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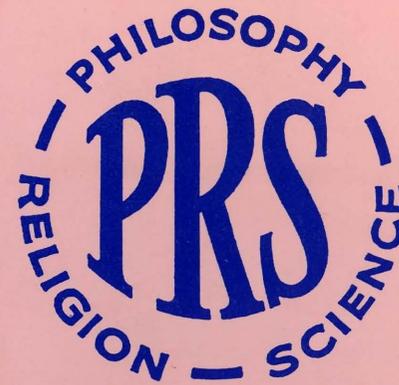
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Most of the reproductions of the early books, manuscripts, and objects of art which appear in this magazine are from originals in the collection of The Philosophical Research Society.

ABOUT THE COVER: Tycho Brahe (1546-1601), the first European Astronomer to make a systematic study of comets. (See page 13 of text)



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THE EDITOR'S POINT OF VIEW

THE PALACE OF THE KING

ONCE upon a time there were two Chinese merchants who had risen to wealth and distinction. They purchased adjacent land and each built a home according to his own cultural instincts. The first merchant we will call Mr. Chang, and he was a man of good taste and cultivated interests. He not only built a beautiful house but he created a magnificent garden and he liked to sit by the main window of this dwelling and look out at the pleasant scene which he had fashioned. The other merchant, Mr. Wu was less cultivated. He had wealth but his tastes were those of the marketplace. He also built a garden which he filled with gaudy, polychrome statuary, gaily painted pagodas, gilded bridges, and dozens of little figurines possibly to remind him of his customers.

Mr. Chang's heart became sorely troubled. Every time he looked out of his window, Mr. Wu's garden loomed before his eyes. He shuddered and groaned and uttered great oaths in his beard, and even contemplated moving out of his house. One afternoon his close friend, a venerable Zen monk, dropped in for tea and Mr. Chang unburdened his soul. "Most venerable Master," he said sadly, "my distress grows deeper every day. My neighbor is a good man and I have nothing against him but this junk pile which he calls a garden reminds me of the fish market at Shanghai. Tell me, what can I do to get rid of that garden?"

"That is very easy." murmured the old priest. Leaning over

he closed the shutter of the window. "See? The garden has disappeared entirely."

Mr. Chang was silent for several moments as he realized that he was receiving most advanced instruction, and that the simple act of his friend had profound meaning. Then he remarked more quietly, "You're quite right, but now I'm in another difficulty. I love the sunshine and it no longer warms my bones."

The Zen Master nodded understandingly, "This is life. If you wish to see the sun you must accept the scenery also."

According to Chinese philosophy the human skull is the palace of the king. It has a beautiful roof with a fine dome, and is ventilated with seven doors and windows. Two eyes, two ears, two nostrils and fortunately enough . . . only one mouth.

This beautiful palace stands on the top of a great mountain and there are roads leading down into the regions below. The view from the palace is wonderful for you can see across hills and valleys and lakes and rivers. Fortunately the master of this beautiful establishment can use its facilities according to his own insight and pleasure. He can look out of the window and when he is tired of a view, turn his attention to another part of the landscape. He can see beauty both of nature and man-made. He can admire exquisite embroidery, and arrange flowers before his family altar. He can watch the habits of people, and assemble collections of curios according to his taste. Through his ears he can listen to good counsel and the songs of birds, the voice of the stream in the valley below reaches him as a gentle murmur, and there are times when the roll of thunder will echo through the surrounding hills. Through his nostrils he can breathe the breath of life for they ventilate his house. He can also enjoy fine incense and the smell of good food. His mouth is the greater doorway and this he must guard with special diligence. He must protect others from his own words, and he must protect his body from destructive foods, over-indulgence in wine and poisons which might take away his life.

Who and what is this Master of the house? Is he like the Emperor seated on his dragon throne in the forbidden city? Is he an old scholar spending his days and nights in a library of ideas which he has accumulated? Is he a merchant, counting his profits where others cannot estimate his wealth? Is he a priest preparing for a

world to come when he shall no longer dwell in this palace? Like the Emperor, many know of him and obey his edict and sometimes tremble at his tyranny, but few have ever seen him.

This king has many servants to do his bidding. They supply him with all the necessities of life and he has learned from his own experience to treat his vassals well. They in turn protect him from everything except himself. Sometimes the King wishes to be instructed and causes a great teacher to be brought into his presence. On other occasions he wants to be amused, so musicians come with flutes of amber, and bells of jade. On still other occasions he chooses to be alone but is not always happy to be entirely in his own company. He has many friends but usually there is no one who understands him or knows him well.

Just as the venerable Zen Master could open and close the shutter of a window, the King in his palace can change the world around him by controlling his sensory perceptions. If he is not a wise King he can close the doors and windows at the wrong time, thus depriving himself of the assistance of seven wise counselors. He depends heavily upon them because during his lifetime he never leaves his own house. Many people believe that this King knows everything and is always right, but if he is a just ruler he knows that this is not true. No grace benefits a great monarch more than humility. Unlike most governors this king's privy council can be depended upon. They are always honest and have the virtue of frankness, and are faithful in their records. The King will not be deceived by them and therefore should be constantly well informed about the state of his empire, and for that matter, happenings in other countries.

According to Chinese thinking this King, the human mind, is a kind of phantom ruler. Some have doubted his existence and most have questioned his erudition. There are even a few who believe that he was actually created by his own council and merely represents an embodiment of their own conclusions. Yet each of us every day must cope with him seeking his assistance in most decisions. It is observable that like most temporal sovereigns, he is not as infallible as his grandeur might imply. Yet it is a mistake to blame him for our shortcomings. If the world outside is genuine as we sense it to be, and our sensory perceptions themselves are

honest as we usually discover, and the mind is an honorable ruler, why are we always in trouble? It would seem that things go wrong, but no one is to blame. Some revolutionists believe that the world is at fault. Others feel that our senses are defective and much that we see is not so. In recent times the mind itself has come to be regarded with profound suspicion. The best answer according to many is that we reeducate the King. In the course of time he has developed bad habits and there is hardly anyone who could not improve his conduct. Pessimists like to believe that conditions are not likely to change, that the King is an autocrat, and will run his world as he pleases even if it ends in a disaster which will also destroy him.

In the palace of the King there is a quiet room which combines the characteristics of a study and a sanctuary. It is here that the more serious labors of state are undertaken. In the ceiling of this room is a beautiful lantern which lights the old bookshelves and the files wherein are kept the records of all things. This ceiling light the Chinese call, "tao"—the effulgence of Heaven. The only way in which the King can examine the evidence in the case and come to the right decision is by means of this light. I have seen many old paintings in Europe including one by "The Master of the Life of the Virgin" depicting St. Jerome in his study. The great book is open before him. One hand supports his head and the other points toward a human skull. By the side of the book is a tall candle in an ornate candlestick. It is by this one light that the Saint is examining the holy scripture. This is the same light that must illuminate the "shut palace of the King." It therefore becomes constantly necessary to tend this light for without it the testimonies of the senses cannot be brought together and reveal their total picture to the King. If even one perception is imperfect judgment is impaired. Unfortunately, although there are many servants in the house, the King himself must care for this one lamp. No one else can do it for him. He must guard the fuel supply for it must burn without dimming through all the days of his years. He must trim the wick and he must also keep the lantern clean which encloses the lamp. If there is error in the King's judgment it is because he has failed to keep faith with the lamp.

This strange lamp is also an oracle, for if the King makes a serious error of judgment the lamp flashes its warning and if this is

ignored the lamp will tire and go out. The ancients have records of ever-burning lamps that continue to shine in hermetically sealed tombs for more than a thousand years. They were believed to have wicks of asbestos and drew their fuel from the atmosphere. In a sense this concept symbolizes the human spirit which is the one light upon which all our functions depend. The King may rightly be called as he was in many countries of the world, "The Defender of the Faith." He rules not by himself alone or by the authority of birth or rites of enthronement. He rules, "by the grace of God." Our King therefore is both ruler and servant. The Chinese well realize this. Once a year the Emperor, divesting himself of all the adornments of state, clothed only in a plain white gown went to the altar of heaven and there knelt before the tablets of his ancestors, and the great stone carved with the constellations. He then prayed to his sovereign ancestor, Shang-Ti, Imperial Heaven asking that Heaven would spare his people from all evil and in whatever way they had failed that the punishment should fall upon him.

This would be a proper attitude of the mind-King. He was fashioned to serve truth, molded from the substance of universal mind to guard the treasures of nature and perfect the virtues of human nature. If he is not wise enough and humble enough to recognize the purpose for himself, he cannot benefit from the wisdom of some of his counselors. He will look upon the world without understanding and examine himself without insight. It is then that the King becomes a tyrant and in his arrogance he ultimately turns against the light. The Chinese, however, believe that heaven is not only all-just but all-merciful. Ultimately the wayward mind will repent of its mistakes and the light of the lantern will be rekindled from within itself. Where does the light go, says the Hindu mystic, when the lamp is extinguished? If it really died, how could another lamp be lighted? The light is eternal but is only released into manifestation when it is provided with the wick and the oil. Even then the spark must be struck by which the fire that is everywhere is restored to the lamp.

So our minds may be seated in the lonely room of a great house. It may even fear the house, and trouble itself with haunting visions and groundless fears. It may lock itself away from good counsel

and try to read in the dark that which was written by light itself.

Often we must contribute to the salvation of that intellect which we hold in such high veneration. The mind is not right because it is ours. It is only right when it has opened the doors and windows of its palace, ventilated the apartments thoroughly and can receive without prejudice all the facts necessary to honorable conclusion. We can close both our hearts and minds to the truth that we most need to know. To do so is to sit in lonely arrogance, friendless and fretful. Too many have tried to escape the burdens of time as Mr. Chang was resolved to free himself from his neighbor's garden. He could have moved away which would have been one way of freeing himself for a moment from a disagreeable reality. He could close the shutter as the old Zen priest suggested, and the present discussion is an improvisation on the Zen Master's theme, but when we close out that which we do not like we must also deprive ourselves not only of much beauty but of valuable experiences which could help us understand truth that seems to be unpleasant. The mystical experience, as explained by Havelock Ellis in his book, *The Dance of Life* does not result from the closing of a window but from opening all windows. We are in the presence of the sovereignty of the eternal flame. We discover that the flickering lamp inside ourselves is one with the light of the infinite. This light makes all things right and although we may not at the moment be inclined to accept such a generality, we must realize that neither generalities nor particularities are made available through acceptance which is at best, the gateway to experience.

We hope that the wealthy Mr. Chang was able to live at peace with his neighbor, not because he appreciated his neighbor's garden, but because he began to understand his neighbor. We're not always fascinated by the drawings that are brought to us by our grandchildren, possibly because many of them are caricatures of ourselves. But we glow with pride and prepare ourselves for other artistic achievements yet to come. Having set all things right in our minds and having received a good edict from the King in our mental palace, Mr. Chang and Mr. Wu can live together happily ever after.

NATIONAL TRENDS FOR 1974

It has always been my feeling that Mundane Astrology is one of the most difficult areas to interpret. Although generally considered a science like medicine, it is actually an art. Everything depends upon the weighing and judging of complex and often contradictory planetary testimony. The difficulty lies not in the "starry portents" but in the limited knowledge of the astrologer himself. Most readings are based upon ancient rules set up in the Valley of the Euphrates by Babylonian and Chaldean priests. These were codified in the famous Tables of Sargon which were inscribed in cuneiform characters on clay tablets. Although some additional information has accumulated it is not easy to adjust the old interpretations to the confusion of modern living. Also there are forces operating in the universe not as yet discovered, and for which appropriate readings are unavailable. It is my feeling, therefore, that dogmatic predictions are not advisable, and experience has shown that countless dire prophecies have never been fulfilled. There is always the possibility that ill-considered pronouncements may contribute to negative thinking and further complicate prevailing anxieties. In light of these factors I can only read Mundane charts with the full realization of my own limitations.

It seems to me that the National Horoscope for 1974 is basically one of the best that I have examined in a long time. All the major factors seem to work together for the good of the nation and the rest of the world. The immediate crisis which may extend into 1975 probably with diminishing intensity, may well prove to be the salvation of the country. We could have wished that greater foresight would have modified the existing emergency. As it is, however, we are in the presence of a challenge which will rally the American people to support the essential needs of the country. The conflict in the readings can be symbolized by one single example. The new law limiting the speed of private vehicles on the freeways to fifty-five miles per hour, will cause a number of inconveniences and some real hardships. At the same time it is now estimated that it will save more than 1,000 lives per month, and probably 2- or 300,000 avoidable accidents. It would be hard to deny that the immediate disadvantages would lead to long range benefits for the nation as

a whole. Our main problem is a kind of temporary hysteria in which impractical recommendations will mingle with those that are necessary and useful.

One point that stands out is the clear indication that in 1974 the United States can regain its psychological leadership in world affairs. If we can solve our internal affairs our example will affect every other country. Many nations which have lost confidence in our integrity will gain new respect and regard for us if we put our own house in order. If we settle down and work together with clarified vision and renewed courage, we can look forward to many years of friendly relations with most other countries. As the present energy crisis for example is world-wide, a well-planned, long-range solution will affect all of our relations — political and economic — with the other world powers whose destinies are closely linked with our own. The Chart points out that this may be the greatest opportunity in our history to change the whole course of human history in the right direction. With America the future of the democratic theory of life must stand or fall, and the extraordinary number of good aspects in the chart indicate that we can meet the challenge and shift the foundation of world economy from an industrial to an ethical concept of life. Our ambitions have run their course and aspirations must take over. As we approach our 200th birthday we will do well to remember the words of scripture, "For lack of vision the future perished." The clarification of our responsible place in the unfoldment of human purpose is long overdue. We are in desperate need of a long-range realization of our own destiny as a benevolent nation created not only to attain material prosperity but to lead many other countries along the road to spiritual, ethical and moral maturity. Our founding fathers sought to build a model commonwealth which would inspire the peoples of all countries to unite in common brotherhood. We cannot delay much longer.

The keynote for the United States in 1974 strongly emphasizes the search for justice and equity. While there may be considerable unrest and even outbreaks of resentment and dissent, the many powerful good aspects more than over-balance objections that may arise in the public mind. More cooperation will be found than has generally been expected. What is needed is a workable plan which

can appeal to the basic integrities of the majority of citizens. We will definitely rally around long-range idealism but this must be supported by political and industrial leaders. Government must set the example to win the confidence of the governed. Younger people especially, are inclined to support social progress but it is difficult to be a hero without a cause. Compromises on the opinion-making level could be disastrous.

The financial condition of the country is of grave concern to many people, but I doubt that a major depression is in the offing. In the Fall of 1974 there could be a major economic shakeup but this also will be a blessing in disguise and most folks will survive without too much difficulty. The gradual reduction of raw materials and the limitations upon industry resulting from energy shortages may force a modification in the capitalistic theory. We must gain new objectives worth defending and suitable to meet in more enduring and less competitive economic theories.

In the early summer an unfortunate occurrence involving the news media is noted. An important correspondent might be subject to a serious accident or illness involving the spine or upper legs. Serious efforts are likely to be made to curb irresponsible journalism bringing newspapers, magazines and television news analysts into a new and more idealistic approach to public affairs. A shakeup in the public school system could build more emphasis upon world problems in the grade schools. There will be more emphasis on America's cultural and ethical traditions. Transportation is emphasized but public carriers will be in trouble for lack of new equipment and the long prevailing neglect of public transportation.

