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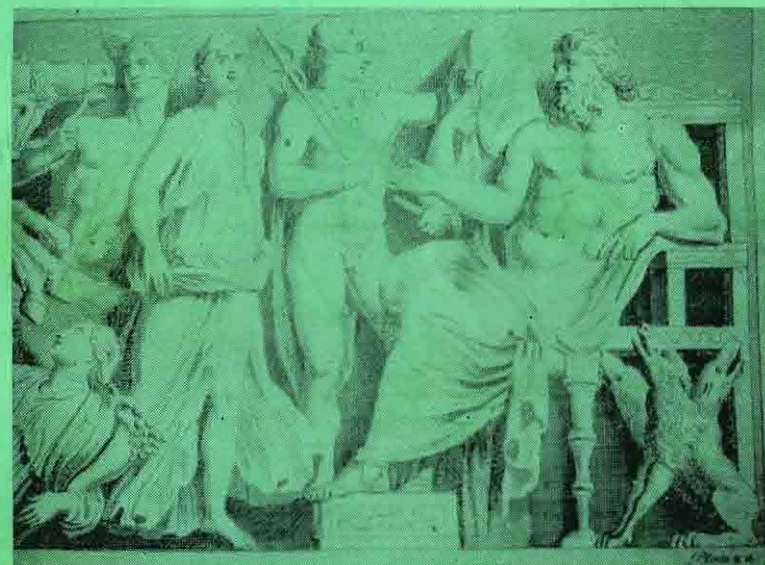
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MANLY P. HALL, EDITOR

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THE EDITOR'S POINT OF VIEW

WORLD TRENDS FOR 1968

In ancient times, astrology was used extensively by rulers of nations, and the most illustrious kings and emperors of the past included astromancers among the counsellors of state. Nearly all the sacred books of the world refer to astrologers, and in the new translation of the Bible now currently popular, the three magi who worshipped at the crib of the newborn Christ are called "astrologers."

Even today, many persons in high positions consult their stars, but are reticent to publicize their addiction to the practice. Oriental nations still have official astrologers, and such important events as the coronation of a ruler, a royal marriage, or the issuance of a proclamation are calculated from the positions of the heavenly bodies.

For a number of years, we have prepared annual forecasts based upon a world chart calculated for the moment of the Vernal Equinox. It should be remembered that I am not a professional astrologer, but many years of study have convinced me of the value of this ancient science, not only in matters of prediction, but in character analysis and astro-diagnosis of disease. It is against my policy to be a prophet of doom. It seems unwise and rather audacious to make unqualified statements concerning the shape of things to come. This is especially true of the present time, when prevailing confusion seems to defy analysis and solution.

The earlier astrologers, who provided the rules governing mundane prophecy, lived in less congested times. Their keywords and rules for interpretation do not include many of the situations that prevail today. Also, the earlier stargazers were unaware of the three planets recently discovered as members of our planetary family. Thus, they provided no information concerning the effects of Uranus, Neptune, and Pluto.

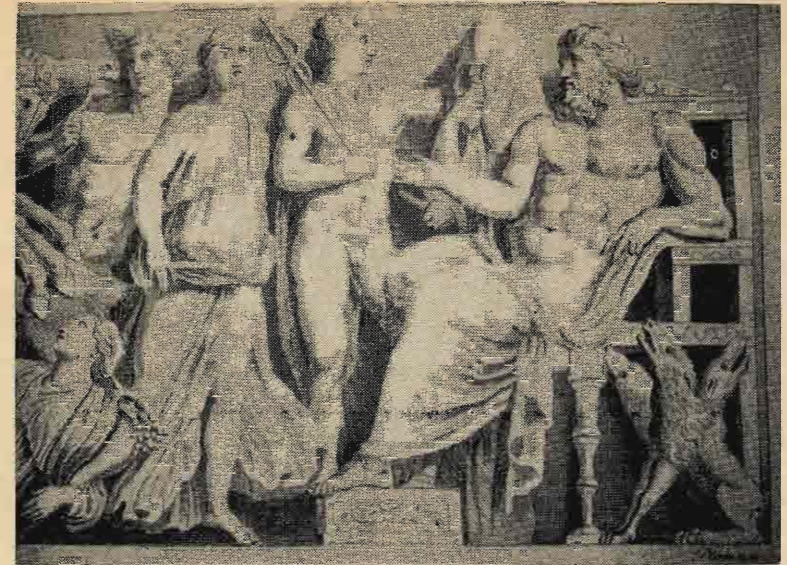
In spite of this deficiency, the older masters were remarkably accurate, even in long-range predictions. Take, for example, the case of Nostradamus. This celebrated French astrologer, the personal horoscoper for the illustrious family of de Medici, predicted four hundred years ago the outbreak of a desperate and bloody feud in the Near East between 1960 and 1970. He seems to have referred directly to the conflict between the state of Israel and the Moslem alliance spearheaded by Egypt.

Because of the heavy responsibilities now confronting the civilized nations of the world, we have decided to approach the predictions for the year in a somewhat different way from that which we have followed in the past. We would like to establish a stronger foundation in principles, in order to understand, so far as is possible, the basic pressures that are now moving through human society.

First of all, it might be useful to consider the natures of the three planets, Uranus, Neptune and Pluto. Research astrologers have accumulated considerable data from charts they have examined, and have also found it useful, if not expedient, to indulge in some abstract speculations.

