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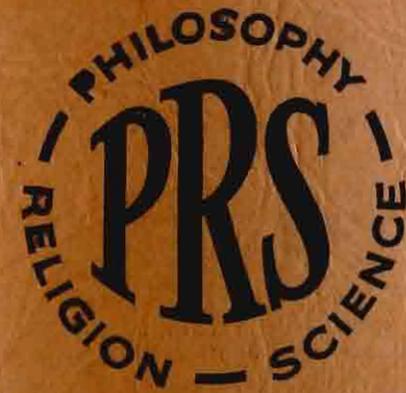
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THE EDITOR'S POINT OF VIEW

WORLD TRENDS FOR 1966

IN the good old days, the interpretation of the world chart was a comparatively simple matter. National patterns were clear-cut, and policies usually worked out with reasonable consistency. In the last few years, however, situations have become generally more confused, and some of the planetary patterns almost defy interpretation. This is especially true in 1966, where the chart for the vernal equinox is a mass of confusions and contradictions. I have never been inclined to fatalistic attitudes, and my policy of rather cautious optimism has been fairly successful for the last twenty-five years; so I will continue to assume that conflicting planetary testimonies have a tendency to reduce the intensity of the various aspects and configurations. Confusion more or less exhausts itself, in this way protecting the world from major catastrophes.

The keynotes for 1966 emphasize a strong policy to maintain a high level of economic activity, press for constructive legislations, reforms, and the enactment of protective laws. There is emphasis on religious unity and a strong resolve to provide the peoples of the world with more practical and workable spiritual concepts. There will be strong protective measures to guard the interests of the public in general, and people will be encouraged to raise their standards of living and take greater interest in cultural activities. Law enforcement bodies will examine themselves and

try to improve their public image. The citizen will be induced in every way possible to admire and appreciate the public services maintained for his protection.

All this sounds very interesting and effective, but according to the chart of the year, nearly every item we have mentioned will be subject to powerful objections, and a considerable part of the program will bog down or be so amended and altered that the original concepts are no longer recognizable. One of the troubles will be the use of old traditional and generally unsuccessful means to accomplish new and rather dramatic ends. The struggle for prosperity, for example, may result in the overtaxing of the world economy and failure to recognize that it is possible to spend ourselves into a financial disaster. The constructive legislations will run afoul of strongly opinionated legislators with powerful ulterior motives. Religious unity will soon reveal that many doctrines now held as valid have never really been important, and this may cause a strong reactionary trend among several of the major religious groups. The effort to continue to contribute to the contentment and security of just about everyone, will probably end in a marked rise in crime and delinquency. Respect for law and order will run afoul of the code of civil disobedience that is rapidly gaining in popularity. By the time we summarize the whole year, or look back on it, we may realize that there has been a great deal of sound and fury, but most of the essential problems will still be unsolved.

This may also be a year remembered for big projects. The tendency will be to overdo and exaggerate, with the end result that many programs will finally be abandoned. In 1966, we may push our standard of living even beyond the boundaries of safety. There seems to be no inclination to exercise self-control and keep expenditures within a reasonable degree. This tendency to spend ourselves into bankruptcy to maintain prosperity is further accelerated by the planetary positions. Small countries will lay out great cities. A nation with one airplane will build a multi-million-dollar airport. Most of the new presidents and rulers of recently liberated countries are likely to go in for architectural projects, including mansions for themselves and impressive legislative palaces.

We may also have a further rash of small countries. Several have already appeared which are little better than oases in the desert. It is hard to imagine what the future holds when a nation of twenty-five thousand persons attains sovereignty. These new countries are prone to over-expand, visualizing a splendid future and going heavily into debt without any consideration for the final reckoning. In several of these new countries, dictatorships will emerge very rapidly, and a few may even attempt to attain the status of empires. There are too many opportunities to misuse power, and too little control among leaders who have never been trained to recognize the obligations of high office.

Another situation that is most complicated is the combust of a retrograde Mercury and the sun on the day of the vernal equinox. A retrograde Mercury often denies the fulfillment of even well-planned enterprises. It gives a tendency to delay, creates innumerable minor obstacles, detracts from clarity of thinking, and adds to the possibility of neurotic policies interfering with sober thinking. The combust often adds a lack of clear insight. There is a blind spot somewhere in the prevailing psychology. Leaders continue to force their wills upon their people, refusing to see the rebellion and discord they are causing. Also, under combust, the leader brings out the worst in his followers, who may lack good judgment, but would get along fairly well if some politician or administrator did not develop fanatical tendencies. Here we have the elements of a desperate struggle of minds. Leaders everywhere, feeling that this is the fortuitous moment to press their own purposes, may so interfere with each other that nothing is really or actually accomplished. Altogether, the tendencies are that many good things immediately hoped for will be slow in developing, and must be carried forward into some future time.

We are all concerned with the possibilities of a major war. For the last several years, I have held the position that there is no inevitable prospect for world war in the near future. In a way, situations have become so awkward, and nations so completely involved in the internal problems of survival, that it is doubtful if any major power is too anxious to launch World War III. I believe, therefore, that the chances of staying out of a world war in 1966 are better than they were in 1965. Let us say that

there is a seventy per cent chance of avoiding a major war. This does not mean, however, that peace will reign among men. The small aggravating struggles will continue, and some new areas of discord may emerge. In 1966, however, most leaders are likely to realize that they are not secure enough to make any desperate moves. We will examine some of the specially sensitive areas a little later.

Financial factors are also important in the war picture. The trend today among the socialized states, which have been doing the saber-rattling in recent years, is to develop a moderate capitalism of their own. They are in no condition to destroy such friendships as they may possess or cut off any financial help that may be flowing in their direction. It is becoming evident everywhere that incentive systems must be established if a country is to feed its people and develop its resources. This realization gravitates strongly against war, which in almost every case would destroy all the gains that have been made in the last twenty years.

Let us now consider the areas of human activity that will be variously affected by the planetary trends of the year. First of all, we will take the state of humanity in general without special reference to any privileged group. For the most part, the public remains hopeful of maintaining its attained prosperity. As the year develops, it will realize that its economic security is being gradually undermined. The improvement of the group is attained at the expense of the individual. While the individual who is paying the bill is a member of the wealthy minority, the people in general are not concerned. But as it becomes apparent that the necessary funds must be raised from the very group that is seeking to improve itself at the expense of some other group which actually does not exist, a certain anxiety may gradually develop. The struggle for success, and the pressureful project of raising the economy even above its present level, is dangerous for the public health everywhere. For the untrained, this pressure is far too heavy a burden, and even for those equipped for business careers, the nervous tension is becoming much too great. As a result, we will have divided attitudes, with the public no longer united, and increasing suspicion of all leaders and policy-makers.

World finances continue to take heavy punishment. There is considerable possibility that it may become necessary to completely revise the world monetary concept. The strain upon nations and institutions is becoming too heavy, and it is impossible to go on forever with less than ten per cent of the world financing the other ninety per cent. Every country will have to develop some type of austerity program. Those that have not been especially prosperous must tighten their belts very definitely. Those that have boomed since the war are going to find that their economy is lagging and that a recession could result in a political upheaval. Even the most prosperous states are poised precariously on the summit of a vast structure of debt, or must create debt to maintain their progress. There are indications that 1966 will see further strain on the investment markets, resulting in sudden rising and falling with perhaps some tendency for the losses to exceed the gains. The value of money will be further depressed. World trade may become bound up in too much red tape. Banks may over-expand, always with the pressure of necessity working against sober judgment.

Transportational problems become acute in many areas, and there is likely to be overbuilding and excessive optimism. It would seem to be a mistake to attempt to revive older methods of transportation, which will probably not be publicly supported in most areas. Traffic situations generally become worse, and it is in this area especially that stubbornness and refusal to face facts can cause serious losses. There is some hope, however, for the development of a new plan to take the place of the present concept of freeways, and for the suburbanizing of business organizations.

Newspapers continue under major affliction, and they are largely responsible for their own troubles. Unless there are major changes in the policies of the press, the value of the newspaper as a means of informing the individual is negligible. In the world of news media—magazines, television, radio, books, and educational institutions—a poor situation is building up. The public is depending upon the whims and prejudices of a small group—publishers, distributors, and the like—for its intellectual bill of fare, and the greater part of the public is unhappy or actually disgusted. If the

condition goes on much longer, we may expect stronger public organization against entrenched misuse of publicity media.

Climatic conditions throughout the world may be generally unsettled. There are two periods in which especially difficult situations may arise. One of these is in May, and the other in November. Agriculture may be damaged, crops fail, and heavy storms threaten. It is possible that there will be earthquakes in some areas. Politically speaking, parties out of office may pass through major crises requiring considerable reorganization. Prominent persons may retire from office, or refuse to accept candidacy for high positions.

One of the brighter spots would indicate improvement in entertainment and a tendency to broaden and liberalize educational programs. The public morals may improve, and some very real efforts will be made to improve the quality of films, theatrical productions and television programs of an entertainment type. There will be more cooperation by top educators in modernizing and streamlining courses of instruction. In various areas, the needs of children will receive greater attention, and there will be changes intended to assist children of divorced parents. Marriages and divorces will both rise considerably. The divorce factor will be traceable to increasing world tension and economic responsibilities.

There seems no hope of preventing further strikes and labor disputes. Demands become increasingly irrational, and there is no consideration for the public good. On the other hand, there will be greater opposition to unreasonable demands, and if strikes arise, very little will actually be gained in comparison to the psychological damage. The army and navy continue to build personnel, but many scandals will arise involving draft evasion, and we may expect demonstrations against war by persons in the Armed Forces. The Civil Service is under affliction, and while its benefits will increase, the level of efficiency will be a cause of general complaint. The public health continues to be afflicted in the respiratory area, with an increase in heart ailments and further evidence of the dangerous over-use of drugs, especially those used to combat diphtheria, pneumonia, and heart disease. The death rate is on the rise, with some increase in suicides.

Most countries will not be getting along well with their neighbors, and will insist that their grievances are real. Actually, however, most of the difficulties are more intellectual than emotional, which, as we have pointed out, will tend to reduce the probability of war. Foreign trade will be much of an illusion, with many difficulties in balancing the budgets. There will be much business, but the profits will not be especially inspiring. It will be increasingly difficult to get money out of foreign countries, and there will be further tightening on international spending by private citizens. Colonial trade, or trade between nations with trade treaties, declines, and there may be losses of shipping due to storms and negligence.

Most governments have some type of cabinet—a group of officers responsible for the daily administration of the policies of the country. These will be under very heavy adverse aspects, with more scandals to be expected, and a rather rapid fall of governments that function on the vote-of-confidence basis. No one will have much confidence. Rulers of countries or the chief officers of states, communities, institutions, and even corporations should therefore be watchful. They are under special pressure in May and November, and it is quite possible that death will remove several personalities.

Scientific institutions are under a cloud, and have very largely lost their leadership over the public mind. The trend today is toward some kind of philosophical approach to life. The philosophy may be idealistic or materialistic, but nothing is more popular than a lengthy argument on an abstract theme. Religion has been under considerable pressure for several years, and there does not appear to be much relief in sight. Many different beliefs have lost their hold on the public imagination, and in the effort to popularize their doctrines, have more or less sacrificed any sphere of influence they may have possessed. Man as an idealist is still having his ideals battered by pressures, but it looks as though the ideals are going to win, even though the victory may be slow.

All specially privileged groups will have difficulty in maintaining their privileges. There will be scandal in industry, and misrepresentation in the labeling of products will tarnish a number of long-illustrious names in merchandising. Actually, it is a year in which

it is unwise to press for further or larger profit. Be content with what has already been achieved. Credit will be assailed, with some retrenchment probable in loans and mortgages. Scandals affecting prominent and popular personalities may have more serious results than expected.

Local governments of communities, townships, and so forth, will also be subject to scandal. Conspiracies may arise in an effort to discredit those who are honorable and dedicated. Parliaments and senates will be subject to unusual pressure and scandals, and it may be found that subversive groups have worked into very high offices. International friendships cannot be trusted, and it is a time when countries must learn to depend upon themselves and the good will of their people for the preservation of their independence.

As usual, public institutions are under pressure, and groups will arise to exploit the natural sympathy for the underprivileged. Some very bad scandals may break in this area. Crime increases, there is a general disrespect for authority, and at the same time, we will continue to weaken our law-enforcement agencies. We must also be a little prepared to think about dangers of subversive factors which do not tie up with communist enemies or the like. The prevailing confusion is being eyed thoughtfully by a number of individuals and groups who would like to exploit the situation with an effort to overthrow regularly constituted governments. Insecure nations must therefore be prepared for internal revolutions and all the attendant tragedy.

While we have emphasized the difficulties of the year, we have not actually exaggerated them according to the chart. We will, however, consider hopeful situations and more pleasant prospects in those areas where this is possible. Life is always a mingling of constructive and destructive factors. It is not fair to say that all adversities are destructive. Nature, operating through the machinery of the universe, has reminded us for several years now that we are breaking the basic rules of human conduct. If we do not change our ways, we will certainly precipitate serious trouble. It is always possible, however, to learn something from adversity. If we were as eager to understand real values and support them, as we are to criticize and condemn false values, we could accomplish

a great deal. We are hurt and disappointed, but we refuse to be enlightened. We have all the necessary evidence to indicate what must be done. The rest depends on the proper use of our mental resources.

According to the geodetic pattern, certain areas of the earth will be under special stress during 1966. This stress will take various forms, but may be regarded as generally unfortunate. The emphasis is upon confusion, with danger of political outbreaks, insecurity of governments generally, dissatisfaction among peoples, political conspiracies, climatic and seismic upheavals, danger to crops, trouble with neighboring states, religious turmoil, and economic instability. It does not follow that each area will suffer from all of these pressures, but it is apt to feel several of them.

The first point to be mentioned covers the British Isles and a small area of West Africa. Here the emphasis may be upon unwise policies and a tendency to try to force unpopular issues. The royal family may be subject to considerable criticism, and the tendency will be toward conservative and reactionary policies that do not gain much public confidence. A second stress point falls almost directly over the island of Cuba, where there is definite affliction to the present regime. A reign of terror may be instituted, and the Castro regime meets continually rising opposition. Strong feeling against China's interference in the politics of the western hemisphere may break out into open rebellion. There is a stress point in the mid-Pacific region, which might bring storms or volcanic activity in the Hawaiian Islands area and also down into the islands of the South Pacific. Nuclear experimentation in any Pacific region could be attended by accidents or unforeseen disaster.

One of the heaviest groupings of sidereal forces occurs in the area including Korea, Japan, Formosa, East Asian Russia, and Communist China. It would be reasonable to infer, therefore, that the countries in this group will be considerably in the public eye, and conditions may arise among them leading to serious world conspiracies. There is much to suggest increasing antagonism between Communist China and the Soviet Union, especially involving possession of land in the area we have just mentioned. The North-South Korean tension may break out again, and Formosa could be a target for further Chinese assaults. Japan has climatic

difficulties to face, a little more than average probability of earthquakes, and may have difficulties with neighbors on the Asiatic mainland. Some financial strain is also noted for Japan.

There is a stress area in the Near East involving most of Asia Minor and North Africa. Several small dictatorships are threatened by revolution, and there is mounting tension between Israel and the Arab states. Somewhat reassuring, however, is evidence of increasing disunity throughout the Arab union, with rugged individualism dominating the local strategies. The last stress area to mention covers a considerable part of western Europe, and cuts down through central Africa. Finances are depressed, health problems may arise, and political intrigues seriously undermine the unity of the western European bloc. Public agitation against unpopular government policies is noted. Special difficulties confront Spain and Portugal.