Real estate building and private housing in general is under planetary affliction. Some large and important projects must be indefinitely postponed. Many families will find it necessary to move or refinance their present liabilities. When this becomes obviously a serious situation there is enough constructive indication to show that the majority of homeowners will be protected as business conditions settle down to a more frugal level. Here also things will not be as difficult as has been feared, but there will be a demand for certain legislation to protect householders of moderate means. Older persons do not seem to be seriously involved but the drift will

be toward smaller and more compact establishments with some control on rent ceilings. The general trend may also help to curb inflation.

Public health seems to improve under responsibilities. Major ailments shown in the chart involve the circulatory system, the liver, kidneys and pancreas. Minor epidemics of severe colds are noted for the early Spring and late Fall. Heart ailments may increase but for the average citizen the year will be satisfactory and there will be a trend away from fads and over-medication. Organized labor may oppose the retrenchment recommended by the government. Strikes will not improve matters and wages may be subject to reduction. This could lead to litigation but unreasonable or untimely demands will receive very little public support. Employment may be somewhat off but conditions will improve late in the year. The spirit of idealism which is abroad in the land will influence many workers who adjust graciously with necessary reforms. This is one area in which conflicts may cause temporary concern.

There seems little probability that the United States will be involved in a major war or serious military commitment. The trend to arbitrate differences and pacify belligerent countries gains momentum and in this particular, the cooperation of other nations will make things easier at home. In spite of appearances foreign trade appears brisk and may assist in the support of our own industries, also making more available raw materials including petroleum. As is usual in strenuous times the divorce rate is down, and there will be less lengthy and expensive litigations. A reorganization of the legal profession is noted. Women's Lib spreads with the result that many women will be appointed to strategic positions in government and industry. Old laws curtailing the rights of women will be repealed or amended. There is also more consideration for minority, racial and religious groups, and it will be comparatively easy to build these minorities into a broad program of purposeful living.

Many older traditions will be revived. Styles will trend toward Early American. This will affect dress, adornment, home furnishings, family amusements, reunions and neighborhood entertainments. The more important overtones to this trend will be a revival of the self-reliance and national pride which have been fading out of our life pattern. The approaching Bi-Centennial celebration will

contribute to this and in most cases the traditional ways will bring contentment and emotional security. The drift away from our cultural heritage has already proven unfortunate. The death rate is down but the number of suicides may increase. In a general way our financial relations with foreign countries will be more stable. American currency will strengthen as other countries become aware that we are handling our problems efficiently.

New meanings will be given to the significance of religion and philosophy. Spiritual convictions may remain comparatively orthodox but they will be applied to daily living with greater sincerity. A general reformation of higher education will reveal stronger religious overtones. Materialism has been a dismal failure and while we cannot guarantee miracles, a general awakening to man's true place in the universe is in the offing. Human institution must be brought into harmony with Divine and Natural Law or the better times we look for cannot be realized. Academic institutions must educate men and women for a much better and richer way of life if they are to continue preparing for the future. A shakeup throughout the judicial system of the country will not be amiss. The prevailing stagnation in philosophical thinking and the lack of idealism in the higher sciences, including medicine, must be changed if the country is to maintain its world leadership.

The executive branch of government is amazingly protected in the chart. Difficulties may continue for a time but agitation will gradually subside and constructive leaders will enjoy greater support from their constituencies. The average American citizen, while not overly concerned with administrative problems, wants to give respect and allegiance to an honest government and its representatives. Most discordant factions will rally around a strong program which is just and far-seeing. In fact, most of the present muddle will almost resolve itself if we have greater confidence in political and intellectual leadership. Political leaders will be under special stress in May and June and the situation may almost repeat itself in November and December. The entire year is hazardous for prominent persons but those who dedicate themselves to the honest solution of the country's immediate difficulties will accomplish most of their objectives. Business conditions generally will be better than is ex-

pected and those adversely affected will find that new areas of activity will be provided by the changes that must take place.

The legislative branch of government will be under fire and a number of legislators will find it expedient to retire. Scandals in this branch of government are indicated but they will be handled more effectively and with less publicity than is now the fashion. This department of the chart is partly concerned with hopes for the future and a vision beyond the present horizon. There will be greater nobility of thinking, stronger dedication to principles, and a willingness to work together to make dreams come true. There will be less excitement and surface agitation, but deeper conviction and a stronger willingness to sacrifice personal ambitions.

As may be expected, organized subversive factions will attempt to exploit the prevailing unrest, but here also is strong protection. Most of the un-American activists will have little effect on the larger motions of society. Karmic factors are involved in this picture. Certain mistakes must be paid for, and there is no escape from just retribution. As always, however, the just person will survive and those who have lived constructive lives can face the future with serenity of spirit. Others pay their debt by recognizing their mistakes and changing their ways. Public health projects will include the correction of injustices affecting older persons and those who are dependent upon fixed incomes which have suffered from inflation. Here the churches will play a part and aid in the rapidly increasing respect for spiritual values.

In summarizing the indications for the year it would seem that the United States is moving inevitably toward a great spiritual awakening. A few years ago a few cynics and skeptics declared solemnly that God was dead. Actually it is materialism that is defunct. The future depends upon a strong alliance between human purpose and the Divine Will. We are making our first faltering steps into the unknown realm of eternal truth. Dawn is breaking and we are coming to a degree of enlightenment which collective humanity has never before experienced. In this case certainly, the end we seek to achieve is worth all through which we must pass. What we have called "material success" has been a long dark night of the soul, and we face a better future than the past has ever known.



Tycho Brahe (1546-1601) was the first European Astronomer to make a systematic study of comets.

THE COMET KOHOUTEK

Though comets are frequent visitors, the one recently discovered by Lubos Kohoutek and named for him has been heralded as "The Comet of the Century," although it has proved to be rather disappointing as a public spectacle. Naturally the appearance of an important comet is accompanied by numerous speculations as to its possible effect on nations and individuals. Prophecies have a strong tendency to emphasize the unfortunate reputation which has always accompanied these eccentric bodies. The Bayeux Tapestry shows a forked-tailed comet which appeared at the time of The Battle of Hastings. It was on this occasion that Harold, the last of the Saxon Kings, perished before the armies of William the Conqueror. Old records tell that a comet hovered over the city of Jerusalem at the time of the Roman invasion, and a "fiery star" announced the fall of

the City of Mexico and the death of the Emperor, Montezuma. The Romans believed that the comet which appeared at the time of the assassination of Julius Caesar was a celestial chariot sent to carry his Imperial Soul to Heaven. A comet was also seen when the armies of Napoleon invaded Russia.

It has been traditionally believed that the advent of comets denote major changes in society. The fall or reformation of governments, the passing of prominent persons, epidemical ailments, storms and other natural disasters. As the Bard with rhetorical elegance wrote, "The Heavens themselves blaze forth the Death of Princes." One point may be worth remembering and that is that comets have been unfavorable to autocrats. They have announced political changes which have invariably resulted in the ultimate betterment of mankind. When Aesop, the fabulist, was asked what constituted the major labors of the Gods, answered "to bring down the mighty and to lift up the lowly." Comets seem to have a tendency to operate in this way. As harbingers of social change they



Bayeux Tapestry (Detail)—Here Halley's Comet is shown in the sky (upper left) in its return of 1066 A.D., the date of the Norman invasion of England under William the Conqueror. The evil portents of the Comet are being explained to Harold, the last of the Saxon kings, shortly before the Battle of Hastings where Harold died.

cause confusion and sometimes immediate disaster but they break up crystalization, preventing infirmities from lingering on indefinitely. They may be a sharp medicine but they cure many ills. I'm not inclined, therefore, to feel that at this time the advent of a comet may prove entirely inauspicious. Society has reached a condition in which major change is necessary for the survival of humanity. Many will resent this change and will consider it an unreasonable interference with man's self-centered preoccupations. Mephisto, in Goethe's *Faust*, is asked to define his own nature and the demon replied, "I am the spirit of negation, part of that power that still works for good while e'er seeming ill." Perhaps the new comet is one of the celestial signs that a universal reformation is impending.

The effects of the Kohoutek Comet will, of course, be worldwide; but are likely to be particularly obvious across Asia, including Korea, Burma, the People's Republic of China, India, Pakistan, Afghanistan, and the Near-Eastern countries. There could be further earthquakes in the sparsely populated regions of Mongolia and Russian Turkistan. Civil strife is likely in the Indo-Chinese area but the extraordinary benevolent aspects of the planets in 1974 are strongly protective. The effects in the United States may be noticed as anxiety in the public mind, some social unrest and the organizing of public sentiment against further inflation and the extravagances of government. In the United States climatic conditions may also be highly unsettled with variable winds, electrical storms and tidal waves along coastal areas. The comet works to the disadvantage of travel and public assemblies. While they are often accompanied by temporary hardships many situations will appear more cataclysmic in their early stages than they will prove to be later. Business conditions could be unsettled but this will ultimately lead to more conservative policies which will protect all concerned. It will gravitate most strongly against persons with ulterior motives who are seeking to profit by the emergencies which afflict their neighbors. It is quite probable that in all countries the comet will support democratic policies and force constructive reform and long range projects, such as conserving resources, seeking out corruptions and strengthening idealistic institutions.

In recent years our annual forecasts have been rather depressing. It has always been my habit to find something good and this has not always been easy. It is therefore a real pleasure to announce that according to my experience, the 1974 charts of the world and the United States are the best that I have seen in the past twenty years. In view of the present national and international tension, it is little difficult to reconcile the starry portents with the daily news reports. When we say that the horoscope for the year is unusually good, perhaps we should pause and consider the meaning of the word "good". There are obviously two points of view, one human and the other divine.

In the delineation of the 1974 charts, we assume that "good" means a frontal attack on weakness and permissiveness. Even on a morals level our troubles are as much due to our sins as to our crimes. For the most part, crime is merely a physical expression of sin. It is something wrong on the inside of the individual which impels him to damage his physical environment. We have assumed in recent years that there are no sins, only crimes. Actually all our difficulties arise from sin. Whenever we break divine or universal laws, we are sinners and open ourselves to the consequences inherent in misdeeds. We cannot live well in the physical world without integrities, and the neglect of these has made possible our economic and social delinquencies. "Good," then, has a high ethical significance. The "good life" is always an honorable life. Good is not luxury but dedication to principles. Conditions must gradually lead us back to those foundations of integrity upon which an enduring culture can be built. With this point of view we can have very good things happen to us that are not going to be generally appreciated. This will be a safer state of affairs, however, than continuing to have bad things happen to us which we all enjoy. We must keep Divine Law as it manifests itself in the material world, and meet emergencies with a reasonable degree of integrity. Only in this way can we face the future with a good hope.

The position of the planets in 1974 reveal not only the ailment of the hour but indicate clearly the direction which the remedy must take if it is to be successful. The dominant cultures are in the most

serious trouble because they recognize no authority beyond their own ambitions. The sub-dominant groups are actually better off. Many of them have developed in Asia where self-discipline has been traditional for thousands of years. They have not yet completely industrialized their way of life although the trend has been in that direction. It is hoped that the world emergency will prevent the less successful countries from developing a prosperity complex.

Although we have written and lectured on World Trends annually for a number of years, this is the first time that we can deal with situations that confront every nation simultaneously. While this complicates the delineation of the World Chart, it may well prove to be the most important circumstance in the history of human society. The Brotherhood of Man seemingly depends upon stressful situations in which cooperation becomes mandatory. In success we go our several ways, but in adversity we seek mutual strength. For a time we will struggle against the inevitable, but at the core of every human being there are constructive instincts and these will ultimately triumph over ulterior motives which have long corrupted our mental attitudes.

The keynotes of the year are idealism, religious and philosophical thinking, and the reformation of world institutions. To a measure, disillusionment seems to tear down prevailing policies and we can only escape by outgrowing concepts which are obviously erroneous. The motion therefore, is an escape from smallness to a larger and more enlightened code of conduct. We have a just cause for long-range optimism built upon a larger perspective. The chart reveals "growing pains" which must always precede maturity.

Although we face a general emergency, there are certain areas in which stress may be especially noticeable. One of these involves Indonesia, the Philippine Islands, and the Indo-Chinese complex and may extend across Eastern Asia from Taiwan to Burma. Here political pressures may bring about minor conflict with a flareup in the petitioned countries of Korea and Vietnam. Natural disasters are possible including floods and epidemical diseases. Another area of emphasis which is on the optimistic side includes most of Asia Minor, Egypt and East Africa. Here there may be reconciliations of differences and unusual prosperity which could well be

associated with the petroleum resources of the region. A third area where more complicated conditions could arise covers the Eastern half of the United States, most of Central America including Cuba, and the Western half of South America. Some of these difficulties can be social, economic or political, but there is also emphasis upon stress from natural causes including unseasonable climatic conditions. Electric storms, epidemical ailments and accidents involving transportation are strongly stressed.

In 1974 there are four eclipses, two in Gemini, and two in Sagittarius. These fall in the third and ninth houses of the natural chart. The third house governs transportation, communication with special emphasis upon news media, advertising and propaganda. We may assume that these areas will be subject to various curtailments, restrictions, limitations and reformations—all of which are long overdue. There will be far reaching effects as a result of government intervention or the restriction of commodities and materials. The ancients considered eclipses to be generally detrimental, but they also assumed that no sidereal force is evil. What we call a bad aspect is only the law of Karma operating for our own good, but this type of benefit has never been popular.

The eclipses in the natural ninth house affect religion, higher education, philosophy, travel and to a measure, the codes upon which constitutional governments are founded. In these areas a general housecleaning is likely. The changes will not all occur in 1974 but the machinery to instrument them will be set in motion. Autocratic education completely dominated by materialism is on the way out. It will take time but education must, in the end, equip the individual to solve problems rather than to cause them. Disillusionment with most of the exact sciences is becoming increasingly prevalent. Many are asking how it happens that the present energy crisis, for example, could have been permitted to develop by persons of institutions well-equipped to estimate the facts. Religion is also moving away from its theological isolation to step in the gap resulting from the collapse of materialism. To meet the needs, however, religion must clarify its own basic convictions, overcome creedal prejudices and intolerance, and provide instruction both inspiring and immediately applicable. It must learn to apply the Will of God to the needs of man.

Travel may be subject to considerable restriction and it is likely that there will be a increase of accidents involving long distance transportation. Comparative religion gains importance in the educational field, and there will be advancements in medicine, but legislation against exorbitant fees. The medical world is due for a major shakeup with greater emphasis upon preventive theories and techniques. The legal field will be invited to cooperate in a general reformation of the courts and the streamlining of all legislative procedures. Along the way, rigid economy will be strongly recommended and enforced if necessary.

As the ruler of the year is peaceful and benevolent, there is every reason to hope that most difficulties between nations can be arbitrated. Here again we see the constructive consequences of adversity. The energy crisis gravitates strongly against the probability of war. Modern warfare depends heavily upon armament which in turn requires huge expenditures of petroleum and electricity. With these in short supply, aggressiveness is not worth the cost. There is no area of our daily life which will not be restricted if we cannot maintain our industrial economy on a high level. It has always seemed to me that in the game of life, nature always holds the winning hand. If she cannot persuade, she has recourse to stronger means. A world devoted to luxury and leisure is inclined to neglect the primary reasons for existence. Years ago Reynold E. Blight, who preceded me as pastor of the Church of the People, asked a very relevant question, "How much is a man worth who has lost everything he has?" The answer is, "Exactly what he was before." We have assumed that a man is worth what he has, and nature intends to correct this error of judgment. Relieved of unreasonable ambition, a considerable number of human beings may direct their lives to projects of enduring value, free from the tyranny of economic consideration.

