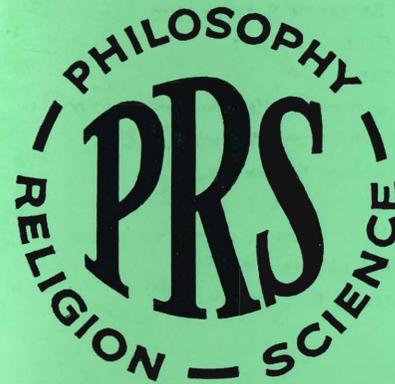


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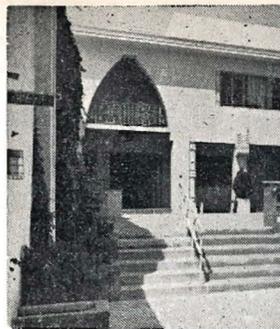
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About the Cover:

A total eclipse of the moon from an almanac of 1494. Note that the inner circle, the moon's nodes are represented as two dragons. The small circle in the center represents the earth. Even at this date, the eclipse is correctly shown.

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SPRING, 1972

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THE EDITOR'S POINT OF VIEW

PLANNING FOR BETTER HEALTH

I nstruction in maintaining health should be part of any basic education. We should all be instructed in the rules which are to be followed by those who expect maximum efficiency for the longest possible period of time. Health is a kind of syndrome compounded from a variety of separate and apparently unrelated elements and factors. It is a mistake to assume that physical exercise or scientifically planned diets will meet all the requisites. It may be well, however, to consider first the most obvious defenses that we have against sickness.

Man is part of nature and fares best when he lives as naturally as possible. The more sophisticated he becomes, the more diseases will afflict him. The only areas of the world today which are relatively free from heart ailments, cancer, hardening of the arteries, diabetes, and paralysis, are those remote places which civilization has not yet reached. Teams of physicians and research scientists have explored this subject with extreme thoroughness and have concluded that modern man's way of living is a continued hazard to his survival as a species. This means that we all have health problems from which it is difficult or impossible to escape, a sober fact which is most discouraging. We must live, work, raise our families, advance our personal interests, and finally retire in an environment which dooms us to sickness. Against this depressing realization, we have the glad tidings that man is living longer than

ever before. Even so, we have not been able to disprove the Biblical statement that our lives shall be threescore years and ten. Individuals do better, but for some time the average life expectancy in America has been seventy years. It is a little discouraging, therefore, to note that the most recent statistics indicate some loss of ground and now place our probabilities at about 69.5 years.

To attain this allotted span, we have complete medical programs as an integral part of our fringe benefits at work and can depend on Medicare after we retire. We are assured that we have never lived in so fortunate an era, but there seems to be certain obvious disadvantages to the picture. We are now living long enough to suffer from a number of terminal illnesses of advanced years which seldom afflicted our ancestors, who passed out of this world somewhat younger. It is obvious that retirement years are burdened with many forms of poor health. The only practical answer is to reduce the number of chronic ailments that accompany the aging process by building better health in the days of our youth.

It is impossible to retire from the human race and build a new life in the jungles from which it is assumed we originally came. In spite of every effort and precaution, we are subject to unavoidable contaminations. We can make improvements which in the long run will be rewarded by greater comfort in retirement years. Most health experts like to believe that it is all a matter of nutrition, but there are glaring exceptions to this. Nutritionists advise us to give up drinking coffee. However, the Colombian republic recently issued a postage stamp to commemorate one of its more illustrious citizens, Javier Pereira. This man reached the age of 167 years and drank huge amounts of coffee from early childhood with apparently no injurious results. We meet persons every day who reach what the Greeks called "the grand climacteric" (eighty-one years) without the slightest knowledge of diet.

It is notable that a number of oldsters, ranging from the mid-eighties to above one hundred, were born and raised in the country. During childhood they received adequate nutrition, free from nearly all the preservatives, adulterants, and synthetic vitamins which are currently found in packaged foods and other gourmet products. Good health, like good manners, must be acquired early. Young parents can make a real contribution to the future happiness of

their children if they will spend a few hours studying prepared baby foods, many of which are actually dangerous. If we are no longer in those years when the ounce of prevention is meaningful, we must give attention to the pound of cure.

It is a dismal error to assume that man lives by bread alone, even when pastries, soft drinks, and harder beverages are added. We shall never enjoy the fullness of our span unless we develop a good measure of willpower and common sense. We must recover from the delusion that we can afford to be high livers and low thinkers. Throughout history, immoderate wealth has hastened death, and moderate poverty has prolonged life. This in itself seems unfair. The wealthy would seem to have more to live for, but die young; the poor, with apparently little to live for, seem to enjoy "length of days." The truth is that one-third of what we eat keeps us alive, and the other two-thirds is a deadly burden upon the flesh. Our indiscretions arise not from the body but from the person in the body. A large part of our luxury living often originates in neurotic tendencies. We try to overcome weaknesses by indulging them—generally without success. Excessive eating, drinking, and smoking are cultivated as defenses or escapes from realities we do not wish to face. We substitute them for inadequacies of character which continually cause trouble and confusion.

Why do we want to be alive? Is it actually because we want to enjoy riotous living for a few years and then be punished with arteriosclerosis? To have health, we must have the proper type of mental activity. The body is a retiring and modest organism and is always embarrassed when it becomes the center of attraction or attention. Our bodies prefer to support the worthwhile purposes of the indwelling consciousness within the fabrics. When the mind is centered too much on luxury, the body is nearly always injured in some way.

During past centuries, society supported a thin upper crust of useless individuals who were not expected to contribute anything to the improvement of mankind. They lived and died in a small world of self-indulgences, envied by a few, resented by the majority, and were a prime cause for social revolution. These parasites were accepted as one of the inevitable misfortunes of humanity. If they killed themselves off before their prime, it made no difference.

This hereditary or financial aristocracy still exists and has gradually infested what we used to call the solid middle class. Everyone is striving desperately to become an opulent timewaster. Thus, the diseases of the social elite, including nearly every type of dissipation, are spreading rapidly throughout our national life, made possible by rising income, greater leisure, and a conglomeration of temptations. As one health researcher observed, we can now afford to die young. Our new-found luxuries have worked a hardship on physical exercise, an essential element of a normal health pattern. We have almost ceased to use the physical body as a means of locomotion.

A speed mania has developed which is in no way justified by actual need. Speed itself is a detriment to health, and while we have statistics on the annual number of deaths and accidents on our freeways, the actual figures convey but a fragment of the truth. The sensible thing to do is to slow down the tempo of personal living, conserve energy wasted in purposeless driving, and try to prevent involvement in the stress of bargain sales and supermarkets. We only have so much energy, and at the present time our nutritional intake is not providing us with enough fuel to protect the body from exhaustion.

Those scientists who journeyed into the wilderness in search of healthy human beings made another interesting discovery. Our poor relations in the hinterland not only had better health; they were almost completely free of mental ailments and symptoms of nervous fatigue. They had no psychiatrists, nor did they need any. They were not trying to adjust to society or break through walls of friendlessness and isolation. One conclusion would be that the simple life is a panacea for paranoia, schizophrenia, and dementia praecox, to say nothing of irritability. The rustics were a friendly lot and very trusting—until they learned the ways of the outside world. The moment, however, that progress intruded upon them, they began to develop our Western ailments, grew decidedly unpleasant, and revolted against the authority of their elders.

Nutrition, as we have noted, can play a constructive part but unfortunately is beyond the means of the average older person on a retirement income. Food supplements are expensive. Their results are not spectacular, and health programs usually require dedi-

cated dieting. The most practical solution is to take longer in the preparation of food, using as far as possible unprocessed items and carefully reading the labels on cans and other containers.

One of the troubles with dieting is that the overeater is not impelled by hunger but by psychic pressures, and for this there is no convenient compensation. The neurotic who curtails his food intake may in a short time graduate to alcoholism, chain smoking, or become a habitual user of tranquilizers. We have a number of reducers whose weight has built up because of inner frustration, and a few extra pounds have lessened the strain. As these folks slim down, nervousness increases, and a whole new cycle of psychophysical difficulties then take over.

To reaffirm a statement made earlier, find your place in life. Become interested in self-improvement or the betterment of your fellow man. Study an interesting art or craft. Collect trinkets that interest you. Develop skills that contribute to physical fitness and get your mind away from any obsession of self-concern. Stop wondering why the world has not been more kind to you. Stop nagging your relatives and trying to reform your friends. Do not take out your grievances upon an unsuspecting world. These negative procedures are all forms of egotism, which in turn is a desperate desire to seem important to someone. The effort is not necessary if you are important to anyone. We are important because we are needed, because we can be depended upon in an emergency, because we are thoughtful, kindly and gracious. If we cultivate these characteristics, health will improve.

Many years ago, a doctor by the name of Emile Coue traveled through this country. He made a sensational contribution by means of an affirmation which his followers were supposed to repeat daily, hourly, and oftener if the need required. The words of this magic mantram were very simple: "Day by day in every way I am getting better and better." It seemed to help many people, but we are not saying whether the benefits were permanent or not. One thing is certain, however. It was more constructive than the attitudes so often held today. Now people are wandering about insisting that everything is worse and worse; and that every day in every way we are coming closer to pollution, perdition, and universal annihilation. In some cases it is a vicious circle. We do not

feel good, so the world appears gloomy, and we may lack the intelligence to censor our own faculties so that world conditions appear terrible. This all leads to assorted symptoms of physical debility.

It still seems to me that the religious equation should not be overlooked. Most primitive people have simple beliefs that provide encouragement and consolation. The more complicated our religion becomes, the less comforting it seems to be. For one thing, complication leads to confusion, and confusion may end in agnosticism or atheism. The kindly faiths of our ancestors included a number of bigotries that appear unforgivable to this generation. I have spent some time in extremely orthodox communities. In a way their allegiances appear excessive, but among them were some very fine persons who had been born and raised in this extremely conservative atmosphere but had completely failed to become bigoted. They simply interpreted their beliefs in a different way, and their neighbors were not offended by these minor differences. The person of gentle and simple faith never seems to get involved in theology. Having developed a private religion of his own, he is a gracious person because he possessed these endowments from the beginning, and no system of beliefs can change essential virtues.

Some form of spiritual consolation must be available to the young who have their own peculiar problems, to those in the mid-stream of life with heavy responsibilities, and to the retirement group that must adjust to the inevitable changes which the years bring. Religion helps to cut down shock and stress. It strengthens acceptances and gives a certain amount of support to willpower when firm decisions are needed. Various sects contribute to the well-being of their congregation, for it is not the doctrine itself but the courage that it bestows which provides the required help.

If you could possess only one attitude to assist in your health problems, I would suggest the cultivation of a kindly disposition. People who are friendly and considerate and gracious protect their own resources and reduce the probabilities of damage to their health. If we go through life without making enemies or alienating our relatives and associates, we reduce the probability of being involved in unpleasant situations. Much sickness is the result of our

own wrong attitudes, returning to us through persons we have slighted or injured. To be cheerful ourselves, we must be surrounded by others whom we have helped to keep cheerful. The moment we demand more from another than can be reasonably expected, we cause tension, irritation, and self-pity. These emotions upset the entire body chemistry, damaging digestion and slowing down assimilation. The little pleasure we may get from insulting someone is hardly worth the acidosis which results many times in gastric ulcers.

Willpower is essential because we must finally decide that it is not necessary for us to make all the fashionable mistakes simply because our associates prefer to be sick. Until there is a certain amount of fortitude in our natures, we will not be able to resist the temptation to follow in the footsteps of the intemperate and ill-tempered. It is not necessary to isolate ourselves in order to live moderately, but our integrities must be strong enough to withstand the pressures of society. When uncertain as to the best course to pursue, choose moderation and live temperately. The Bible's statement that it is not what goes into the mouth but rather that which comes out of the mouth that defiles us is no platitude. This does not justify dissipation, and it reminds us that not only our diets but also our thoughts, emotions, and actions must be moderate and well thought out.

A great deal of sickness is directly karmic. We are punished because we have committed faults for which we must atone in some way. Even within the short period of a single lifetime, we can see how the law of cause and effect operates. Nature keeps a close record and overlooks nothing. A parent neglecting a child's diet is suddenly confronted with a health crisis. The child loses its tonsils at six, develops diseased adenoids almost immediately, resulting in treatment for inflamed mastoids, and finally graduating to something that resembles polio but may never actually be diagnosed. Along the way, the child has been thoroughly medicated with wonder drugs, pain killers, and antibiotics. In one case I know of, the child died in high school. If he survives, however, he will probably limp along until the fifties or sixties, when the heart will show strain and other organs almost as essential will begin to fail, requiring further medical assistance. In this way, the child pays in suffering

for the parents' mistakes, but the parents pay handsomely in money, time, and anxiety for their carelessness and indifference.

Fortunately, the human body is wonderfully resilient and can survive a great deal of abuse. If certain vital areas are not too greatly damaged, a fair measure of health can often be restored. As this is the hope of the majority now facing health problems, the best approach to therapy is immediate thoughtfulness. Consider your case carefully. To what degree have you sacrificed health to the fulfillment of appetite and ambition? Do you know your weaknesses? Have you done anything about them? Have you basically a cheerful disposition? Are you a generous and forgiving person? Have you resolved never to hold grudges or indulge in self-pity or relive the tragedies of former years? Are you interested in your work and hobbies, or are you leaning heavily upon someone else for entertainment? Do you eat moderately and select your food as wisely as possible? Are you improving your mind, building new values and strengthening religious ideals? Do you have moderate exercise, and have you the good judgment to censor television programs, motion pictures, and undesirable books? Are you content to live within your means, and if not, have you considered the possibility of increasing your income through the practice of arts and crafts? Have you experienced peace of soul and serenity of spirit? Are you looking forward to that which lies beyond this mortal sphere without anxiety because you have perfect faith in the wisdom of the Universal Plan? Have you earned the respect of your loved ones, and in your own home are you and your marriage partner compatible and thoughtful of each other?

If you can answer most of these questions in the affirmative, the chances are that your later years will be relative trouble-free. If you find that your shortcomings are too numerous, then mend your ways, change your attitudes, and protect your health while there is yet time. The years slip by, and suddenly our proper destiny descends upon us. It is fortunate at that time to have as many assets of character as possible. From the wealth of a rich life, we can build security in the years ahead. If we cannot change situations that have already settled in upon us, we can at least bear them with dignity and a good hope. Health must be *deserved*.

WORLD TRENDS FOR 1972

NOTES OF LECTURE DELIVERED JANUARY 9, 1972

The passing of time has not simplified the international situation. In spite of sincere efforts to arbitrate racial, national, religious, and social differences, bitter feelings still dominate most of our public and private concerns. It seems, however, that 1972 will not follow in the ways of 1970 and 1971. The keynote of the year is essentially good, with emphasis upon the strengthening of public leadership, greater confidence in rulers, and optimism concerning the immediate financial outlook. For the first time, both governments and their people will face the decisions of the hour with courage and determination.

The entry of Pluto into Libra and its opposition to the sun at the vernal equinox in 1972 adds a note of gravity to international relationships and subjects leaders to a variety of sober reflections. The demand for economy will receive considerable public support, but with the widespread feeling that it should begin at the top. This will also apply to the higher brackets of business and the professions. The next few years will bring reductions in many areas where prices have reached exorbitant heights. Although Pluto will lend its strength to the balancing of the budget, success in this task will require miraculous intercession.

The assumption that the world is ready for a genuinely peaceful coexistence will be subject to revision. During the years of inflation we have become over-optimistic, assuming that as nations improved their economic outlook, their ideals would rise accordingly. It now seems that as they get richer, they are exploited by their own governments and are eyed avariciously by their neighbors.

In substance, better conditions have an edge in 1972, for we have reached a point in our social disorientation in which strenuous remedies become necessary. It is gratifying to note from the chart that 1972 will break the tendency to drift and will settle down with some degree of enthusiasm to the serious business of living.

There are several areas of the world which seem to be under special intensity. One area extends from the sixtieth to the ninetieth degree of longitude, which covers eastern Canada, the United States east of the Mississippi (including Washington D.C. and the American headquarters of the United Nations), Cuba, part of

Central America, and the western half of South America. A major upset in Cuba is possible. On the other side of the world, there is a reflex center in Indonesia, Thailand, Malaysia, and the over-publicized Indochinese nations (Cambodia, Laos, and Vietnam). Burma may be involved, and there are possibilities of natural disasters in central China and Mongolia.

There are four eclipses in 1972, two of the sun and two of the moon. The eclipse of the sun on January 26th is unfavorable to health and might result in epidemical diseases. Climatic conditions are affected, and there is unseasonal danger to crops and livestock. It may also be expected that labor organizations in several countries will be agitated, resulting in strikes and government interventions.

There is a total eclipse of the moon on January 30th. This may result in a sudden and rapid increase in taxation, leading to strenuous popular opposition. Threats of military aggression will probably come in the spring, but conflicts will be of a local nature and of short duration.

