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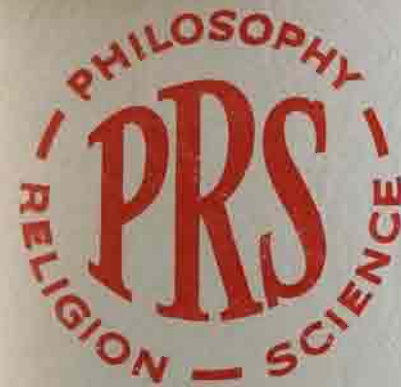
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THE EDITOR'S POINT OF VIEW

WORLD TRENDS FOR 1963



It has never been my policy to make fatalistic pronouncements about the effects of planetary positions upon either individuals or nations. Although the rules governing prediction by astrology are clearly set forth in the best texts on the subject, and the art has been practiced for thousands of years, there are many elements of prophecy which are at best but partially understood. Even the greatest masters of mundane astrology have acknowledged that the sidereal influences can be modified by collective human action. Man has a power within himself which, if fully exercised, can rescue his life from dilemmas of circumstance. If, however, he is content to drift with the tides of the cosmic sea, he will come to whatever end these tides impel. The great Ptolemy of Alexandria declared that the stars impel, but do not compel, and it is wise to bear this constantly in mind.

In line with traditional findings, it may be assumed that the great conjunction and eclipse of February 4th-5th, 1962, will continue to influence mundane affairs well into 1963. The astrological year for 1962 extended from approximately March 21st, 1962, to March 21st, 1963, the year being calculated from one

Vernal Equinox to the next. The period, therefore, between January 1st and March 21st, 1963, actually belongs to the calculations for 1962. The general unrest and world tension that prevailed in 1962, together with extreme climatic conditions and minor financial crises, have been noticeable in the first quarter of 1963.

Broadly speaking, it is my opinion that 1963 shows a marked improvement so far as planetary influence is concerned. The danger of a world war is less, and there is a stronger tendency to arbitrate differences by peaceful means. There may be outbursts of local strife, but military action is likely to be contained and not burst into general conflagration. The keynote of the year is *communication*. By this I mean strong emphasis upon clarifying such misunderstandings as arise from lack of insight and genuine sharing of ideas. It would seem that the leaders of nations will be impelled to seek firmer ground for cooperation and concord. The press will stress more accurate reporting. Various governments will make greater use of publicity and public relations. We may expect more interchange on the educational level. Small countries may contribute important ideas calculated to reduce friction and prejudice. Everyone will want to be liked and admired. Belligerent personalities will receive less public support. Destructive propaganda will be less fashionable and have less effect upon the public mind.

New and unusual programs will be recommended and actually attempted. The possibility of world peace will receive greater world-wide attention and approval. There is less probability of hysteria, and a tendency to throw off the atmosphere of defeatism which prevailed last year. We will gradually come to realize that there is a powerful subjective resistance to nuclear warfare, and that even the most militant and aggressive powers are loath to precipitate such disaster. In most countries, the governing bodies will have increasing difficulty in controlling their followers. The weight of population will be felt as a strongly conservative force. Leaders will be required to clarify their own positions. Elections will overthrow candidates for public office who are too far on the extreme right or left, the attitude being that moderate courses are the most prudent and most likely to preserve peace. The few remaining areas where reactionary leadership has survived will be-

come more dissatisfied and rebellious, and the trend is strongly toward democratic policies taking over.

Under the heading of communication, must also be considered the popular media for the dissemination of information and opinions. Radio, television, motion pictures, the theater, and the publishing industry will be subject to increasing criticism, with strong demands for products with higher moral and ethical import. Private citizens may form groups or civic organizations to demand some form of censorship, control, or supervision in the entertainment field. The international impact of the arts, and their effect upon the future of world relationships, will justify sweeping reforms. We will also have many more statistical reports bearing upon the social problems of the day. We have had many such reports in the past, but the cycle of communication has been imperfect. The facts have been made available, but the public has not responded to the facts. In 1963, there is stronger response, and we may expect a tightening of laws and ordinances, as these bear upon crime, juvenile delinquency, divorce, and various frauds in industry and economics.

Communication also emphasizes a somewhat modified status symbolism. Buyers will become more critical of products. There will be less tendency to go into debt. Advertising programs will have to be more factual, and there will be criticism against the promotion of products which are detrimental to the public good. The American Medical Association will be under fire, and there will be further agitation toward at least a modified form of socialized medicine. Status symbols in general will have less influence on the public mind. Education will come under critical scrutiny. Dissatisfaction on the part of prominent educators, intelligent students, and exasperated parents may produce some positive effects. The spread of idealism continues and grows. Religious concepts will appear more frequently as factors in secular activities. We will hear more about God in education, the sciences, the healing art, and the esthetic arts. In the fields of painting, sculpturing, and architecture, there will be a strong swing away from the ultra-modern. The tendency will be to tie esthetics closer to the industrial and economic factors in living. Psychology will move toward a religious point of view, and psychological research in

esthetics will clearly reveal the danger of neurotic arts and debased cultural standards in general.

Communication will come down into the private lives of people and their immediate business and social environments. International and national examples will show the need for honesty and forthrightness in the home and community. The development of adequate bridges of communication between husband and wife, parent and child, brothers and sisters, and friends, will point the way to solution of the prevailing tendency to self-centeredness and isolationism. Communication includes the honest airing of differences and the ability to convey constructive and creative thoughts. This rather drastic change will be hastened by several dramatic incidents which will receive international recognition.

On the religious level, the fall of 1962 brought with it the opening of the Ecumenical Congress in Rome. The early results of the Congress were frankly disappointing. It will not convene again until this spring, when more is hoped for. Communication has been adequate, but there will be much more publicity due to unusual circumstances arising in connection with the Congress. While it is doubtful if any broad reconciliation between the Catholic and Protestant worlds will be accomplished, the whole area has been brought sharply into focus. Outside of the Congress, various Christian sects will work for better communication, and there is also strong indication of improving inter-religious relationships. By this I mean relationships between Christianity and the non-Christian world. Increasing respect for the faiths of other nations and races results from better information and insight. The press of the world will carry more material emphasizing the importance of essential religious principles entirely apart from creedal considerations.

Communication also promises advancement in certain specialized fields. International concord among scientists is a case in point. Learned bodies will be inclined to make direct advances toward international good will without depending upon diplomatic and political intervention. There will be emphasis upon the inadequacy of political leaders when it comes to legislating educational, cultural, scientific, religious, and ethical programs. Efforts will be made to rescue scientific skills from involvement in party and na-

tional politics. Communication further suggests international trade. Here we find a broad expansion, with more and more countries entering into world markets. The year promises rather well for all areas of barter and exchange. Here communication takes the form of honest appraisal of the quality of products, and will imply ultimately a new standard of merchandising based upon cooperative planning, rather than competitive barbarism. The year also gives us many new and useful improvements, with strong emphasis upon inventiveness and creativity on the industrial level. This, in turn, will require further control to prevent damage to the public. Various news media become more concerned in protecting the public from dangerous drugs and shoddy goods.

As a form of communication, travel becomes extensive, with emphasis upon comparatively short journeys into immediately neighboring environments where it is possible to create immediate and very necessary friendships. This kind of a year may help railroads to get out of economic doldrums, will be more fortunate for airlines, and probably will contribute to a large sale of motor vehicles. Adult education programs will draw more people than ever before, and many underprivileged countries will be inclined to reduce their military spending and deflect the funds to schools, universities, and hospitals. International interchange of students will become more fashionable, and plans to bring the peoples of various countries into the most direct possible relationships may receive official aid.

No consideration of communication could be complete without a mention of the postal system. Here some troubles may be met, and there is some kind of complication developing in the International Postal Union. There may be a strong move to prevent the censoring of private mail by the Iron Curtain or Bamboo Curtain countries. Communication is a major problem in the world's largest countries—China, India, and the Soviet Union. In 1963, the need for both communication and transportation in these areas must be solved, or other programs for national expansion or integration will suffer. It is definitely up to China and Russia to restore the dignity of the private citizen and give him the truth about his country, its needs and its objectives, or major disaster lies ahead. Communication in the United Nations needs

attention. Unless this body becomes honestly aware of the necessity for forthrightness and integrity, it cannot continue indefinitely to juggle international complications.

Communication also touches upon textbooks, encyclopedias, dictionaries, and all the paraphernalia involved in public information. Many of these are in need of revision. What was considered progressive five or ten years ago, is now obsolete in many areas. Children being taught that which was fashionable under what was called the progressive theory of education, are being deprived of the more mature reflections that have come into fashion in the last five years. Skepticism, cynicism, and most of the behavioristic cults have neither the insight nor the foresight to prepare young people for the future. The nuclear age is now twenty years old, and under the stress of it, we have been considerably frightened, but also, we have grown a little wiser. It is on this wisdom that we must build, with the full realization that cooperation, and not competition, is the secret of progress.

The following remarks apply to the world in general, inasmuch as they are concerned with elements of society shared by all peoples. In each case, the processes will be modified by the social condition of the different nations, but the trends will show through, and will in some cases bring about needed reforms and modifications of existing conditions.

This is distinctly a year of the proletarian. The emphasis is upon masses of people—the citizenship of a country, the members of a race, or those inhabiting areas and continents. The general condition of the people is favorable. There is emphasis upon rising standards of living. There is greater prosperity for small business and private enterprise generally. The people become more articulate, taking an ever greater part in guiding their own destiny and assuming more responsibility in election or selection of representatives. The intrinsic good-heartedness of people is evident, and there will be greater and greater indication that the overwhelming majority of mankind wants peace, desires to live with moderate security, and will support just and constructive legislation. There is also more emphasis upon individual resourcefulness. The private citizen will try to solve his own problems, to help himself, and to protect his basic rights and liberties. There will be a trend against

excessive government controls of private action. There will also be opposition to unpopular decisions handed down by legislative bodies. The few remaining autocratic states will have their difficulties, and rulers who wish to remain employed must be especially attentive to the prevailing trend.

The public health shows that nervous tension, one of the great causes of sickness at the present time, will be lowered by increasing optimism. There will also be an increase of practical philosophy, with emphasis upon practical wisdom. The hero-image for the year will have the Will Rogers qualities of kindly humor and common sense. Those seeking advancement or public honors should cultivate honesty and humility. Mental faculties are active among all the peoples of the world. They are becoming more observant, and considerably more reflective. They will be harder to deceive, and less susceptible to glamor. Facts will be fashionable everywhere and among all classes. There is a good possibility among smaller nations of revolts against exploitation and tyranny. It is my thinking that among desperate classes, there will be less acceptance of communistic ideas. More people will wish to protect their personal liberties, and dedication to party line is weakening rapidly. It is dawning upon more and more human beings that man is not a servant of the state, but that the state was created to protect his needs and advance his rights.

In terms of international conditions, the financial situation looks considerably more promising than it was in 1962. It may be useful to note, however, that this does not mean that we have found an ultimate solution to the economic muddle. Rather, some fast and reasonably accurate thinking will give us further time to cope with the basic problem, which is a psychological one. Money simply has become too important in world thinking. It has eclipsed every other value, and is now regarded as the principal end toward which every individual and nation must strive. Actually, money is a commodity, a convenience, a medium of exchange, worthless unless it is backed by true value. It is this true value which is obscured at the moment.

All in all, we seem to get through 1963 with more protection than we deserve, or at least appear to deserve. There will be a leveling off on a fairly high plane. National budgets will never

be kept, but no one will seem to be much the worse for an unbalanced budget. The sources of revenue will include new enterprises arising from scientific discovery, but I suspect that there will be some shifting about without as much emphasis as previously upon the production of armaments. Those areas which have enjoyed prosperity will probably continue to do so with some ups and downs, but in low income countries, there will be improvement in the standard of living. Banking, brokerage, and investment, will be subject to some eccentricities and unexplainable fluctuations, but all in all, will survive in fair shape. There will be some further emphasis upon the need for stabilizing international currencies. Trading among countries will be brisk, with some probability of better net profits. There may be a slight drop in the cost of living, and inflation is fairly well curbed. There is definitely an international trend toward money returning to the people, a wider spread of the benefits of increasing productivity. Brokerage houses will not regain their former splendor, and will have to continue to practice economy. These trends will be subject to certain specialized problems in various countries, which we will discuss a little later.

Congestion becomes an increasing difficulty in most countries. Population continues to rise, and the motion of people is toward urban centers, where employment may be found in the rapidly developing industries. While there is relief for public utilities, and the income of these will improve, they are warned not to develop delusions of grandeur or plan unnecessary programs of expansion, especially if these are opposed to the public mind. The utilities are subject to some criticism and popular disfavor, and all these structures should be warned against developing hyper-efficiency methods which become confused, logy, or impractical. We may expect traffic conditions to worsen, and several new policies for regulating traffic, especially in large cities, to be introduced. The sale of automobiles is likely to break all expectations, and the result will include further development in outlying suburban areas, more cars in one family, and more travel. Generally speaking, automobiles will be better built in '63, and there will be fewer gadgets and miscellaneous accessories. The trend is toward more modest appearance and better quality in home appliances.

Book publishers and newspaper owners are advised not to expand too rapidly or try to break into distant fields. There is some financial trouble in publishing, and large journals may get into difficulty. For all the groups we have mentioned or intimated, there will be unusual expenses due to accidents, fires, and thefts. There may be considerable larceny and crime by trusted employees. Every country has neighbors, and this is an excellent time to cultivate the good-neighbor policy. Judgment must be used, however, to prevent unnecessary antagonism. If the forthrightness, which is the key to the year, is vigilantly practiced, most countries can have better neighbors and better trade relations by the end of 1963.

It looks as though this is a year in which every country and community will go in heavily for public building. Massive structures will arise in the most unexpected places, financed by large groups or from capital brought from a distance. This can be overdone, especially when actual prosperity is not as great as might appear, and no practical or meaningful policy regulating architecture has been established. The agricultural outlook in '63 is not entirely optimistic. Some areas will suffer from drought or extreme and unseasonable heat. There will also be danger of storms and agricultural pests. Harvests should be gathered as early as possible, as climatic changes may be very rapid. Livestock is threatened, and fires caused by electric storms will be unusually severe in timbered areas. Mining is subject to continued affliction, with probable further loss of life.

One interesting indication reflects the political unrest below the surface of so many countries. Parties that are out of power and seek to regain their lost prestige or authority, will be especially active and disputatious. They will use every means conceivable to undermine and discredit those in authority. This may develop into ridiculous situations in some countries, but dangerous conditions in other countries. The recent tendency has been mostly in the direction of the ridiculous, but the whole situation needs very careful watching.

The birth rate continues to rise, and in low income areas, this presents a severe crisis. Funds are not available to meet the needs, and the birth rate is gravitating against the broad improvement

of social conditions. It is likely that there will be special emphasis upon this factor in planning the economy of the less wealthy states. Young people are not able, psychologically or ethically, to cope with the pressures of their environment. Educational facilities are not fulfilling their duties adequately, and public morals are at a low ebb. The citizenry is losing patience with this situation, and is demanding obviously necessary remedial action. Fully realizing that entertainment media are definitely contributing to delinquency, indignation is mounting rapidly. It may not be long before the public faces this situation with a boycott and with clearly stated demands to clean up the motion picture and television industries and get rid of outrageously pornographic literature. Responsibility for this has been shifted back and forth, and almost nothing accomplished. In the late summer and early fall of 1963, something drastic in this direction may be attempted.

Most nations will have some trouble with their representatives to foreign powers. Many of these will either be inadequate for their offices, or lack authority to make necessary decisions. They will also be under pressure from home, and a general shake-up of the diplomatic corps appears inevitable. Unfortunately, it is generally true that the better men are likely to be the least popular. In 1963, however, we may find a strong division, with the people favoring qualified persons, and political groups supporting less suitable representatives. On a social level, the aristocracy and those in high society continue to become less popular. Their various whims and extravagances have always contributed to social unrest, and some scandals will break in the near future.

The military and diplomatic arms of government are inclined to be involved in conspiracies. In several small countries, the military may attempt to take over. Generally, this will be unfortunate. There is also increasing antagonism between the branches of military service, and ever greater probability that the armed forces will become involved in party politics. In the squabbles, the navy is likely to come out in second place.

