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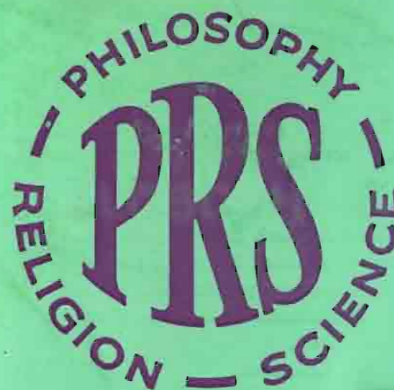
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THE EDITOR'S POINT OF VIEW

WORLD TRENDS FOR 1967

In the chart for 1966, we pointed out that the year was dominated by confusions and contradictions. It is only fair to note that in 1967, there is not much hope for a general clarification of the world's political and economic atmosphere. The stress symbols remain strong, partly due to the fact that very little of solutional nature was accomplished, or even attempted, last year. The trend for some time has been to drift and to meet crises as they arise without any realistic plans to guide the legislator or the economist. Selfishness and short-sightedness have always compounded difficulties, and passed them along to the future unsolved.

We all have the feeling that situations as they now are cannot continue indefinitely. Some major change is overdue, and while we cannot say that 1967 is actually the year of decision, it will certainly present us with increasingly strong incentives to make realistic and constructive decisions of one kind or another. There is a definite trend in the direction of austerity. Even the popular mind is revolting against excessive waste and extravagance. The holiday of easy money cannot go on, and there are already strong indications of a more conservative approach to the practical problems of society. This will probably be one of the dominant notes for the coming year. By degrees, we will either voluntarily practice greater economy, or such a procedure will be forced upon us by world trends.

It also appears that the power of leadership will gradually be restored to the people, and government will be required to listen more attentively to the popular voice. It has been proved on countless occasions that while the individual is frequently wrong, large groups of persons are consistently more thoughtful and better informed than might be supposed. The public will become distinctly interested in the mounting public debt, will demand economy from its civic planners, will violently oppose further inflation, and will want to know much more about hidden profits and misrepresentation in packaging and merchandising.

As Saturn leaves Pisces this spring, considerable pressure will be lifted from the racial problem and the whole subject of underprivileged minorities. One of the reasons will be that the larger so-called majority groups will themselves be experiencing many of the problems that were formerly restricted to so-called underprivileged classes. It will be increasingly obvious that racial and class privileges do not solve the basic tragedies of human relationships. We have to go deeper if we wish to accomplish any lasting results.

The transit of Saturn into Aries throws a great deal of weight into a new part of the mundane horoscope. Saturn is now going to stir up people in general. It is going to restrict their privileges, burden them with heavier responsibilities, require from them more intelligent decisions, and may add an atmosphere of gloom and anxiety to countries both large and small. As Saturn in Pisces stirred up minorities, impelling them to very negative attitudes and often causing them to damage their own causes, so Saturn in Aries will do the same thing to the dominating classes of various nations. There may be considerable disillusionment with plans and policies, economic expansions may be curtailed, world markets will be tighter, competition will be greater, and the danger of unemployment will increase.

For most of these ailments, the average person has made few if any preparations. We have lost the idea of thrift, and have sold ourselves completely on the idea that the most important thing in the world is pleasure. The younger generation is determined to have fun, or to indulge in more or less private rebellions against traditional policies. Saturn stands for tradition, for conservative

ways, caution, thriftiness, and long-range planning. The benevolent side of Saturn is good judgment, thoroughness, and a deep desire to maintain personal liberty through thrift and economy. For those who practice such policies, Saturn is a supporting and protecting power, but those who reject the integrities which Saturn requires, may feel themselves the victims of many restraints upon their thoughts, attitudes, and freedoms.

Under a powerful Saturn in Aries, elected officers of the various nations—presidents and statesmen in democracies, and kings or ministers in monarchies—will be reminded that they are accountable to their people, and cannot depart too far from the commitments they have made to their constituencies. The trend toward dictatorship in high office is going to fall upon evil days.

The ruler of the chart for the year is actually Venus, but the powerful configuration of Saturn conjunct the Sun at the Vernal Equinox, forces first consideration. Venus, as the ruler of the year, is normally a kindly and gracious factor, promoting advancement in the arts, inspiring culture and self-improvement. It should bring with it considerable emphasis upon personal appearance, and may modify some rather disquieting style trends. As a deity of ancient times, Venus also presides over friendship, love, and family relations.

Altogether, several trends can be indicated by the rulership of Venus. One would be the improvement of the public taste, and some degree of revulsion against the profaning of art and literature. There will almost certainly be a demand for a better standard of morals, especially relating to young people. And because of the influence of Saturn, the public will press hard to accomplish the ends which it feels to be necessary. If such groups as the film industry, television, art institutions, libraries, the art and literary departments of colleges and universities, do not choose to instigate some necessary reforms, better ethics may be forced upon them by the public mind. The tendency to glorify bad taste is on the wane, and under the Saturnine aspect, there is always the danger that the reforms will be too sweeping and not sufficiently discriminating.

As Venus also presides over the economic situation, we may expect the monetary system of the whole world to be disturbed and

subject to extreme fluctuation. For a number of years, experts have been predicting a major financial crisis. Naturally, this is of great concern to all countries, particularly those which are attempting extremely rapid industrial development. Every country today desires to be affluent as quickly as possible. The very concept is utterly impractical, but no one cares so long as paychecks grow larger.

Every step toward inflation at the moment is measured by an equal loss in the buying power of currencies. It is because of the shadow of an economic crisis that the general concept of thrift and economy comes into focus. Many of the restrictions will be upon waste, and as money tightens, it becomes increasingly apparent that there is more to life than simply spending. What is spent must be earned, and the less labor is devoted to earning, the less true value will be available for spending. The man who loafes on the job, is draining off the value of his paycheck, for he must buy the products of others who are loafing on their jobs. As a result, he gets less and less for the dollar, which itself represents less and less of his own integrity.

The financial pinch is probably the only way nature can induce the thoughtless to change their ways. The great question is always whether any major change can be accomplished without danger of violence. Possible agitation and outbreaks involving the public in general can well result from even reasonable curbs upon extravagance. In the last twenty years we have become hopelessly spoiled, which means that we bitterly resent discipline that comes too late. Certainly in 1967, Saturn will exercise a powerful disciplining effect, and it will strike first in the areas of foolish spending, luxury markets, and merchandising that contributes primarily to vanity and intemperance. Nothing could be better for man than such discipline, but how much of it he will accept without developing attitudes that will get him into still further negative involvements, is a difficult question.

There are some indications of outbreaks of violence, and today it is hard to tell which of such disturbances might have constructive implications and which are purely the products of fanaticism and intolerance. There are several very touchy areas in which violence is almost to be expected. The North China situation

becomes more difficult every day, and the aspects point to further antagonisms between Communist China and the Western powers, and even the Soviet Union. Russia has instabilities that could break out in at least abortive disturbances; most of so-called independent Africa is seething with discontent; several South American countries are on the verge of some type of major upheaval; and Germany is moving perilously close to serious trouble. It could well be, however, that several internal disturbances, breaking out almost simultaneously over wide areas, will prevent a major confrontation of powers.

Actually, the world will sympathize strongly with what might be termed the middle class, which appears to be on the verge of rebirth. For many years, we no longer recognized any solid segment in society. Prior to World War II, the so-called solid middle class was the hope of society, but most of it moved up into the luxury group, which became highly stratified, but nevertheless absorbed into its own structure most of those who had previously been content to live a secure, comfortable, debt-free existence. With the loss of the middle class, society was divided into the over-privileged and the under-privileged, with almost nothing in between.

I think we are going to see a strong growth of middle class proprieties, and this group is going to advance its own cause by regaining its identity and refusing to side with either extreme. This could have a stabilizing effect upon a condition in which a radical fringe has attacked the powers of conservatism, but no one has been of a mind to protect the moderate position. Actually, moderation is about the best we can hope for in world affairs. It is the most useful of all stepping stones, by which the less privileged can have a real hope of raising themselves to a secure level, and the over-privileged can establish psychological contact with the basic integrities of humanity.

India, China, and the Soviet Union are in desperate need of that bourgeois level which they are so relentlessly resolved to destroy. It is in this middle ground that morality is enthroned. It is here, also, that reasonable practices are supported, integrities are prized, and excesses are open to general condemnation. These conservatives may be a little smug, but they support worthwhile things, and help to prevent an inflation due to moral dishonesty.

Having summarized some of the dominant trends, we must now attempt a more specific study of the influence of these trends upon the major departments of world activity. In each instance, a somewhat similar formula will appear. A crisis that is obviously dangerous, or a revelation of information pointing out a serious hazard, will arouse the public mind and force some type of corrective measure of a conservative kind. The public health, the conditions of the average person in business and home, nuisances that have come to interfere with the reasonable transaction of business—such matters will come to light, develop champions, and force the attentions of governments. Because nothing seems to be corrected, exasperation increases and becomes more articulate.

The financial picture is not entirely reassuring. There may be a strong armament program or increasing fears among nations, which will deflect further funds to military purposes. Nations in danger from neighboring countries or more powerful units, may gird themselves for a long and difficult struggle. Fluctuations in monetary values increase all over the world, but it does not necessarily follow that they must end in a general depression. An autocorrective against this is beginning to emerge, but there is much to indicate that unsound organizations that have been wasteful or impractical, or have skirted along the edge of actual dishonesty, may find themselves in more serious trouble.

One of the principal dangers is Saturnine gloom—the feeling that things are going to get worse. This is one certain way to undermine any type of security, but in this case, it is probably, at least in part, a bad conscience. There will be a tightening, and there will certainly be losses to some; but I do not feel, even now, that a major depression is inevitable. A recession is possible, but if it does not take on panic proportions, it may save us from a major tragedy. The year will be important to the degree of causing strong corrective measures to be taken.

A long-neglected area in transportation appears to be about to receive some constructive attention. Railroading is likely to make a comeback throughout the world. As conditions tighten, the automobile is not only a very costly means of transportation, but the congestion resulting from it is paralyzing a large part of urban business. In great haste and enthusiasm, we dug up the trolley

lines and deserted many miles of railroad track in order to favor the more mobile buses and trucks. The condition has now become acute, in spite of a frightfully expensive and elaborate freeway program. All of these procedures are too short-sighted. Several countries that have been experimenting with railroads of a more efficient style, with better schedules and lower rates, are not only making money, but are receiving enthusiastic public support.

It is a better year for the press and for book publishers, and there is a general trend toward attempting to unite neighboring countries through strengthening their transportation and communication facilities. Air schedules become more efficient, and travel by air will be cheaper. Normally, we might expect a lower accident rate, but there will be some danger of sabotage. It looks as though the post office system and the international postal union will come into prominence with a more efficient method of distributing mail, economy in handling, new inventions applying to postal problems, and a strong plea for reduction in postal rates. Postal employees should have a better time, and there will be more pride in civil service employment on most levels.

This is not a good year for theaters and places of amusement. There may be an unusual number of accidents in the making of motion pictures. Audiences will become more critical and difficult to please, and television will be hard-pressed to prepare acceptable programs. This is part of the general picture, in which it is not going to remain possible for small groups of executives, experts, and poll takers to decide arbitrarily what the public wants, should have, or must accept. Nearly everywhere, over-domination by those in strategic positions, in which they can force their attitudes upon others, is strongly resented. We are going so far as to do the opposite of what is expected of us, just to prove that we do have the right to make some decisions for ourselves.

We may look for rather heavy weather in most part of the world. Rain should be plentiful, but probably largely beneficial. Flooding, however, can be expected in several parts of the world, including the central United States, Communist China, India, and eastern Europe. There is danger of water causing disasters in mines, bridges and dams, and increasing maritime disasters.

There will be a strong rise in the sphere of influence of conservative political groups. Where extreme liberals are dominating government, their power will be questioned. A number of far-out and deep-end governments are likely to get into trouble. Conservative candidates are building strong platforms, and preparing for greater participation in government policies.

The health of the world is under affliction, with special emphasis upon circulatory ailments, paralytic strokes, and damage to the heart. We may have somewhat less cancer, but defects involving the intestines, pancreas, gall bladder, and kidneys, are likely to be on the increase. One problem seems to deal with foods that cause unusual toxicity. Types of ptomaine poisoning and intestinal flu may break out in many countries that have a strong health program under normal conditions.

The divorce rate will probably rise, and home life feels the prevailing tension with an increase of emotional and mental distress. Public morals tighten, and the instinct to plan short-term marriages with no real expectation of permanence, receives a stern setback. There does not seem to be any major rise in the death rate, which is a good indication that a major war is preventable. There will be some accidents in ground transportation, and a rise in traffic deaths. The rate for suicide will be down somewhat.

Taking the world as a whole, there will be a tendency for the birth rate to go down, and there will also be a rise in infant mortality. Shortages of food will have a part in this, but a wider use of contraceptives in areas where over-population is becoming acute, will be a prominent factor. It must be pointed out, however, that the contraceptive situation is not completely solved, and there is considerable possibility that the continual use of such drugs may have unfavorable long-range consequences. Already, it is reported, upon rather careful research, that where the use of contraceptives has been general, there has been an increase of multiple births when the time came to raise a family.

Unemployment will form an issue that may affect legislation. In many parts of the world, the rapid development of technology finds the labor force unable to cope with the special requirements of advanced skills. Where the skills are available, this will result

in an immediate and obvious unemployment on the level of unskilled labor. We are threatened with the decline of economic security in small countries that depend upon only a few major sources of revenue, either from industry or from raw materials. Nearly every market is surfeited, and the constant rise of prices is blocking trade in most areas. Large nations can absorb these difficulties for a while, but many small new countries, having deprived themselves of the protection and guidance of wealthier and better informed countries, may find themselves adrift with little hope of maintaining high standards of living.

There seems to be no abatement of labor difficulties. The emphasis may pass to strong labor warfare to maintain a constant cycle of rises, which can only end in bankruptcy for all concerned. The tendency will be to resist further inflation as much as possible, and this will undoubtedly mean the development of powerful reactionary objections from labor organizations. We may expect this to become a major issue, especially in early fall of 1967.

Speculation in stocks with hope for unreasonable gain, will be less fashionable, and many who have found it almost impossible to lose money, must now become better informed if they wish to preserve their investments. There will be further profit in utilities, and government bonds and national securities take precedence over speculative and common stocks.

Foreign trade suffers to some degree. The trend to establish stronger tariffs, or restrict the circulation of currencies, may be intensified. With so many nations now industrializing, it is difficult to find hungry markets. Economy must ultimately be geared to self-survival. Major powers must bring their productivity into balance with the buying power and the absorption potentials of their own citizenry. While this may seem a general point of view, I think we will observe signs that this type of thinking will have a place in the policy-making of 1967.

It would seem that the pressure of moneys, especially the world's gold supply, will ease, and that a means will be found to prevent currencies from being used as instruments of political revenge. There is further emphasis, also, upon a general reform of the international currency theory, with legislation and public support for a world currency.

Not too much can be said for international relations. The diplomatic corps is under affliction, and many countries will have difficulties due to errors made by ambassadors or consuls. There will be a considerable shuffling in many areas, and the policy of using the diplomatic corps for espionage purposes will prove less fortunate.

There will be emphasis upon armament, with strong public opposition, but the opposition will not be able to gain its way. We are in a cycle of anxiety that cannot be cured merely by disarmament. The change must take place in the basic attitudes of governments. Anxieties continue to mount, and fear of war may emerge as a strong force in world thinking. There is always danger that some nation lacking respect for human values, might attempt atomic warfare. The attitude of anxiety is not necessarily well founded, however.

It seems unlikely that a major world war will break out in 1967, but there is indication of smaller outbreaks which may include several nations. There is some satisfaction in the realization that war can no longer be used as a means of perpetuating the political or economic structure of a nation. The inducements of war therefore become more obvious. The only reason to fight now is to take what the enemy has. It is no longer a means of lifting doubts and anxieties from the public mind.

Before the end of the year, there seems to be a plan developing for the establishment of a very large and important memorial to a hero, or heroes, and possibly some international plan for the creation of memorials in different parts of the world as symbols of some project or purpose recognized to be of world importance.

Generally speaking, it will be a complicated year in educational, religious, scientific, and political policy-making institutions. The tendency is to resent the rise of institutional dictatorships. The various organizations that man has devised for the purpose of contributing to his well-being, are now arbitrary and tyrannical, led by persons who regard their authority as little short of the divine right to enforce their own opinions upon the world in general. This attitude is distinctly out of style. There will be more demand for cooperation between leaders and followers, especially on the level of opinion-making.