There is a broad tendency to reform public ethics and morals and restore as far as possible a normal and healthy environment in which to live and raise families. Laws relating to the disciplining of children will be strengthened, and the use of narcotics will definitely be reduced. In reference to these changes, countries strongly affected include France and Italy, and cities where improvement programs will be strenuously applied are Bombay, Rome, Damascus, Philadelphia, and Chicago.

A total eclipse of the sun on July 10th may seriously affect weather conditions. Draughts are traditionally associated with this type of eclipse; also, high winds and considerable emphasis upon smog and atmospheric pollution. Coastal waters may be further polluted, respiratory ailments will increase, and travel will be restricted. Accidents with planes and cars will increase.

There is a partial eclipse of the moon on July 26th. In the months closely following this date, the health of prominent leaders will cause grave concern, and some will be forced to retire. There is also some saber-rattling, and several smaller countries will have an irresistible impulse to get themselves into trouble. Among the discontented groups will be many of the Arab states, Egypt, East and

Southeast Africa, Asiatic Turkey, and areas of European Russia. This is not an auspicious time to oppose the prevailing tendency toward solving problems rather than creating more. Those attempting to stir up anarchy may find that they have become the victims of their own violence.

The ruler of the year is highly elevated but is receiving the opposition of Pluto, which may indicate strong government restrictions upon freedom of the press, radio, and television. This could well be a year of responsible journalism. Freedom of the press does not automatically bestow the right to endanger the survival of duly authorized constitutional government. Around the time of the vernal equinox there should be increasing public confidence and less tendency to criticize and condemn those people elected to office.

The question always arises as to the probabilities of a major war in 1972. Following the well-established precedent of the weather bureau in predicting probable inclemencies, I would feel that we have a seven-to-three chance of escaping a major conflict. Some providential factors, including Uranus, Neptune, and Pluto, will prove disconcerting to ardent militarists. The people of the world are weary of the whole theory of conquest. Most of them will defend their countries but not glory-seeking rulers. In the areas we have noted, there may be brief outbreaks, but more powerful nations will step in to prevent revolutionary factions from spreading beyond their own boundaries.

The popular mind will develop a strong interest in the positive thinking of various religions and philosophies. Defeatism will be replaced by a calm and quiet determination to accomplish necessary reform. There will also be greater emphasis upon self-discipline, especially in the area of luxury spending. The public health, which is always dependant upon constructive attitudes, will reflect greater social stability. Neurotics and psychotics will be fewer, and there will be less demand for psychogenic drugs. Although fears and anxieties will still exist, they will be accepted as part of the normal burden of living. Only in recent years has every challenge come to be considered a disaster.

Experts have been predicting a total economic collapse for over fifteen years. If they predict long enough, their prophecies may come true, but I do not see an economic debacle for 1972. There

will be many major adjustments, curtailments, and revisions in our monetary outlook, but for the most part humanity will be doing business as usual. Pluto recommends caution and would oppose any further unrealistic expansion. We are no longer functioning on a gold standard or a paper standard. The real collateral is man's skill and the expansion of his knowledge, both in industry and in science.

Pluto may cause a major change in both the structure and function of the stock exchange. Again, government intervention may be necessary, for it is one of the functions of a government to protect its citizens from their own mistakes. Banks may also come under scrutiny, together with building and loan organizations. The fluctuation of prices will be examined with the view to prevent insidious forms of inflation. Great wealth will feel a heavier tax burden, and possibilities for tax avoidance will become fewer. Soon after the first of the year there will be a period of financial worry continuing into the spring, but this trend will also be controlled, and the majority of persons will not be too seriously affected.

Traffic conditions in general will worsen, and disasters will destroy roads, interfering with the transporting of merchandise and crippling international trade. Railroads will come in for new troubles with emphasis upon labor disputes. Telephone companies and post offices will be faced with labor disputes and possibly sabotage. A reform of the civil service program is indicated as immediately necessary. There will be scandals of first importance in connection with efforts to control air pollution. All news media will be under heavy financial strain. Minor tensions will be noted between countries and their immediate neighbors. International transportation of narcotics gets greater attention, but no practical solution is yet in sight.

Weather is unpredictable, possibly due to nuclear experimentation. The agricultural situation will become more difficult every year. Less land is available for food, pollutions are endangering the nutritional value of crops, and fewer persons wish to engage in farming. In 1972 there is a slight decrease in food production, especially noticeable in Europe, and efforts to reduce the costs of food will be largely ineffectual. The construction of public buildings will decrease, and it is here that the economy will be under

heavy criticism. The coming election in the United States will interfere considerably with the effort to stabilize economy. Anything that happens in America has repercussions throughout the world, and a stormy and bitter election is about the last thing that anybody needs.

Throughout the world the birth rate will be down, and there will be increasing evidence that contraceptives can be dangerous. Changes in religious policy and stronger national family planning in countries suffering from the excessive population will show results. Education contributes much to the stability of homes in countries just emerging into political maturity.

Theatres and places of amusement are subject to a thorough housecleaning but may not suffer greatly therefrom. Reform may be of financial advantage to all concerned. Public morals improve partly due to the rapid spread of idealistic philosophy and oriental schools of thought. Education below the college level takes a turn for the better with less disorders and more healthy relations among teachers, parents, and students. The health of schoolchildren is affected. This is no year for speculation or the hope of great profit from small effort. Only the most skillful investor can protect himself. Speculation includes unreasonable expansion of business organizations and mortgaging of futures by those in crafts or trades. Put some of your income aside for a rainy day and revive the ancient policy of thrift.

The public health is fairly well protected, but the planetary patterns point out a strong tendency to accidents, especially affecting the legs and spinal nerves. There has been a long period of emphasis on heart ailments, but now the liver seems to be causing trouble. Here, food pollution throws a terrible responsibility on both the liver and kidneys. Fortunately, the liver is the one organ in the body which can quickly rehabilitate itself. Proper diet will receive serious consideration, and those seeking good health should avoid foods classified as containing "empty calories." These are the ones that are the most damaging.

General improvement is noted in the complicated realm of international relationships, but tensions will arise, especially in the areas mentioned earlier in this article. Efforts will be made to curb armaments, and there will be increasing opposition to experimenta-

tion with nuclear weapons. The pacifistic trend continues but is not strong enough to prevent civil war or anarchy within countries. There will be fewer marriages, and new legislations will be enacted to make divorces less profitable to all concerned. Foreign trade runs into increasing tariff barriers, and it will be less lucrative to purchase imported goods. Labor difficulties will afflict many countries and result in a rapid rise in the price of their export goods. Further adjustments of currencies will also confuse the situation. Many countries will find it necessary to be more self-sustaining and self-reliant.

The death rate will be somewhat higher. Accidents and suicides will be more numerous, but there should be a decrease in deaths due to narcotics and alcoholism. Older persons are favored in 1972, and the health of the retirement group will reflect improved emotional conditions and increasing interest in proper nutrition. The international financial situation may become more critical, with various nations attempting to bolster up their currencies. International financing organizations and banks will be especially endangered, and rapid shifts in government policies will result in economic tensions. All the world is becoming more concerned with trying to balance impossible budgets. A number of persons who have moved to other countries where living is less expensive will be returning home. Increasing travel costs may work hardships on transportational facilities.

There is emphasis upon religion, philosophy, higher education in general, and technological institutions. The religious outlook is disturbed, with large groups developing unspiritual antagonisms. Such attitudes, however, do not express the convictions of average persons. The search for spiritual integrity is increasing almost everywhere. Many new organizations will arise, dedicated to stronger idealisms and better ethical and moral standards. Nearly all of the older established faiths will be subject to new interpretations. In the philosophical field, idealism also has a strong and dedicated following, and the traditional academic thinkers must change their attitudes or lose their spheres of influence. Educators, especially, must become more enlightened or lose the respect of their rebellious students. Science parallels education but will lose some influence when specialized education cannot guarantee a successful career.

Courts of law, especially the higher courts, will be subject to increasing criticism, and recent decisions may be reversed. The tendency will be to solve litigations by new types of arbitration set up by the legal profession in cooperation with the lower courts. Labor disputes adversely affect commerce in general and may endanger the economic securities of smaller countries.

In 1972, there will be general trends toward the extreme right. This does not mean that a tyranny is eminent, but all governments must handle social upheavals as efficiently and as rapidly as possible. It follows that conservative policies will cause hard feelings and even open violence. In different parts of the world, there may be major administrative upheavals. Smaller countries which are finding the democratic system impossible to maintain could seriously contemplate the restoration of a monarchy—certainly a lesser evil than a series of despotic dictators. A generation of extravagance cannot be overcome in a short time, and the issue will loom large whenever and wherever public elections are held. We may expect more international conferences to stimulate trade, restore confidence, and inspire cooperation, but most of these meetings will not be especially successful. Credit will be limited, and there is almost certain to be further restrictions on profits, whether to the individual or to the corporation. Some improvement in employment can be hoped for, and it becomes important to plan new industries and develop neglected products. High officials everywhere will receive excessive criticism and must also face some physical danger.

This will be a confusing year for senates, houses of representatives, parliaments, chambers of deputies, and the House of Commons. Groups with more emotion than judgment will assail most incumbents, blaming them for the misfortunes which afflict contemporary living. Deaths and retirements affect the balance of power in governing bodies. Reforms may be attempted in state, county, and city governments. Local situations in many areas will take precedence over national problems. While countries are torn within themselves, trying to straighten out their own domestic feuds, it will be hard to achieve lasting international friendships. About the time a political friend is made, he may be out of office. Nevertheless, there is a trend toward conscientious endeavor to face vital issues and contribute to their solution.

Governments have social responsibilities to their people, and one of the functions is to protect the need of its citizens. For many years this vital duty has been neglected, and inflation has brought about many tragic consequences. The year 1972 will be marked by a general overhauling of our social and charitable facilities. We are headed toward a fixed fee policy in the medical and legal professions. Hospitals and physicians will be under scrutiny and exorbitant charges may bring government action. This is especially true in the welfare and medicare areas, which have been tragically abused. Able-bodied persons should become self-supporting and carry their share of financial responsibility. Mental institutions, houses of correction, charitable organizations, and rehabilitation centers will be closely examined. Law enforcement agencies will be given greater authority, and those guilty of espionage, sabotage, and treason will be more severely dealt with. Pornography, the use of narcotics, and atheistic movements will decline rather sharply, and in most countries morality will improve. The world is going through patterns of trial and error, but many have attained insight from their experiences, and there is more public goodwill with which to face the future. It is not the average individual but a small group of entrenched policymakers who must be dealt with if progress is to be rapid and permanent.

AFRICA

The problems which will most directly concern the African nations are those of internal growth and the organization of resources. There will be emphasis upon schools, hospitals, and churches, and somewhat less political antagonism. Various constructive projects will improve the international image of African culture, and there will be increasing industrialization for most of these countries.

Egypt (U.A.R.) Egyptian policy will continue to change rapidly. The solidarity of the Moslem Bloc is weakening. Increased propaganda from communist or Arab states loses effectiveness, and the Egyptians are very anxious to become respected members of the world community. Foreign investment will be invited, and several of the free nations may be interested.

Ethiopia. The religious situation becomes a matter of grave concern. Violence may break out among the younger groups, and the Coptic Church is threatened. Haile Selassie continues to have his

troubles, and the country might contemplate the experiment of dictatorship. This will accomplish nothing but further confusion.

Morocco. The ladies' liberation front is likely to be very active in Morocco, Tunisia, and Algeria. It may assume considerable political importance and bring embarrassment to conservative Moslems. The present administration of Morocco is subject to adverse propaganda, and dealings with foreign nations could lead to international scandals.

Liberia. Liberia may lose another elder statesman. Danger from natural disasters threatens, floods may be feared—also, landslides and even a possible earthquake. Apart from these testimonies, the internal policy of this little country continues to be essentially constructive, and Liberia remains solvent in a world of mounting debt.

Republic of South Africa. Although this new nation faces almost insurmountable obstacles, there seems to be a good possibility that it will survive the present year. A serious crisis in July could arise, and some concessions must be made to the Black republics. However, considerable progress is noted in the South African State. Standards of living rise, but there is danger to the water supply, and there could be an epidemic of intestinal ailments. The country will do best if it remains as inconspicuous as possible.

AUSTRALIA AND NEW ZEALAND

Australia is confronted with a number of internal problems, but these do not appear especially severe. Financially, there should be considerable improvement with higher wages, better working conditions, and many new employment opportunities. Some important move contributes markedly to the improvement of public health. There may be some stress between Australia and England, and in the late fall political agitation for total independence. It does not seem that this program will get beyond the talking stage.

This is a stressful year for New Zealand, which is accident-prone and may be subject to earthquakes or volcanic eruption and spells of unseasonable weather. Some type of dishonesty may result in a minor banking crisis that disturbs the internal economy for a short time. Tourism will be off, but an important trade treaty may contribute to prosperity. The year 1972 is better than average.

THE BALKAN COUNTRIES

Political dissention continues in Greece and Turkey. The need

for a strong and constructive leadership is more apparent every day, and the condition of the people is threatened by the instability of government policies.

Albania and Bulgaria. Both of these countries are closely related astrologically, and in 1972, scandals may arise in the prices of food, clothing, and other essentials. Relations with Russia will deteriorate, but there is no possibility of successful revolt. Bulgaria is slightly more fortunate than Albania, and its cultural institutions expand. Religion increases in both countries and will probably be tolerated. Chinese intervention in the Balkans will lessen, and several of these countries will attempt to trade with members of the noncommunist bloc. Russia may even encourage such gestures as part of its own bid for popularity.

Czechoslovakia. In this country, there is emphasis upon the arts and crafts and an expansion of the theatre. Efforts to gain greater autonomy may result in danger to liberal leaders. Imprisonment or assassination threatens prominent Czechs, and several prominent intellectuals may leave the country hastily. University students give trouble by assailing the communist front.

Greece. The political and economic structures continue to deteriorate, with increasing violence dominating the public minds. The people will ultimately demand a stronger government and trust their destinies to a conservative leader. A minor civil war might break out, but there is hope that this can be prevented by a firm policy. Food may be scarce, and public health is endangered by epidemical diseases or natural disasters.

Hungary. The emphasis for 1972 is upon public health, housing, employment, and problems resulting from inflation. There will be more than the normal number of accidents and considerable danger in competitive sports. Smog and pollution will cause increasing anxiety, and it will be necessary to modernize many facilities, commodities, and utilities. The arts will flourish, especially music, with emphasis upon classical programs. Political relations with other members of the communist-dominated group will improve, but there can be unrest in late December.

Rumania. There is improvement of living standards and the increase of educational and recreational facilities. The people will be cheerful, industrious, and inclined to look hopefully toward political

freedom in the years ahead. There is danger in large places of public assembly, and floods or accidents involving water are possible. Religion gains ground, and travel outside of the country increases. Manufacturing and trade show substantial gain.

Turkey. Political changes within this country may involve violence, and religious trouble is to be expected. A world-famous resident of Turkey is threatened with a dangerous illness or death. Russian naval maneuvers cause anxiety, and the Dardanelles impose restriction on military shipping of foreign powers. The spread of narcotics in and from Turkey will cause international concern. Efforts to draw Turkey into the Arab/Moslem Bloc do not appear to succeed.

Yugoslavia. Political matters will be emphasized. President Tito will choose a rather conservative line which will cause resentment among his followers and may result in the development of a political underground. Disagreements will also arise between Yugoslavia, Russia, and Red China, but the immediate danger is to the health and political security of Tito. Financial conditions will improve, trade with outside countries grow, and tourism flourish. The trend toward higher living standards will be evident. Religion will be favored, and religious tolerance will gain in popularity. A natural disaster may cause large damage, but the death rate will be small.

EUROPE

Austria. The people of Austria will be especially concerned with land and housing. Property values may rise steeply. The building of private residences and the promotion of resorts will be noted throughout the country. Dangers may be expected in the Alpine regions, with unseasonable weather threatening avalanches and landslides. Industries will develop, but scandals may arise over the pollution of inland waterways and widespread indifference to public health. Food products may also show contamination, and a blight upon plants may arise in the eastern part of the country. Religious interest increases, and mystical thinking may capture the public imagination. Places of amusement will be well attended, and the public will be more outspoken in its objections to communist domination.

Belgium. The government gains in popularity, and prominent leaders of the country will receive considerable news coverage. Busi-

ness will improve, and radicalism will decline after one critical period in the early summer. A serious fire or explosion may damage a famous landmark. The trend in Belgium will be mildly conservative, but old age pensions and provisions for the underprivileged will be increased.