The health of the world will still be of grave concern. The process of using citizens as guinea pigs in medical research continues, and there will be new tragedies. There may be a strong rise of

public opinion against excessive medication of all kinds. While nervous ailments will decline in 1963, we will have increasing trouble involving digestion and elimination. Food fads are going to upset body chemistry, and synthetic foods and food substitutes should be carefully watched for long-range detrimental effects. We may have quite an outburst of kidney trouble, which can usually be traced either to dissipation or to foods that are loaded with preservatives, adulterants, or condiments. There may also be further difficulties involving childbirth and obscure diseases of the generative system, and an increase in sterility. The keynote of the whole problem is toxin—poisonous materials introduced into the system under various disguises.

We may have a rather bad year on the labor front. Subversive forces continue activity behind respectable labor movements. It is high time to protect the improvements we have already gained in the standard of living, and not reach too far into the thin air of inflation. Employment generally may be off somewhat, but not too seriously. There will be dissatisfaction in the lower brackets, especially in countries where growth has already been remarkably rapid. Asiatic powers must try to prevent the standard of living from rising more rapidly than the economy can sustain. The civil service will probably demand further financial help, and there will be some upsets, with a tendency to reduce the number of persons on the public payroll.

As already noted, there do not seem to be any unusual testimonies which might indicate a world war. Following the percentage system now favored by the weather bureau, I would say that the probabilities of war are only about 2 of a possible 10. There may be a noticeable appearance of friendliness among the principal world powers, and several war-mongers may be shaken out of office. There is good possibility of working out long-nurtured grievances, and the year offers a splendid opportunity for really skillful diplomacy. There is also a constructive atmosphere to strengthen a reasonable pattern for foreign trade among countries, and some tendency for this to lower the price of domestic goods, which in many instances has been abnormally high. There will be some heroic souls all over the world this year, for the marriage rate will go up. There will also be some effort to revise divorce laws,

bringing them into greater general equity in the light of contemporary living.

There will be a meeting of minds on foreign trade and international financing. The tendency will be more conservative in borrowing and lending and several countries will make strenuous efforts to pay outstanding indebtedness. Reduction in nervous tension, and intensive programs aimed at combating health problems in less advanced countries, will have a favorable effect on the death rate, which should be somewhat lower. We may note a strengthening of traditional attitudes, with broader recognition of the contributions of the past to our present way of life. Several countries will honor their national heroes, and there will be festivals emphasizing cultural projects. As noted previously, plans will be set afoot to slow the armaments race and to deflect both energy and resources from excessive political expenditures. We may hear talk of more economical forms of government throughout the world.

Everywhere, nations will be looking for new outlets for their products. The trend toward industrialization may be useful for undeveloped areas, but presents a serious complication in regions already over-industrialized. There seems no way of preventing excessive expansion, but nature itself steps in and works toward some form of restraint or curtailment where these are badly needed. Countries with colonies or dependencies will be plagued with problems of trade relations, and this will bring some worry and concern to those participating in the European common market. Again emphasizing communication, there will be a tendency to strive for better public relations among major nations, especially as this affects the cultural image associated with leading nations, and the improvement of public opinion as it bears upon foreign peoples. There may be increased air freight and plans to bring perishable or semi-perishable goods more rapidly to markets. Investigations will be under way to prevent misrepresentation of products and to restrict imports from non-cooperative countries.

Religion is prominent, but there will be conflicts between liberals and conservatives. The impulse of the year is toward greater friendliness and sympathy, but this runs into considerable opposition from some of the more powerful religious blocks. Everywhere, the public mind is concerned with enlightened conduct rather than

doctrinal propaganda. Liberality will be the victim of propaganda in many instances, but the trend toward world inter-religious understanding cannot be stopped; it can only be delayed. Throughout the world, institutions of higher learning, both educational and scientific, will expand, but in this process, we will again note a reactionary tendency and strong traces of educational snobbery. More and more, universities and colleges will tighten their standards and limit themselves to the higher levels of graduate and post-graduate work.

All in all, this is not a happy year for the heads of countries, and this is true of both constitutional governments and communistic states. Criticism of leaders is the order of the day. Even the most popular will be subject to pressures and antagonisms. In several countries where governments are unstable, revolutions will be likely to break out. We will discuss the special areas a little later. In addition to the chief of state, cabinets and appointed officials will come under intense, even hysterical, criticism. The public will be subject to considerable propaganda, some of it subversive, intended solely to discredit incumbents. There will be a wider gap between personal popularity and official support. Scandals in high places will not help, and we must expect revelations about the misappropriation of large amounts of money or credit. Celebrities in general will do well to cultivate modesty and avoid unpleasant publicity. The public mind is ever ready to perpetuate scandals among even those long regarded as public idols.

The positive aspect of communication this year should lead to the cultivation of lasting friendships. Many nations today are reaching a psychological perspective in which friendship can be important and helpful. The year favors better understanding through sincere interchange of ideals, aspirations, and convictions. We can all afford to be more honest in stating our true objectives, and there will be sympathy for those who are striving for an honorable place among the powers of the earth. Regional governments, or local administrations within national political structures will become prominent. There will be more consideration for the local needs of provinces and communities. In some areas, there may be controversy and conflict over states' rights or the equivalent. It may be expected that local conditions will gain in national importance.

It will no longer be possible to cover the complicated problems of national existence with blanket rules and regulations that do not take into consideration local problems and handle these with justice and thoughtfulness. Legislations will be colored considerably with conciliatory factors. Persuasion will be more successful than heavy pressure in 1963.

The treatment of the sick, especially those mentally and emotionally ill, will be subjected to considerable publicity leading to reforms and special research projects. There may be an upsurge of crime, especially arson and crimes of violence. Some of this will be caused by revengeful attitudes against society, or as protests bearing upon the condition of prisons, schools of correction, and charitable institutions. The latter, especially, will be subject to investigation in matters of administration and use of funds. Subversive activity will increase generally, and the conflict between democracies and the communistic states will go underground in many areas as it becomes apparent that open conflict will be too disastrous for all concerned. In Asia, resistance to communism is likely to increase as a result of a combination of political secret societies and pro-religious organizations. Throughout the year, the tendency is toward propaganda rather than open warfare, and there will be further efforts to stir up antagonism among local factions—political and industrial. The constructive attitudes, however, seem to have a slight advantage, and things greatly feared are not likely to come to pass.

Each year there are certain geographical areas where pressures are most likely to arise. Such pressures do not necessarily represent trouble, but rather, regions of special emphasis. These are the places most likely to appear in the press, or to be the subjects of discussion, planning and, negatively speaking, plotting. Under this heading, also, unusual climatic situations will be noted, with their effects upon local conditions.

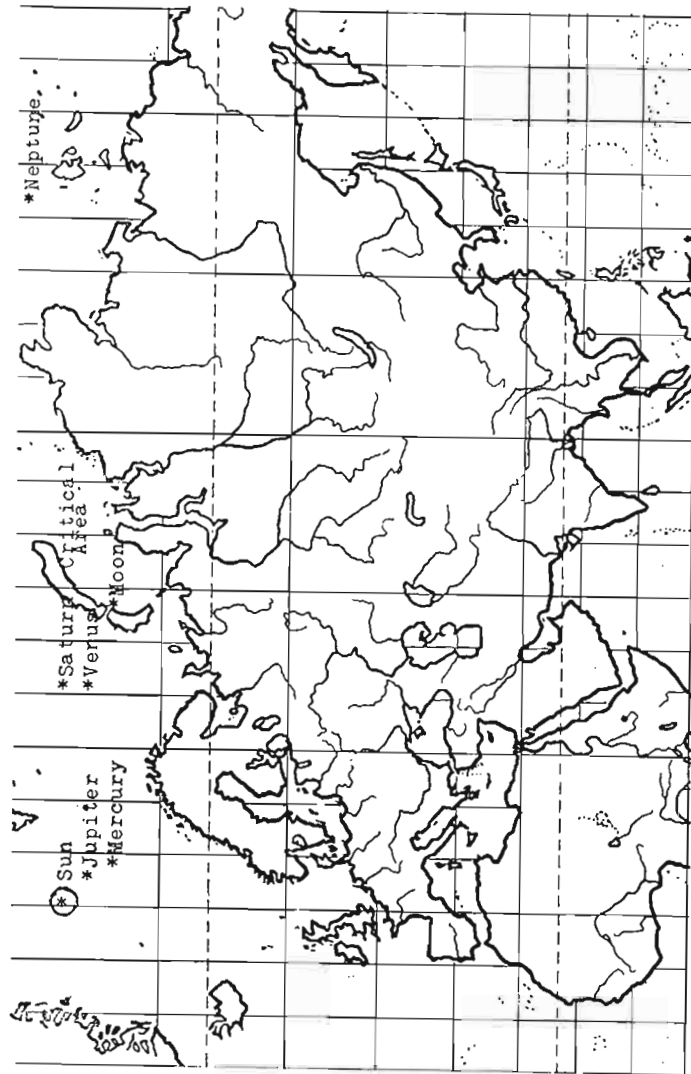
The western half of Alaska will be subject to severe storms, unusual air currents, and rapid changes in temperature. The keynote to this is danger to aviation and transportation, and the need to protect the citizens of our new state from mishaps due to providence. We should also be watchful of some effort at encroachment by a foreign power, and further complications in the fishing in-

dustry and the trade in furs. Alaska is also afflicted economically, and the burdens of statehood may be felt rather sharply.

The northwest coast of the United States, and western Canada, will be subject to fires, explosions, and a high accident rate. Protection against epidemical diseases is indicated, and political conflict may become acute. Strikes and labor disputes may cause temporary business recessions. Fires may damage timber, and there may be an unusual number of traffic accidents and fatalities. The central part of the United States will be under affliction in July and the first half of December. There may be damage to food products in July, and as this affliction extends downward through the southern states, we may have another flare-up of racial difficulties. The prognostication for December seems to suggest unusually rigorous climatic conditions, which may extend into the Rocky Mountain region. The possibility of a rise of organized crime in its old stamping ground around the Great Lakes should be noted. The December aspect also suggests ailments involving the respiratory system and the digestive functions.

The Latin American countries, especially in South America, enjoy the limelight in 1963. The countries most clearly involved in major changes of policies, and perhaps political upheavals, are Brazil and Argentina, but some of the smaller northerly countries may become involved. There will be much conversation, but the troubles will probably be rather well contained. Near the end of the year, there will be a constructive emphasis on education throughout South America, and some improvement in the standard of living.

Western Europe becomes once more a major center of attention. Spain and Portugal will face considerable popular resentment against dictatorial procedures. France, Germany, Belgium, and the Low Countries, show economic progress, with better general communication. Britain also picks up economically, but only after a period of readjustment. The East-West German problem favors the West, with probabilities of avoiding open conflict unless this should be fanned into flame before March 20th; and there are good chances that it will not. New Treaties, agreements, and discussions will gather around the Brandenburg Gate, and it would seem that as the year advances, tension lessens. Italy has losses



AREAS OF PLANETARY PRESSURE IN EUROPE AND ASIA

Planets and luminaries are placed in this figure simply to indicate bands of longitude in which special pressures may be expected. For example, Jupiter and Mercury have special influence on Europe and West Central Africa, etc.

among its leaders, but its economy remains strong. Several European nations will be threatened with political upheaval due to the sickness or death of executives, but the situations will be met fairly well. West Africa solves a number of its political and racial problems, and should be settling down by late fall.

The Near East is greatly troubled, and a good many countries are involved in political, economic, and social change and unrest. Among those most likely to make the headlines are Persia, Saudi Arabia, Aden, Yemen, Syria, Iraq, and Turkey. There will be trouble along the shores of the Persian Gulf, the Red Sea, the Caspian and the Black Sea, and the Eastern Mediterranean. Egypt is under pressure, and the force moves southward to include the Congo and South Africa. The emphasis will be upon sudden and eccentric political changes, with mid-summer as a danger point. Some fanaticism may be expected, and the Islamic world will become more deeply involved in the play of Western politics. Central Russia is caught in these disturbances, with considerable internal division between military and civil authority. Israel may face another economic crisis, and may be called upon to arbitrate disputes of neighboring countries. A strong center of attention is rising, and some of it may originate in Afghanistan and extend to involve Pakistan and India.

The Far Eastern picture indicates that the United States will become more deeply involved in its commitments to India, and in all probabilities, the Indian situation will receive wide attention in the United States, with considerable exchange of opinion. For some reason, the United States also becomes more conscious of the Tibetan outrage, and there may be unusual revelations bearing upon this. The encroachment of Red China will be the cause of profound anxiety to all the free powers. Religion becomes a considerable force in East Indian thought, and top leaders in Indian policy will have a rough time. Burma may be involved and cause anxiety to the free world. The next highly important stress area includes a considerable part of communist China and involves Japan. The internal life of the People's Republic of China is more insecure than we realize, and there will be further setbacks due to national causes; also, there is no expectation that famines, pestilences, and floods can be avoided. Sickness increases rapidly, and

leaders are under heavy criticism. There is possibility of further bad relations between China and Russia, and a gulf is widening here that may never be completely bridged. Here is one point where communication is bad, and there seems no basic desire to improve it. The Japanese Empire is under affliction politically, with possibility of subversive forces enlarging their areas of activity and influence. Natural disasters are not impossible, and health situations are not too promising. Trade relations, however, seem to expand, but Japan is coming into an acute population problem. That which is true of China and Japan applies to Indonesia and the entire East Indian archipelago. Something of a negative nature also arises in Australia, affecting crops and climate especially.

With these diversified testimonies, it is obvious that the United Nations will have a heavy load to carry. The tendency of this body will remain conservative, with strong emphasis upon arbitration even to the point of compromise. Unless communication improves among the delegates, the United Nations cannot accomplish its major purpose.

Now a few notes bearing upon individual countries and their place in the plan for 1963. The British Commonwealth seeks to strengthen her relations with Europe and to improve the living standards of her colonies and protectorates. The tendency to the liberation of colonial possessions continues, but in general, the British government manages to strengthen its economic and social ties with other countries. Britain may face heavy responsibilities in the Near East, and be involved in punitive military action. Germany is heading into some kind of a political fight, with powerful groups seeking to dominate the policies of the country for the next several years. There is danger of assassination or a dangerous compromising of the nation's foreign policy, with confusion and discord as results. France improves financially, but also has political troubles, with a strong communistic unrest breaking through in several areas. There may be clashes and riots, and the religious question will take difficult shape. Italy progresses industrially, seems to hold its own, but there is unrest and trouble for Vatican City, with interference to its present program. Austria and Hungary are tied more closely together, with an emphasis upon cultural interchange. The Hungarian people will gain some benefits

and privileges which have been denied them for a long time. The possibility of revolt in the Balkans becomes more likely, but may not be consummated in 1963.

The Scandinavian countries are under some shadow, but by careful planning, will probably come through the year safely. Their long period of neutrality, however, will not protect them indefinitely. There is political unrest in Ireland, and the government will be subject to considerable criticism for favoring certain groups at the expense of others. The Soviet Union in general is subject to internal dissension, very heavy party politics, the sudden disgracing of long-admired leaders, and a powerful plot against the existing administration, very possibly backed by the military. The Soviet Union may be heading into a collision between the conservative communists and the aggressive communist militarists. Much of the plot will be underground, and Russia may experience some of the subversive policies that it has attempted to work in other countries.

Political difficulties also trouble Turkey and Greece, and will continue in Cuba. Changes of administration are possible in all three of these countries. New personalities will arise, with sudden shifts of power, but the tendency remains, as ever with politicians, to promise much and fulfill little. In Cuba, especially, we must bear in mind the Castro regime was established under a square of the Sun and Moon, and must inevitably be short-lived. But the overthrowing of Castro cannot be assumed to correct the prevailing difficulty. The Near East we have already mentioned, but we might add that there may be more outbreaks of trouble in Algiers and Morocco, where ambition runs high and conspiracies are traditional. Egypt is not in fortunate condition, but will play quite a part in the psychology of 1963. Plans to expand the Egyptian sphere of influence may lead to a minor military outburst, and further trouble over the Suez Canal.