In 1974, collective humanity is somewhat disheartened, a little disillusioned and inclined to resent the situation which has been forced upon it. Isolated explosive demonstrations can be expected. However, in spite of a general unrest, the public mind will develop new enthusiasm and stronger resolutions and recognize the crying need for a new non-competitive structure. Some will be a little sadder, but most will be considerably wiser and learn to enjoy their

newly discovered innate intelligence. The economic situation looks better than might generally be suspected. Inflation will probably continue, but at a slower rate than in the past few years. It does not seem that a major depression is likely and the commodity markets will settle down to a more healthy relationship between producers and consumers. This is not a good year for speculation, and the trend will be toward larger bank deposits or investments protected by the Federal Government.

In the field of communications, which includes the international news agencies, commentators and analysts, a number of constructive forms appear likely. These media are gradually awaking to their public responsibilities. The "fourth estate" has a profound effect upon the mental and emotional stability of hundreds of millions of human beings. The real facts must be disseminated and presented in a simple, truthful way emphasizing the integrities of living and regretfully mentioning the less desirable aspects. Incidentally, the news media is under the same rulership of the same department of the heavens as public education up to and through high school. There will be considerable, though gradual, changes in the theories and practices of education. There must be a clear statement of collective responsibility.

Land conservation becomes a major consideration in 1974. Ecological considerations emphasize the need for protecting agricultural resources. The building explosion will slow down and home life will be more secure and the condition of older people improved. The drift will be toward smaller, more efficient housing and the reduction of household gadgets and appliances. We may have to go back to simpler equipment with the family cooperating to perform the chores which have become largely mechanized. Land values remain good, but a housing crisis may develop.

There seems to be no probability of a major war in 1974. A happy circumstance which may be thrust upon us by prevailing world conditions. This does not mean that peace will be universal, but that conflicts will be of a local nature and will be arbitrated without too much difficulty. Governments which attempt to avoid the handwriting on the wall may be in trouble and several self-centered leaders will be discomfited. For the major powers, housecleaning at home will use up surplus energy. Large industrial conglomerates

may have trouble and international cartels will stir up proper indignation. Efforts to capitalize on scarcity may result in strong governmental intervention. There will be a tendency for small business to increase with buying and selling markedly localized. In the early summer, international unrest may cause anxieties but it will subside in a short time. Late in the fall minor conflict may break out in one of the Latin American countries, and this may be followed by a natural disaster which will involve property damage but a small loss of life.

We now approach one of the most important of the indications shown in the annual chart. This is the strong emphasis upon the higher mental power of man as it is revealed through higher education, the physical sciences and religion. For nearly a century world intellectuals have cultivated sophistication. They have regarded themselves as an intellectual aristocracy qualified to lead humanity to the promised land. The public in general has been losing confidence in these self-appointed guardians of human destiny. At the moment the energy crisis is blamed largely on the cupidity or stupidity of trained minds. This involves, of course, the closer scrutiny of the training which has produced such minds. We do not deny that progress has been advanced by increasing knowledge and skill, but we are beginning to realize that motivation is the most important factor in any compound of accomplishment. The need is clear. The educated man must be wise as well as skillful, and wisdom means the right use of learning and its productions. Universities and colleges must accept full responsibility for preparing young people for an honorable way of life. It is not the duty of education to perpetuate the present system, but to correct it and build into the curriculum the ideals necessary to lasting peace and personal and collective security.

Persons in positions of leadership will have a stressful year. This is true in government and also in private industry. Here again there is strong protection for those essentially sincere, but ulterior motives will be heavily penalized. Economic and social pressures are apt to result in the overthrow of several governments, with possible violence. There may also be personal danger to rulers and large corporations will make major changes in management. Retrenchment and economy are strongly emphasized and there will be in-

stances in which innocent persons will be blamed for situations over which they have no control. The transit of Pluto to Libra may lead to major changes in the constitutions of governments, and suggest an updating and streamlining of administrative procedures. There is also a tendency to recognize that in recent years we have lost sight of ends to be attained and have become hopelessly bogged down in technical procedures. Society is moving toward the theory of international patterns which may end in a closer alignment between political structures and geographical patterns.

Gradually four major political entities may emerge: Europe, Asia, Africa and the Americas. For the first time an ultimate one-world government becomes a practical possibility. Electoral processes are open to revision and the requirements for candidates for public office will be clarified. It is becoming apparent that the form of government is less important than the integrity of governors and the intelligent cooperation of the governed. International trade will be restricted, credit will be less available, and at least temporarily, there may be open conflict in many areas where the fulfillment of personal desires are curbed. The legislative brackets of government regain part of their former prestige and there will be a trend toward electing individuals whose guidance will be firm and forthright. Less money will be expended on armaments and costly scientific projects, and more attention directed toward social and ecological problems. Local governments will support national policies and the spirit of cooperation is in the air. Several fortunate pacts and treaties will be signed and summit conferences will be more amiable and sincerely conducted in a real effort toward mutual helpfulness. The emphasis upon international understanding will include religious factors and a workable world congress of religion may be expected.

Necessary reforms will include restrictions upon the cost of hospitalization and a reduction of medical costs. More liberal attitudes will gain momentum throughout the structure of the healing arts. Increasing emphasis upon preventive medicine will contribute to the public health and there will be new and strong warnings against the use of hypnotic drugs, contraceptives, and stimulants. The alcohol problem will come into focus and the sale of hard liquors may be restricted possibly through heavy taxation of such prod-

ucts. Excessive advertising of comparatively worthless products may cause another crisis in television commercials. Social Security may be tightened and penalties for misrepresentation and abuse of charitable funds will be more severe. Exploration of man's extrasensory perceptions will become world-wide, and this could be the foundation of another major world change within the next twenty years. The condition of older people in general improves, family ties become stronger and young people will develop more serious and constructive attitudes. Responsibility strengthens character and provides constructive challenge, and youth will meet changing times with increasing enthusiasm. Crime is still a problem but a somewhat slower tempo of living is the best possible therapy with which to treat prevailing neuroses. No civilization can succeed unless it is able to capture the imagination of the young, and make constructive use of the wisdom and experience of elder citizens. Emergencies help to close the artificial intervals between age groups. All must work together not only for survival, but for the accomplishment of all good things of which mankind is capable of achieving.

AFRICA

Individual countries come under the general influence of the trends set forth earlier in this article. However, the influences are modified by the signs ruling the countries themselves and the racial and national characteristics which distinguish the various peoples involved. It is not practical to consider all of the new African Republics individually but most of them are involved in the present world crisis. The leaders of the countries are under some affliction and political emergencies will arise, especially in areas where present administrations are unpopular. In the main, however, most of these new countries benefit from the prevailing good aspects in the World Chart and better relations between the various states are clearly indicated.

Egypt. This country will probably be in the headlines, especially in the early Fall. Conspiracies against the government are indicated and involvement in the Near Eastern oil situation could prove detrimental. Conservative politics will help to stabilize Egyptian economy, but the drift toward dictatorship continues.

Ethiopia. Emperor Haile Selassie is likely to be in conflict with tribal leaders in his country. He should receive strong support from the people and the church is likely to side with him. There are some health afflictions to the Emperor, but in general the conditions of the country improve and there will be a sudden and profitable development of natural resources. Foreign influence in the country increases and this is largely responsible for agitations in the government. The Emperor, who is in advanced years, may find the personal strain difficult to carry and he may turn for support to trusted counselors. It is hoped that his confidence will not be misused.

Morocco. For a number of years internal disturbances have retarded the advancement of the Moroccan people. There is no immediate solution but there will be constructive advancements in education, medical care, and the status of women. The country must be careful not to align itself with belligerent neighbors or permit foreign powers to exploit the resources which should remain under the control of the nation. A natural disaster threatens one of the larger cities but serious consequences can be averted by prompt action. Religious tensions are noted.

Liberia. This is the oldest of the African Republics and continues to enjoy a considerable measure of prosperity. The trend toward the improvement of living conditions is exhilarating and there are advancements in medicine, higher education, and transportation. Foreign trade is good and a major alliance with another African country, possibly Ethiopia or the Congo Republic, could prove advantageous.

South Africa. It appears that this might be a fortunate time to arbitrate the racial differences in this region. Policies become more liberal, conservatives lose influence and an elder statesman may resign because of health. Economic conditions improve, trade is brisk and industries expand. Indications of peaceful solutions to internal affairs improve relations with the African block.

AUSTRALIA AND NEW ZEALAND

Australia. This is a strenuous year for the folks down under.

Economic pressures increase, unemployment threatens, and serious crises arise in the political structure. In the long run, however, the Australians will benefit from the increasing demands upon loyalty and long-range planning.

New Zealand. The condition of young people will improve. Education will become more progressive, employment opportunities will increase, tourism will be good and conservation programs will protect the natural resources of the country. There may be some volcanic activity, but nothing serious seems to result. Employment opportunities will be more numerous and there is protection for older people. This area will settle down to the sober problems of long-range planning and self-sufficiency as far as the necessities of life are concerned.

THE BALKAN COUNTRIES

Albania. This little country may be in financial difficulty. The people are psychologically depressed and are privately opposed to the existing regime. Lack of incentive could lead to economic stagnation but their natural ingenuity will result in the production of some interesting folk art and handicrafts. In the Fall situations improve and the government will permit some limited forms of Capitalism. Religion is depressed but here also conditions will improve and young people will be encouraged to take advantage of the idealistic trends.

Bulgaria. This country has the same rulership as Albania but is more aggressive. Bulgaria is inclined to drift toward closer economic ties with Western Europe. The present regime is under afflictions and persons high in the government may suffer illness or accidents. Bulgaria will entertain a number of travelers and its resorts will do well. Music and theatre are emphasized. Public health is depressed, and contaminated food may result in tightening sanitation laws and strict controls of pesticides.

Greece. Financial problems loom for the Greeks. The new regime is faced with an unemployment crisis and some religious difficulties involving the relationship between the Church and State. There is also a continuing drift toward the restoration of the monarchy.

Transportation and communication give concern and food rationing could lead to wide-spread black market operations. The public health is better than usual but an earthquake of some severity might occur in the Eastern part of the country.

Rumania. Conservative factions will dominate Rumanian policy in 1974 and a gloom will pervade the atmosphere. The financial situation is not good and there is popular discontent with the judiciary. A power struggle could lead to the replacement of prominent leaders and an assassination plot may result in a tightening of the prevailing laws and ordinances which are already very severe. This will further alienate the people from their government.

Turkey. The Turks are by nature detailed thinkers. Small matters loom large in their minds. Rumors spread rapidly often leading to serious mistakes in judgment. This year the natural tendency is toward moderate nationalism, but propaganda could bring about areas of dangerous agitation, especially in the larger cities. Employment gives some concern and Turkey must avoid, as far as possible, political involvement with the Near Eastern Moslem block. Trade agreements with the free nations will prove profitable but will be opposed by professional agitators. The government finds it expedient to pacify surrounding countries and these compromises lead to further complications. Concern over the Dardanelles arises and Russia becomes more aggressive in its demands. Actually, however, the Turkish economy will weather the energy crisis and maintain a fairly high level of employment. Difficulties may develop between Moslem groups and the Greek Orthodox patriarchate. The Church has been weakened by the death of the patriarch Athenagoras. A reactionary and conservative government may become dominant in connection with the existing energy crisis. Economic conditions seem to be good.

Yugoslavia. President Tito is under some affliction and political disturbances are possible, especially in the summer months. The present administration however, will probably be strongly supported by a right-wing block which will develop under the present tensions. Religion will strengthen and there will be a revival of Yugoslavian national traditions, arts and crafts. Food shortages

develop and climatic conditions will be detrimental to agriculture and cattle. President Tito's policies may come into conflict with the Moslem block and he should avoid involvement in the Near-Eastern conflicts.

EUROPE

Austria. Here the emphasis is upon the government with some tendency to disparage the present regime. A revolutionary trend develops and propaganda disturbs the public mind. There is danger to leaders in the intellectual field and a tendency to strengthen ties with the Communist group meets popular resistance. Austria could be prominent in the world press and a serious accident involving prominent persons will be widely publicized. Inflation is still a possibility but severe controls will be applied if necessary. Internal confusion is noted for the first half of the year, but the crisis will subside by Fall. Public health is afflicted with virus infections affecting the liver and kidneys. The arts gain considerable publicity and an outstanding Austrian will be honored.

Belgium. This little country has been in the doldrums for a number of years but holds a pivotal place in the new European common market. Belgium must proceed cautiously and not offend neighboring powers. There is improvement in transportation and communication, and the country will profit from tourist trade. To improve this situation special events will increase in number and the entertainment world should have a good season. Reforms in the legal code and closer contact between the government and the people will be beneficial. The Royal image will become increasingly acceptable, but a scandal involving a prominent government personality will be temporarily disconcerting. Health will be good but nervous ailments and respiratory disease will be on the increase. Storms may cause considerable property damage and floods will cause more anxiety than damage.

Czechoslovakia. The world-wide austerity program will be felt by the Czechs but it will strengthen the national psychology and produce generally constructive results. The national spirit becomes stronger and there will be patriotic demonstrations. Czech scientists will be recognized for special contributions in medicine and chem-

istry. The country is drifting toward independence and personal initiative will be approved or at least tolerated. Idealistic writers and journalists will express their views with considerable courage and will not be penalized. Travel will increase and industrial installation will expand. Some pollution problems could be annoying but not serious. The country seems to weather the year very well.

France. As usual, the French are having money troubles and the investment exchange is afflicted. A new government may be formed with the Socialistic factor gaining power but this will help to stabilize the national finance. The French will travel more than usual and will continue to export luxury goods. The emphasis upon small cars will profit Germany, France and Italy. The program for glamorizing Paris continues and considerable foreign capital will flow into France to support both its industry and tourist hotels. France is rapidly becoming less provincial and will make a serious attempt to treat visitors more graciously. Transportation will improve and the French railroad will receive a general overhauling. The popular mind will be strongly divided on religious matters, and the Church is not maintaining its prestige in France. Its new liberalism disturbs the average French person. Health is fair but an influenza epidemic could take a considerable toll and focus attention on a more substantial health program.

Germany (East). Relations between East Germany and neighboring countries improves remarkably. Many border restrictions will be relaxed and visitors will be made to feel welcome. The Communist regime will follow Russia's example of making friends in order to strengthen the European Communist block. Trade improves, industry picks up and housing takes a step forward. The news media will be more liberal, passport regulations will be relaxed, and the public school system will be updated with a noticeable reduction of propaganda. There will be opposition to some of these trends but the liberalizing program will continue.

Germany (West). This is not an especially good year for the West Germans. They are becoming deeply involved in the energy crisis and the pollution problem. It has already been pointed out that the Rhine river is an open sewer but all efforts to restrict or

control industrial expansion will be bitterly opposed. The government is insecure, labor conditions will be more complicated and the old militarism will be increasingly noticeable. To meet some of these difficulties Germany will strengthen its alliances with America and Western Europe. Inflation is likely to continue but be less rapid and unemployment may become a serious matter. Under pressure the West Germans may reveal some neurotic emotionalism and not be as stoical as generally imagined. The emphasis is mostly upon business conditions but health may give concern especially in the areas of narcotics and venereal disease.