The agitations of recent years may ultimately bear some good fruit. The individual wishes to have the opportunity to fit himself for a kind of life in which individual thinking is an asset. He is tired of conforming to policies that have failed to work over a long period of years. The average citizen wants a public school system that will produce good citizens with principles and ideals as well as trade skills. Dissatisfaction everywhere becomes articulate in a year in which the voice of the people is receiving strong sidereal support. We are likely to find a juggling in the higher brackets of the legal phases of government, and a definite effort to bring government in line with the more ideal aspects of common sense. Again, the conservative point of view takes over, and this means greater emphasis upon solid values.

All in all, rulers will have a rough year. They will remain unpopular, largely because they have been indifferent to the reasonable needs of the people. They will also be subject to increasing curtailment. The opposing factions will gain power, and the whole world is a little worried for fear that the abuses of democratic privileges are leading to dictatorship or the restoration of empire. True, it might not be the kind of empire we have known before, but it would be a pattern which would gradually destroy the citizen's rights and privileges in the city, community, or nation.

There are dangers to persons in high office—both from natural causes and from assassination. There are coups in smaller countries, and a general atmosphere of political unrest. It is not a good year for celebrities and fame seekers. The desperate effort to attract public attention may lead to serious reversals. The modest person, making few pretensions, but obviously desirous of being constructively useful, will have the best chance for public recognition. There will also be a trend for small nations to group together in some form of protective league; and to set up covenants for mutual protection. The exploiting of countries by their leaders will be increasingly dangerous, inasmuch as the public mind is easily angered by corruption of this kind.

There may be an unusual number of deaths among legislators, members of senates, and houses of representatives, parliaments, and other governing groups. Some of these deaths will strongly affect major policies, and may cause sudden change in the balance of

power between the branches of government. Also, great care must be exercised in watching legislators and keeping check upon their activities. Some unusual conspiracies and abuses of power are likely to be discovered. This may result in a demand for very strict legislation, which could be detrimental as well as beneficial, because Saturn has the tendency to punish all for the mistakes of the few. Local communities within the structure of nations, may have serious financial troubles, and the possibility of some open rebellion among the various levels of political leadership is indicated.

I strongly suspect that we are coming into a rather bad situation involving public welfare and the Great Society. There are heavy afflictions involving these facilities. Some of the afflictions represent sincerely difficult situations, where expenditures are going to be greater than funds available, or where a program is idealistic but impractical. On the other hand, there is growing organized opposition to any curtailment on the costs of public services.

The average individual is in a desperate situation so far as health and care are concerned, and the resources available for the child who is orphaned, or the aged widow, the destitute, the forsaken and the forlorn, are in many instances utterly inadequate for decent human survival. It is not possible for the individual to have so large a part of his personal income drained off, and still be able to maintain the provident attitudes of his ancestors. At the same time, he is subject to ever increasing medical, dental, and hospitalization expenses. The distinct and bitter opposition to any procedure that will restrict the overcharging of patients or investigate the prices of medication and care—such opposition is not motivated by a deep humanitarianism.

This year a smoldering situation is very likely to break out into something resembling a showdown, forcing into the open practices and policies that are not only contrary to the public good, but are lacking in basic ethics and integrity. We have a very violent grouping of planets in this area, with much solid pressure, and under it there is a good chance that needed reforms will come about, or at least be launched with real strength. We may also have a new outbreak of espionage and sabotage, or public fears relating thereto. Subversive activities will be on the increase in every area where insecurity reaches dangerous proportions.

Under this same heading are popular delusions, or the mania of masses. We are likely to have a great many direful predictions, warnings of impending disaster, all kinds of political, religious, and sociological diatribes, many frightening publications, and numerous efforts to exploit the gullible by appealing to their fears and natural resentments. Responsible leaders should do everything possible to prevent misinformation from being circulated under the guise of freedom of speech. Crime will probably increase, but all of the occurrences will give greater strength to the Saturnine conservatives, who will use every example of wrong-doing as proof of the need for greater public discipline and sterner attitudes toward work and family responsibilities.

The eclipses for 1967 add somewhat to the danger of war, but seem to prevent the spreading of hostilities into a major world conflict. The heaviest grouping of pressures will be in the Indo-chinese area, communist China, Korea, Indonesia, Malaya, and eastern India. There is hope, however, that some of this tension will work itself out through the reorganization of the internal governments of these countries. The unsettledness may also result in religious tension, and give a bad press to religious leaders in the regions under extreme pressure. There will also be the probability of a great deal of misrepresentation in the press, and strong partisanship will obscure facts.

Leaders of countries committed to maintaining the independence of the small Asiatic nations, will be under heavy bombardment by their political opponents, with disastrous results on the home front for many of these statesmen. It seems improbable that we will see any solution in the near future, but it is likely that the difficulties will appear on a political and economic basis rather than being concealed beneath the cloaks of racial or religious persecutions.

The eclipses also affect economic conditions in western Europe, and continue to pound on the securities markets. Both the American and English stock exchanges will continue to experience strong selling trends, and there may be some curtailment in the production of expensive merchandise.

The eclipses further stir up moral issues throughout the world, and will probably be accompanied by outbursts of juvenile delin-

quency and crimes of violence. All these situations will be intensified in the period between March 20th and May 20th in the spring, and October 20th and December 20th in the late fall. I still feel, however, that we have a better than fifty percent chance that major catastrophes can be averted, and that the year, while difficult for many, will not be marked by a major world tragedy.

North America

In *Canada*, the political difficulties between the French and English Canadians are likely to lessen after the spring quarter. By fall, the situation should be well clarified, probably with some concessions on both sides. Canada seems reasonably prosperous, and although afflicted with severe weather, will have a better than average year in agriculture, with considerable expansion in industry and a brisk tourist trade. The government is inclined to be somewhat conservative, and will not tolerate civil disobedience programs. Relations with the United States will be good, but there may be some tension between Canada and England. An influenza epidemic in western Canada is possible in late fall or early winter.

Latin America

A government coup threatens in *Argentina*, and it is a mistake to assume that the Peron faction is dead. It still represents a powerful private enterprise system, which is pleasing to many conservative Argentines. Difficulty with surrounding countries may be expected, and a small but contained revolution is quite possible. Demonstrations against religion may cause concern. There seems to be no great likelihood of general improvement for *Brazil*. The labor situation remains unsolved, and the possibility of a violent outbreak against the government remains likely. The government is very wobbly, and far from popular. The condition is generally explosive, especially in the early fall. Business conditions will not be good, and the health of the people will cause concern and may result in action by the United Nations.

Minor revolts may be expected in *Cuba* due to drastic curtailment of commodities, including food and clothing. The economic situation becomes more unstable, and the leaders of the present regime are subject to both political and physical danger. The rise of a labor movement in Cuba may add further confusion to the

situation. The unrest and anti-government demonstrations will extend throughout the West Indies, including Puerto Rico and Haiti.

Mexico seems to strengthen its diplomatic relations with other countries, and the government receives considerable popular support. Economic expansion continues, with emphasis upon a new program of schools, colleges, and universities. Cooperative enterprises receive strong government support, cottage industries increase, and conditions of the people in general improve. The main difficulty will be infiltration of professional agitators who will attempt to stir up dissension and discord. They will not be especially successful. Further reforms in the penal code receive international recognition. Public health is good, but some natural disaster, possibly seismic, may take a considerable toll of life.

Although we do not generally list all the Latin American countries, we might note that *Paraguay* will develop a broad and liberal program advancing education, instituting plans for better social security, and coming strongly into line with government leadership in pensions and medical benefits. The nation seems to be forging ahead, but may suffer from the jealousy of surrounding states, and as a result, find some of its markets restricted.

Scandinavia

The little country of *Denmark* can scarcely escape the world pressures as these express themselves in the tensions affecting western Europe. The monetary condition will cause some apprehension to the Danes, and internal political pressures may be greatly exaggerated by propaganda and the upsurge of youth movements. Labor conditions may bring minor outbreaks of violence and produce more criticism of the government than would commonly be expected in this well-ordered little nation. The King and his immediate family are subject to accidents and obscure ailments difficult to diagnose. Inflation threatens the country with a sharp rise in the cost of living, trade with surrounding nations may be curtailed, and Denmark may have strained relations with her neighbors. The summer months will be especially trying.

Norway may be involved in a mysterious problem bearing upon public health, food, and atmospheric conditions. Because of unexpected circumstances, the Scandinavian bloc may play an im-

portant role in the correction of air pollution problems. Western Europe in general may be subject to some type of atmospheric pollution, which will focus attention upon a new concept for correcting this dangerous condition. In *Sweden*, there is danger of some serious scandal involving the government, with possible international repercussions. Subversive forces are working beneath the surface of this little country, but it seems probable that a serious disaster will be averted. Sweden reaches out to a stronger political alliance with surrounding states, and there is a strong emphasis upon mercantilism and aeronautics. New industries develop, and the economic condition of the country remains rather stable, although Europe in general suffers from an inflationary trend. Inventions, scientific and medical discoveries, are emphasized, with a possible major contribution in the field of medicine or surgery. The arts are favored, particularly the theater and painting. Modernizing of cities and the construction of new modernistic churches are indicated.

Europe

There is some danger of war or revolution in *Austria*, but fair prospects that a major disaster can be averted. Organized opposition to communist domination may find a practical means to increase the freedoms of the Austrians. Education is curtailed by political indoctrination, but young people will become more and more individualistic in their thinking. Unemployment is likely to increase, and goods offered for sale will be limited and of poor quality. Important forward strides will be made, however, in the arts, including music and the theater.

Like most countries of today, *Belgium* will be faced with balancing its budget. Gradually, its sources of income will be curtailed. Its colonies have attained freedom, and it must move from a foundation of administration to one of industrial production. The process is on, and there will be some constructive results. Alliances with other nations prove helpful, and foreign investments in the country will encourage a stronger place in world merchandising. The ruling family is not especially popular, but will probably drift along without too many difficulties unless a serious financial crisis should arise. Belgium's bid for tourist trade is intensified;

and it will develop an active and efficient Chamber of Commerce. Weather may be a cause of loss, and something resembling smog will cause grave anxiety. Belgium may be heard of in 1967 because of a major contribution in medicine or industrial chemistry.

In *England*, there is strong emphasis upon austerity. Conservatives and liberals lock horns over economic policies. Employment drops, but there is a rapid rise in the cost of government and expensive foreign commitments. The royal family is under affliction. The crime rate increases, and riots and public demonstrations may be expected. Business conditions improve somewhat in the late fall. The government of *France* is under some affliction, suggesting that the health of leaders may be a problem, and that they will be subject to very strong political pressure, with communistic activities increasing. There is danger of a financial crisis. The very aggressive policy of the French will meet increasing resistance, which will damage world trade and international prestige.

This is not a favorable year for *Germany*. East Germany becomes more aggressive in its attitudes, and ill feeling between the two republics is intensified by business recession. The trend in Western Germany is militaristic, with emphasis upon restoring the glory and powerful sphere of world influence which have long been obsessions with German leaders. Subversive activities disturb the economy of Western Germany, and there is also a strong division between the conservative policies of the older generation and the increasing irresponsibility of youth. Moral problems will require a strong constructive program for young people and the strengthening of a very weak pattern of idealism as it now exists in religion and education. Public health is afflicted, and infectious diseases increase. That part of Germany which we call Bavaria, as well as the old state of Wurttemberg, are under special affliction this year. Political situations become intense, and the harmony of the West German state is threatened. A resurgence of extreme nationalism might be expected from Potsdam or Berlin, but it is more likely to appear in the gentle atmosphere of southern Germany. The problem becomes increasingly acute by early spring.

The people of *Holland* go quietly on their way, increasing their exports, maintaining their efficiencies, and inviting foreign enterprise to favor their land. They could, however, be hurt by the

general pressure of inflation in other western European countries. Their best protection is a conservative pattern of growth that does not encourage over-expansion or mortgage the future. Young people will cause anxiety, and the juvenile crime rate will jump so rapidly as to cause widespread consternation. The government seems to weather immediate dangers.

Ireland forges ahead this year with a program of modernization, increasing national income, and taking on a spirit of liberalism that may be rather shocking to the older generation. There will be reforms in matters of land and titles, and affecting inheritance laws. It is probable that real estate values will rise and that earning power will be greater. There will be further agitation on the uniting of North and South Ireland, and this may lead to some rioting and violence. The Irish people generally will be optimistic and better united than in the past. Political leaders will have some trouble, and one international figure may suffer serious illness, with the possibility of death. All in all, however, the Irish are on the fortunate side for the year.

There are upheavals in *Italy* affecting especially religion and religious monuments, literature, drama, the fine arts, and motion pictures. The country is under very heavy expense, weather conditions are adverse, the danger of floods continues, with pollution of the water supply. The government is weak, and prominent officials may be in personal danger. Relations between Italy and Vatican City may become strained. Unrest in Sicily is indicated, and there is possibility of volcanic disturbances.

Poland continues to press the advantages she has gained by standing firmly against total absorption into the communistic bloc. On the other hand, quiet but strenuous efforts will be made to bring her back into line. Much of the stress will be beneath the surface, and will be overlooked by foreign observers. One by one, strong individuals will sink out of sight. Party-line members will be placed in most important governmental posts, and liberals will suffer mild but consistent persecution. It would seem, however, that the Poles have great stamina, and will hold on desperately to their hard-earned liberties and privileges. This does not mean that they are in revolt against communism, but rather that they desire to develop their own type of socialized state and are willing to

suffer for the privilege. Some depression is noted, with scarcity of food, particularly in the larger communities. Health is not too good, and ailments are likely to include influenza, fevers, and infections of the ears and throat.

Portugal has a quiet, rather uneventful year, but in the early spring, there will be a strong upsurge of patriotism and general optimism. Pressures from uprisings in the Portuguese colonial possessions will lessen, with compromises on both sides that will lead to mutual benefits. The Portuguese will share with Spain in financial improvement due to foreign residents. High tax rates in Europe and America are encouraging many citizens of moderate means to establish homes in Spain, Portugal, and the Near East. As the Near East is not favorable for permanent residence, the Spanish and Portuguese colonies will prosper. There may be some health problems in Portugal, and the government is under health affliction. Religion becomes more liberal, and a number of feuds between Portugal and former colonies will be amicably settled.

In spite of all that may be said to the contrary, *Russia* is disturbed over the rise of Chinese communism. Its only real answer lies in the immediate encouragement of a limited capitalism within its own boundaries. This trend is inevitable, but should not deceive the Western powers into the belief that the Russian interpretation of capitalism favors accord with non-communistic powers. Conspiracies damage the internal unity of the country, and its foreign diplomacy will not be especially successful. For the moment at least, it has reached the point where further expansion of its sphere of influence will meet continually grater resistance. There is an anti-communist trend developing in the un-aligned countries, due at least in part to the conflict between China and Russia, the two principal communist nations, who are demonstrating that they have no solution to the ancient woes of humanity.

This year, *Spain* is under rather benevolent aspects. The political image of the country will improve and the Franco regime will become increasingly acceptable to the Western powers. Greater political freedom will be available; religious tolerance will increase; and everything possible will be done to make the country attractive to tourists. Festivals, expositions, and other promotional events will be planned, and considerable money will be expended in ad-

vertising Spain and its products throughout the world. All emphasis will be upon a liberal, pleasant way of life, in congenial and cultural surroundings.

Switzerland will feel financial upheaval and pressure from outside countries against its banking and investment policies. Violent storms, with heavy snows and dangers of avalanches are noted. Dissensions break out in schools and educational centers. One accident may involve school children. Respiratory ailments increase, and tourist travel is restricted. There may be scarcity of food, increasing unemployment, and considerable unrest among the young people. Religious conflict between Protestants and Catholics may increase.

The Balkan Countries

Albania may feel the increasing pressure of Soviet political influence. Liberal factions will find their privileges restricted, and may be subject to at least a mild purge. Financial conditions are depressed, agriculture is afflicted, and the public health is threatened by epidemical ailments. Although religion is under affliction, a strong religious revival is possible. Basic reforms or changes in the laws of *Bulgaria* may result in political dissension leading to violence. The governing group is threatened, but may be maintained by Russian pressure. There may be a tendency to become involved in alliances with the Arab states. Education will be subject to intense indoctrination. Business conditions are not good. The people will be dissatisfied, with a reaction that inclines toward lethargy and indifference. Many may leave the country.