Uranus has been called "the planet of revolutions." It has strong ideological overtones, and exerts an altruistic, humanitarian, and philanthropic force. It is also extremely unconventional, and inclined to permit impulsiveness to disturb the routines of living. We may say, therefore, that the positive keywords of the planet are strongly idealistic, but its negative influence is revolutionary and anarchistic. In both its positive and negative aspects, it is ruggedly individualistic.

The planet Neptune has been associated almost from the time of its discovery with esoteric matters. It is a planet of visions, dreams, and prophecies. It has long been noted that Neptune exercises a powerful influence over actors, making it possible for them to take



Section of a frieze showing Pluto enthroned, with the dog, Cerebus, beside him. Part of a scene from the rituals of the Eleusinian Mysteries, from Montfaucon's *Antiquities*.

on and psychically experience the many roles which they play in the course of a long career. Neptune also delves into secret arts, and has long been considered a strong factor in drug addiction and the formation of pernicious habits. It is very karmic in its influence, contributing to the mania of masses, panics, mobs, and outbreaks of collective violence. It can breed despair, fear, and gloomy forebodings. The keywords of Neptune, therefore, range from the highest aspect, which is universal illumination, to its lowest expression, personal self-delusion.

The most recently discovered member of our solar system is the planet Pluto, and interpretations of its influence are as yet largely speculative. We do not wish to dogmatize, but it might be useful to examine the symbolism of this planet in the light of the religious systems of antiquity.

Pluto is the Latin name for the Greek god, Hades. In the Orphic tradition, Hades is called "the subterranean Zeus." He rules over the gloomy chambers and caverns of Tartarus, the abode of the dead. As might be expected, he was a gloomy god, of swarthy

complexion, and though divine, and a proper member of the Olympian circle of deities, he was destined to inhabit the mournful world of unhappy ghosts.

The Latins, being a shrewd and thrifty group, made certain improvements upon the disposition and attributes of Hades. They transformed him into Pluto, governor of the dead, and bestower of worldly wealth. From his name, therefore, come such modern words as *plutocrat*, a man of great means, or *plutocracy*, the state of financial prosperity. That wealth and death should have the same ruler seems to suggest a deeper insight than might at first be suspected. Modern astrologers have come to assign the planet Pluto as ruler of the eighth house of the natural zodiac. Thus, he is lord of Scorpio and of the eighth house, which has always been regarded as the house of death and immortality.

Among the Hindus, Yama is the equivalent of Hades. He was the first to explore the road that led to the region of no return. He is described as the first mortal to die, and to him was given rulership over the *manes*, the ghosts of the ancestors, and all the beings of the invisible regions that never take form or dwell in the physical world. Yama was "lord of the pit," but there was no hatred in him; nor was he a god of vengeance. He merely administered justice, for every soul that appeared before him was sentenced by its own conduct.

When we think of the underworld today, the psychological implications are most intriguing. Pluto rules the sphere of the unconscious, which lies below the threshold of our normal awareness. His subterranean region is the abode of haunting memories, psychotic pressures, fears, anxieties, frustrations, self-accusations, and the longings of unfulfilled desires. It is the negative content of his own subconscious or unconscious part that bestows upon the neurotic the miseries of a purgatorial existence.

The highest keyword of Pluto is the attainment of conscious immortality, the perfect spiritualization of the nature. The negative keyword is psychological death through identification with materialism. Here is the association with the Roman concept of Pluto. He is material wealth, success, ambition, which lures men along the path of glory that leads but to the grave. In most practical experiences, Pluto is exceedingly toxic. It deludes even while it seems to

enlighten. It binds the conscious mind ever closer to primordial and atavistic instincts.

There seems considerable support for the belief that the zodiacal sign of Virgo is closely associated with socialistic movements. In the older astrological theories, the sixth house, which is the natural house of Virgo, reveals the conditions of labor, unions, employment generally, and the relationships between labor and management. We can also learn something useful from the transit of Neptune through Virgo. From 1929 to the beginning of World War II, Neptune's transit through the sign of Virgo coincides exactly with the great depression and the long, difficult journey back to prosperity. This journey might not have restored the economic balance had not World War II imposed severe restrictions and disciplines upon the popular mind. There is no doubt that the depression years contributed strongly to the advance of world communism. In fact, this transit of Neptune also measures the rise of communism in China, which finally raised Premier Mao to his present high position.

Upon the basis of the Neptune transit of Virgo, we can perhaps estimate to some degree the transit of Pluto through the same sign. Pluto entered Virgo in 1957, and will remain there for at least five more years. This transit has wrought extraordinary and disconcerting changes in human behavior patterns. It precipitated us into an unpopular war in Vietnam, a war for the liberation of people and for the sake of the common man. North Vietnam is waging the same war, also for the liberation of people, according to the communist standard of liberation.

Under the peculiar toxicity of Pluto, we have had the beatniks, the hippies, campus riots, race upheavals, draft evasions, extra-sensory perception, pseudo-Zen, and LSD. We have had also the greatest sale of psycho-active drugs in the history of the world. These include sedations, stimulants, and psychiatric medications for the treatment of advanced mental disorders.

Most modern thinkers are convinced that Western society is out of hand. It is cultivating delusion and self-delusion. It is rejecting the common responsibilities that conscientious citizens have carried for years. Thousands are seeking to drop out of the traditional patterns of living, or run away from policies and projects that

appear hurtful or destructive. Discontent is everywhere, yet there is very little inclination to increase knowledge or solve problems through greater enlightenment or understanding.