France. The financial situation in France gives cause for anxiety. We will hear more about the gold standard, but the present administration will reverse many of the procedures advocated by DeGaulle. There may be a drop in French securities in March or April, but conditions will improve later in the season. France is an important tourist center and will continue to cater to cheerful spenders. However, provincialism continues, and many travelers are offended by the treatment they receive. Sanitation problems require consideration. The railroad system is in need of assistance, and educational and medical facilities should be upgraded as rapidly as possible. Drought is likely in the agricultural areas, with unseasonal cold and storms in the Pyrenees. Traffic conditions worsen, and an entirely new structure of law enforcement is in the offing.

West Germany. Economy continues to prosper in West Germany, but a number of political pressures are leading toward a stronger two-party system. Employment remains high, and living standards rise; but in Bavaria, particularly, juvenile delinquency will increase, pacifists will assemble, and objectors will become increasingly eloquent. The Olympic games will bring the spotlight onto Munich, but scandals and other troubles will arise relating to the games. In Wurttemberg, building programs will advance, and educational facilities will be strengthened. Tourism will be profitable, local attractions will be well attended, the influence of the church will increase, and climatic conditions will include some unseasonal heat and heavy rain.

East Germany. This area will expand its resources but may be under heavy financial pressure. Overexpansion may lead to serious inflation and considerable unemployment. The Berlin Wall is still a monument to intolerance, but it will stand for this year with some efforts to ease relationships and make travel between the two Germanys less difficult and dangerous. A long-range move to reconcile East and West Germany is gradually developing.

Great Britain. This country will play a prominent part in world

policy in 1972. Meetings of international importance will be held in England and other nations of the British Commonwealth. The government gains in prestige, and several distinguished statesmen will come to be recognized. The nation rallies around its traditional standard of value, and the people show greater inclination to self-discipline and austerity. Financial problems may be acute, with a critical time about the middle of October. Laws involving inheritance will be revised, and inducements to own property will be increased. Agitations in various colonies will probably demand policing action and minor military involvements. In all, however, the country shows greater vitality and stronger resolution to overcome its obstacles. Severe illness or death to one high in the government could result in complicated litigation. An important public figure may die mysteriously by accident or suicide.

North Ireland. Astrologically speaking, North Ireland is under very heavy planetary stress. While violence may gradually subside, the basic antagonism has not been changed or solved. North Ireland is afflicted by adverse climatic conditions, unseasonal weather, and severe health problems. The brightest spot is that in many parts of this country, employment will be good, and wage increases are almost certain.

South Ireland. Here, there is a good chance of a comparatively fortunate year, with prosperity increasing and a moderate government. Improvement in education meets some traditional resistance, but the progressives will win. The gravest danger to South Ireland is that it becomes involved in the feuds of North Ireland. If it takes sides, the south will suffer. Any effort to agitate for a union of the two Irelands at the present moment would be most unfortunate and touch off a very delicate religious situation in South Ireland, which is traditionally Catholic. Epidemics of influenza and stomach trouble may cause concern but should not reach major proportions.

Italy. As always, France and Italy run parallel courses. In some ways, Italy has advantages. Its people are more free-hearted and extroverted than the French. Prosperity is a strong defense against communism among the Italians, but the Communist Party is just beneath the surface and cannot be ignored out of existence. Italy may overexpand its industries to some degree, and rising

tariff walls may interfere with her world trade. Employment is excellent, and many Italians moving into other countries will reduce labor pressures in Italy. There may be an economic crisis early in 1972, but with its present momentum, Italy should be able to survive a major setback. Living costs will rise, but the average citizen will not resent the price of his luxuries. Health problems emphasize heart ailments and nervous disorders. Volcanic activity is possible, and two stress points are Etna and Stromboli. Pollution continues to beset the fishing industry. Smog will be increasingly noticeable; and strikes, including one involving transportation, are likely in the area of Rome.

Poland. The Polish people are improving their internal conditions, modernizing their cities, organizing their agriculture, and educating their young people. As time goes along, Soviet domination of Poland is less publicized and not often mentioned, but it is there, preventing any major effort to liberate the Poles from their communist masters. Youth organizations prosper; education is apparently liberal but communist-slanted. The arts are emphasized, especially music and the dance, and the country will produce celebrities in these areas. Religion is strong and is tolerated by the administration. More younger people will attend places of worship and not be penalized for their devotion. The agricultural community of Poland is reasonably prosperous, and the year in general seems an improvement over 1971.

Portugal. The trend in Portugal is toward a moderate government and diminishing dictatorial powers. The colonial policy will improve, and there is less danger of anarchy and subversive organizations. The Church in Portugal will be considerably modernized, and most of the people will become more personally aware of religious values. The Portuguese will travel extensively within the country. Many foreigners will still enjoy the economic advantages which Portugal offers. These advantages grow less, however, and difficulties may arise which will cause many of these foreign residents to return home.

Spain. Political changes are indicated and also agitations against decrees of the government. General Franco has health problems and is under pressure politically. There will be less unemployment, and the general conditions of small-town industries, crafts, and

trades will improve. A minor financial recession involving foreign trade is controlled by strong government policy. Some communist activities are noted in the fields of education and the military. Agitation against bullfighting increases, and the treatment of animals in general becomes a public issue. Relations with North Africa become more strained.

Switzerland. There is some decline of Swiss morals, and traditional ways appear less attractive to the citizenry. The Swiss franc weakens, and the country feels the overshadowing influence of West Germany. Intense commercialization may discourage tourism. In the larger cities, floating groups of foreigners may prove demoralizing. Censorship is likely to be imposed in the entertainment field, and secret bank accounts may be forced into the open.

Vatican City. The Catholic world is running into financial difficulties, and the Papacy is losing control of its far-flung religious empire. Pope Paul is under personal affliction, and there will be increasing discord in the College of Cardinals. At least one of the Pope's close advisers will defect to the opposition. Nominal membership in the Catholic Church may increase, but this will merely contribute to the rising factionism. Midsummer brings a crisis and forces further changes in religious attitudes, strengthening the likelihood that other "separated brethren," including Moslems, Hindus, and Buddhists, will be treated with greater regard. The American Church is gaining influence and demands better representation in Rome.

U.S.S.R.

Considerable pressure has been lifted off of Russia in the last few years, and the trend is toward the liberalizing of party policies. This, however, does not indicate an immediate shift in basic goals or prevailing methods of attaining these long-cherished ends. This year, Russia communicates better with other countries on the scientific and industrial levels, and there will be greater freedom of travel for Russians wishing to go abroad. Religion continues to gain, and nonpolitical philosophy increases in popularity. Russia quietly expands its military forces but is not of a mind to create a major disturbance. Relations with Communist China continue to deteriorate, but for the moment Russia will concentrate attention on the Near East and the African states. Some of these, however,

are becoming rapidly disillusioned. Important discoveries of natural resources, including strategic material, may occur in Mongolia and Russian Turkistan. Russia will meet its match in political subtlety when it seeks allegiances with Moslem countries. Tannu Tuva is afflicted astrologically, which may have a major influence on Russian nuclear research. The government may be invaded both philosophically and scientifically by doctrines originating in China, India, Nepal, and Tibet. Public health is afflicted, and extremely difficult climatic conditions endanger the production of food. Russia is not yet ready to make a strong bid for membership in the world market but is moving cautiously in that direction.

SCANDINAVIA

The close proximity of the Scandinavian countries to the Soviet Union has resulted in a number of concessions to Russian demands. The pressure continues relentlessly and is gradually restricting the mental and physical freedom of these countries.

Denmark. In 1972, internal difficulties dominate the minds of the Danes. Moral problems are real and immediate, venereal disease is spreading, and narcotics lead to the usual criminal involvements. On the surface there is considerable placidity, but the home life of the people is undermined, business ethics are weakening, inflation is threatening economic security, and the time has come for strong government leadership. Religions are in difficulty but could still exert some force.

Finland. The people of Finland will maintain an attitude of composure, and procedures will go on as usual. A limited capitalism will continue to develop, with improvement in working conditions. In October or November, patriotic Finns may get into trouble if they agitate for independence. Arts are favored, particularly sculpturing and music. Religion offers a strong program of discipline which will be partly effective. Efforts to cause social disturbances will be handled promptly, and there will be little tolerance for "bohemian" behavior.

Norway. The Norwegians must be ever mindful of the dangers which beset all countries lacking adequate means of self-defense. In 1972, young people will become increasingly difficult to handle, the marriage system will continue to break down, and the state will be faced with the moral and ethical instruction of the young.

Physically, conditions will appear satisfactory. Business will improve, and employment will be at a high level. In spite of these fortunate omens, social disintegration advances slowly but surely, and Norway must strengthen its laws and provide means for their enforcement. Weather in the spring and fall will be unsettled, endangering agriculture and the dairy industry. The royal family is afflicted but does not appear to be approaching a crisis.

Sweden. This country will make a major contribution to the world's needs in 1972. Sweden has strong protection, and its financial condition is stabilized almost miraculously. Trade relations are good. The attitudes of young people appear to be more constructive, and there will be a number of brilliant younger minds attaining spheres of influence. Public health shows some increase in communicable diseases, and there may be ailments affecting the spine and infections of the bones. Some progress is made in pollution control, and Sweden cooperates with other countries for the protection of coastal waters.

THE NEAR EAST

The several nations generally grouped as belonging to the Near East are at the present time involved in a variety of political and religious difficulties. As the Moslem faith is dominant in most of these regions, with the exception of Lebanon, a powerful coalition of these states remains most unlikely. Yemen is already split into three countries—a monarchy, a republic, and a communist state. The overall picture indicates continuing Soviet influence is offset by the wealth of the sheikhdoms which find it profitable to maintain strong connections with the Free World.

Iran (Persia). Although subversive forces are attempting to undermine the monarchy, the popularity of the shah continues to support the present regime. Rapid economic progress within the country has so improved living standards that revolution offers few advantages and many dangers. Trade with the West improves, and religion supports traditional values that are slowly becoming more liberal. Projects to advance housing and agrarian development contribute to internal satisfaction with incentives for further industrial expansion. Traffic conditions in the major cities will require further urban planning, and air pollution will reach dangerous proportions. The country may be subject to a natural disaster in

the late spring or early summer. Foreign capital continues to flow into the country, and employment will be at a high level. A move against subversion may result in a period of social unrest but will ultimately help to preserve the integrity of Iran.

Israel. The year 1972 will be precarious, and there will be increasing need for astute diplomacy. A minority group of activists will prove troublesome, and youth organizations may assail traditional Jewish viewpoints on religion and the arts. If this trend continues, it will prove dangerous to the independence of Israel, and this year in particular the greatest dangers arise within the country. Relations with the Arab Bloc will be strained, but a major outbreak of hostilities does not seem probable. There seems to be every hope that Israel will gradually strengthen its position and maintain good economic relations with the democratic powers.

THE FAR EAST

Afghanistan. Although the government of Afghanistan is still feudalistic, considerable progress has been noted in recent years. In 1972 the country is endangered by the tensions between Islam and the Hindu world. A minor military outbreak is quite possible in this area, and there is a critical time from the middle of July to late August when the security of the country and its government is threatened. One of the redeeming features is that sincere efforts have been made to improve educational facilities and raise standards of living. Professional agitators are blocked by the religious allegiance of the people to their Moslem leaders.

Burma. As Burma becomes a well-regulated nation, it will attract agitators anxious to undermine any prosperous state. Religion will help in this case, although the Burmese are Buddhists of the southern school and still follow many of the ways of their ancient tribal lore. Relations with India improve, commerce increases, native products are widely marketed, and the citizens in general are optimistic. Burma may strengthen its ties with the Malaysian group, where there is similarity of ideals and religious sympathy. There may be some political stress in April and May, but otherwise the year has good prospects.

Indonesia. Improvements achieved in 1970 and 1971 are likely to continue. However, adherents to the previous administration may attempt to regain leadership of the republic. This area is subject

to natural disasters, including volcanic disturbances. Ailments resembling malaria may strike some communities. Considerable prosperity is possible due partly to exports to troubled countries on the Asiatic mainland. Religion increases, with a drift back to its Hindu roots. Arts and crafts gain public support and increasing approval throughout the world.

India. This will be a strenuous year for this vast subcontinent. Between January and March 1972, the country will be under economic affliction, and the consequences of the conflict with Pakistan will linger for some time. Much damage has been done by this calamity, but apparently the tensions will lessen by early summer. It is quite possible, however, that India will be involved in other conflicts along its northern and eastern borders. Although India's place in the free world is threatened, its economy is strengthening, and the country is becoming self-supporting in essential commodities. There is further industrialization, but cottage industry will continue to be important for many years. Cottage industry and the quality of its products will markedly improve. The government must face strong opposing parties in the next twelve months, but I think that moderate policies will prevail, and the future of the country is encouraging if it does not become the victim of aggression.

Indochina. Under this general heading we will consider North and South Vietnam, Laos, Cambodia (Khmer), and Thailand. There seems to be little hope that a constructive and enduring peace will come to this region in the next few years. The Vietnamese war was created to inconvenience Western nations at the expense of native populations. Even if international pressures are reduced, these countries face serious internal conflicts. The year is bad for the leaders of revolutionary groups who may become victims of their own conspiracies. South Vietnam will achieve at least a temporary independence, but Thailand is already merging toward a dictatorship. Where conditions permit, progress will be made in health, industry, and living standards; but the forces opposed to progress are too powerful at this time to permit a general prosperity.

North and South Korea. Considered as a unit, the two Koreas strengthen their internal resources. North Korea may have another upset in government with new leaders emerging. South Korea will stabilize politically and industrially and will make real progress in

modernization. Its arts, especially theatre and the dance, provide a means of publicizing the accomplishments of the country. Like several others in the Asian Bloc, however, there is a critical period for Korea in October and November which appears to be a time of general stress. Subversive forces will continue to harass South Korea, and there is danger to the president and his cabinet. Health is fair, but tension, naturally, leads to psychic fatigue and neurosis.

Japan. The year presents some difficulties, especially politically, and before it is over there may be considerable bickering. The economic structure is slightly insecure, and speculation in Japanese commodities is not recommended. A new and important discovery in electronics in 1972 adds to Japanese prestige. Tension may develop between Japan and Communist China, and there is a possibility of involvement in the Formosa difficulty. Japan is part of the "ring of fire," and there can be volcanic and seismic activity of more than ordinary intensity. Japan may lead the world in solving the pollution problem. The yen continues to strengthen, and important trade agreements will be reached between Japan and the United States. Some inflation may occur, and living conditions will continue to improve but not so rapidly as in past years. The Imperial Family will be prominent in the news, and the emperor may issue an important proclamation.

The People's Republic of China. This country suffers from the negative Virgo characteristics of criticizing everything and everyone. For a little time, attitudes may appear to soften, but the People's Republic is on the horns of a dilemma. The government has almost as many enemies inside the country as adversaries on the outside. A policy shift is taking place, but it is overoptimistic to assume that it will be truly liberal or cooperative. Two generations of Chinese children have been taught to hate the West, and this cannot be overcome by membership in the United Nations. China, however, has always been too vast to sustain a central government. President Mao has been under constant affliction for several years, and very little is actually known about him at this time. Many suspect that he is a paper tiger. Possibilities of a counter-revolution or purge are indicated. Financial conditions in China worsen, and strong religious leadership could change the course of modern Chinese history. For while the slogan has long been: "Forward with Lenin,"

the words are now considerably altered, and the present trend is "Back to Confucius." The Chinese have never really appreciated foreign doctrines of their way of life, and certainly Karl Marx was anything but Chinese. Culturally, Communist China is exploring its own heritage of wisdom and is making important discoveries in medicine, art, science, history, and government.

Hong Kong. Just a few words concerning Hong Kong, as this British crown colony still occupies a strategic place in Eastern affairs. The general indications are that it will survive 1972 but may be subject to some type of epidemic or sanitation difficulty that could have rather tragic effects. Economically, the colony is prospering, but something must be done to prevent the problems that inevitably arise where congestion becomes excessive.

The National Republic of China. Recent political trends have brought Formosa into the limelight. Although it retired from the United Nations before Red China was seated, Formosa appears determined to remain a free and independent nation. It is not likely that Mao will attack this area while he attempts to present a benevolent appearance to other nations. There is some possibility that the National Republic can survive until better times when many of these unhappy conditions will be clarified. Formosa continues to strengthen its economy and expand its educational system. Its crafts and trades are improving in quality, and its people are mostly disinclined to return to Communist China. Chiang Kai-shek may be faced with an important decision about the time of the vernal equinox. His health is fair but may be damaged by overactivity. Madame Chiang Kai-shek also faces a health problem.

LATIN AMERICA

Most of these countries are burdened with traditional political difficulties. The governments are not too stable; emotions run high, especially in the smaller states, which are virtually private corporations. Latin America is a splendid ground for subversive activities, and revolutions are taken for granted. Confusion in religion is weakening the domination of both the Church and the landowners. Contact with the outside world is improving but will be bitterly opposed by entrenched authorities.

Argentina. Agriculturists and small town merchants are inclined to rebel against the government and its agents. Efforts to re-estab-

lish a former regime will not be successful. Unemployment may increase and agriculture is threatened by droughts and parasites. Conditions in general are unsettled and unfavorable.