The government is still unpopular in *Greece*. Further scandals may lead to open antagonism. Religious tensions also increase, and the standard of living is so low that it invites all factions to complain and agitate for better conditions. Trade may improve slightly, and foreign investments will increase. There is danger, however, that outside money may not be sufficiently abundant to maintain the projects that it sets up in the country. Christian-Moslem pressure will be directed at all weak points in the national program. Moderate forces dominate policies in *Crete* at the moment, and the trend will be toward the strengthening of industry, increase of employment, and improvement of wages. Practical considerations

dominate political pressures, and religion exerts a moderating and constructive influence. Minor outbreaks may disturb the country, but a major crisis will be averted. Only a word about the little island of *Cyprus*, to point out that the Cypriots will arbitrate some of their differences, and conditions in the area are likely to be more peaceful. The government, however, is not secure, but will probably weather the year.

The people of *Hungary* are enjoying a spell of Jupiterian optimism, and are solving psychologically many of the problems they could not cope with politically. The standard of living will rise. Some old animosities and antagonisms will die out, and the people will cooperate enthusiastically in advancing their arts and culture. Perhaps in one way, they may again lead Europe toward an answer to the assimilation of communism by a naturally capitalistic people. Tourist trade is likely to increase. *Romania*, striving to increase its political freedom, may run into difficulties with Russia. Liberals will be subject to unusual persecution, after what appeared to be a rather progressive attitude. Financial situations become increasingly difficult, and the struggle for more opportunity for private enterprise may lead to repressive measures.

Africa

East Africa in general seems to have considerable relief from the tensions and turbulences that have burdened it for several years. The financial situation improves. The tendency is for several of the new independent African communities to avoid the leadership of either Egypt or Ethiopia, and unite their more immediate programs with other recently freed states. The emphasis in the whole area is upon the need for foreign capital and the strengthening of the internal monetary systems of the countries. Leaders who have pillaged the treasuries for their own profit, and opportunists attempting to become small dictators, are rapidly going out of fashion, and will be replaced by more able and honest administrators.

In *Ethiopia*, Haile Selassie is under affliction, and further efforts may be made to force him to abdicate. His health is also afflicted, but he is a very astute man, and is likely to weather both storms. He must again beware of members of his immediate family.

Ethiopia has a complicated place in the new psychology of Africa. As the oldest independent nation on the African continent, and with strong and deep religious, historical, and traditional roots in the African soil, it is almost certain to become a leading power as the first enthusiasm wears off among the newer countries who find their political experience extremely limited. The year is progressive for Ethiopia, but there may be trouble over the exporting of narcotics. Haile Selassie will seek and establish strong ties with England, Spain, and Germany. These will open new markets for commodities, and encourage European technicians to develop Ethiopian resources.

Countries in *North Africa*—including *Algeria, Morocco, Tunisia, and Egypt*—are under the threat of military aggression and religious fanaticism. There can be no doubt that these countries are building a strong combine against the non-Islamic world, and may unite their resources against Israel, Lebanon, and Jordan. The hopeful indication here is the rising influence of a moderate Turkey. It is being hoped that a military outburst can be averted, inasmuch as the outcome would be unfortunate for all concerned, and fail in its objectives. It is probable that these countries will bind themselves more tightly together through pacts and treaties, and will present a united front, not only politically, but economically; and it is quite possible that it is on the economic level that they will be most discomfiting to other countries.

Throughout the entire area of North and West Africa, a rapid development program may be expected. There will be strong emphasis upon the building of roads, expansion in housing, and much attention to creating new elementary schools. The modernizing of the region receives strong and enthusiastic support from the people and considerable assistance from outside sources. Industrial development is also noted. The standard of living rises sharply, and even a general recession affecting major countries can be weathered in this area with comparatively little interference with the basic program.

The several new republics, including *South Africa* and *Southwest Africa*, will have a difficult time. They are under adverse aspects, subjecting them to danger of revolution, insurrection, rioting, and threatening the survival of the present governments. By late fall,

it may be necessary for these states to become parties to a formal treaty, or other lawful solution to the existing racial dilemma. The situation may be further intensified by world opinion, and boycotts may be instituted against the South African republics. The year is unfortunate for them.

The Near East

The rash of small independent sovereignties among the *Arab States* has resulted in a number of countries that are little larger than medium-sized cities, and survive mostly because of the extreme wealth of their rulers, certain sectarian religious differences, and extraordinary natural resources. These pocket-size nations, some of which have a total population of less than 100,000 are gradually setting up a situation that invites the rise of an aggressive dictator who will grasp the reigns of authority and fashion these little nations into something resembling an empire. Conflict and discontent will be general in this region, and the sheiks will be the victims of continued intrigue and family conspiracies. Some of these small nations may attempt an intensive program of armaments, and find themselves embroiled in the Near Eastern conflict centering upon Israel. The conditions are inflammatory, but may be kept under control this year.

Considerable attention will focus on *Iran* and the general area of the Persian Gulf. The year is troubled and subject to unexpected clashes and crises. Political intrigues involving everything from religion to witchcraft will disturb the public mind. Heavy financial pressures will be exerted as a means of forcing alignments or restricting liberties. The Shah of Persia may be the object of criticism, and a revolt against the government is not impossible. The increasing prosperity of the people, who are becoming accustomed to luxuries they had never formerly enjoyed, may prevent an all-out revolt. Educational and scientific projects advance among the Persians, who also experience a strong revival of their traditional culture, with corresponding increase of national pride. There is something to suggest either an epidemic or serious losses to crops or food supplies affecting nearly all of western Asia. This may result in embarrassment to the Persian program of modernization.

The survival of an independent state of *Israel* is threatened, as the Arab states gather their resources for a showdown, but I believe *Israel* will come through. Economic pressure is very strong, and the system of boycotts will be used to discomfit the *Israeli* trade program. Mobilization of troops is likely, but danger of war may pass without a serious conflict. The leaders of the government suffer from health afflictions and from extreme harassment. Further assistance will probably be necessary, and may cause a difficult situation in the United Nations organization. Outbreaks of religious intolerance, anarchy, and political crimes are indicated. It may be that the troubles will cause world Jewry to take a more active supporting attitude in protecting the independence of *Israel*.

Turkey is in danger of becoming further involved in the crisis developing between eastern Europe and the Near East. Christian-Moslem relationships may be more strained, with possibility of the rise of fanatical groups. The government, however, appears to hold firm and manage to retain the friendships of both eastern and western groups. There is a strong Pan-Moslemism developing in which *Turkey* might occupy a position of moderating leadership, replacing *Egypt* as a rallying point in Near Eastern groups. The general trend is progressive, and the economy will hold its own, and may even improve.

The Far East

The remote country of *Afghanistan* is moving rapidly into focus as a power in the Middle East. Progressive political policies become necessary to preserve the present regime. Education and industry advance, and a considerable building and housing program is indicated. Some religious difficulties may arise, and conflict will be noted involving agitations by a communist minority. The general trend, however, will be progressive and essentially constructive. Inflation must be curbed, or a financial crisis will develop in the early winter.

This is not an especially eventful year for *Burma*, and the emphasis seems to be upon the advancement of pacifistic ideas. These people would like to play an important part in bringing peace to the Far East, and will make overtures in several directions. Unfortunately, however, they will not be especially successful, and

will finally be forced to focus attention upon problems of employment and living conditions.

The vast sub-continent of *India* is dominated largely by aspects indicating increasing labor difficulties and strong pressures exerted for the improvement of working conditions. The solution to these problems is not easy, and nearly every effort will be frustrated by prejudices and political harassments. Conflict between religious groups and a rapidly increasing number of atheistic younger people will weaken the psychology of the country unless appropriate means are taken to prevent the spread of extreme skepticism and cynicism. *India* may make an important trade alliance and open new markets in the late fall. The political leaders are under affliction, and there may be heavy pressure toward a conservative government. Reforms in laws, reorganization of court procedure, and a major amendment to tax laws will be likely.

Indonesia is under very heavy astrological pressure this year. Revolution threatens, and even though actual bloodshed may be averted, the government is under heavy bombardment and the Sukarno regime may not survive the year. A new government may bring a general improvement to the country, and this will be reflected in better conditions throughout the general area, including Borneo and Sarawak. The year is shadowed with trouble, but the clouds have a silver lining.

Expansion in *Japan* faces curtailment and retrenchment. The growth of the country is threatening to be too rapid for safety and security. Business will remain good, but the prosperity could lead to serious recession within the next two or three years. There is danger of storms and other natural disasters affecting the southern half of the country. The government will be open to unusual criticism, which may force an untimely election. The Imperial family is under some affliction involving health, but there is a good chance for recovery. *Japan* must guard itself against *Russia* and Communist *China*, as both of these countries are determined to gain control of the *Japanese* nation. Arts and sciences prosper, industry holds its own, speculation is somewhat off, and this is a poor time for amateurs to enter the market. There will be some business recession, labor agitation intensifies, and the government will be required to take a firm hand in regulating wages and benefits to

workers. Heavy industry will do rather well, but there is danger of accidents, explosions, fires, and earthquakes, especially accidents in steel mills, mines, and large industrial establishments.

The health of the Emperor causes concern, but I think he will pass through the year safely. There will be a brief outburst of nationalism and talk of rearmament, but the tension will die out after a few months. Relations with the mainland of Asia will improve, and the Japanese-Korean tension will relax. Unemployment may rise, and unexpected health conditions will be a cause of worry. The government, after many years, may take another definite stand on the matter of tobacco and public health. Stronger ties will be established between religion and education, and children will have more pre-educational guidance and may be expected to receive basic training in the three R's before attending school.

The small country of *Korea*, with its tragic history, will be under considerable affliction this year. There is danger of a new outbreak of aggression by North Korea against the southern democratic state. There is also the possibility that larger nations will exercise considerable over-influence on the internal structure of the country. The government will have a difficult time, and some outbreak of violence is to be feared. There are two stress points: one in the early spring, and the other in the late fall. In *Laos*, the government is weak and subject to very disturbing foreign influences. A religious crisis may develop, and there may be pressure against Laos from the Chinese communistic group, which will become more intense by next winter.

North China will continue to suffer from natural emergencies, including failures of crops, floods, and insect infestation. The government will continue to be belligerent and threaten non-communist powers. This is a very touchy spot in 1967, but the positions of the planets do not support a prediction of a major war. It is my feeling that China is not yet ready to attempt an all-out military aggression. The Chinese will depend upon spreading further psychological anxiety to advance their cause. Mao is personally afflicted, and a new group of liberals is arising that will oppose many of his plans on general principles. Health problems increase. The financial situation discourages major programs of expansion.

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NATIONAL TRENDS FOR 1967

There is a general feeling that the economic situation in the United States is apt to become increasingly difficult, with some danger of a major recession. With so much evidence in favor of the pressing need for economy, and the recent troubles in the securities market, it would seem hazardous to predict contrary to the opinions of the moment. According to the rules of mundane astrology, however, I do not find the planetary configurations indicative of a major depression. Rather, it would seem to me that we may be entering a year in which a strong stabilizing influence will be felt.

The keynote of 1967 for the United States chart is conservative and practical, with considerable emphasis upon economy. Prudent measures will be taken, needless expenditures will be cut, budgets will be re-estimated. While this does not mean that the economic situation will suddenly become secure, it does take some pressure off the present inflationary trend. The country will give special attention to its agricultural problems, continue to favor small business enterprises, probably increase pensions, and give further support to those of limited means or in danger of unemployment.

On the political front, the drift will be toward right of center, with more emphasis upon individual initiative, self-discipline, and thrift. After March, racial disturbances are likely to subside, and strikes will be less frequent. Popular opinion will not support agitation or conflict to the same degree as in the recent past. There will be greater participation by private citizens in the solution of problems involving juvenile delinquency, racial intolerance, and religious conflict.

The general condition of the country is marked by increasing gravity and a popular realization that individuals must practice greater self-control and help to curb inflationary trends by wiser buying and the boycotting of inferior products. There may be a certain amount of fear or anxiety, but this does not seem to develop any panic or hysterical tendencies. There will be more emphasis on maturity and a realization that life is more than simply

pleasure. Younger people may find more constructive outlets, and styles will be more conservative.

Rumors and reports bearing upon investments and the stock market are likely to be subject to some form of censorship or control. It becomes increasingly obvious that it is quite possible to cause a panic in the investment market by circulating negative opinions or prophesying dire financial ills. There is considerable protection bestowed by the planets this year upon long-range investments and large business corporations that are run conservatively and honestly. The emphasis may shift from capital gain to immediate income, and the prices of securities will be more realistic and consistent with their true value.

Banks and similar financial institutions have considerable protection, and the prevailing anxiety should lessen after the coming summer. This does not mean that the market will not continue to drop, but does indicate that it is gradually working into a more secure condition. There will be losses, and speculation remains hazardous, but the wise investor, informed about his holdings and satisfied with an honest return, may do reasonably well. Sidereal influence is on his side.

Trade and business will continue brisk, but may not equal the boom years that we have recently enjoyed. There will be further financial curtailment for large corporations, and the extremely wealthy may find their taxes rising and their exemptions reduced. Credit is likely to remain tight, but this will be due in part to a psychological fear rather than factual difficulty.

There is new interest in railroading and the improvement of community transportation, with probable increase in the cost of transportational and communicational facilities. The post office department is due for an investigation and general reorganization. Traffic conditions in general will probably become worse, and tragedies with moving vehicles will be numerous. The automobile industry is under affliction, and there will be further curbs on profits and greater emphasis upon public safety. Newspapers will be in trouble, the publishing field will be off, and advertisers on radio and television will probably curtail their expenditures.

The administration of the lower courts of law and the entire law-enforcement structure will be heavily criticized in the early

part of the year, but toward fall, the tensions will relax. The Supreme Court is under heavy affliction, and there may be a shuffling among the Justices, inspired by active popular indignation.

Although food products will be reasonably abundant, there may be some losses to crops due to insects or parasites. Weather in the United States will be more pleasant, and areas that had a difficult winter last year will fare better. Rain may be too abundant along the Atlantic Seaboard, and Florida will have floods or epidemics. There will be emphasis upon mining, and a possible increase in prices for strategic metals. There may also be an outbreak of disputes over the titles of lands, and some scandal involving dishonest possession of large tracts of land with mineral rights.

The public building program will be curtailed, and programs of unnecessary expansion and government costs, particularly on local levels, will be vigorously opposed. The party out of government will increase in strength, and will have much more to say on the level of policy-making. A certain disgruntledness continues, with many persons critical of present government and anxious to support a more economical and conservative regime. There will also be anxiety over increasing the powers of government, and fear of dictatorships on local and state levels.

The President of the United States is subject to increasing health difficulties. He will find more and more resistance to his policies and programs. There seems some protection for him, but the Executive Branch of government is generally afflicted, with sickness and death to elder statesmen, and danger of unpleasant scandals and disclosures. The legislative part of government is more fortunate than the executive. Congress will take a more active part, and will resist, with increasing courage, measures that it finds objectionable. Local governments will have greater autonomy, and city and state officials will be called upon to take a larger part in national programs. A number of excellent reforms will be instituted on the level of state and city government.

Improvement and greater artistry may distinguish the entertainment field, with some emphasis upon improving the public morals and protecting the young from the corrupting influences of bad

theater. There will be one or two important deaths in the entertainment world, which may result in a general change in the direction of more constructive entertainment. Social functions will emphasize economy, and will be more devoted to idealistic and philanthropic purposes. Celebrities will continue to be involved in unpleasant scandals. Prominent persons will do well to live quietly through 1967, keeping out of difficulty as much as possible.

There is still a tendency to oppose the strengthening of the army, navy, or air force, and it looks as though fewer draftees will be inducted into the armed forces. The emphasis will be upon voluntary enlistment. Some ship-building will be undertaken, but mostly smaller vessels. We may have an emergency due to lack of an adequate fleet of merchant vessels. Scientific institutions may be open to financial reverses and danger of accidents in space research or in handling dangerous materials.

The public health remains about the same, with nervous and respiratory ailments continuing to increase. A trend toward devitalization from fatigue is likely to be increasingly noticeable. The smog problem will become more acute, and ailments of a rheumatic nature, with considerable pain and some disability, will increase. Accidents are noted, especially involving machinery and the building trades. The health of the people in the east and middle west may be better than for those along the west coast, where an outbreak of heart disorders is probable.

The birth rate may drop slightly, and infant mortality is likely to increase. The death rate will probably be a little above normal, with emphasis upon obscure ailments, toxic problems, and suicides. Both marriages and divorces are likely to increase in number, but the tragedies of broken homes will be faced more philosophically, and there will be more emphasis upon protecting all concerned from psychological damage.