We can almost feel the mysterious pressure of the subterranean regions. The conscious life of the individual is being tyrannized by unconscious pressures. All the world together is coming under an insidious influence that is difficult to explain. The tendency to blame society for the present dilemma is not productive of any practical results. It is not the pressure of the past, but the submerged frustration of the present time that is doing us a great and lasting injury. An undisciplined generation must face the future without the strength and vision that only discipline can bestow.

We do not present these speculations as either proven or empirically true. We simply wish to point out that something has opened the Pandora's box of the human subconscious, and a variety of evil creatures has been loosed upon the world. If the transit of Pluto is actually to blame, we must expect conditions to remain much the same until after 1972. There may be interludes of temporary improvement, but the obsessing irrationalities that disturb us now can be overcome only as the result of a dramatic demand upon our own constructive resources.

The sign of Scorpio was associated by the ancients with the initiation rituals of the state Mysteries. These rituals nearly always included a dramatic pageantry concerned with the death and resurrection of the solar deity. If Pluto stands for death and resurrection, it is challenging us to transcend the weaknesses of our own characters while there is still time.

In the world chart for 1968, the ruler of the year also contributes to the element of fantasy. The moon has its phases, and we know that the lunar cycle is involved in psychic disturbances. Mental hospitals report extreme restlessness and agitation at the time of the full moon, and the San Francisco Bay bridges have a larger number of accidents at the time of the full moon, according to carefully studied statistics. The moon is an instrument in psychological warfare. Its light and dark phases correspond with the alternations of hope and despair. A year in which the moon is powerful will have rapid alternations of hope and anxiety. This will include a tendency to daydreaming among people at large. As hopes can

seldom be fully realized, there will be alternating periods of despondency and self-censure.

Perhaps most significant of all at this time is the conjunction of Pluto and Uranus in Virgo, with Pluto receiving the square of the Sun. Here we have two of our highly psychological planets mutually supporting each other, although both are retrograde. The conjunction of Pluto and Uranus combines elements of delusion and violence. The delusion is more or less an emotional rejection of realities, but the violence, being Uranian, is highly socialized, and masquerades as a profound love of humanity and a righteous indignation for existing conditions.

Perhaps we have here the explanation for an extraordinary phenomenon—the effort to build a better world through a combination of high aspiration and LSD. We can sympathize with the desire of young people to escape from the corruptions of a perverse generation, but it is hard to imagine a practical idealist who, by the use of LSD or marijuana, is tearing down his own moral integrity while striving to raise the level of human ethics. This effort to unite irreconcilable opposites might well be symbolically expressed through Pluto conjunct Uranus.

Nature does not wish to frustrate growth, nor is any planet or aspect of a planet actually destructive. The bad aspect, so-called, is really the inability of the undeveloped human being to respond correctly to the vibratory pattern of which the Pluto-Uranus conjunction is symbolical. If Pluto impels to the exploration of the unconscious regions of man's psyche, this impulse is perfectly right and proper. If man, however, having no inclination to improve himself by constructive disciplines, attempts to gain power or influence by magical or metaphysical means, he is going to loose a psychic whirlwind upon himself.

The problems are still further intensified by an eclipse of the Sun on September 22nd in Virgo 29 degrees, involving also the Pluto-Uranus conjunction. If it is true that Virgo does rule the communists and communist-dominated nations, or those which are autonomous satellites moving in the orbit of communism, then it is safe to predict a difficult time for these countries. Russia will have trouble with its own peculiar brand of idealistic self-delusion.

On a more practical level, the typical member of the proletariat will be under heavy affliction. Employment becomes difficult to find, wages will be increasingly burdened with taxes and the costs of top-heavy bureaucracies. Rebellion born of desperation, will be in the air.

We remember that in Greek mythology the goddess Kore (Roman Ceres), who is symbolized by Virgo, was called "the deity of the harvest." She was traditionally crowned with heads of grain, carried a sheaf of wheat in one arm, and held a sickle in her right hand. The association of the sickle with the socialized countries may be worth noting.



Afflictions to Virgo therefore ruin crops, lead to neglect of the land, and turn the farmer away from the soil, either for self-defense or self-improvement. As long as Uranus and Pluto are in Virgo, crops will be damaged by war and pestilence, the farmers will produce only what they need, and efforts to socialize agriculture through collective farming will meet strong opposition.

That which is true in Russia is also true in the so-called Chinese Democratic Republic. China has been hungry for two thousand years, but through present bad management, conditions have become worse. Here again, the selling of a political program has disrupted the natural practices of the agricultural class. While the farmers are being indoctrinated, the land is neglected; and marching men do not produce a good harvest, unless they are marching behind a plow.

Satellite countries feel much of the same difficulty, and in general, we may suspect for the communist bloc scandals and difficulties in housing, and there will be danger of accidents and deaths due to the lack of safety measures, the collapse of buildings, the neglect of roads and railroad facilities, or the failure to take proper care of machinery and motorized vehicles. These countries will be forced to restrict public spending and to curtail many of the privileges with which they seek to impress non-communistic powers with the social advancement of communist countries.