Africa generally will be subject to political horse-trading by other nations, but Western Africa will solve its problems more easily than Eastern Africa. Ethiopia may be locked in a conflict over progressive and reactionary factions within the country, and the ruler may have further trouble with his own family. India we have already mentioned. We may add, however, that in spite of its present troubles, the cultural life of the country improves, there

is a strong spirit of dedication among the people, and religious revivals help to strengthen the country. There is good possibility of India coming into better accord with Pakistan, and the solution of the Cashmere controversy.

The small countries of the Malay area have a somewhat easier time. The Malasian Federation seems to prosper and hold its ground. Some pressure may be removed from Cambodia, Laos, and Vietnam as the result of China's sudden interest in India. North Vietnam is in trouble, but the southern part of the country seems to mature somewhat politically. Thailand (Siam) will have a worried year, and may be forced into an unfortunate political position by the pressure of communist China. It is indispensable to Western strategy to guard this group of countries, for the loss of them would be disastrous not only in terms of prestige, but would make available strategic raw materials which should not be allowed to fall into communist hands. Trouble continues in Borneo, Sumatra, Java, and the small related islands. Indonesia may have to make a strong political decision. The present regime is threatened. Korea seems to prosper in its economy. There is improvement in the quality of leadership, and better use of foreign assistance. North Korea, however, shares in the general emergency faced by China.

Communist China in general is not fortunately favored by the heavens in 1963, and may be lured into a dangerous predicament by its leaders. The only way China can solve her problems is to restore the dignity of private enterprise. This the present regime is loath to do, but it may have no other choice. The Chinese, as an individual, is simply not a collectivist. He has always survived by rugged individualism, and this must be revived, or the nation is doomed to recurrent depressions. We have mentioned the Japanese problem, but we note a religious emergency coming in there. Progress at the expense of religion would destroy Japan, but fortunately, such a critical situation has not yet been reached. Everything possible should be done to avoid it. The Japanese government must encourage and support such traditions and commitments as will preserve the ethical standard of the people. 1963 calls for support of religion by powerful leaders, respected industrialists, and venerated educators. The strengthening of culture

is Japan's only defense against the increase of crime in the country. It is not too late to change the prevailing trend. Australia and New Zealand must watch their natural resources, guard their agriculture, and protect themselves against loss of crops and diseases among animals.

South of the border, Mexico may experience a dangerous infiltration of communist agents, some of them probably coming from East Germany. There is much to suggest a better understanding between Mexico and the United States, with increasing trade between the two countries. Mexican economy seems to expand, education improves, but the political situation remains shaky. The smaller Central American countries, together with the Dutch and British possessions in this area, are also hotbeds of communistic conspiracy. These countries, as well as Cuba, Haiti, and the Dominican Republic, must protect themselves against Russian domination, or their freedoms will not survive. The United States cannot afford to neglect or overlook this grand strategy on the part of communism to set up permanent bases in the western hemisphere. To a lesser degree, the same is true of the small countries in the northern part of South America. Columbia will be subject to anti-United States propaganda. Venezuela will probably do a little better, and build a stronger defense against outside influence. Peru has internal problems, and so have Bolivia and Chile. But up to the present time, they have been able to attain some progress in the advancement of their culture, economy, and education. Better education is important in these three countries. Argentina threatens to be a problem, and is becoming a center of powerful dictatorship. It may therefore be considered ruggedly individualistic at this time, with a trend toward fascism. Internal conflict in Argentina is likely within the next year. Brazil has economic difficulties, and it looks as though the United States will be called upon for practical help and guidance.

The broad trend for the United States itself is toward a more conservative and economical administration of government. There is trouble in high places, and the executive part of government is under heavy criticism. During 1963, there will be numerous rumors and scandals circulated by journalists, radio commentators, and television experts on government. There is a tendency for

leaders to lose prestige and public support. The economic situation is not solved, but drifts along rather perilously. Business is good, or at least satisfactory, but there is greater danger of strikes in critical industries. Troubles in the south over racial discrimination flare up in the summer, and we will see an extraordinary amount of pressure brought against the House and Senate by southern leaders. There may be a deluge of unpopular legislations, and controversy over the religious issue. I do not believe there will be a depression in 1963, but there will be regional hard times. The trend is still strongly westward. Los Angeles will be accident-prone, and there may be plane disasters in the southern California area. San Francisco is under aspects which suggest health problems and some bad scandal in public administration. New York will have a rise in the crime rate, peculiar political upsets, labor difficulties, and a spell of bad climate. Chicago may have a rise in crime, tension over racial problems, and the loss of a respected leading citizen. This loss in some way has repercussions in the economy of the city.

On the national level, stocks remain uncertain, with losses more likely to dominate than gains, but the market may be somewhat more stable by the end of the year. Conservatives will gain influence in government, and there may be a public controversy over states' rights and regional benefits. The climate for the year would suggest high winds, electric storms, and continued plaguing from fallout. This may be carried an unusual distance because of atmospheric conditions. We continue to develop satellites, and further our exploration in space. There is danger of major tragedy in this area. Birth rate slightly up; divorces slightly down; cost of living comparatively unchanged. Crime slightly down except in a few localities. Motor vehicle accidents and crimes slightly up. Public health better—less neurosis, but trouble from fads, diets, and polluted foods or dangerous preservatives. Advance in the treatment of cancer. Life expectancy slightly lengthened, but in some areas, infant mortality rises sharply during the summer. Real estate values hold in prosperous areas, but decline in the middle west and in rural areas of the east and southeast. Industry active; labor contentions more numerous; and the general political trend is right of center, in conflict with government.

We will conclude with a few words relating to personal reading for the twelve signs of the zodiac. Obviously, any delineation based upon the position of the Sun alone cannot be complete. Also, we can pick out only one or two points for each sign. We shall therefore mention not the numerous pleasant and benevolent aspects, but those which require watchfulness or thought.

Persons born with the Sun in Aries should guard health, be careful of their choice of friends, and guard against imposition or exploitation. Communicate well with others, and make sure you understand any paper you sign or any agreement you make.

Taurus: Seek employment with large organizations; watch the development of habits; refrain from excessive medications; do not speculate too optimistically; do not become anti-social.

Gemini: Advance your career in any way possible, as long as no deceit is involved. Express your ideas clearly, advance educational programs, guard diet, and do not expose yourself to chills or contagious diseases. Expect some improvement in money matters, but invest cautiously.

Cancer: Guard against tendency to be critical; be reconciled with relatives and friends; harbor no grudges; beware of negative imaginings; guard health, and advance literary pursuits.

Leo: Guard against possible reverses or disappointments in business; save as much as possible; protect yourself against minor accidents; carry insurance on home and valuables; advance idealistic pursuits; strengthen understanding with marriage partner and children, or be prepared for possible marriage.

Virgo: The unexpected is likely to happen to you. New things can come into your life, but do not be deceived by false promises or the promise of unreasonable rewards. Guard against minor accidents; keep important papers and belongings in a safe place, or they may be lost through carelessness.

Libra: Guard health against obscure ailments. Try to prevent emotional outbursts which deplete vitality. Relations with employees should be good, but do not assume too many responsibilities. Relax and let your ambitions be moderate. Guard against confusion; avoid litigation.

Scorpio: Major decisions this year. General outcome good. Avoid a fatalistic attitude. Do not be critical, but accept change

as graciously as possible. May be some health problems; watch for glandular or blood ailments. Most of all, be optimistic and look toward the future.

Sagittarius: Do not be lured into a partnership. Arbitrate all difficulties. Do not hurry a divorce. Seek closer relationships with neighbors and friends. Do not splurge. Strengthen religious interests. Be prepared to advise those close to you. Possibility of inheritance. Avoid debt. Guard against minor accidents.

Capricorn: A good year to advance philosophic and religious studies. Avoid long water journeys. Do not purchase lands or buildings that have not been thoroughly inspected. Expect visitors, some with problems. Expenses slightly above the normal. Practice Zen enthusiastically.

Aquarius: Do not change your place of business. Have no trouble with employers. If you are self-employed, be careful of rising costs. Do not become moody or disturbed; things are not that bad. Develop interest in arts and crafts. Do not attempt projects which demand too much outside help or unusual favors or fortune. Guard the eyes and the hearing. Increase skills and take on hobbies.

Pisces: Good for literary work. Excellent for friendships. Cultivate persons in authority; also, expand communication as much as possible. Protect yourself against divided allegiances. Try to moderate differences. Be prepared for unusual expenses. Domestic situations will improve. Play no favorites. Watch health, and do not neglect symptoms of trouble with the kidneys, gall bladder, or reproductive organs.

It is fairly obvious from all these indications that 1963 promises to be a considerably better year than the one we have just passed through. It does appear that certain tensions and pressures will begin to ease off, and I feel there is justifiable ground for optimism. I have never made any claim to infallibility in mundane astrology, and would like to remind the reader that astrology is an interpretative art, about which there will always be some difference of opinion. My comments about trends in 1963 are therefore in no way meant to be absolute pronouncements of things to come, but my own opinion, to the best of my judgment, based on what I see in the chart.

RELIGIOUS MEDALS AND MEDALLIONS

Religious amulets and talismans, to be worn on the person as a protection against evil, were used extensively during the ancient period of human culture. Many such devices have been found in the tombs of the Egyptian dead, and from the quantity of these figures excavated in the valley of the Nile, they must have been commonly worn by persons of all ranks and ages. Many of these amulets include brief inscriptions derived from sacred books or in the form of prayers addressed to one or more of the popular deities. It is not safe to conclude that such charms were intended only for decorative purposes. They were evidently part of popular worship, were sanctioned by the priesthood, and may have been blessed or sanctified by special rituals. Their widespread use undoubtedly created a situation when early Christianity attempted to convert the various peoples of the Mediterranean area. Researchers are of the opinion that veneration for sacred relics and protective talismans was so strong and widespread that it could not be entirely disregarded by the early Church.

Christianity could not accept the various deities whose names or likenesses adorned these sacred objects. The only solution was to perpetuate the prevailing custom, but change the designs to conform with the new belief. The experiment was not entirely successful, however, and the Christian medals came, in their own turn, to be regarded as miraculous, fulfilling the practical function of their pagan prototypes. Even today, the less educated peoples of Eastern and southern Europe are strongly addicted to charms, many of which cannot be regarded as essentially Christian, but seem to have descended directly from the old pagan world. The Gnostic Christians were a thorn in the flesh of Christian orthodoxy. They mingled what the Church regarded as heathen symbols with Christian images and emblems in a manner totally offensive to the early Fathers. Gnosticism, with its many cabalistic implications, accepted a world of invisible forces which could be invoked and bound to the service of man. It is also likely that some of the choicest doctrines of the Gnosis were set forth through the carved signets and medallions. When the Church turned upon the Gnosis,



Medal of private devotion. Obverse: the Crucifixion, with Mary the Mother and John the Beloved, disciple, standing at the foot of the cross. The words at the sides are from John 19:26-27, "Behold thy mother" and "Behold thy Son." Reverse: eagle of St. John with open book. Silver, date difficult to read, might be 1780, but medal appears older. (Enlarged)

branding the teaching as heretical, and persecuting the members of the sect, the engraved gems bearing the likenesses of Gnostic deities were worshipped in secret by those belonging to the cult.

By degrees, the early Church substituted the cross as the distinguishing emblem of the religion, and permitted its followers to wear this device about the neck on a cord. At first, these crosses

were extremely simple, cast in metal, and provided with a loop or ring. This device was so similar to the Egyptian tau, or ansated cross, that the resemblance must have been immediately obvious. There is no doubt that the virtues which the Egyptians attributed to their own style of cross were conferred upon the new form, and the popular beliefs continued comparatively undisturbed.

It was inevitable that the simplified design should be augmented with the passing of time. Early Christianity was rich in lore and legendry which could be adapted to amulet form. One of the direct results was the crucifix, by which the Christian form of the cross could be readily distinguished from all others. It cannot be said, however, that the crucifix was only a means of identification worn as a proof of Christian conversion. It was associated from the beginning with the miraculous ministry of Christ, and was held to be an object sacred in itself. It was believed to protect the wearer against many worldly difficulties, and was a constant reminder of the blessed mysteries of the faith.

The crucifix has retained spiritual importance throughout the long descent of Christian history, but it did not remain the sole Christian religious emblem. Medallion-shaped pendants carved from wood or ivory are noted at an early date. These were decorated with scenes from the life of Christ, including such themes as the baptism of Jesus by John, the Nativity, the entombment, and the Resurrection. As the early doctrines became more complicated, these medals were ornamented with the likeness of the Virgin Mary and figures of the apostles. The most ancient of these medals were crudely designed, and were probably the work of independent artisans.

It is not certain that the Church authorized the distribution of such charms, but there is no doubt that they were sanctioned, or at least tolerated. After all, it would be rather unkindly to deny a devout Christian the right to wear some symbol of his faith, if political situations rendered this safe and feasible. Actually, very little is known about the early medals, and the few that have survived are not dated or signed. It can only be assumed, in the light of available research, that they gradually increased in number and popularity until they attained formal religious acceptance and the Church itself issued medals and medallions for various occasions



Commemorative medal of Pope Pius IX, dated 1853. Obverse, Jesus raising the daughter of Jairus; reverse, crests of cardinals and inscription proclaiming the restoration of the Catholic hierarchy in the Netherlands. Medal in silver.

and purposes. The modern history of religious medals begins, therefore, at about the time of the Renaissance. They emerge as works of art, with some of the greatest sculptors of the time dedicating their skill to the production of these miniature masterpieces of casting and engraving.

From the 15th century to the present time, religious medallions have so increased in number that no comprehensive list is available. Many of them were independently issued to celebrate events and anniversaries, and the trade in them has been continuous for nearly five hundred years. Metal became the principal material, as other substances were unsuitable to be cast in molds or stamped like coinage. A few important medals were cast in gold, but this made them far too expensive for the average worshipper, and exposed him to many hazards of the highways. Brigandage was common, and it was unsafe to wear anything of great value, unless well escorted. Bronze became the most popular material among the early medalists, and the technique was quite similar to that used in Roman coinage. Silver medals are not uncommon, and some are found cast in pewter, lead, or brass. In recent centuries, medals have been made more attractive by giving them a gold wash or light plating. Contemporary medals are cast in various alloys re-

sembling silver, and recent popes have favored gold-bronze, which gives a very handsome appearance.

Christian religious medals, as they have descended to us, or are still being cast, can be classified under several general headings. The medals of the popes, though not essentially devotional in purpose, are perhaps the most interesting to modern collectors. It is believed that this series began in 1417, under the Pontificate of Martin V. From his day, the practice has been continuous down to and including John XXIII. At first, the practice was to issue at the time of the coronation, a medal bearing the likeness of the pope on the obverse side, and some appropriate device on the reverse. Later, the series was amplified by additional medals to commemorate outstanding events during the reign of each pope. The particular event was usually indicated on the reverse of the medal, and the obverse continued to bear the papal likeness. In time, it became customary to issue a medal for each year of the pope's reign. In fact, there are a number of instances where several medals with different devices on the reverse were issued in a single year. It is doubtful if there is any complete collection or listing of all possible varieties of these papal medallions.

In due course, interregnum medals appeared. On the obverse of these appeared the coat of arms of one of the Cardinals, and the medal nearly always carried the legend "Sede Vacanti" (the empty throne). At the same time, an interregnum coinage of similar design was circulated. The medals, which served no monetary purpose, might be in bronze, or gold-wash over white metal or brass, and some more recent have appeared in aluminum.

The second general group of medals commemorates Christ, the Virgin Mary, the apostles and the saints. Among these will also be found some honoring persons made venerable, but not formally canonized. Perhaps this group should also include medals depicting angels, archangels, and the familiar theme of the guardian angel. There are innumerable likenesses of Christ, some derived from great works of art, and others independent productions of the medalists themselves. The Virgin Mary, in her numerous forms and attributes, is prominent. The Holy Family was an old favorite, and all the apostles were remembered. Many of these medallions were probably cast in Rome, but those of various saints were likely



Devotional medal, gilt over brass. Obverse shows St. Ignatius Loyola (1491-1556), founder of the Society of Jesus, receiving a vision of Christ. Reverse, St. Francis Xavier (1506-1552). The scene depicts the death of this Apostle in the Indies. Both sides are initialed "I.H." Extremely fine work, probably 17th century. (Enlarged)

local productions in areas where these saints were especially venerated. There are many excellent examples of this type, cast in heavy brass with a fine archaic appearance. A good example is the accompanying medal showing on the obverse the vision of St. Ignatius Loyola, and on the reverse an equally fine relief of St. Francis Xavier.