Strikes and labor disputes should not be so severe this year, and the tendency to arbitrate them will be subject, at least in part, to the pressure of public opinion. The tendency will be to try to hold the gains already made, and let well enough alone for the present. Employment should be fairly good in general, but not up to the peak of a few years ago. The Civil Service will be under criticism,

with a demand for more rigid examinations and higher standards of qualification.

I seriously doubt if the United States will be involved in a major war in 1967. The present conditions may continue, but sudden or rapid acceleration of the Asiatic situation appears unlikely. It is even possible that some kind of temporary truce or arbitration will be decided upon. This may result in a temporary peace, or a reduction of hostilities, but it would be unwise to become too optimistic where North China is concerned.

International relationships will be better, and we may have more friends among foreign countries by the end of the year. Much will depend upon the solution of our internal difficulties and evidence that we have practical answers to urgent questions. Relations with foreign countries will be adversely affected by the death of statesmen abroad and the retirement or dismissal of policy-making leaders in this country. Generally, however, we will have friendly relations with foreign diplomats, the United Nations will not have so many pressures upon it, and the political atmosphere will be less tense. This does not mean that solutions are found for all problems, but perhaps we will learn to live more pleasantly and constructively with them.

Foreign trade should be good, with the possibility of balancing imports and exports and strengthening the value of American currency abroad. Commerce is afflicted by storms at sea, and by tariff regulations, which must be revised in the not-too-distant future.

Women's organizations, especially to combat such general nuisances as smog, water pollution, the destruction of natural resources and parks, the abuse of animals, and mistreatment of children, will provide new incentives for organizations, societies, and social projects. Crimes due to mental unbalance—many of them completely senseless and meaningless—will increase to some degree, but this will not be noticeable to the average person. Laws to prevent minors from wandering the streets or driving cars, may be advanced, and some of them will be passed. Patriotic sentiments will increase, and we will attempt to rescue some of our traditional values from the negative pressures of progress.

Institutions of higher learning continue to suffer from a bad press, internal dissension, and outbreaks of ill disposition on the part of the faculties and business administrators. The whole educational subject is under affliction, and the tendency is to demand broad reforms and new directives in higher learning. Young people themselves will want stronger discipline and a more practical and immediately helpful type of instruction. There will be some emphasis upon greater idealism in the public school system, especially the lower grades.

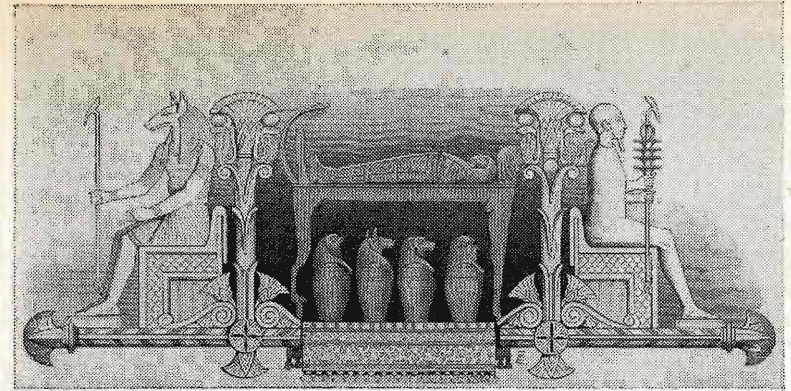
The religious situation is not encouraging. Liberal trends are likely to run against powerful vested opposition, and there will be a strong effort to restore the old sectarian conflicts and antagonisms in the name of devotion and conformity. Philosophy will, however, come into greater prominence, and the spiritual destiny of man is being shifted strongly from a theological to an ethical foundation.

There will be increasing emphasis upon mystical religion, unorthodox spiritual organizations, and Oriental philosophies. Those in need of spiritual inspiration and support will become more individual in their attitudes, and will seek for themselves, in their own way, the guidance they need. Idealism in general increases, expressing itself through greater concern for the suffering of the underprivileged and confused.

There is strong emphasis upon a number of facilities that are in need of reform and improvement. Many hospitals, sanitariums and the like, will be built, but their management will also come under closer scrutiny. There will be rising opposition to the cost of health, and even the Medicare program will not prevent the private citizen from resenting the exorbitant price of medical care. There will also be exposes of the mistreatment of the sick in state and county facilities, and a general resentment directed against prevailing indifference to the fate of the aged and those suffering from terminal ailments in both private and public institutions.

There is also very great need for improving the penal system and finding more civilized methods for the rehabilitation of delinquents of all ages. In this entire area, public opinion will exercise considerable force, and the people will be able to accomplish, through their own resolution, what their leaders fear to attempt.

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THE FABULOUS CAREER OF BELZONI

In 1960, UNESCO sponsored a world-wide appeal to raise funds for the preservation of the major ancient monuments of Nubia, which were in danger of being completely inundated by the rising water of a vast reservoir created by the Aswan Dam. This is only one of many instances in which archeological and cultural treasures have been sacrificed to the practical needs of an expanding agricultural or industrial program. It is good to note that as the result of contributions supplied by fifty-two nations, the magnificent temple of Abu Simbel, hewn into the cliffs on the west bank of the Nile, about fifty-six miles south of Korosko, has been saved. The huge sandstone images were cut into sections to make their transportation possible, and raised above the water level for the sake of generations to come.

Abu Simbel has been given the greatest publicity because it is archeologically and architecturally unique. The facade of the principal temple is ornamented with four colossal seated statues, each sixty-five feet high, representing Ramses II, surnamed The Great, who lived in the 13th century B.C. In addition, there are smaller images of Queen Nefertari and the children of the royal couple.

It is interesting to realize that the first person to open the temple of Abu Simbel was a comparatively obscure Italian explorer named Giovanni Battista Belzoni (1778-1823). The extraordinary adventures of this man, as set forth in his own narrative, will help us to understand the state of Egyptology in the opening quarter of

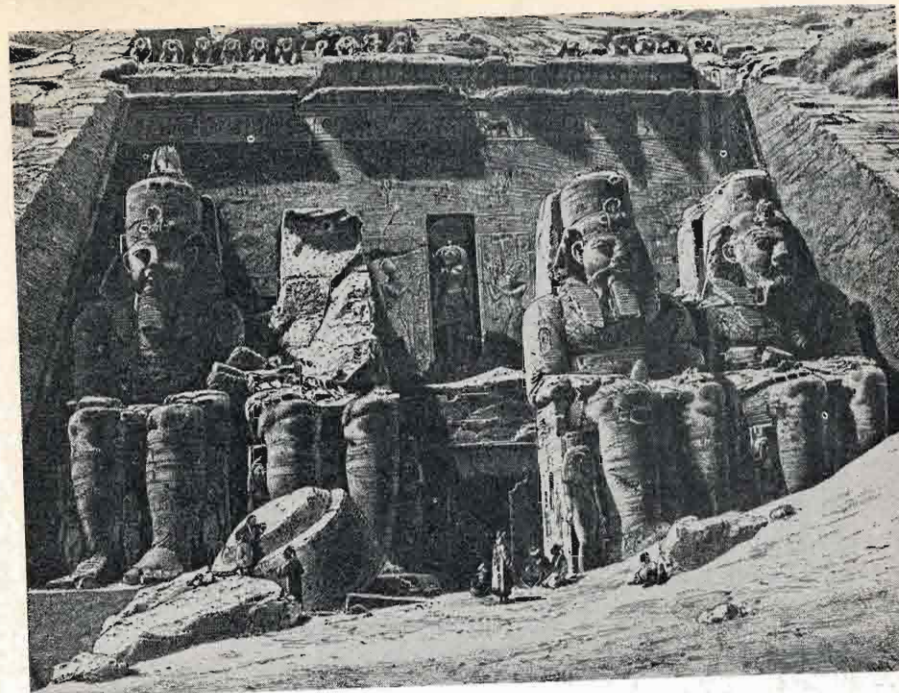
the 19th century. Napoleon had focused world attention on Egypt, and had made it possible for copies of the Rosetta Stone to be in the hands of practically all scholars interested in the Egyptian language. Prior to this date, the hieroglyphics had not been decoded, and records as far back as the Greek and Roman times gave no accurate clue to the reading of the Egyptian language.

The field was therefore so new that it intrigued first of all the adventurous type of mind, and also offered considerable financial rewards to explorers who were willing to face the dangers and discomforts of desert regions and non-too-friendly people. The prize was usually some fine antique object, such as a sphinx, an obelisk, or a colossal head of a pharaoh or a deity, which could be shipped out of the country and sold at an attractive price to a museum or private collector.

While this policy is frowned upon, there was in those older days no way of financing travel in remote areas except by artifacts or works of art accumulated during the journey. A second objection is also valid, but did not have too much practical significance in the case of Egypt. Haphazard, uncontrolled excavation could be destructive and hamper the later work of trained men. In fairness, it must be pointed out that amateurs were responsible for increasing interest in archeological sites, and usually preceded professional researchers by a number of years.

Giovanni Belzoni combined both the favorable and unfavorable aspects associated with early explorers. He was a careful and conscientious man, who tried his best to establish a high level of practical field work; but he did take out of the country, and sell, a number of priceless works of Egyptian art, some of which are now on permanent exhibition in the British Museum.

When an amateur forces his way into any field of higher learning, he must expect to create powerful antagonism, and to be discredited in every way possible by those specialists who have laid claim to an entire sphere of activity. Belzoni is an outstanding example of such ill treatment. His contributions have been studiously ignored by most professional Egyptologists and antiquarians, simply because he was without scholastic credentials. No one has paused to ask how he could have secured appropriate diplomas at a time when Egyptology was still largely in the keeping of literary



THE ROCK-HEWN TEMPLE OF ABU SIMBEL

men who wrote their impressions of distant places, but made no effort whatever to carry on formal researches.

Critics have been careful to point out that Belzoni was of humble origin, lacked all formal training, and, most scandalous of all, made his living, at least for a time, as a circus performer. Obviously, such a background disqualified him completely for serious endeavors, and it is still an embarrassment to scholarship in general that Belzoni was the outstanding Egyptologist of his time, working for the most part alone in an almost unexplored wilderness of speculation.

Belzoni was born in Padua, the son of a successful barber, and it was assumed by all concerned that he would follow in his father's trade. He tells us some of the circumstances that changed the course of his life. He states clearly that he was of a Roman family, but left his country as the result of the troubles that beset Italy in 1800. There is more to the story, certainly. First of all, the lad was born with a restless nature, which could not be satisfied to

settle into the uneventful career of a tradesman. Also, he grew into a man of extraordinary size. He was of gigantic proportions, though well formed and handsomely featured. His stature was so great that all who saw him were impressed and even awed, which would scarcely suit him for barbering, but may have been useful when he was forced to turn temporarily to the theater for economic survival.

About his fifteenth year, Belzoni left home, and after journeying about, settled in Rome, where he lived for nearly five years. Here, for some reason, he resolved to study hydraulics. There is also a rumor that he contemplated taking holy orders, but it is not certain that he ever actually became a monk. When the French entered Rome, he decided to leave Italy entirely, and having once become a wanderer, he continued this homeless existence for the rest of his life.

He reached England in 1803, where he married, and after some time, he visited Portugal, Spain, and Malta. From Malta, he embarked for Egypt with his wife. He had hoped to interest the Egyptian government in a program of hydraulics to assist in the irrigation of the fields near the Nile. This, however, did not receive sufficient official support, and the Belzonis were gradually but inevitably drawn into the world of exploration and archeology.

The highlights of Belzoni's career included the discovery and transporting of a colossal bust of Memnon from Egypt to England. In the Valley of the Kings, he opened the tomb of Seti I, the Pharaoh Sethos. He also opened the second pyramid of Giza, and his *Narrative* includes a moving account of his experiences and reactions. He visited the sanctuaries at Lake Moeris, where sacred mysteries were performed long ago; and he gazed up, in unconcealed amazement, at the huge circular zodiac on the ceiling of the temple at Dendera.

Possibly the greatest of Belzoni's achievements was the opening of the tomb of Seti I. This was one of the most magnificent tombs ever to be found. Seti was the son of Ramses I, and the father of Ramses the Great, who is remembered in the Bible as the pharaoh of the Exodus. The existence of this mausoleum was known to the Greeks, but it remained lost to the modern world until it was re-opened by Belzoni on October 17, 1817. He describes the details



THE SOLAR DISC FROM THE TOMB OF SETI I

of the discovery in his *Narrative*, beginning on page 230. At no time was the enthusiastic Italian more careful and thorough than in his examination of this tomb and its contents. In addition to a great many drawings and sketches, he spent more than a year making wax impressions of all the relief carvings. Later he assembled these into a model that was exhibited in London, together with the beautiful alabaster sarcophagus of Seti.

Upon entering the tomb, the visitor is confronted with the splendor of "the sun in its rising." In this instance the triple nature

of the solar deity is symbolized by a circular disc, upon which are represented the scarab beetle and the ram-headed deity, Atum. Thus, the three powers of the solar principle are differentiated, the disc standing for the strength of the luminary, the scarab for its hour of rising, and Atum for the glory of its setting.

From this point on, the corridors unfold a wonderful pageantry of Egyptian religious mysticism. While many nations have used the rituals of death to symbolize initiation into the esoteric schools of wisdom, no other has so vividly and artistically set forth the metaphysical structure of the universe and its deities. In the long corridors of Seti's tomb, are the noble likenesses of the seventy-six powers of the solar god, accompanied by quotations from *The Book of the Dead* describing the wonders of the underworld and the strange journey of the boat of the sun through the fourth and fifth hours of its nocturnal journey.

Further on, we find Seti in the presence of the great gods Osiris, Anubis, Horus, Isis, and Hathor. On the rear wall of the Hall of the Four Pillars there is a splendid scene similar to that found in many of the mortuary papyri. Osiris sits enthroned, attended by Hathor-Isis standing behind him. Seti is being conducted into the presence of the Lord of the Underworld by the hawk-headed Horus.

By some fortunate circumstance, Belzoni was sensitive to the regalia worn by the various persons partaking in the funereal ritual. The extraordinary symbolical aprons worn by the deities, and also by Seti, are of great interest to Masonic scholars, and one scene reproduced by Belzoni is obviously intended to signify the reception of Seti into an assembly of initiates who are referred to as "the masters of the secret house of hidden places."

In the great burial hall, which is supported by six columns, and from which extend two small annexes, are some remarkable cosmological figures and emblems. In one of the annex apartments, the ceiling is adorned with a standing painting of Hathor extending from horizon to horizon. She is supported by the god of air, and the sun deity, in his ship, travels along her body, from all parts of which stars are shining. Another ceiling has elaborate representations of the deccans of the zodiac, stars, and constellational groups.



SETI IN THE AFTERLIFE

Seti is being conducted into the presence of the god Osiris. The figure attending Osiris may be Hathor, the nurse of Horus, the beloved son of Osiris.

At the extreme back, a niche in the left wall depicts the Egyptian ceremony of the opening of the mouth, which signifies the freeing of the spirit breath. The rite is performed by Anubis, and in this ceremony, Seti has already been Osirified, and is therefore represented as the deity Osiris. As customary in the rituals of judgment and regeneration, the deity Maat, personifying universal justice and the immutability of cosmic laws, presides by spreading her wings over the place of judgment.

As is common with Egyptian tombs, an effort was made to protect the funeral chamber from discovery by the inclusion of an

unfinished room. If grave-robbers entered this place, it was hoped that their searching would end on the assumption that the structure was never completed. Actually, however, the tomb of Seti, like most others, had been violated possibly a short time after it was used to entomb the king. Furthermore, after the actual burial, approaches to the mortuary chamber were blocked by a number of clever devices, including a pit thirty feet deep and fourteen feet wide. This served a double purpose. It protected the inner chambers from the danger of water seeping through after unusual rain, and it provided a major discouragement to robbers. In this case, however, the vandals reached the opposite side of the pit, and sounded the walls until they found the corridor leading into the inner sanctuary.

Although Belzoni was not a trained archeologist, it is evident that he was a man of considerable religious insight and sensitivity, which may have served him well. Many prejudices that have burdened more recent excavators did not trouble him. Unfortunately, the literature on Egyptology in his time was inadequate, contradictory, and largely inaccurate. It was inevitable that he should be influenced by the prevalent opinions of his day, but in spite of this, he subconsciously sensed the splendor of the old Egyptian religion.

Belzoni's emotional nature impelled him to a sympathetic attitude and to a growing wonderment. Was it possible that beneath all this ritualistic art, there was some deep and real knowledge about the mystery of the human soul? Did these rituals tell truly the state of man after death? It was evident that the deities themselves were only symbols, but did they stand for principles that were valid and unchanging in their essential meaning?