There are four eclipses in 1966—two of the sun and two of the moon. The eclipses fall in Taurus and Scorpio, an eclipse of the sun and of the moon in each of these signs. Broadly speaking, eclipses are felt throughout the world, but especially in nations and cities ruled by the signs in which the eclipses occur. Eclipses of the sun in Taurus afflict international trade and increase dangers of travel. They may bring on epidemical disease, and destroy or reduce harvests, endangering food supplies. Eclipses of the moon in Taurus afflict women in high positions or of outstanding fame, and threaten disease to livestock or blights and pests to vegetation. Eclipses of the sun in Scorpio have a tendency to create or perpetuate wars, subject countries to treason, open rulers to betrayal, criticism and condemnation, and frequently cause the rise of dictators or tyrants. Eclipses of the moon in Scorpio affect the weather, causing unseasonable storms, corrupt the air, injure fruit trees, increase the probability of earthquakes, and cause people in general to be nervous, irritable, and impatient of friends and neighbors.

Climatic conditions in general for the year would seem to indicate high winds and unseasonable rains. There is some danger of floods, and it may be noted that there will be unusual emphasis upon local climatic conditions. One area may have considerable rain, and another nearby region suffer from drought. Unusual summer heat should be expected, and weather will harass

many enterprises, working hardship on builders, farmers, and transportation facilities. Air and water pollution will continue, and Europe may face a tragedy in this area.

World economic situations continue to be disquieting. The trend is erratic, with stocks, bonds, lands, and commodities subject to recessions. Further study must be made toward the establishment of a realistic world economy, or serious trouble will ultimately arise. Taxation burdens people more and more. The cost of government, especially defense and space research, is becoming prohibitive. Inflation will continue, but many smaller countries will feel the pinch of shrinking markets for their products.

Although all these trends are noticeable, the average person will probably not find his personal condition greatly changed. He will read in the newspapers about events in far places, and will ultimately be affected by them. For the most part, however, it seems to mean that changes will remain gradual, and it is unlikely that a major depression will occur. There is still time, apparently, to apply constructive remedies and bring the economy into a more realistic condition.

AFRICA

East Africa will have disturbances over living conditions, wages, and health problems. There will be continuing tensions and lack of stable government. Extreme policies of leaders will react unfavorably upon the people generally. Difficulties with neighboring states and shortages of food may be noted. *Egypt* and President Nasser are under affliction, and relations between the Egyptians and other members of the Moslem group become further strained. Mesopotamia in general is under some stress and tension, but the tendency is to strive to maintain independence from Egypt, which is viewed with suspicion. It is believed that Nasser is an opportunist who is not honestly concerned with the advancement of his people. This belief, whether justified or not, seriously weakens his position in 1966.

Violence may break out in the *Lower Egypt and Sudan* area, but will be contained and arbitrated. Alliances between Africa and nations on other continents cause internal dissension. There will be international pressures concerning the growth of narcotic

plants. The financial situation is shaky; there may be unrest among partly civilized tribes; agitators move in from other areas of Africa. There is danger of sickness and epidemical disease and water pollution. A critical situation could form in this region extending for two or three years into the future. *Ethiopia* may be subject to internal difficulties of a political nature, with some afflictions to the personal life of Haile Selassie. The need to modernize the country is increasingly obvious, but there are strong reactionary forces, among which should be mentioned the Coptic Church. Sources of revenue are afflicted, and there may be suffering in the smaller communities due to an unfavorable monetary situation. Stress develops between Ethiopia and Egypt, and there may be unfortunate entanglements with others of the newly formed African states. Ethiopia's bid for domination in Africa will be strongly contested, with considerable attendant confusion.

Morocco continues to suffer from internal dissensions. There is a lack of a workable program, too much opportunism, and too little concern for the security of the people. Food supplies will be low, and epidemical ailments will contribute to the general concern. Near the end of the year, some of this will straighten out, and the prospects for the future will improve. The regions of *North and West Africa* are under some economic depression. Programs of expansion and nationalization are rather too rapid. Delegates from these countries may create a situation in the United Nations. There will be considerable antagonism against the major world powers. A boycott of some kind may cause ill feeling and result in minor outbreaks of violence. Exploitation of people by their newly appointed leaders, and the misuse of funds and political influence, may lead to international intervention in some African countries. Religious pressures increase and become more involved in politics.

Integration problems in *South Africa* continue to be acute, with further outbreaks of violence to be expected. Bad diplomacy makes an unfortunate situation worse. South Africa suffers from a very bad press, with public opinion rising against dictatorial policies. Financial situations are afflicted, and the leaders of the anti-integration forces are subject to danger and general embarrassment. Trade suffers and food shortages result from lack of planned pro-

duction and distribution. Critical times are in the late spring and late fall.

AUSTRALIA

Australia is in the limelight. The economy of this region improves, and the population increases rapidly due to a considerable influx from other countries. There is much to suggest an expansion in social benefits, with new care and consideration for public health. Australia will be regarded as a new land of opportunity, and there is a strong spirit of patriotism. The financial situation of this area remains reasonably secure, and it is a bright spot in world affairs.

THE BALKAN COUNTRIES

Albania continues to follow its own rather rugged course and comes into some open disagreement with Russia. There is a tendency toward the development of a Balkan bloc involving Albania, Yugoslavia, Bulgaria, Greece, and perhaps Hungary. The pattern may not emerge immediately, but these several countries are not inclined to regard the Russian interpretation of communism as satisfactory or suitable to their requirements. Some effort may be made to force Albania into line, but it is not actually successful. Economic conditions remain depressed, and food shortages are likely. In *Bulgaria*, the emphasis is upon making the country more attractive and prosperous. Small reforms are pushed with some firmness, and government policies will be liberalized. Bulgaria is becoming disillusioned so far as the people are concerned, and would probably join with other Balkan states in seeking greater freedom from communistic influence.

Greece has a double rulership; therefore, two distinct trends will be observable. There is emphasis on improving the national image, reforming the government, and trying to restore a better economic situation. The possibility of some kind of revolutionary trend has to be carefully weighed. There are testimonies both for and against. It seems unlikely, however, that a crisis will develop immediately. The present policy will be toward bolstering up the financial situation and improving industries. There seems to be a good possibility that the Greeks will straighten out their internal affairs. The direct cause, however, may be a serious shock or a tragedy,

which will remind them of the danger of extremism. Economic conditions are not too good, and the late spring may bring climatic problems or an outbreak of epidemical disease. It will be some time before the Greek situation will really clarify, and in the meantime, there will be small improvements achieved through a great deal of stress and sorrow. The island of Cyprus continues as a storm center. There may be brief outbreaks of violence, but they will be contained.

Hungary shows considerable emphasis on the general condition of the citizen and the improvement of living conditions, with special attention to public health. There seems to be a trend toward more religious freedom and some reforms in laws, with a possibility of a change in leadership. Tourist trade and travel are encouraged, and there is a trend toward a modified capitalism and better opportunities for private business. There may be some labor agitation, which receives more consideration than usual. *Romania* may have some difficulties with its communist neighbors, and there seems to be a growing inclination to restore some form of the capitalistic enterprise system. A financial crisis causes a break between *Romania* and *Russia*, and perhaps a tendency for a closer alliance with *Yugoslavia*. Epidemical ailments are indicated, and unusual accidents raise the death rate.

EUROPE

Austria seems to have a somewhat better type of year. It receives good international publicity, makes a bid for popular confidence, advances its tourist trade, and brings several rather glamorous personalities into government. *Austria* continues to strengthen its bonds with the West, and becomes a little more positive in its handling of its political dilemma. Business conditions improve, the arts continue to flourish, and education becomes more progressive and liberal. In *Belgium*, the government is not especially popular. There is criticism of internal and foreign policies, as well as friction with neighboring countries. Unpopular restrictions involving trade and tourists work against the national budget. Food prices may rise. Unemployment may cause local outbreaks of violence. Subversive activity can be expected, and there may be some outbreaks of religious dissension. There may be health difficulties having to

do particularly with the nervous and respiratory systems, and a rise in accidents involving transportation. A major reform in the government could occur in the fall.

It looks as though it might be a fairly rugged year for *France*. Drastic political pressures arise, with probable outbreaks of opposition to the present administration. DeGaulle may have difficulty maintaining his leadership, and may also be subject to serious health problems. Paris is under affliction, with a rise in the death rate, danger of accidents, fires, and major outbursts of crime. The government of *France* would do well to consolidate progress already achieved and remain rather quiet and amiable during 1966. *West Germany* might experience some rather unhappy situations, including a revival of Nazi philosophy, strong emphasis upon militarism, the reappearance of racial prejudices, and a new vision of empire. Actually, as before, this will not represent the thinking of the majority of the people, but of small opportunist groups determined to advance their own causes by playing upon the negative side of human nature. I do not think the situation will become too critical, but it could have a bearing upon the economic future of *West Germany*. It may be necessary to prepare for some recession, and to re-estimate world markets. Railroads are under affliction and traffic situations worsen, but there will be considerable travel in *Germany*, and tourist trade will help the economy. There will be more unemployment, however, with a strong trend toward automation. Newspapers and periodicals become too inflammatory, and there is a rise in juvenile crime. A wise but rather stern leadership can prevent any of these emergencies from reaching disastrous proportions. Leaders must strive for a constructive public image and be careful against statements that can be misunderstood or misinterpreted in the foreign press. *East Germany* may be subject to special restrictions and a new wave of anti-West indoctrination. The solution to the division of *Germany* is not yet in sight, although some gains may be made.

Great Britain may have a year of considerable stress and agitation. Weather is dismal and unfavorable, affecting agriculture. Disasters in mines, shipping, and factories using heavy machinery should be guarded against. There will be disputes over land, heavy taxes, and resistance to programs involving expenditures for public

buildings and civic planning. Socialized programs seem to run into further difficulties. The party opposing the government has considerable strength, and may force an election. The people are restless, critical of leadership, and especially sensitive to the foibles of the wealthy and powerful. The Queen is under personal affliction, and health problems may affect several members of the royal family. Everything possible should be done to stabilize prices, arbitrate strikes, and maintain friendly relations with other major powers. There may be religious unrest between major denominations, with some tendency to fanaticism.

This is a rather quiet year for *Holland*, but there is possibility of the death or serious illness of a member of the royal family. Holland follows a course of more or less watchful isolation, being reluctant to become too deeply involved in European politics. Storms and bad climatic conditions are noted. Political leaders of Holland will visit abroad and perhaps lay the foundations for an important conference in Holland this year or next year. Steps to modernize the laws of the country meet with general approval. Conditions in *Ireland* are somewhat better than average. Education is improved, children seem to have better prospects, and the psychology of the country becomes increasingly optimistic. New lines of activity present themselves, the standard of living rises, and there is new emphasis upon cultural activities. Working conditions are better, and the land produces a good harvest. Attitudes between north and south Ireland also improve. Something occurs which unites the people strongly behind a constructive program.

Italy may face a sharp rise in crime, with the reorganization of criminal groups, especially in south Italy and Sicily. The government will step in rather quickly, and there may be a period of distinct unpleasantness. There is a possible increase of influence for the socialist party—that is, a drift to the left politically. Religious tension is noted, and Rome and Vatican City are under some adversity. The Church shows internal dissension. The present Ecumenical Congress is dividing the Church, and the possibility of further division and antagonism is clearly indicated. Economic situations in Italy improve temporarily, but speculation may cause a reversal in the trend.

This could be a time when *Poland* becomes restless against its communistic leaders. Increasingly outspoken complaints will be heard, and the public will turn strongly toward the West. By midsummer, the trend may be so strong that leaders must recognize it. Poland could easily be won to a democratic way of life with a moderate amount of outside help. To meet this drift away from the communist party line, there may be some persecution and purging of liberal Poles. The country in general is not likely to have an especially fortunate year. Pressure is building up, and will ultimately break through. A crisis is also building up in *Portugal*, due in part at least to a very reactionary and stubborn attitude on the part of the Portuguese government. It is following a program that is entirely out of step with modern world trends, and there is scarcely any hope that it can succeed. The Portuguese condition will receive world publicity, mostly unfavorable. There is, however, an optimistic trend so far as the people of Portugal are concerned. Business conditions improve, with considerable tourist trade, and there is some liberalizing in education.

Russia remains under affliction for this year and also in 1967. Tremendous pressures are being exerted from within the country itself, as well as by North China and the satellite communist states. In several areas, there is open revolt against communist policies, and while this does not necessarily mean that the uneasy countries have lost interest in socialism, it does mean that they want to develop their own kind, under their own leaders. Russia is afflicted financially, industrially, politically, and agriculturally. There appears to be considerable loss of momentum and a tendency to accept the demands of the people and give further encouragement to private enterprise. This is not necessarily a cause of consolation, however, for if Russia actually releases its internal resources, it can play a far greater part in world affairs. It has been held back within the inflexible structure of Marxian psychology, which, however, can be serviceable only to a certain point. Russia must adapt itself to the rapid changes that have occurred since the original establishment of the USSR. Trends should be rather conciliatory, with every effort to gain time for internal adjustments. It should not be assumed that Russia has lost its ambition for world power, but rather that it is reorganizing

its campaign. Russian difficulties may be particularly obvious in March and September. In September, especially, Asiatic Russia may be under tension. There is much astrological evidence to indicate that there is a real feud between Russia and China, with Russia inclined to be patient and even looking hopefully toward assistance from the West if an emergency arises.

In *Spain*, there are indications of difficulties for Gen. Franco. His health may be afflicted, and there may be a strong coalition among labor groups against the regime. Subversive factors breed unrest, and Spanish influence in Africa is further undermined. The financial condition of the country is afflicted. The death rate increases, due in part to natural disasters. Foreign trade improves in the summer, but there are economic reverses in the fall. A crisis arises involving religion, with possible confiscation of Church property. *Switzerland* is under some financial pressure, with more and more emphasis upon the part it plays as confidential banker for the world. There may be a definite effort to force Switzerland to disclose the identity of those with heavy secret accounts in its banks. There is danger of storms and natural disasters, and there may be unusual accidents on railways and transportation systems generally. The people may be under some financial pressure also, but they seem to come through without too much anxiety.

SCANDINAVIA

Denmark will experience adverse climatic conditions. There may be an outbreak of crime and violence, but it will be dealt with promptly and effectively. The health of the ruling family is threatened, but for the most part, the year is within the normalcy range. A bright spot could be a rise in wages and some drop in commodity costs. *Norway* experiences labor agitations and considerable trouble with young intellectuals affected by general world unrest. The government is under affliction and there may be some minor changes, but in general, this country is secure, though somewhat discomfited. A socializing process continues, with labor organizations more active. A prominent leader will be ill or pass on. *Sweden* runs into financial problems, and may find it necessary to move into closer alliance with the free nations of Western Europe. There may be a crime outbreak of some proportions;

juvenile delinquency will increase, and a strict program of law enforcement will be enacted. Trade will fluctuate, and some of the banks may get into trouble. There may be accidents to shipping. The country is in danger of further inflation and attending unrest among labor and small business groups.

THE FAR EAST

There is considerable pressure on *Afghanistan*, which is strategically located between the Near East and the Far East. Public opinion demands modernization of the country, better educational and medical facilities, a higher standard of living, and reforms of government abuses. While this may simmer for most of the year, it is pointing toward a major crisis in the not-too-distant future. The government may be shaky, with considerable opposition and demands for development of industries and natural resources. Violence may break out, but does not seem to assume major proportions. If the government is wise, it will encourage education and strengthen its tie with the democratic powers.

Burma makes the headlines, and appears to be straightening out some of its internal confusion. The trend is definitely toward sympathy with the democratic powers and a strengthening of resistance against the spread of Chinese communism. New leadership improves the public image, and there is considerable religious revival, with emphasis upon a progressive spirit among the Buddhist sects. The Burmese become more optimistic about their future probabilities, and begin to invest in the progress of their country with more assurance. *Cambodia*, along with other members of the Indo-Chinese group, is of considerable concern to the Western powers, and takes a rather prominent place in public attention. Efforts to bring Cambodia into closer harmony with the hope for a free Asia seem to bear fruit, and there may be a shuffle in the higher levels of the Cambodian government.