A third group commemorates the founding of cathedrals, the building or rebuilding of sanctuaries, and historical incidents with strong religious implications. Here, also, can be included medals associated with special shrines such as Lourdes in France, or St. Anne de Beaupre in Canada. Many of these are extremely fine in their representation of great architectural works. It taxed the ingenuity of the most skilled craftsman to represent adequately the wonderful details of the cathedral at Cologne in relief upon a medallion not much larger than a silver dollar. Interiors of buildings show an extraordinary third-dimensional quality, and many of these miniature works rival the greatest masterpieces of art. Some also include in this section medals which in some way commemorate the miracle of the Eucharist; also, the Eucharistic Congresses and important ecumenical conventions. Occasionally, these medals represent scenes from the lives of illustrious persons, the conversions of non-Christian peoples, and one was issued to honor the delegation of Japanese who visited Rome in the 17th century.

Back to our original theme, we should mention plague medals. During the periodic epidemics of plagues in Europe, such charms were blessed as a protection against pestilence. In the true spirit of the magical amulet of long ago, the plague medals often included Cabalistic arrangements of letters that could be interpreted by the faithful as a prayer for divine protection. Medals against injury and war, or the hazards of travel, are also known, from which it must be inferred that these medals did possess some type of mysterious virtue. The same should be said of the indulgence medals, which forever remind us of Martin Luther's break with the Church over the commercialization of indulgences.

There is a fifth group broadly described as private medals. This should be broken down into a number of distinct subdivisions.



Devotional medal depicting Saints Peter and Paul. Probably 17th century. (Enlarged)

The most familiar are those which recorded the principal spiritual events in the lives of individuals, were treasured by the person himself and perhaps distributed to his relatives and friends. Among these can be mentioned medals recording baptism, marriage, and first communion. These frequently had blank areas in which the relevant details could be engraved by hand. There are also medals concerned with death, available to comfort survivors to assure them that their loved one had received the last offices of the Church. As most children were named for one of the saints, his Namenstag, or name day, took precedence over his actual birthday. There is also an interesting group of these intimate charms that provided for an accurate recording of the hour, minute, month, year, and place of birth, so that there would be no difficulty in calculating the correct horoscope.

Under this same classification are the very beautiful and often ornate medallions worn by the individual for his own religious comfort. Among wealthy people, these were often beautiful works of art, and in this class, silver seems to predominate as a basic material. Some of these medals have projections extending from their four sides in a cross-like design, or are pierced at four equidistant points on the perimeter. Thus, the means was provided by which the medal could be sewn onto the hat of the wearer or to some part of his garments.

Our last group consists of miscellaneous medals issued in connection with religious Orders, such as the Knights of Malta; or for temperance societies, or to celebrate the anniversary of a popular priest; or again, to indicate some resolution which the individual has personally taken. Some of these are borderline, but if the organizations are under the broad wing of the Church, they may be properly included. There are also medals that were given as prizes by parochial schools, or awards by Catholic universities. Then there are the formal medals and decorations of papal knighthood. The Church bestowed decorations upon prominent laymen for unusual services, and also recognized and rewarded temporal rulers for some act favoring the cause of religion. There is no doubt that many such medals have been cast, served their purposes, and disappeared from use or memory without being properly recorded. The custodian of the numismatic and medal collection of the Vatican recently stated in a letter that no comprehensive catalogue or listing of religious medals is known to exist. Not counting a variety of minor private devices, it is more than probable that more than a hundred thousand different medals of importance were cast in relationship with the Church in the last five centuries. The only work I have been able to find in English that lists a major group of the papal medals is the *Catalogue of Coins, Tokens, and Medals in the Numismatic Collection of the Mint of the United States at Philadelphia, Pa.*, prepared under the direction of the director of the bureau of the mint. (Third edition, Washington 1914). This list is far from exhaustive, even in the area in which it specializes.

The present article is based upon a collection of nearly sixteen hundred Christian medals. The series covering the popes contains



Callistus II, pontifex Maximus, reigned 1119 to 1124. Medal in antique bronze, probably one of the series cast in the 15th or early 16th century. This Pontificate was involved with the problems caused by the Crusades. (Enlarged)

about three hundred items. While the papal list is far from complete, the actual papal strikes go back to the second pope, St. Linus, who is believed to have reigned from A.D. 67 to 79. Our collection includes two runs of the earlier popes. One series is extremely crude, and has the appearance of great age. The period between the end of the 1st century and the middle of the 15th century is well represented in this series.

There is another run which goes back only to the early 15th century, but still seems to precede the date at which medals of the popes were actually made during their lifetimes. According to available records, two such groups are known to exist. Giovanni Battista Pozzi of Milan cast medals commemorating all the popes



Medal in gilt over white metal, cast to commemorate the Ecumenical Council convened in 1869. Obverse, portrait of Pius IX (reigned 1846-1878), reverse, papal arms as shown, with inscription commemorating the Council. It was at this Council that the doctrine of the infallibility of the popes when speaking ex cathedra was promulgated. The Council convened in 1962 is the first since the one convened by Pius IX. (Enlarged)

from St. Peter to John XXII (r.d. 1410-1417). These are extremely rough castings, giving the appearance of great antiquity. In fact, they closely resemble worn examples of the coinage of the Caesars. Another celebrated artist, Giovanni Paladino, prepared a series of papal medals covering the period from the reign of Martin V (1417-1431) to Pius V (1566-1572). These were much better work, slightly larger, and with a definite effort at portraiture. Both Pozzi and Paladino worked about the time of Pius V, so the medals they cast are now about four hundred years old. Paladino worked from life only on the last few of his series; the other



First year of Pius XI (1922). Portrait of Pius on obverse, and Christ with his disciples on reverse, as shown. Beneath, quotation from John 13:13, "Ye call me Master and Lord: and ye say well; for so I am." Medal cast in gold-bronze. (Enlarged)

portraits were derived from paintings. Further information on this interesting subject can be found in *Choix Historique des Medailles des Papes* (Paris 1839), by P. Delaroche.

The medals of these long series are not signed or initialed, but soon after this period, signatures, monograms, or symbols of the designers began to appear. From that time on, all the papal medals were designed from life during the reigns of the respective pontiffs. The workmanship is excellent, even though some of the pieces show a degree of wear. Most of the celebrated names of the papacy are included in this group, and we have selected a number of examples which will indicate the excellence of the portraits. It is probable that in some cases, especially among the early pontiffs, these medallion likenesses are the most authentic portraits surviving. There are also several medallions representing Saints Peter

and Paul, but these are not as early as the medals we have just mentioned. The one reproduced here is probably of the 17th century.

The early runs all show the popes in profile on the obverse, and on the reverse, the most frequent device is a shield for the papal arms; that is, the arms of the family of the pope. Where his Holiness came from some lowly station, and had no heraldic device, the shield was left empty. In some instances, the back is ornamented by a cross or crossed keys. After the official commemorative medals were issued, the habit seems to have been to place full pontifical arms on the reverse of the medal commemorating the first year of the pope's reign. Subsequent years had other decoration, often featuring some special work or achievement which occurred in the year in question. Most of the papal medals were about the size of a silver dollar, or slightly larger, but occasionally, one is found no larger than a twenty-five cent piece. It is noticeable in this group that no medals are present commemorating popes who died after only a few days in office—and there were several. I am not sure whether this means that under these conditions no medal was issued, or whether they are simply absent in this group. There are also included here medals for several of the early popes, struck at the time of the schisms which divided the papacy between two claimants.

A careful study of these medals gives considerable insight into the descent of the Christian faith from the Apostolic age to modern times. Many historical events not directly connected with the papacy are recorded, and it is possible to trace the factors contributing to the establishment of Christian dogma as it is known today. The medals are also rich in religious symbolism, including many devices familiar to students of comparative religion. Research also opens related fields of social customs, manners, and private convictions. We have deeper sympathy for those of long ago who found these sacred objects of comfort and inspiration in troublous and uncertain generations.



This time, like all times, is a very good one if we but know what to do with it.
—Emerson

The reason the way of a transgressor is hard is because it's so crowded.
—Kin Hubbard

THE SINGING LINE

In Western art, masses, forms, and colors have a tendency to dominate composition. Only a few of the old engravers emphasized the importance of line. To them, lines were the bones of a picture. In due course, these bones might be clothed with a flesh of pigments which would obscure the dramatic flow of the brush, the pencil, or the etcher's tool. It is a real pleasure to study the unfinished sketches of Leonardo da Vinci and Michelangelo. Only in these hasty and incomplete compositions was the power of the master's line immediately apparent.

In China, Korea, and Japan, the brush painting has always held a distinguished place in popular esteem. Monochrome painting, in gradations of black, on silk or paper, is one of the most difficult of all art forms. The exposed line reveals immediately any weakness or hesitation on the part of the artist, and once the line is drawn or painted, it cannot be corrected in any way without the result being obvious. Many fine examples of Chinese landscapes by artists of the T'ang and Sung periods are in the monochrome technique. This style of artistic depiction was introduced into Japan from China in the 15th or 16th century.

The greatest Japanese exponent of this type of picture was the Zen monk Sessue, who studied in China with Chinese masters. The black and white drawing in line, and sometimes with added wash, was particularly appealing to the members of the Zen sect. They applauded the boldness of the brush stroke, and regarded the perfect command of line as indicative of the self-discipline associated with the Zen way of life. Inspired by Sessue and his disciples, and some independent artists, the monochrome painting found strong acceptance among the Japanese people. It came to be known as a *sumi-e*, or ink picture. The ink is prepared from soot, and is water-soluble. Gradation is achieved by adding more water to lighten the tone.

The sumi school, at a comparatively early date, divided into two branches, referred to as the "professional" and the "amateur." The professionals had received much formal training, and were

noted for the extraordinary sureness of their line and a ruggedness of composition. The amateurs were men of various professions, frequently of outstanding literary or philosophical attainments, who painted as a hobby. Many of their works are interesting and charming, but deficient in technical excellence.

The woodblock cutters depended largely upon the sumi technique for their productions. Calligraphy, drawn in ink, could be pasted down on a block of cherrywood, and the design faithfully copied with knives and small chisels, which cut away the wood around the letters. Drawings were copied in the same way, and until the 17th century, the pictures were mostly religious, being somewhat crude representations of buddhas and saints. With the rise of the Ukiyo-e School, the sumi technique was refined and adapted to secular subjects. The first masters of this popular school also worked only in black on white. They sketched their designs on thin paper, and these also were carefully reproduced on wood, so that prints almost resembling the original drawings were produced. These prints were either sold as monochromes, or were hand-colored by elderly ladies as a means of livelihood.

The term *primitives* is applied to the works of the Ukiyo-e masters prior to the invention of the multi-color prints. From these primitives, it becomes evident that the Ukiyo-e artists were extremely skillful with the brush, which they applied for the first time to the detailed depiction of the human body, the flow of robes, and the intricate patterns on kimono fabrics and brocades. After Harunobu, who is credited with being the leading spirit behind the multi-color prints, the skillful draftsmanship of the Ukiyo-e artists was obscured by the numerous color blocks, until line itself became only a border of area, determining the boundaries of colors or the outline of the total design.

It is principally through the surviving unfinished sketches of these artists that the Zen bones of draftsmanship can be enjoyed without the interference of popular taste. The more we study the basic composition of these charming prints, the more fully we become aware of the beauty of pure line. In this case, a parallel between music and drawing is especially apt. The line may be likened to melody, and when these melodic elements combine, the result is truly harmonic. When, in turn, these harmonic patterns are



Chinese painting in the sumi style. In this painting, man is treated as part of nature, subordinated to a landscape of rocks and trees.

brought together in an inevitable kind of rightness, the total composition is actually symphonic. We are in the presence of a psychological experience in which we sense music with the eyes. The satisfaction which comes to the lover of the singing line, to borrow another Zen term, is closer to the appreciation of music than to the viewing of graphic form. The Zen mystics considered perfect examples of these linear harmonies as approaching the very motion of the cosmos itself. Certainly, the ability to sense and appreciate the architectural use of line in ornament brings us closer to the universal geometries underlying all appearances in nature.

As we have already indicated, the Ukiyo-e School represented a trend toward the popular taste—a breaking away from the classical, largely religious art favored by the old aristocracy. The name *Ukiyo-e* has been translated freely to mean “pictures of the passing world.” This brought it into contrast especially with Buddhist paintings. The Buddhist painters, monks and laymen alike, were concerned with eternal verities. Their pictures were to inspire the noblest of human emotions, and to remind the beholder that he must prepare in this life for rebirth in Amida’s Paradise, or per-

haps a fortunate return to this mortal sphere. Ukiyo-e, while it was not a rebellion against religion, nor a grand gesture for materialism, was based upon the very simple belief that this life should also be as pleasant as possible. It should be borne in mind, however, that throughout their long history of art, the Japanese were essentially a religious people. Even when they concerned themselves with the trivial, they were subconsciously aware of the spiritual truths that were the most fundamental elements of their culture.

Ukiyo-e, as an artistic movement, developed in the city of Edo, the newly built center of culture in Japan. The artists therefore selected their themes from the colorful life of the city. The reigning beauties of the day were favorite subjects—Japanese belles in their flowing and colorful kimonos, their picturesque hair arrangements, and their cultural attainments, which were not profound, but morally satisfying. These were the fashion-plates of a great city, well within the appreciation of the nouveaux riches. The painters of the Ukiyo-e School sought to depict actuality, and it is interesting that in their search for actuality, they never seemed to find facts to be morbid, neurotic, or unpleasant. There was no social significance behind this movement; it was not fighting for any abstract principle or against any prevailing customs. In the closing years of the school, some of the artists did become involved in the political changes of the country—most of them were liberals, as might be expected—but very little of the social unrest found its way into their pictures. Japanese critics, say, however, that hidden meanings can be found by the discerning few.

The early Ukiyo-e were hand-painted. Then, deriving their inspiration in part from the many old Buddhist woodblock prints, and from books with woodcut illustrations, the leaders of the Ukiyo-e movement began to print single pictures in black on white. Some of these were crudely hand colored and seem to have found an immediate and enthusiastic market. In due course, the number of printing blocks was increased, so that areas of color could be introduced. This led finally to the brocade picture in full color, often with gold, silver, or blind stamping added. These required from ten to fifty blocks, according to the intricacy of the design.

It may be useful at this point to describe briefly the technical problems of the Ukiyo-e artisans. The original artist made his ink

drawing or, more correctly, brush painting on extremely thin paper, resembling tissue paper. After it had been approved for publication, this piece of paper was pasted, face down, on a slab of cherrywood cut with the grain, usually about an inch thick. The carver, who generally required ten years of training before he was proficient, then cut along the lines of the original drawing, copying them so perfectly that he was even able to imitate the irregularities of the brush stroke. When the key block, which contained the outline of the design, was finished, proofs were taken from it and returned to the artist, so that he could indicate his coloring preferences. A block was then cut for each color. When this task was completed, the work was passed on to the printer, who was responsible for blending and mixing the inks in accordance with the artist's choice of colors. He used no press of any kind, but registered in various colors by notches cut on the sides of the blocks. To make things more difficult, the black key block was printed last. A very special paper was used, which was kept at a certain degree of dampness. The Ukiyo-e prints are therefore said to be the result of skillful teamwork. The whole project was usually under the control of the publisher, whose criticisms were final. Each step required the greatest skill and accuracy, and it is surprising how few mistakes were made, except in late and hasty reprints.

The Ukiyo-e school has never been highly esteemed by the Japanese purists, who view it much as surviving academicians regard modern art in America. Ukiyo-e was supposed to cater merely to the uncultured, the uncritical, and the uninformed. It remained for Europe to discover this school. The first exhibitions of Japanese woodblock prints appeared in Europe at the time of Monet. Several artists of the impressionistic school, including Van Gogh, frankly admit their indebtedness to these early Japanese prints. They contributed to the escape from literalism that was one of the artistic obsessions of the moment. France stated its highest approval when, about 1890, the Louvre purchased one of Utamaro's prints for the then staggering sum of 70,000 francs, at a time when the franc was worth something.