Brazil. The year is for the most part favorable. There may be troubles in the schools involving narcotics and revolutionary indoctrination. This will lead to important reforms and a broadening of the educational program. Foreign trade and the arts will prosper, but health in the larger cities will not be good. Some financial stress, especially in the late fall, is indicated. Religious influences are more powerful, and the trend is to greater tolerance.

Mexico. It would seem that 1972 will be generally favorable to the people of Mexico. Living conditions will improve, wages will be higher, and natural resources will expand the economy. An important discovery of oil or minerals may result in a boom. Employment should be good, the public health is protected, and religion gains in psychological influence. The administration could be faced with an embarrassment resulting from forgery, counterfeiting, or the national lottery. Relations with neighboring countries will be a little strained the first half of the year but should improve later. Even though Mexico takes a stern attitude on subversive activities, prominent members of society may be involved in conspiracies against the State. Things will straighten out, however, and the year will end on a note of optimism.

CANADA

Internal unrest appears to be subsiding, and the government will successfully arbitrate both racial and religious issues. Difficulties will not actually be solved, but postponed for some future time. The Canadian government takes steps toward a more economical administration and resists the trend of becoming a refuge for discontented individuals from the United States. Canada will cooperate with the prevailing policy of President Nixon. Important discoveries of strategic materials may be made in the Hudson Bay area. The government is for the most part popular. Canadian markets will expand, and the currency will be firm. In Western Canada, unseasonable weather may cause loss of crops and epidemical ailments. Vancouver is under some affliction, and a local unemployment crisis could develop. Relations with England may be strained, but the tensions will subside.

NATIONAL TRENDS FOR 1972

Considering the prevailing concern about the future of the United States, it would seem that the national chart for 1972 is definitely encouraging. Obviously, the months ahead will be beset with problems that must be faced, but it appears probable that constructive steps will be taken to meet the political, economic, and sociological crises that have developed in recent years. The main keyword of the chart is *action*. There will be greater optimism and national spirit and a sincere desire to advance the common good. There will also be a tendency to break away from long established precedents and support changes even if they appear to be hazardous. Useless and meaningless violence is on the wane, and against this abuse of power and privilege, firm steps will be taken even though the procedures may seem dangerous. This year will demonstrate that resolution will pay off, whereas compromise simply contributes to an ultimate disaster.

Self-reliance is another keyword of the year. There is need to revive resourcefulness and personal courage. We have weakened the morals of the people by catering to weakness and penalizing strength. Each citizen must bear a heavier responsibility for his own maintenance and the advancement of his economic status. The chart would suggest that most individuals become disillusioned with escape mechanisms, including psychological panaceas for character deficiency, narcotics, tranquilizing drugs, alcoholism, and primitive living. In 1972 the tendency will be to work out our problems where we are and with immediately available but neglected resources of temperament. Solving complexes by the use of physical exercises of all kinds may result in a definite health trend to take the place of intensive medication. The year also advances further space exploration and research in electronics and transportation.

Eclipses of the year indicate that political tension may disturb expectations during the national election next fall. Candidates will become emotionally involved in prevailing issues, but the public mind will be less susceptible to such exhibitions of temperament. Candidates who show unnecessary spleen will gain nothing by such tactics. The public will be very government-conscious, but groups

attempting to advance their own causes by exploiting weary citizens will lose popular support.

The eclipses also affect the natural resources of the country and are detrimental to stock raising, fishing, and orchards. Climatic conditions will be difficult in the Middle West, especially during the harvesting season. Disturbances in welfare organizations and serious conflicts over taxation, including the effort to impose a further burden on local taxes, can result in strong efforts to protest further financial burden. In most cases, organized public opinion will be effective to a considerable degree.

As already intimated, the condition of the people will improve, with a tendency to be less patient with discriminations and the abuse of privileges. Families will censor their own members and express their disapproval of neighbors and associates who act unethically. A well-regulated home will receive greater approbation, and delinquencies will be treated less sympathetically. There will be talk of our pioneer heritage and a strengthening of communal spirit. Prices will fluctuate less than in 1971, and the buying public will be more selective in the use of their purchasing power. There will also be a further drift toward self-help techniques in psychology and medicine. A national trend toward better nutrition will receive official support.

The economic future remains somewhat precarious, and it is here that problems must be faced with decisive measures. While it is not probable that the country can hope to balance its budget in the foreseeable future, drastic economy will help considerably. The financial condition runs into election problems, which may result in an impasse so far as 1972 is concerned. Thrift is good for the country but not for politicians. From January to June, 1972, considerable financial disturbance may be expected. It should not reach disastrous proportions, but it can be most inconvenient, interfering with employment, industrial expansion, and the securities markets. Some banks will be in trouble, but a timely rescue is probable. Interest rates will have a tendency to rise, and luxury spending may be curtailed. The struggle against further inflation can bring almost as many rises as inflation itself. It would be wise for the private citizen to live within his means, save all he can, but definitely diversify his holdings. While the prevailing ills will re-

main, fear will be less, and confidence will go a long way in protecting the economy. Efforts to force prosperity by the manipulation of resources may cause concern.

Several departments of our economy will receive special attention. A disaster involving transportation will reveal the need for closer control of public facilities. Further complaints will be heard from the railroads, and they may be faced with serious labor troubles. Reorganization in public utilities is inevitable, and this means higher rates in most instances. The post office will be in trouble again, and proposed remedies will not be successful. Efforts will be made to reduce the bulk of mail and mail order business, and considerable parcel post and bulk mail will pass to private carriers. This, incidentally, is the exact reverse of what happened at the beginning of the postal system when local carriers distributed the greater part of the mail. One answer may be that local mail will be handled by city carriers as a source of local income. Traffic conditions worsen, and it may be that a major step to lessen congestion will be expedient in the late spring. Automobile manufacturers remain in trouble, with sales substantially below expectations. Book publishers, especially those dealing in trivia, will find a shrinking market. The press will be hard-hit, newspapers will find advertising less profitable and advertisers less opulent. We do, however, find better relations with foreign countries with the exception of those who are immediate neighbors. Stress with contiguous countries is likely but will be smoothed out after some compromises on both sides.

The birth rate will be down, and enrollment in schools and colleges is likely to drop off. Mortality among young children will be above normal expectancy. Entertainment will be under heavy criticism, and motion pictures and television may find themselves hard-pressed financially. The public is unhappy over available entertainment, and television particularly has lost most of its charm. Unless persons of greater foresight take over the entertainment media, a widespread economic disaster is possible in this area. Educational facilities are also under fire, and a number of impractical schemes will only complicate the difficulties. Either the public school system must be geared to the pressing needs of the hour, or juvenile delinquency will continue to increase. Public morals are

leading to a conservative reaction, and younger people who are rebellious against existing conditions will find their present course of procedure unrealistic and frustrating. A new policy for handling juvenile delinquents will receive thoughtful attention and will prove useful. The drift will be away from institutionalizing narcotics users.

Public health will be under affliction, with emphasis upon intestinal disorders, toxic conditions and benign tumors. Pollution may show further unhappy effects upon public health, and lack of hygiene could begin to cause serious problems for the "eccentric group." Reduction in public welfare programs may complicate situations for some who are worthy, but in the long run charity must be limited to those justly entitled to assistance. Labor conditions are also out of hand. Beginning early in the year there may be another epidemic of strikes, slow-downs, and sabotage. This will continue until appropriate measures are taken to make such procedures unlawful and unrewarding. Labor difficulties can damage the reputation of the United States and work a serious hardship upon innocent persons. Drastic steps to correct this will win the approval of the long-suffering majority. The armed forces will present a strong case for national defense that cannot be ignored or denied. International situations will also incline the average citizen to modify pacifistic attitudes. The Civil Service is under scrutiny, and changes in the seniority policies are imminent. The entire Civil Service program has been badly abused.

The relationship between the United States and other countries may be somewhat strained the first half of the year but will improve toward fall. The possibility of the United States taking an isolationist policy will be viewed with alarm by all nations of the free world. Modifications of the present attitude will ease much of the tension, however, but there will be a tendency to let other countries take care of themselves if at all possible. As stated in the world chart, there does not seem to be much probability for a major world war or American involvement beyond its responsibilities to United Nations commitments.

There is a strong drift toward the restatement of the American heritage. Patriotic events will increase in number, and the ideals which inspire the founding fathers will be more widely publicized.

Entertainment will take on patriotic coloring, and there will be less criticism of the American way of life. The death rate will be somewhat higher, and mysterious forms of sickness will be traced to air and water pollution. Business relations with other countries will be strained, and the United States will withdraw from many charitable projects abroad. Departments of the government will feel the austerity program with reduced personnel and budgets sharply cut. Broad reforms may cause international complications, the probability of American currency being subject to an unfavorable rate of exchange. This in turn will affect imports and exports and may raise the prices of many products.

Educational institutions may be investigated in order to eliminate un-American activities on campus. There will be a strong revival of idealism in most universities, and courses on philosophy and comparative religion will be increasingly popular. The drift away from scientific materialism will continue, but unfortunately proper religious principles will be hard to define. The trend toward oriental beliefs is strengthened, with Buddhism leading in popularity. Travel suffers some curtailment, partly due to the unfavorable rate of exchange. Latin America will open an attractive area for travel, but Europe will also be popular, especially in view of the Olympic games. Something of a very unpleasant nature involving American participants may occur during or slightly before the games. Most of the higher professions will remain unpopular, and the exploitations of the public will result in widespread indignation which leaders in several fields must recognize.

The heads of government—both national and local—will be the victims of criticism and cynicism. Many unjust accusations will be made, and those who are trying to do the best they can will be subject to organized abuse from groups determined to undermine the integrity of the nation. There will be an all-out campaign to create violence and bitterness, but it seems to me that the country will emerge stronger and better by the end of the year. Health of leaders is hazardous, and several elder statesmen will cease to be important in national affairs. The trend in the government is toward a more responsible administration, law enforcement, and the rooting-out of organized crime. It will be a bad year for the Mafia. For some time we have been downgrading our national heroes and

assuming corruption to be universal. The pendulum now swings in the opposite direction and may even reach the stage of hero-worship. At least the emphasis will be upon respectability.

The Congress shows certain indications of hysteria and will recommend numerous innovations, some of which are eccentric and definitely left of center. There will be wrangling on a partisan level which may endanger important measures. Among problems requiring immediate action are the welfare program, the maintenance of national defense, social security, and anti-strike legislation. All of these are sensitive issues during an election year. Local governments will be more important and will strongly influence national policy. Many communities will attempt to solve their own problems without benefit of national legislation. There will be cur-tailing of local spending and tightening in all areas of public charity. Political considerations will be sacrificed to the needs of the hour, and such sentiments will bow to practical emergencies.

One of the most emphasized areas in the national chart deals with the needs of private citizens at a time when the costs of nearly all services have risen far more rapidly than the average net income. In the cause of economy, a number of public benevolences will be curtailed and methods will be devised to reduce expenses in hospitalization, public welfare, legal processes, and care for the aged. Minor health problems will be treated in the home by common-sense methods. Institutions will attempt to become self-supporting through the cooperation of those using their facilities. Legal processes will be streamlined, and individual citizens will be expected to meet the needs now carried by the community. Foreign agents will still be active in this country, but the American people have become generally aware of the methods used and the ends which sabotage hopes to attain. There is emphasis on psychical research and extrasensory perception, and narcotics will still be linked with religion among younger people. New types of narcotics will come into use, and some considered harmless will prove to be extremely dangerous.

In the area of astrometeorology, weather conditions for this country will be extreme, with unexpected storms, high winds, and considerable danger in coastal areas. The chart indicates some danger of earthquakes, due to the conjunctions of major planets and the

eclipses. It does not seem, however, that a major disaster threatens, and the areas considered most hazardous are not directly involved in the planetary positions. Fires may be unusually numerous, and such acts of Providence are most likely to occur in the summer months. The Mississippi River and its tributaries may cause serious damage, and transcontinental highways can be closed, due to floods. These are incidental indications and do not point toward a major catastrophe. In all probability, we will come out of 1972 a little poorer but, hopefully, a little wiser. For most folks things will be about the same; but those who want an especially successful year should cultivate thoughtfulness, practice self-discipline, hold charitable attitudes, and serve their nation as unselfishly as possible.

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MANLY P. HALL, Editor

CABALISTIC LITERATURE AND THE ZOHAR

Every religion has gradually unfolded from within itself a mystical or metaphysical tradition suitable to the requirements of specialized scholars who are seeking the deeper meanings contained within scriptural writings. Jewish doctrines are no exception to this rule. In fact, rigid orthodoxy inspired an escape from literalism into the higher realms of philosophical speculation. It may be that Babylonian and Egyptian esotericism provided the elements necessary to inspire an elaborate structure of transcendentalism which in due time found limited favor among Christian mystics.

According to the oral tradition, Moses ascended Mt. Sinai three times, remaining for forty days in communion with Deity on each occasion. The first time, the Law (the *Torah*) was revealed to him; the second time, the Soul of the Law (the *Mishnah*) was revealed; and on the last ascent, the Spirit of the Law (the *Cabala*) was bestowed by God. These correspond to the three compartments of the tabernacle in the wilderness and of Solomon's temple. The *Torah* is the outer court; the *Mishnah* is the sanctum; and the *Cabala* is the sanctum sanctorum, the innermost place where the spirit of Deity hovers over the Mercy Seat of the Ark of the Covenant. Rabbi Maimonides likens the *Torah* to the garments of a man, the *Mishnah* to the flesh beneath the garments, and the *Cabala* to the spirit beneath the flesh. The entire concept, therefore, is based upon an ascending order of spiritual values which are to be experienced or understood through meditation and the practice of personal piety. Thus, it has been said that the Letter of the Law kills, but that the Spirit of the Law gives life.

The earliest text relating to Cabalistic speculation is the *Sepher Yetzirah*, which is attributed to Rabbi Akiba who wrote about A.D. 120. This is the book of the beginnings, or of the formations, and is substantially a commentary upon the opening chapters of Genesis. Several editions of this work are available in our library. One especially useful edition has a parallel Hebrew and English text with many explanatory notes including a brief discussion of the *Talmud* (published by L. H. Frank and Company, New York, 1877). The translation of the *Sepher Yetzirah* by P. Davidson,

which includes the thirty-two paths of wisdom and the fifty gates of intelligence, appeared in 1896 and is rather scarce. Knut Stenring also made a translation from the Hebrew, including the thirty-two paths of wisdom, a study of the Hebrew alphabet, and Tarot symbolism. This has an introduction by Arthur Edward Waite and was published by Rider in London in 1923. These will meet the needs of scholarly readers, but for those who wish a somewhat deeper insight into Cabalistic concepts relating to the creation account found in Genesis, *The Hebrew Tongue Restored* by Fabre D'Olivet (New York, 1921) is strongly recommended.

The great textbook of Cabalistic metaphysics is the *Sepher ha Zohar*, or the *Book of Splendors*. This is a very mysterious work, said to have been written by Simeon ben Jochai, a probable disciple of Akiba. Rabbi Simeon was sentenced to death in A.D. 161 during the reign of the Roman Emperor, Marcus Aurelius Antoninus. To escape this sentence, Simeon lived for twelve years in a cave where the prophet Elias appeared to him, revealing those secrets which were later set forth in the *Zohar*. Actually, it is now assumed by many that the *Zohar* was written by Moses de Leon about A.D. 1305, but there is no doubt that ancient oral traditions were included in the work.

The first Latin translation of the *Zohar* is included in *Kabbala Denudata* by Knorr von Rosenroth (Frankfurt, 1677). This is probably the rarest book in Cabalistic literature, and its commentaries seem to have been derived from earlier, privately circulated manuscripts. We have in the library a handwritten scroll of the *Kabbala* on vellum, over twenty feet in length, with numerous diagrams similar to those in von Rosenroth's volume. We found this manuscript in an obscure shop in London, and it is supposed to have originated in Poland. It dates back to the 17th century. The engraved title page of *Kabbala Denudata* is reproduced herewith.

For a long time the *Cabala Unveiled* by S. L. MacGregor Mathers (1st ed. 1887) was the only work in English which translated sections of the *Zohar*, and these were derived from the Latin of von Rosenroth. In 1931, however, a complete English translation was made by Harry Sperling and Maurice Simon, and other translations have followed.



Title page of the *Kabbala Denudata* by Knorr von Rosenroth.