In *India*, there is strong emphasis on attempting to maintain the standard of living and at the same time provide for national defense. There is also emphasis upon building a strong bridge between government and popular opinion; the administration must re-sell itself to the people. There may be labor difficulties and pro-communist agitation. The situation with Pakistan seems to im-

prove, but the Kashmir situation lingers on. There will probably be further incidents along the China-India boundaries, perhaps involving Nepal and Bhutan. I doubt if there will be a major war in this area, but there will be continued pressure for India to align itself more firmly with the Western powers. The division of Pakistan, part of which lies in India Proper, continues to be troublesome. Generally speaking, however, I think India will enjoy a better world press, develop new markets, and play a stronger role in Asiatic policy making. Natural disasters in the form of floods or outbreaks of sickness are threatened, and there is apt to be a stronger policy of law-enforcement, with censorship to curb public extravagance. An accident involving some place of public assembly may cause a considerable death toll. Economic situations drift along, but the financial picture is not especially bright. The north-eastern area of India has continuing troubles with China, but it is doubtful if any serious crisis will arise. Refugees from small states will present a continuing problem, and there will be a food shortage. India generally will take a more positive stand in relation to Communist China and Russia. As a result, India's prestige will rise, and it will gain more through firmness than through compromise.

Indonesia will continue to have serious internal political dissension, and Sukarno's power is seriously threatened. The trend is toward a more democratic political structure and closer alliance with the Western powers. The communists have overplayed their hand, especially the Chinese, and there has been a serious reaction in favor of a true democratic policy. *Borneo* and *Brunei* follow the general trend of Indonesia, but there is the possibility of an effort toward national independence for these areas. It may also be that there will be a closer alliance with the British Commonwealth and a resolution to stand against communistic agitation. These little regions will be in the popular mind, however, and will be referred to in the press more frequently than usual.

Japan continues to hold a strong place in public opinion. A minor financial slump early in the year will probably be overcome, leading to further rise in the standard of living, and continued business expansion. The government finds complications, however, and must proceed cautiously in its policy of continuing as

a bridge of friendship between the Eastern and Western powers. There may be sickness in the royal family, and prominent government leaders will be the subject of unfavorable publicity. Educational programs result in greater emphasis upon practical arts and crafts. There may be danger of serious storms and earthquake damage, probably on the western side of Honshu island. Any effort to increase taxes will be opposed.

Korea in general, with emphasis on South Korea, seems to be under rather favorable planetary configurations. It would seem that the country will be able to develop its internal resources and improve its living conditions for the people in 1966. It appears that there are so many other pressures in Asia at this time that Korea will be left to its own resources for a while. The government seems to become stronger; the economic conditions improve, and there is strong emphasis on humanitarian and religious enterprises. *Malaya* will probably enjoy a little more peace and quiet in 1966, although it will be precarious. Subversive action within the country will lessen, and the people themselves will take a greater interest in building their country and guarding its security. Business conditions improve, but there is danger of serious health problems.

Communist *North China* is subject to internal political difficulty involving the health and security of prominent leaders. There could be quite a serious shakeup in the early winter of 1966. It is about time for some ambitious opportunist to challenge the authority of Mao. North China is seriously crippled by limitations of trade and lack of credit. Food remains in short supply, the general condition of the people worsens, and dissatisfaction increases. Educated minorities are likely to become troublesome. There could be rioting and internal disorders in May of 1966. *Tibet* is still a thorn in the flesh of communist China. Every effort to subdue the Tibetans has failed, and while a great number have been killed, the survivors remain true to their political and cultural heritage. China will take further repressive measures, and there will be an outbreak of cruelty in this comparatively helpless little country. Actually, however, Tibet has given the Chinese quite an inferiority complex.

The problem in *Vietnam* does not seem to show any promise of solution. The facts, however, will be given more publicity, and

various nations now comparatively indifferent will take a more positive interest in protecting the freedom of the South Vietnamese people. Other countries will support the war in Vietnam with men and funds, and the religious situation will bring out considerable sympathy from free Asian powers. Free China will cooperate.

THE NEAR EAST

Arabian countries will be out looking for friends, and may attempt to bring in foreign support for the development of their natural resources. There will be a rash of small, semi-independent sheikdoms with comparatively little influence or experience in self-government. They may depend heavily upon the British Commonwealth for support and direction, but some may try to break away, and in so doing undermine Near-Eastern unity. Many of these countries lack any well-integrated parliament or representative system, and because they are unable to put their own affairs in order, will look eagerly toward the conquest of their neighbors. The actual education of these states will be a long and difficult procedure. In the meantime, crime may break out among them and they will suffer from a number of religious superstitions that could lead to violence.

A wave of modernization sweeps over the ancient country of *Iran*. Political matters are touchy, but it would seem that a stable government is maintained, and the country becomes more popular with the outside world. Its industries prosper, foreign trade is better, and it is possible that Iran will have a major economic boost in the late fall. There is some danger of accidents involving buses and trains. The religious situation rather smoothes out; it does not look as though Iran will be involved in any religious intolerance in Western Asia. *Israel* is still under considerable tension, and the Israeli-Arab dispute may flare up again with a number of unwise statements and threats on both sides. There is some possibility of a religious outbreak, fomented by the Arabs and backed by communistic support. Financially, Israel seems to do a little better, and its educational and cultural programs gain support. There will probably be considerable home building, and it is a fair year for industry and agriculture. Sickness to leaders may cast a gloom in the late spring.

Turkey takes a positive and rather aggressive attitude in Pan-Islamic affairs. There may be some clashes between the Moslems and the Christian community. Turkey is interested in acquiring a considerable measure of leadership in the Near East, and will advance this project slowly but rather efficiently for the next several years. Economic situations may not be too good, and relations with Greece will continue to be strained. Turkey takes a larger part in world trade, and makes important proposals for the consideration of the United Nations.

LATIN AMERICA

Argentina may break into a revolution at almost any time through the year. A strong division between progressives and reactionaries leads to bitterness and confusion. The militarists may take over for a time, but there is no real hope that the Argentine problem will be solved for at least a year or two. Anti-religious feeling may increase, and the suppression of free speech or liberal publications is traditional in this area. Some classes are very close to open revolution. *Brazil* is in for a strenuous year, with financial situations uncertain and the government under heavy pressure. There may be an outbreak of anti-religious agitation. Discontent throughout the country increases, with the public mind anxious for a general political reform. Money will be tight, and trade with other countries less prosperous than usual.

Mexico goes along rather quietly, but is working on a well-integrated program of public improvement. As Mexico modernizes and educates its people, strengthens its ties with the Western powers, and becomes generally more prosperous, subversive factors will make a desperate effort to discomfit the program. There will be some adverse propaganda and efforts to force Mexico to take an unpopular stand in connection with the West Indies. The government, however, will weather this difficulty, and generally speaking, Mexico has a fairly good year. *Paraguay* develops some dictatorial troubles, and some of the liberties of the people are threatened. Revolutionary activities may develop, and there will be resentment against rigid controls of press and a sharp rise in the cost of living. This general area may become a new center of un-American activities due to the converging of foreign agents.

The *West Indies* constitute a heavy-pressure area, with increasing probability of a major upset in Cuba and further difficulties in the Dominican Republic. Financial conditions in Haiti remain depressed, and the government may be threatened. Public attention generally will be strongly focused on the West Indies, especially in the early fall.

NORTH AMERICA

In *Canada*, conditions are closely parallel to those in the United States. There is, however, special emphasis upon unrest and dissension in eastern Canada, with a certain amount of agitation seeking to destroy the unity of the country. The Canadian government will have many problems, and must make some rather firm decisions. Central and western Canada may have climatic problems, with possible injury to crops due to drought and high winds. All in all, however, the economy of the country seems secure, and there may be a continuing migration from the United States and other countries, with rapid increase in population and property values. There are some hazards affecting Vancouver and Victoria in western Canada, but in general, the year will be stable.



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NATIONAL TRENDS FOR 1966

For several years, the national configurations at the vernal equinoxes have been increasingly complicated. There have been many powerful aspects, some of which were decidedly adverse, but no major catastrophe has developed. It would appear that both the world and the nation have adjusted almost miraculously to critical pressures with a minimum of unfortunate situations arising. It would be unwise, therefore, to overdramatize the chart for 1966. We have a right to a measure of optimism, and must give thorough attention to the constructive implications of the planetary aspects and positions. If we become overly concerned with negative testimony, we may overlook entirely the balancing effect of a few strong protecting testimonies.

For the United States, the keynote in 1966 is activity and a measure of confusion. Scientific research advances rapidly, and space experimentation programs will be accelerated. There may, however, be some danger in these projects, and we may not be as fortunate as we have been in the past. The tendency to engage in hazardous activities and occupations, the instinct to greater speed, and the growing indifference to safety, will probably cause new restrictions on personal freedom. There should be a minor wave of prosperity and a strongly optimistic tone which may lead, unfortunately, to further extravagance and intensifying competition and speculation.

Broadly speaking, the year emphasizes escalation of the military build-up for this country. There will be more talk of preparedness and both defensive and offensive military projects. We may also be afflicted with a rise of arsonism, affecting public institutions, including schools, churches, hospitals, museums, galleries, and the like. Climatic conditions become troublesome. The country may suffer from powerful and unseasonable storms, including high winds, which in turn are likely to result in disastrous fires. Nature will be somewhat violent, and there may be special cause for concern in the early spring. It would appear, however, that most of these problems will be contained.

The chances are favorable to the arbitration of international differences. I believe we are not too likely to be involved in a

major war, but our policing activities through the United Nations may extend to more countries. There will be flare-ups, arguments, some fist-shaking, and we will continue to be called hard names by nations we have been supporting for years, but it is not likely to go beyond words. Actually, some gains may be made.

The public mind in 1966 is apt to be increasingly suspicious and critical. Resistance to popular policies will increase, and there will be many new organizations to represent the interests of special factions and minority groups. Irritability will prevail, with the inevitable result that health, social life, family relationships, and business commitments will suffer. Psychological tension continues to rise, and there will be a great deal of propaganda, much of which will be falsified or grossly exaggerated. Actually, most of the difficulties will be of a psychological nature, but we may expect debilities due to stress, a marked increase in nervous ailments, some rather mysterious health problems, further evidence of damage due to air and water pollution, and a sharp rise in alcoholism and narcotics addiction. The general tone, especially among the young, will be eccentric, with heavy emphasis upon emotional disturbances and crimes involving moral issues. Examples of bad taste will become so numerous that considerable revulsion will set in.

The economic situation still seems basically unfavorable. The national debt continues to rise, but there will be increasing resistance to extravagances of government and various benefit programs that seem to be ineffective and demoralizing rather than helpful. Taxation is reaching the level of diminishing returns, and there may be a conservative trend among banking organizations, building loan societies and other sources of funds for building and business promotion. There will be a tightening of money moving out of the country, and some very unpopular legislations will be passed for the purpose of limiting imports from other countries. There may be restrictions on traveling abroad. The entire trend is not wise, because it is reminding the public of the negative state of the financial picture, and may, therefore, create general anxiety rather than an improved financial position.

The buying power of money will fluctuate. Some articles may be less expensive, but for the most part, the gradual trend toward

higher prices continues. Speculation becomes too intense, with unfavorable results in the stock exchange. Again, however, I think that indications are not strong enough to threaten a general depression. We have weathered worse aspects with only a minor financial crisis. There seems no reason to assume that 1966 will be more difficult than 1964 or 1965.

Major efforts to assist transportation organizations are likely to meet strong reverses or to become hopelessly involved in political issues. Public utilities continue to expand, but will be subject to very heavy and unexpected expenses and drains upon resources. Investigations will embarrass some utilities, and there is a trend toward impractical economy. The postal system is in for confusion, trouble, and inefficiency. The post offices will be under extremely heavy financial load, and there may be further discussion of raising postal rates. Efforts at economy will be harmful rather than helpful. Traffic in general will become worse, with a tendency to arouse a great deal of public indignation and confusion. Several major traffic crises will make the headlines with ridiculous situations resulting from poor planning and public thoughtlessness. There will be some setbacks in stocks and bonds, but these are minor in most cases. The automotive industry, however, is under affliction, and there may be need for general arbitration and some cutback in manufacturing.

Newspapers continue to have a hard time, and the public will be increasingly critical of the attitudes and policies of the press. We may suddenly realize that the reports we receive concerning conditions in other countries are inaccurate and highly colored by press and commentator alike. Television has some complications, with a tendency to change programs rapidly and to have increasing difficulties in holding public attention. Advertisers may find that their products are not selling because of popular dislike for television offerings. Radio continues to advance and may have a major boost of some kind, possibly involving news coverage. Book and magazine publishing is likely to have legal complications and a major effort to clean up pornography.

Agriculture in general is strongly emphasized in the public mind, and efforts will be made to interest more people in going back

to the land in some way. This may include decentralization and a search for health, which is hazarded in many of our larger urban communities. There may be adverse weather conditions, and in some parts of the country, crops will suffer from heat and excessive dryness. There may also be an epidemic of animal diseases affecting herds. Speculation involving mining and precious metals will receive a setback, possibly due to a serious outbreak of labor difficulties. There may be a sudden outbreak of disputes over titles to land, with a number of persons injured financially due to faulty titles. Public building will be subject to scandal, and there may be a serious accident or disaster traceable to faulty construction and dishonest contracting.

Some political agitation begins, particularly involving the party out of power in various areas, including the national scene. Those seeking public office must be very careful because their programs are for the most part afflicted and subject to sudden and disastrous reverses. The public mind is generally dissatisfied and somewhat pessimistic. There is, however, less tendency to be affected by propaganda, and old political policies and practices are likely to prove ineffective. The political picture is in serious need of complete re-evaluation.

The theater season is not likely to be too prosperous, and places of amusement in general are subject to limited income and shifting fashions, which are definitely against extravagance in this area. There may also be strong opposition to the granting of further liquor licenses, and a tightening of legislation intended to regulate the manufacture and distribution of alcoholic beverages. There will be a cutback in the building of schools and other facilities for dissemination of information to both young people and adults. Efforts will be made to meet the demand by reorganizing existing facilities. The public morals in general continue to decline, with a great deal of disillusionment, discouragement, and neurosis involved in the situation. Speculation by small investors will be less profitable, and there will be a tendency to seek other methods of handling funds.

We will have another outbreak of scandals involving ambassadors from foreign countries abusing their diplomatic privileges. One

serious incident will receive wide publicity. There is also an increasing resistance to social extravagances. The extremely costly parties that now appear on the social pages of our papers will be increasingly distasteful to the public mind, and will be associated with decadence. Efforts to create an expensive memorial to some famous person will meet objection and be at least temporarily suspended. There will be more emphasis upon using funds for constructive projects and purposes. We are close to the end of the cycle in which wastefulness is a status symbol.

It is quite probable that there will be further changes in the educational programs for the grammar school and high school groups. The deficiencies in the existing pattern are becoming rather too obvious, and new teaching facilities offer numerous advantages. Efforts may also be made to correct the dropout situation on the high school level by offering special programs for those who feel the need to become economically self-sustaining or who are disillusioned by present educational policies. Higher education continues to be the object of criticism and agitation. There will be further demonstrations on campuses and opposition to the policies of institutions of advanced learning. The curriculum will be subject to strong disapproval, and educators will not be able to remain aloof from pressures originating in the student body of political groups.

Philosophy in general is in about the same condition as education. There will be a tendency for pessimistic systems of belief to gain considerable followings. The tone in the higher brackets of intellectualism is pessimistic and disillusioned. Religions are under adverse aspects, and in an effort to attain popularity, may be forced to depart from many of their conservative doctrines. There may be a considerable wave of agnostic thinking, and Oriental teachings increase in popularity.