Most of the Ukiyo-e artists were not actually artisans, yet they were sophisticated painters of considerable ability. Most of the Ukiyo-e masters were nominal Buddhists, Shintoists, or both, with



GHOST PRINTS BY HOKUSAI

Left: Oiwa's ghost appearing on the face of a lantern to terrorize her husband when he visits her grave with his second wife.

Right: Ghost of Kohada Kohei haunting her murderer.

their subconscious minds deep in their own traditions, which they were adapting, in kindly fashion, to a new and pressing market. In Japan this movement was not forced upon the people by a small group of dedicated pioneers. They were not interested in having their masterpieces stored away until after they had departed from this world. They were not the masters of the popular mind, but its dedicated servants. Ukiyo-e was a people's art, and the poll that determined all things was hard cash. The artists painted what would sell, and if they departed too far, the market sank.

Because the proletariat of Edo was enthusiastically addicted to the Kabuki theater, Ukiyo-e artists took up the production of actor prints. They supplied the theaters with flamboyant placards representing the actors in their various roles; portraits of famous actors were sold at every street corner. When, however, the artist Sharaku sought to paint the souls of these celebrities, and produced a sequence of ferocious-looking, grimacing, and wholly unprepossessing likenesses, the public said "no." It did not care for these studies in psychology, and Sharaku disappeared after a brief and unsuccessful career of less than a year. Another great artist, Hokusai, decided to do a series of a hundred ghosts, very horrible,

and artistically superb. The series died with the fifth print. No one wanted to see ghosts, authentic or unauthentic, when they could enjoy Kabuki actors. It should be added, however, that with all its foibles, the public was more discerning than might appear. Many popular artists of the day are still universally accepted as outstanding, even in terms of modern criticism.

The appreciation of Japanese prints of the Edo Period depends upon a certain understanding of their artistic virtues and shortcomings. If you study the prints carefully, you will see that rules are constantly used, and are violated only with unhappy results. For example, in nearly all Japanese prints, the head is represented in three-quarter view, with the end of the nose within the line of the cheek. Complete profiles are usually unfortunate, and full front views disastrous. To our Western thinking, the faces are expressionless and so highly conventionalized that they all look alike until we have studied them carefully. The eyes of the more radiant maiden are usually slanted, which is not actually true. The eyebrows are unusually high, and the mouth little better than a caricature, being entirely too small for the face. The shape of the mouth defies description, and must be seen to be appreciated. Yet when all these improbabilities are brought together under an elaborate hairdress, the effect is charming, if not actually beautiful. We are pleased with the harmonious results. And it may be said of these pictures that the more we become accustomed to them, the more generous our acceptance.

The Japanese artists found the human body rather beyond their capacity. Nudes are comparatively rare. There was no market for them, or there would have been plenty. As a result of the artistic limitations, probably inherited from China, most of the figures are voluminously garmented from neck to feet. It is said that many of these pictures were bought principally so that the kimono designs could be admired. We must infer, therefore, that bodies were not interesting, but kimonos ever fascinating. Even hands and feet presented difficulties. Fortunately for the Ukiyo-e artists, it was customary to keep the hands well tucked into the sleeves. The early masters did better than the later ones, but even the best of them, like Harunobu, who specialized in delicate figures, made the hands and feet abnormally small and inadequate.

Violent motion was also hard to represent, except in the broad strokes associated with prints of Kabuki actors. All the artists were profoundly concerned with the hairdresses of the ladies on the prints. It seems that fashions changed more rapidly there than even in our own day, and a print was doomed to failure if the coiffure was *passee*. To meet this emergency, the artist seldom completed the hairdress in the original sketch. This detail was added by the woodblock cutter at the last minute, and it was his duty to be well informed.

The popular mind was rather fickle, however, and the Edo people enjoyed not only their actors, geishas, and tea house attendants, but they developed a keen appreciation for scenic views and still life. The views, as done by Hokusai and Hiroshige, were based principally upon the scenic wonders of the Japanese countryside. Hokusai did a book on nothing but views of Fuji, Japan's prized mountain. It is said that so many impressions were taken of the views painted by Hiroshige that the plates were actually worn flat before they were discarded. This master artist is said to have painted nearly 8,000 different subjects, and in some cases nearly 10,000 impressions were taken from one set of his blocks. These pictures were sold cheaply—everyone could own them. They were exported to China, Holland, and Portugal, the only countries which had trade with Japan, and were regarded as sensational wherever they appeared.

To give a little further insight into Ukiyo-e, there is an interesting experiment which almost anyone can make. Japanese houses have flimsy walls of silk or paper, supported by upright beams. To meet this peculiarity, the Ukiyo-e artists developed what is called the *Hashira-ye*, or pillar print. This was of the proper width to be suspended on one of the upright columns supporting the roof. Pillar prints varied somewhat in size, but perhaps the average would be 4½ inches wide and 28 inches high. This has been described as a most improbable shape in which to accomplish an artistic result. We suggest, therefore, that you take a piece of paper and cut out a rectangular window 1½ inches wide and 9 inches high, as this will be about the proportion of a pillar print. Lay this over illustrations in books and magazines, and you will be surprised at the delightful effects that will result from this re-



TRIPTYCH BY UTAMARO

striction of visual area. Irrelevant details are no longer obtrusive, and you will find that a standing person is not particularly disfigured if one side of him is not visible. Here is an interesting experiment in impressionism. Most of the great Ukiyo-e artists made pillar prints, but as these were too often pasted on a column over the habachi, or cooking stove, few of these prints have survived in collectable condition. Of course, a majority of prints were made in conventional shapes that offered the collector no unusual problems.

American collectors of Ukiyo-e prints have always been extremely condition-conscious, insisting that a print, to be desirable, must be as fresh as the day when it was completed by the printer. The paper must show little or no sign of aging. The colors, even the most fugitive, must have all their pristine brilliance. There must be no stain or evidence of mildew, and wormholes are major defects. Such requirements conflict with the inevitable processes of nature that are likely to leave their markings on delicate materials after the passing of a century or two. This Western attitude is in conflict with the Japanese point of view, which considers that antiquing adds to the beauty of the design and should be considered as artistically desirable. European print lovers have been inclined to agree with the Japanese, accepting natural mellowing or oxidation as inevitable. If fifty copies of a famous print can now be traced, it is almost certain that only four or five will be in a superlative state. Perhaps a dozen will be fine to good, and the rest will be poor, according to approved standards. As most

of the superlative copies of choice prints are now in museums or large private collections that are likely to ultimately find their way into public institutions, the collector of moderate means must either take what he can find and afford, or have nothing. Some prints are easily found in fine condition, such as the scenic works of Hiroshige, but this is not true of the earlier masterpieces.

Not long ago, I was able to acquire a delightful triptych by Utamaro, one of the outstanding masters of the Ukiyo-e movement, who worked about 160 years ago. The paper was comparatively free from discoloration, but the bright colors were seriously faded. The gay designs of the kimono patterns had almost vanished, and the over-all effect was of soft grays and browns. In such prints, the black never loses its intensity, and as the blues, greens, and violets slowly fade out, the magnificence of the great artist's draftsmanship becomes increasingly apparent. What we have left is essentially a woodblock print of Utamaro's brush drawing, which is, of course, all that he actually contributed to the design.

This can be better seen than described, so we reproduce the triptych for your thoughtful consideration. You will notice that it consists of three separate vertical sheets, each about 15 inches high and 10 inches wide, and the continuous design covers the three sheets. Each third of the picture is complete in itself, however, and can be enjoyed apart from the others. For convenience, we will call the triptych "A Princess With Her Attendants." Consider the wonderful massing of black in the carriage with its great wheels, and in the hairdresses of the various ladies. Note how skillfully the groups of figures are arranged with the princess under her umbrella, and her ladies carrying the various insignia of her rank. Notice also that whether the ladies are looking to right or left, up or down, all their faces are shown in three-quarter view, yet the similarity is not noticeable or monotonous. In the faded print, it is easy to see how the lines of the robes, free from color involvements, flow with exquisite grace, creating a completely satisfying harmony of motion. We are reminded of the words of Arthur Davison Ficke, one of the discriminating lovers of Ukiyo-e, referring to a faded print in his collection: "All is lost, save beauty."

(To be continued)



In Reply

A Department of Questions and Answers

QUESTION: *I have been receiving considerable mail from groups who insist that the United States is a republic, and not a democracy; yet in your own writings, and in most publications I have seen, the word DEMOCRACY is frequently used to describe our form of government. Which is correct?*

ANSWER: So far as it is possible to determine, the United States of America is a republic, and we are assured that the founding fathers specifically advocated this form of government for the new country. Technically, a republic is a state in which the sovereign power resides in a certain body of the people called the electorate, and is exercised by representatives elected by, and responsible to, the electorate. Webster's Unabridged Dictionary provides the following interesting data: "The term *republic* is used to designate states differing widely in their constitutions; as, the ancient Roman *Republic*, which was originally an aristocracy under the control of the patrician class; the *republics* of ancient Greece and of modern Switzerland, democracies with the political power vested in all the citizens (who in the former consisted of a select class, in the latter the whole body of freemen); the medieval Italian *republics*, which were limited oligarchies; the modern *republics* of the United States and France, which are essentially free democracies."

Under the heading of *democracy*, the Unabridged Dictionary gives the following information: "In modern representative de-

mocracies, as the United States and France, the governing body, that is, the electorate, is a minority of the total population, but the principle on which the government is based is popular sovereignty." It will be noted from the above definitions that the word *democracy* can be used in the defining of a republic, and that the United States and France are referred to specifically as both republics and democracies. There is nothing to imply from these definitions that a democracy, as an operating system of government, shall be considered mob rule or the victory of chaos over Constitutional procedure. Alexander Hamilton (see *Works*, Vol. ix, p. 72) wrote, "A representative democracy, where the right of election is well secured and regulated, and the exercise of the legislative, executive, and judiciary authorities is vested in select persons, chosen really and not nominally by the people, will, in my opinion, be most likely to be happy, regular, and durable."

From a philosophical point of view, we are obviously confronted by a delicate problem in semantics. We cannot assume that a dictionary defines true meaning, because language is in a process of constant change. A dictionary defines usage. It tells us how words are commonly employed by contemporary people in the expressing of their ideas, concepts, and convictions. Woodrow Wilson, in his war address to Congress on April 2nd, 1917, declared: "The world must be made safe for democracy." In this case, he certainly opposed the word *democracy* to the concept of autocracy. He was in no way referring to an absolute democracy, which has never been feasible, but to a representative democracy, which has become, broadly speaking, the pattern underlying nearly all modern representative governments. Lincoln, in describing the basic American political concept, referred to it as "Government of the people, by the people, for the people." It is quite possible to assume that this end could be attained by a republic or a representative democracy.

We have learned from long experience that once the body of a people accepts a certain term, bestowing upon it their own peculiar meaning and coming to reverence that meaning by the name which they have associated therewith, it is relatively impossible to force a different or arbitrary meaning and have it broadly accepted. Nor does there seem to be any practical need in this case

for so strenuous a procedure as a concerted attempt to demand the substitution of *republic* for *democracy* in the public mind. It would seem far wiser to modify the meaning of the word *democracy*, or perhaps to clarify it in terms of our thinking, so that it stands for what we already accept as its proper meaning—namely, the type of government under which we exist. This in no way implies that we are not a republic, but simply that in popular usage, the terms are interchangeable, without diminishment of ethical concept or the modification of our understanding of the rights of a free people.

Two simple examples of usage contrary to classical definition will point out a very common dilemma in language. It would be foolish of us today to insist that a lead pencil is really a graphite pencil. We all know there is no lead in it, but there are more important problems facing us than concern over such a detail. We have had centuries of difficulty with the word *Indian*, which was falsely applied to the aborigines of America by explorers who believed they had reached India. There would be no use in trying to refer to a Hindu as an East Indian and an indigenous American as a West Indian, because the latter term is already reserved for the inhabitants of the West Indies. So we are forced to use such a term as the American Indian, and specialists in anthropology, weary of this situation, have created their own term: Amerindian. Right or wrong, the noble Red Man is still an Indian to the mass of our people.

The political situation is further complicated by the existence of two political parties in the United States called the *Republicans* and the *Democrats*. While it is quite possible that in the beginning, there were clear lines of demarcation in at least certain policies of the two parties, they have finally become practically identical so far as political procedure is concerned. Both parties make use of the same procedure in the nomination of candidates; each has its own electoral college; and both make identical use of the popular vote. Elected to office, members of both parties are subject to the Constitution of the United States, and carry on their administrative procedures, cooperative or competitive, by precisely the same machinery. It is true that there are basic differences of ideology, but even these must be modified with practice, and

neither party is able to maintain popular confidence if it departs too far from a moderate position. Assuming that both parties are entitled to consider themselves American, and concerned with the advancement of the American way of life, they must be functioning within a larger collective structure which is able to include certain political differences of opinion without endangering the unity of the national life. Thus, division exists within government, but government *per se* is not divided.

There may be a general feeling, at least among conservatives, that democracy suggests an extreme socialism, or even a trend toward communism. There does not, however, seem to be much justification for this point of view. Actually, nearly all communist states today affirm themselves to be republics. The proper name, for example, for communist Russia is the Union of Soviet Socialist Republics (U.S.S.R.). Communist China rejoices under the name The People's Republic of China. Such countries as Hungary, Yugoslavia, and Rumania, all insist that they are republics. West Germany is the German Republic; East Germany is the German Democratic Republic. This only further reveals that all words used politically mean what leaders decree that they shall mean. In each instance, however, the communist states also tell us very definitely that whatever their claims may be, they are not governments of all the people, but of privileged groups or entrenched minorities.

It is rather interesting, and perhaps highly constructive, that the American form of government does involve two different, but reconcilable, points of view. The ideal of American life is the equality of citizens. The vote has been extended to the entire adult population. Nearly every problem of importance is taken directly or indirectly to the people, whose rights and privileges are far greater than have ever been adequately exercised. We believe in the dignity of man. We believe in a basic equality of rights, even though we cannot deny that various individuals have different allotments of powers or abilities. As Plato pointed out, a true democracy, whether absolute or representative, can succeed only when the average citizen becomes informed in the privileges and responsibilities of government. All men who govern others must first

govern themselves, and nearly any form of government will succeed if its rules are by nature intelligent, honorable, and benevolent.

It seems to me, therefore, that by the term *republic* or *democracy*, we mean, in actual practice, government according to constitution, either directly by the people or for the good of the people, with the leader responsible to the people, and leading by the sanctity of the people. Whether we call this government a republic or a democracy, may be of some interest, but our primary concern is to advance the integrity of government. By this we not only guard our own survival, but we establish an adequate example to the many new states that are arising in the world. This is an era of the liberation of peoples, and each free state that comes into being must be governed. If that state is to survive, that government must advance the condition of the people, and must gradually so educate its citizens, that they can be self-governing individuals within a constitutionally governed commonwealth.

For practical purposes, both the republican and democratic forms of government stand in contrast to authoritarian or dictatorial types of leadership. To the American people, the word *democracy* has become just as honorable and just as meaningful as the word *republic*; and in terms of political parties, both have produced dedicated defenders of the common good. It does not seem that we can longer divide these terms without suggesting disparagement or implying that one or the other is opposed to the public good. Both parties certainly have made mistakes, but they have made the same mistakes. Both parties, however, have served the country on many occasions in a manner deserving of our respect. Let us not haggle over words; let us, rather, advance the ideals and principles inherent in the best meaning of *republic* and the best meaning of *democracy*.



The Dropped "h" Department

Beside the door of the OWL, Lippitts Hill, Loughton, England, stands a large water tank full of water, with a chain leading down into the water. A large sign beside the tank reads, "Do not disturb the water 'otter." Should one get tired of waiting for the otter to break surface, as they must come up for air, and pulls on the chain, a very old battered kettle comes up into view.