The Italian explorer was not the first to meditate upon the subtlety of old Egyptian beliefs. There is no doubt that the early Christians in Egypt made a resolute effort to unite the basic doctrine of Christianity and the Osirian cult. They saw in Horus, the hawk of salvation, a premonition of the advent of Christ. They adapted the ritual of the last judgment, with its scale for the weighing of the soul, to their own religious mysteries, so that the weighing of the human conscience is prominently set forth in the Apocalypse of St. John. Gnosticism also attempted a reconciliation



THE PHARAOH SETI ENTHRONED

The Pharaoh bears the symbols and attributes of divine and human rulership.

between the old wisdom religion of Egypt and the several schools of Platonism, Neoplatonism, and Neo-Pythagoreanism.

One thing is certain: the Egyptians were among the oldest of all people to accept unconditionally the immortality of the human soul. They were also convinced at an early time that the soul might return to the earth either as an invisible presence, or through actual re-embodiment. They accepted the eternal warfare between light and darkness, good and evil, hope and faith.

The Egyptians fashioned from their believing the radiant Horus, the Widow's Son, the only begotten of the Invisible Father, who was to intercede for the souls of the dead and take upon himself the burden of human sin. It was Horus who was finally to lead the armies of light against the hosts of darkness in the last great war. In this war, truth would be victorious, Horus would return the kingdom to his father, and the souls of just men, both living and dead, would abide in peace and rejoicing forever.

This is the story, in substance, on a wall of Seti's tomb, and from these splendid paintings, Belzoni drew inspiration for the beautiful plates that illustrate his *Narrative*. Who knows—perhaps

this Italian, who was born to be a barber, was led to Egypt by memories locked within himself. Is it possible that long ago, he had lived in that land, and had himself received the strange rituals of anointment and of the cleansing of the flesh? Perhaps he had stood, as Pythagoras once did, between the pillars of the Hall of the Twin Truths, to be judged by the scales of equity, and to receive into himself the blessed ghost or shadow of Osiris, who with his breath gave life, and symbolized that life with the sign of the cross.

In 1819, Belzoni returned to England to assemble the wonderful casts he had taken of the reliefs on the walls of various temples. He caused quite a furor, but did not remain long in the stifling atmosphere of London. Further mysterious regions beckoned, and he set out for Africa, resolved to explore the remote land of Timbuctoo, trace the source of the Niger River, visit the fabled world of Great Benin, and even penetrate the secret empire of Abyssinia, the last home of Prester John, the legendary Emperor of the world. He was attacked by a fever, however, and died at Benin. Later, the original drawings he made of the Tombs of the Kings were published in London by his widow. Some say that she provided the coloring for the plates and actually hand colored some of them.

In Belzoni, then, we have a man of diversified abilities. He not only superintended actual programs of excavation and worked in them himself, but he was able to make a very dramatic and artistic report of what he found. His drawings were extremely accurate, considering that no standards for such efforts had been previously established. While in England, he also wrote the story of his principal expeditions. In our library we have the second edition of his work, dated 1821. This followed very closely upon the first edition, but was somewhat amplified and amended. He explains in the Preface that he is writing the account himself in a language not his own, because he is most desirous that the true story of his experiences should be permanently recorded.

Reviews of the book received considerable praise by prominent literary figures. They concurred in the opinion that he had an unusual literary style. He told his story in a simple and direct manner, but in describing his own reactions to the regions he visited, the temples he explored, and the monuments he excavated,



GIOVANNI BELZONI IN EGYPTIAN COSTUME.

he became genuinely dramatic, and wrote with a beautiful emotional warmth, probably due to his Latin temperament.

Men like Belzoni are difficult to fully understand, but they emerge periodically in the realms of arts and sciences. He was born to be an Egyptologist. Some mysterious pressure drove him to his destined labors. He had amazing skill in dealing with the inhabitants of primitive areas, and an intuitive ability to cope with the conspiracies of his would-be detractors.

Belzoni can be compared with another man of very similar temperament, to whom we are indebted for much of our knowl-

edge of Central American archeology. Dr. Augustus LePlongeon, a physician who became a professional photographer, gave his life to the ruined cities of Yucatan. Like Belzoni, he was a handsome, bearded man, who was rewarded for his labors by persecution and ridicule. The introduction to Belzoni's work includes a handsome portrait of himself in the costume of an Egyptian gentleman of the early 19th century. This rather flamboyant picture presents for our approval a distinguished-looking man with a loosely wound turban and a flowing robe, possibly revealing Belzoni's flair for the theatrical.

It was a hundred years after Belzoni opened the main temple of Abu Simbel that I stood at the foot of the cliffs and gazed up at the serene-faced images of Ramses the Great, preserved for posterity in the guise of a god. Belzoni had also noted the unique feeling of veneration for the past that comes to any thoughtful person who enters the temples of Luxor or Carnac, with their rows of massive columns and their great square gates. The long avenues of sphinxes that lead into the sanctuaries of ancient faiths, the expressionless gods looking down from their ancient thrones, and the triangles of grey shadows against the sky, which we call the Great Pyramids, are sights never to be forgotten.

There are many extraordinary religious monuments scattered about the world, but in some way, Egypt surpassed all other nations in the moving of huge stones and the bringing together of incredible structures that have defied the vandalism of both man and time. To stand at the foot of the Great Pyramid of Giza and look up to its highest platform four hundred and forty feet above the ground, is to experience the sensation that such a structure could not be made by man. We can forgive the Arabs a thousand years ago for their simple belief that the pyramids were piled up by a giant, whose body filled the space between heaven and earth, and who rejoiced in the poetic name Sheddad Ben Ad.

We know that more than three thousand years ago, Egypt was a strangely and wonderfully civilized land. Pharaohs played chess and wrote poems, and their queens used lipstick, rouge, and eyebrow pencils. The governors of Egypt assembled the first great libraries, and built memorials to their gods with a skill in architecture almost unbelievable. All is now ruin, and each monument

struggles desperately to survive the encroachments of the sand and the battering force of the stinging winds that come out of the desert.

The Greeks never understood the Egyptians, but they honored them for their achievements in mathematics, astronomy, architecture, and music. The Romans conquered Egypt after the Greeks had become its master, but even Caesar bowed humbly before the learning of the priests of Memphis, Philae, and Luxor. Pythagoras sought initiation into the Egyptian mysteries, and after him, Apollonius of Tyana sought a similar favor. For a time, Aristotle was a librarian of the Alexandrian libraries, and Ptolemy sent to Israel for sacred books of the Jews, that he might include them in the collection in the Serapeum.

Even today, Egypt is a name to conjure with, for it has become a synonym for secret arts and magic practices. Here was the land of alchemy, and of strange medicines, for among the Egyptians, there arose Im Hotep, the great physician. These people successfully practiced surgery more than thirty-five centuries ago. There seems no field of learning which they did not enrich in some way, and if we wish to believe all the legends, we must credit them with the discovery of electricity, and of malleable glass and synthetic jewels, as well as the first comprehensive map of the earth.

Persecuted scholars in Europe found refuge in Arabia and North Africa, and as late as the 17th century, secret books of the Egyptians, like *The Scroll of Thoth* and *The Divine Pymander of the Thrice-great Hermes*, were approved and accredited writings in the realm of mysticism, Cabalism, and transcendental magic. It has long been held that the deepest of the Christian mysteries were first celebrated in Alexandria. Here, Philo Judaeus wrote his commentaries on Jewish metaphysics, and here also, Valentinus and Basilides expounded their Gnostic doctrine. Above Lake Moeris, the Therapeutae, initiated Jewish healers, preserved the secrets of their ancient medicine. There are legends that at the time of the destruction of the Alexandrian library, the librarians, loading the most precious of their manuscripts and tablets upon the backs of camels, departed into the sandy wastes of Sahara to hide the records of the world wisdom. Perhaps these treasures are still buried there in some ruin by an old oasis.



In Reply

A Department of Questions and Answers

QUESTION: *Would you please discuss specifically how to acquire insight.*

ANSWER: The very word *insight* seems to suggest either seeing with some internal faculty, rather than simply by the eyes, or seeing into things by a kind of mental penetration. For practical purposes, we try to attain a better understanding of meaning, searching for realities that are not immediately obvious, or seeking out causes, reasons, or values which may ordinarily escape notice. In philosophy, we like to assume that the person of insight is able to regulate his own conduct and will develop tolerance and patience as the result of enlarging his comprehension and deepening his thought processes.

The development of insight, therefore, involves both breadth and depth. The area of thinking must be enlarged to include factors or elements usually ignored. If we would understand fully, we cannot afford to overlook any factor or circumstance that can contribute to the increase of knowledge. To cultivate depth, implies escape from all superficial attitudes and decisions. We cannot afford to take anything for granted. We must be continuously observant and duly reflective about that which comes to our attention. In no sense of the word, however, is insight to be confused with hypercriticism. A man is not wiser because he condemns more; he is not more observant because he becomes hypersensitive to the attitudes of his associates.

We should say, therefore, that insight must be under the leadership of a powerful directive attitude. Consciously or subconsciously, we are all seeking for either good or evil. We are either dedicated to the discovery of something fine and worthwhile in the world, or we have a pre-disposition to condemn. Those who are psycho-neurotic, or have allowed negative attitudes to dominate their thinking, may become hypercritical, and in many formal circles, this tendency is mistaken for intelligence. The person appears distinguished because he can disprove something, or can embarrass some adversary in discussion or argument.

To develop insight, we must first have a healthy attitude toward people; we must basically like them. We must rejoice with them in their successes, and bestow our sympathy when they are afflicted by reverses. If we notice in ourselves that our sympathies are not fair or free from selfishness, it is most unlikely that we can attain true insight. If we secretly wish that we had received the advantages bestowed upon another, or believe that other persons deserve the reverses that burden our lives, we will always permit ulterior motives to interfere with genuine friendliness.

We must assume that insight is related to friendliness, which opens the way for appreciation and mental compatibility. Many have tried to develop insight as they might strengthen memory, by some very special technique or through the acceptance or memorization of platitudes or affirmations, but such policies do not generally work out well. It is obvious that we cannot have deep sympathy for things about which we know little or nothing. If we have no sensitivity to art, it is unlikely that we shall appreciate it correctly. The greater the range of our interests, the broader our insight will be, for it will include more areas that contribute to a point of view. We are all the products of inner convictions expressing through outer circumstances. The more there is inside, the more we can discover on the outside.

Ignorance results in a negative kind of indifference, so that we do not react to the stimuli of noble thoughts or emotions. We cannot understand why people like things that are meaningless to us, or dislike situations that we find congenial. Our inevitable tendency is to establish ourselves as a standard of judgment. What

we like must be better than what other people like; what we believe, nearer to the truth than what our neighbors believe—unless they chance to agree with us. So long as we regard ourselves as judge and jury in the situations that arise, we can never have insight.

Another enemy to understanding is tension. When we are tense, we are inclined to hasty decisions. We do not wish to take the time to think things through; rather, we seek immediate self-release through some aggressive or excessive thought, word, or deed. Pressure and prejudice, coming together, are difficult to overcome. Both arise from conditions that are not basically fair, reasonable, or honorable. Confucius was probably correct in his idea of moderation as the secret of intellectual maturity. The person who is quiet, who refuses to have his judgment hastened, who cannot be talked into negative attitudes by those around him, has better probability of maintaining his own integrity.

Some little lessons in insight may suggest ways of thinking that refuse to be satisfied by superficial judgment. Because we have to depend so heavily upon communication, it is good to try to listen to words attentively and use them correctly. In a short time, we will learn that many persons express themselves badly, in this way creating a completely false impression. We must therefore learn to understand how other people use words, and make sure they understand the usages that are familiar to us. The only way this can be done, is to study the other person's speech habits, and if necessary conform with his usages when we are especially desirous of clear communication.

Another very important element is the emphasis placed upon words and the degree of intensity with which the speaker tries to convey his idea. Often what we assume to be irritation or disagreement, is merely intensity. We feel that the other person is angry, when really it is only a mannerism to which he has become accustomed. Actually, the mannerism is poor, and usually symbolizes a strong ego-pressure; but it becomes habitual. We even contact persons who say "good morning" in a tone of voice that suggests they never wish to see us again. If the other individual has these bad habits, we must either see through them and

discover the integrity and sincerity underneath, or we may be considerably antagonized.

I have noticed how often we are misunderstood even when we try our best to be clear. This may also be due to the other person's trying to complete our thought for us. It is aggravating in conversation to have a sentence taken out of our mouth and perhaps twisted in entirely the wrong direction; but it can happen. It is probably the sincerest form of flattery, because the interrupter is assuming that you are going to say what he expects you to say, and thus justify his confidence in his own estimation of your character.

I have never observed that an argument leads to insight. It is competitive and combative, and places all concerned on the defensive. Much can be learned from friendly discussion and quiet conversation, but the moment we press our ideas too hard, our very intensity builds resistance in the listener, and causes him to jump to the defense of his own point of view. As for arguing, so for preachment of all kinds. Any attitude that is patronizing, condescending, or takes the form of a preachment, will be resented. We are only politely pointing out that someone else is ignorant or wrong. This locks the situation, and prohibits the free circulation of ideas or feelings.

The trained scientist is often more successful than the layman in keeping open the roads of common understanding. The Russian, Chinese, Hindu, or Greek anthropologist lives in a world in which science is more important than personal feelings. Of course, these men are also human, and occasionally they will become exceedingly combative and critical, but for the most part, they have common understanding. While their nations are in political antagonism, they can meet and discuss the advancement of learning in a friendly and kindly way. This is always easier when dedication to knowledge is greater than the determination to justify our own opinions.

Another good way to broaden horizons is to make it a regular program to add something to knowledge or appreciation each day. We can learn a new word in connection with some subject where we wish to express ourselves. We can gain some new appreciation of the good things that human beings have done, and we can advance, in small measure at least, some technical skill or ability.

By making our own minds grow, we overcome provincialism, which is always short-sighted.

Another good practice is to estimate, as clearly as we can, our total attitude toward the world in which we live. Are we basically optimistic or pessimistic? Are we quick to appreciate the good, or do we recognize only that which is wrong? Are our attitudes up to date? Some folks stop learning when they leave school, and have no further interest in the progress attained by the arts and sciences which they studied.

The doctor and the school teacher are examples of what we must all do if we expect to keep the right to pass judgment upon the general conditions of mankind. School teachers must take new courses, and spend considerable spare time familiarizing themselves with the various developments in their fields. It is also important that their knowledge on the special subjects they teach be abreast of every new discovery and that they can anticipate as far as possible, the trends most likely to develop in the future. Doctors must subscribe to learned publications and attend special conferences and workshops. They must estimate the new treatments that are developed for various ailments, for it is just as dangerous to deny all without thought, as to accept everything without reflection.

It has been my observation that many persons are hopelessly out of date in their thinking, and are accusing a whole bracket of society of faults and failings that belonged to previous generations. Actually, it is unfair and unreasonable to pass judgment upon whole groups of people. We cannot say that all members of a certain profession are benighted, or that all members of a certain religion are enlightened. Yet it is not uncommon to hear a profession or a faith attacked for attitudes that were rejected by practitioners and members twenty-five or fifty years ago. This is always a danger with the rapid progress we are making in many fields. The book we read five years ago may be obsolete; the medical techniques that were inadequate in the days of our parents, have probably been greatly improved; and psychotherapies that antagonized us in the early years of Freud, are equally revolting to many progressive psychologists of today.

Very often, therefore, our criticism and condemnation only reveal that we are behind the time. This does not mean that growth is always adequate or that all faults have been corrected, but if we must criticize a weakness in someone else's knowledge, let us be sure that it is not one that he has already corrected years ago. To overlook his progress, is to invalidate our own objection.

Most kindly people mean by insight some way of getting along more harmoniously with their family, friends, acquaintances, and fellow workers. They want to be tolerant, good-hearted, and thoughtful, and the mere desire is in itself a first step in the right direction. The best we can do is to be an impartial judge of circumstances. This means that we must accept with equal willingness, even eagerness, both sides of all evidence. A judge on the bench will gain the most by being very quiet. He will often discover sincerity behind an awkward misrepresentation by a nervous or excited witness. He must have the ability to put the other person at ease if he expects the full truth to be available.