Labor conditions continue to cause anxiety, but the tendency will be to arbitrate them as quickly as possible. If the situation becomes too acute, further government intervention may be expected. There will, however, be moderate gains in wages and fringe benefits for the labor groups. Labor leaders who have been under investigation or have been suspected of un-American ac-

tivities may expect further investigation, with considerable probability of rapid punishment if guilt is established. Income from investments may be subject to further taxation, especially in the area where taxes are now very low or securities are exempt. In many areas of activity, new systems of taxation may be introduced. This is likely to cause resentment and produce less revenue than expected.

The public health is not too bad, but we must be prepared for epidemical infections and contagions involving the sinuses, ears, and throat. The death rate in 1966 shows some increase, partly due to epidemics, but also the possibility of accidents and disasters. The rate of suicides is also somewhat higher. There may be an increase in industrial and home accidents involving coordination. One cause could be too much use of minor sedation over a number of years. There are indications of headaches and eye difficulties, diseases of the skin, and a further rise in the rate of venereal disease. Nervous tension increases, and ethical institutions continue to lose ground and influence.

It would appear that the birth rate will continue to drop. The cost of living, uncertain futures, and prevailing disenchantment will be revealed through increasing use of contraceptives. It is probable that the number of marriages in the country will fall below average, and the divorce rate will be somewhat higher than usual. New consideration will be given to the alimony structure, with a tendency to reduce the judgments. This is an excellent year to avoid litigations of all kinds, especially after March. Serious scandals in the courts of law reveal the need for a general housecleaning. There may also be considerable resentment against permitting legal technicalities to completely frustrate the ends of justice.

The year is not especially favorable to the higher branches of government. The President of the United States is under affliction, and his various policies will be subject to increasing opposition. There will be a tendency to high-handedness and increasing interference with the rights and privileges of private citizens. As the government becomes stronger and more dictatorial, the public will become less cooperative. There will be many laws and regulations that are not practical, or that cannot be properly enforced,

leading to general confusion. There will be a continuation of the trend for scandals in high places, and prominent statesmen will suffer from a bad press. There may be some improvement in the popular image of the country among foreign nations, probably due to a more aggressive and dictatorial leadership. Credit may be curtailed, and some effort made to reduce the national debt. Famous persons will be unwise in exposing their reputations to criticism, or will make statements that will bring unfavorable reactions. There may be considerable emphasis upon the establishment of an aristocracy based upon wealth and influence, and the procedure will be generally condoned.

The Senate and House of Representatives will lose a number of older members, including several key personalities. The immediate result may be considerable slowing down of legislative momentum, and the President will have more difficulty in controlling both Houses. Legislations in general will be too numerous, and opposed to the popular mind. The Supreme Court will be in increasing disfavor, and all law-enforcement agencies will be crippled in attempting to maintain proper codes for the protection of the public. There will be scandals and difficulties in the municipal governments as the states, counties, and towns compete for increased funds. Larger cities will be subject to scandals, and an unpleasant condition, which has long existed beneath the surface, is liable to break out into the open, discrediting officials in both large and small communities. We must be especially careful not to be deceived by pretenses of friendship from foreign powers. Efforts will be made to further exploit this country, and we may weaken ourselves with no reasonable probability of accomplishing any permanent good. The trend should be to limit the flow of money to countries that are basically opposed to the American way of life. Public attention may be focused in this area in the late spring or early fall.

Among the more hopeful indications are marked improvements in facilities which add protection to the people in general. There will be investigations leading to the correction of abuses in hospitals, charitable institutions, prisons, psychiatric clinics, and reformatories for juvenile delinquents. All of these facilities will be made more efficient, humane, and practical. There will also be further bene-

fits for the underprivileged, the infirm, and the elderly. A new program may be activated to provide additional employment for older persons or those in some way handicapped. There is a marked upsurge in concern for the well-being of our own people, and a trend toward keeping funds at home for the protection of our own society. I do not believe that we will be seriously damaged by subversive activities, though these will continue about as usual. There will be an increase of interest in fraternal organizations, clubs and societies, and more emphasis upon mysticism and esoteric sciences.

The eclipses of the year are especially important for their effects upon the dispositions and attitudes of large groups of our people. The tendency will be to depress and irritate and to increase apprehension, together with a spreading sense of futility. There is a real need for a positive philosophy of life and a new attitude on the part of the press, radio, and television in their interpretation of news events. There will also be some effect of the eclipses in our Asiatic commitments, and further concern over the spreading of difficulties in the Vietnam area and in other parts of South-eastern Asia. May and October could be critical months, and pressures in Asia might affect the American security markets. Climate will be eccentric, and accidents in transportation, especially air travel, will probably increase. Crops may be off in some areas, but no serious shortage is threatened.

Dire predictions will not, for the most part, be fulfilled, but there may be quite a number of prophecies disturbing to the public mind. The tendency to fear the worst and suspect the worst is largely an expression of fatigue mechanisms. Land values should remain stable, even in areas that are overbuilt. Speculation is not especially successful, and those with small holdings should be extremely conservative. It is my feeling that we will get through the year reasonably well, especially if we can protect our minds from the pressures of organized religious and political conflict. It is a good year to be aware of what is going on beneath the surface of the obvious, always seeking for constructive values even though occasionally they may be hard to find.



Curiouser & Curiouser

A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND

THE FROLICKING ANIMALS

Among the registered national treasures of Japan is a series of four scrolls, in horizontal format, preserved in the Kozan-ji Temple in the suburbs of Kyoto. Two of the scrolls are believed to have been painted in the 12th century, and two in the 14th century. The group is generally referred to as the *Choju Giga*, or "pictures of animals." This description is not entirely correct, however, as the designs do include representations of human beings engaged in various pleasures and relaxations. Actually, it is not known with certainty what artist or artists first designed these delightful caricatures. It is assumed, however, that they originated in one of the Buddhist temples, and were the work of *ebusshi*, painters who resided in the sanctuaries. It has been pointed out that the technique revealed in the scrolls could well have been perfected through long experience in designing religious icons.

The scrolls of the frolicking animals consist principally of pleasant scenes showing rabbits, monkeys, frogs, and foxes, in pursuits normally associated with human beings. They might well have served to inspire the animal fables of Aesop or La Fontaine. Some have held that the pictures were intended as a witty, but not malicious, commentary on the conduct of human beings. The drawings are done in *sumi* with some secondary shading, and the groups

of figures have been provided with appropriate surroundings.

The first scroll deals entirely with animals at work and play. The second appears to be an artistic study in the anatomy of bulls, and includes a very powerful drawing of two of these massive creatures locked in battle. The third scroll is divided, the first section dealing with human beings engaged in games and contests, and the second half showing animals engaged in similar activities. The fourth scroll is devoted to sketches of persons in humorous situations.

The artists—for it is assumed that at least two worked on the drawings—have not been conclusively identified. It is believed, however, according to a long and rather well-established tradition, that one of them was Archbishop Kakuyu (1053-1140 A.D.). With the passing of time, the Archbishop came to be known as Toba Sojo or, more colloquially, simply the Bishop of Toba. It is further assumed that this priestly Picasso should be credited with the first and second scrolls, in which the work is regarded as indicative of a great genius. The third and fourth scrolls, said to have been painted at a later date, reveal less mastery of the brush. No one seems to have seriously considered the possibility that the last two scrolls are copies of lost originals which might also have been done by the Bishop of Toba. The natural catastrophes that have decimated Japanese art have made it necessary to perpetuate many great paintings by recourse to early copies.

There has been much difficulty in assigning early Japanese paintings to particular artists. For example, the *Shigisan Engi* is a horizontal scroll painting of the 12th century. It consists of three rolls. The first depicts the story of the flying granary, in which the storehouse of a rich man suddenly rises in the air and floats away. The second roll tells of a Buddhist nun who comes to pray at the shrine of the great Buddha of Nara. She is seeking her lost brother, and in a dream, the Buddha instructs her to travel in a certain direction. The painting is especially important because it shows the great image as it appeared before the damage caused by war, fire, and the ravages of time. In a modern woodblock edition of the *Shigisan Engi*, it is stated that the three rolls were the work of Toba Sojo. The picture reproduced herewith is from this edition.

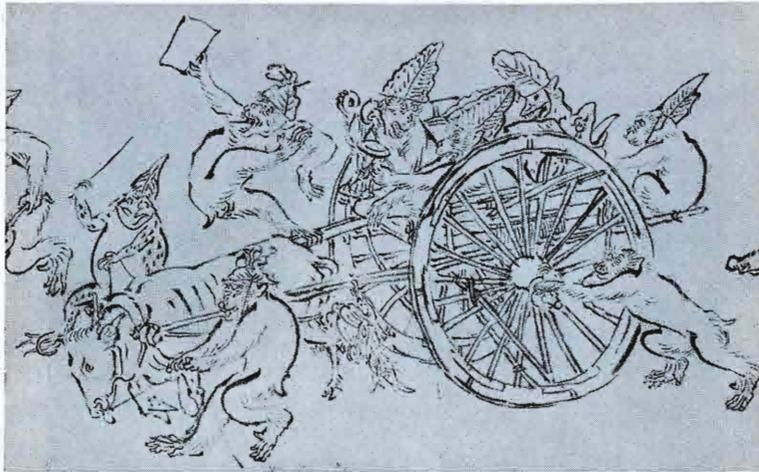


Painting of the Daibutsu of Nara, attributed to Toba Sojo.

Fenellosa was of the opinion that the scroll was the work of the Venerable Toba, but more recent authorities are dubious.

Archbishop Kakuyu was known to have been an artist of distinguished attainments, and he was also High Priest and Abbot of the Horin-in Monastery at Mii-dera. This particular temple possessed, at an early date, a rare collection of paintings of Buddhist divinities, sutras, and iconographic scrolls, and was long recognized as a kind of informal academy for the training of priest-painters. Some feel that the Venerable Archbishop was far too exalted a person to have fathered this collection of caricatures. The point is not too well taken, however, for it was a recognized practice to treat serious matters with a certain degree of levity. After all, Buddhism taught that all material existence is a kind of serio-comic illusion, and it was better to accept the mortal world as somewhat ridiculous than to develop a neurosis over the importance of temporal things.

It is quite possible that in his scrolls the Bishop of Toba was really poking a little innocent fun at the members of rival sects. One editor has suggested that the animals strongly suggested certain excesses that could be noted among the priestly factions.



Section from a Parade of Animals

For example, the loud-mouthed frogs might represent verbose priests, who croaked continuously, but whose words had little if any meaning. The monkeys could then stand for scheming mimics who went through all the appearances of pious actions, but were actually hypocrites. The rabbits were those timid souls who lacked the courage of conviction and were easily persuaded to compromise their principles. The foxes have always been regarded as gay deceivers, but they are also closely identified with the Shinto faith.

We reproduce herewith several short sections from the *Choju Giga*. In one scene, there is a section from a parade featuring an ox-drawn cart containing several humorous animal figures. It will be noted that they are wearing hats that suggest the formal costume of a samurai, but the hats are made of tree leaves. Another picture shows an animated game of football played in the old Japanese way. A portly frog has just made a successful kick, a monkey is moving in on the ball, and a fox is leaning against a tree watching the excitement. There is also a very fine figure of a monkey, apparently in the guise of a priest, exorcising an evil spirit with the frantic use of his rosary. He has all the seriousness of Benkei at his best. The hilarious dance of a monkey with an ecstatic expression on his face, reveals an advanced insight into the subtle mysteries of choreography. It cannot be denied that the work is delightful, and it is easy to understand why it is re-

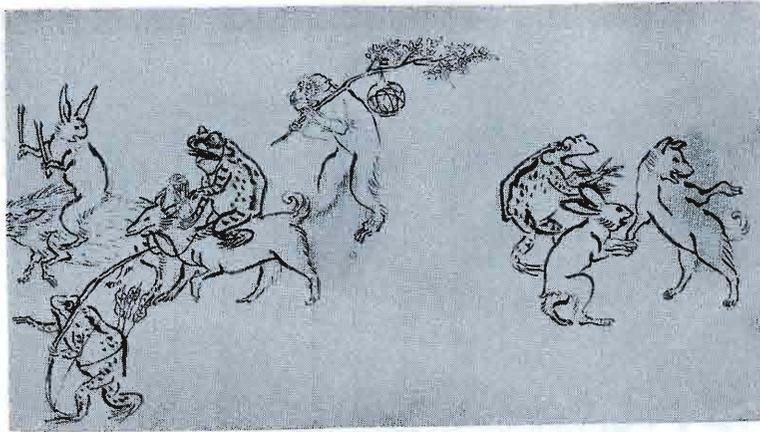


A Football Game

garded as of outstanding importance, both artistically and historically.

The nearest parallel we have in the West to Bishop Toba's humanizing of animals is the story of Reynard the Fox. This arose in Germany and Belgium in the 11th century, and must therefore be regarded as contemporary with the scrolls of the frolicking animals. The Reynard story is known to have had very serious political overtones, and the struggle between the fox and the wolf foreshadowed the break between the State and the Church, the wolf being the proper symbol of Rome. Crude illustrations for the Reynard epic appeared in the 15th and early 16th centuries, but they never revealed the abandon conveyed in the Japanese sumi paintings. It is possible, of course, that there was a connection between the European and Asiatic fables, for it is known that the fables of Aesop originated in India and reached Greece at an early date.

There is one more generally neglected interpretation of the Kozan-ji Temple scrolls. It is quite possible that they are *Rokudo-e*,



Animals Playing at Being Human

a term to cover the "sixth region" pictures. This means that they are involved in the doctrine of rebirth. One of the six regions or worlds into which souls can be reborn is the sphere of animals. This is reserved for those who have overindulged in animal propensities during their physical lifetimes. It is not one of the more miserable abodes of the dead, but it is certainly less desirable than re-embodiment in the material world as a human being. The Greek philosophers expressed the thought by pointing out that those who lived largely to gratify their animal desires, were beasts in a world of men; whereas those who transcended such desires and attained to a true state of humanity, were men in a world of beasts.

Modern Buddhists take it for granted that re-embodiment as an animal simply means to be reborn in a human form, but with animal characteristics dominating conduct. It would be quite proper, therefore, to represent the greater part of humanity as frolicsome animals. They are living on the level of rabbits, monkeys, frogs, and foxes, even though they appear to be human beings. Some of the animals are represented as pompous, others as dictatorial, and still others as hilariously irresponsible. They go through all the motions we associate with human intelligence, but there is no indication of consciousness or understanding.

Perhaps the venerable Toba Sojo had received some enlightenment into the meditation cult which was to rise in Japan later



Monkey Exorcising an Evil Spirit

as the Zen school. It is also possible that he simply applied Buddhist convictions to the foibles of his contemporaries and produced his version of the "pictures of the passing world." If such is the case, the old priest can be accepted as the artist without in any way compromising his spiritual dignity. There is no doubt that he was also poking fun at certain of the religious groups. In one picture, a large and portly bullfrog is seated in the buddha posture on an elaborate platform. Behind the meditating frog is a mandorla composed of the leaves of a large plant. Before him a monkey is performing religious rites, and a little farther off, other animals are preparing to read extracts from the sutras. Such a scene would not be inappropriate to a mystically inclined prelate who did not believe in the vanity of pomp and ceremony.

It may be a long time before the truth about these animal scrolls is fully discovered. It is all very subtle, but it is generally admitted that whoever executed them should be regarded as the first modern painter of either the East or West. He anticipated the informal schools of Japan and the impressionists of Europe. He was one of the first, if not the very first, to animate drawing and cause the sense of motion to become part of the thematic treatment itself. These animals are not only well drawn, but they

are invested with movement, whereas up to that time, art was essentially static.

The following points of special importance can be quickly recognized. First, the use of simple lines to convey a variety of different substances and materials, as in the representation of fur and the skin of the frogs. Second, all the figures are completely impressionistic. They are not developed or completed; in some instances, even the outline is partly omitted. Third, the figures move upon the surface of the paper, which is transformed into an appropriate setting by a few abstract lines to represent water, trees, rolling terrain, or rocks; yet these are never allowed to become predominant. Much of the paper in the scrolls is not used at all, but the blank areas are as important as the sparsely scattered designs.