HAPPENINGS IN THE WORLD

It appears that a rather serious investigation needs to be made to determine if certain powerful drugs now on the market can be safely prescribed by physicians. Some thought is also to be expended to determine if the American people can justly and legally be used as free guinea pigs by pharmaceutical houses. We all like to contribute to progress, but not to the extent that it endangers health or life. The field of chemical research in medicine seems to be expanding more rapidly than safety and prudence would indicate. The practicing physician is today suffering from a tidal wave of reports, pamphlets, promotion literature, and free samples. If he tried sincerely to study each and every one of these fascinating brochures, he would have no time left for the practice of medicine. Often some new wonder drug is announced to the general public through newspapers and magazines before the doctor himself knows it exists. Patients frequently clamor for these miraculous preparations before they are actually on the market.

A friend of mine, a pharmacist trained in the old school, gave up his profession not long ago, saying that he was tired of playing grocery boy to the pill and capsule manufacturer. Another told me that he had not actually compounded a genuine prescription for many weeks. Doctors who insist upon having their prescriptions compounded to order are now considered troublesome and old-fashioned. Slowly but surely, the pharmaceutical houses, by over-influencing private physicians, are taking over the practice of medicine. The doctor is becoming a salesman of expensive medications, convinced that in this way he is bringing the latest and the most beneficial remedies to his patients.

Even incomplete experimentation has shown that many powerful drugs have side effects which cannot be completely determined. Most of these preparations are too new for their long-range effects to be fully known. A doctor prescribing such a product should tell his patient simply and honestly that the preparation is in the

experimental stage, and that if the patient takes it, he is volunteering himself as one of the guinea pigs. The patient then proceeds at his own risk.

Many of these new pills and capsules are both colorful and costly, but we are considered poor sports if we complain about expenses. Suppose we pay a physician \$10 for an office call to decide what is wrong and what to do about it. He then gives us a prescription that costs \$15 to be filled, so that we have an initial investment of \$25. We take three doses of the wonder drug, and side reactions set in, causing everyone concerned to decide that the pill is not for us. We have no recourse but to throw the prescription into the nearest safe receptacle and try again. We cannot take the pills back, we cannot sell them to anyone else, and we do not dare to give them away. We must remain sicker than we were in the first place, or go through the whole cycle again. If we do have side reactions, we must also pay to be relieved of them.

Why not use safe and simple remedies for common ailments, and save these powerful formulas for extreme cases that obviously require extreme measures? Why treat every headache with remedies that might put the human body out of kilter for weeks? Why load every neurotic with dangerous drugs that may block symptoms for a few hours, but may at the same time permanently damage the liver or the kidneys? There is no pill in all the world that makes foolish, dissipated, or unpleasant persons healthy and happy. Too many of us are being drowned in an ocean of drugs. Every possible natural means for the treating of the sick should be used before we browbeat the human body with dangerous medications. If we stop cuddling hypochondriacs now, we may not have to cope with countless mysterious ailments resulting from over-medication in the years ahead.

Many fine and helpful remedies have been found in recent years, and for these we are sincerely grateful; but we have become a generation of extremists. The recent tragedies involving thalidomide may remind scientists that the human body needs more understanding than drugging. Nature, abused beyond endurance, has many ways of avenging itself upon those who consistently violate its laws.



Happenings at Headquarters



Our Winter Quarter of lectures and seminars opened on January 6th, with Mr. Hall lecturing on "World Trends for 1963," the first of his annual forecast talks. Due to limited seating capacity in the Auditorium, these lectures were repeated on Wednesday evenings through February 6th. Beginning February 13th, Mr. Hall gave a five-class seminar on "The Psychology of Tibetan Art, Religion, and Philosophy," a subject chosen by him as a tribute to a religion that is being systematically destroyed by communist China. He will also give two individual Wednesday lectures—March 20: "Bible Prophecies of the Old Testament," and March 27: "Bible Prophecies of the New Testament."

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To tie in with the February-March seminar, there will be an exhibit of "The Sacred Art of Tibet" in our library from March 3rd through March 31st. Collections of Tibetan art, books, and manuscripts are especially important at this time, for it seems that the spiritual heritage of this remote country must be perpetuated and defended by Western scholars. This exhibit includes old and rare temple paintings, woodblock-printed books, illuminated manuscripts, religious images, and related material. The theme of the Library Exhibit for April (April 7th through 28th) will be "The Story of the Bible." Appropriate to the Easter Season, this will feature various printings and editions of the Bible, from Gutenberg to the Kelmscott Press. Editions of the Bible in foreign languages and unusual dialects, including Arabic, Persian, Zulu, and American Indian, will also be shown.

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For some time, our Vice-President, Henry L. Drake, and others of similar vision have been laboring to establish within the American Psychological Association a recognized group through which the importance of philosophy to all phases of psychology might be thoroughly investigated. The efforts of these pioneers have been crowned with success, and Mr. Drake recently received a letter

stating: "I am most happy to inform you that there is now a Division of Philosophical Psychology. It went through without any problems." Two hundred applications were required for petitioning the American Psychological Association for this special division, and three hundred and fifty-six applications were secured. Among prominent psychologists who signed applications were Hobart Mowrer, a former president of the Association, Carl Rogers, George Bach, and Rollo May.

At the December meeting of the California State Psychological Association, there was a symposium on philosophical psychology. Mr. Drake was chairman of this symposium, and pointed out that philosophical psychology might well develop into a new system of preventive and curative therapy. Other members of this symposium were Dr. George E. Bach, who spoke on "Family Therapy in the Philosophical Medicine of Greece;" Dr. Richard Hogan, who considered "The Philosophical Roots of Psychotherapy;" and Dr. David Eitzen, who read a paper on "The Values of Psychotherapy." The meeting was well attended. The FM radio station KPFK taped an interview with the symposium panel, and this was broadcast as a public service feature of the station. Mr. Drake has given much thought and effort to this reunion of philosophy and psychology, and he is to be congratulated for his part in this most worthy accomplishment.

* * * * *

Residents of San Francisco and the Bay Area will be glad to know that Mr. Hall will be lecturing at the Scottish Rite Temple in San Francisco on April 16th, 18th, 21st, 23rd, and 25th. The Tuesday and Thursday lectures will be at 8:00 p.m. and the Sunday lecture at 2:30 p.m. Programs listing the titles for the series will be sent out to our Bay Area mailing list in the latter part of March.

* * * * *

Through the help of a friend who wished to finance a special project, it has been possible to reprint immediately our booklet *Ten Basic Rules for Better Living*, which went out of print last summer. There has been considerable demand for this little publication, as many persons have found it of practical value in their daily living. We understand that several public school teachers

have used the booklet successfully in their classes. The publication will be available by the time this magazine reaches you, and the price is still 50c a copy.

We are happy to announce that we hope to have a new issue of our recording of the music of St.-Germain available in a few weeks. This delightful music, in the style of the 18th century, was written by St.-Germain for the opera "L'Incostanza Delusa." Our good friend Mr. Rudolph Gruen made the arrangement for piano and is the soloist on the recording.

Beautiful Dreamer

Nothing man created is outside his capacity to change, to remodel, to supplant or to destroy. His machines are no more sacred or substantial than the dreams in which they originated.

—Lewis Mumford

To Be or Appear to Be

At the Field of the Cloth of Gold, Henry VIII endeavored to stagger with magnificence Francis I and the French court. He therefore had a fortress house raised at Guisnes, which was built to last a day and no longer—just for a banquet. The palace was a great Gothic building, enchantingly deceptive, but fit to be lived in for only a few hours. It was complete even to a great silver organ, and wine flowed from its many fountains. To describe the house, the representative of the Governor of Genoa, one Gioan Joachino, wrote: "It appears to be that which it is not, and it is that which it does not appear to be."

Statement of the Ownership, Management, and Circulation

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The Philosophical Research Society, Inc.

3910 Los Feliz Blvd., Los Angeles 27, Calif.

Non-profit corporation. Board of Trustees:

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5. The average number of copies of each issue of this publication sold or distributed, through the mails or otherwise, to paid subscribers during the 12 months preceding the date shown above was: 2185.

Hedda G. Lark
Business Manager
Sworn to and subscribed before me this
27th day of September, 1962.

DOROTHY E. GORDON
Notary Public, Los Angeles County
My Commission Expires November 26, 1965



LOCAL STUDY GROUP ACTIVITIES



The Los Angeles Headquarters Local Study Group, which convenes about once a month after our Sunday morning lecture, is enjoying an outstanding attendance. According to the leader, Mr. Byron Bird, there has been enthusiastic participation in the discussions, which are usually based upon Mr. Hall's lecture of the morning. In one recent meeting, thirty-five persons assembled, and an atmosphere of thoughtfulness and good fellowship prevailed. Some of the discussions have been most informative, and those attending have expressed themselves as benefiting greatly from the experience. To assist the program, Mr. Bird has prepared, for distribution among those attending, a sheet of notes and brief statements derived from the lectures under discussion. This provides useful material to focus attention upon basic concepts and practical issues. Our appreciation to Mr. Bird and all the good friends who are contributing to the success of this group.

We have had letters from several of our study groups telling that they have had very successful meetings using our ten-inch recordings for the basis of discussion. We would therefore like to take this opportunity to remind all our study groups that we now have four such records available: "My Philosophy of Life," "Why I believe in Rebirth," "Personal Security in a Troubled World," and "The Spirit of Zen." The playing time of each recording is from 25 to 30 minutes, which means there is ample time for listening to the recording and discussing it at one meeting. As these records are actually lectures by Mr. Hall on some of his most basic teachings, they also provide good material for an "open house" program where new people could be introduced to the study group activities.

The following questions, based on material in this issue of the PRS JOURNAL, are recommended to Study Groups for discus-

sion, and to readers in general for thought and contemplation.

Article: *THE SINGING LINE*

1. Consider the definition of sumi painting. Using the illustration in the magazine, analyze the structure of the scene depicted, and interpret your own impressions of composition, arrangement, and the different types of lines which are used to convey rocks, mountains, trees, and so forth.

2. Follow the suggestion in the article, and cut a piece of paper with a rectangular window 1½ inches wide, and 9 inches high. Bring various books and magazines, and work out satisfactory compositions as described in the article.

3. Analyze the Hokusai ghost prints, and become aware of the unusual ingenuity and imagination involved in these designs. Consider the psychological aspects of such art.

Article: *WORLD TRENDS FOR 1963*

1. Explain in your own words the basic astrological philosophy about world prediction. How and why can planetary influence affect the destiny of nations?

2. On the basis of the small map reproduced with the article, identify areas of special stress, and amplify the interpretation given in the text bearing upon possible events in these areas.

3. Consider the personal trends for your own month of birth, and how you feel that you can cooperate most constructively with planetary influence in the coming year.

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



We pass our lives in forging fetters for ourselves, and then complaining of having to wear them.
—Vapereau

Rumor

It is said of Pope Alexander VI and of his son, the Duc de Valentinois, that the father never did what he said, and the son never said what he did.

Sounds Reasonable

He that begins without reason, hath reason enough to leave off, by perceiving he had no reason to begin.
—J. Taylor

The Plutocrat

I am richer than you if I do not want things which you cannot do without.
—Socrates

MEDITATION DISCIPLINES AND PERSONAL INTEGRATION

PART IV

The sixth century B.C. was very important in the cultural life of mankind. Five of the world's greatest religious leaders were contemporary, and it would be dramatic indeed if it could be demonstrated that they enjoyed some kind of mutual acquaintance. Unfortunately, the only tradition we have bearing upon this affirms that Confucius and Lao-tse did meet on at least one occasion. Pythagoras is believed to have been born 580 B.C., and was undoubtedly the first great philosopher among the Grecians. It is reported that he may have studied under the great Persian fire priest Zoroaster, but this is by no means certain. Pythagoras was seventeen years old when Gautama Buddha was born in 563 B.C. It is known that Pythagoras traveled extensively, and there is an account, supported by Eastern tradition but regarded with suspicion by Western historians, that Pythagoras reached India and was initiated into the mysteries of the Brahmins at Elephanta in the harbor of Bombay and in the caves of Ellora in the Hyderabad Deccan. If so, this great Greek sage was in India before Buddha began his ministry, for Pythagoras had returned from his travels and established his school at Crotona by 535 B.C.

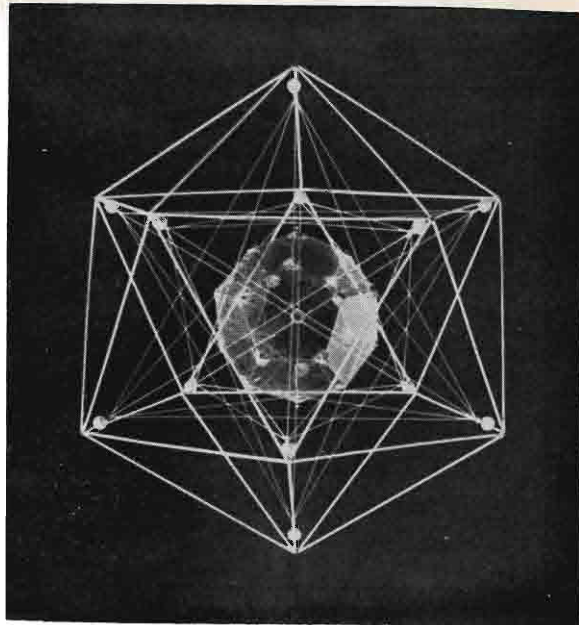
Alexander the Great (356-323 B.C.), hearing reports of the fabulous wealth of India, invaded the region in 328 B.C., and remained in India nearly two years. Rebellion in his army forced him to abandon his plan to conquer the entire country, and the Greek outpost which he established did not long survive. Grecian influence, however, left a permanent mark on the arts of the Far East, and was later carried by Buddhism to China, Japan, and Korea. After the departure of Alexander, Chandragupta Maurya, who had served in his army, created an empire out of the wreckage left by the Macedonian conqueror, and established the power of the Maurya clan. The grandson of Chandragupta was the celebrated Asoka, who reigned from 264 to 227 B.C. Asoka, who had both the virtues and the vices associated with the Roman emperor Constantine Magnus, the early patron of Christianity, became the

powerful friend and supporter of the Buddhist community. He declared he became a Buddhist in the ninth year of his reign, and in the thirteenth year, entered upon the Noble Eightfold Path.

The purpose of this outline has been to point out the rise of two great philosophical systems: Buddhism in Asia, with its descent of schools and sects, and Pythagoreanism in Greece, from which Platonism and Neo-Platonism derived so great a part of their inspiration. It is known that the Emperor Asoka sent Buddhist missionaries to Ceylon, and there is much to support the belief that he sent teachers of the doctrine to Syria and Egypt, where they were accorded a friendly reception. Knowing that the Silk Road already existed, uniting China with Europe, there can be little doubt that the Grecians and the Egyptians were reasonably well acquainted with the teachings of Hinduism and Buddhism as early as the time of Socrates (469 to 399 B.C.). There is also the possibility that Orpheus, who is certainly an historical personage, may have brought Eastern mysticism to the Grecian states as early as 1400 B.C.

Pythagoras was the first to instruct the Grecians in several branches of learning in which the early Hindus were well versed: higher mathematics, astronomy, and the scientific principles underlying music. As he acknowledged that he had been instructed by foreign teachers under obligations of secrecy, it is understandable that he also bound his own disciples with an oath of discretion. He was the first Western sage who introduced special disciplines of meditation, concentration, and retrospection. As taught by Pythagoras, these mystical exercises were essentially the same as those practiced by the Brahmins. Like these Eastern scholars, Pythagoras approached religion scientifically and developed a formula or method for the enlightenment of his students. He clearly differentiated between learning as a means of increasing knowledge, and learning as a means of releasing directly the spiritual potentials of the human being.

Greek philosophers visiting Egypt reported that in certain of the temples, the deities, laws, and principles controlling the world were depicted mathematically as symmetrical, geometric solids. These symbols, many of them extremely complex, but all developed by the progression of mathematical forms and figures,



THE UNIVERSE CONTAINED WITHIN
THE COSMIC MYSTERY

A model of the icosahedron, with twenty equilateral triangles as faces, and containing a dodecahedron.

seem to have been identical in principle with the mandalas of India, Tibet, China, and Japan.