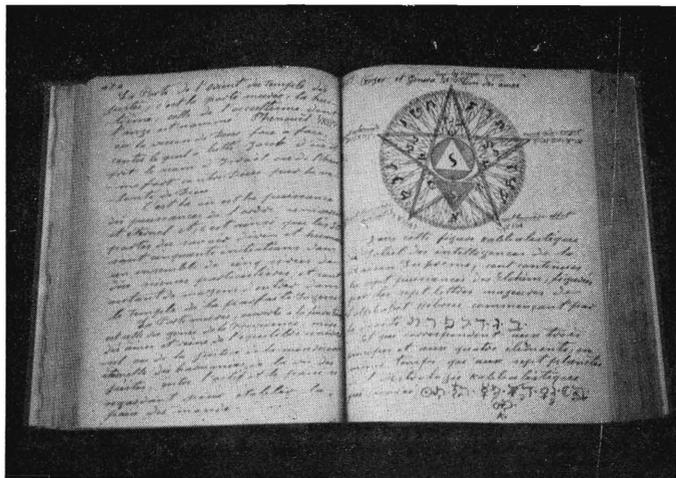
Several works, unfortunately not in English, contain a variety of Cabalistic diagrams and emblems. Among these should be mentioned the *Oedipus Aegyptiacus* (Rome, 1652) by that indefatigable Jesuit scholar, Athanasius Kirchar. The engravings in this work are especially fine, and there is a special section devoted to the Arabic Cabala. There are also two remarkable works by the English mystical physician, Robert Fludd, remembered as one of the apologists for the Rosicrucian order. Fludd's books, *Collectio Operum* (1617) and *Philosophia Moysaica* (1638), include magnificent plates; but the Latin text is extremely tedious.

At a comparatively early date, Cabalism formed a close association with transcendental magic. Schools of sorcery have always existed in the Valley of the Euphrates, and, mingling their streams with the lofty speculations of the Jewish scholars, they influenced the whole course of Medieval Jewish mysticism. Some have assumed that the Cabala took on Neoplatonic or Gnostic beliefs and practices, but it is also possible that it was influenced by the tantric schools of India. The ceremonial Cabala recognized the two paths of white and black magic and while both were rejected by orthodox Jewry, white magic was tolerated to some degree and was used to cast out evil spirits and for purposes of divination. Books of magic circles and fantastic little grimoires were circulated among practitioners of such arts, and many of these works were condemned and publicly burned by the Inquisition.

In the middle of the 19th century, the "practical Cabala" found a powerful and articulate exponent in the person of the French abbe, Alphonse Louis Constant, who published his works under the nom de plume of Eliphas Levi. He gathered about himself a distinguished group of dilettantes in demonology, and is said to have included among his followers, Lord and Lady Bulwar-Lytton. We are very happy to have an extensive collection of material relating to the Levi group and its more advanced members. We acquired it in London in 1934 at an auction of the library of Lionel Hauser, held in the celebrated gallery of Sotheby and Company. Included in this group is *L'Evangile Kabbalistique* in thirteen volumes. This manuscript, extending to 1,739 leaves, is in the autograph of Levi's disciple, Baron Spedalieri. Our manuscript is probably unique and unpublished. Another curious work in two massive quarto volumes is entitled *Prophetie ou Vision d'Ezekiel*. This manuscript of 1,180 leaves is profusely illustrated with pen and ink drawings and diagrams.

The original description of the Eliphas Levi manuscript was probably compiled by Lionel Hauser and is in the rather florid style of an enthusiastic Frenchman. It reads as follows:

"The *Kabalistic Gospel* by Eliphas Levi and one of his disciples (the Baron of Spedalieni). Thirteen volumes of different formats with magic and kabalistic figures very beautifully executed (361).



Cabalistic commentaries on the Book of Ezekiel. Copy of a manuscript by Eliphas Levi.

“This immense work is absolutely unedited and includes the *Interpretation of Ezekiel* (catalogued elsewhere) — the true secret doctrine of Eliphas Levi, called by his disciples the ‘Master of Wisdom.’ It is preceded by a *Preamble to the Science of the Eternal Wisdom*, in which the authors visibly claim to belong to the small number of the elect or kabalists which they say has been propagated in the world without interruption from the first day of creation up to the present time.

“These thirteen volumes in manuscript and not meant for publication constitute, then, the holy of holies, closed to the profane. It is a fact that the *Kabalistic Gospel* gives the complete and exact measure of the science of the secular Hierophant. This colossal collection is filled with all that he knew or believed he knew. The sum of his knowledge is obviously considerable, but the part of intuition and divination is still more superior to the acquired knowledge. In the superb flights of his bold spirit the grand magus also raises himself as close as possible to Absolute Truth. His system, always the same, is based upon the mystique of the 22 letters of the Hebrew alphabet compared to the 22 major arcanae of the Tarot. Eliphas Levi drew from these combinations surprising effects, imposing and sometimes marvellous. He also refers often to

the true *clavicles of Solomen*, which remain unpublished and of which unnamed Rosicrucians have the secret. Founded upon these never-unveiled occult canons, the *Kabalistic Gospel* is the largest and most beautiful monument of esoteric interpretation of all that which has been written to this day. It is a completely new world revealed in the midst of strange prophetic illuminations.”

There are several other works of equal interest transcribed by Spedalieri and Nowakowihi, intimates in Levi’s circle of friends.

Published works by Levi in French were translated into English by Arthur Edward Waite. Two of these, *Transcendental Magic, Its Doctrine and Ritual* and *The History of Magic*, are reprinted periodically and not difficult to secure. Those interested in the Levi school are invited to study the material in our collection, which contains items not to be found elsewhere.

The tantric side of the Cabala arose comparatively early and centered around the symbolism of the *mercavah*, the mysterious chariot of the Lord described in the vision of Ezekiel. This *mercavah* may be a thinly veiled reference to the yogic or tantric disciplines of India. Like the magic carpet, the prayer rug which carried souls to the heavenly region in the *Arabian Nights*, the *mercavah* was a system of esoteric disciplines for the elevation of consciousness. Since this symbolism does not seem to have attracted the attention of authors dealing with the Cabala, detailed references are not readily available. However, our article, “Cabala, the Esoteric Tradition of Israel,” which appeared in *Horizon* (now the *PRS Journal*), volume seven number two, autumn 1947, contains important diagrams from Fludd and a section of our manuscript scroll of the Cabala.

An exceptionally learned work on Cabalism is *Qabbalah, the Philosophical Writings of Avicbron* by Isaac Myer (originally published in Philadelphia in 1888). We have a large paper copy of the original edition signed by Myer. For many years, this volume was practically unobtainable, but it has recently been reissued at a popular price. Also to be recommended is the small but comprehensive handbook, *Kabbalah*, by Christian D. Ginsburg (London, 1920). Useful and highly readable is *Kabbalah* by Adolph Franck (New York, 1926).

There is an attenuated relationship between the Cabala and modern numerology, but this is outside the area of our present purpose. Through the French transcendentalists, the Cabala was tied rather closely to the Tarot cards; and Levi's work, *Transcendental Magic*, was divided into chapters, each of which broadly interprets one of the major trumps.

There has been a strong revival of interest in "ceremonial Cabalism"—if such a term is appropriate. The magic circles, with their hieroglyphical figures, strongly suggest tantric mandalas; and the system assumes the existence of good and evil spirits which can be summoned by the intoning of their names and spells. Goethe's *Faust* is based upon one of the old grimoires. Our large volume on symbolical philosophy includes a color plate of the invocation of Mephistopheles and shows the correct formation of the two circles used in this conjuration. The black mass has also survived, but like most tantric processes, it is largely a matter of self-delusion.

The genuine Cabala is valuable because it provides a key to the unlocking of the mysteries of the Torah. The Bible in its present form begins with the Pentateuch—the Five Books of Moses. Taken literally, the account of the creation given in Genesis is unacceptable to many persons. Through the old commentaries, however, it becomes apparent that early Rabbis and scholars recognized this problem and sought to solve it by exploring more deeply the meanings of significant words. Their searching was fruitful, bringing with it an exaltation of spirit and an increased veneration for the scriptural writings. Many of the Cabalistic interpretations are not offensive to scientific thinkers, and we are told that this early research deeply interested Albert Einstein.

Christian writers, also troubled with literal passages of the New Testament, became convinced that there was a Greek Cabala. In a measure, this is the burden of the Gnosis. In this area, two volumes by James Morgan Pryse, an excellent Greek scholar, can be recommended: *The Restored New Testament* (New York, 1916); and *The Apocalypse Unsealed, Being an Esoteric Interpretation of the Initiation of Ioannes—Commonly Called the Revelation of St. John* (New York, 1910).

Our library includes a number of fugitive fragments in the form of handwritten copies of early Cabalistic works and those dealing

with the philosophical meaning of numbers. Those have considerable interest but will require long and careful study. With these may be included extracts in several languages from the writings of Agrippa and Pistorius. Several of these manuscript versions of older works are from the Hockley collection, assembled in the early 19th century by an optimistic disciple of transcendental magic. In addition, we should also note that we have catalogued valuable articles from various runs of journals in our library. Some of the best available material is to be found only in magazines and pamphlets.

The Cabala is of great religious value as an example of the natural instinct to explore the mysteries of creation. It takes symbols generally ignored by scholarly minds, gives these symbols richer and more significant meanings, and increases our admiration for the pioneer thinkers of the human race. The universe of the Cabala is revealed as a magnificent concept presided over by the Ancient of Days. The world flows out through the gleaming letters of a primordial alphabet, and the forty-nine regions are established in space. It is not surprising that medieval Cabalists contemplating the splendors of the *Zohar*, were convinced that angels taught the secret doctrine of Israel to man while he was still in paradise. When man was banished into the regions of mortality he could take with him only this treasure of heavenly wisdom. For these aspects of the subject, two volumes by A. E. Waite are useful: *The Doctrine and Literature of the Kabbalah* (London, 1902); and *The Secret Doctrine in Israel* (London, 1913). The latter work, incidentally, contains a very extensive bibliography which is perhaps its major contribution.

We have not mentioned all available publications, nor do we regard those not referred to as inferior or unimportant. We have selected a group of standard texts which are reasonably authentic and not involved in curious or unsavory practices. Those seriously studying Cabalism will find other leads to pursue, but this list will provide a good beginning in an unusual and complicated field, a field of extraordinary beauty, and well deserving of our attention.

THE KABUKI DRAMA AND THE ELIZABETHAN STAGE

In all parts of the world, theatre began with religion. Primitive tribes not only sought to propitiate their deities with song and dance, but they also used masks as means of impersonating the creatures of the invisible universe. Those wearing the masks were believed to be possessed by the gods and were regarded as sacred personages as long as they wore the various attributes of divinities.

The early mask rituals continued even after tribes evolved into nations and empires. We know that the Egyptians used the masks of many deities in their initiation rituals, and the same was true in Babylonia and ancient India. Always, the primitive rites combined a theatrical factor with a magical one to propitiate the spirits of the dead or as protection against enemies.

In Greece, the theatre was under the protection of Dionysus, the patron god of architecture, the protector of theatres, and the beloved son of Zeus. The principal actors were masked, but gradually the religious elements were lost or forgotten. The actor wearing a certain mask attempted to experience identification of the character he portrayed. He tried to live the part, and this is still the principal responsibility of an actor. He must become the person he represents until he is no longer acting the role but expressing the true nature of the hero or villain he is representing. In a way, the Greek theatre was aware of what was later to be called a Stanislavsky approach to drama.

Great playwrights arose in Greece, and many of their dramas survive to this day but are performed only occasionally because of the exacting requirements of the plots. Although the Greeks invented a number of delightful comedies, their tendency was toward the preservation of the tragic muse; and the themes were morbid or worse.

The Romans borrowed some theatre from the Greeks but were more fond of colossal productions in the Circus Maximus. The Egyptians contributed something to Roman artistry during the period of Ptolemy, but Rome never had the opportunity to mature culturally. It lived by the sword and perished by the sword.

The rise of Christianity ended the classical theatre. Most of the early Christians were of Jewish extraction, and among the Jews music and dance were intimately associated with religion. We know very little about the old Jewish theatre, but many authorities believe that the Song of Solomon was originally composed as a theatrical production. It is recorded that Jesus and his apostles danced together and sang on the night of the Last Supper, which would suggest the continuance of ancient practices of the Jewish people. There is also the story that the early Church had initiation rituals in which incidents in the life of Christ were dramatized.

The next step was a type of sacred theatre called the miracle plays. These came into prominence during the early Middle Ages, and the last vestige of them can be seen at Oberammergau where the passion play is performed every ten years. In the beginning, the miracle plays were given on the steps or porches of the cathedrals, and this is one of the reasons for the large, open squares in front of early churches. The roles were portrayed by priests and the themes were morally instructive incidents taken from the Old or New Testament. The Good Samaritan was a popular subject, and the expelling of Adam and Eve from the Garden of Eden was quite spectacular. Incidentally, these same plays in simplified form are still presented in Latin American countries under the name *pastores*.

Most pious Christians of the Middle Ages, including the highest dignitaries of the state, were illiterate. They could not read the Bible, and many could not understand the Latin sermons. The miracle plays met this need, for they set forth pictorially the virtues which should be cultivated, vices which should be shunned, and the final state after death of the virtuous and the vice-ridden.

Gradually, many of the prerogatives of the older Church passed to the keeping of the guilds and trade unions that flourished throughout Europe. On the occasion of religious festivals, these guildsmen erected small stages in the town square and presented brief plays. All the actors were strictly amateurs, and from what we can learn, the plays were childishly simple. A variation on this theme was the Punch and Judy show. It is supposed that originally Punch was Pontius Pilate and Judy was Judas Iscariot. This type of puppetry conveys to modern persons the very essence of the miracle plays.

While the rich burghers and prosperous guildsmen were extro-

verting with their music, poetry, and amateur theatricals, the aristocracy was also in need of entertainment. The court jester did not meet the requirements, as he often took life too seriously. The troubadours, wandering bards, and storytellers filled the gap and also developed an elaborate means of communication before there were newspapers or telephones. It is believed that the minstrels, who were the humanitarians of their time—dedicated priests for the reformation of mankind—contributed generously to the collapse of medievalism.

Gradually, a new divertimento gained favor in the courts of the feudal princes. These semi-theatrical fantasies were called masques, or revels, and they were as extravagant as conditions permitted. The members of the court took part in the productions, and commoners were seldom admitted, even to the audience. Masques continued to play a major part, not only in theatrical productions, but in the writing of plays, the designing of ballets, and the general improvement of stagecraft. Splendid settings were no great problem, as the masques were given in palaces.

Queen Elizabeth I was very fond of masques, and during them often danced with her court favorite. The Commonwealth and the rise of Puritanism resulted in the gradual disappearance of court theatricals, and entertainment passed to the keeping of the proletariat. From this point on, the English theatre and its continental equivalent can be traced in the history of the Elizabethan stage with its great playwrights, Ben Jonson, Christopher Marlow, and the elusive and attenuated "Willie Shakspur."

In Elizabethan England, actors were considered vagabonds. They had no social status and could be prosecuted for the practice of their art. Security was only possible if a theatrical troupe came under the patronage of a nobleman. Although we are inclined to believe that there were gifted thespians in those days, who read their lines with an Oxford accent, the facts hardly support such a claim.

The Elizabethan theatre was a less than elegant structure, the audience painfully rustic, and the acting grossly exaggerated. Settings as we know them were almost nonexistent, and such stage properties as were available would delight the connoisseurs of today's deep-end psychedelic theatre. Juliet might do her balcony

scene standing on the upper rung of a stepladder, and the witches of *Macbeth* would stir their kettle on a questionable imitation of the front of a ducal palace. As in Japan, feminine roles were usually played by men, and there is a tradition that Shakespeare, because of his delicate stature and high-pitched voice, was a favorite heroine.

One of the earliest English theatres to be mentioned was a renovated barn, and the more expensive seats were on the stage with the actors. This caused some confusion, with a tendency for the spectators to become members of the cast. Unfortunately, we have no authentic pictures of the interior of the celebrated Globe Theatre. From such meagre accounts as have survived, the stage consisted of the front elevation of a contemporary half-timber building. A roof extended over the acting area to protect the thespians from floods and showers—those sitting in the pit took the weather as it came. Actually, there was no provision for changes of scenery, but a curtain at the rear divided the stage from the "tiring room"; and in the course of time, a backdrop was substituted for this curtain, providing some clue to the place where the action was occurring. Stage machinery was limited to trapdoors through which actors could appear or disappear with the aid of steps. In one of the windows above the stage, a cannon loaded with a small charge of gunpowder was used with good effect even though it might have nothing to do with the play.

One of the great mysteries of Elizabethan drama is the high literary tone of the plays and the low literary tone of the audience. It is now strongly suspected that the immortal productions of "rare" Ben Jonson, Beaumont and Fletcher, Marlowe and the like, were actually written to be read, not acted. The long and tedious sides, the complicated soliloquies, and the unfamiliar settings were not suited to 17th century Londoners. These worthy tradesmen knew nothing about Anthony and Cleopatra, and cared less. They might have sympathized with the tribulations of Henry VI, but he was long dead and out of mind. Most plays, therefore, were enlivened with crude burlesque, such as is suggested in *The Midsummer Night's Dream*. The actors were also greatly overtaxed intellectually, trying to remember the grandiose and flowery language of high theatre. They were at further disadvantage because they were de-

prived of all the stage properties which might make these scenes believable. The Globe Theatre simply could not cope with Cleopatra floating down the Nile on the royal barge with a grove of live orange trees on the back deck. Even today, 17th century English plays have a small audience and seldom succeed unless transformed into an extravaganza.

