lost on an island. Unlike the boys in Golding's *Lord of the Flies*, however, let us ascribe to these children ages not exceeding seven years. Their ratio will be 3:2, females in the majority. I now submit the following questions to the reader.

1. Can these children develop shelter for themselves?
2. Can they develop tribes and laws to govern themselves by?
3. Can they develop a language?

The greatest distinction between these children and Golding's boys is academic. The boys who separated into two opposing camps, developing leaders, customs, and superstitions, did so only because they have had prior contact with British civilization. Primitive people, on the other hand, are written of as being mindless and unblest with cultural refinement. Primitivity therefore cannot even be equated with youth. Instead it must be looked upon as a state of mental retardation, childhood being the only time in a developing organism where primitivity is considered normal. In effect, this notion of primitivity contradicts facts. How could a given primitive culture develop superstitious beliefs of even the simplest degree? To my knowledge there are no apes who believe in the boogie man. Yet, to develop a myth as complex as the boogie man requires an intellect superior to a child's, the boogie man being a story developed by adults.

Scholars on the subject of animism and ancient culture