Great Britain. Conditions for Great Britain do not improve immediately but by Fall solutions to some of the more pressing problems will be found. Housing, land and small business are under affliction and the government is also insecure. Unseasonable weather may be expected in late Spring but an improvement in Foreign assistance will help Great Britain over this emergency but a major change in political thinking with useful results will result from the present crisis. The British people have drifted along for several years without producing any strong directive leaders. The rise of two or three strong personalities is likely at this time. Labor conditions will take a turn for the better as the existing emergency is involved in a great deal of negative psychological thinking. It will not be an easy year but it may break patterns that have been slowly closing on the country since the end of World War II. There is a note of cheer but nothing spectacular can be predicted.

Hungary. It would appear that the Hungarians are faced with a strenuous year. The public mind is disturbed and a program of austerity could result in wide-spread indignation. The administration could be blamed and a revolutionary movement might develop. If so, it will be repressed by harsh measures and deepen the scars left from earlier attempts to break away from Communistic domination. Climatic conditions will be unsettled and storms will damage the crops. Scandals within the country will cause resentment against the press and may curtail public assembly. The winter of 1974 may be unusually severe with an outbreak of pulmonary ailments. In

the long run, however, the present crisis will strengthen national consciousness and also contribute to a religious revival.

Ireland (North and South). North Ireland quiets down, religious difficulties will smooth out, and the Irish will unite, at least apparently, to face graver conditions. Employment is afflicted in North Ireland and this will react in Republican Ireland. Both North and South Ireland are expanding industrially, housing is improving, the governments will be more persuasive than demanding, and the religious temperature drops down to nearly normal. The Irish people are naturally emotional and have been overinfluenced by propaganda. The North Irish condition is much more tranquil but the tendency to remain under the British crown seems to continue for the present. In Southern Ireland the Church will continue to lose influence unless it maintains at least a part of its traditional appeal.

Italy. The Italians are having money trouble. The tempo of industrialism is too rapid. This may force coalition between the political parties and a tendency to drift right of center. Italy depends heavily upon world markets, many of which will be curtailed but it can still prove competitive in heavy industry. Luxury items will have less rapid sale. Italy is also in need of a better petroleum supply and may reach out toward the Near East for this essential commodity. Housing does not keep up with the need, sanitation causes concern and educational facilities are inadequate. Crime, especially criminal cartels, may attempt to gain control of the country. They will fail but Italy needs a strong leader and far more discipline than it is getting at the present time. Volcanic action could be followed by a serious epidemic. There will be fewer tourists and Italy needs a more active Chamber of Commerce. The plans for the restoration or preservation of Venice and Florence will be opposed, but through foreign help will proceed slowly and the work will ultimately be accomplished. Inflation is almost inevitable and may get out of control.

Poland. The Polish are going to concentrate strongly on national needs. The country is advancing rapidly in education, science, culture and sociology. Interreligious strife is possible, and the year may be somewhat unfortunate for minority groups. In most matters the people in general will have a pleasant time. There will be many

festivals, celebrations and other contrivances for rejoicing. The religious situation improves and younger people will return to their churches. Religion will be more obvious in the celebration of sacraments—marriages, baptisms and christenings—will be permitted to be held in the old traditional ways. There will be emphasis on armament and in Poland also, Russia is strengthening its bridges against an ultimate confrontation with Red China. Communication and transportation facilities improve and the necessities of life, if not the luxuries, will be readily available. The public health is good.

Portugal. The reactionary trend in Portugal continues to be felt. The colonies will be increasingly restless and Portugal is in no condition to defend most of its colonies. There will be a very moderate trend toward religious and political liberalism, but it may be some time before the conservative elements can be indoctrinated with the modern concept of progress. The country is fairly stable financially and can maintain a moderate economy. The heads of government are under pressure but with the exception of health problems, will probably hold their authority. Lisbon could develop a serious smog crisis and damage by water, possibly involving pollution, threatens near the end of the year.

Spain. It would appear that the Spaniards could have a rough year. Uprising among the people and strenuous opposition to the government and some unpopular change in the administration could result in violence. A move toward the restoration of the monarchy and an affliction to the health of General Franco, will disturb the country both politically and economically. In the midst of prevailing unrest the Communist party could make a bid for power. All of these procedures will discourage foreign visitors and the rising cost of living in Spain will cause many foreign residents to leave the country. In spite of these difficulties Spain will maintain a fair world trade and inflation will not get out of hand. The delicate relation between the Franco regime and the Vatican could be disturbed if a major upheaval develops in the administration. The public is fair but may be disturbed by adverse climatic conditions.

Switzerland. There seems to be nothing disastrous in the outlook for Switzerland. Pressure against the secret bank accounts continues

and becomes more insistent. This system cannot be maintained much longer. There is emphasis upon the Geneva headquarters of the United Nations which will take an ever more important part in the international control of narcotics. Broadly speaking most of the country benefits from the austerity program and with the exception of a few localities, the public health will improve, accidents will be fewer, and more rigorous living will contribute to longevity. Swiss psychology has sagged in recent years and West Germany has taken over the leadership of European business. Switzerland will regain much of its former prestige, however, and many travelers will visit the country, world-famous for its scenery and quaint old cities. The Swiss concept of government will be given public attention and the trend will be toward the Swiss-type of democracy. Religion, though less prominent in public affairs, will still exercise a powerful moral force on the life of the people. Undesirable visitors will be subject to passport restrictions.

Vatican City. This tiny independent state is important because of its profound influence upon more than a billion Christians of many denominations. Spiritual values are strongly emphasized in 1974 and in this area Christendom must carry the burden of leadership. A new interpretation of Christianity which could avoid the complications of present sectarianism is necessary at this time. Christianity should no longer be regarded as an institution but as a state of consciousness impelling the believer to the practicing of the Christian virtues set forth in the New Testament. Only by uniting the religious resources of all people can the moral and ethical aspects of civilization be supported and clarified. The Church must preserve its mystical overtones and at the same time stand firmly behind those integrities without which civilization cannot endure. The pope is under some negative aspect and has many difficult decisions to make. His health is not of the best, but his leadership is desirable at this time.

U.S.S.R.

Russia. It would seem that the Russians would like to remain inconspicuous at this time. It does not follow that their leaders are inactive but at the moment discretion is indicated. In strengthening

its own social and political structures, Russia will find it convenient to cooperate with the benevolent aspects which dominate the World Chart. They will continue to liberalize their attitudes, allow more idealism to be taught and practiced in their educational system and will cooperate more sincerely on the levels of scientific and medical research. Religion is liberalized, some private industry will not only be tolerated but advocated, and the living conditions of the people will include more luxury than in past years. The Russian government will make an all-out effort against a major war and will if necessary, compromise some of its own policies to keep the peace. Russian diplomats will work for trade agreements in several foreign countries, and will probably offer to cooperate in the petroleum shortage. In many ways the Soviet has correctly estimated the general course of civilization for the next ten or twenty years and will do everything it can to prevent conflicts which could be tragic for all involved.

SCANDINAVIA

Denmark. The Danes should have a better than average year with important reforms in the ownership and distribution of land. Housing may become an acute problem but will be met by skillful handling. Denmark can make important contributions to the science of nutrition and could crusade for an improvement in the quality of food. The condition of older people is fortunate but a leading citizen, highly respected, can be very ill or pass on in the Spring or early Summer. Business conditions are good but there is a subculture which causes anxiety. A strong move against this group is likely. The Danes will cooperate with most constructive ideals and have a healthy attitude toward life.

Finland. Upheavals are possible among the Finnish people. Political disorders could arise and there may be strikes and student demonstrations. The government is not especially popular, but it is endured and will survive as long as it does not go against the liberty-loving instincts of the Finnish people. Business conditions are good, living standards can be maintained and most unrest will be traceable to professional agitators. In Finland the arts have a good year and there will be a drift toward indigenous philosophy.

Finnish athletes will make good records but one could be injured.

Norway. Political pressure involving Norway will be markedly less. The people will be optimistic and will take increasing interest in beautifying the country and conserving its natural resources. Norway will entertain many visitors; harvest should be good; climatic conditions somewhat better than normal; and trade with other countries—brisk and profitable. Here also young people give some concern and there will be a serious effort to raise the moral level of entertainment, and give more incentives for self-improvement to those in all age groups. Accidents involving water will increase but the general trend is idealistic with religious overtones.

Sweden. For the Swedes the year emphasizes public utilities, the communications media, advertising, books and travel. There will be more incentive for careers in arts and crafts. As in many other countries higher intellectualism is under a cloud, and there is a tendency to criticize existing leadership. The school system will make use of many new types of teaching including television, tape recording, computerization and the traveling classroom. Religious life will be quiet but the wisdom of elders will be more appreciated than it was a few years ago. There is some affliction to the Royal Family, and a measure of dissatisfaction over rising prices and increased taxation. For the most part, however, the Swedes will do reasonably well.

THE NEAR EAST

Iran. One bit of news from Iran is that it is planning to restore the name of Persia to the country. More relevant possibly is the extreme progressiveness of the Shah and a definite trend away from medievalism among the nobility and aristocracy. Teheran is now a smog bound metropolis and experts say that it has the worst traffic problems in the world. This is in decided contrast to minarets and rug-merchants. The Shah is confronted with the inevitable complications of a modernization that can no longer be avoided. He will do reasonably well. He is strong-willed but kindly disposed, and since his recent coronation has shown many indications of capable leadership. Educational facilities should be improved, the sciences must be upgraded and the government must cope with many super-

stitutions and archaic customs that dominate outlying areas of the country. It is hoped that Iran will avoid involvement in the grievances and conflicts of the Near Eastern Moslem states and continue to improve relations with the West. The pressure from Russia will be lightened at least temporarily. There is illness to one of the Shah's children, but recovery is probable. The ruler himself may make an extended visit to foreign countries this year. Industrialization continues but Persia will profit considerably from its artistic products.

Israel. This little country was founded under a fixed sign and therefore will have unusual endurance. In spite of many ups and downs and near-disasters, Israel will pull through the year partly as the result of the mutual dissensions among opponents. Within its own structure Israel will attempt to consolidate two factions which have threatened to become locked in mutual strife. The older Israelis are orthodox and custom-bound. Their strength is in their tradition and the tragedies they passed through in other countries. The younger Israeli consider themselves completely emancipated from old grief and grievances. The country has been united largely by its struggle for survival. By Spring the Moslem-Israeli controversy will probably subside. This does not mean that it is solved, but world conditions in general will not permit the luxury of international strife. Needs come first and here the grand scheme of the year will probably contribute to the preservation of the Israeli state. The country is progressive in education, music and the arts, and its exports will find a ready market. Improvements in agricultural methods will also mark the year.

THE FAR EAST

Afghanistan. For centuries Afghanistan was the principal land route between Europe and Asia. Its glamorous history is marked by numerous monuments but the present life of the country is quiet and rather conservative. The King is as progressive as circumstances may permit and is gradually bringing the country into harmony with the modern world. In this respect he is receiving considerable "help" from many countries interested in his natural resources. A major struggle between Europe and Asia would place Afghanistan

in the middle of the battlefield. Living conditions improve, the government seems able to steer clear of dangerous involvement and the Moslem population is industrious and peace-loving. There may be a financial crisis in the future due to programs of socialized medicine and the improvement of minority groups. Schools take on a more conservative curriculum and there is emphasis upon the restoring of the ancient arts, sciences, and philosophies of the country.

Burma. It is probable that Burma will receive considerable publicity. It is coming out from under a poorly managed Socialism which has isolated the country for a number of years. There has been conflict between the political structure and Buddhism but Burma remains one of the principal Buddhist countries of the Southern School. Pressure will be brought against Burma to prevent the exportation of narcotics, most of which do not originate in Burma, which is an outlet for other central Asiatic countries. Friendliness improves, more people will visit Burma, and its ancient monuments will attract world-wide attention. The Buddhist religion becomes more influential and materialism proves unsatisfactory.

Indonesia. Things are looking bright for Indonesia. A strong program of expansion to meet increasing population is reasonably successful. Production of necessities is becoming adequate and there is stronger emphasis upon family care, education, public health and entertainment. The old arts are being restored and Indonesia may become a major center for the motion picture industry in Asia. Scientific and archaeological studies are advanced and religion becomes more intimately associated with the daily life of the people. Indonesia has several religions in the following order: Indigenous Cults, Hinduism, Buddhism, Moslemism and Christianity. As a result the people have a simple code of life and pay very little attention to formal theology. The restoration of monuments continues and brings a revival of interests in the ideals which the monuments represent. Some serious storms may affect the country, but it will cooperate with the general program for the conservation of natural resources and the reduction of extravagances.

India. This vast sub-continent may have some economic complications and its program of social services will be very difficult to maintain. The government is stable but there is a strong Com-

munistic minority entrenched in the more remote areas of the country. This group is also waiting to make its "long march" on New Delhi. Internally the country is strengthening as rapidly as can be expected. Things are getting better and probabilities of trouble with Russia or China lessen in 1974. The native rulers who govern provinces prior to the formation of the Republic of India will be invited to contribute suggestions and recommendations for improvement of their former provinces. There may be some friction over Bangladesh but this new country and Pakistan, to which it formerly belonged, are coming up on better times. The Kashmir confrontation will quieten down, but Bhutan and Sikkim may appear in the news. Nepal, which is in the Indian zone of influence, may also be in political difficulty. Trade and business conditions in India are better and philosophy and science will spread throughout the country and into foreign lands.

Indo-China. This includes the Khmer Republic, Laos, and North and South Vietnam—sometimes Thailand is listed with this group. The keynote is an uneasy peace. Strife is likely to break out at any time but the energy crisis again limits military activity. Laos may rebel against its present administration, the Khmer Republic is slated for some religious trouble and Thailand is a mass of small political conspiracies. Most of the troubles are very ulterior in nature, major powers in search of natural resources are moving behind a screen of political agitation.

Korea. This divided country is ruled by a fixed sign and neither side is willing to give up. The feud is likely to survive our generation. North Korea may be aggressive and cause some difficulty, but the Western Nations will not desert South Korea. After a certain amount of saber rattling, the status in quo will be maintained. Actually, living conditions in both Koreas are improving but growth in the South is more rapid.

Japan. The economy of the Japanese Empire is expanding too rapidly and the year will bring some retrenchments. Energy shortage will be noted there and may ultimately gravely affect Japan's place among the industrial nations. Actually, all industrial powers will be forced to restrict production. Housing shortages continue, and unemployment may increase. The yen will be stable but slightly

lower than it is now. A number of Japanese will leave the country to seek their fortune in other lands because they cannot make use of their education at home. The government holds public favor and older traditions involving the Imperial Family may be revived. An armament program divides the government and may force an election. Japanese relations with the United States will be strengthened late in the year or early in 1975. Political changes must pave the way for a solid understanding between Japan and the United States. Japan will not neglect its cultural institutions and will continue to attract travelers and artists from all over the world. Within the year there is likely to be a lowering in the cost of hotel accommodations and food.