Floods, possibilities of earthquakes, destructive storms on both land and sea, add further complications to an over-taxed optimism, and there will be increasing disillusionment and restlessness among most countries under communist control. The year is not good for Marshal Mao, nor for North Vietnam. The communist fronts in Latin America are coming upon evil times; Castro is afflicted; and East Germany will not be successful in its bid to unite the German Reich. There may be considerable stress, with reverses to the socialized states in March and April, and a still more important crisis, which may require basic changes in policy, in September and October.

There seem to be difficulties in the Russian space program, and the general revolt of youth against the older generation could have remarkable repercussions in countries where freedom of assembly and the right to speak one's mind are heavily penalized. To meet the difficulty, the Soviet Union may seek a reconciliation with the democratic powers. If such is the case, better understanding would certainly be possible, but always with the remembrance that promises may not be kept.

Some scandal or extraordinary difficulty faces the programs intended for the protection of the aged. This may be due to the simple fact that these programs are for the most part segregated. The retirement home, the leisure-land concept, and the dignified retirement with others of our age group, are losing attraction fast. What the older person wants today is to be built into a constructive place in society and inspired to be useful, rather than genteely decadent.

A much overdue evaluation of the press, television and radio news commentaries will come into focus. The abuse of privileges nearly

always ends in a loss of privileges. An irresponsible press, catering only to sensationalism, can be held responsible for some of the tragic events that burden our days. Either there must be a voluntary acceptance of a reasonable code, or teeth will be put into the existing laws and regulations. Nearly every country will have trouble with its news media, which have a tendency to break away to establish their own empires, with little consideration for the public good.

The British Commonwealth runs into increasing difficulties. The death of a prominent person may open the way for public demonstration against the government. The leaders of the country and the heads of various colonies and commonwealths will be under considerable public criticism. There are dangers of wars and riots in England, with continued unemployment, and with the curious combination of idealism and narcotics that is threatening to become a world issue. The revolt of young people in England is likely to come to a head within the next year or two. If the country can weather the storm until 1969, it may find a marked improvement in general conditions.

France is involved in the general Virgo situation, with the conjunction of Pluto and Uranus very close to the ruling degree of the city of Paris. General DeGaulle must either develop a keener insight, or his little empire will fall. He is being badly advised, or no doubt is the victim of subversive members of his own group. He will suffer from a bad press, and by the middle or latter part of the year, may begin to fade from public sight. France has a resurgence of communist difficulty, but will probably be able to maintain its pro-French position until middle fall, when almost anything becomes possible.

West Germany seems to continue to enjoy considerable prosperity. The financial situation improves. Employment remains relatively high, and world markets continue to be stable. West Germany will invite investments. There would seem to be some improvement in relationships between East and West Germany, but any effort to unite the two would end in difficulty, even if it should appear to be partly successful.

Italy strengthens its position. Its currency becomes stronger, and its trade with outside nations improves. Some natural disaster is likely to affect the country, but most of the time the people will

build forward with confidence and an increasing sense of patriotism. The Vatican runs upon some encouraging events and policies. The breach between the American and Italian clergy seems to be somewhat mended, and a general policy of liberalization is noticeable. The higher officers of the Church seems to have health problems, and several key figures are likely to drop out. The one difficult point, which is actually a major crisis—though not appreciated as such at the moment—is the effect of the revolt of young people against the authority of the Church. If the Church loses its control of youth, its future will be seriously hazarded.

Spain and Portugal are under affliction, especially in the late fall. In order to protect their tourist industries, both of these countries must put on a fair show of progressiveness, although both of them are highly reactionary. It looks as though the tourist trade will win.

The Scandinavian countries are definitely under transition, having held their ground strongly for a long time. They must suddenly make their alignments with the larger patterns of Western-European culture. They are being drawn into a world confusion which they are reluctant to take on. There is actually no escape, however, and these smaller nations can no longer maintain their reputation as areas of tranquillity in a troubled world.

Sweden will have increasing trouble balancing its budget, with attendant demonstrations against the government on the level of the university and professional troublemakers. Norway drifts along, but its young people are becoming more restless every day, and will always find grievances of some kind. Norway may be able to stay on an even keel, but must take strong steps to prevent absorption into the Scandinavian bloc. The Norwegians may be the victims of their troubled neighbors. Increasing unemployment may force an issue which the Danes would like to avoid.

Finland goes along as a rather mature country, strongly patriotic and proud of its high level of personal responsibility. A major health crisis and subversive factors in government may also lead to antagonism against the government and strong demands for educational reforms. Business trends tighten somewhat, and Finland may have further trouble with Russia.

North Ireland is adversely affected by financial difficulties in Britain, and begins to experience a certain amount of local hysteria.

This will probably simmer down late in the year, but may draw North Ireland closer to the Irish Free State.

For practical purposes, we will consider the African bloc largely as a unit, with certain exceptions. The first of these exceptions is Egypt. Mr. Nasser's fortunes do not improve. He is subject to religious difficulties, a marked loss of revenue from tourists, increasing dissatisfaction in his own country, and heavy pressures over the Suez Canal. He must make a decision rather soon, although the world will settle down to a long-range policy of making the Canal obsolete. It will be an expensive procedure, and would be disastrous to the economy of the U.A.R.

The Empire of Ethiopia is under some affliction, and another attempt may be made to force the abdication of Haile Selassie. Ethiopia's leadership of the African bloc is strongly opposed, but in many respects it is the best-equipped contender for such leadership. Ethiopia runs against some financial problems, and becomes involved in some issue bearing upon the world's gold supply. It is possible that a powerful banking syndicate may establish itself in Addis Ababa.