Plato once pointed out that we find in this world whatever we most sincerely seek. If we believe in confusion, demand it, and are over-quick to recognize it, we will never be able to penetrate the disturbed surface of living. Therefore, simple and kindly convictions, quietly and devoutly sustained, will help. We must believe in a good universe, ruled over by a wise Power who fashioned all creatures with the potentials of kindness and friendship. We must also believe that the adversities and difficulties that arise are intended to help us to gain insight, and are not in themselves damaging unless we lose our own center of consciousness. And we must realize that to err is human, that we may all make mistakes, and that judgment will not be perfect while man himself is an imperfect creature. If we must be wrong, let it be because we over-estimate, rather than under-estimate, the good of other people.

The fact that we recognize good, however, does not require that we become gullible. We do not need to lower our defenses, but it is not necessary to live forever in the expectancy that others will injure or defraud us. No matter what another person does to hurt us, it is not likely to be as serious as what our own negative attitudes will do to our health. There may be little ground for cheerfulness or optimism, but this is usually only because we

have not the skill to find the larger truth involved in human relationships. If we assume that the individual is trying to do what is good, we may be impelled to help him. Even if he did not actually have a constructive motive, we may inspire him to self-improvement; and even if he continues to be difficult or impossible, we are better off for having taken a constructive attitude. Most of the time, we will be correct, and we must never allow a few disappointments or disillusionments to undermine our confidence in collective humanity.

If we want insight to help us in special decisions, we must train our minds in the area of our interests. It is a serious mistake to believe that intuition or the familiar hunch will always protect us. Too many hunches are based upon strong prejudices, or represent desire rather than knowledge. If we wish to sell real estate, we must study the subject thoroughly, for knowledge also contributes insight. It shows us what to do to protect our own interests and guard the rights of others.

Insight is not just intuition. It is understanding based upon experience. It differs greatly in different persons because it is so closely tied to the unique experiences of each individual. One person, for example, may have an uncanny instinct to select men for responsible positions. Henry Ford Sr. is supposed to have been exceptionally successful in choosing potential executives. A physician may have a wonderfully developed sense of diagnosis, but this also is insight, bringing together a mass of facts and focusing them upon a present emergency.

In practice, insight is a combination of kindness and common sense. Kindness is a natural internal instinct, and common sense is an acquired comprehension based upon practical experience. If experience is made kindly by good-heartedness, and charity is tempered with the realization of what may properly be expected from the human being, we will have a satisfactory degree of insight. In summary, insight is the reward of the growth we have attained, the skills we have acquired, the faith we have preserved, and the hopes that spring eternally in our hearts. In proper compound, these will guide us well and protect us against most major disasters.

THE NAVJOTE

THE INITIATION CEREMONY OF A ZOROASTRIAN CHILD

by Framroze A. Bode

The ceremony of investing a child with *Sudreh* (sacred shirt) and *Kusti* (sacred thread) is called *Navjote*. The word *Navjote* denotes a new initiate who has been admitted into the fold to be a believer, responsible for his duties as a Zoroastrian. It also means "new spiritual birth." The age for this investiture is between seven and fifteen years, this being considered the age for imparting religious and moral education.

The symbolism of the *Sudreh* and *Kusti* is most interesting. The *Sudreh* is the garment of good-mindedness, indicating that the wearer is prepared to follow the righteous, advantageous path. The sacred shirt is made of pure white cambric, because white signifies purity and cleanliness and is the symbol of the Zoroastrian religion. The most important part of the shirt is the *Kiseh-Kerfeh*—a small pocket for meritorious deeds, which is placed near the heart (or the conscience). A Zoroastrian has to be industrious to fill his earthly purse with money, but he also has to fill his purse in the sacred shirt with righteous, meritorious deeds. When he retires at night, the Zoroastrian looks at this purse near his heart and conscience and thinks of the spiritual wealth deposited there during the day. Thus, one who puts on this sacred shirt has to follow the righteous path, good-mindedness, purity, and must gather spiritual merit in his daily life.

Kusti—the sacred thread—is a girdle made of seventy-two fine threads, hand spun and woven together on a handloom. The threads are of lamb's wool, for the lamb symbolizes innocence, purity, and humility. This is placed on the candidate in solemn ceremony, with religious meditation and prayer. It is the "belt of service," indicating that the wearer is ready to serve God and humanity.

The ritual of investing the candidate with the *Kusti* consists of winding the belt three times around the waist, the middle part of

the body symbolizing the Golden Middle Path. Four knots must be made in the sacred thread—two in the front and two in the back. These signify firm resolution to follow certain religious and moral thoughts and practices: faith in Ahura Mazda, the ever-living and all-wise Divine Principle; faith in the Mazda-worshipping Zoroastrian religion; to consider Zoroaster as a spiritual guide; and to pledge to serve humanity with good thoughts, good words, and good deeds. The entire ceremony is performed with the consciousness of good thought, good word, and good deed, and the sacred belt is thereby consecrated to serve as a shield that keeps evil away and reminds the wearer to remain within proper limits, to suppress the lower tendencies and elevate higher noble qualities.

The preparation of the child who is to be invested during the *Navjote* is also an important part of the ritual. Before the ceremony, the child must take a "sacred bath," which symbolizes the laws of cleanliness and purity. Then the candidate is taken to the hall where friends and relatives have assembled for the occasion. The upper part of the body is covered with a sheet of white cloth. The child sits on a low wooden stool, facing the east, and the officiating priest sits on a special carpet placed on the floor.

All the things required for the ritual have been duly prepared and are at hand for the priest. The sacred shirt and thread, and a new set of clothes for the child, have been placed on a tray. The air is fragrant with sandalwood and frankincense. Rice, flowers, pomegranate grains, cocoanut, nuts and raisins are used as symbols of plenty and prosperity.

In the investiture proper, the officiating priest places the *Sudreh* and the *Kusti* in the hands of the child, while all the priests taking part in the ceremony recite certain prayers. The child then stands up and recites the Affirmation Prayer. The officiating priest clothes the child in the sacred shirt, accompanied by prayer recitation from all the priests. Holding the "sacred thread" in his hands, the priest then asks the child to hold his hands and offers an introductory prayer. As he girdles the *Kusti* around the candidate's waist, the child recites with him. The three rounds are completed and the knots tied.



DR. FRAMROZE BODE CONDUCTING THE NAVJOTE CEREMONY

After being thus invested with the sacred shirt and thread, the child recites the Affirmation of Faith: "I am a worshipper of one God, I am a follower of the teachings of Zarathushtra and have faith in his religion. I praise good thoughts, good words, good deeds. I praise the Mazda-worshipping religion which liberates me from bondages, teaches me to throw away the weapons of discord, teaches me self-sacrifice to establish communion with God, and leads me to holiness. My religion is of Ahura given by Zarathushtra. I believe that all good things of life originate, proceed and come from God."

The officiating priest now makes a red mark on the child's forehead—a long vertical mark for a boy, a round mark for a girl, and gives the child flowers, cocoanut, and fruit. Then the priest recites the final benedictions and invokes the blessings of Ahura Mazda upon the new initiate and upon the whole assembly. While reciting the benedictions, he showers over the head of the child the mixture of rice, pomegranate seeds, almonds, raisins. Gifts are then exchanged, and this is followed by a social function.

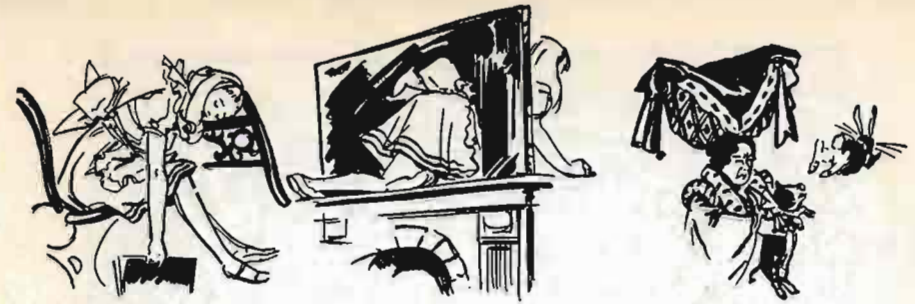
The sacred shirt and thread given at the time of the Navjote are to be kept on the body throughout life. The sacred thread is to be untied and retied upon arising in the morning, before prayers, before meals, and before retiring for the night. To perform this ritual, the person must stand facing the sun, moon, stars, or a lamp or light, and say the following brief prayer: "The greatest good in life is Truth, Righteousness and quintessence of virtue; it is bliss, virtue for virtue's sake, because virtue is its own reward."

The ceremony of Navjote among the Parsis corresponds to that of Confirmation among the Christians. The history of the Western European shirt could be traced from the sacred shirt of the Zoroastrians in ancient Iran. The sacred thread of the Zoroastrians corresponds to *Janoi*—the sacred thread of the Brahmins and the cord worn by the Franciscan Fathers, Sufis, and other mystics. The sacred shirt and the thread of the Parsis are also reminiscent of the white garment and the girdle of the Essenes. The Navjote, or Initiation Ceremony, is still performed in modern times among the Parsi Zoroastrians.



NATIONAL TRENDS—Continued from page 32

The eclipses affect the United States especially in higher education, the Supreme Court, religion, and world trade. They warn that various publicity media will try to prevent the public from learning the truth or will attempt to over-influence the citizenry by psychological propaganda or mental intimidation. The reaction will be the opposite of what is expected, however, for it will increase the determination of the private citizen to do his own thinking and to examine for himself the policies that he is expected to support. Perhaps a difficult year will be a real contribution to the maturing of the American people.



Curiouser & Curiouser

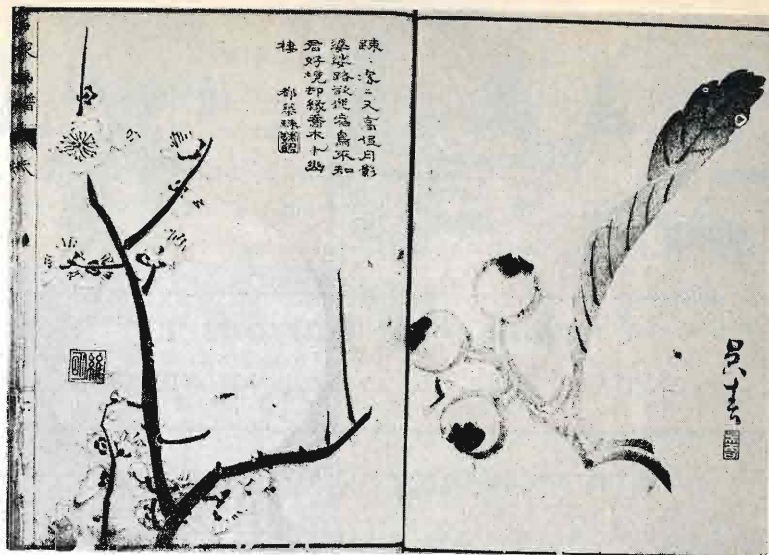
A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND

ADVENTURES IN WHIMSEY

It has long been assumed that art trends are communicated from one country to another, gaining momentum in the course of years. In China and Japan, there is no evidence of foreign influence, yet schools of impressionism and realism arose spontaneously in these countries at almost the same time that they appeared in Europe. If the truth be actually known, it is quite possible that the French impressionists were inspired by Chinese and Japanese paintings, especially by albums of woodblock prints originating in Japan between 1750 and 1825. A number of these albums were available to French artists at the time the impressionists made their grand departure from realism.

It is hard to imagine exactly how to interpret the term *impressionism* as applied to a special phase of Japanese art. These people had been impressionistic painters for a thousand years, and owed much to the Chinese, who were esthetic abstractionists at a still earlier date. Confusions arise in the meanings of words. The Japanese seem to have understood *impressionism* more as a realistic trend than as a departure from an accurate depiction of nature.

These Oriental impressionists seemed to find their esthetic satisfaction in what might be termed "the light touch." They escaped from their predisposition to handle subject matter either reverently, as in religious art, or grandiosely as in the treatment of the formality of the court and the foibles of the aristocracy. Freedom



PLUM BLOSSOMS BY IMEI

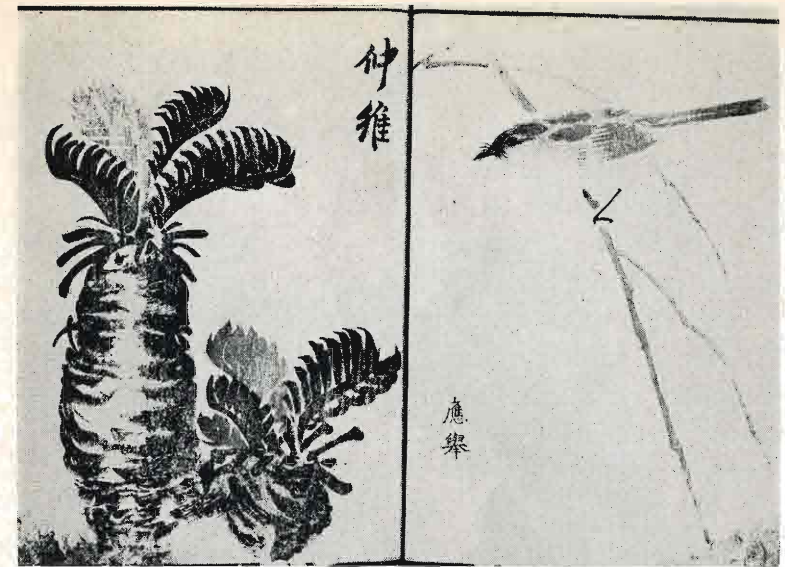
LOQUATS BY MATSUMURA GOSHUN

was largely the right to select subject matter suitable to the taste of the emancipated intellectual, who often added a short poem to emphasize cosmopolitan tastes.

In any event, a number of brilliant artists did arise. Their productions had unusual appeal for Western collectors, who admire the broad stroke and subject matter belonging to the commonplace. Several streams of influence contributed to this impressionistic realism, possibly the most important being the Zen attitude, which rejoiced in freedom from all sophistication and traditional canons.

The early 18th century brought with it what are called the Shijo and Maruyama Schools. In a previous issue of the Journal, we have mentioned Toba Sojo, the old monk who flourished in the 11th century and drew caricatures of animals in a naive and amusing manner, with rather pointed political overtones. He may be regarded as the patron saint of the Japanese impressionists, and while it took them several hundred years to attain the inner emancipation achieved by Toba Sojo, they ultimately shared in his technical emancipation.

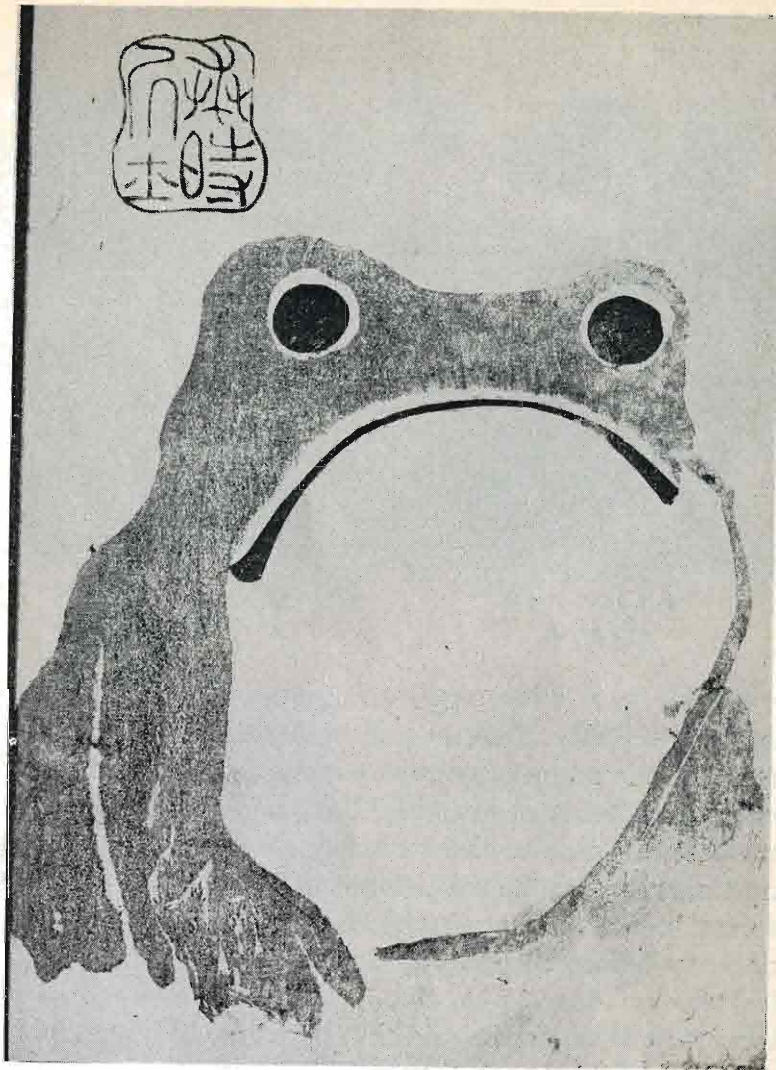
The Maruyama School was established by Maruyama Okyo (1733-1795). He was strongly inspired by the Chinese naturalistic

A CYCAS PALM
by ChuiWAGTAIL ON THE WILLOW
by Maruyama Okyo

painters of the early Yuan Period, and finally extended his interests to include many progressive artists of the Ming Period. He studied various types of painting, but his principal contribution was his determination to draw directly from life and nature. For the most part, the traditional painters of Japan followed formulas, or at least permitted actual objects to pass through their own consciousness before they depicted them in an abstract or philosophical way.