Hong Kong. This Crown Colony seems to bear a charmed life. Tensions may increase due to pressure from the People's Republic of China but a major crisis will be avoided. Hong Kong prospers but the population problem continues to cause a heavy drain on housing facilities and a complex sanitation emergency results in a financial expenditure which the Colony may not be able to carry without outside assistance. Banks may be in difficulty but will weather the storm. Business seems good and exports from the mainland will find a ready market. Hong Kong is strategic in the strengthening of relations between mainland China and developing world markets. This is the principal reason for its security at this time and in the near future.

People's Republic of China. The present administration is insecure and the power struggle which has existed for several years could lead to further purging of high officials and presents Chairman Mao with a number of difficult decisions. His health is not too good and most of his potential successors are elderly and may have trouble coping with younger men who may decide not to follow in his footsteps. The standard of living rises slowly and the country is developing a considerable sphere of influence in states beset with energy and pollution problems and suffering from varying degrees of economic stress. Chinese scientists will attract attention for their contributions in medicine, physics, biology and astronomy. Knowledge useful to all mankind has been isolated for more than twenty-five years, but now that the Bamboo Curtain has been drawn

back, an interchange of ideas and techniques will be useful and beneficial to all concerned. The next ten years will determine largely whether the Chinese version of Communism can endure. Trade expands, industry is stimulated, and there must inevitably be stronger emphasis on personal initiative. China intensifies its nuclear researches and tension between the Chinese political system and Russian Communism could become acute by the end of the year. The drift toward religion and philosophy is inevitable for traditional values must finally triumph over loyalty to contemporary personalities.

Taiwan. It seems as though the National Republic of China will maintain its precarious existence for the next year or so. Here again much depends on Chiang Kai-shek who remains the "strong man." He also, however, must find a successor who can withstand pressures from the mainland. A major confrontation between the two Chinas will probably not come until Chiang Kai-shek passes on. Taiwan continues to strengthen its internal resources and is building an intricate network of industrial and financial relationships with the Western powers. This strategy may prove effective for some time. At the moment all will gain from maintaining amicable relationships.

LATIN AMERICA

Argentina. This country is likely to have a rather difficult year. A political situation is developing which could have serious repercussions upon the economic conditions of Argentina. A dictatorship could be in the offing which in turn might lead to open revolution. It will provide liberals with a valid excuse to cause agitation and discord. In spite of these unfortunate conditions the average citizen will have a reasonably prosperous year. There may be restrictions on the press and public assembly will be under considerable limitations. Shortages in essential materials may reduce the pressure and promises a more rapid recovery from adverse circumstances. Unseasonable weather and natural hazards are possible with some danger to agriculture and stock raising.

Brazil. Here the emphasis is upon the development of natural resources and an expansive program of building and the moderniza-

tion of utilities. Basic indications are generally benevolent. Education expands and there are inducements for improvement in labor conditions. The government may attempt to increase initiative and may be successful in strengthening public confidence in the good intentions of government. Transportation will improve and wasteful projects will be discarded. Here also power shortages will be noted, but the country is fortunate in natural resources and may enjoy a rather comfortable year.

Mexico. In this area money may be tight and unemployment could increase. A scandal involving public funds may result in embarrassment to the administration. The trend is right of center with a strong program against subversive agitation. Foreign money will continue to flow into Mexico and the northwestern parts of the country may experience quite a boom. The long-range trend in Mexico is toward better international organization and this country will ultimately be a major power in the Western hemisphere. New natural resources will be discovered, land values will increase, and education in the lower grades will improve, expand and contribute to the happiness and efficiency of the average citizen.

CANADA

Canada. In Western Canada agriculture is under affliction and damage to crops may be caused by adverse weather conditions and various types of blights. Here the tendency is also for building to encroach upon rural areas damaging the ecology. In Eastern Canada there will be conflict between progressive and reactionary policies. It seems that the racial and religious situation will improve and advancements will be made in urban planning and merchandising. Raw materials will be in short supply and the Canadians must cope with most emergencies facing the United States. Important petroleum deposits in Northern Canada could contribute to long range prosperity but the development of these resources will be accompanied by dangerous accidents with possible earthquakes, land slides and labor difficulties. Currency is firm but the public health will be subject to stomach and intestinal infections and an increase in heart trouble. A distinguished Canadian leader will probably pass on.

THE LITTLE JAPANESE PRINTS

 IN the Winter 1963 issue of our Journal we presented the art of the Surimono, but since that time we have added substantially to our own collection and assembled a number of facts not formerly available. By way of definition a Surimono is a small woodblock print usually about 8-1/2 x 7-1/2 inches. The art flourished principally in the 18th and early 19th Centuries. Most of the famous artists of the Ukiyo-e school made these smaller prints to serve as gift cards, New Year's greetings, and other occasions which suggested appropriate commemorations. Many Japanese artists changed their names regularly and a new name strongly recommended public notification by means of a Surimono. This word itself is slightly depreciatory. It suggests something not too important such as a souvenir or a token—the production of a moderate genius. Often the card had poems attached and in Osaka where a Surimono reached large size, sometimes 20 x 30 inches, a score or more of poems appeared on a single sheet usually written by members of a literary club. The poems which are very short, are difficult to translate and comparatively meaningless to the modern reader and the charm lies not in the writing, but in the picture.

The popular Japanese print artist of the Edo period was a typical Bohemian. He loved the gay life of Yedo (Tokyo), was usually poor, worked when the spirit moved him and catered to the prevailing taste of the hour. His favorite subjects were Geisha, tea-house waitresses, Sumo wrestlers and the popular heroes of the Kabuki theatre. He made no pretense to the dignity of the Kano or Tosa schools which supplied court artists. His clientele was a mixture of prosperous merchants, frustrated housewives, and worshippers of the Danjuro family—the Barrymores of the Japanese stage.

The Surimono provided an opportunity to produce something of greater artistic merit. The composition was more carefully designed, the inks were of better quality, the paper was the finest obtainable and to the normal colorings were added gold and silver powder. Expense was no object for when honoring a significant



Goro sharpening his arrow on a whetstone. By Kiyō Mitsu.

occasion it was proper to be somewhat extravagant. After their original usage the handcut blocks from which the Surimono were printed might be turned over to another publisher and reprinted for the general trade. Usually the work was poorer and the verses were omitted.

Since my previous article, the first and to date the only modern text in English on the Surimono was published by the Tuttle Company in 1970. The book, *Japanese Woodblock Prints in Miniature: The Genre of Surimono*, written by Kurt Meissner, an elderly German gentleman who lived for many years in Japan, is charming, beautifully illustrated and summarizes what is generally known

about this class of prints. It seems to me, however, that it has one serious deficiency, it passes over with scarcely a mention the complicated and important matter of reprints, forgeries and modern redrawings of these delightful pictures. Until recently there may have been no real need for this specialized information, but times have changed. Today Surimono are being extensively and intensively collected. They are well on their way to being considered major works of art and prices are rising accordingly. As few dealers in this country are actually students of Japanese woodblock printing, and are totally unacquainted with the Surimono, ignorance is becoming more costly to the purchaser every day. As we have said, the Surimono is an art form of the Yedo Period. This ended with the coronation of the Emperor Meiji in 1868. This venerated ruler died in 1912 and the era of this reign is called the "Meiji Period." He was succeeded by his son, the Emperor Taisho who died in 1926 at which time the present Emperor Hirohito came to the throne. The terms "Meiji" and "Taisho" are the posthumous titles of these deceased emperors whose reigns are marked historically this way. When Hirohito passes on his reign name will be "Showa." For convenience we will refer to these periods by their reign names. By the beginning of Meiji most of the old Surimono artists had departed from this life. The Western influence which swept through Japan in the early years of Meiji interfered seriously with the perpetuation of the classical traditions. A few late Surimono were made but the spirit of them had faded away. By the middle of Meiji, however, visitors to Japan found the old Surimono delightful knick-knacks. In a short time the supply began to diminish as the Japanese themselves had never seriously collected them. Some were kept in scrapbooks as reminders of interesting occasions, but many were simply pasted on the paper walls of the house, usually over the stove which did not improve their condition. The result was a large number of reprints or perhaps, simply reproductions. In some cases the older plates may have been found, but if these were not available, the woodcutters could copy them so perfectly the experts have been deceived. By the advent of Taisho the original Surimono were very scarce and the Meiji copies out of date, and difficult to obtain. We then had what were called the Taisho copies which were circulated through the early 1920's. The demand was



Daikoku, one of the Gods of Good Fortune, smoking his pipe. A potted tree in the background. Surimono by Hokei.

not large but it was growing and by Showa a brisk business was being done in Surimono. Reprinting by this time had become an industry and no one knows how many times the earlier prints were copied. The reputable establishments made their copies on a good grade of modern paper which left no doubt that they were reproductions, but those less scrupulous like to use a paper that looked "old" and some counterfeits, as they should justly be termed, were issued on a cheap grade of newsprint. Some were dipped in tea or coffee, others exposed to bad weather, and due to the natural humidity and lack of adequate storage space, countless prints were

well worn after ten or twenty years. Naive purchasers always selected the most disreputable copies on the assumption that they were old and genuine. In some cases this may have caused them to overlook a really desirable item that was in better condition.

While it is difficult to explain how to identify an original, I think a working statement of some kind is indicated. The original prints were mostly on a rich, porous, felt-like paper of creamy white color, the surface showing numerous closely matted fibers. Though thick, the paper is not stiff, bends very easily and is almost impossible to crack or seriously damage. It can be soaked in water, rolled up, wrung out like a rag and remain in perfect condition. Incidentally, we do not advise strenuous experimentation. The pigments used are clear, pure colors and due to the nature of the



Shibaraku Danjuro in the leading role of this famous play. Surimono by Toyokuni.

paper they sink into the surface often producing an almost three-dimensional effect. The blocks are beautifully cut and the printing itself is faultless. The blocks were simply placed on a pillow in front of the printer who used a separate block for each color. The registration is practically perfect.

In printing, the greatest attention is devoted to the face and the hair arrangement of the person depicted. The edge of the hair along the forehead is cut with exquisite detail and the lines are as fine as though done with the smallest etching tool. The glorious colors of stage costumes and elaborate kimono cause Surimono to be included among what are called "brocade pictures." We've already mentioned that gold and silver may be found on some of these



Benten with her dragon and musical instrument. This is a Meiji copy of the original Surimono by Yashima Gakutei.

prints and other embellishments are often added, such as printing from an uncolored block which results in embossing. Even old and somewhat decrepit prints retain their creamy quality of appearance. They may be spotted and mildewed and mended, but never appear to have been dipped in coffee. This technique is reserved for facsimiles.

The reprints under Meiji are often quite good, but the paper is invariably changed. It has a harder surface, is considerably thinner and does not have the surface threads, but like the original, it may be a laid paper showing ridges when held up to the light. The color of the paper is nearly always wrong. It ranges from deep cream through buff to fawn. The inks are less brilliant which may be partly due to the color of the paper. The cutting of the blocks is less accurate although quite good, if an original is not available for comparison. There are often minor differences in the design and the poems may be changed or even absent. Early Meiji reprints are rapidly advancing in value and now bring about one-fourth the price of the first issue. Some original Surimono were made during the Meiji period. These are usually the work of the Nanga school of amateur artists or by members of the Japanese Impressionist group that gained considerable distinction. These late Surimono have a Zen-like simplicity, and do not compare favorably with the earlier reproductions. There are some collectors, however, who favor them but I do not know of any listing of these works nor find mention of them in any exhibition catalogs.

During the 19th Century Surimono of various sizes and shapes began to appear. They are usually smaller than the size we have indicated but some by Hokusai and his immediate disciples may be long horizontals which are folded before use. Hokkei and Gakutei, both followers of Hokusai, were the most prolific designers of Surimono.

Under Taisho many facsimiles were made and the quality of production varies greatly. A thinner semi-surfaced laid *batonne* paper predominates and the colors are quite dull. Some effort was made to use dyes imported from Europe but the results were tragic and the practice was soon discontinued. The best Taisho facsimiles are pleasant to look at and serve one useful purpose. As there is no listing of Surimono even late copies show design not otherwise

known. There are further modifications in the detail of the pictures suggesting that the woodblock artist copied the Meiji facsimile rather than the originals. These reproductions are often found



Poetess with a small table by Keisai. This Surimono shows a lady of the Heian Period in full court robes.

past down in accordion type albums which make examination of the paper difficult. The value of the Taisho reproductions is determined largely by the quality of the prints themselves. Those exceptionally well done are worth about the same as the Meiji reprints. Poorer grade of work has a very slight premium although many modern collectors are happy to find even these.

The industry of copying old Surimono grew rapidly in the years Showa prior to World War II. The printing further deteriorated and the paper is often of the color and quality of brown wrapping paper. It is fragile, often tattered, accepting ink poorly. Most of the pigments are dark and blurred and no effort has been made to deceive the informed. Ten years ago such tattered souvenirs were comparatively abundant but now dealers shake their heads mournfully when Surimono of any type are requested.

During the MacArthur occupation considerable momentum was given to arts and crafts. Several firms dealing in the reprinting of the Ukiyo-e woodblock prints included a few Surimono. There is a report that one or two collections of these reprints were available in book form, but if so the books were probably broken up and the prints sold separately. The best of the modern reprints made in the last twenty years are on a fine grade of heavy cream-colored paper similar to the original, but the paper is obviously machine-made and is of a type used by artists who work in lithography. The colors are fine, the technical work is of high quality, and these prints which are sold at very low prices make a charming specialization for collectors of moderate means.

There are very few recorded collections of Surimono in private hands in Europe or America. They are mentioned occasionally at auction sales but seldom illustrated. There is actually no way of estimating the number of different Surimono designs that may exist. In searching for these delightful little pictures it is rare to find duplication. The painter-artisans who designed the best of the Surimono were prolific workers as their economic survival depended primarily upon quantity and not quality. One writer on the subject has suggested that there may be as many as 5,000 different Surimono. This would not include the earlier calendar prints which were also used on greeting cards. Prints that have every appearance of being original also differ in coloring or appear to have been copied or reprinted near the time of their original production. For all practical purposes the contemporary reprint even with minor changes, but from the original blocks, is considered to be an original.

When these beautiful pictures were no longer produced, you might wonder what took their place. Perhaps the idea moved Westward as the Surimono was fading out of Japanese life. The Ameri-

can people were becoming accustomed to elaborate lace-trimmed Valentines, bright colored and embossed Christmas cards, and remembrances for all occasions. The greeting card industry in the United States still flourishes and covers nearly every aspect of national existence. The Japanese went in the opposite direction. I've seen some late Surimono that are about equivalent to our notepaper with a small, decorative vignette too often of Mount Fuji. These finally went the way of wastepaper and New Year's greetings are now in the form of lottery cards issued by the government. You send each of your friends one of these obvious produc-



Still life of fan designs on flowers by Keisei Yeisen. He was a disciple of Yeizan and his woodblock prints showed great refinement and sensitivity.

tions of the postal system, writing or printing your sentiments on the reverse. These cards are all numbered and you may receive a sizeable cash gift, a merchandise order, or a block of 4 postage stamps if you are a lucky winner.

Among the most interesting aspects of Surimono collecting is the variety of folklore incorporated into the design. One may depict the Dai-Tengu, a whimsical forest spirit with a long nose and a pillbox hat. He rules over an order of elemental beings with human bodies and the heads and wings of birds. The Tengu may have been derived from accounts of shipwrecked European sailors who reached Japan at an early time. When Perry landed, his nose caused consternation and he was promptly referred to as a Tengu.