The new negro republics of Africa continue to burden themselves and each other. A few are reasonably effective, but for the most part, they are in desperate need of some type of strong collective leadership by stronger and better informed nations. Until then, they will be prime candidates for a communist take-over. There seems to be some difficulty arising through the nominally Christian negro republics and those more aggressively Moslem.

All in all, education will improve and there will be more exchange of students with foreign countries, but it will be some time before most of the African group will get on its feet. In the meantime, several small dictators plague the region, and are capable of causing serious misery in local areas; but it looks as though the dictators will be less aggressive in 1968, and there will be more opportunity for the development of the internal resources of these countries.

The Near Eastern situation is still fraught with serious dangers. The rash of more independent states continues to complicate any proper government in the region. Some of these states, virtually sheikdoms, have no political significance whatever, but do have

considerable wealth derived from the exploitation of their oil resources. The more prominent ones, including Yemen, Saudi Arabia, Sharja, Iraq, Syria, Jordan, and Lebanon, are deeply involved in the future destiny of Israel. There is no probability that this situation will be amicably settled in the near future.

Generally speaking, Israel will receive a better press in 1968 in the Moslem states. The Israeli are reaching out to make strong bonds of friendship and alliance with major world powers, and are doing everything possible to encourage trade and tourism. The government of Israel seems to be well managed and strongly united, due to the precarious situation it occupies.

On the other hand, the Arab states are, for the most part, too wealthy to be much concerned. While they might like to see the overthrow of Israel, they are more interested in spending the large sums of money now available to them. It is my feeling that while oil flows in Arabia, there is less likelihood of blood flowing in Israel.

Iran moves into the present century. The Shah of Persia is strongly dedicated to the advancement of his country, and although severely heckled by a discontented minority within his own boundaries, he enjoys strong support from most of his subjects. Following in his footsteps, the remote, isolated, and comparatively unknown kingdom of Afghanistan is also in the process of modernization. As both Persia and Afghanistan are essentially Moslem countries, it is important for them to prove that they are not involved in the feuding of Nasser and his satellites. The year seems promising for both Persia (Iran) and Afghanistan, but one of the ruling families is apt to lose a member by death, and there is the possibility of domestic unhappiness. Financial conditions are unusually good, and Afghanistan may find itself on the verge of wealth. I do not think these countries will prove troublesome in 1968.

The vast sweep of India, including the divided state of Pakistan, continues to cause anxiety throughout the world. India's position in 1968 remains precarious, but there seems every indication that improvement will be continuous if gradual. India's enemy in 1968 will be the threat of war, but I think it will be averted, and the pressure on India may be lifted as the result of the intervention of other nations.

India continues to struggle to establish a pattern of government that can be fair and adequate to the wide diversification of peoples, cultures, and languages. The religious issue remains, but there is good probability that the differences can be moderated and arbitrated. Religiously, India is moving into the modern world, and may be one of those countries that can reach maturity without passing through an interlude of atheism. Mystical movements are strengthening in India, and some of these are led by aggressive, practical men. There is some increase in the influence of Buddhism, and improved attitudes reflect constructively on the great problem of improving the agricultural situation.

Progress is being made in the modernization of farming methods, but the government has a long way to go, especially in the rural districts. Perhaps the tendency in 1968 for religions to play a more constructive part in the modernization of India can be capitalized upon if the state is observant and can grasp an opportunity. Pakistan has many of the same problems, but will handle them somewhat more effectively, and its standard of living should rise appreciably in 1968.

Ceylon is especially progressive, and there is strong evidence in favor of the practical value of the Buddhist philosophy. Ceylon is overwhelmingly Buddhist, and at the same time amazingly productive, with a strong determination to improve the status of its people. The grave danger is the inability of its government to keep itself free from communist involvements. Some of these issues will be cleared in 1968 to the advantage of Ceylon.

The northern boundary of India, involving Jammu Kashmir, Nepal, Bhutan, and Chinese-occupied Tibet, still remains a precarious area. Further invasions of Indian territory are likely in 1968, and the struggle to control the Kashmir area goes on, with India and Pakistan in conflict over proprietorship. The independent kingdom of Nepal feels democratic rumblings, and unless the government is exceedingly careful, there is the possibility of a revolution, no doubt engineered and financed by Communist China. The Chinese are very unhappy over the new center for Tibetan culture being developed in Switzerland, with the cooperation and moral support of the exiled Dalai Lama. It may not be as easy to extinguish a people and their culture as the Chinese had assumed.

Speaking of China, we must realize that there is a powerful youth movement developing under the surface of Mao's authority. A major revolution in China could occur almost any time. It would likely be spearheaded by students and young intellectuals, supported, strangely enough, by some of the older revolutionaries whose memories go back to the 1920's.

China's internal condition remains desperate, but perhaps we have placed the wrong emphasis upon the struggle. It is not lack of food that is the principal difficulty. The real factor is that for the majority of the Chinese people, Mao is a usurper and an imposter—merely another version of Ghengis Khan. As long as he and his party remain, young Chinese intellectuals will have someone to fight and something to fight for. China seems to be aging in 1968. Its vitality is not increasing, and it is becoming more and more introverted and neurotic in an effort to maintain its own vast, awkward existence.