It might be well to define the word *mandala*, which has more meanings than most Orientalists realize. A mandala is a design, usually based upon combinations of basic forms found in both religion and nature. These forms are the square, the triangle, the cross, and the circle. The whole design is most commonly contained within either a circle or a square. The pattern itself is ornamented with representations of deities, each of which signifies the embodiment or personification of a universal energy, agency, process or law. In the Chinese, Tibetan, and Japanese systems, a deity is placed in the center of the mandala, and the rest of the design shows the unfoldment or extension of the power signified by the deity through the various regions of the spiritual, mental, or material worlds. A mandala, however, may also be a platform or stand, or even the crest of a low hill, on which images or persons are grouped to represent sacred mysteries. It can be a writing

in which letters or words are substituted for images, or a tableau, or a highly dramatic theatrical representation of the deities in relationship with each other or performing their various services for mankind. The tetractys, or pyramid of ten dots, designed by Pythagoras, said to contain and set forth the whole of his mathematical-religious philosophical doctrine, was certainly a mandala, for it offered itself to the stimulation of insight.

Mystics recognize three basic uses for the mandala. First, it helps to preserve traditional doctrinal patterns for study and meditation. As it was considered a serious offense to alter the designs in any way, it protected the disciples from the innovations of later teachers, and preserved the purity of the descent of fundamental ideas. It was both venerated and used in meditation, in order that the divine plan or scheme could be impressed upon the heart and consciousness of the viewer. Second, the theory of the construction of the mandala permitted disciples to follow an orderly method in the perfecting of their own convictions. It is amazing how the diagramming of beliefs reveals inconsistencies, flaws, or imperfections. If we can make an orderly picture of our convictions, it means that we really understand them and have subjected them to certain mathematical processes of purification in our mind. Thus, the mandala becomes a mirror which captures in its depth the reflection of our deepest and best-organized thoughts.

Third, the construction of the mandala assists us in releasing the subjective pressures and tensions of the personality by projecting them in the form of symbolic designs. Experiment has shown that those suffering from various mental aberrations, design asymmetrical mandalas, in which the designs are confused and disquieting in appearance, or in which the colors are violent, inharmonious, and sometimes even revolting. By these pictures, a psychologist can more easily diagnose the difficulties of his patient, and the sufferer himself comes face to face with the evidence of his own disorientation. In a sense, therefore, all graphic art serves as a mandala to some degree, and in times of unusual stress, popular art is likely to become confused, morbid, and profoundly pessimistic.

The rise of the Greek Mysteries resulted in a sacred drama of mandala-like quality. Candidates for initiation attempted extraordinary spectacles, performed in the most secret parts of the

temples or in sacred theaters reserved for such pageantry. Plutarch describes similar rites performed in Egypt at night on an island from which the profane were excluded. In the Greek Mystery dramas, the principal gods and deities were impersonated by priests appropriately vested and wearing masks. The themes were mythological, and it is now strongly suspected that what we call Grecian mythology is derived from this religious theater.

The beholders of these rites were expected to become receptive to the impact of these ritualistic dramas. For the spectator, the great creative processes of life unfolded in orderly sequence, and additional information was provided by an orator who explained the proceedings. All the facts introduced could easily have been communicated by word of mouth, but the intent was to create a profound emotional experience. It was assumed the truth sleeping in the darkness of the beholder's subconscious would be drawn forth. To use a symbolic statement, there would be a remembering of mysteries always inwardly known but outwardly forgotten because the soul had fallen asleep in the confusion of mortal life.

With the exception of such religious spectacles and other publicly performed festivals to the gods, we have very little evidence of a powerful mysticism among the Greeks. They were essentially a rationalistic people, and while a man like Plato was deeply inspired and fully aware of the spiritual foundation of philosophy, it is generally accepted that he was a philosopher rather than a mystic. Of course, only a part of his teaching has survived, and in the transmission of knowledge, the mystical overtones are the first to disappear. Later Proclus, honored by the title "The Platonic Successor," attempted to restore the mystical writings of Plato under the title, *The Platonic Theology*, but even in these writings, no clear mystical discipline is presented. It was broadly assumed that man reached a god-like state by extending his faculties to the contemplation of the divine order of the world. The same may be said of Aristotle's *Metaphysics*, which is not metaphysical in the mystical sense of the word, but is merely an extension of physics as an instrument for the contemplation of abstract principles residing in the Divine Mind and its attributes.

It is quite possible that both the Egyptian and Greek Mysteries did include esoteric disciplines. It is only by such an assumption

that we justify the veneration in which these institutions were held, and their claim to be in possession of a secret doctrine of salvation. Up to recently, writers on the subject of the Greek Mysteries have been almost unanimous in declaring that these rites involve no knowledge other than that generally available. If this were the case, however, it would be impossible to explain why men like Euclid, Plato, and Aristotle held these institutions in the highest regard, declaring them to be repositories of a divine wisdom.

The Greeks themselves made no claim to being the discoverers of truth. They cheerfully acknowledged their indebtedness to the Egyptians, who in turn proudly proclaimed that their teachings had originated in Asia. Unless we wish to assume that the whole structure of these religions was an elaborate deception, we must find that arcanum which they guarded with their lives and honor. From Pythagoras, they could have secured by transmission under secrecy the disciplines that had been entrusted to his keeping, such as the Yogic and Tantric exercises practiced by early Indian sages. Modern scientific research is now supporting many of the claims of Eastern metaphysicians. In the Greek rites, those who passed through the greater initiation were said to be "twice-born" sages. They had come to a second birth in wisdom and understanding. This could not result from merely watching a theatrical performance. Other instruction had to be given, and this is known to have occurred.

After the decline of the Platonic Academy, whatever vestiges of mysticism may have existed among the Grecians were gradually lost to public view. There are reports that isolated teachers did perpetuate the old ways and continued to initiate disciples. There is no evidence that any of these disciples ever betrayed their oaths or attempted to expose the esoteric tradition. This further suggests that there must have been a content of such importance that it guarded itself and caused those who had received it to remain honorable, even under persecution and torture.

We next find mysticism in the great revival of Jewish theology which was finally consummated in the Christian revelation. The Apocalypse of St. John is so rich in advanced mystical symbolism that it cannot be dismissed as merely a vision. It is believed that Apocalyptic rites or ceremonies were actually performed, and that



Christian Cabalistic mandala of the universe, showing the ten hierarchies emanating from the Divine Glory.

early Christians also made use of religious theater in communication of their ideas. Perhaps the Mystery plays, performed on the steps of medieval cathedrals, originated in the dramatic spectacles which served as the rituals of initiation into secret schools of Christian doctrine. It has always been assumed that an esoteric Christianity did exist, and that the keys of the true interpretation of these rites were lost or hidden from the body of the congregation. The keys of St. Peter are reminiscent of the keys carried by the Hierophant of the Egyptian Mysteries and the secret head of the Brahminic Mysteries of India.

It is universally acknowledged, even by conservative scholars, that Christianity inherited or appropriated to itself much of the mystical side of Neo-Platonism. This sect, which developed in both Athens and Alexandria, and later found a firm footing in Rome, declared that the seventh and most secret part of philosophy

was theurgy. By this they meant a science for attaining union with the universal consciousness of God. The word *theurgy* has almost the same meaning as the Zen concept of direct experience. It implies that the end of all learning is that man shall be inspired to take a final step into a knowing possible only by a mystical experience within the self. Plato and Socrates taught the same thing, but did not press the point. For them, all learning led not to the acquisition of truth, but to the state of perfect faith. The more one knows, the greater is his capacity to believe. Belief based upon wisdom must be stronger than belief based upon ignorance. Although faith does not depend completely upon intellectual acquirements, and may be present in the most simple persons, various degrees of faith must also be recognized. It was the end of philosophy that faith should make its final and most complete contribution to the perfection of man; wisdom must end in child-likeness. It must restore the certainties which result from total acceptance, without question, of the benevolence of the eternal plan.

There is something Buddhistic in the Neo-Platonic ladder of ascending states leading to theurgy. As in Buddhism, true wisdom is not primarily the discovery of that which is true, but the discovery of that which is not true. Truth *per se* remains beyond our grasp, but we gradually eliminate those common errors which complicate living and make impossible the expression of an enlightened faith. Thus, the most miserable of all conditions is that of opinion without certainty, without discrimination, and always in conflict with other opinions. The life of opinion suggests Buddha's life of the six senses, and only by some kind of positive discipline can the candidate for true knowledge be led through the dark passageways of opinion and brought into the light of science.

Science, in this case, is order, method, an instrument by which we can separate superstition from fact, and opinion from justice. Obviously, science itself has its own peculiar limitations, and the life of science is restricted to a region where its instruments are affected. That which cannot be seen, measured, weighed, or analyzed eludes science, and the truth seeker must take another step from science to philosophy. To the Neo-Platonist, philosophy was just as exact as science, always assuming, of course, that the philosopher had already rescued his mind from opinion and from

the physical limitations of scientific thought. The philosopher puts the invisible universe in order with the aid of reason, for that which is actually reasonable, in the full meaning of the word, is also true. It is defective reasoning that destroys the validity in philosophy. The rational faculty also has limitations. There is something about it that is cold. The individual may attain a great deal of philosophy and still be subject to all the ills of the flesh. The philosopher reasons and considers, but he sits as a spectator, often giving thanks that he has rescued his mind from involvement in the prevailing discord.

It is for this reason that Neo-Platonism introduces theurgy. There must be some point at which the consciousness of man shall become truly aware of the consciousness of the Universal Power which is the cause of all things. Neo-Platonism and Buddhism both realize that man cannot storm the gates of reality. The only way to release the soul to union with its own cause, is to release it from those false concepts which bind it to a mortal state. The truly wise man, therefore, is the man who is non-ignorant, free from all that is not so, and relieved from all pressures within himself to accept or venerate that which is not so. He brings his own nature to the highest condition of purity. This is not only physical purity, but emotional, mental, and spiritual purity; it is complete non-defilement.

In this way, man accomplishes what Plotinus calls "the journey of the alone to that which is forever alone." This journey must be made by the self and in the self. There is no other way. Instruction can only inspire the traveller; it cannot make the journey for him. When man attains union with that which is forever alone, unique and simple, there is no way of explaining, in physical language, that which he will experience. Neither Buddhism nor Neo-Platonism makes the fundamental mistake of trying to tell the person what he will know, or how he will know, when he reaches the state of pure knowledge. If he is told what to expect, the journey will not end in illumination, but in auto-hypnosis.

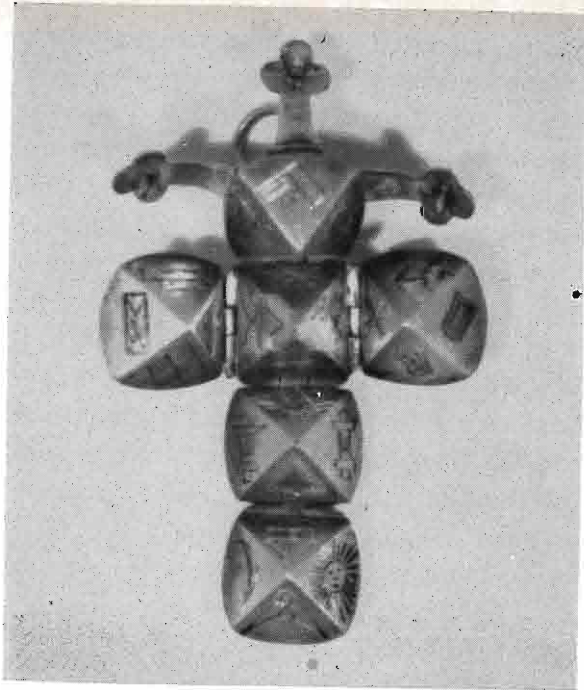
Meditation disciplines among the Greeks were obviously cathartic. They were rites of purification. The soul was the true person, and it inhabited a body to which it was bound by attachments resulting from ignorance and selfishness. Death separated

the body from the soul. Initiation into the Mysteries—the philosophic death—separated the soul from the body without death. The comfort of the soul depended upon its tranquility. The calm soul was at peace and able to contemplate the source and purpose of itself. The good life therefore required the release of the soul from any perversion or intemperance by which it could be held in slavery to the physical ambitions.

Philosophy, therefore, was the simple life, in which the person, turning from the selfish pursuits of mortals, found his pleasure and reward in the cultivation of his own internal resources. The program suggested meditation, whether formal or informal, and continuing thoughtfulness is one of the first disciplines of Yoga. If the person resolves to preserve his own internal integrity, he is confronted with many temptations and difficulties. These are personified as the evil beings who try to block his way in the early degrees of the initiation rites. He is tempted to depart from truth and return to his old habits. If he does so, he is lost to philosophy and his soul remains in its prison of flesh.

It was not until the Neo-Platonists really comprehended the mysticism of Plato that they were able to discern the real intent of his writings. Pythagoras had already taught that the redeemed human soul returned to the company of the gods and enjoyed everlasting bliss. The Neo-Platonists began to interpret this thought. There was a fragment of divinity in the core of every living thing. This God in man is not a separate deity from the God in space. When the spirit of man is finally restored to the Universal Spirit, they are not separate beings, but one being. Thus, the perfected man does not become *a god*, but becomes God. As all the drops of water flow back to the ocean, so all separate creatures flow back to the one consciousness which fashioned them and is locked within them. Illumination is not, therefore, a man standing in a fixed place while the divine world unfolds around him. He is not a spectator, but a participant. The very power within him by which he seeks illumination must be itself united with the light, so that in a sense no person remains. There is only the eternal truth that has always existed.

To make this system into a science, and to lead disciples sequentially along the path of inner unfoldment, required an exact



A Masonic symbol of the world and man. A sphere unfolded into a cross composed of six pyramids.

science, dealing with what was necessary and how it could be accomplished. This had to be the science of the Mysteries and, in a sense at least, this science was carried over into Christianity. The life of Christ became the great religious drama. The total concept was a vast mandala, with Christ seated in the center, and the universe unfolding as the various manifestations of the Christ power.

This, indeed, was the concept of St. Paul, who probably was the only one of the early disciples who sensed the cosmic mystery and sought to build around it, once again, the sacred science of redemption. St. John the Beloved had the mystical approach, for in his own heart faith was enough, but St. Paul was of another kind of mind. He seemed to have sensed that the faith had to go on, and that the original circle of disciples could not carry it beyond their own lifetimes. The great concept had to emerge, and it had to be kept within some rigid pattern, so it could not be adulterated by interpretation or dissipated by the passing of time. Many centuries later, Gichtel, the German mystic who illustrated the writings of Boehme, made an astonishing series of Christian

mandalas. These are fashioned exactly in the spirit of the Eastern meditation pictures, but they are clearly supported by the framework of St. Paul's Christology.

The sacred picture and the meditating devotee perpetuate the faith. The picture bestows a mood or feeling and, at the same time, draws out of the worshipper all the traditional knowledge he may possess. This drawing out of himself results in an experience of religious immediacy. There is no historical significance. There is simply faith, flowing out to unite itself with the object of that faith. To the inward perception, the mandala comes, in the end, to be like a blazing star, lighting the Christian sky of the believer. As we think about this, we instinctively remember also the beautiful rose window of the great cathedral—the sun-burst of gloriously colored glass is also mandala shaped. It conveys something to the life within us. Its perfect form satisfies our instinct to beauty, and we experience a reverence that is in no way creedal.

According to the Greek philosophers, the final symbol of the gods was the universe itself. Here, the outer parts of the divine purpose are given over to us all. Here, the magnificent order of the eternal poem can be accepted if we place ourselves in the proper mood to receive. Always, however, the mandala requires a certain receptivity. We cannot hasten along through life, preoccupied with our own small purposes, and have a true experience of the drama of creation. We must sit down quietly, be at least temporarily impersonal, and take in this mystery of life as we might take in food or water.