Another print represents the Goddess Ben-zai-ten. This originated in India where she is still venerated as Sarasvati, the deity presiding over wisdom and music. Benten, as she is generally called, is seated on a rock with a Biwa, a musical stringed instrument based upon the Hindu Vina, across her lap. In the ocean at her feet is a dragon and she may be shown with the gate of a Shinto shrine in her headdress. In time Benten mingled her characteristics with the Buddhist divinity, Kannon. One of the principal sanctuaries of Benten is an island near the far end of Lake Biwa, named because its shape resembles the musical instrument. This lake which is the largest in Japan, is supposed to have appeared at the time when volcanic activity raised the Mount Fuji from the depths of the earth. There are special caves or grottos in the sides of the Island of Enoshima, sacred to Benten, and it is said that long ago her pet dragon lived there. I visited Enoshima on Youth Day and the crowds were so great that I could not get within six miles of the island.

Religious Surimono are comparatively rare and when issued were in the form of condolences or memorials for the dead. In such cases, a favorite theme was the Eight-Spoke Buddhist Wheel of the Law or the upraised hand of Buddha in an attitude of blessing. More conventionally the White Lotus flower is especially associated with Buddhism and may appear in the design of Surimono. Shintoism, the native religion, has inspired a number of pictures showing the sacred Shinto white horse with elaborate trappings being led in procession. The design is strongly reminiscent of the



A Japanese lady. An excellent example of the Surimono style of Shunman.

Ema pictures hung on the walls of Shinto shrines. The Seven Gods of Happiness occur singly or together on a number of Surimono and the treasure ship in which they ride is a suitable theme for New Year's greeting. Benten is one of the seven deities of good luck, all of which appear to be of foreign origin. The accompanying Surimono shows the God of Wealth, Daikoku-ten, smoking his long slender pipe. He is remotely connected with the Hindu God Shiva but has lost most of his sternness and capers about on rice bales. In Japanese lore there is not only a Mr. Daikoku, but a Mrs. Daikoku who bears a strong resemblance to her husband.

Still life subjects are always intriguing in Japanese art and present one of the mysteries of the Oriental concept of perspective. Contrary to our theory, objects get larger as they retire into the background which is confusing at first, but one becomes accustomed to it until it is quite attractive. Another peculiarity is the representing of the interior of a house by simply removing the roof and adding to this the dimension of reverse perspective. Still life subjects include cakes, stands of fruit, lengths of fabric, partly opened fans, cabinets, boxes and utensils of the tea ceremony. Nearly always the principal object in the design is appropriate to the seasonal holiday or the circumstances for which the picture is sent.

The Zodiac creatures are favorites as they announce the ruler of the year according to Oriental astrology. They are assigned in order to the full year and not changed with each month as in the West. The Year of the Rat is always a favorite and may be represented by a Kabuki actor dressed as a rat. Roosters are very important in Japanese thinking and a rooster standing on a drum is one of the national symbols. Family felicity is suggested by a group composed of a rooster, a hen and a number of chicks. This card indicates vigilance, industry, protection and full acceptance of family responsibility. When our friends assume this, to disappoint them would be to lose face.

Surimono featuring flowers appear to be rather scarce but we have a fine example by Keisei Yeisen (1790-1848). It is a lovely composition combining green, lime-white, brown and black with blind tooling. Flower arrangements also seem scarce but there are compositions featuring a dwarf tree with a turtle and a crane. These are appropriate as wishes for long life and a successful marriage. There is a legend dealing with Ra and Uba who were lovers of long ago, and when they died their souls were embodied in two trees where they lived forever as Shinto deities. At night, however, they came out of the trees as spirits and met in the forest. Ra has a rake to gather up good, and Uba a broom to sweep away evil, and they are shown as a very elderly couple in native costume and to those who have loved long and well in this world they promise that their happiness and companionship will continue beyond the grave.

Surimono devoted to the Kabuki theatre present leading actors in their most famous roles. Toyokuni, the most successful block artist of his time, did numerous Surimono devoted to the accomplishments of the Danjuro family. These illustrious thespians especially favored 18 plays of which perhaps the outstanding is *Shibaraku* (Wait a Moment). The Danjuros always contrived to dominate any play in which they appeared. According to the story of *Shibaraku*, an ambitious and evil nobleman eager for power becomes involved in a conspiracy. Two retainers who refused to swear allegiance to him are sentenced to death, but at the critical moment *Kamakura-no-Gongoro-Kagemasa* makes a magnificent entrance wearing an extravagant costume on the sleeves of which the Danjuro crest of concentric squares is prominently depicted. He is a splendid and noble person, a hero in every sense of the word, and the audience is with him immediately. He swaggers about having announced himself with the words, "Wait a Moment." When the servants of the tyrant seek to discomfort Gongoro, he threatens to tie tails on them and use them as kites. Having discomforted all his adversaries with a sword three times normal size, Gongoro poses victoriously in stage center where he receives a well-deserved ovation.

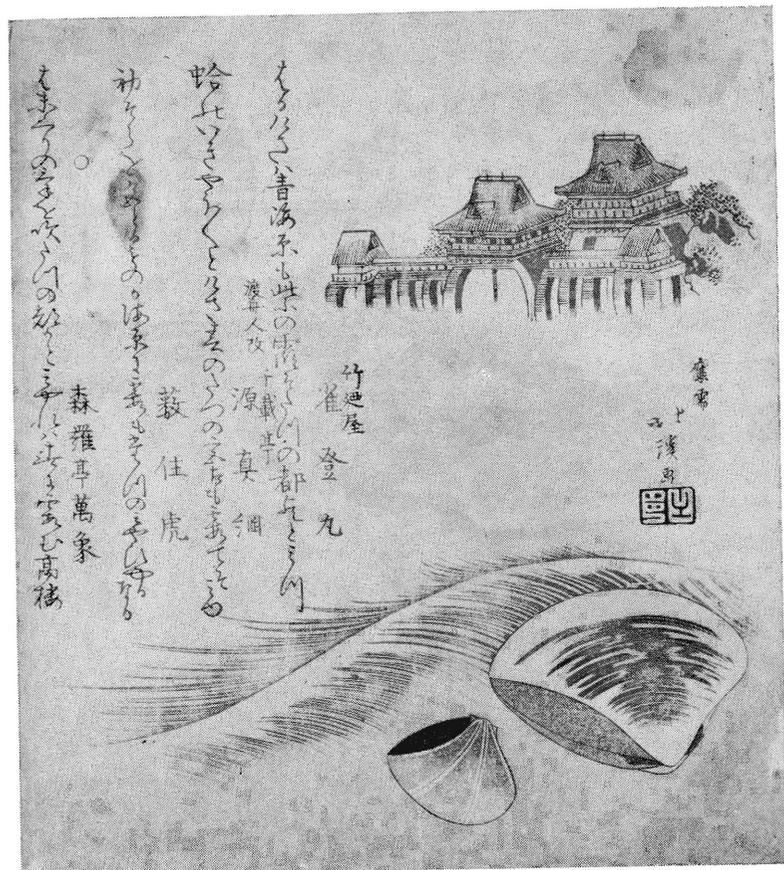
One of the most delightful ladies of medieval Japan was *Murasaki Shikibu*. She was the leading literary light of her time and her success was made possible through a major reform of the Japanese art of writing. Lady *Murasaki* was a member of the Imperial Court and the greatest of her writings was "*Tales of the Genji*." Her book which was of considerable length, is regarded as one of the world's outstanding romantic works. It deals with the life and adventures of Prince *Genji* and is the best style of *Boccaccio*. Another famous lady, *Ono-no-Komachi*, was widely honored as a poetess. A jealous rival in an effort to prove that *Komachi* had plagiarized an older work, wrote the lines in question into an ancient manuscript. When the manuscript was presented as proof of Lady *Komachi's* plagiarism she asked for a bowl of water, and dipped the page into the water. The false writing washed out and her rival was completely discomforted. The accompanying Surimono by *Keisai* shows a Japanese poetess or writer in court costume holding her manuscript on a tray. Although the figure is not identified, it



Hair ornaments and other still life subjects. Surimono by *Hosai Yeishin*. The use of reverse perspective is obvious in the black box containing hair ornaments.

is probably based upon those ladies mentioned above. The picture reveals the splendor of the Imperial Court at *Kyoto*.

Among the pleasant legendry which the Japanese derived from *China* is the story of *Horizon*, the mysterious City of the Immortal located on the mountain peaks beyond the Eastern Sea. It is the terrestrial paradise where sages dwell even today. Birds always sing, flowers ever bloom and the atmosphere is soft with the winds of Spring and Fall, but never of Summer and Winter. Obviously such a symbol is appropriate for good wishes, but the *Horizon* is hard to see and few have ever found its enchanted realms. It is believed, however, that under certain conditions clams exude a kind



Horizon, the city of immortals, seen through the vapor rising from a clam. Surimono by Hokkei.

of vapor and if you look through this vapor you can see the walls of Heaven. This Surimono implies that the recipient deserves to behold the splendor of Horizon.

Yanone (the arrowhead) was a play in one act which was especially suitable to the talents of Danjuro II. It belongs to the Soga cycle. The hero of the piece, Goro, is shown sharpening the point of an oversized arrow on the Japanese version of a whetstone. He is planning to avenge the death of his father, but promptly lies down and takes a nap. In a dream he sees his brother crying for assistance. Goro wakes up, borrows a packhorse from a passing rustic and rides off to rescue Juro who is held prisoner near the

camp of the enemy. The highlight of the play to my mind is the horse which is animated by two actors providing the front and back feet. Goro prancing away on this noble steed is unforgettable. The Surimono shows Goro sharpening his arrow before taking his nap. The print is by Kiyomitsu (1787-1868).

Shunman (1757-1820) was an artist of unusual charm and variety of abilities. It is reported that he worked with his left hand. The accompanying Surimono is a good example of his graceful and gracious style. The colors are gentle and harmonious and the figure is expertly designed. This type of print is always popular and was especially interesting to women. It showed the mode of the moment and the hairdressing in particular was given critical attention. In Edo, styles changed rapidly and in some cases the coiffure was outdated before the print could reach the market. For this reason the hair arrangement was not cut until the last moment and sometimes a new block was set into the print to make sure that the immediate trend was clearly pictured. The lady is wearing an assortment of tortoise shell hairpins and a very effective comb. The Orientals do everything differently, so the comb is placed at the front.

For the average non-Japanese the Surimono must be collected for its artistic charm. The seals and inscriptions mean very little to us, but Japanese woodblock prints in general have strongly affected Western art trends. It is known that the European impressionists including Van Gogh, especially admired the abstract quality of the prints of Hiroshige and Kuniyoshi. The novice should follow one of the oldest rules of the connoisseur. He should buy what he sees. If the picture pleases him, and the price is reasonable, he can make a fortunate purchase, but if he pays extra because the print is supposed to have belonged to a famous collector or has a rare signature or is enhanced by any non-obvious factors, he should consult an expert or he may be seriously disappointed. Fortunately the Surimono is still obtainable, especially the early facsimiles and can be a source of continuing pleasure if carefully and artistically matted. It takes up very little space which is a special advantage in modern living. When possessions become a burden the owner becomes a servant to his tastes which is regrettable.



Curiouser & Curiouser

A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND

CHINESE PAPER CUTOUTS

EVERY person needs creative outlet. We have become a nation of listeners and viewers but give very little consideration to the release of our own latent talents. It is enough to carry the burdens of the day and by evening we are ready to sit back and be entertained. It has been estimated that nearly 80% of the average American's leisure time is spent in front of the television set. Men are especially at fault in neglecting aesthetic pursuits. When they do have spare moments they are likely to be tinkering with cars, debating politics or pondering transistor circuits. These activities may be interesting but they give very little opportunity for the enrichment of the emotional life. To meet this need a number of folk arts and crafts have been revived. We have enthusiastic minority groups experimenting with ceramics, making hand-fashioned jewelry, reviving the practices of ancient weaving, and studying oriental flower arrangement. Actual research projects have indicated that this trend toward self-expression is excellent therapy against the pressures of contemporary living.

Oriental people have an innate artistry which reveals itself in many ways from inspiring to amusing. They also have patience which is a primary requisite of good craftsmanship. Several Eastern nations are now exporting handicrafts and products of cottage in-

dustry, and these are finding ready markets. Some of the native work is useful and much is decorative, but all is pleasing.

From early times China was a land of artisans. The vast regions produced many types of skill and limited economic conditions impelled toward the home manufacturing of products that we would be likely to buy in the store. The world has always recognized and long admired the superlative production of Chinese genius but we are gaining new respect for the lesser arts cultivated in the villages,



and on isolated farms. These have the charm of simplicity revealing more of the ingenuity and innate sensitivity of the designer than his acquired or trained accomplishments. For centuries Chinese men, women and children have made paper cutouts. This does not sound intriguing but there is more to the subject than at first seems probable. China has long cut stencils to be used in printing on fabrics. Some of the stencils are so intricate that the elements of

the design must be held together by human hair. Geometric compositions are so exact that it is difficult to believe that they were cut freehand, and repetitive designs are so exactly alike that it would appear that they had been stamped out by dies. The work is done on a hard-surfaced cardboard comparatively impervious to the dies for which they were prepared. The stencils are usually about 12" x 15" and equal skill is used in applying them to the fabric. Many yards of design can be examined without any trace of where the stencils have met or overlapped.

From the stencils it is just one step to paper cutouts for decorative purposes only. Great originality is shown in the technique and the development of the compositions. Being by nature lovers of beauty they reveal their insight by depicting birds in flight, many kinds of animals, insects, assortments of flowers, and symmetrical decorative compositions. Those of greater artistic ability may cut out complete scenes based upon Chinese history or the daily activities of the peasant in his home or in the field. There are pictures dealing with hero legends and many are symbols suitable for gifts on special occasions. In olden times Buddhist and Taoist religious emblems were extremely popular, but the prevailing political trend does not favor this type of subject matter. It prefers to glorify



the Party but does permit a variety of theatrical reconstructions of old times and ancient ways. Following the recent cultural revolution there is greater emphasis upon the glories of China's past.

Although paper cutting is found in all parts of China many of the designs are highly local. Those produced in Hopei Province would probably have the greatest appeal to modern artists for their simplicity and extreme stylization. Some of them are positively impressionistic. The cutouts of Kwangtung Province have a flair about them which entitles these little pictures to be considered an example of dynamic symmetry. Nanking Province produces cutouts of great delicacy and with exquisite combinations of various colored papers. Many of the designs are similar to radiant snowflakes, and flowers with delicately colored petals are a specialty.

The cutouts are made from very thin colored tissue paper, red being the color most commonly used. Some of the work is done with scissors, but most of the detail is worked out with tiny knives. When the design is finished it is pasted down on a white or cream colored sheet of heavy paper. Nearly all of these pictures are small, the average size being about 4" x 6". An alternative method is to cut the design itself out of dark gray paper so that when pasted down the composition appears to be in white against a dark background. This type is derived directly from the older stencil system.

After the picture is finished there are many possible usages. It may be pasted on the outside of a door to add a touch of color. Some are applied to windows and groups of them make unusual wall decorations. In early days they were pasted on paper lanterns and also used to ornament gift packages. A particularly fortunate design could be used as a stencil for embroidery patterns such as needlework, pillowcases, hats, aprons and shoes.