As in the Kabuki theatre, the English stage had to cope with political intrigues. Several of the Shakespearean plays were loaded with treason at a time when the life of even Henry VIII was a sensitive subject among the aristocracy. Being vagabonds, actors, had one advantage, and the double meanings in their plays were generally ignored. The situation evidently grew worse, and in 1641, when the Protestants came into power, all English theatres were closed and remained under ban for the duration of the Commonwealth. When they finally reopened, they had lost their local flavor and copied the French and Italian stages.

Many parallels exist between the circumstances which shaped the course of Western drama and those that modified the swash-buckling production of the Kabuki stage. Both originated around the beginning of the 17th century; and each was essentially a popular art form, depending for support upon a boisterous and uncritical type of audience.

The Japanese theatre has a long and rather complicated history. Traditionally, the first dramatic dance occurred when the great ancestral goddess, Amaterasu-o-mikami, was lured out of her heavenly cave by ritualistic festivity. No date can be given to this event, but it is supposed to have occurred more than twenty-five centuries ago.

During the reign of the empress Suiko (7th century, A.D.), an elaborate form of religious posturing was introduced from China. This innovation was patronized by Prince Shotoku and was incorporated into Buddhist ceremonies. This type of masked dancing was called *Gagaku*, and the masks were particularly important works of art. Those which had been preserved from ancient times are now National Treasures.

Refinements immediately took place in these dramatic productions, and even during the lifetime of Prince Shotoku, *Bugaku* took the place of *Gagaku* and introduced styles which had developed

in China, India, and Korea. The dancers were sometimes masked, and the themes were no longer religious but derived from ancient historical and mythological tales. Stories were limited to pantomime and were appreciated only by those already familiar with the incidents depicted.

Prior to the introduction of Western theatre, there were three significant streams of dramatic art cultivated in Japan. The most important of these was the Noh theatre, which some have traced from India, Mongolia, and Tibet through the masked dramas we have already mentioned. Another school, *Bonroku* (puppet theater), was very popular but is now performed principally in Osaka. The fortunes of the puppet theatre have improved since one of its most expert manipulators has been designated a living cultural asset. The puppets used are about two-thirds life-sized, and the principal figures are handled by three operators, of which the chief controls the head and right arm. No strings are used, but those handling the dolls stand behind the puppets and are dressed in black so that for all practical purposes, they are invisible. There is a large repertoire of *Bonroku* plays, ranging from popular hero tales to intimate and highly emotional family situations. Suicide provides moments of extreme pathos.

Other forms of secondary importance originated during the classical period, and all these contributed to the Japanese theatre of the Tokagawa period, extending from the early years of the 17th century to the restoration of the monarchy in 1868.

The Kabuki theatre rose in Japan during the early years of the the Edo period, following the establishment of the Shogunal government in A.D. 1615—the year before Shakespeare died. The Kabuki theatre originated with a woman by the name of Okuni, who was probably a priestess of the Izumo Shrine. Her father was a blacksmith, probably connected with the shrine. Shinto priestesses still perform ritualistic dances, with mostly slow and graceful posturing, in elaborate red and white robes. As this was a period in which Shintoism and Buddhism were closely associated, the dancers might be either Buddhist priests or Shinto priestesses.

Okuni performed on a stage, or platform, erected in the dry bed of the Kamo River in Kyoto. At first, the dancers wore religious garments, punctuated their movements by striking a gong, and sang

mostly Buddhist chants. However, with the passing of time, the dancers began to wear increasingly expensive costumes and performed to the accompaniment of flutes and drums.

Having brought the country into a state of enduring peace, the Shogun permitted the rise of a powerful merchant class, and money moved accordingly, from the nobility to the commoner. Within less than a century, the patricians were borrowing from the plebeians to maintain their establishments; and the Samurai, with no wars or outbreaks to concern them, led leisurely lives or developed various arts and crafts to supplement their diminished incomes.

The Edoites began to demand art and entertainment consistent with their way of life. This resulted in the popularity of the *Ukiyo-e* school of art, which produced wood-block prints glorifying actors, geisha, and teahouse waitresses. The Noh theatre, created and sustained by the aristocrats and regarded as proper entertainment for members of the Samurai class, was not generally available to the ordinary shopkeeper. He wanted entertainment which he could understand, with glittering and exotic themes, so he patronized the lively performances of the Kabuki theatre with zealous devotion.

In the days of Okuni, both men and women performed in the same troupe, and in fact, Okuni played both male and female roles. However, with the increasing exuberance of the performances, it was not long before an unhappy situation arose. Popular actresses, suffering from frequent lapses of morals, involved the stage in countless scandals, resulting in a sharp decline in public morality. When Kabuki came to be dominated by courtesans and other persons of uncertain reputation, it soon became evident that its influence was detrimental to the State. With its usual promptitude and lack of sentimentality, the Shogunate stepped in and in 1629 prohibited women from appearing in theatrical productions. While this law was strictly enforced, there were times in which the women's Kabuki was revived, but in such performances all male roles had to be taken by actresses.

In answer to the edict of the Shogun Iemitsu, men took on all the female roles and developed a class of actor/actress called *Onnagata*. These were generally referred to as actresses and were often disciplined in women's ways from childhood. They wore female clothing on the street and were subject to very rigorous training.



Onnagata Actress.

A number of these became extremely famous and were completely successful in portraying feminine emotions. Even though the ban against women actresses was lifted in 1903 as part of the Meiji modernization program, female roles in the Kabuki were still played by Onnagata actresses; and today it is an integral part of a well-established tradition.

As a result of the Onnagata theatrical training, men were available to play the exhausting roles of this extremely demanding art form. The heroine might be on the stage almost continuously for an entire day, wearing heavy and elaborate costumes, a situation which would have been too difficult for the petit and unaggressive Japanese women to cope with. In some plays, the wig and hair ornaments alone weighed twenty-five pounds, and the costumes were correspondingly heavy.

The structure of the Japanese theatre is worthy of special notice. In olden days the plays were given in large frame buildings which included an orchestra pit and tiers of balconies. The conventional Kabuki theatre had no seats, and the audience knelt on mats in the traditional Japanese posture. They would talk and carry on their normal activities throughout the performance, and the most

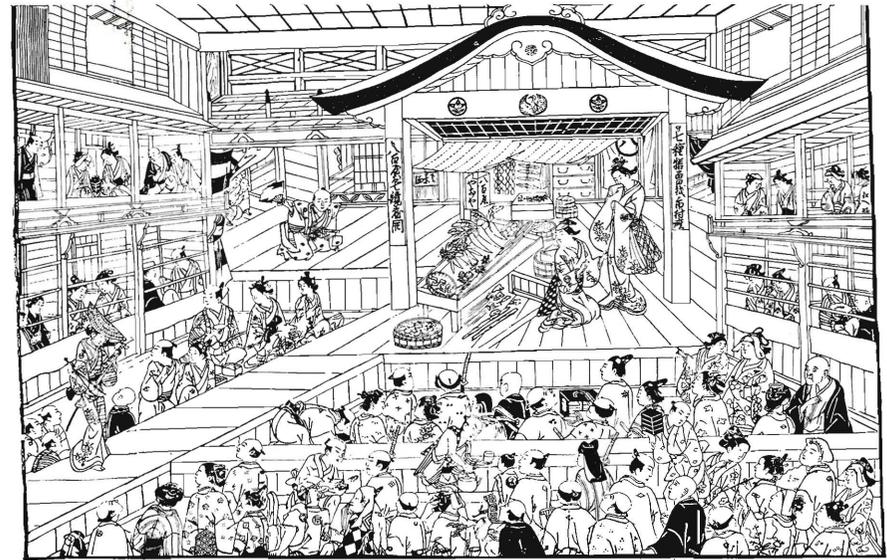
deadly symptom that could arise was silence. Even today in many Japanese theaters there are seats in the orchestra section, but the balconies are provided with mats. Decorations in these theatres consisted of large paper lanterns, bearing the crest of the theatre owner. The proscenium was low; the stage was wide; the curtain, consisting of wide strips of alternating green, red, brown, and black cloth, was drawn rather than raised.

A special theatrical innovation was the *hanamichi*, or "flower way", a passage some four feet in width, extending at the left of the audience from the stage to the rear of the theatre. This extension permitted part of the action to take place amidst the audience. It has been in use for about 200 years and provides a kind of central staging now so popular in Western theatres. There was also another passageway somewhat narrower than the *hanamichi*, running parallel with it on the right side of the theatre, but this is no longer generally used.

The stage itself is most efficient and has interesting mechanical devices. The most important of these is the revolving stage, which was invented by Syozo Namiki about the middle of the 17th century, prior to its discovery in the West. Either a portion or the entire stage can be raised and lowered, as dictated by the action. For example, the setting may be a two-story house with an open front. When the action takes place downstairs, the whole house is visible. If the center of attention moves upstairs, the house is lowered through the stage until the second floor is level with the acting platform. There are also trap doors and a platform called a *seriage*, used to raise or lower actors from below the stage. As the result of these efficient devices, intermissions were short, and in some cases the process of changing scenes became one of the most interesting parts of the performance.

Among the vicissitudes associated with the Kabuki theatre was the danger of fire. The average theatre was burned once every four to eight years and was speedily reconstructed with popular contributions. Due to the serious fire hazard, . . . no artificial lighting was used, and all performances had to be given in the daytime.

The beginning of a performance is punctuated by the striking together of wooden clappers called *ki*, which produce a sharp and arresting sound to prepare the audience for the dramatic situations which will soon transpire.



Interior of a Kabuki Theatre about 1800. Wood-Block Print.

No one is infallible, and the Japanese theatre also has its prompters for actors failing to memorize their lines properly. As in the Bonroku puppet theatre, the stage assistants make no effort to remain invisible. They are dressed in black and may also be hooded. Their functions include whispering the forgotten words into the actor's ear, moving small properties about, especially chairs, and straightening wrinkles or other disarray in an actor's costume. There is lively orchestration provided by musicians placed in groups on the stage and costumed in formal attire.

A Kabuki program is usually made up of several short plays and extracts from lengthy productions. During the Edo period a proper Kabuki performance lasted from eight to twelve hours, and devotees regret that present performances are reduced to a third of that time. In both England and Japan, plays accumulated in a rather eccentric way. Some were forthrightly borrowed from older works. Others adapted to the limitations of the players, and still others were revised to cater to prevailing trends in politics and society. It was a grave error to present a performance that went contrary to the popular whims and prejudices of the day.

Exaggeration is everywhere obvious in the Kabuki, but there are

special symbolisms involved. The archer's arrow may be twice its proper size, and in the play, *Shibaraku*, the noble Banzaeman is enveloped in glorious garments, which would never be part of normal attire. The eyes, however, react dynamically to the artificial finery, and his exit on the hanamichi is one of the most splendid moments in all of world theatre.

Many Kabuki plays were written only a few days before their first performance, with management, the actors, and the technicians all contributing to the development of the plot. Naturally, the great name actors wrote themselves into the plays with gusto, molding their own roles in a way that would present them to their greatest personal advantage. However, unlike our motion picture epic, in which the cast is completely defeated by an overwhelming pictorial situation, each individual carried a large part of responsibility for the total success of the Kabuki production.

In the course of time, certain actors and their successors practically monopolized the dramatic world. They were given fabulous salaries, dressed extravagantly, and suffered from all of the failings which attend popular adulation. The theatre became a further danger to the community. There were many broken homes, countless scandals, and finally an unfortunate incident coming much too close to the ruling class. The actors were repeatedly warned to mend their ways and to remember that they were not qualified to consider themselves as the proper custodians of Japan's cultural destiny. They were sent into exile and frequently fined to reduce their financial holdings, but these measures accomplished little. In time they were usually allowed to return from their exile, and upon arrival would be given a tumultuous ovation by the tradesfolks as the silence in high places remained unbroken.

The Kabuki plays, like the Shakespearean dramas, are divided into three general types: tragedies, histories, and comedies. Some of the plots were derived from legends, myths, and lengthy biographical accounts of celebrated persons. The histories can be likened to Elizabethan treatment of the lives of Richard the Lion-Hearted, Julius Caesar, and Anthony and Cleopatra. As in the Shakespearean versions, the Japanese histories are far from accurate, often bringing together persons who lived at different times, and sacrificing authenticity for dramatic impact. History was also mis-

represented because of the government's intolerance of the depiction of famous statesmen and nobles in any manner which detracted from their dignity and integrity.

One of the best known and most admired of the Kabuki historical plays is *Kanjincho*, or *The Faithful Retainer*. This was adapted around 1840 from a much earlier Noh play and is also a favorite in the puppet theatre. The treatment is slightly suggestive of an opera, with a simple stage setting which traces back to the Noh theatre. According to the plot, the 12th century general, Minamoto-no-Yoshitsune, is fleeing from the jealousy of his elder brother, Yoritomo, who has made himself military dictator of Japan. Yoshitsune is accompanied by five faithful retainers, the chief of whom is the giant warrior/monk, Benkei. Their immediate problem is to pass the Ataka barrier. These barriers were set up in many places to prevent fugitives from evading capture. Yoshitsune and his friends disguise themselves as *yamabushi*, or itinerant monks. Benkei takes command of the situation and explains to the guards that they are religious men and are therefore entitled to pass the barrier without special credentials. Togashi, the commander of the barrier guard, does not believe that they are monks. In this emergency, Benkei unrolls a blank scroll and extemporizes a list of subscribers to a new temple for which the monks are raising funds.

There is an elaborate dialogue in which Benkei does everything possible to convince Togashi that they are genuine *yamabushi*. As a final gesture, Benkei takes his staff and beats Yoshitsune, who is really his master. This is something that no retainer would ever do to his lord. Even though Togashi has seen through the subterfuge, he is so moved by Benkei's extreme loyalty that he permits the group to pass through the barrier. Benkei, who is now fully aware that Togashi knows the truth, drinks a toast to the barrier official and also performs an appropriate dance. Yoshitsune and his followers then depart in deep gratitude. Later, though not shown in the play, Togashi, who has committed an act of treason but still highly respects Yoshitsune, who was a national idol, commits suicide.

Kabuki plays were broken up into several sections of which the most popular were presented separately. Some of the sections drew large and enthusiastic audiences and became part of the standard repertoire. Other sections were of slight public interest and were

dropped entirely. The death scene of *Julius Caesar* would probably have become an essential part of Kabuki literature, and the scene where Brutus is haunted by the ghosts of the past would have offered spectacular opportunities for a good show.

The tragedies presented on the Japanese stage were remarkably akin to such plays as *Hamlet*, *Macbeth*, and *Romeo and Juliet*. The last act in each of these plays would have undoubtedly met with public favor. In the last scene of *Hamlet*, the death rate is appalling, and *Macbeth* dying in mortal combat would have provided a splendid opportunity for skillful sword play. The double suicide in *Romeo and Juliet* would certainly have appealed to the Japanese soul, for many of their dramas involve this honorable termination to mortal existence.

The Kabuki comedies have much in common with *The Midsummer Night's Dream*, *The Comedy of Errors*, the humorous episodes in *The Tempest*, and the grave digger's scene in *Hamlet*. Seventeenth century humor was rustic, broad and strongly proletarian in both the Eastern and Western theatres, and its introduction into the play was essential as a relief to the tension built up in the audience.

The Noh theatre was favored by the gentry, who strongly recommended that their retainers attend performances. These plays were extremely subtle, with a minimum of action and a vast number of overtones. Most of them were religious and dealt with supernatural events in a semi-historical setting. The nouveau riche of Edo were not entirely happy with the Noh theatre, as these people were like night club devotees invited to attend Wagner's opera, *Tristan und Isolde*. The Kabuki thus produced its own version of an immortal Tristan. The plot was streamlined, simplified, and increased in tempo until the whole production became a rollicking fiasco, with actors rushing about, posturing and grimacing. Many of the Noh stories, however, are treated less intensely in the list of Kabuki plays. The puppet theatre provided another source of these for the Kabuki theatre, including simplified versions of the old Noh plays. There was never a shortage of material, and although many of the Kabuki plays are seldom produced and survive only in written form, over a hundred have endured to the present time.



Ichikawa Danjuro VIII.

Although the principal actor in a Noh play was usually masked, the Kabuki depends upon a traditional type of make-up, accentuating the features with heavy red or black lines. Costumery is exorbitant and flamboyant. Attitudes are exaggerated, and nearly all episodes are overdramatized. As a result the viewer would never consider applying these theatrical situations to his own life. He is always aware that he is in a world of make-believe, which softens the impact of otherwise brutal situations.