The small Indo-Chinese states of Cambodia, Laos, and Vietnam are still hard at work avenging themselves upon the long-departed French. Most of the trouble now in this area can be traced directly to the basic mistakes in the French foreign policy. It is this policy that created the legitimate discontents and resulted in a building up of a gorilla-type militia for the protection of the native population. This, in turn, provided the opportunity for massive local mis-government.

There seems no probability that the Vietnam undeclared war can be solved in the near future. Even though some arbitration should be reached, we must expect nearly any type of treaty to be broken if such procedure would in any way advance the purposes of the Viet Cong. There will, however, be a gradual reduction in casualties, and probably a lowering of financial drain on the American defense program. There may also be considerable improvement in public morale in the latter part of 1968.

Laos is under pressure, but will manage to keep up a fair front for at least some time. Cambodia, likewise involved with the psychology of the people, is still basically nationalistic and, with a reasonable amount of government support, can protect the national identity for some years to come.

Thailand is in a most precarious position, and any failure to maintain a democratic front throughout the Indo-Chinese group will almost certainly result in an attempt to absorb Thailand into the communist sphere of influence. This would be a serious disaster to the West—more serious than we understand. China is in no condition to press a difficult campaign. It is relatively powerless along these remote areas of its far-flung border. If it takes over any of these countries, it will only be because of the failure of the democratic nations to call the Chinese bluff.

South Korea seems to continue along. The country is gaining considerably in tourist popularity, and what is infinitely more valuable to the Koreans is their increasing respect for their own country. It is no longer simply a battlefield for major powers. Financial conditions in Korea seem better, and some large industries are likely to move in. The Koreans have one powerful asset—they are a naturally intelligent people, with courage, self-confidence, personal dignity, and quickness of learning. All this combined makes them suitable for modernization.

Japan seems to go along rather quietly. A number of major plans neither succeed completely nor fail utterly. The standard of living keeps up, but so does the price of rice. It is up to the government to see that rising costs do not block the progress of the private citizen. Japan makes favorable trade alliances, finds new outlets and markets, and develops a strong program for international understanding and friendship. It is under wise leadership, but its greatest asset is a thoughtful, dedicated people, not easily deceived nor inclined to expect something for nothing. Educational advantages increase, and many Japanese are taking their skills to less developed countries, thus finding a way to reduce the pressure of over-population at home.

The country seems to be threatened with heavy storms and the possibility of seismic disaster. I doubt if it will be a major problem, but the Japanese must cling resolutely to their determination to limit the height of public buildings and private structures in earthquake areas.

The health of the people is somewhat endangered, possibly due to ptomaine poisoning, or something similar. The Japanese also find themselves confronted with a youth problem, but will prob-

ably be able to handle it with reasonable effectiveness. A major discovery in the area of science might bring distinction to a Japanese savant in 1968. Religion increases in popularity, and a broad program for the building of schools under religious supervision is noted. In all, the year should not be too bad, with a number of bright spots.

The Latin American situation can be more or less easily summarized. The long trend is toward improved educational facilities and higher standards of living. The Latin American attitude generally is turning against communism, and subversive activities will be promptly suppressed in most areas. Brazil is under adverse aspects, with probabilities of agitation among young people, which might reach revolutionary proportions. Repressive measures on the part of the government will be violently opposed, and there may be a crisis in labor, with unemployment and inflation leading to rioting and anti-government demonstrations. A religious crisis could arise, involving the parochial school system.

Argentina seems to make some constructive progress, with more amicable relations with other Latin countries and the United States. A number of progressive and constructive legislations come into focus, but delays arise that will force the government to wait until 1969 to put some of its plans, especially housing and care for the aged, into effect.

Some political disturbances are likely to arise in Mexico, where the trend will be toward a more conservative and traditional political policy. There will be a heavy drain on Mexican finance, but considerable probability of an increase in tourist trade and exports. There is a strong indication of religious revival throughout Mexico, and communist agitators will not be popular. The drift throughout Latin America is toward a right-of-center position. General relations between the Latin countries and the United States show improvement, and the Western Hemisphere presents a united front toward Europe and Asia. The other Latin American countries follow the general pattern suggested for Argentina.

In summary, climatic conditions throughout the world indicate heavy rainfall and rapid changes of temperature. Storms at sea will be more numerous than usual, and serious accidents involving air transportation and the moving of military supplies may be ex-

pected in April and September. Minor earthquakes and landslides are indicated, and epidemical ailments will increase in California and eastern Asia. Much public attention will be focused upon financial conditions. I cannot see any clear indication of a major depression, but rather, a gradual inflation, the momentum of which is slowing down.

Concerning the danger of a world war, to once again borrow the terminology of the weather bureau, the outlook seems to be about seventy percent against war. This does not mean there will be peace in the world, but that the problem of a major escalation involving a general conflict does not appear to be likely. For most people, 1968 will be another "one of those years," so the best procedure is to be grateful for continuing benefits, and patient when minor crises arise.



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NATIONAL TRENDS FOR 1968

The chart of the United States for the Vernal Equinox, 1968, stresses three aspects of the influence of the planet Venus. Under Venus, there is nearly always special emphasis upon financial considerations. Money, the cost of money, the scarcity of money, the elusiveness of profit, and the advantages and disadvantages of investment and speculation will be widely discussed. There is apt to be an increase in taxation, but one or two experiments in this direction do not work out too well, and may have to be discarded.