The propaganda value of paper cutouts has not been overlooked. Collections of these delightful pictures are accompanied by the statement that in the New China, people have the leisure to devote themselves to such aesthetic pursuits, and their endeavors are being officially encouraged. In our library we have several groups of this material, some of which we have exhibited. There is no probability that paper cutouts will take the United States by storm or inspire the development of the art here. It is, however, another inexpensive hobby which could be adapted to our way of life to give



both children and adults an opportunity to release their creative instincts. We therefore include with this article two examples of this Chinese technique. They were made about 20 years ago in the Hopei area. The flower and butterfly is in red paper mounted on white. The scene of the farmer plowing, surrounded by a border of vegetables, was cut out in white and mounted on a gray background. These may be considered as average examples of this type of artistry.

EPITAPHS

James Alberry, who died in 1889, had this carved on his stone:

He slept beneath the moon,
He basked beneath the sun;
He lived a life of going-to-do
And died with nothing done.

Good intentioned but unfortunately expressed on a tombstone:

Erected to the memory of
JOHN MACFARLANE
Drowned in the waters of Leith.
By a few affectionate friends.



In Reply

A Department of Questions and Answers

QUESTION: *We all appreciate studies in religion and philosophy and ancient cultures, but what solutions do they offer for the practical problems confronting the world today.*

ANSWER: We all benefit from the accumulated learning of humanity. Newton is accredited with the statement that if we see further than those who have preceded us, it is because we stand on the shoulders of giants. If all the records of the past were destroyed and had to be reconstructed by the experiences of each generation, mankind would have grave difficulty in graduating from the cultural kindergarten. We must profit not only by our own observations and reflections but the wisdom of the ages.

Actually there are very few questions that we can ask relating to the common good that have not already been answered. Past generations, though perhaps less sophisticated, passed through the same difficulties and tragedies that cause anxiety today. It is not lack of knowledge but our reluctance to apply obvious facts to personal concerns that is and always has been the principal obstacle to progress.

There is still a feeling that the remedy for our ills lies in the further accumulation of facts. If we can feed enough data into a computer it may produce the answer that all the world is seeking. What we want is a brief, well-turned phrase which will inspire us to end forever the confusion of our times. According to a fable by Boccacini, the Gods on high Olympus sent a committee of sages to find out what was wrong with human beings and find a permanent cure. After surveying the situation and realizing that

man was in no mood to change his ways, the seven wise men called together a huge assembly of the troubled and the disillusioned and solemnly announced the answer to all mysteries and miseries. It was decided to regulate the price of cabbage. This oracular pronouncement was received with the wildest approbation and sages quietly returned to their celestial abode. For this witty fable and others equally pertinent, Boccalini was strangled in his bed by hired assassins.

It is often pointed out that religious ideas and philosophical concepts are simply not practical. What we need is action to be attained through periodic revolutions and reformations. We are optimistic enough to hope that if we turn the barrel over we will find something better at the bottom than we have already rejected at the top. The approved procedure is to launch a campaign against this evil or that vice. We organize, elect officers and write our congressmen. On one of the old plastered walls that was revealed by Mussolini's program of excavation of Pompeii was a whitewash inscription that had survived nearly two thousand years of burial in ashes and mud. It warned the community that the opposing candidate for public office was corrupt, inept and under the domination of powerful interests. Who the candidate was we will never know, but his shortcomings have been well preserved for all times.

Unless we can bridge the interval between conviction and conduct, very little improvement is in sight. I cannot agree with people who insist that what we need is greater enlightenment. All that is necessary to solve most human problems is to apply the wisdom that we now possess. For thousands of years we have been taught the difference between right and wrong. Moses received the decalogue amidst the thunders and lightnings of Mount Sinai, but the tablets were broken almost immediately. No one who reads quietly and thoughtfully Christ's Sermon on the Mount can fail to be impressed by its immediate and enduring utility. Confucius taught a moral code that covered nearly every aspect of human behavior from the conduct of kings, to the relationships between parents and children. The Confucian code has been cherished by the Chinese for nearly 25 Centuries and is summed up in his words "Do Not Unto Any Other Man What Thou Wouldst Not Have Him Do Unto Thee." Buddha also outlined the principles of an enduring

government and preached democracy nearly 500 years before the beginning of the Christian era. Akhenaten, sometimes referred to as the first person to emerge in history, declared universal suffrage, affirmed the equality of all men and taught that the Gods who created the Egyptians also created all other nations and races, and that we should solve our problems wisely and lovingly. In addition to these names numerous other persons long venerated and admired spoke out in defense of the integrity that must be the foundation of an enduring society. How can we share our heritage of cultural unfoldment without recognizing that ideals are the priceless ingredient in any compound of policy.

For one reason or another man has constantly persecuted those who came with the glad tidings of universal brotherhood. Socrates was executed as a common criminal, Pythagoras was burned to death in his school by a disgruntled member. Christ was crucified. Muhammad was poisoned, and Zoroaster, the last of the Persian fire-priests, had a spear thrust in his back while he was kneeling and praying before the altar of his eternal father. Akhenaten died in his thirties, some say of a broken heart and others that he was poisoned. Lao Tse, the greatest of the Chinese mystics, completely disillusioned, finally rode out to the desert of Gobi on a water ox. He probably died in the black sands of the desert. The last words of Confucius were, "I Have Failed." Yet these, so ill-treated in their own time, are the most highly respected of mortals today, honored but not emulated.

What then is practical? Is it to continue in ways that have never succeeded, or to try ways that have greater promise? It is difficult to estimate the present condition of philosophy. About the best we can say is that its contemporary exponents are not outstanding. Some good minds have risen among us but they have found no common ground. The more recent schools have been heavily influenced by prevailing materialistic attitudes and are more apt to emphasize that we should endure the ills we have rather than to fly to others that we know not of (with apologies to the Bard). Academic philosophy has been caught up in the prevailing intellectualism. One young PhD, who had graduated *cum-laude*, told me that he knew the names and dates of most of the world's illustrious thinkers, fragments of their biographies, and a few of their outstand-

ing delinquencies, but could not possibly put his education together as a construction guide for personal living.

Religion is in a somewhat better condition having certain facts thrust upon it, some of which are worth noting. We have approximately 2-3/4 billion human beings alive who affirm some type of spiritual faith. In addition to these we may also count almost a billion who aren't committed religiously, consider themselves intellectually emancipated or function under political systems which prevent them from making an open statement of faith. I strongly suspect that there are very few athiests in this world but there are quite a number of agnostics, many of them over-educated and quite a number disillusioned. The strength of religion is prodigious and the ground for a great revival of spiritual integrity lies fallow. How does it happen that this vast number of idealistically oriented persons has not been able to cope with emergencies which could be best handled by the application of simple integrity. What has happened that has led to spiritual impotence throughout the world?

It has always seemed to me that Buddha had the best answer to the theological dilemma. He maintained that between every man and his spiritual convictions is his own selfishness. We have gradually developed a materialistic culture concerned almost completely with gratification of our personal comfort. We have been taught that freedom is our right to do as we please rather than to please to do that which is right. We have assumed that this world is a playground, and that we were fashioned to gambol about in kindergarten until the end of time. Everyone is centered upon the fulfillment of his own appetites and ambitions. This situation is not new. In fact, it has existed ever since humanity discovered that it HAD ambitions and appetites, but we have aggravated the dilemma by providing more ways to gratify our appetites and ambitions than have ever existed on the earth before. The hope of heaven is at best abstract. The fear of Hell has lost most of its persuasive power, but the possibility of reckless living here and now appears practical and obtainable. So like others, we have sold our birthright for a bowl of pottage. In all this procedure we also overlook the possibility that the Divine Being might have plans for us more important than a career or fun. With all our sciences probing

and prodding about the vistas of our physical universe, the problem of finding out what we were supposed to be doing has been neglected, possibly because we were afraid that we might find out. We have not learned much from the past except the skills which perpetuate its mistakes. We have forgotten that Egypt lies in the dust; the glory of Greece is gone forever; and the grandeur of Rome is a few broken columns in the Forum. These ancient splendours that have vanished all perished from the same cause. Not one of them was actually conquered by an enemy. It fell because the citizens failed to conquer themselves. How then shall we measure what is practical? How far can we afford to pillage each other without going down into the oblivion of the past joining the ghosts of older empires?

What does the wisdom of the world have to offer as a positive means of meeting the challenge of our day? Perhaps the answer is written across the portico of an ancient Egyptian temple, "Man, Know Thyself." It is about time to realize that the most fruitful field of endeavor at the moment is to take a long, hard look at our own motivation. If we should weigh ourselves in the balance and find that we have failed to keep faith with our integrity, how can we learn to do better? Is it practical to sit around like Wilkins in David Copperfield, waiting for something to turn up. Is it reasonable to assume that 3-3/4 billion or more who have never been able to live together in peace are going to unite spontaneously to solve their own problems? Is it any more sensible that we can select from those who do not know where they are going, leaders and representatives who can help us to get there? Like the Romans we believe that we can be protected by extensive government. When this belief gained ground the Roman Empire fell to the Goths and the Visigoths who were not too well fixed financially. A selfish citizenry will not sustain an unselfish leadership. The moment corrections are instigated, rebellion sets in. It might seem rather hopeless if it were not for one inevitable fact—universal law is on the side of honesty. It has been said that the "mills of the Gods grind slowly, but exceedingly fine." One of the proofs that deity is still in Man is that our mistakes continue to plague us. The time is certainly here for man to accept that he is a citizen of the Cosmos, and that its rules and purposes come first. Freedom is liberty under

law and not outside the law. The great texts of our solution are written in the sky, in the earth, and in growing things. We are not a unique creation predestined and foredoomed to rule the earth.

Religion and philosophy have given us two tremendous and vital keys to self-redemption. Philosophy has given us discipline, and religion has given us devotion. Discipline means we can never be safer, happier or healthier than our degree of self control makes possible. It also teaches us that if we want to know more than we know now, we must become better than we are now. Knowledge can be communicated, but growth must be attained through self-discipline. We all recognize that if we wish to succeed in the material world we must put some restraint upon conduct. If we wish to practice a trade, we must endure an apprenticeship. If music is our goal, we must practice every day for half a lifetime. If medicine is our selection, we have many years of schooling plus internship, usually a specialty, and now refresher courses every year. Many arts and sciences are heartless taskmasters. You must give almost too much of yourself to attain an end. It is not even worth the endeavor. Why then do we find it so difficult to accept discipline which would help us to understand life, regulate our own conduct, protect our families, guard our natural resources, and sustain our political structure. In current affairs it seems that those in the humblest state are liable to be the best disciplined, whereas those who have attained a high degree of economic independence feel that wealth licenses excess. Self-discipline is the key that unlocks the treasurehouse of universal benevolence. When we learn to use wisely, we will receive all that it is necessary for a good life. Philosophy has established disciplines according to the Pythagoreans and Platonists, mathematics is the science of self-discipline. It is a structure of invariables in which there is not room for compromise and it is by mathematics that the world was generated, or at least its structure was formed and maintained. Truly "God Geometrizes." It is simple arithmetic that we cannot draw from the bank more than we deposit plus interest, nor can we draw forever from a bank where we never had an account. The wisdom, the love and the beauty that we invest in life constitute our true wealth, and we can call upon all this wealth in all emergencies.

Religion gives us devotion which we often associate with prayer

or meditation. Primarily devotion is our reverence for God and our resolution to abide by the Divine Will, but there are also many other commendable forms of devotion such as devotion to family, to nations, friends, or beautiful truths which we have come to honor. Prayer is very important. It is a mystical experience of personal humility, a splendid remedy for arrogance and audacity. In prayer we experience the reality of an unseen but ever present power, and if we can project these thoughts a little further, it might help us to give allegiance to that power. Prayer, unfortunately, has fallen into evil times. Originally, it was a statement of thanksgiving, of gratitude and simple affection. Today it has come to be a petition or even a demand for the increase of our worldly goods, or the fulfillment of our immediate social endeavors. We are told that in prayer we should enter a closet and pray in secret. Perhaps this closet is our own heart for by prayer we can come to a realization of the spiritual core of ourselves. St. Paul said, "Christ in you, the hope of glory." Prayer also helps us to share in the infinite love of God which is not centered solely upon ourselves that which is ours, but extends through the realms of space. Some mystics have felt that prayer is indeed the source of the greatest strength that a human being can ever know. Our ancestors believed in prayer. We have beautiful pictures of George Washington praying in the snow at Valley Forge, and Lincoln asking for divine guidance in the dark days of the Civil War. Prayer is man's first line of defense against neurosis, and an ever present help in hours of disillusionment. In spite of all our worldly possessions, prayer is the greatest benefit in the mending of broken hearts, the forgiveness of enemies, and the protection of friendship. Can we say that these are not practical ends after which we should strive unceasingly?

The combination of discipline and devotion was the secret doctrine of antiquity. It was the path that led to the great Eleusinian rites of Greece. They were taught before the altar of the weeping God in Alexandria. They are truly the substance of the esoteric practices of the Brahmans and are the foundation of Buddhism, Vedanta, Yoga, and Zen. Every nation that has developed an enlightened religion has required that the true believer should so discipline his life that he can live his principles and in all emer-

gencies shall seek communion with the spark of divinity in his own soul.

Our contact with Eastern religious systems has broadened and deepened our concepts of meditation. We recognize it now as a discipline of the heart, as mental control is a discipline of the mind. Meditation differs from prayer because it is not a direct appeal or a specific invocation. Meditation has been defined as a continuing remembering of the Divine Will. It's purpose is to become a subconscious constructive and inspired attitude to sustain the individual through all the common and uncommon experiences that may arise in life. It can include a visualization of the perfect universe as this exists in the heart of God. As a discipline it is a radicalization of mental and emotional attitudes so that they never become inconsistent with the inner realization of good.

Some will say that discipline and devotion cannot be included among the practical benefits which humanity enjoys. These sceptics are for the most part unhappy today but when they expect religion and philosophy to solve their problems they require that we balance the budget of natural resources, abolish pollution, find new sources of petroleum and vitalize the functions of the United Nations organization. They want to get something that will change things right now, but we all remember the tragedy of the Blue Eagle. This was displayed in the windows of many stores during World War II to indicate that the establishments were supporting the policy of integrity deemed necessary to protect the country. While the Blue Eagle was sitting rather dejectedly out front, business was being conducted as usual in the back of the store. In a real emergency, integrity is the only defense we have. It is the only way we can protect our food, guard our health and do business with confidence. Have we a right to assume, therefore, that the one quality of human nature which is absolutely indispensable is not also practical, and that any system of discipline which strengthens honor is a universal remedy against the evils of today? Much depends upon the meaning of the word "practical," but ultimately we must depend upon the improvement of human nature for the security we are so desperately seeking.



Happenings at Headquarters



You will notice from the accompanying photograph that Manly P. Hall has a new hat. He has been honored by the Ancient and Accepted Scottish Rite of Freemasonry for the Southern Jurisdiction of the United States of America with the 33° of Freemasonry with the designation of Inspector General, Hon. For the record, Mr. Hall was raised to the Degree of Master Mason in Jewel Lodge No. 374 of San Francisco in 1954. He be-



came a member of the Ancient and Accepted Scottish Rite receiving the 32° on December 2, 1955. He was made a Knight Commander of the Court of Honor in 1961, and on December 8, 1973, was elevated to the 33°. The symbol of this Degree is the Cross of Lorraine which is clearly visible on his new hat.