Okyo, while it cannot be said that he painted photographically, certainly derived his inspiration and his themes from things in his own environment which he could observe and examine. He then depicted these objects, or fragments of scenery, with the broad dynamic line that has always been very attractive to modernistic masters. After Okyo's death, the Maruyama School was perpetuated by his eldest son, and also an adopted son from the Kinoshita family. The School was later perpetuated by Okyo's grandson.

Matsumura Goshun (1752-1811) is recognized as the founder of the Shijo School, which derived its name from the street Shijodori in Kyoto, where Goshun resided after he had become famous.



WHIMSICAL STUDY OF A TOAD BY HOJI

Apparently, this emancipated artist followed the usual pattern by spending his youth in dissipation and frustration. After organizing his personal affairs, a strong friendship arose between Goshun and Okyo, and while they were never affiliated officially, they studied together and benefited by each other's experiences and criticisms.

Goshun's principal claim to fame was his use of the flat brush. This was a radical departure from the Chinese technique, and

permitted an unusual range of tones in wash painting. In the closing years of his life, Goshun gained distinction as a poet and musician, having special skill on the flute. Among the followers of Goshun's style was Keibun, also a talented painter who continued to work until 1843. Actually, the Japanese feel that although the Shijo School is a combination of techniques, it is more important and more influential in terms of artistic concepts than the Maruyama. In their own lifetimes, the masters of these schools were friendly rivals who were ever ready to compete for honors and adjourn together to a pleasant meal or a refreshing cup of sake.

Most of these masters, their disciples and later followers, enjoyed publishing their drawings and sketches in albums printed by the woodblock method. The formal painters of both China and Japan produced beautiful hand-painted albums, handsomely bound in brocades and decorated with large and impressive seals. The impressionists, however, sought a larger market, and prepared the way for the rapidly increasing popularity of woodblock printing among the Japanese people.

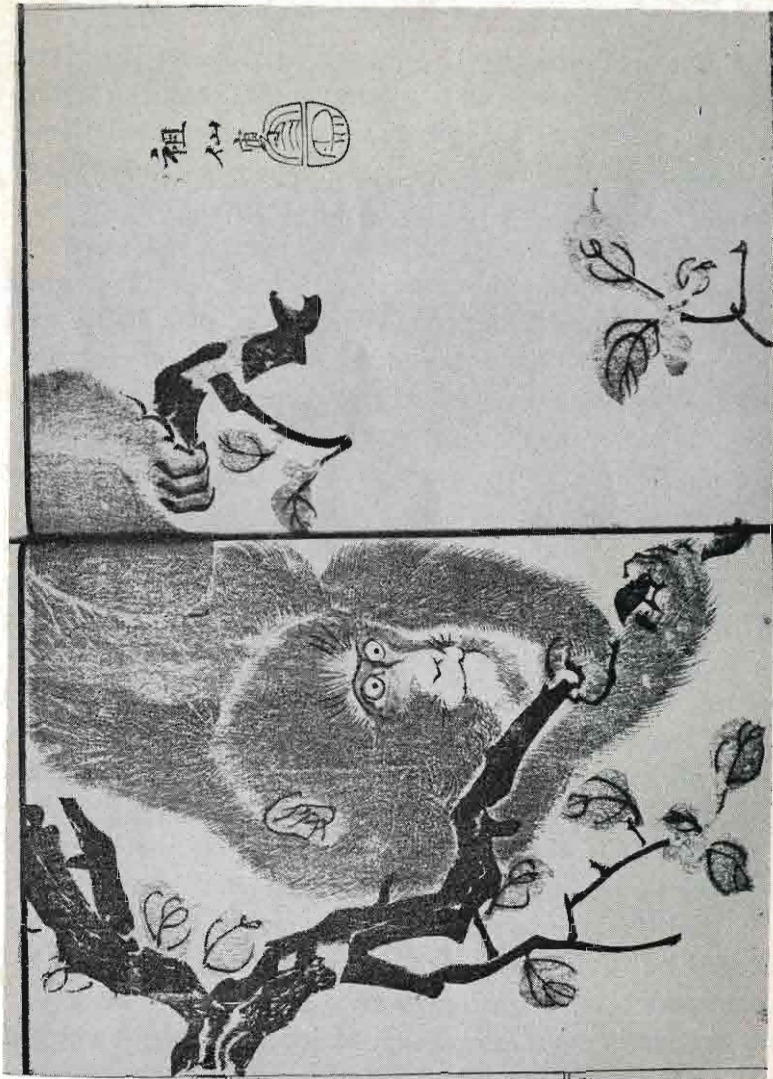
A good example of the achievements of the Maruyama Shijo movement is the *Meika Gafu*, which may be translated to mean "Album of the Masters." Like most productions associated with these curious artists, the *Meika Gafu* is involved in a mystery. The work was supposed to have been published in three volumes about 1814, possibly two years earlier. Up to the present time, however, no one seems to have seen vol. 2. The catalogues of the Ryerson Collection, prepared by Kenji Toda (Chicago, 1931), lists two examples of the *Meika Gafu*. As the Ryerson Collection is one of the finest in the world, it is interesting to note that both of its sets lack vol. 2, and Toda says that the plates for the missing book were destroyed by fire. More recent editors have insisted that the mysterious second volume has never been seen by anyone.

In order to convey some impression of the work of the original Japanese modernists, we are reproducing herewith four examples from the *Meika Gafu*. In fairness to all concerned, we should begin with the work of Okyo, who is represented by a delightful study entitled "Wagtail on the Willow." It might be noted that the willow is extremely abstract. The facing page presents another master of modernism, and is entitled "A Cycas Palm" by Chui.

Goshun contributed a study in loquats, and facing him is a work by Imei titled "Plum Blossoms and the Moon." This is an especially delightful picture, which shows how economy of line can be achieved without destroying the beauty of a composition. One of the most famous prints in this collection is the study of a monkey by Mori Sosen. This has been reproduced in Louise Brown's famous book, "Block Printing and Book Illustration in Japan." It has long been considered one of the masterpieces of the impressionistic school.

Perhaps less distinguished, but completely delightful, is the whimsical study of a toad by Hoji. In this simple design, realism has become a vehicle for an almost completely abstract impression of a toad, whose serious and dignified expression is without any support from the consciousness of the little creature. It would be difficult to imagine a more captivating print with which to "steal" an exhibition.

After the beginning of Meiji, Western influence in Japan strongly altered the flow of the native genius, and imposed upon the impressionists the styles then favored in Paris. In a sense at least, the Japanese borrowed many of their own ideas from the French, who had previously appropriated them without very much understanding of psychological content. The Japanese impressionist did not believe that his world was terrible and that he was the victim of political injustices, a man persecuted by academic painters. He was perfectly happy to depict the pleasantries of existence as he saw them, and he had a special skill in seeing life as a sequence of disconcerting but essentially charming episodes. If he had any instinct to criticize, he buried this in the small poem that often accompanied the picture. Usually, however, he stated his cause so obscurely that his negative viewpoints would be lost upon the average purchaser of a picture. The French impressionists were a group of serious, dedicated men, defending causes that were rather uncertain and abstract. The Japanese impressionists enjoyed themselves profoundly, left weighty matters to those who were destined to carry them, and found living a continuous opportunity to enjoy the association of birds, flowers, and expressionful frogs.



STUDY OF A MONKEY BY MORI SOSEN

Library Notes

by A. J. HOWIE

PROPHECIES OF CHINA

It is easy to become intrigued by the title of a book only to find that the author or translator has omitted much information that would make it valuable for research. Such is the case with a slender volume entitled *The Great Prophecies of China* that recently has been added to the library collection. There is so little material available in English on this subject that it seemed a worthwhile item for review. However, the translator promises more in his use of the adjective "great" than is borne out by his interpretations. Without sharing Mr. Lee's unqualified faith and enthusiasm, and in the absence of similar material, I think we may be justified in pursuing the idea, if only as a springboard toward furthering our understanding of the Eastern world—past, present, and future.

The great land area that we now know as China has been the scene of much unrecorded evolution of a great portion of the human race—already ancient when the Christian era began. Then, as now, the population masses, numbering in the millions, were suffering the vicissitudes of natural catastrophes, marauding barbarians, and the ambitions of native warlords. Strong generals became emperors and extended the sphere of their suzerainty. Weak inheritors of the Dragon Throne lost all that had been gained for a centrally governed China. Dynasty followed dynasty, always striving against internal corruption and external invasion.

Herbert Allen Giles, in *China and the Chinese*, makes the point vivid: "If the Chinese people were to file one by one past a given point, the interesting procession would never come to an end." That was in 1902; so what of the present and future? But it is not only in numbers that China commands our attention. China has been an area rich in the evolution of human values. Not only in art and philosophy, but in government, democracy, and attempts to improve the conditions of human welfare.

The Great Prophecies of China by Li Chunfeng and Yuan Tien-kang, translated and annotated by Charles L. Lee, Franklin Company, New York, 1950, is described by its translator as a "best seller" in China during the early years of the Republic of China, when the manuscript was released for circulation. He does not give the title under which it was published, nor any contemporary information or review raves, so it has not been possible to verify his claims.

According to Lee, the manuscript was part of the loot of an English soldier from the burning of the Summer Palace in 1860 during the T'ai P'ing Rebellion. It had been preserved in an ivory case with some drawings. He brought his find back to England, where it passed through several hands until it was shown to a Chinese businessman who bought it for twelve big pearls. No names or source of information are given, but the purchaser is said to have taken the manuscript back to China before the fall of the Manchu Dynasty. Lee states that the purchaser showed the Memorial around and confirmed the accuracy of its predictions. When the Republic of China was established in 1911, the prophecies were immediately released for publication and Mr. Lee's uncle secured a copy.

Herbert Allen Giles, in his *A Chinese Biographical Dictionary* (1898), mentions the prophecies, but declares them to be spurious. However, he devotes quite a considerable item to Yuan T'ien-kang who collaborated on the Memorial, but only gives an incidental mention to Li Shun-feng, the Grand Astrologer, who apparently was the author of the prophecies. Yuan T'ien-kang was a government employee in the salt department, an imperial monopoly, who attracted attention as a physiognomist and prophet. He is remembered for predicting that a baby brought to him, and represented as a boy, would mount the imperial throne. He described the child as having the eyes of a dragon and the neck of a phoenix. The infant was the future Empress Wu Hou. Giles states that Yuan drew the pictures for the prophecies, while Li provided the letterpress, neither seeing the work of the other.

The prophetic Memorial was prepared by order of T'ai Tsung, the second emperor of the T'ang Dynasty (597-649). The date

of the Memorial has to be 626 or 627 because T'ai Tsung became emperor in 626 and Yuan T'ien-kang died in 627. The emperor is supposed to have been so impressed with the predictions that he ordered the Memorial to be concealed in his personal archives, to be passed on only through the line of succeeding emperors.

The translator does not give any clues as to his qualifications for the work. It would take considerable scholarship to render 7th century Chinese ideographs into modern English. Because of the nature of the glyphs, it seems odd that he does not give any variant readings. Mr. Lee does not state whether all of the interpretations are his own or those that were recognized by the Memorial's earlier proponents. He does admit his own attempts to make contemporary identifications. In many verses he leaves loose ends unexplained when making some obvious or arbitrary interpretation. As examples, it would be informative to know what ideograph was used to express what he has translated as stratosphere, globe, pyrotechnics, and many of the abstract descriptive qualities.

In the stanzas allotted by the translator to the present and future, it would seem that his translations have been influenced by some personal persuasion. He has permitted his interpretations to escape the limitations of China to the "four corners of the globe" *sic*. It would be a remarkable testimony to the enlightenment of the seer of the 7th century if he could be credited with a global concept of the world, long before European geographers and Columbus put the theory to the test. The same stanza conceives of the entire universe as one family. With the ideographic limitations, what ideas distinguished universe, earth, great world, and globe mentioned in this stanza?

Stanza XXXIII is interesting with a reference to the bamboo fence that has been all but torn down, which would indicate that the modern bamboo curtain is not a new idea. For centuries China used every diplomatic and physical means at her command to discourage trade and intercourse with the Western world.

There are sixty stanzas, most of them of two verses each. The translator has grouped them into sections, presumably without changing the sequence: The Past, I — XXXVI; The Present, XXXVII—XLII; and The Future XLIII—LV. The past takes the prophecies up to the Boxer Rebellion (1900). The present

could not go beyond 1950, the date of publication of the translation.

It is easier to question and criticize the interpretations than it is to come up with constructive suggestions. However, we are working on the assumption that the predictions merit serious consideration. The translator has prepared an interesting and challenging work, which for reasons of his own he has not supported with evidences of scholarship or research. He has only whetted my curiosity to know what might have been foreseen by a soothsayer of the 7th century, even if he had to describe the future in terms of a limited number of ideographs with rich extensions of meaning.

We have no way of knowing how Li Chungfeng arrived at his prophecies. An astrologer, presumably he would have arrived at them from calculations of the movements of the heavenly bodies, and yet there is scarcely a trace of astrological inference. His cycles, according to stanza I, are solar and lunar. In stanza III, the sun and moon high in heaven shine upon the vast land. In stanza V, when the bamboo flute is broken, the sun is visible. In stanza VI, the dark overcast has lifted. The rays of the sun and the moon are coming through. In stanza IX, the sun turns red; stanza XIV, let others bathe in the sun; stanza XV, the sun and the moon in heaven, the mountains and rivers on earth, tribulations and strifes in China. At the end the sun shines again after the dissipation of all evil clouds.

The single mention of another body is in stanza XVI, describing Mercury in conjunction with another unnamed heavenly star, sage and brilliant.

Stanza XX, the sun and moon lose their shining light. Father and son belong to the same creed and career. They hold the sun and moon in their hands. Stanza XXII, the great catastrophe, a piece of wood, will stretch two and eight moon *sic*. Stanza XXIII, it is not the way, yet it has the appearance. The sun and the moon are sinking. Stanza XXIV, eleven persons' lot ends in the intercalary moon. Stanza XXVII, the sun and the moon are the hope of the people. Stanza XXXII, again the sun and moon lose their brightness. Stanza XXXIX, birds without feet, moon over the mountain, when the sun rises, people cry. Once the cock crows, the sun sets behind the sea. Stanza XL, a little heavenly star rules

China peacefully. Stanza XLI, the earth upsets the sun. Stanza XLIV, the sun and moon shine. All evil forces submit. Stanza XLV, the golden sun buries in the white ocean waves. Stanza XLVII, a purple star brightens. Stanza XLIX, for the first time, the sun, moon and stars all appear in the sky.

In stanza LII, a comet suddenly appears, bringing omens for the northeast. Stanza LV, a woman stands beside the water and bows to the sun.

In none of these is there any positive astrological inference. The reference is almost exclusively to the sun and moon. Stanza XLV is rather paradoxical because China has no great body of water to the west, and yet the golden sun buries in the white ocean waves.

The extent of time for the prophecies is not indicated. The first verse opens with an unanswerable question as to where the infinity of the universe will end as the sun and moon forever revolve in cycle after cycle. The sage observes that only when the real meaning of cycles is understood will the eternal truth be reached—the real meanings of future events, titanic combats of dragons and tigers.

Any of the cryptic allusions of succeeding verses might find numerous verifications in the colorful history of China. No cyclic rhythms are apparent, and the associations or combinations of events usually leave any interpretations either vague or inconclusive.

New replaces old
 Central plain is unified
 Ascendancy of woman interrupts line of male
 Court is veiled in turpitude
 Great flags unfurled at two capitals
 The plains of China weep
 The ants are rushing in; the dikes are breaking
 Thief-catchers turn thieves
 Triumvirate rules in China
 Dragon and snake lock in combat
 The Han's water is drying up.