For the average person, this is not a year to take long chances or expect large returns from small efforts. The second aspect of Venus always reminds us of the sign of Taurus, where Venus is essentially dignified. There is an association between the Bull in the sky and the speculator who buys stocks and bonds because he expects higher prices. This is hazardous at the present time.

The bull is a stubborn and obstinate animal, a rugged isolationist, determined to have his own way. This also gives us a clue to one of the prevailing problems of the year—bullheadedness. Too many people will determine to do as they please, regardless of consequences. With high resolve and short vision, they may breed difficulty for the country. Venus is also the lady of art, music, culture, and fashion. All these elements will continue to be eccentric, and we must expect the beatniks and the hippies to violate most of the traditional acceptances of society.

In the United States, financial problems will probably dominate nearly all other considerations, but the most drastic aspects of financial unrest will be psychological. Vast amounts of conversation, including a great deal of anxiety and many solemn pronouncements by "informed sources," will come to little or nothing. The tendency noticeable in the recent past will continue: overpublicizing of national conditions. Too many commentators extravagantly exaggerating the few available facts will perpetuate and stir up confusion, discontent, and fear.

It seems to me that financial conditions may slightly worsen, but other factors will become involved, and the average person will not be drastically affected. Costs will be somewhat higher; interest rates will rise moderately; but in spite of these negative con-

ditions, most enterprises will show a profit, and the general program of expansion will continue.

There will be considerable confusion in the areas of transportation and communication. Public utilities will be subject to exceptional expenses, as well as losses due to climatic situations, fires, and other disasters. Accidents on freeways, increasing traffic hazards, and agitation over smog will all become political issues, but practical solutions will not be reached. Investments will react nervously to almost every move of the popular mind. Sales of automobiles, radios, and television sets will rise and fall without any apparent reason.

Newspapers and magazines will have a bad time. The publishing field will have great difficulty in anticipating the taste of the reading public. There will be a strengthening of the program against obscene literature, an increasing market for books that consider personal security and peace of mind.

Relations between the United States and surrounding countries will be rather inconsistent. Friends of one moment will become adversaries shortly thereafter. The trend, however, is toward the strengthening of international relations and greater support of the foreign policies of the United States.

Agriculture will be adversely affected by unseasonable rains, and the wise farmer this year will certainly want to plant, whenever possible, when the moon is increasing in light. There will be danger of the flooding of mines and subways, and danger to dams, levees, and storm drains. Weather will not be especially agreeable, but climatic conditions in the United States will be somewhat better than in neighboring countries.

Increasing opposition will be noted to the extravagant expansion of civic centers and building programs that will affect the taxpayer. Greater economy in city planning and government, and exposes in the area of misappropriation of funds for large civic projects, will be noted.

The leaders of the political party out of power will find several fields in which they can express their dissatisfaction. It will be over-optimistic to assume that they can solve the crisis in Vietnam. They will, however, make a big issue of economy in government, and this may become their undoing. Any party that wishes to cur-

tail personal benefits from unemployment insurance, old-age pension, Medicare and the like, will find the going difficult.

Real estate may show an upturn in areas that have been in the doldrums for a long time, especially the Middle West. The trend toward suburbanization also continues, and the city of New York will feel the loss of urban spending. The beautification of towns, the building of malls and outlying shopping districts, continues to gain momentum.

The birth rate continues to rise, as is nearly always the case when there are war clouds on the horizon. The population explosion is not going to be as rapid as has been feared, however, and is not likely to reach critical proportions for many years to come. The death rate is slightly above normal, with some increase in suicide. Reforms in laws governing marriage and divorce are pending, and several outstanding scandals will bring this into focus for the public in general.

A good many areas of our national life are under a cloud. Public criticism, and even condemnation, is rising against decadent theater, unhealthful places of amusement, and public assembly for purposes of doubtful morality. There is heavy resentment against un-American demonstrations on the campuses of universities and colleges, but I think we must face the fact that this condition will worsen for at least two or three years before the momentum is exhausted. Stronger means will be used to curb such difficulties. Considerable violence must be expected between both racial and ideological groups. The problem of young people in general will be given further attention, but the prevailing feeling is likely to continue until Pluto leaves Virgo.

The public health is not especially good. There is emphasis upon intestinal disturbances, toxic conditions, disorders arising from nervous tension, and a continual hazard from over-medication. The psycho-active drugs will receive special consideration, but in all these areas, the prevailing trend is toward permissiveness. No one seems to have the courage to legislate for the actual protection of the public. Unless all the psychedelic drugs are made difficult to obtain, the health of the American people will degenerate for several years to come. The combination of anxiety and sedation is unfortunate.

Employment seems to remain high, with new jobs in non-technical fields suitable to those of moderate education; but strikes, labor disputes, and widespread exploitation of the present inflation may cause a considerable economic setback. Complete lack of responsible thinking forces prices above even their present excessive level. The national credit is curtailed, and the national debt reaches a new high.

The Army, Navy, and Air Corps continue to suffer from a generally bad press, and the Vietnam war will remain unpopular throughout 1968. There is only a small possibility that it can be arbitrated in the near future, and even if a truce of some kind is arranged, it is safe to assume that trouble will break out again in a short time. It seems, however, that American casualties will gradually decrease in number.