All in all, the artist was far ahead of his day. He was not only a skilled painter, but an adroit symbolist. He fulfilled the first requirement of a priestly artist—namely, that he should produce a work that would inspire to thoughtfulness and challenge the beholder to gain from the pictures greater insight into his own nature, according to the faith that he accepted. In the course of centuries, the animal scrolls have been repeatedly copied, and new versions have been created, but none of the more recent productions—even when the artists were persons of ability—have the same mysterious, subtle humor that pervades the originals. They are truly part of man's artistic heritage.



SCIENCE AND IMMORTALITY

by MANLY P. HALL

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In Reply

A Department of Questions and Answers

QUESTION: *Is Marriage a Karmic Relationship?*

ANSWER: In terms of Eastern philosophy, most marriages are regarded as karmic incidents. If the law of cause and effect operates at all, it would be reasonable to assume that persons would be drawn together by patterns resulting from previous conduct. According to the old Chinese thinking, every relationship in life was the inevitable result of previous circumstances. It does not follow, however, that karma must be considered as a form of punishment. It is perfectly possible to earn pleasant relationships and to find marriage an enlightening and satisfying experience. In a world of comparatively thoughtless human beings, however, where very little self-discipline is used to mature mental and emotional relationships, it is obvious that a good many marriages must be retributational at least to a degree. Nor is it actually necessary to trace karmic patterns into a previous embodiment. It is quite possible for dispositional peculiarities that have been cultivated in the present lifetime to affect marital relationships.

The motives that cause persons to marry may themselves set patterns of karma in motion. In the present generation, selfishness may well be a large factor in the selection of a marriage partner. Affection may be sacrificed to economic security or social status. If either person enters a marriage relationship with any type of ulterior motivation, karmic reactions will inevitably follow. The ambition may be satisfied, but at a great cost to peace of mind,

health, and conscience. A number of persons who have brought marital problems to me have admitted that if there were any actual honor system in the universe, they deserved the unhappiness through which they were passing.

Thoughtlessness, or lack of common sense, or failure to estimate correctly the pressures that might arise from an ill-considered marriage, can also produce their karmic effects. When we do foolish things, it is very probable that trouble will follow. Marriage is an important step in life, and should not be undertaken without searching self-analysis. Are we mature enough to assume the responsibilities of a home? Can we actually love another person more than we love ourselves? Can we sacrifice our own happiness cheerfully, even joyously, to protect the happiness of a person we claim to love? Are the responsibilities of parenthood likely to prove so overwhelming that we become neurotic and think only in terms of escape? It is not difficult to submerge our natural temperaments temporarily, but in the course of years, basic dispositional tendencies will escape from control, sometimes with tragic results. Also, is the person we have selected a well-adjusted human being? Does he (or she) have the type of disposition that will sustain him through the problems that will normally arise in human relationships? It is a sad mistake to assume that character defects can be safely overlooked, or that we will be able to bring happiness to another person who has never been able to find happiness in himself. Nature rewards the fool according to his folly, so the good book says; and folly must be regarded as a karmic cause, because it arises from the imperfections of our own natures.

It is always a problem to determine who is the one principally at fault in a troubled marriage. In most homes, there is considerable deceit. Either the husband or the wife is concealing true feelings. Sometimes this concealment is due to kindly intention, or it may arise from a personal sense of guilt and the realization that we must be especially patient or self-sacrificing. Wherever concealment exists, however, it forms an intangible atmosphere of insecurity. It is partly sensed, though not fully understood. It becomes a psychic barrier, and in the course of time, drives a deep wedge between the two persons. It forces them to turn into them-

selves and to experience loneliness even while in intimate association with another human being.

Many marriages begin with two inexperienced, well-intentioned mortals who hope for the best, but are resigned to the probabilities of many disappointments. Here karma operates as challenge. The person who has drifted along with slight inclination to assume responsibility, must either change his ways or wreck his marriage. With the young, there is greater probability of adjustments, but as we grow older, it becomes increasingly unlikely that we will make any major alteration in character or disposition. We may try, or believe that we try, but actually, we rather enjoy the self-centered attitudes that may well have ruined a previous marriage.

Perhaps we can state the subject in this way. The bachelor suspends that part of his karma which depends upon marriage to reveal the maturity or immaturity of his character. He escapes domestic responsibilities, the expense of educating his children, and the numerous fears and anxieties that inevitably arise in family life. This may seem to be highly desirable, but the person who does not marry must realize that he is then subjecting himself to that phase of his karma peculiar to bachelorhood. He has not avoided responsibility; he has merely substituted one pattern for another, and both patterns can be equally karmic. The bachelor retains his liberty, but freedom gradually disintegrates into loneliness. The person who rejects responsibility, simply fails to grow, but he continues to create karma because he must develop some kind of a pattern for his life. If this pattern is immature, the rewards will be isolation and frustration.

We may assume that all marriages are basically experience patterns. They present the individual with many challenging incidents. There is always greater opportunity to grow where self-improvement is necessary to the maintenance of a family pattern. Persons living together have many inducements to be unselfish, tolerant, and non-critical; but it can also be said that they have opportunities to become more selfish, intolerant, and hyper-critical. We come back to the concept of self-discipline. Persons unable or unwilling to discipline their own natures, seeking in marriage only the opportunity to continue to do as they please, will soon

find themselves in trouble. There is a wonderful sense of fulfillment, however, when we do achieve a victory over some weakness that we have discovered in ourselves.

Karma is not merely punishment. It is a complete statement of man's relationship to the grand scheme of things. The best and quickest way to grow is to head directly into a difficult situation and work with it according to the highest possible principles that we have recognized through our own inner consciousness. There is really very little difference between a personal home and man's eternal home, which is the universe. We must always realize that negative attitudes destroy, even though they may seem to be justified, whereas constructive attitudes protect both the individual and the main chance. Therefore, a person whose nature has strong tendency to neurosis, should recondition his own temperament before he considers bestowing himself upon a wife or children.

Research would suggest that there are three kinds of human beings who are not fitted for marriage, unless they completely re-educate themselves. The first type is made up of those who experience a pressing need for solitude, or who by temperament are given largely to religious reflections and meditations. Such persons may be very kindly and dedicated, and often perform outstanding services to the world, but they are not personally focused. Often they have little if any appreciation for personal emotions, exhausting their psychic lives in ministry, the work of foreign missions, or the championship of forlorn causes.

The second group includes the perpetual adolescents. They are persons who have never grown up, and are constitutionally so immature that they will neglect even the simplest responsibilities. The immature think only in terms of personal pleasure and the gratification of personal appetites. Even when two perpetual adolescents discover each other and decide to marry, it will almost certainly be unsatisfactory. I have known cases of perpetual adolescents who have ruined four or five marriages, and still find no fault in themselves and no reasonable explanations for their misfortunes.

The third group is made up of the cynically disillusioned. These are the persons who had one or two marriages that have failed.

They are full of recriminations and self-pities. The other person was always at fault. Marriage is a disaster, as evidenced by personal failure to keep a home together. For such persons to marry again very often results in their using a new marriage partner as a whipping boy. Without realizing it, these people marry for revenge, and even if this factor is not exaggerated, they already have in their minds a powerful expectation that the marriage will fail. Combinations of this type work a terrible hardship on all concerned.

All three groups we have mentioned are expressions of karma. They tell something of the background the individual has brought into life with him. The person born with a strong attraction for asceticism is certainly fulfilling an ancient pattern, established by many lives of powerful religious associations. That these associations have never been completely neutralized is revealed by the present pressure. Karma must continue to produce the inclination toward sacred orders until this phase of consciousness has exhausted its pressure. The remote motivation was probably emotional hurt. The individual renounced the world because of some personal tragedy. Gradually this tragedy has been sublimated, but not to the degree that the world can actually be accepted. Its unhappy potentials must be avoided by a definite decision to reject possible involvements.

Karmicly, the perpetual adolescent is much like the school child who uses every possible means to avoid the responsibilities of education. In terms of karma, the perpetual adolescent is a dropout from the school of responsibility. Perhaps for several lives, he seems to have gotten away with irresponsibility. He may have substituted a genial personality for strength of character. Before his subterfuge was unmasked, he may have drifted out of embodiment through war, accident, or disease. He has never quite faced up to his own needs, and because he does not understand mature living, he finds the lessons extremely distasteful, especially as he lacks aptitude.

The third group reveals the heaviest type of karmic load. It is made up of individuals who have, for the most part, been dictatorial, cruel, and exceedingly self-centered. They have built so much unreality into their lives, that they cannot even recognize

or appreciate honest emotion, kindly intentions, or the sacrifices that other people make for them. This extreme willfulness may have originated in some embodiment as a centurion in a Roman legion. It may have been strengthened by the despotism of the medieval world. The individual has again and again suffered and perhaps died because of his own false attitudes. Yet he has justified himself to the end, refusing to acknowledge that it is necessary to break through the concept of the superman which has come to dominate living. Because these people are in the greatest need of help, they are constantly forcing situations in which they must either gain greater insight or destroy everything that is valuable to them.

Fortunately, extreme cases are comparatively rare, and most folks are simply required to recognize the need for a reasonable degree of patience, kindness, and forbearance. However, under the present world pressures, there is a strong tendency for neuroses to develop and damage families that would have been reasonably secure twenty-five or fifty years ago. These neurotic pressures are also part of the karmic load. They are reactions arising from the degree of inner realization that the individual has attained. In emergency, he turns to himself for resources, and if these are not available, personality confusion results.

The fact that a marriage may be a karmic debt does not necessarily mean that it will not or cannot succeed. Obviously, indifference does not draw people together. The chemistries of life seem to be wonderfully endowed with some kind of spiritual insight. We are always confronted with what we need, and our problem is to learn to accept, understand, and fulfill the necessity that confronts us. All marriages would be a little better if both persons would unite in a benevolent conspiracy to solve the mysteries with which life confronts them.

Unfortunately, however, such cooperation cannot be generally expected, and in the average marriage, one person seems to be the principal cause of trouble, and the other person the principal victim. The trouble-maker is also likely to be unaware of his own unfortunate contribution, or simply indifferent. This brings the solution directly to the doorstep of the victim, who must weigh the values as wisely as possible. It is not quite fair to say

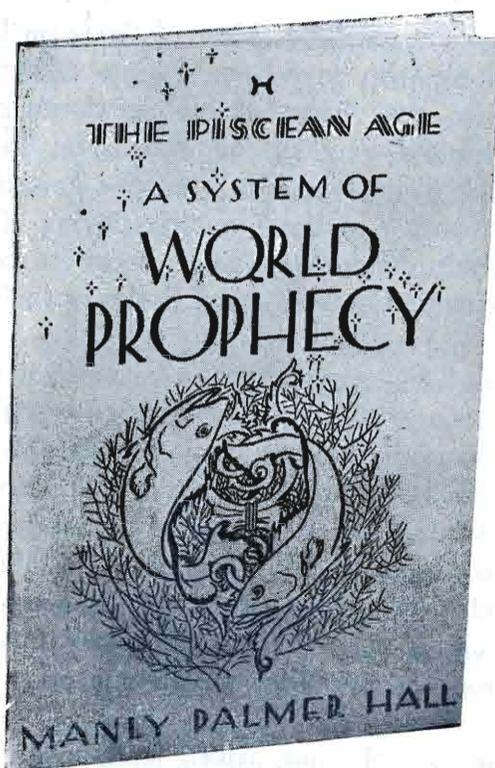
that the victim is in a totally helpless position. Perhaps it would be wiser to point out that the victim is the one who is offered the best opportunity to unfold character. The difficult person, who will not change his way, is learning very little, and in departing from this world, will carry with him most of the unfinished business he brought into the present incarnation. The victim, who is under very heavy pressure, is most likely to seek self-improvement, to try for greater understanding, and to recognize the tragedies that result from self-centeredness and thoughtlessness. The unreasonable person becomes a powerful example of attitudes to be avoided at all cost.

While it may be that such a home cannot survive, the victim is always more fortunate karmically speaking. Most of the growth in this world has come to people who have been seeking answers to their human problems. Also, the victim, as his consciousness unfolds, begins to trace in himself some of the reasons for the present unhappiness. While the difficult person is making karma, the patient and thoughtful member of the family is paying off debts. This may not be entirely comforting, but it seems to be nature's way of solving problems that human beings find essentially unsolvable.

One thing to remember in all matters relating to karma, is the importance of setting in motion within consciousness only such causes as will result in peace, understanding, and security. This may be very hard at times, but it is our only defense against the repetition of old mistakes. Anger is not a constructive emotion; therefore, its karmic reaction cannot be good. Irritation, dissatisfactions of all kinds—all such attitudes as are not in themselves essentially commendable, though often regarded as inevitable, cannot release the individual from karma. They merely spin a new web to entangle him in a future life.

There are two kinds of karma—pleasant, arising from achievements; and unpleasant, arising from false attitudes. Buddhism recognizes also the complete suspension of karma, with the thought that where the nature is in a state of complete peace and quietude, nothing can arise in that nature to plague it or hurt it in any way. Karma is suspended when it no longer projects chains of consequences. For most persons, the available or attainable end

is that karma shall project essentially benevolent patterns, revealing the innate nobility of enlightened character. We strive, therefore, to pay off old karma, which can no longer be altered, with as much dignity and kindness as possible. This means to refrain from all resentments or antagonisms or negative attitudes that will set up further patterns of negative effects. To outgrow old mistakes, and to stop making new ones, is the most direct way possible to attain spiritual peace and a destiny free from suffering.



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Happenings at Headquarters



After a rather severe winter here in California, it is pleasant to note the signs of approaching spring. Soon the Easter season will be with us, and we hope that all our friends will enjoy the spiritual and material benefits of the annual return of the sovereign sun at the vernal equinox.

During the winter program, Mr. Hall gave his usual talks on world, national, and personal trends for the year. The series began on January 9th, and each of the Sunday lectures was repeated on the following Wednesday evening. The notes from two of these lectures appear in the present Journal. On February 6th, Mr. Hall discussed the symbolism of comets, with emphasis upon the recently discovered Ikeya-Seki. This comet was discovered by two Japanese amateur astronomers. We have learned that it is assumed in the field of astronomy that most such discoveries will be made by amateurs, since the professionals seldom have an opportunity for random star-gazing. We might mention that on March 6th, Mr. Hall's subject will be "Zen and the Tired Businessman," which promises to be a most useful and significant talk.

Dr. Framroze A. Bode gave eight lectures on our winter program (Tuesday evenings at 8:00 o'clock) on the general theme of "Investigation of Significant Subjects." The series included talks on "Intuition—the Psycho-physical Bridge," "The Principles and Practice of Zen," and other equally interesting and stimulating topics. The closing subject, on March 1st, is "False Assumptions in Seeking Happiness."

On February 4th and 5th, Dr. Henry L. Drake gave a workshop in "Self-Analysis and Group Interaction." Dr. Drake's workshop of November 12th and 13th was well received, and among those who attended were several persons prominent in psychology and the extra-sensory perception field. The February workshop dealt with the practical implications of developing strong patterns of inner convictions to aid in maintaining a constructive policy for living. Dr. Drake, Vice-president of our Society, spoke on Wednesday evening, February 16th, on "Primary Conditions

of Health," and on March 30th, his subject will be "Philosophical Psychology as Preventive Therapy." He will also speak on Sunday morning, March 27th, on "Zen and Psychotherapy."



H. P. Blavatsky

Mme. Blavatsky and the teachings of the esoteric sects of Mahayana Buddhism. The seminar will include references to the Lamaism of Tibet and the Rajah Yoga of India. One evening will be devoted to a work translated by H.P.B. and published under the title *The Voice of the Silence*. Incidentally, we have just learned from our good friend, Mr. Boris de Zirkoff, that Vol. I of *The Collected Writings of H.P.B.*, which he edited, is being reprinted and will soon be available. The new edition will include much additional material relating to H.P.B.'s travels in Hungary and her New York diaries for 1878. Mr. de Zirkoff, who is related to Mme. Blavatsky, has devoted many years to the editing, translating, and publishing of the writings and papers of this celebrated Orientalist. Our Society possesses an unusual original oil portrait of Mme. Blavatsky by the court painter to the King of Serbia. A detail from the painting is reproduced herewith.