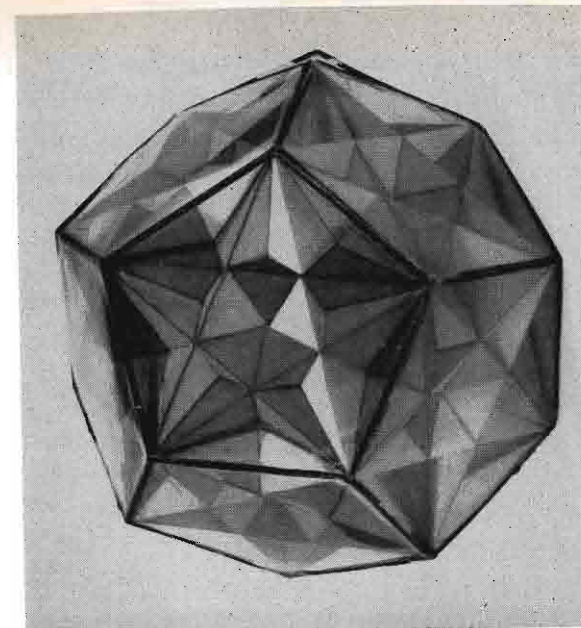
The Greeks believed that the inner life, the soul, was nourished only by the contemplation of the beautiful and the good. Men try to draw pictures of beauty, and sometimes even of virtue. If they succeed in fair measure, they have also created mandalas from their own insight and from the beauty in their own hearts. Everywhere, the mystery is perpetuating itself, and between each person and the mystical experience is only a personality equation. Having locked our minds and emotions in patterns of opinion, we cannot use these faculties even to insure our own happiness.

There is evidence that the Greeks designed special symbols which were exhibited to candidates at the time of their initiation into the Mysteries. Nearly all such symbols were suitable objects

for meditation. The Pythagorean pentalpha was associated with the healing art, and it was believed that even to look upon this figure, composed of five interlacing Greek alphas (A's), was beneficial to those suffering from nervous or hysterical ailments. Some of the designs on the early Etruscan vases are very close to mandalas in subject matter and in the arrangements of their patterns. The vase decorations were derived from the mythology and hero tales which formed the basis of the initiation rituals. The mural paintings on the walls of the villa of Dionysos in Pompeii depict scenes from the sacred rites. The pictures are so devised that the deeper meanings are not immediately apparent, but meditation would bring to the objective consciousness of qualified persons much of the esoteric doctrine communicated in these mystic assemblages.

The Greeks also made use of word pictures, depending more upon the narration of holy fables and parables than the Far Eastern nations. Pythagoras is said to have quieted the souls of disturbed persons by reciting to them extracts from the *Odyssey* of Homer. Great poetic works, like the *Theogony* of Hesiod, were studied not for their scientific or philosophic value, but because they stimulated mystical imagination and caused the reader to visualize divine happenings. The masked drama of the Grecians, like the sacred theater in Asia, was intended to convey a metaphysical kind of experience to the beholder. It was expected that he would be stimulated in his psychic nature, and feel the presence of the actual divinities represented by the actors on the stage. This type of theater was really a form of mandala in which living persons personified symbols and, by their various relationships on the stage, communicated the impression of universal motions or spiritual principles manifesting through creation.

Artistic canons also contributed to the conveying of extrasensory overtones to those able to interpret their meanings. The Rosicrucians built an elaborate symbolism upon the proportions of the human body. They recognized five modes of structure which correspond, in a way, with the five musical modes of the Athenians. Thus, by various exaggerations in painting and sculpturing, the human form took on heroic proportions; or, in perfect symmetry, the divine formula. It was possible, therefore, to convey powerful



DESIGN OF THE WORLD OF FORM

A model of a dodecahedron, composed of the interlocking of five cubes, symbolizing the five elements.

impressions, subtly influencing all who gazed upon the drawings or images. Michelangelo made use of this technique in his representation of Moses, which is definitely in the heroic proportions. El Greco, now recognized as one of the first great masters of classical impressionism, exaggerated most of his portraits and figure studies in order to intensify feelings of reverence, hope, beauty, or the sinister qualities.

As most ancient art was directly associated with the symmetry of the human body, it is not surprising that architecture followed the same essential archetype. Most ancient buildings were based upon the bodily proportions of man. This was the secret of the Dionysian artificers, and later of the school of Vitruvius in Rome.

Public buildings, palaces, shrines, temples, and tombs were mathematically proportioned to affect subtly but profoundly all who viewed them. The orders of architecture were carefully calculated, and five orders, or types, were clearly distinguished. The temples to the various deities were designed to place the worshipper

in the proper mood or state of mind. Standing in the building, he was overwhelmed by a particular kind of feeling. He might feel his soul elated or lifted up, or a mood of great seriousness might come upon him. In the temple of Ares, the quality of courage was engendered by the arrangement of columns and the exact dimensions of the apartments and their adornments. The temple of Venus conveyed the impression of graciousness, and that of Jupiter, extreme nobility of spirit.

It was assumed that man would experience the deepest and most sublime moods if he were brought into the presence of a scientifically calculated grandeur. The temple assisted him to relax from the concerns of the world, open his own inner sensitivities, and respond with the highest impulses of his consciousness to the spiritual mystery of his religion. As these temples were built by initiated artificers, they were microcosms of a larger world, displaying in all their parts the divine purpose and the procession of principles moving forth out of the Supreme Essence or Nature.

The lesson that these techniques sought to convey was the importance of meditation as an opening of the self. In the contemplative mood, the devout person becomes especially receptive to the presence of the Divine Power in all its forms and expressions. It is this openness of the disciple which permits him to be nourished and refreshed by the splendor of the universal plan. This is the real substance beneath the symbolical banquet of the Greek philosophers. They gathered quietly and prayerfully, opening their hearts to the common learning they could share together. Uniting their devotion, they partook of that heavenly food which, flowing out of space, sustains all things, and is the very nutrition of truth itself.

From the Greek world, therefore, we learn of meditation as a hunger after peace and beauty. To these people, the contemplative disciplines were not introversion, because the Greeks were an extroverted race. By meditation, they sought to penetrate the first objects of the senses, thus proceeding from the recognition of perishable beauty to the discovery of imperishable beauty. From the pleasures of the senses, they sought to rise to the pleasures of the soul, realizing that by this natural unfoldment, they would come, in the end, to spiritual union with the Eternal God.

Library Notes

BY A. J. HOWIE

A ROUNDABOUT EXCURSION INTO ZEN

A number of new books with the word *Zen* in the title are appearing on the bookstalls, including a paperback edition of Suzuki's first volume of essays. This would indicate that publishers sense a growing interest expressed by the reading public. What is there about the subject of Zen that attracts people from the most divergent walks of life? There seems something convincing about the authority of the records left by various writers through the centuries, even when they are unanimous in admitting that the moment they attempt to define or describe the fact of the enlightenment experience, they devitalize it. Zen answers no questions directly. Zen promises nothing. Zen does not even welcome new enthusiasts.

Twice before I have attempted a few library notes on Zen, and in retrospect both seem inadequate. This is due in part to the fact that the interest in Zen has increased during the intervening years, and that the Suzuki books are all back in print. It is possible now to quote from books that are readily available.

Eastern systems of mystical disciplines have held a great fascination for many Western searchers after a faith that they have been unable to find in Occidental doctrines. The exotic, the unknown, the ancient mysterious beliefs suggest an escape from the commonplace routines of a workaday world. The phenomena of mystical powers are rarely subjected to any tests for validity. Many of the simpler basic disciplines, sacrifices, and methodology are theoretically reasonable for any well-ordered life. Neither science nor theology has been able to explain or disprove benefits that accrue from yoga disciplines, healing at the hands of jungle witch-doctors, hypnotism, extrasensory perceptions. The phrase "Shangri-la" had an instant appeal, and has become familiar to millions as a part of the common vocabulary.

But why must we always look to the past and to the East? Perhaps because the Eastern doctrines suggest a greater contrast to our own, which suffer from too intimate a familiarity. Perhaps

there is a little of the fairy-story appeal in ascribing mystical powers and achievement to faraway people. Perhaps it is easier to make a hero out of some legendary figure than it is to admit the honest aspirations of a present-day teacher. Certain it is, many people share in reveries of an easy bestowal of a hypothetical spiritual enlightenment, giving little thought and effort to the *modus operandi* of such an achievement. A prophet seldom is acknowledged at home. Christianity itself is not indigenous to the Western world which has become Christendom. Even the Roman Church has acceded to giving Christian doctrine an airing in the current Ecumenical Council. So why should not some of us consider seriously the elusive facts of Zen?

To suggest that Zen "is" anything flaunts the very essence of Zen teaching, although we may only be making an effort to interpret a subject in the only way we know how—with words, definitions, classifications, method, inference. Dr. Suzuki has been a lone voice for many years in expressing the Zen tradition in English, and English-speaking people's interest and understanding of Zen can probably be traced to a reading of his books. While there is a dynamic appeal in the way he presents Zen, he also has clarified many aspects of Buddhism in general for Western students, and his books would be valuable, even divorced from a study of Zen.

However, I should like to project Zen doctrine into the future, into the material maelstrom in which each of us must seek some salvation. Can any of the events, actions, or environment be translated into 20th-century terms? Could Gautama have been kept in ignorance of poverty, sickness, or death for any considerable period of his life had it been lived circa 1962? Would he have had any moral justification for renouncing his position and responsibilities and riding off on his mystical search? Would any peasantry in the world of today give alms and reverence to a wandering mendicant who did not preach the local faith? And could he now gather up a band of adherents without waving some revolutionary flag and stirring men up to militant action?

It might be noted that the direction of travel for Zen has been westward. Zen is an expression of Mahayana Buddhism, originating traditionally in the "flower" sermon of the Buddha. The

26th patriarch from Buddha carried the doctrine to China, where the doctrinal authority passed and descended in a recognized chain of descent through various masters. Later the doctrine passed to Japan. But the Zen of today is not the Dhyana of the Mahayanists, but is an adaptation of the wordless doctrine to the psychology of the Chinese and Japanese receivers. Now may be the time for that same wordless doctrine to leap the Pacific into another alien environment, onto a materialistic soil, and into the arms of a science-ridden generation.

It is difficult to conceive of a modern Bodhidharma sitting silent for nine years before a blank wall, a mountain cliff, or even in some religious sanctuary. Were his presence sensed or discovered, would he be permitted to remain aloof, or would he be besieged by questions, importunings, perhaps even violence? Would the newspapers, radio, or television allow him sanctuary or privacy, or quote him honestly? More likely, their publicity would destroy any potential good; at least they would have to indulge their editorial speculations and judgments.

Zen students are dedicated to the Bodhisattva concept of salvation for all sentient beings; Samantabhadra, Kuan Yin, Manjusri, and the rest, who forego progress from this sphere, and labor that all sentient beings may become enlightened. There is no pretense of being all-wise in temporal affairs, but there is no spirit to divide mankind into castes, or to use their powers for the destruction of peoples whom they would save.

Occidentals would find it difficult to approach a study of Zen by petitioning for admittance to the Zendo. We are quite imbued with the sense of our divine right to the same omniscience as our Creator, so that our pride would be greatly injured by a humble importuning at the gates of the Zendo, especially if we might be repulsed several times. Could we adapt our living—routine eating, working, and sleeping in close association with other Zen students, with no privacy, and sharing in whatever instruction the Master would consider necessary to impart? Imagine students who are impertinent to college professors, remaining silent while a Zen Master derided their answers. But what might an "all-the-time-Zen" be within the confusion of American metropolitan areas?

Any orthodox religion is opposed to any system of thought that does not give a supreme position to its own doctrine and power. Hence, any serious study of Zen by a citizen of Christendom must be pursued in an antagonistic environment—as long as Zen is so designated. In a harmless-looking little volume, *Mysticism: Christian and Buddhist*, the Eastern and Western way, Dr. Suzuki has presented some revealing parallels in mystical experience. The burden of this series of essays is that the mystical experience is the same in essence for all sentient beings, though necessarily couched in different terms. For example, he says: "It is when I encounter such statements as these that I grow firmly convinced that the Christian experiences are not after all different from those of the Buddhist. Terminology is all that divides us and stirs us up to a wasteful dissipation of energy. We must, however, weigh the matter carefully and see whether there is really anything that alienates us from one another and whether there is any basis for our spiritual edification and for the advancement of a world culture."

If the separateness lies in the naming, definition, personality, locale, it seems possible that Christian students have missed the significance of much of their own tradition and transmission of doctrine. The Church has been so intent on achieving recognition, submission, lip service, that it has forgotten the source of its power—which is in the individual experience of every one of its constituents. This forgetfulness is not peculiar to Christian hierarchies; Buddhist zealots have at various times had to be halted in their outward pursuits when enthusiasts have forgotten the inner wellsprings of enlightenment.

Zen doctrine seems to be quite unconcerned with many of the values important in the Western way of life. Before any Occidental student should permit himself to consider himself ready for Zen disciplines, he will have to search carefully his inherent needs. How important are the various securities—economic, physical, political, social? What about material possessions, modern shelter and conveniences, the cultural habits of books, concerts, theater? How far and how long could a Zen student travel in search of a master, without money for food, clothing, transportation—even hiking takes shoes and sustenance. Where would a mendicant find

shelter in strange towns—at the police station, where the laws of vagrancy would hang over his head?—with the Salvation Army which dispenses Christian charity?—with sympathetic Zen students, were any to be found, who might have more than he, enough to share? And where, today, is seclusion, quiet, time for the routines that Suzuki describes as peculiar to the Zen monastery?

Suzuki cites many instances of laymen spending short periods with the Zen masters, asking their questions and refreshing their spirits in the ordered atmosphere of the monastery. These visitors came from all walks of life, but mostly from the aristocracy, the scholars, samurai, and these were the people who filtered the Zen influence into the lives of the masses. In his *Zen and Japanese Culture*, Suzuki points out the Zen influence apparent in art, bushido, swordsmanship, poetry, the tea ceremony, the Japanese love of nature, the theater. The inspiration and impetus may have been born in the monasteries, but the work was done by laymen.

There is a challenge in the picture that Suzuki portrays of Zen, of a doctrine that is worth striving to make evident in a troubled time. Zen offers no vicarious atonement; the enlightenment experience is a necessary and personal achievement. Zen is democratic, no respecter of person or station. The Zen anecdotes repeatedly illustrate how popular images, delusions, must be destroyed before the individual can awaken the *satori*. Quoting endless passages from the sutras wins no praise from the Zen master. Nor are parrot-like answers acceptable. The Zenist can recognize spontaneous truth from studied spuriousness.

The reading of Zen literature is not recommended for emotionally disturbed people, defeatists, weaklings, ambitious power-seekers, dishonest, immoral, irresponsible transient enthusiasts. A glib Zen vocabulary may impress an *avant gard* group, but it never will deceive the serious student. Zen was never couched in the elegant language of the aristocracy, but in the vital, earthy, living, growing slang. And in projecting our thoughts of what Zen might be like in our own times, we would look to newly coined terms of youth, words not yet tainted with semantic overtones and associations. The messenger, the Bodhidharma of the 20th century, will be no polished and cautious exponent of recognized scholastic standing; it is unlikely that we could have any preconception of

what he would look like, how he would act, or where he might appear. But one thing is likely—and that is that once more it will be the wordless transmission of the ancient doctrine, sparking spontaneous response, awakening the enlightenment experience.

We might question what the attitude of the new Zenist would be toward the various sacred cows of our age: world peace, pacifism, vegetarianism, antivivisection, faith healing, integration, civil rights, social reform, and the endless list of present evils and projected reforms. It would be my guess that silence might greet the questions, or the master might comment that the sunsets are beautiful in the west.

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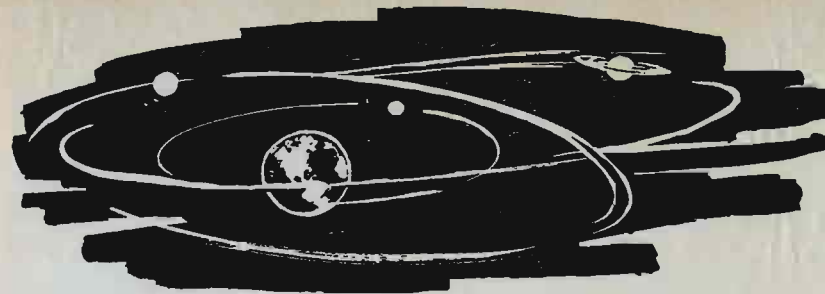
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