* * * *

Dr. Henry Drake was asked by the Fuller Theological Seminary to present his ideas on preventative psychotherapy to one of its graduate classes in psychology. This took place on February 5th at the Society. The class visited PRS for the purpose of better understanding its functions, and became better acquainted with the material in the Society's research collection.

Dr. Drake discussed prevention as the primal means of psychological health. To understand methodologies which prevent complexes, defensive mechanisms and other areas requiring psychological correction are meritorious. It was in such a direction that he shared with the the seminary graduate students.

* * * *

PRS was fortunate to have Ruth Oliver, noted Astrologer, present the annual forecast lectures January 13 through February 20, substituting for Manly P. Hall who underwent eye surgery at that time. The "World Trends" and "National Trends" lectures were taken from the articles by Mr. Hall which appear in this issue of the Journal. Forecasts for the signs were also given by Miss Oliver on the three following Sundays and Wednesdays. An attentive audience reflected their appreciation for her extraordinary talent, and she ended the series on February 20 with a "Psychological Analysis for 1974."

* * * *

Dr. Harold Stone, founder of the Center for the Healing Arts, gave a fascinating account of the "Journey of the Hero in Fairy Tale and Myth" on Sunday, February 24th. Dr. Stone served on the faculty at the California School of Professional Psychology, and it was a privilege to have him with us.

Also new to PRS audiences was Dr. Gina Cerminera who honored us with a talk expanding and explaining her book, "Insights for the Age of Aquarius" which applies semantics to life and religion. Valuable information concerning the subject of semantics was disseminated by Dr. Cerminera and the opportunity to share her knowledge was a rare experience for all who attended.

* * * *

Dr. Stanley Krippner, Director of the Menninger Dream Laboratory at Maimonides Medical Center in Brooklyn, N.Y. returned to PRS on March 2nd with an all-day seminar on the subject of dreams and altered states of consciousness. He included techniques for improving total recall and dream symbolism interpretation. The following Sunday he spoke on Psychic Healing using the spirit religions of Brazil to illustrate and emphasize his most effective discourse.

The popular Dr. Robert M. Stein, trained at the C. G. Jung Institute in Zurich, gave his afternoon session on March 9th over to his involvement with psychotherapy for many years, and discussed his recent book "Incest and Human Love—The Portrayal of the Soul in Psychotherapy." Dr. Stein dealt with modern man's Mind-Body split and the effects of misusing the rational mind,

along with the fundamentals concerning the structure and goals of the psychotherapeutic ritual.

Dr. Arthur Lerner, Professor of Psychology at L.A.C.C. presented an afternoon workshop on March 24th using as his subject, "Poetry Therapy—An Integrative Experience Exchange." Member participation was aimed at demonstrating the therapeutic value of poetic interaction. Dr. Lerner's published works are on sale in the PRS Gift Shop.

* * * *

Our good friend, Ralph Sterling gave a series of nine talks using "Be Your Own Astrologer" as his over-all topic. The relationship of the planets to each sign and the houses they occupy in individual charts was discussed, along with their meaning and impact on the human personality. Each class presented a capsule horoscope interpretation of an attending member. Mr. Sterling is one of our most popular speakers and is noted for his thoroughness and outstanding capabilities in the field of Astrology.

Stephen Hoeller's Wednesday evening seminar series, "Explorations in the Unknown," were a favorite with PRS audiences. He delved into the psychology of paranormal experience, evaluating and interpreting the occult, magic, prophetic dreaming, telepathic power and healing. Expert knowledge and the ability to bring his audience into mental participation makes Mr. Hoeller a welcome speaker at PRS.

A second series of lectures gave Pat Behman an enthusiastic and appreciative audience as she continued with her "Practical Guide To The Tarot." Taking an historical view of the Tarot and continuing with the astrological and kabbalistic correspondences, Miss Behman gave her listeners a true sense of the meaning of Tarot, and its practical applications.

* * * *

It has been a busy winter season for Headquarters here in Los Angeles. There were two seminars held in January with Dr. Phillip Oderberg discussing "Dreams and Precognition" on the 19th, and Dr. Zipporah Dobyns on the 26th with "New Astrological Tools." February Saturday programs included Dr. David Bresler, Director of the Acupuncture Research Project at the UCLA School of Medicine whose stimulating discussion on acu-

puncture included contemporary Western findings. On February 16, Mary Lee McNutt returned to PRS to discuss the "Significance of Color and Form," a subject to which she brings a great sense of appreciation and sensitivity. Miss McNutt exhibited her mystical paintings at the PRS Library several years ago.

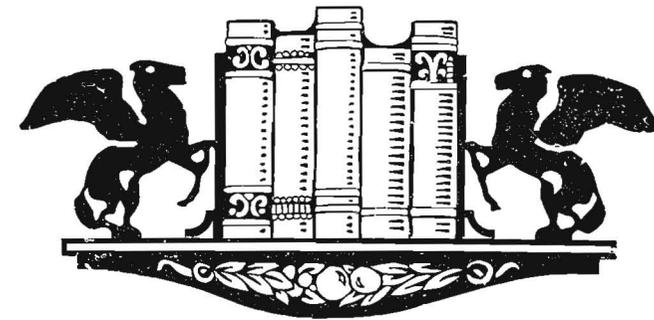
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On March 10th Mr. Hall spoke on the "Gospels of Gnostic Christianity." About the same time as the discovery of the Dead Sea Scrolls, a library of Gnostic manuscripts was found in Egypt. As these are concerned with the development of early Christian mysticism and go back to the 3rd and 4th Centuries, they shed important new light on the early beliefs of the Christian sects. On March 17th, he spoke on the "Inner World of Yoga" emphasizing the need for the cultivation of personal spiritual resources. The answers to our problems lie not in the world around us but in the world within ourselves.



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MANLY P. HALL, Editor		



Library Notes by Pearl M. Thomas

Those visiting PRS Library for the first time often express amazement and enthusiasm at the unusual material which the Society has accumulated for research purposes. The Library now houses the basic collection of books and manuscripts belonging to the Society, several gift collections of varying degrees of importance and the personal library of Manly P. Hall. In his travels throughout the world Mr. Hall has discovered many curious and little known works, some of which are greatly sought after but seldom found. For example, a fine old volume on prophecy of which nearly all existing copies were burned by the public executioner during the Inquisition.

I would also like to share with you some of the enthusiasm of the students making regular use of our facilities. Some years ago one of the motion picture studios made an elaborate search for the first English edition of the *Prophecies of Nostradamus*. It was finally located in a European library, but we had it available whenever needed within a few miles of the studio. Recently, a young French scholar has been amazed and delighted to discover our collection on the Cabala, particularly many manuscripts beautifully written in French. The great *Kabbalah Denudata* by Knorr von Rosenroth is a proud adjunct to the Library as well as many other books on the Cabala and related areas by such noted authors as Agrippa, Francis Barrett, MacGregor-Mathers, Eliphas Levi (Abbe Louis Constant), A. E. Waite, and many others. A number of these volumes were placed on display in the Library during the January-February 1974 exhibit.

We have had a number of inquiries about the article on Dr.

John Winthrop, Jr. which appeared in the Summer 1973 *Library Notes*. Happily, Mr. Kenneth Schroeder, a regular researcher in the Library, is reading the eighteen handwritten volumes of our Bacstrom Alchemical Manuscripts, and whenever Mr. Schroeder comes across any reference to Dr. Winthrop he photocopies it for our files. Each reference to date, and there are quite a number, gives ample testimony to indicate that Dr. Winthrop, early governor of Connecticut Territory, could indeed have been the individual who wrote knowingly and objectively under the title of *Eirenaeus Philalethes*, considered by many to be the most outstanding alchemist of the 17th Century, an age of great alchemical endeavor. When the material has all been gathered together, this research project can be further expanded. The Dr. Winthrop material in our PRS collection can undoubtedly furnish some most interesting sidelights on American history.

A short walk around the Library will provide us with a general view of its contents. One enters the Library through double doors with carvings representing Confucius as a great teacher out of the East, and Plato symbolizing the West. Case number 1, located at the right of the doors is devoted to the complete writings of Manly P. Hall. Cases 2, 3 and 4, to the left, yield reference material—dictionaries in various languages, encyclopedias and source material for religious and philosophical studies. In addition, such works as the Catholic and Jewish encyclopedias, Hasting's *Encyclopedia of Religion and Ethics*, *The Schaff-Herzog Encyclopedia*, the writings of the *Ante-Nicene Fathers*, and *Allibone's Dictionary of Authors*, will be found.

Professor Max Mueller's prodigious set of the *Sacred Books of the East* which runs to some fifty volumes is located in case 5 and offers, in many instances, the only known translation into English of some of the sacred scriptures of the Orient. Cases 6 through 13 represent the Orientalia section and is a rich, rewarding area for devoted students interested in the history, philosophy, religion and cultures of the various nations of the East. So often we are told that many of these books are no longer in print and almost impossible to find. Scholars viewing these books frequently point from one book to another emphasizing their delight to see volumes they never expected to come across.

The lower extension, down two steps from the Library, is rich in Oriental lore, and is devoted largely to art and artifacts of the East. From these cases we draw much of our exhibit material which appears on the boards of the Library. A good 90% of the exhibit material belongs to the PRS Library or is the personal property of Manly P. Hall—for example, his ever growing stamp collection, sections of which are shown at regular intervals.

On the right side of the Library, cases 15, 16 and 17 are rich in material relating to Francis Bacon and the famed Bacon-Shakespeare controversy, and other writers of that golden period of English literature and history. Along the same side, we have an excellent collection of first editions by Jacob Boehme, the great German religious mystic, as well as the Rev. William Law collection of Boehme's works. Incidentally, the four volume Law edition was the first rare set of books which Mr. Hall acquired. They were given to him by a little Scottish lady in 1919 who recognized that here was a young man, 18 years of age, who would cherish them and give them a good home.

Comparative religions and mythologies occupy several cases along this same side and include many early writers and thinkers whose books are of outstanding importance. Among these we have: *Anacalypsis* by Godfrey Higgins, *The Night of the Gods* by John J. O'Neill, *The Eleusinian and Bacchic Mysteries* by Thomas Taylor, and *Rivers of Life* by Major-General J. G. R. Forlong.

Starting with case 25, we have a goodly representation of books on early civilizations: Mayan, Aztec, Inca, North American Indians. These are all well documented by splendid writers, including: Lord Kingsborough, Sylvanus Morley, Le Plongeon, Schoolcraft, Hasteen Klah, T. A. Willard and many others. The last case for books on the first level is given over to books on Egyptology which attracts many students for its fine collection. Mr. Hall has also assembled a most outstanding array of facsimiles of Aztec and Mayan codices. These are hand-colored copies limited to 25 or 50 examples of each for museum purposes only. Librarians from other organizations often send serious students in this field to PRS for we probably have one of the finest collections of codices in this area. Two recent students are making a thorough study of these manuscripts and find them a tremendous source of information for

their needs. The Library also holds three actual examples of Central American picture-writing, one of which was published by the University of New Mexico under the title, *Codex Hall*.

Along one side of the Gallery, we have books on biography, prophecy, alchemy, metaphysics, Freemasonry, lost continents, secret societies, divination, and art. These subjects extend from case 29 through case 42 on the left side of the Buddha. To the right, in case 44, we have books dealing with health, medicine, herbs. The remainder of the Gallery is concerned with psychology, Christianity, astronomy, astrology and Theosophy.

In the Theosophical sections, cases 55 through 59, we have fine representations of early literature from that noted society. As an example, some twenty-five volumes of *The Word*, edited by H. W. Percival, who today is perhaps better known as the author of *Thinking and Destiny*. These magazines, well bound, are storehouses of information and are devoted to philosophy, religion, Eastern thought, Occultism, and Theosophy. We likewise have many runs of various Theosophical magazines, including: *Theosophic Messenger*, *Theosophical Path*, *Lucifer* and *The Theosophical Review*.

For the most part, these magazines are bound copies and make good and valuable reading. All too often, these Journals contain useful research material on obscure subjects not available elsewhere. The same situation also applies in the field of astrology. We have early bound copies of Wynn's astrology magazines in which Manly P. Hall has written extensively. Both current and old copies of astrological magazines are available in the upper annex of the Library. Our extensive astrological section in the gallery is most outstanding and contains well over 1,000 books dealing with the subject. Our strength, of course, is chiefly in the early teachers of the art who devoted years to extensive research and includes William Lilly, Gadbury, Wharton, Culpeper, and James Wilson. We also have autographed copies of *Astrology—Your Place in the Sun* and *Astrology—Your Place Among The Stars* by Evangeline Adams, an old friend of Mr. Hall. Carter, Llewellyn George, Heindel, Alan Leo and innumerable others complete the section.

The time to establish a library such as ours at PRS is long past. In the United States, we have had a number of exceedingly wealthy men who have concentrated their time, their effort, and their money

to found outstanding collections of books and art. The great National Gallery at Washington, D.C. was the vision of Andrew Mellon who led other collectors to donate their extensive art collections to the Gallery and thence to the people of the United States. Both the Freer Gallery and Folger Shakespeare Library in Washington, D.C. represent vast expenditures of time and money. Henry E. Huntington and J. Pierpont Morgan likewise established monumental structures which house some of the world's most profound and unusual books.

However, splendid accumulations of rare books are now all in collections, public or private, and the best volumes are not likely to appear again on the market. Even if available, the prices today would be virtually prohibitive. Manly P. Hall was fortunate when he did the great majority of his collecting because most of his collecting was done between 1925 and 1940 when choice items were far more available and prices moderate. In his research for *Secret Teachings Of All Ages*, Mr. Hall bought well over 1,000 rare volumes. He also acquired many other items and those using the Library profit from his labors in this field. For further study, may we recommend Manly P. Hall's booklet, *Great Books on Religion and Esoteric Philosophy*.

* * *

The January-February 1974 display in the Philosophical Research Society Library represented one of the most important exhibits held there in recent years. In the central section of the rear case we had a large sepia-toned picture of the distinguished Dr. Robert Fludd (1574-1637) who this year is being honored by his alma mater, Oxford University in England, on the occasion of the 400th anniversary of his birth. Oxford is conducting an outstanding seminar in late August and early September. Early in life, Robert Fludd acquired an avid interest in Rosicrucianist thought, in alchemy and in the occult writings of Paracelsus. These made a tremendous impact on his life. In the rear case we also exhibited Dr. Fludd's great folios, in Latin, to give thoughtful students an opportunity to examine them along with many photocopies of the splendid symbolic engravings from the same folios. Dr. Fludd is believed to have invented the barometer, and illustrations of his sketches of it were also included in the exhibit. In addition, the display included



all of the early manifestos of the Rosicrucians in their original editions and first English translations. Jacob Boehme (1575-1624), the great German mystic contemporary of Dr. Fludd, was well represented in the PRS display, with our original editions exhibited in the rather new plastic cases which permit our guests to view many more books at closer range than could be done in the past.

* * *

The March-April display again brought forth our very charming Imperial Court Dolls which are well over 150 years old. These dolls are treasured in Japan as works of art and are collectors' items, although old sets are seldom offered for sale, and then only if a family descent ends. At this exhibit we were most pleased to show a fine series of folios entitled "Collection of Japanese Fine Arts" dealing with Buddhist pictures of the Classical period. This is a rare publication of a series of some sixty pictures which are all classified as National Treasures, and seldom seen in Japan. The exhibit offered a rare opportunity for viewing to both art lovers and research students.

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