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On February 21st, Mr. Hall gave his annual address for the Chinese Culture Society. On this occasion, his theme was "The Year of the Horse, and Some Other Matters," an interpretation of the year according to the ancient Chinese system of the twelve calendary animals . . . Mr. Hall has been invited to address the Scottish Rite Bodies of San Francisco (San Francisco Consistory, M.R.S.) at the celebration of Maundy Thursday (April 7th). He is a member of these Bodies, and looks forward with genuine

pleasure to this opportunity to enjoy Masonic communion with his brethren.

* * * * *

*There is no death —
Only a change of worlds.*

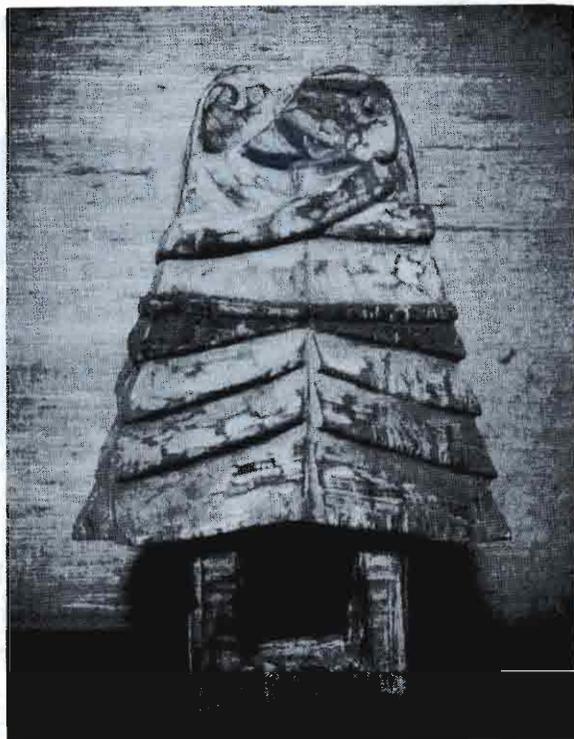
On November 7th, 1965, our Society lost a very fine and dedicated friend with the passing of Mr. Charles Thurlow. He helped at Mr. Hall's Sunday morning lectures for many years, and his gentle, kindly nature endeared him to everyone. Mr. Thurlow was also associated with several other organizations, and on November 20th, in our auditorium, there was a special Memorial Service with a large attendance. There could be no higher testimony to Mr. Thurlow's character than the deep regard in which he was held by many children. He had the wonderful gift of establishing immediate rapport with them, and quickly won their confidence and love. He had that child-heart which the Chinese so greatly regard, and was truly a person dedicated to the good of his fellow man.

* * * * *

Dr. and Mrs. Framroze A. Bode will leave Los Angeles on March 17th for London, where Dr. Bode will lecture for the Zoroastrian Association and take part in the Zoroastrian New Year festivities. From London they will go to Paris to participate for two days in the International Inter-Faith Conference sponsored by the Sufi Order. They plan to go on to Geneva, Switzerland, and then to Athens, Greece. They also hope to visit Israel, and then stop in Teheran for a few days, where Dr. Bode will lecture for several groups. They expect to arrive in Bombay about the middle of April, and will remain in India until September, when they plan to return to Los Angeles. We all wish them a very happy journey and a safe return to their many friends here at our headquarters.

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The P.R.S. Library Exhibits for the winter months featured the creative artistry of several Eastern nations. In January, the



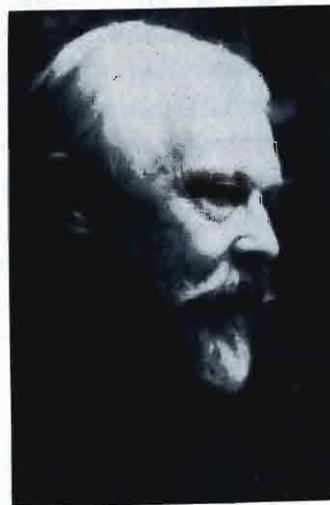
KWANGIDEN
"Secret Statue" of Embracing Elephants

theme was "Arts of India and Persia." One of the unusual items in this display was a primitive woodcarving of two elephants embracing, which is reproduced herewith. Mr. Hall secured the carving while in the Orient last summer, and it is believed to be extremely rare. The image is based upon the Indian deity Ganesha, who is represented with the head of an elephant. Figures such as this example were not shown to the public, and are known as "secret statues." The elephant deity presides over wisdom and wealth, and perhaps the two affectionate pachyderms represent that wonderful possibility of wisdom and wealth brought into harmony and concord for the general betterment of mankind.

The subject of the February exhibit was "Sumi Painting of China and Japan." Works of many types were included, some selected from fine albums of original paintings featuring bamboo and curiously depicted fish. Of special interest was a painting of the

Chinese subject "The Orchid Pavilion Festival," in which sages are floating poems down a beautiful little stream in cups resting on lotus leaves. From March 6th through 27th, our display features woodblock prints of the Bunraku Theater. For those who are not familiar with the Japanese theater, especially the puppet dramas, we recommend that they note the article in this issue of our Journal. Having read this, they will especially enjoy the exhibit of these colorful and unusual woodblock prints depicting the gorgeously costumed dolls as well as the scenery used in these remarkable plays. Our art exhibits are open to the public on Mondays through Fridays from 12:30 to 4:30, and after Sunday morning lectures from 12:30 to 2:00 p.m.

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Comdr. G. Martin Pares, R.N.

Among the friends who dropped in last fall was Comdr. Martin Pares, R.N., Hon. President of The Francis Bacon Society with headquarters in London, England. Comdr. Pares, who has been a dedicated Baconian for many years, visited the United States in search of Baconian landmarks in this country. The Francis Bacon Society recently received an inheritance to assist in the extension of its work. The bequest was contested, but the Society won the decision. During the proceedings at court, the opposing side stated that any search for the original Bacon-Shakespeare records was a "wild goose chase." The Judge, Lord Wilberforce, found in favor of the Francis Bacon Society, with the delightful and considered opinion, "Wild geese can, with difficulty, be apprehended." With Comdr. Pares' enthusiastic leadership, it is likely that something of real importance will be "apprehended." We wish him all success in his difficult, but most stimulating program of research.

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On Wednesday evening, May 4th, at 8:00 p.m., Pir-o-Murshid Musharaff Khan will present a musical program in our audi-

torium, The Pir-o-Murshid is the international head of the Sufi Movement, and is widely recognized as a distinguished musician. He sings and plays the vina or sitar, both instruments requiring great technical skill and seldom heard in this country. As part of the same program, Prof. Dr. H. J. Witteveen, Sufi lecturer and Professor of Economics, will speak on "Sufi Mysticism." We are sure this will be an unusual and outstanding event. If their commitments permit, it is possible that these prominent Sufis may arrange for a second meeting in our auditorium during the same week. Those interested are invited to phone our headquarters for further details.

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Our Spring Quarter of activities will begin on Sunday, April 3rd, which will also be the occasion of our Spring Open House. Mr. Hall's morning lecture will be followed by luncheon in the patio, provided by the Hospitality Committee and other friends, and there will be a special event in the afternoon. We are always happy to note that a number of out-of-town visitors come to spend the day at our headquarters for the Open House festivities. Mr. Hall will also speak in our auditorium on Easter Sunday, on a theme appropriate to the season. Friends who live outside of the Los Angeles area but would like to receive our printed schedules of lectures and activities at headquarters, are invited to communicate with us.



The Living Oracle

When Chilon was honored by his countrymen, they placed three of his precepts in golden letters in the temple at Delphi: "Every man should know himself." "Desire not too much of anything." "To share the money of another is misery."

To Lighten the Load

When Aristippus started forth on a journey, he took with him a servant carrying a heavy money chest. After a time, the servant complained that the load was too heavy. Without turning about, Aristippus called back to him, "Then throw part of it away and carry as much as you can."

The Busy Pruners

Themistocles said that he was like a tree. In bad weather, men took refuge under his branches, but in fair weather, they were forever trimming off his boughs.



LOCAL STUDY GROUP ACTIVITIES



The increasing tension noticeable everywhere in the structure of Western society emphasizes the growing need for programs of self-help and self-instruction. The Local Study Group activities can be extremely useful to those who are searching for new ways to learn and grow in these critical years. A constructive way of life demands much more than good intentions. It cannot be achieved without dedication and self-discipline. To meet regularly with friends of serious mind, in a pleasant and informal way of sharing creative ideals and worthy convictions.

Our plans to make Mr. Hall's lectures more available to the Local Study Groups are moving along. Having been presented with new recording equipment by the P.R.S. Birthday Club, and through the help of a good friend who donates his time and technical skill to make copies, we are now able to offer this service to our Study Groups. Although these tapes are not suitable for professional broadcasting, they are entirely adequate for study group purposes. Tapes of the following Sunday morning lectures by Mr. Hall are now available:

- Christianity and Buddhism—Two Great Doctrines of Universal Brotherhood (LN #79)
- Five Mistakes that Can Lead to Tragedy (LN #82)
- The Psychic Field of the Earth (LN #80)
- Rebirth in Jewish and Christian Religious Philosophy (LN #83)
- St. Paul's Contribution to Modern Psychology (LN #85)
- The Universal Christ Principle (LN #81)

In the next few months, further titles will be added. Study groups interested in renting or buying these tapes, are invited to communicate with our headquarters. As most of the tapes run about an hour and a half, it would probably be practical to play them in two forty-five minute sessions, in this way providing material for group discussions on two occasions. The titles listed are

also available in mimeographed form, but many friends have expressed a desire to hear them exactly as originally given in Mr. Hall's own voice.

We are happy to announce that a new study group has been formed in Denver. Interested friends are invited to contact Ralph Ellis, 6025 W. Florida Ave., Denver, Colo. 80226, for information about the group's program and meetings.

Our new publication, *Great Books on Religion and Esoteric Philosophy*, which brings together the four articles by Mr. Hall completed in the Autumn 1965 issue of our Journal, is now available. This has unusual value for study group leaders and members, providing an extensive background of research material in the fields of comparative religion, philosophy, and psychology. The new publication also contains an index of authors and a list of Mr. Hall's own writings on the subjects discussed. Many of the articles are not well known, but most of them can be secured by ordering back issues of our Journal. Interesting research projects can be built around this convenient guide to the literature of the field.

The following questions, based on material in this Journal, are recommended to study groups for discussion, and to readers in general for thought and contemplation.

Article: *MY PHILOSOPHY UP TO NOW — M.P.H.*

1. Why is idealism essential to a practical way of life?
2. Why is it wiser to doubt ourselves than to question the universal plan?
3. What are the two distinct areas of activity into which human life is divided?

Article: *MARRIAGE AND KARMA (In Reply)*

1. Why is the acceptance of personal responsibility so necessary and so difficult in marriage?
2. What are the three types of human beings for whom marriage is likely to be unsuccessful?
3. Do you think that most marriages are for the purpose of paying off karmic debts? If so, can such a marriage be happy?

(Please see outside back cover for list of P.R.S. Study Groups)

MY PHILOSOPHY UP TO NOW—M.P.H.

PART II: LIFE, DEATH, AND IMMORTALITY

It has always been my practice to lecture extemporaneously, and over the years, this policy has worked reasonably well. Actually, it is simply a process of thinking out loud. We choose a theme, and develop it as completely as time and ability will permit. This means that certain principles, convictions, or concepts must be so well established that they can be applied at will to any particular phase of knowledge. In my case, the reference frame is based upon philosophy and comparative religion, supplemented by practical experience. If our beliefs are not supported by the experiences of living, defects of judgment arise to confute even the most attractive doctrines and opinions. In other words, life must either support convictions, or it will most certainly undermine them, leading in the end to disillusionment. Sometimes we become disillusioned with living itself, but this is evidence of bad judgment. It is not necessary to doubt the universe, but we may have to question our own interpretation of the vast patterns which together constitute existence.

It seems to me that anyone who really wants to accomplish a constructive service in this world, must ultimately become an idealist. Unless we can communicate hope and faith and integrity, we have nothing to share that is worth the time and effort. Idealism was never a problem to me. As far back as I can remember, I was convinced that the power behind the plan for all living things was essentially good. The next step was to find reasonable ways of explaining the confusion of human relationships without compromising the Divine Mind or the world which it had established.

In one way or another, we must all make a firm decision as to who or what can be held responsible for the disasters, misfortunes, or discomforts that arise in mortal affairs. If we must choose between blaming God or acknowledging ourselves to be at fault when things go badly, there is actually no choice. An unjust Deity is unthinkable, but a human being who makes a mistake is by no means difficult to imagine. Thus we begin by accepting personal responsibility for our thoughts, emotions, and actions. An

all-wise Deity or an all-sufficient universal program must be just. This means that we cannot be truly wise and at the same time blame other people for our difficulties. Common sense tells us that it is unlawful to shift the burden of responsibility for motives, decisions, or actions to other persons. We have the right to think our own thoughts, plan our own futures, and bestow our own affections as we see fit. If we exercise this right, then we must be prepared to accept the responsibility for the results of what we do. This is not persecution or some kind of divine despotism. It is basic ethics, and as such, must be accepted if we wish to be happy.

It is equally difficult to imagine that so complicated a structure as the cosmos, with its infinite diversity of processes and patterns, was brought into being without an adequate reason. To deny a universal plan is to destroy all significance to man's struggle for wisdom, virtue, and happiness. It seems wiser, therefore, to assume that which is rather obvious: there is a plan, and it has valid meaning. By this plan, all living things are moving toward some goal or end the exact nature of which transcends our power of understanding. The fact that we do not know why we are here, where we came from, or where we are going, in no way justifies us in a purposeless, ill-considered course of conduct.

Basically, philosophy is forever striving to justify the God set up by religion. Faith affirms the reality of Deity, but the human mind and emotions must find their own way of proving that which devotion has affirmed. Truth cannot be merely the authority of venerated writers or even the words of Scripture. Truth must be made real because it gives meaning to personal living and sustains the individual through all the vicissitudes of his daily affairs.

To me, therefore, the term *life* has two meanings. There is Universal Life, sustaining everything that manifests in space. Life blazes from the cosmic sun, and its tiny spark shines in the grain of sand. Life is everywhere and in everything, and because of this life, all things share in some degree with the vital purpose of the total plan. Then there is also individual life, the kind that is in man. Human beings recognize a span of years during which creatures manifest activities, experience awareness, grow and propagate their kind, produce the simple works of every day and the

genius that only occasionally appears. The span of manifestation in this world is called a lifetime, and extends from the cradle to the grave. Yet philosophy assures us that life cannot begin with the cradle and it cannot end with the grave. Individual life is a participation in an eternal Universal Life, and we have no way of being certain just when individual life begins, nor can we be sure when it ends, if it does end at all.

I have always held that you could never explain man's origin or destiny in terms of a single lifetime of seventy or eighty years. When we try to divide him from his own eternity, we are likely to feel that he is the victim of some vast conspiracy. If we view a lifetime, and find that the person has had an unusually difficult span of years, for which he did not appear to be responsible, we have only two possible explanations—either this man has been the victim of divine or universal injustice, or there is more to his story than first appears.

Again we must choose between God and man when placing the blame. If we blame God, the ethical universe collapses. If we seek refuge in the concept of original sin, personal morality is meaningless. The answer has to be that the sufferer is responsible for his own suffering. He may not know this, or even want to believe it. When we try to counsel him, we may not possess all the facts. Yet our survival as sane beings, our hope of glory, our only justification for existence in the first place—all these demand a code of self-responsibility.