This random sampling from the first thirteen stanzas should indicate how much latitude could be taken in attempting various interpretations. The seat of government was moved a number of

times, so the identification of the "two capitals" would help set a date. There were many times when moral turpitude defiled the Dragon Throne. A triumvirate ruled in China on more than one occasion.

We have a reverse perspective from that of the author of the prophecies, in that we can scan back over 1300 years and evaluate the relative importance of events. He had to select events from a vast, plastic nebula of the future and to depict them in terms of an age far different from the times when men and women would enact them. Any student of human nature could predict with certainty the alternation of war and peace, the procession of strong and weak rulers, successful generals, moral weakness, natural calamities. But the Memorial orders these into a relationship into which they will fall in the kaleidoscope of the future.

Looking backward from the present, we can reasonably ask why the prophet did not observe things that seem important to us—especially in the light of our knowledge of other events. In the course of 1300 years, the T'ang vocabulary is greatly strained to meet the changes even in such familiar items as the machinery of war. Nor are the prophecies convincing as to magnitudes—the great land areas involved, the millions of human souls affected, the passing of 1300 years.

A simple test will prove to anyone the difficulty of condensing a sequence of events into several cryptic stanzas. Try outlining the events of the present century to the present for a single country within the limits of three stanzas, roughly three generations. If several people attempt the same task, certain incidents will be mentioned by all, but many events will be overlooked by all but one or two; others mentioned only once. A pithy statement of a significant succession of events will prove no easy task even with hindsight.

As an experiment in research, the following are references to directions. Directions must be understood in relation to China of the 7th century, when the world was China, fringed with barbarian strongholds.

- VI The emperor's carriage turns east
 VIII On his steed eastward, the son of heaven is covered
 in the dust

- XIX The people at the northwest are uprooted and displaced
- XXI One goes to the south while two are wheeled away to the north. Fate ordains three by six and southward bound
- XXII The southeast is filled with the royal air of the capital
- XXV The emperor sits on the throne in the north; the south pays homage
- XXIX One branch faces north and one faces east, another faces south, all of the same tree
- XXXII The northern barbarians perpetuate themselves
- XXXV Men from the west tread the capital. From the west, the black clouds rush in. Strife is in the south and fire in the north
- XXXVII The stream of Chinese civilization flows, first with no unity and then with unity. North and south undivided, people will turn to a community way of life for peace
- XL Proudly we come one breath from the east
- XLII Mei jen (which the translator interprets as Americans) come from the west. (This seems an incorrect interpretation because Americans would come either from the *east*, or be uncertainly distinguished from other intruders from the west.) A goddess from the west. (This is another case where mention of the ideograph translated *goddess* would be informative)
- XLV Visitors come from the west who will end up in the east
- XLIX South and north, east and west are all divided
- LII Bad omens from the northeast. The point of a spear appears from the east. The reconstruction of China starts from the south
- LIII A filial son comes from the west
- LVIII Ill omen in the northwest

There are indications that China is going to assume a more important place in the family of nations. Her internal decisions and international commitments are going to affect the peace of the

world during the coming generations. Prophecy is acknowledged to be enigmatic. But if we are to ignore all of the veiled hints, everybody will be the losers. At the outset, this small book may present a baffling and discrediting appearance. But if it should be the stimulus for a closer study of the known facts relating to this important section of the earth, we shall be in a better position to foster a more constructive future.

WORLD TRENDS—Continued from page 26

Thailand continues to defend a position of non-alignment, but is open to considerable internal conflict this year. Young educated Thais will demonstrate against government restrictions upon political extremism, and there may be a major shakeup in education. The royal family is under affliction, and the economic situation is endangered by difficulty with crops due to natural causes and by fluctuating world markets. The *Vietnam* situation continues to be discouraging, but it is possible that some light will break in the late spring or early summer. The war does not seem to be maintained with as much pressure in the second half of 1967. Final solution, however, is too much to be hoped for. The drift will be toward the strengthening of the democratic factors in the *Vietnam* tangle. The native population may take a more positive and constructive part in the defense of its freedoms. Epidemical ailments threaten the region; climatic conditions are apt to be extremely bad.

Australia

This vast commonwealth has been enjoying considerable prosperity, and this will probably continue through the year. There may be some difficulties, however, involving employment, housing, and the expansions of the educational system. Young Australians are apt to become unruly, and bring consternation to their elders. Some inter-racial stress may develop. Financial conditions are likely to tighten somewhat, but all in all, the year is reasonably favorable.



HAPPENINGS IN THE WORLD

The two extremes in modern education are clearly set forth in recent news items. According to one report, the school children of ten years from now must expect a much heavier program of studies. On the higher level of education, it is estimated that there will be ten times as much knowledge to be communicated to the young ten years from now as there is today. This means not only greater specialization, but a continual restriction upon the field of general education. Students will be required to spend most of their college time mastering a small fragment of some one subject. No opinion has been passed as yet as to whether the human mind can cope successfully with so vast an influx of technical information. Already there are rumors that the field must be entirely reviewed with the purpose of preserving educational balance prior to specialization. It all promises to be very expensive and quite confusing.

An opposite situation is noted in paying tribute to Mrs. Lillie Lester, believed to be the oldest pupil now attending a public school in the United States, perhaps in the world. She is learning to write her own name at the age of one hundred and four years. Mrs. Lester is not certain how far her education will go, but she has decided to attain at least a measure of literacy before she dies.

It seems to me that education must always have as its major objective the production of young persons well grounded in the three R's and capable of using knowledge to explore the universe in which they live. The primary purpose of education is to open doors by which the imagination is stimulated and the hopes and aspirations of young people are strengthened and justified. If the process becomes too technical, it will limit the human perspective rather than broaden our understanding of the basic truths of life.

Free China, functioning on the island of Formosa, is advancing a project that may be of interest to the whole world. On the main-

land, communist China seems determined to destroy the cultural heritage of eight hundred million human beings. According to the reports from Formosa, which should be reasonably accurate, a wholesale destruction of art, literature, and religion, is being systematically carried on by the Red Chinese in order to stamp out the last vestiges of the bourgeois attitude toward life. Free China, on the other hand, is creating a vast museum library on Formosa, gathering into this island stronghold all possible works of art, rare books and manuscripts, and as much cultural material as it can obtain. The Free Chinese believe that some day they will be able to return to the mainland, and will bring with them not only a democratic form of government, but a foundation of religious, scientific, cultural, and artistic material by means of which the wealth of Chinese creativity can be restored, and the great ideals of the nation revived.

The Siamese are having some difficulties. In recent years, there has been a systematic stealing of images from archeological sites and even from temples now used in daily Buddhist worship. When the figures are too large to be transported, the thieves simply break off the heads and sell them on the black market. The priest of one temple had to enter into negotiations with thieves to get back the images that had been stolen from his altar. Most of these works of art are stolen for export, and are taken out of the country against government regulations. It would appear that greater care will be necessary to guard the icons in important sanctuaries. For the first time, it may be necessary to lock the doors of Buddhist temples when the structures are not in use.

Among the saddening notes is that Indian masters of snake charming are having difficulty in maintaining their schools. The number of pupils applying for this highly specialized type of instruction is decreasing rapidly, but the venerable experts are convinced that the decline is only temporary, and that the outlook for the future is good. At least we can say that this field is rather non-competitive, and as far as is known, the supply of snake charmers has never exceeded the demand.



Happenings at Headquarters



Mr. Hall opened our program of lectures for 1967 with his annual forecasts of world, national, and personal trends for the year. His Sunday morning lectures in February and March cover a variety of subjects, including flying saucers, health and nutrition, and life after death. On Easter Sunday, he will speak on "The Descent of the Holy Spirit—The Christian Mystery of Pentecost." On Wednesday evenings in March, he will give a seminar of five classes on "Buddhism and Psychotherapy," in which he discusses and expands the material in the first five chapters of his new book of the same title. He will continue this study in the Spring Quarter with a series of five classes dealing with the remaining chapters.

* * * * *



On January 20th and 21st, Dr. Gardner Murphy, President of the American Society for Psychical Research, gave a Workshop on "Ungessed Scope of the Human Potential," as part of our Society's program of "Workshops in Philosophical Psychology and Psychotherapy," coordinated by Dr. Henry L. Drake. In this Workshop, Dr. Murphy discussed his researches in the areas of parapsychology, enhanced awareness, and sensory enrichment. His many years of teaching and research, and numerous publications dealing with parapsychology, have

established Dr. Murphy as an internationally recognized authority on this relatively new branch of psychological research. He is presently an Associate with the Menninger Foundation, where he

is engaged in research on psychotherapy, the Perception Project, and the Infancy Project. In his research, he is concerned with the human potentiality for creativity, and the little-understood power that seems to underlie ESP. His recent publications include: *Human Potentialities*; *Development of the Perceptual World*; *William James on Psychical Research*; and *Challenge of Psychical Research*.

* * * * *

Our Vice-president, Dr. Henry L. Drake, will conduct a Workshop on "The Philosophical Approach to Psychotherapy," on March 10th and 11th. The aim of the three 2-1/2-hour sessions will be to direct the student toward understanding the fundamental meaning of man as an evolving entity, and assist him in the dynamic expression of his full potential through the conscious practice of creative integration. Dr. Drake also lectured at headquarters on February 19th, on "Parapsychological Phenomena and Their Significance for Man," and on February 15th, "On Human Development: Four Levels of Knowledge Evidencing Stages of Psychological Maturity."

The Southern California Society of Clinical Hypnosis presented Dr. Drake as guest speaker at its December meeting. His subject on this occasion was "Philosophical Psychotherapy and Hypnototherapy: a Theoretical Evaluation and Practical Application." Dr. Drake pointed out that one of the many uses of hypnotism in psychotherapy today is to help man to become quiet so that he may better experience life's basic values. After the lecture, the Southern California Society of Clinical Hypnosis honored him by presenting to him a plaque in appreciation for his presentation and his work in the area of philosophical psychology.

* * * * *

A new activity on our Winter Quarter program is a "Workshop in Sumi-e—Oriental Brush Painting," conducted by the distinguished artist Dr. Hisashi Ohta. The classes, on Monday evenings at 8:00, began on January 9th and will continue through March 27th. Students are learning the technique of shading and of depicting bamboo, birds, flowers, mountains, and clouds, and the fundamentals of calligraphy. On March 13th, Dr. Ohta will discuss "Spontaneous Strokes and the Philosophy of Calligraphy;"

on March 20th, "Hai-ga: 17-Syllable Poetry and the Form of Free Brush Painting;" and on March 27th, "Zen-ga: Symbolic Brush Painting with Zen-minded Calligraphy." Dr. Ohta is founder of the Beverly Hills Master Sumi-e Art Center, and is presently also teaching at the University Extension of U.C.L.A. He has been associated with the Chouinard Art Institute and the Pasadena Museum of Art. An outstanding contemporary calligrapher, he is also an expert in water color and oil painting, and has received awards for his work in Japan and in the United States. A number of his sumi paintings will be exhibited in our library from March 5th through 26th.

* * * * *

Dr. Framroze A. Bode gave "An Instruction Seminar in Practical Philosophy" on Tuesday evenings in January, in which students were invited to bring their questions and participate in creative discussions. Subjects covered included Truth, Immortality, Reincarnation, Intuition, Illumination, and God, and students who attended the seminar expressed their appreciation for the opportunity to expand their philosophical, religious, and psychological insights through exchange of ideas with other thoughtful persons. During February, Dr. Bode gave a series of four classes under the title "Modern Man's Search for Reality." In three Tuesday evening lectures in March (7, 14, and 28) he will present "A Comparison Between Jungian Psychology and Eastern Philosophy."

On March 21, Dr. Bode, who is a Zoroastrian High Priest, will perform a special ancient Zoroastrian religious fire ceremony, in celebration of the Naoruz, the first day of spring. He will also explain the significance of this Festival of Man and Cosmos, which is thousands of years old. The film on the Zoroastrian Religion, made by Mr. Lew Ayres in his "Altars of the East" series will then be shown. After the ceremony, lecture, and film, there will be a social function in which all are invited to join.

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This year our "Spring Open House" is being held on Sunday, March 19th, in celebration of Mr. Hall's 66th birthday. The buildings will be open from 10:00 a.m. to 4:00 p.m., and Friends Committee members, as well as staff, will be on hand to welcome

visitors and answer questions about the Society's work and activities. After Mr. Hall's morning lecture (at 11:00 o'clock)—"The Street of Wandering Souls: How This World Looks to Those Who Have Left It"—the Hospitality Committee will serve a delicious luncheon of home-made foods in the patio. At 2:15, in the auditorium, Mr. Hall will give an informal talk on "The Year 1967 According to Oriental Astrology." We hope that many out-of-town friends will take this opportunity to spend a pleasant day at our headquarters.

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Our library exhibit for February, "Great Art on Japanese Postage Stamps," featured a most decorative collection of enlarged metal facsimiles of stamps. In recent years, the Japanese government has reproduced on the postage of the country many of its National Treasures and Important Cultural Properties. These include paintings, sculpturings, woodblock prints, temples, shrines, gardens, and sections from screens and door panels. The metal die enlargements are made by an engraving process, hand finished,

and colored with gold, silver, and other precious metals by a plating process. They are prepared by name artists, and our display included metallic representations of woodblock prints by Hiroshige, Hokusai, Utamaro, and Harunobu. There were also stamps and metallic designs associated with the recent Olympic games in Tokyo. This form of the miniature artistry of Japanese craftsmen has both artistic and educational interest.

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We have received word that our Journal is to be included in a project designed to be of service to people with philosophic interests. Richard H. Lineback, of Bowling Green University, will

edit *The Philosopher's Index*, an international quarterly index to philosophical periodicals. It will include subject and author listings from major journals published in English both in the United States and abroad, selected journals in other languages, and selected inter-disciplinary publications — some seventy periodicals in all. Volume one, number one, indexing periodicals published during the first quarter of 1967, is to be available in mid-April. For further information, interested persons are invited to write to *The Philosopher's Index*, Bowling Green University, Bowling Green, Ohio 43402.



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LOCAL STUDY GROUP ACTIVITIES



Nearly all students of religious mysticism are aware of the importance of symbols as a means of communicating abstract ideas. Every culture has developed its own language of symbolism, and the religious art of the world is largely devoted to picturing esoteric concepts and beliefs. For those concerned with this phase of art, my recently issued book on *Buddhism and Psychotherapy* may prove useful. Many areas of sacred art are examined, from the elaborate iconography of central Asia, as this has been gathered and interpreted by the Buddhist sects of Japan, to the rock gardens and ceremonies of Zen, the principles of which were imported from China.

The symbolic approach to knowledge is concerned with continuing thoughtfulness about the world in which we live and the wonderful patterns and forms that nature has created to reveal the workings of the universal life processes. For example, there is a group of religious paintings called "Karma Mandara." Their purpose is to point out that all actions performed, all combinations of circumstances, all situations that arise in the affairs of individuals, families, and nations, are actually living pictures of eternal laws in operation.

We can contemplate our own conduct and be inspired by the truths revealed both by our accomplishments and our mistakes. By becoming aware of sequences of inter-dependent causes and effects, we discover the will of the Creating Power. If we are constantly mindful of the patterns we create in the course of living, we will learn that our daily activities arrange themselves like the elements of a rock garden or the essential structure of a flower arrangement. The emphasis that Eastern philosophy places upon moral symbolism revealed through living and growing organisms, is one of the most interesting and useful of Oriental philosophic teachings.

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

Article: ON ACQUIRING INSIGHT (IN REPLY)

1. Define insight according to your own insight, explaining your feelings rather than merely the dictionary meaning of the word.
2. Describe why a friendly, cooperative and sympathetic attitude increases insight, and how it can be a useful remedy against a hyper-critical attitude.
3. How does it happen that we are so likely to misrepresent ourselves and our degree of insight when attempting to convey our ideals or beliefs by the use of words?

Article: THE FABULOUS CAREER OF BELZONI

1. If possible, make use of the research facilities of your local library and note some interesting facts bearing upon the lives of Seti I and Ramses the Great.
2. Review the career of Belzoni to determine, so far as possible, what you consider to be the psychological factors that impelled him to become an Egyptologist.
3. Check over the UNESCO program relating to the worldwide appeal for the preservation of the ancient monuments of Nubia, especially the wonderful engineering feat in the raising of the temple of Abu Simbel.

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

What Will Be, Will Be

You cannot choose your ancestors; but then, they probably would not have chosen you either.

The Wisdom of Aristotle Department

Fate is what man sends out, recoiling back against him for good or evil.

—Aristotle

The Round Trip

When a man goeth forth, let him consider what he has to do; when he returns, let him examine what he has done.

—Cleobulus



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