In the present century, Western theatre is dedicated to realism. The intimate problems of human beings are dramatized and frequently deeply involved in abnormal psychology. The audiences identify with the characters portrayed and as a result are often seriously disturbed emotionally. The Japanese of the Edo period would have considered such realism detrimental and dangerous.

The Shogunal government would never have permitted the Japanese theatre to be taken seriously. While many types of disasters

and misfortunes afflicted human living, they should not be revived as entertainment. Such studies belong in a clinic, not in a theatre. The world of the Kabuki was a region of wild fantasy, a magic realm completely divorced from the ordinary concerns of life. Its comedies were touched with pathos, and its tragedies were never quite believable. It was a world of strange conflicts. Its heroes were rascals, its villains were noble, and all its roles were overacted. These were its principal charms, and the Kabuki had a special attraction for women, especially the wives of merchants, who had abundant time on their hands. A day at the theatre was an escape into a glamorous region of romantic impossibilities and swash-buckling absurdities.

On the Japanese stage, a number of famous names recur generation after generation. One of the great rewards for an actor was to have the name Danjuro bestowed on him. From the establishment of the Kabuki theatre to the Era of Meiji, nine famous actors bore this name; the privilege of being a Danjuro was approximately equivalent to knighthood. The great name might descend from father to son, but this was not always the case; and a stranger could even be adopted into the clan if his thespian talents were extraordinary.

In the days when contact with the West was beginning to strengthen, Danjuro IX, a great actor and public idol, was the John Barrymore of the family. He certainly contributed much to the modernization of the Japanese theatre and is responsible for the introduction of Western realism into Japanese acting and plot construction. Eliza Scidmore, in her book, *Jinrikisha Days in Japan* (New York and London, 1891), describes a personal audience with the then reigning Danjuro. She notes that his appearance on stage was greeted with hysterical applause. Many of his costumes were historical treasures, and he wore them in a regal manner. During Danjuro's performance, hats, coats, and tobacco pouches were tossed on the stage, later to be returned to their owners with a request for money as a tribute to the actor. From his dressing room where he reigned supreme, Danjuro received a few select visitors and was usually in bad humor unless his disposition was improved with flattery or a substantial sum of money. For a particularly charming lady, he might autograph a fan or bestow some other slight



Commemorative Wood-Block Print of
Ichikawa Danjuro IX in Role of Fudo.

token of approval as though he were a peer of the realm. Danjuro IX died in 1903, but even today the Japanese theatre maintains its aristocracy of great names which still rules over a make-believe empire.

The Kabuki theme is important in Japanese theatre today, and the Kabukiza is now a magnificent theatrical house. Destroyed during World War II, it was completely rebuilt, resulting in one of the most splendid theatres in the world. Tickets are quite expensive and must be reserved weeks or even months in advance. For this reason most tourists are unable to attend. Many of the larger cities of Japan have Kabuki theatres, but the season is short, and for the most part the cinema has taken over. Modern theatre movements have some vitality and small but dedicated following. They are derived from Western concepts of dramatic treatment and are devoted largely to the publicizing of current social problems.



Curiouser & Curiouser

A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND

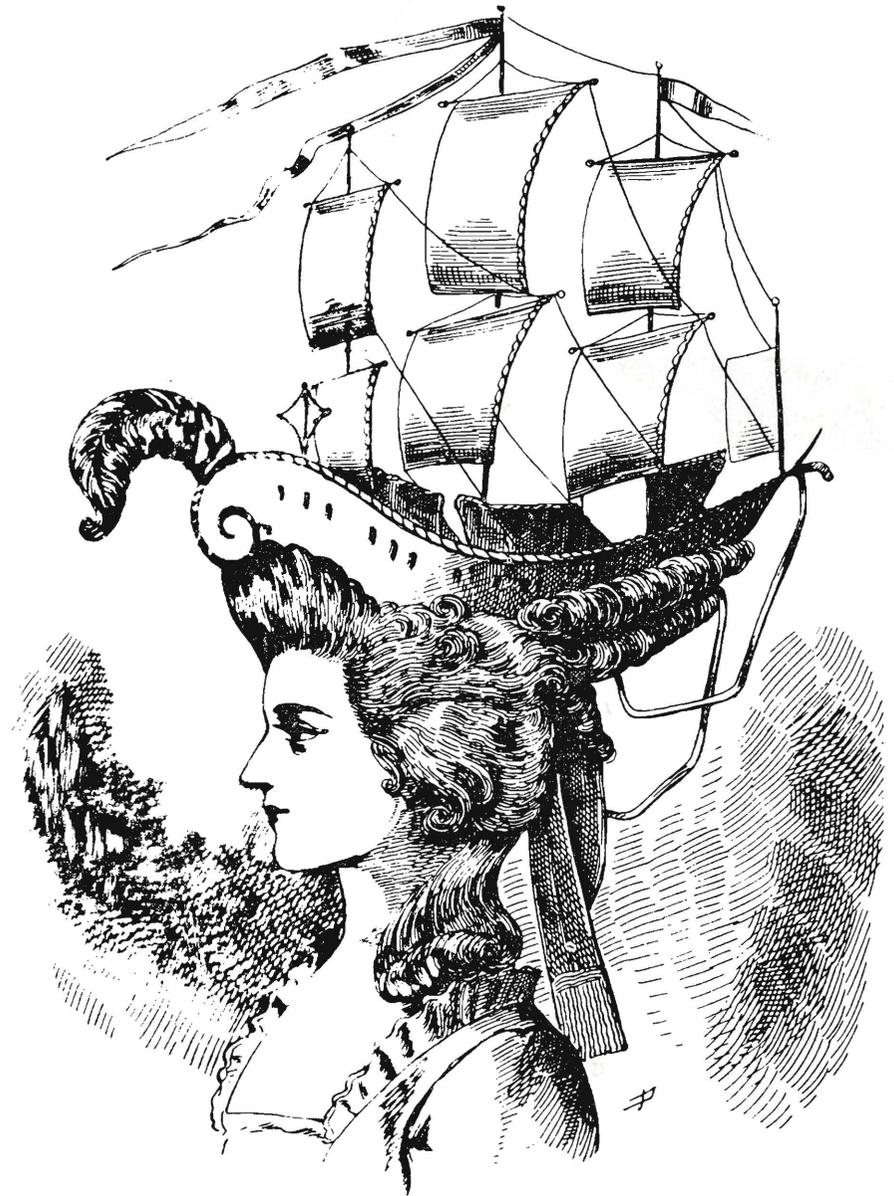
THE HEDGEHOG WITH FOUR CURLS!

There has recently come to hand a *History of Ladies' Hairdressing*, by A. Mallemon of Paris. This distinguished gentleman was not only an authority on coiffures but was also a member of several learned societies dedicated to the fine art of hairdressing. Monsieur Mallemon published his work in London in 1904 and included detailed instructions for creating these hairdos. The book is rich in unusual information, but the section dealing with French hairdressing during the period of Marie Antoinette is outstanding.

It all began when the vivacious Marie, the ninth child of Maria Theresa, Empress of Austria, was married to the French dauphin, later Louis XVI. After the coronation, the new queen dominated the court fashions and came heavily under the influence of her hairdressers. Prior to this time, ladies' hair had been arranged rather simply, but the new trend was toward "architectural" coiffures.

Monsieur Mallemon quotes the following summary of the situation that prevailed in the second half of the 18th century:

Imagine this fashion! A prodigious medley of all the styles of the 18th century, worked up and renewed without ceasing, changed every month, every week, every day, almost every hour by the imaginations of six hundred ladies' hairdressers, fashion mongers and merchants, who must always bring out something new. The birds of the air, a passing event, the great man of the day, a ridiculous occurrence, the success of some animal, a theatrical play or song; the talk of the war, the lightning, or a nothing which interests society, like a child—all these furnished a coiffure which received its name.



Coiffure A La Belle-Poule (Name of a Warship)

The death of Louis XV resulted in a sentimental puff which proclaimed the departure of the monarch by a hair arrangement featuring a sprig of cypress, the horn of plenty, and a sheaf of wheat. It was also considered fashionable to drape the top of the head with representations of the ladies' worldly goods. The Duchesse de Chartres wore in her hair a tiny image of her son sitting on the lap of his nurse. As an additionally sentimental touch, the same hairdo included a stuffed parakeet eating a cherry. A princess of the blood created a slight sensation when she included in her coiffure an image of her old governess carrying a number of keys. It is said that the retired nurse nearly died from joy and pride upon seeing the arrangement.

Soon after her coronation, Marie Antoinette was vaccinated. This resulted in a brand new style of hairdress called "à l'Inoculation". The purpose of the coiffure was to symbolize the triumph of vaccination over superstition, and the arrangement included a serpent, a club, a rising sun, and an olive tree covered with flowers.

At this point, Monsieur Mallemont adds a few opinions of his own:

For twenty years the coiffures were a defile of architectural structures. There was no other description for them. Sometimes they were so strange as to give the impression that a touch of folly had affected the brains of the whole female sex.

He mentions among the creations of that time a hairdo signifying a comet, another called "the hedgehog" invented by the queen herself, and one suggesting an overturned fruit basket, called "the cradle of love".

The accompanying illustration must have been a triumph in its time. It shows a frigate under full sail with an ostrich plume for a bowsprit. With this ship on her mind, the lady could never have forgotten the glorious achievements of the French navy.

Marie loved to retire to the Petit Trianon and pretend that she was a shepherdess. This resulted in an outburst of scenic hairdos, with sheep grazing, groves of pleasant trees, rippling streamlets, and even shepherds guarding their flocks.

Another triumph was the "zodiacal" hairdo, with symbols of the

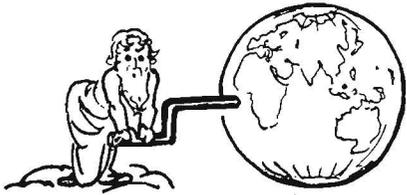
twelve signs of the zodiac, the fixed stars, the luminaries, and appropriate rows of pearls. Always, there were ostrich plumes which were added with wild abandon although many of them cost over \$100 apiece. It might be added that the royal hairdresser had to flee for his life at the time of the Revolution. He reached Russia safely and took over the management of court hairdressing in that country.

No one depended upon natural endowment for an outstanding hair arrangement. Braids, falls, and miscellaneous hairpieces of different colors were combined with flowers, fruits, vegetables, cherubs, and characters from Greek mythology. At times the coiffures reached heights of three to four feet, and this staggering altitude resulted in a number of complications. As doorways were not constructed for such grandeur, someone had the ingenious idea of building springs and other machinery into the hairdo so that it could be raised or lowered as the occasion required.

It is said that at the time of the birth of her child in 1780, Marie Antoinette lost most of her hair. This established a style for the wearing of wigs. Slowly, the height of the coiffures was reduced, and emphasis was placed upon width. In some cases, ladies had to walk sideways when passing through a door.

The hairdressers themselves were a temperamental lot. They refused to work with an audience of any kind and brought with them an array of assistants with whom they communicated in whispers. One outstanding artist in his field arrived in a handsome carriage with postilion and footmen. He favored a swallowtail coat, lace cuffs, and always wore a sword.

It has been noted that sudden and remarkable changes in styles of all kinds, with emphasis upon extravagance, have proceeded revolutions and social upheaval. One researcher has noted that when ladies wear muffs, a war always follows within five years. Perhaps there is a subconscious anxiety which results in a desperate effort to escape from sober thinking. In any event, after Louis XVI came the deluge, and France has never entirely recovered from the follies of a decadent court which inherited the mistakes of the past and added to them some new absurdities of which hairdressing was not the least.



HAPPENINGS IN THE WORLD

A recent issue of a leading newspaper contained two rather interesting and conflicting news items. The first pointed out that very few jobs are available for those graduating from our colleges and universities at this time. Higher education, with its specialized training, restricts the field of employment opportunities; and the better educated the individual becomes, the less adaptable he is to the changing patterns of modern industry.

The other news item explained why we must increase our appropriations for colleges and technological institutes. The enrollments are likely to triple within the next ten years, and we are assured that those satisfactorily completing their studies can look forward to happy and prosperous careers. It is true that some lines will not be able to absorb further personnel for a number of years to come, but there will always be plenty of room at the top for doctors, attorneys, psychologists, and nuclear physicists.

As soon as it becomes generally known where opportunities are most abundant, enrollments will increase accordingly; and by the time the end of the century comes, we may be graduating from 5,000 to 10,000 physicians or counselors per year. This seems rather formidable, even in the light of our present declining stamina. Also, in the near future, we will have to absorb a considerable number of young men returning from Southeast Asia.

In a recent interview, I discussed the economic future with a man in one of the skilled building trades. He pointed out that even in the present mild recession he had no difficulty whatever in finding employment and that construction work will keep him busy for the rest of his natural life. Although there is a shortage of trained men willing to work in many crafts and trades, the present levels of pay should make these fields attractive to even the more ambitious younger people.

For hundreds of years it was a basic principle in European education that every person should be trained adequately in two unrelated fields. Realizing that the professions were subject to many hazards and that social conditions could wipe out even a well-planned career, prudence dictated that every man should have a craft-skill to fall back upon in an emergency. Even kings and emperors, popes and cardinals, generals and admirals were members of craft guilds. The ill-fated Louis XVI of France was a member of the clockmakers' guild and repaired the prison clock shortly before his execution. Martin Luther was a watchmaker, and his guild affiliation probably saved his life. There were emperors who were shoemakers, lawyers who were tailors, and cardinals who were cooks.

Everyone studying for a higher profession should also be required to become proficient in some level of work which would sustain him in case of social upheaval. Not only is this type of training a practical security measure, but it also bridges excessive class differences which have led to both economic and political disasters.

There is no essential difference in value between the professional man and the tradesman. Each is performing a necessary function and contributing to the well-being of his community and the world. In a democratic system, we must strive for genuine cooperation by giving each citizen recognition for his accomplishments. In the old guilds, craftsmen were proud of their skills and honored for them. Wagner's *Die Meistersinger von Nurnberg* is the story of Hans Sack, one of the most progressive social thinkers and writers of the 16th century. He was by craft a shoemaker, by ability a poet of distinction, and by aesthetic inclination one of the leading meistersingers. The various guildsmen forming this elite group gathered at the cathedral in an annual celebration to read poetry, play original musical compositions, and mingle together on a level of personal dignity and courtly graces that would have done credit to the Grand Elector. They were indeed an assemblage of "gentles", and they trained their apprentices to follow after them. They were not jealous of petty nobles or the higher clergy, and they gloried in the ancient tradition of conscientious industry. If we had more of these attitudes today, we might even restore the glory of the "six days' work" recommended in the Holy Scriptures.



Happenings at Headquarters



The Philosophical Research Society began the new year with Mr. Hall's series of lectures on astrological trends for 1972. "World Trends for 1972" was given January 9th, followed by "National Trends for 1972" January 16th, "Personal Trends . . . for Those born March 21st through July 22nd" on January 23rd, "Personal Trends . . . for Those Born July 23rd through November 21st" on January 30th, and "Personal Trends . . . for Those Born November 22nd through March 20th" on February 6th. Mr. Hall then presented "Psychological Analysis for 1972" on February 13th. Dr. Henry L. Drake (the PRS vice-president) spoke the following two Sundays on "Meditation—The Basic Way of the Transpersonal Self" February 20th, and "The Meaning of Our Being on Earth—Ways of Fulfilling this Purpose" on February 27th. On March 5th, PRS will be happy to present Dr. Framroze A. Bode, who will lecture on "How Buddha Attained Illumination—Experiencing Nirvana by Transcending the Relative Mind." Dr. Arthur Lerner will speak at PRS for the second time on March 12th, and his subject will be "Psychology of Poetic Therapy—The Aesthetic Way to Health." Mr. Hall will then return to talk March 19th on "The House of Hidden Places—Mysteries of the Great Pyramid," and "The Christian Mysteries as Restored by the Early Church Fathers" on March 26th.

Having been absent from PRS during the last quarter, Mrs. Ruth Oliver was welcomed back for her Tuesday night lectures on intermediate astrology. Beginning January 11th, she presented "Ruling Planets as Modifiers," followed by "The Potential Range of Planetary Aspects" on January 18th. The month of February began with "Chart Structure" February 1st and continued with "Temperament and Appearance" February 8th, "Vocational Aptitudes—Astrological Aspects and Career Potentials" February 15th, and further discussion of chart interpretations on February 22nd and February 29th. Mrs. Oliver's two lectures in March will be concerned with "Bringing the Chart to Life in Time—Transits in

Action" March 7th, and "Bringing the Chart to Life in Time—The Function of Progressions," on March 14th.

We were delighted when it was announced that Mr. Hall would be able to deliver his Wednesday night lectures personally. These lectures consisted of the same material presented at the Sunday lectures, dealing with astrological predictions for the world and for the United States.