It is wiser, therefore, to seek a better explanation for the human state than to question the wisdom of the Creating Power. Buddhism approached this by teaching the doctrine of rebirth, and Plato finally came to the same conclusion. Some feel that this is an unkind belief because it creates so strict a pattern of law that the individual is burdened beyond his strength. Better a burdened man, however, than a dishonest universe, especially when it is quite possible for man to change his ways, come into harmony with the laws governing him, and enjoy a reasonable security as the result.

There is nothing really unreasonable in the belief that man inherits from himself rather than from a motley collection of

ancestors. Is it more cruel to say that he is suffering from his own mistakes than to insist that he is the helpless victim of the delinquencies of his forebears? It would seem that common sense and honesty support the belief that as a man sows, so shall he reap. We are further strengthened in this conviction by the fact that every day we see around us brief patterns of sowing and reaping. We all live long enough to pay for some of our own foolishness, and see others do the same.

If a person asks, therefore, why we are alive, the simplest answer is that the universal plan wants us to be alive, had the skill to so arrange that we are alive, and has assigned to us a sacred responsibility to live as well as possible. Everywhere life unfolds and bears both blossoms and fruit. One trouble is that we are giving too much concern to the blossoms and not enough to the fruit. There are many kinds of fruitfulness, but it all sums up to bestowing more upon the future than the past has ever known. We perpetuate our kind, and hope that our children will build a better world. We generate thoughts and ideals and noble purposes. Some human beings are fruitful in art or music or literature; others invent, or gain skill in sciences; but it seems obvious that every creature born into this world has some potential that must be developed and matured through education and experience. As the child must be educated before it can become a citizen of its nation, so humanity as a unit must have a particular kind of education before it can become a good citizen of the universe.

Nature is constantly impelling man to develop strength and resources and insight. It rewards most abundantly those accomplishments which are constructive, idealistic, philanthropic, and compassionate. It is therefore true that we are not just supposed to keep busy. We are to become more selective in our occupations and avocations. We must become more skillful, but also more noble. Thus, the laws governing our existence are moving us slowly but inevitably toward our own maturity. As it is not likely that we shall accomplish all in this lifetime, we must keep on trying to be better, resolved to keep faith with the vast program that will in the end bring all creatures to a proper destiny.

As we go along through the years, we all learn something—some of us more than others; but it is a dismal failure indeed who

does not gain a little. Many times we hear people say, "By the time I have learned how to live, death comes and takes me away." It is true that no one remains very long in the enjoyment of any physical attainment. He may bask in glory for five years, or even twenty, but none of his accomplishments can prevent him from departing when his day comes. Philosophically speaking, it is therefore necessary to think through the mystery of death.

Again common sense must come to our assistance. If a thing dies utterly, if an end is total and complete, then everything leading up to that end is worthless and meaningless. When we realize how short human life really is, it is hard to justify twenty years of schooling in order to prepare ourselves for twenty-five or thirty years of living, after which comes retirement and final dissolution. What good is any skill or any attainment if the ultimate of life is senility, decline, and helplessness? We have to get past this point in thinking, or the universe again is non-ethical, and its Creator unworthy to be considered a Deity.

To me, life has to be divided into two distinct areas of activity. These sometimes meet and appear to mingle, but in the end, they separate again into parallel lines that never actually meet. We have the process of physical and social adjustment. We must live in our own generation, assume our obligations, and meet our responsibilities. We must make a living and protect such future comforts as are essential to our health and safety. We would all like to be reasonably successful, find what pleasure we can along the way, and live respected by our friends. Beyond this, we can hope to be remembered with respect for a few years, but so far as physical living is concerned, the end is darkness.

At the same time that we are fulfilling our smaller destinies in relation to our neighbors and ourselves, we also have the process of enriching indwelling consciousness. We are developing overtones and striving earnestly to strengthen them by religion or philosophy. We want to become more enlightened human beings and, consciously or subconsciously, we are planning for a survival beyond the grave. We may be willing to give up our temporal ambitions and let others carry the worldly burdens, but we all sense a universal citizenship. We hope that we shall go on as conscious beings

into some region or condition where our higher convictions will be justified. Common sense points out to us that death cannot be the end, that we live in a universe that does not die, and that everywhere life is filled with transformations; and the principle behind these changing patterns extends on to other patterns as yet beyond our dreams.

Gradually, we can make a friend of death, and become aware of its releasing power. In the course of years, most persons involve themselves in patterns of circumstances over which they lose control. Sometimes through lack of courage, we endure too much. Sometimes our emotional attachments are so strong that only death can liberate us. Also, world events around us must be given opportunity to arrange themselves to meet some future need of our own growth. Once we have learned a lesson, there is no reason to be confronted with it a second or third time. If we have not learned, however—if we have not taken a bitter experience and sweetened it with our own understanding, then perhaps we will face it again in this life or even more surely in some future embodiment. The physical body has its limitations. It grows tired and weary, and instead of being a pleasant house in which to live, it becomes a prison, binding us to pain and infirmity. The great plan therefore provides the means of breaking up all crystallizations, tearing down the house that we can no longer direct or control. It is then proper that evolving life shall find a new habitation and continue growth in another time, another place, another environment.

If we think deeply, we realize that living becomes a kind of obsession, locking us within three or four score years of history, giving us only the privilege of attaining the possible in a generation when the things we really dream about are never realized. To know this, is to recognize nature's wisdom. We do not wish to live forever in a materialistic age. We would not want to go on, generation after generation, with the terror of nuclear fission hanging over us. We might like to dream of days when great art and great beauty will be in fashion, and men will create better ways for bringing serenity of spirit to a tired world.

Death therefore takes us away from weariness and, like a gentle sleep, prepares us to wake again another day. In that day, the

good things we have done will bestow new strength and better opportunity. We may be plagued in part by the mistakes we have continued to make, but always there is a little more of growth and a little less of pain; and we call this mystery evolution. Socrates was so wise when he looked forward to death as the answerer of questions, for it may well be said that no man can be certain of his own immortality until he dies and experiences it. Nor can we really appreciate the assorted values of life until we discover what is valuable to us after we leave here. Death not only frees us from many uncertainties, but brings with it the consolation of truths known for the first time in their complete meaning.

There are various teachings and beliefs about immortality. Western philosophy, especially the classical school, held it to be true that the evolution of man and the inevitable enlightenment of his consciousness raises him to a divine estate. This is pointed out in the Golden Verses of Pythagoras, where the regenerated soul joins the gods on the misty heights of some distant Olympus. Western religion believes that the virtuous person will ultimately dwell in the presence of the true God, in the heavenly state, blessed in all things. Both these closely related concepts imply an eternal continuance of the fully regenerated consciousness. Man becomes all-knowing, fully aware of good and evil, and completely resolved to depart from all that is evil and cling to all that is good.

Eastern religions and philosophies have a somewhat different explanation. They acknowledge the beatific vision of celestial realms, but they cannot assume, by their very structure, that man, having attained the perfection of himself, remains forever a separate being contemplating the symphony of the spheres. To these Eastern mystics, there is only one immortal Power—one Being that never changes through all eternity. This Being is the one that fashioned man from its own substance, bestowed upon man the powers and potentials of absolute existence. Thus, in the fullness of man's spiritual experience, he awakens to a kind of longing—a strange, deep, divine desiring to go home again to the one life, the one peace, and the one truth. As a spark from a flame, he is impelled to be united once more with the parent flame.

This is not some dogma that takes away from man the right to his own immortality. In Eastern philosophy, man remains eternal as a being so long as he experiences the need for eternal identity within himself. The path that leads back to the One is never forced upon him, but as the Buddhist points out, at the end of existence there is a kind of homesickness, a weariness, a realization that as long as we remain ourselves, we cannot really be one with the Eternal Wisdom that sustains the universal plan.

Regardless of how we wish to interpret these matters, the idealist senses within himself the fact of a life as immortal as he wishes it to be—a life going on to the conquest of all that is conquerable, but most of all, self-conquest. There is also the vision of many embodiments dedicated to the unselfish service of human need, in which the unfolding mind and heart will be teacher and parent to the young. Here is a universe of endless opportunity—a universe in which all dreams will come true, and then all dreams will be forgotten, and man will awaken to a reality more wonderful than any dream; and perhaps he will want to go to sleep again forever in that reality.

These are only words, but if we do not have words of this kind, we have trouble with the little cramping conditions of today. People come and ask simple questions. They want to know why their dreams did not come true, why their children do not honor and respect them, why their labors have not been justly rewarded, why their love has been betrayed, and why it is that other people seem to be less virtuous and more prosperous. In order to find answers that really help, we must do more than merely console the miserable. If we are struggling along, holding on grimly to our own psychological evasions, how can we help these others? We have to have a strength that we can share in some way. We also need to prove through our own conduct that our recommendations are suitable and possible to attain.

To answer a very simple question, therefore, we may need a very large reference frame. There are two kinds of frames: one is a rational picture of life, which can be communicated to those who are themselves thoughtful, who have given considerable attention to the cultivation of an ethical pattern. The other kind

is the framework of a great faith—a believing that is based upon a total acceptance of life as the manifestation of an all-loving Creator. It is the great faith that sometimes accomplishes what wisdom alone can never attain.

By wisdom we gain insight; by faith we attain a peace beyond this world. But when we try to work with people, insight and faith also become curiously entwined. Insight without faith brings little peace; and faith without insight may leave us open to unexpected doubts. Thus, the mind in its quest for certainties, must enter into partnership with the heart, which seeks acceptances. If the heart and mind work together, there are no doubts that cannot be dispelled, no shadows into which light cannot come, no dangers that cannot be met with tranquillity of spirit.

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THE PUPPET THEATER IN JAPAN

It is generally necessary to visit the Bunrakuza in Osaka to see the Japanese puppet theater at its best. Fortunately, however, due to rather unusual circumstances, an excellent program was presented at the Mitsukoshi Theater, in the department store of the same name, in Tokyo, while I was there.

It may be well to explain something about the art of puppetry as it now survives in Japan. It is probable that the basic idea was imported from China many centuries ago, but it rapidly adapted itself to the psychology of the Japanese people and bears slight resemblance to its Chinese original. There are two kinds of puppets in Japan. One came directly from Europe. The dolls are about twelve inches high, and are manipulated from above by strings, like the French and Italian marionettes. These never found lasting favor, and the occasional performances are considered mere novelties. The puppets used in the Bunraku Theater are about three quarters life size—four feet high, or slightly less. They are beautifully carved in wood, and then handsomely costumed for their various roles.

Each puppet of major importance is operated by three men. The master puppeteer controls the head and right arm. His first assistant, the body and left arm; and his second assistant, who is also an apprentice, manages the feet. The master puppeteer is dressed in the equivalent to a Western dress suit—that is, the formal attire of a gentleman. His two assistants are hooded and robed in black, with only their eyes visible through slits in the hood. In order to facilitate the handling of the dolls, the master puppeteer also wears shoes with very high clogs that add some six inches to his normal stature. The dolls are operated from behind, and no effort is made to conceal the operators from the audience. The head is worked from within the back of the body, and the arms are controlled by short handles that protrude through the kimono sleeves at the elbows of the dolls. Most of the male characters have feet, but the female figures usually do not have legs or feet, the puppeteer using his hands to suggest the lower extremities.



Stage Setting for a Bunraku Play

The puppet stage is thirty to forty feet wide, but not as high as in the normal theater. The scenery is elaborate and often very beautiful. It is equal in every respect to the scenery of the Kabuki theater. A low wall extends across the front of the stage, and the dolls are operated on the level of this wall, behind which the puppeteers themselves stand. All the stage settings lack floors, so that the operators can move about with ease. The scenery is also so contrived that large panels can open to permit the entrance of the puppeteers as well as the dolls. It is customary for the drama to be accompanied by a musical score played on the *samisen*. There is also a recitationist who tells the story as it unfolds, and assumes the voices of all the characters, thus meeting the need of dialogue. The puppeteers do not speak.

Whereas in the West marionettes are considered amusing, and the puppets used by ventriloquists are for the most part humorous, the Japanese take the puppet theater very seriously. Nearly all the performances are highly dramatic, and it requires a great deal of skill to prevent the situation from disintegrating into the ridiculous. The master puppeteers have this skill. To them, the dolls become an extension of themselves, and the impression which the foreigner

receives is that the puppet is a little person surrounded by a group of full-sized human beings. Every so often, the puppeteers are able to produce the effect of independent action on the part of a doll. It seems to escape entirely from the control of the operator. When this is accomplished convincingly, there is usually a loud round of applause.

The repertoire of the Bunraku theater is semi-classical. Several great playwrights are responsible for the more successful plays. By degrees, however, the Kabuki Theater adapted the same plays to its own requirements, and the public chose to favor the living actors over the animated dolls. As a result, the Bunraku Theater has fallen upon evil times, and only through government subsidy has it been able to survive. There are, however, small groups of devoted enthusiasts who feel that this old and highly skillful art should not be allowed to disappear.

It requires from twenty-five to thirty years to train a master puppeteer. It is a difficult apprenticeship, which begins by merely permitting the apprentice to take care of the dolls, dress them, and prepare them for their various roles. Incidentally, while the ambition of each apprentice is to become a master puppeteer and operate the head and right arm of the doll, experience proves that each of the three degrees of proficiency has its own specialists. There are puppet operators who become masters of controlling the feet alone, and never depart from this specialization. After all, the puppet master always faces the difficulty of sharing the management of his dolls with two other operators. He is never solely in control. He depends completely upon his first assistant to synchronize the actions of the two hands, and in some plays, this action is extremely animated. The second assistant sometimes has a rough assignment. When the dolls move rapidly, he must bend down as much as he can, run at the top of his speed, and make the feet of the doll give an appropriate impression of haste. There are times when it seems almost impossible that he can keep up with the action.

Small contrivances add much to the dramatic effect. If a doll is lifted up, its feet will wave about frantically until it is lowered again to solid ground. In cases where there is a large cast, including a number of subordinate roles, such lesser puppets as



A beautiful leading lady of the puppet theater.

those representing soldiers or servants, or inconspicuous attendants, are operated by only one person. In many of the plays, rather elaborate props are required, and these are most effectively handled. A warrior doll may have to do some fast sword play when facing a worthy opponent; another doll drinks huge amounts of sake from a large basin. In the performance I saw, a young samurai raised his bow, placed an arrow to the string, drew the bow, and fired the arrow to its target. There was no fakery, and the arrow was not on a wire or anything of that nature. The puppets hold many articles—fans and scrolls, musical instruments, flowers—and a well-manipulated puppet can create a beautiful flower arrangement in full view of the audience.

I decided to go to the Mitsukoshi Theater for the matinee. This was the short performance, which began at eleven-thirty in the morning and continued until nearly four o'clock. In order to be as comfortable as possible, I took a side aisle seat, so placed that there was no chair directly in front of me. The seat was



Sambaso, an elaborate puppet used in introductory plays.

made for a Japanese, however, and for a while it looked pretty bad. The usherette saw the predicament immediately, and with a smile and a bow disappeared, to return a few seconds later with a large and comfortable chair. She raised the seat and put the chair in the opening as far as it would go, and let the rest extend into the aisle. So I enjoyed the four-and-a-half hour performance in perfect comfort. The theater, which seated probably six hundred persons, was full, and most of the patrons were in native costume. It seemed that so classical a performance required appropriate dress.

The secret of the success of the occasion was the fame which had descended upon Monjuro Kiritake, who had recently been designated a "Human National Treasure." This is the highest honor that can be bestowed upon a creative artist in modern Japan. It is also the first time that a puppeteer has ever been given this distinction. Monjuro was trained since early boyhood by the late Bungoro Yoshida, long regarded as the outstanding operator of female dolls. It should be noted that nearly all master puppeteers specialize, and the tendency has been to favor the female dolls because they offer many subtle dramatic and pathetic situations, and show the skill of the operator to the greatest ad-



Puppet for the Role of Osono

vantage. One of the reasons for the large audience was that Monjuro intended to reveal his extraordinary versatility by operating a male doll, and for this, the audience was actually holding its breath in anticipation.

Monjuro chose for his male character a rather pompous clerk in a lumber store, who mistakenly believes that his employer's daughter is in love with him. He carried off the role to everyone's satisfaction, and received a very large ovation. Of course, most of those who attended had come to see Monjuro in one of his favorite characterizations. His puppet was Osono, the deserted but ever faithful wife of a dissolute husband. In the course of the play, Osono delivers a famous soliloquy, lasting nearly ten minutes, in which she blames herself entirely for her husband's infidelity. It is a difficult part when you realize that in addition to the manipulation of the puppet, the scene involves a reciter speaking for Osono in a falsetto voice. All the while, also, the samisen player is strumming along.

In the puppet technique, each pose and movement of the head has a very special meaning and a name, much as the various steps of ballet. The high point in Osono's soliloquy is a pose called *ushiroburi*. She suddenly turns her back to the audience, and

then slowly and rather coquettishly, turns her head and looks back over her shoulder. This has technical difficulties, for the three operators must all reverse their positions simultaneously—no small maneuver with a doll nearly four feet high, operated by handles on various parts of its body. The successful accomplishment of this pose brought down the house.

It is hard to explain the effect of the manipulation of these dolls. In one scene, part of the back wall of the set opened to allow five teams of operators to move through with their dolls. Here were fifteen men, grouped in a close semicircle, and in their midst, five dolls performing an intricate pantomime. You see the operators, but slowly they cease to be important as attention becomes entirely fixed on the dolls. Unless you are very careful in holding the attention of your mind, you may experience the feeling that the dolls are alive, but the operators are not. Also, the pathos of some of the scenes requires very subtle handling of the dramatic elements. One play *Wada Kassen Onna Maizuru*, centers upon the suicide theme. Part of the old code of the samurai was that a retainer must always be prepared to give his life for his lord. In the puppet scene, a young man dressed in white, follows through the entire ritual of *seppuku*, or *hara-kiri*. The death scene is prolonged, and the audience sees the puppet slowly die. The reciter's voice is breaking with emotion, and grows fainter as death approaches. The audience was deeply moved, and sobbing could be heard throughout the theater. There was no sense of the ridiculous, and no feeling that the puppet was inanimate or crude or stilted in its movements.

The third play of the afternoon was a very famous story, *Kanjincho*. This story occurs in the Noh Drama and also in the Kabuki Theater, and brings the famous warrior-monk, Benkei, into prominence. To meet the exacting requirements of this super-colossal production, extra Joruri reciters and six samisen players were introduced. The word *Kanjincho* means "the list of contributors to the building or repairing of the temple." Benkei, the faithful retainer of Prince Yoshitsuni, is trying to save his master's life. Yoshitsuni's half-brother is attempting to kill Yoshitsuni. They approach a barrier that has been set up to prevent the young prince from escaping, and Benkei dresses Yoshitsuni

as a porter, hoping that he can in this way escape the keen eyes of the barrier guard. The ruse succeeds after a fashion, and the group passes through the barrier and continues on its way.

The production of *Kanjincho* was regarded as a tour de force. It is almost beyond the possibility of the puppet theater. The Benkei doll is considerably oversize, the action is too complicated, and Benkei's famous dance is hard to capture with even a wonderfully animated doll. Incidentally, the press was especially kind to the reciter who spoke Benkei's lines. In spite of the limitations, the play was very moving, and some things were possible which the Kabuki Theater could not duplicate. The dolls have a magic to them, and break through all literalism in a way dear to the Japanese soul. The purpose of the theater is never to portray a fact, but always to convey an impression or to lift a circumstance out of the realistic and into the abstract and symbolical.

There is some question as to whether the Bunraku theater can survive the pressures of modern theater, television, and motion pictures. The government was therefore very wise to make the great puppeteer, Monjuro Kiritake, a living national treasure. This will certainly add much prestige to the art, and bring with it several years of added prosperity. There is a report that Bunraku may be brought to the United States, and it is believed that experiments are being made with it today in Germany. It is a fascinating form of entertainment, originating in remote antiquity, but brought forward to a fine art by the master operators of the Japanese puppet theater.



Benefits of Travel

After Thales had returned from an extensive journey, he was asked to describe the strangest thing he had seen. He replied, "An old man who was both selfish and ambitious."

The Unwise Old Owl

Bias the philosopher was credited with the following statement: "Those who busy themselves in vain knowledge resemble an owl which seeth only in the night but is blind in the light. So is their mind sharp-sighted in vanity, but dark at the approach of true light."

Library Notes

by A. J. HOWIE

“GRIEVE NOT, NO ONE IS IMMORTAL.”

There is one experience that is universal—common to rich and poor, devout and blasphemous, great and small, irrespective of race, nationality, creed—the termination of this life in the transition of death. Science has succeeded in reducing the ravages of disease; progress is being made in delaying the aging processes; and there even is some evidence that it is possible to reactivate a heart that has stopped. But these successes merely postpone an inevitable end, and only emphasize the fact that man's days are numbered. This inevitability suggests that it is important for each one to consider his span of life in relation to an understanding that will enable him to meet the climax of death with purpose and proper preparation.

There is available for study in the Library of the Philosophical Research Society a comprehensive sampling of the tenets and speculations of many religions, sects, cults, and individuals, concerning the theories of the purpose of life and the mystery of death. Unfortunately, personal verification of any of them is possible only when the body is left behind at the portal of death. Most of the literature encourages a belief in personal survival beyond the limits of this life, but there are many interpretations and conflicting teachings. It is in this area of speculation that blind faith and emotion influence most people. It seems instinctive for man to rebel at the idea that his attachments to others, to his possessions, to his ambitions, can be disrupted by death. Also, lurking fears of the unknown disturb his peace of mind. Obvious in the reactions of all mankind is a common factor—the desire for personal immortality.

Most interest concerning death represents wishful and emotional qualities. The imagination may be aroused for a moment by reason,

but there are no facts to sustain positive knowledge. Nevertheless, speculations concerning death and the post-mortem state of man achieve a status of conviction which spreads in the doctrines of various groups.

It would seem with studies that permit a perspective of several thousands of years of the beliefs of various peoples, in stages of primitive culture as well as those of well-organized social systems, that we might formulate a reasonable attitude toward death; that we might be able at least to give positive advice to the dying and satisfying comfort to the bereaved. But who has found a universal answer, even though at some time in the experience of each mortal there comes an occasion when he needs answers concerning death, both for himself and for those about him?

It is easier for maturer minds to entertain thoughts concerning death. A youthful glow of vitality obscures death as a vague unreality. While death has never been reserved for the old, youth is falling increasingly under the shadow of death. The toll is world-wide. Spreading wars are bringing violent death to youth and manpower. Highway fatalities are not respecters of youth. Heart failures are now including younger people as victims. It is useless to ask “Why?” when death has closed the door. It is while we have time to do something about it that we should try to learn what purpose is served by death in a vast schema of natural purpose.

The Bible, other sacred books, and primitive traditions indicate an early prevalence of the belief that death was not the intended end of man. The Bible states that it was man's willful disobedience in the Garden of Eden that provoked Jehovah into pronouncing the punishment of death. Among other peoples and traditions, the acts of disobedience varied, but death was the punishment. The idea of a deathless body might be encouraged by traditions of the longevity among the holy men of India who live ascetically disciplined lives, and also by current scientific researches into the mysteries of the generation of life, which indicate that man can exercise some control over the vital processes. All of which suggests that there could come a time when man might sustain and extend vitality in his body, provided he lived in a world of peace, non-violence, and safety from the carelessness of others.

Instinctively, man universally seems to yearn for survival, immortality, but the concepts of survival are confusing when compared to each other. They range from annihilation to eternal bliss. Most post-mortem conditions are depicted in terms familiar to this physical world. The American Indians believed in a "happy hunting ground." The Egyptians mummified their dead in order to preserve the several parts of man so that after an interval of several thousands of years they might be reassembled and the man would live again, although it is not clear if this were to be on earth or with the gods. The Buddhists teach that there are innumerable rebirths for an *atman* progressing toward an infinite perfection. Modern Spiritualists claim to communicate with the dead, who seem to live a continuation of their physical lives in a spirit realm where their interest persists in the people and affairs that occupied them before death. The average Christian believes in a vague heaven of happiness and well-being for the elect and a hell of punishment for sinners.

Within each concept of immortality there are numberless variations, degrees, and shades of beliefs held by sectarians and individuals. In ancient as well as modern lore, beliefs regarding the post-mortem state held by the laity on an exoteric level reveal an adherence to a sustaining hope that a future life will be an improvement on or a compensation for the hardships, disease, suffering, and fleeting uncertainties of this life—and a restraining influence on everything described as evil. It would be unnecessarily cruel to try, were it possible, to destroy such a simple hope in the future. The strong faith of the devout always has been a constructive force in furthering the progress of mankind through the maze of mundane realities. Certainly fear of retribution has tempered the actions of the cruel, tyrannical, and greedy even though it has not prevented all harm.

Students in the twentieth century have many more opportunities to speculate and inform themselves on problems of immortality. It is possible to review the mortuary customs practiced by many groups of the human race. There are indications that in the stone age man left corpses to nature and the elements for disposition. Yet in very remote times men began to bury their dead,

indicating some concern for the human body. Sometimes the body was wrapped and placed out of the reach of animals; sometimes it was buried; often food and weapons were placed with the body, suggesting ritual and belief in the need of the departed for nourishment and protection. Many primitives cremated their dead; others mummified the bodies.

Man and his social environment became more complex. Gradually and inevitably, the rites for the dead elaborated stark disposition into symbolic rituals and funeral pomp. Simple wrappings became costly ceremonies. Shallow graves, the origin of our present "six-foot" depth, became crypts, tombs, mausoleums. The ashes of cremation came to be preserved in urns; the Buddhists searched the ashes for "soul seeds." The Egyptians developed mummification into a magnificent stylized art.

The student may consider the values and benefits evident in the disposition of the dead bodies. The sepulture of the great in this world assumed the proportions of monuments to earthly accomplishment. The tombs of the holy have become shrines at which the faithful renew their faith. The cemeteries of the world have become places where mourners may come to refresh their grief. The graves in military cemeteries add up the count of the cost in life to wage war. But all alike emphasize mundane values, even when the symbols on the tombstones point to heaven.

Our convictions regarding life, death, and the continuity of being affect our attitudes toward social customs, ideals, and problems of civilization. The possibility of having to account beyond the grave for actions during life gives purpose to honesty, kindness, helpfulness, and all virtues that are unaffected by creedal differences. If the common denominator of the belief in a future existence is postulated, even with doctrinal differences, everyone has reason to weigh present advantages against unknown future problems in making decisions regarding suicide, euthanasia, abortion, birth-control.

It takes personal courage, even when goaded by desperation, for a man to take his own life. If that courage could be diverted to solving the problem that prompted such an action, there would be no urge to suicide. But as soon as we introduce the unknown

factor of a state beyond this life, the individual would do well to pause before cutting himself off from a reasonably familiar sphere of action.

In discussing euthanasia, one always is faced with the moral values of custom, tradition, and the hope that there is a possibility of physical relief. These are reasonable considerations not likely to be disregarded, especially in the light of a belief in an after-life. But what of the extreme cases where medication, transfusions, forced feeding, sedation, and the use of narcotics are merely delaying actions to the passing of a terminal case? When man intervenes to thwart the release that nature would quickly grant, is he not trying to play god, to wield the forces of life, regardless of all argument of professional ethics?

The problems of birth control and abortion have been occupying the attention of the world for some time. The Catholic Church is faced with a great decision in taking any position, pro or con, on the matter. The present population explosion is worldwide, but who can prove what the limits are for the ability of this earth to sustain even greater numbers? To hide behind such an argument is not sufficient.

In life, is man a free agent, or is he only the object of a foreordained fate? Many doctrines contradict themselves as to whether man should bow in hopeless acceptance of his fate or exercise his will to control the circumstances of life. If sickness, accident, death are foreordained, how is it possible for physicians to heal, for prayer to avert, for man to fly into a rage and take the life of another? Are we innocent agents of fate when we, through carelessness, cause the death of another person? Is it foreordination that precipitates the large-scale killing in war?

The answers to such questions depend on the explanations of the purpose of life and man's responsibility in a universal order. If man is just an evanescent manifestation of force, electricity, chemical reaction, explainable in ultimate physical terms, there is little positive incentive for man to improve himself, his civilization, or to deny selfish impulses and perform good deeds.

It is important whether we attach significance to the way we live our life; whether we believe in an hereafter. At the same time,

it does seem that each individual must arrive at his own conclusions if he is to apply his conclusions constructively to his own actions and the affairs of life. Whether it be atheism, blind faith, or reasoned conviction, each one plays his part in molding public opinion, in the totality of current practices.

It will be a long time before abstract problems will be solved on a universal basis. The problems of our thinking can more easily be approached as they concern Western peoples, but the concepts of other races, nations, religions should be respected, perhaps consulted. If we exclude dogma from our understanding of the purpose of life and death, we can bring great comfort both to the living and those approaching death. This is especially true in the smaller, more intimate problems of people.

There is great sentiment about being buried in native soil, in the family plot. Elderly people can become quite unreasonable in expressing a wish to be buried next to a long-departed mate or family. What is the kindly, right way to explain that the place of interment is unimportant? Why burden the living with unreasonable expenses? Further, why cater to appearances with costly funerals to maintain an ephemeral status? It is possible to raise more questions than any one person will have to face. But for all alike, the need to have answers to them will arise. It is reasonable that before the emotional hysteria clouds judgment, time and thought should be given to searching out reasonable answers—all of which depend upon having an understanding of the purposes of life and death.

One universal emotion aroused by death is sorrow; mourning for the dead seems to be instinctive. Perhaps it would be more correct to describe the reactions at the death of the departed as an outburst of personal frustration on the part of the survivors. Evans-Wentz, in *The Tibetan Book of the Dead*, states that the mourners should be silenced or excluded from the rites for the dead because their outbursts disturb the post-mortem readjustments of the departing entity. The general acceptance of the belief that divine influences determine the number of man's days seems not to restrain loud, if futile, protests from the mourners. While the spontaneous grief of friends and relatives is undoubtedly sincere,

in many parts of the world mourning came to be dignified by the employment of professional and paid mourners. Wailing, dirges, rites, and rituals are stylized and conventional. Elaborate mourning clothes, observances, and length of time are quite specific for many people.

Closely associated with grief are the emotions of remorse, regret, loss. The perspective on personal relationship with the departed is changed. And at the same time that it is usual to deplore the death of an individual, there is widespread belief that the shade or ghost may return. Many are the tales of earthbound souls and hauntings. Spiritualistic communication with the dead and the associated phenomena attract many people.

We do not find so much resistance to the idea of survival after death. But we do hear questions about the modus operandi and an insistence on proof. This is an obstacle for religious teachers and philosophers alike. There seem to remain only the individual perceptions, intuitions, mental observations to assist man in his understanding of the great levelling experience, death. And the time to acquire that understanding is now, when you can quietly and calmly consider the vast literature on the subject.



Qualitative Interval

Being asked how far truth was from falsehood, Thales replied, "As distant as the eyes are from the ears."

The Simple Facts

Aristippus was blamed that he had taken money from King Dionysius, whereas Plato had accepted only the gift of a book. Aristippus replied, "It is simple: I wanted money, and Plato wanted a book."

Of the Nature of the Gods

When Euclid of Megara was asked what the gods are and what best pleases them, he replied, "I know nothing concerning the gods except that they dislike curious persons."

Second Choice

A vicious dog once took after Pyrrho, who managed to escape injury by climbing a tree in most undignified haste. His friends poked considerable fun at his unphilosophical retreat in the face of danger. He responded, "It is hard quite to put off the lower man; yet we must first strive as far as possible with reason; if that is not possible, with action."

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