After his most interesting lectures on the Hawaiian Kahunas during our last quarter, Dr. Douglas Low returns Wednesday evenings, commencing on February 23rd with "Today I Have Met a Dragon—Lao-tse's wisdom resulting from his meditations on the conditions of humanity." During the five Wednesdays in March, Dr. Low will present "Alienation and Integration" dealing with Hermann Hesse, on March 1st; "Song, Smile, and the Blind Hush" on March 8th; and culminating with a series of three lectures entitled "The Chinese Classic of Changes: I Ching."

On Thursday evenings, PRS is again presenting Mrs. Joen Gladich and Mrs. Gisele Dallan lecturing on graphology and graphotherapy. Beginning on January 13th with "Graphology: A Link with the Subconscious," Mrs. Gladich and Mrs. Dallan then presented "Harmony and Rhythm: Determining Factors in Analysis" on January 20th, and "The Eight Fundamentals: Basic Classification of Script" on January 27th. "Honesty and Dishonesty: Balancing the Desirable with the Undesirable" was the talk on February 10th, followed by "Typology: The Psychological Types of Jung and Le Senne" on February 17th. In March, these two graphologists will present their views on practical uses of graphology, including "Medical Graphology" March 9th, and "Graphotherapy" on March 16th.

PRS is most pleased to welcome back Dr. Kazumitsu Kato to its lecture series on Friday evenings. Dr. Kazumitsu Kato has studied and practiced Zen, living in Zen monasteries in Japan. Dr. Kato's introductory lecture on February 11th was "Zen as a Way of Life." On February 18th he presented "Bodhidharma—Devotion as a Way to Illumination," followed by "Hui-Neng, the Sixth Patriarch—His Philosophy of Sudden Awakening" on February 25th. During the month of March, Dr. Kato will lecture on "Rinzai

—His Zen of Simplicity” on March 3rd, “Dogen—His Philosophy of Time” March 10th, and “Zen in the World Today—The Place of Peace in Action” March 17th.

PRS held two Saturday seminars during the month of February, and the first of these was presented on February 5th. Conducted by Mrs. Pearl Thomas, our most able librarian, this seminar comprised a “behind the scenes” view of the Society’s important and beautiful library. Participants were able to examine rare works kept in the vault and hence not ordinarily exposed to the public, and the bookcases were opened to allow browsing. Mrs. Thomas explained the most efficient method of using the cataloguing system and was on hand to discuss items of special interest to participants. As PRS is most proud of its library, this seminar provided an in-depth introduction to its many fascinating contents.

Vice-President Dr. Henry L. Drake presided over a group psychotherapy workshop, given February 26th, entitled “Methods for Solving Problems.” The workshop was designed to provide a therapeutical structure for problem handling, as well as practical work with individuals on problem solving. This included learning ways of dedicating time to discover the best means for dealing with and solving the problems that beset us. As usual, Dr. Drake was most effective in his role as a psychologist, and the seminar was well received.

On Saturday, March 4th, PRS will present “A Day with Dr. Framroze A. Bode.” At this time, Dr. Bode will give guidance in preparing oneself practically, spiritually, and philosophically for successfully coping with the impact and meaning of the “New Age.” As always, we look forward to a most rewarding experience with our friend, Dr. Bode.

* * * * *

Dr. Henry L. Drake, the Society’s Vice-President, has been appointed a member of the Planning Committee of the forthcoming annual meeting of the Group Psychotherapy Association of Southern California. The general title for the meeting is Psychotherapy and Creativity. The aim of the program is to clarify the creative aspect of various approaches to psychotherapy.

Dr. Drake was the Chairman of a Symposium organized by him

and presented at the annual meeting of the California State Psychological Association. The Symposium was entitled, Philosophical Psychology—Its Preventive and Curative Therapy. It was stressed that the most creative elements of psychology are to be found in philosophy and that the greatest of all cures is prevention. He was joined in this program by Dr. Robert Constatas and Dr. Kieffer Frantz, both of whom are Trustees of the Society, and Dr. Maurice Rapkin, a member of the Governor’s Psychological Examining Board.

During the months of December and January, the PRS library presented an exhibit of “Religions of the World on Postage Stamps.” The display included three religious subjects from the great museums in Moscow and Leningrad, Christian subject matter appearing on stamps from Arabia, and an outstanding group of African stamps favoring sacred themes. Moslem countries have many stamps honoring their sacred monuments, and several Moslem countries have even honored Buddhism. It is obvious that religion has become a favorite theme in stamp artistry, and PRS is proud to have displayed its unique collection.

“Classical Chinese Landscape Paintings” was the theme for the February library exhibit. This delicate and inspiring school of design is slowly fading away and has virtually disappeared from galleries and shops. These pictures are most symbolic, displaying the elements of heaven, earth, and man; and while the designs may seem similar, each has its own particular charm. The material for this exhibit had recently been purchased by Mr. Hall and was greeted with a great deal of enthusiasm.

The March library exhibit will present Penitente art, including an unusual shrine to St. Isodore, attributed to Aragon; several depictions of Mary as the Mother of Sorrow; and a complete Penitente crucifix. Those interested in this art will have an opportunity to study folk art that is seldom seen.

* * * * *

The accompanying illustration is from a series of pictures of the Gautama Buddha, taken from the *Binaya*, a biography including rules of Buddhist discipline. The series consists of eight paintings, and the one shown here depicts a mythological episode in which



Gautama Buddha descending from the heaven of the 33 gods.

Buddha descends from the heaven of the 33 gods. He has made a special journey to the Tushita heaven to teach the mysteries of the good law to his mother. She is represented in the small scene at the upper right. The heaven of the 33 gods rests upon the summit of a steep pyramid shown at right, center. In the scene that is shown in the painting, Buddha is supplicated by his disciples, especially Maudgalyayana, as he descends into the mortal world on a strangely shaped ladder. The ladder itself is divided into three vertical sections, so that various beings can ascend and descend simultaneously. Buddha himself always descends by the center section. This is a very fine painting similar to the one in the Bacot collection of the Musee Guimet. The painting is bordered with embroidered fabrics from imperial Chinese robes. The painting was probably made in the late nineteenth century.

The Pacificulture Foundation has taken over the beautiful Oriental building designed many years ago by the late Grace Nicholson. This building offers ample exhibition space and is a splendid center for the dissemination of East-West understanding. In January, 1972, there was a special display featuring the art and culture of Tibet. There were fine old Buddhist banners, a number of outstanding religious images, masks and costumes, wood-block prints, and the folk arts of Tibet. PRS contributed a number of items to this display. Among featured pieces from our headquarters were the largest prayer wheel ever brought out of Tibet; a beautiful gilt bronze figure of Mahamaya, the mother of Buddha; and a ceremonial dagger presented by the Dalai Lama XII to the Persian minister in Peking.

This Tibetan exhibit received strong civic support, including the endorsements of the mayors of both Los Angeles and Pasadena. Our old friends, the Lama Govinda and his wife, Li Gotami, spoke on Tibetan culture; and it was gratifying to realize the quality and quantity of Tibetan material available in this area. It was originally intended that the exhibition close on January 30th, but popular interest was so great that it was extended through February 14th. We understand that exhibits of this type will be featured annually and dedicated to various nations of Asia.

Dynamic Asymmetry

Burton, in *The Anatomy of Melancholy*, quotes Plato to the effect that when our bodies are at worst, generally the eyes of our souls see best. To support the spiritual advantages of deformity, Burton mentions that Hannibal had one eye, Homer and Democritus were blind, Angelus Politianus had a tetter on his nose, Aesop was a hunchback, Socrates was pigeon-chested, Ignacius Loyola was a cripple, Emperor Galba was deformed, Epictetus was lame, and Horace was a little, bleary-eyed contemptible fellow.

Library Notes

by PEARL M. THOMAS



View of Interior of the Library of the Philosophical Research Society.

We have long felt the need for making our library and its contents more meaningful to our friends. People visit it—they admire or are overwhelmed—but not knowing how to go about making full use of its facilities, they simply sigh and go on their way, promising themselves that by and by they will make a real attempt.

So we have a plan, and with the cooperation of our friends, it should serve a very useful purpose and at the same time answer a great need.

On February 5th, 1972, we conducted the first of a series of workshops in the P.R.S. Library. We showed early pictures of the actual building process, discussed the background and how the collection came to be, and also explained our method of cataloguing which is based on the system used at the British Museum.

This first workshop pre-registration was quickly filled by people who brought a genuine warmth and regard for books, and who wanted to know more about our particular library. We had librarians, a bibliophile, an energetic young pupil, and several serious researchers. Everyone brought a real interest in esoteric studies and a zeal and enthusiasm which carried throughout the day. Each workshop, while they will follow a general pattern, will differ from the others, as it is the plan to gear each one to the particular interests of those attending. This will be done primarily during that period in the day when rare and unusual books, scrolls, and manuscripts are brought out from the vault. There may come a time when only alchemy books, for instance, will be shown because everyone in the class seeks to know more about this elusive subject. The Library has a number of serious students who come regularly to examine and profit by our extensive collection. The Library of Congress informs us that we probably have the best collection of alchemy books in the country.

Perhaps the most interesting part of the program was the opportunity for the students to view treasures from the vault. One item on display was the *Nuremberg Chronicle*, a first edition, published July 12, 1493. This remarkable book was shown recently at our art exhibit honoring Albrecht Durer on the 500 centennial of his birth. However, when placed under glass and opened to only one page it cannot reveal the wealth of information that it contains within its covers. At the workshop the book was opened to many references which gave a real sense of knowing what it comprises. It can, in all fairness, be called the great picture book of the Middle Ages. There is scarcely a page without at least two illustrations, and usually many more. Some editions had colored pictures which were vivid and of course in that day the colors were applied by hand. At that time, also, it was not unusual to repeat the same woodcut to describe various localities. One in particular depicted Naples, Mainz and several other cities. Perhaps the most popular illustration is the one shown in the center of the accompanying picture from the *Nuremberg Chronicle*. It is copied twenty-two times in the book and represents the ever-recurring Religious Councils of that day.



LEAF FROM THE NUREMBERG CHRONICLE

Along the left side of the same illustration one can glimpse pictures of Popes, Saints and other dignitaries. These pictures played a vital part in the book and offered stories in themselves.

The text for the Chronicle was largely written by Dr. Hartmann Schedel (1440-1514) who was also the city physician of Nuremberg. He was a gentleman of very definite ideas, well trained in astronomy and astrology (essential in his profession) and in the classics. He expressed his thoughts on the Ages of Man as well as on the Ages of the World and while these differ somewhat from our modern concept, perhaps his ideas might give us something to ponder. At least, this is the way he expressed them:

AGES OF MAN:

1st Age:	Infancy	Birth to 7 years
2nd Age:	Childhood	8 to 14 years
3rd Age:	Adolescence	15 to 38 years
4th Age:	Youth	39 to 49 years
5th Age:	Old Age	50 to 79 years
6th Age:	Decreptitude	80 to end of life.

Another gem shown during the workshop was an original copy of Francis Bacon's *Novum Organum*. This book has a "fore-edged" painting which is a delight to behold and thrilled the group attending. Fore-edging is a process of clamping the pages of a volume together and painting a scene on the edge of the leaves. After the scene is completed, the edge is gilded, thus concealing the picture. However, when the leaves are slightly fanned out the picture is revealed. The pictures on this book are a portrait of Francis Bacon and symbols of his work.

During the afternoon, the program was given over to teaching the method of actually finding books in the P.R.S. Library and each person was presented the opportunity to locate a previously chosen book and to tell something about it. By participating, we all learn more readily. As it is the plan to arrange these workshops around the interests of the people attending, this necessarily entails preregistration in order to permit each prospective student to disclose his principal concerns and particular interests.

The classes as they continue will purposefully be kept small. In this way, it will be easier to maintain a friendly, intimate group and unusual books can be more easily appreciated if viewed at close range.

The Library has much to offer and we are eager to see our friends make better use of it. We are pleased and grateful for the young students and teachers who utilize our facilities, but we earnestly feel that those who are close to the organization would likewise benefit by becoming better acquainted with all that the Library presents. It is there to be drawn out and when we make a concerted effort we shall be amply rewarded.

Announcements of the workshops will appear in the Quarterly Programs. Please remember that PRE-REGISTRATION is required.

ARE YOU AWARE

. . . that the P.R.S. Library has several of Manly P. Hall's booklets in braille? We are happy to share these during regular library hours.

- Right Thinking
- Curious Facts (Grade 2)
- Great League of the Iroquois (Grade 2)
- Fine Art of Being a Person

RECENT ADDITIONS TO THE LIBRARY:

- G. Ebers: *Egypt: Descriptive, Historical, and Picturesque* Translated from the Original German by Clara Bell
2 Vols. Cassell, Petter, Galpin & Co.
London, Paris, & N.Y.
- Iverson L. Harris: *Madame Blavatsky Defended*
San Diego, 1971
- Rufus M. Jones: *The Flowering of Mysticism — The Friends of God in the Fourteenth Century*
Hafner Publishing Company,
New York, 1971
- Ira Progoff: *The Star/Cross*
The Well and the Cathedral
(A Cycle of Process Meditation)
Dialogue House Library,
N.Y. 1971
- Giuseppe Tucci: *Tibetan Painted Scrolls*
3 Vols. La Libreria Dello Stato
Rome, 1949
- Carl R. Wahlstrom: *Color Philosophy*—Introduction by Manly P. Hall
Published by P.R.S., Inc., 1971

The Research Library and Art Exhibits of the Society are open as a public service from 12:30 to 4:30 P.M. Mondays through Fridays, and after Sunday morning lectures from 12:30 to 2:00 (Closed on legal holidays).

IN THE UPPER ANNEX . . .

. . . we have extensive files of a variety of magazines. For instance, in the field of Astrology, we have bound copies of early issues of *The Astrological Bulletin* from 1939 to 1953. We likewise have bound copies of *Wynn's Astrology Magazine* from 1936 through 1946. A kind friend has recently given the library some bound copies of Alan Leo's *Modern Astrology* which date back to the 1920's and 1930's, and these have about completed our files for that period. Manly Hall has contributed many articles to these early issues and they are all available for use and enjoyment in the library. So often, the only available articles on a given subject are to be found in magazine form and for a researcher, they can prove invaluable to his needs.

Many of these older magazines contain a wealth of interesting and valuable material. We would like to draw your attention to one magazine which is most outstanding, both in format and subject matter. It was called *Bibby's Annual*, and was printed and published by the P.P. Press (Priority Publishers for the Proprietors, J. Bibby and Sons, Ltd., King Edward Street, Liverpool). Each annual issue contained sixty-four pages approximately 11 x 15 inches and on each page there were excellent reproductions of fine art with explanatory captions which capture the attention of the reader. The author, Joseph Bibby, wrote many of the articles, and his interests were diverse but concerned primarily with ethical and social problems which he felt ought to be expressed. There is a strong philosophical atmosphere about many of the articles, whether written by the editor or one of his numerous contributors. One encounters names like Annie Besant, C. Jinarajadasa, Will Levington Comfort, E. A. Wodehouse.

Joseph Bibby traveled far and wide to obtain pictures and the right to use them for the Annual. He held to no particular pattern in the art reproduced. The pictures sometimes relate to the subject matter of the page but more often are placed there because they are great art or simply pleasant to his standards. In all of our issues of *Bibby's Annual* there is not a single page without a picture of some sort. The variety is endless but all have a message.

Due to the ravages of war, the magazine was forced to come to an untimely end in 1922. However, the editor felt at the close that

he had accomplished his purpose, made many friends along the way, and delivered his message.

Manly Hall thought so highly of the Annual that he more or less patterned *The Phoenix* after this publication.

Many current magazine publications are received in the library—astrological, philosophical, religious and related subjects. Among those on our list are: *El Palacio*, *American Federation of Astrologers Bulletin*, *American Theosophist*, *Parents' Bulletin*, *The Divine Life*, *New Age*, *California Freemason*, *Library of Congress Quarterly Journal*, *Journal of the West*. These are all available for your enjoyment and enrichment.

FOR MANY YEARS . . .

. . . we have been indexing the *Horizon* magazine and the *PRS JOURNAL*. The index is not only a title index, but attempts to catalog most of the subjects brought up on each page of the magazine. These are typed out on 3 x 5 cards and along with the pertinent information needed to locate a given subject is a little resume telling the general direction of the article or how the particular subject is treated. The indexing paraphrases Manly Hall's own writing and consequently is in itself interesting and informative. As an example:

Easter as Psychotherapy (Editorial)

P.R.S. Journal Vol. 21, No. 4 p. 1-10 (Spring 1962)

The Easter Season is part of the year set aside for the remembering of our humanity in the light of our divinity—which might be neglected at other times. Psychologically, we should set aside some period of the year for improvement of heart and mind—not necessarily improvement by study or some formal means of advancement, but simply by kindness and graciousness. Meaning of the various festivals of Lenten Season: Ash Wednesday, Palm Sunday, Maundy Thursday, Good Friday, Ascension Day.

ASTROLOGICAL KEYWORDS

By

MANLY P. HALL

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