The conditions indicating war are of such a nature that they suggest a non-military warfare, much of it waged within the country itself. Subversive activities will increase, and it may be necessary to take strenuous steps against armed insurrection in some of the larger cities. The efforts of Castro to set up centers of sabotage and espionage in Latin America will not be successful. It does not seem likely that the United States will be further committed to foreign war. We may, however, feel it expedient to support by other means nations that are struggling to maintain or preserve independence.

Financial relations with foreign countries are not entirely satisfactory, but while the general picture will be erratic, and some legislation arising from panic may develop moderate support, there will be no major change, except perhaps some rise in tariff. Foreign trade is adversely affected, and we must be very watchful of our remaining gold reserve.

Public interest in philosophy and idealistic thinking increases, and there is a drift toward religious affiliations. Scientific institutions continue to break with materialism, with stronger emphasis upon culture. Many educators will be caught between traditional and beatnik factions. This may result in prominent educators leaving the field entirely. There will also be further migration of pacifists to other countries. No solution is in sight, but there is much to point out that idealism is increasing throughout the country and exercising more direct influence on the public mind. Mys-

tical religious movements will grow and flourish, some of them of a rather unsavory nature. Interest in Oriental religion and philosophy continues, and some legitimate organizations will announce useful and constructive programs.

As this is an election year, general confusion may be expected in government circles. We never pass judgment on the merit or demerit of presidential candidates; all we will say is that the trend is toward caution, conservatism, economy, and a more disciplinarian attitude on public affairs. There will be less patience with weakness, and less tendency to condone violence and corruption. The year is not good for the President or the government, and sickness may be expected in high places.

Some coalitions may be expected in the Senate and House of Representatives. Old feuds may be temporarily set aside. Members of both parties will work together rather better than usual, and there will be stronger emphasis on amity between federal and local governments. Foreign visitors will be impressed with our good intentions, and the United States will become more popular with the liberal countries of Europe and Latin America.

There will be strong emphasis upon the curbing of the high costs of hospitalization and medical care, and some scandals in this area are likely to break. Charitable organizations enjoy better than average support, but there will be investigations of alleged irregularities in reformatories, prisons, and mental hospitals. Most of these allegations will prove to be true.

Public imagination will be vivid, and mysterious happenings will be largely exaggerated by both the private citizen and the press. It is my feeling that the country will come through about as usual, and that the fall political crisis will be somewhat more dignified than in recent years; voters generally will try to use their privileges constructively and less selfishly.

There will be considerable nervous stress, but the only solution lies in the strengthening of internal resources. We cannot expect national or international events to be especially reassuring. We must find the laws operating through our own thoughtfulness and self-improvement, and gain our greatest consolation from those universal integrities which cannot be destroyed by human ignorance.

Excavations in most ancient cultural sites have resulted in the discovery of a variety of small figurines. Some of these are obviously intended to represent human beings; others are grotesques of one kind or another; and there are many representations of animals, birds, reptiles, and fishes. Until recently, it was assumed that these artifacts were intended as toys or playthings for the young, but as they are usually found in the graves of adult persons, it is now believed that they were part of the mortuary furnishings of the tombs of the illustrious dead. Although some of these figures are articulated with movable arms and legs, and closely resemble modern dolls, it is unlikely that they brought comfort or pleasure to the young.

Perhaps these figurines marked one of the most merciful of all changes in funeral procedures. In many parts of the world, it was customary for a king or great prince to be accompanied into the afterlife by his principal ministers of state, counselors, and courtiers. He should also be attended by his wives, servants, domestic animals, the furnishings of his home, and whatever chattels might contribute to his glory beyond the grave. In some cases, hundreds of retainers and attendants were buried alive with their masters.

In the course of time, this terrible practice excited the indignation of thoughtful and humane rulers, and was also contrary to the inclinations of enlightened members of the priesthood. The wishes of the gods were duly consulted, and it was announced that these living sacrifices were no longer required, and that it was sufficient to include miniature models of the court and its furnishings. After death, the little clay figures would come to life. The musicians would entertain their liege, the servants supply his heavenly wants, and model oxen plough his fields.

Another group of ancient doll-like images was representative of the ghosts of deceased warriors and heroes of tribes and clans. These portrait effigies could be treasured in a special building erected for such purposes, and were held to exercise a benevolent influence upon the future of their clans. In some instances, com-



Three Javanese dolls carved in wood and representing figures from the great East Indian epic, *The Ramayana*.

plete figures or portrait masks were molded under the fronts of urns and other vessels that held the cremated ashes of valued citizens.

It is now supposed that many such figures were fashioned by priests attached to various temples. Many of these religious persons were artists, and created statues of the deities to adorn altars. It was not difficult for them to adapt their skill to related fields, and they could, and later on probably did, manufacture toys.

As the Deity fashioned man in his own image, so men, in their turn, modeled likenesses of themselves and were deeply and spiritually impressed by the productions of their artistic skill. Miniature models of various objects took on the authority of charms and talismans. They were protectors of both the family and the person. They could be hung about the neck to ward off evil spirits, or carried in the hunting pouch to insure the abundance of game.

The kachina dolls of the American Southwest, for example, were the true and proper likenesses of sacred beings who dwelt in the mountains and visited the pueblos annually in the elaborate ritualism that delighted the hearts and minds of these desert

dwellers. The kachina was more than just a symbol; it carried a certain magic with it, for by the spells and rites involved in its production, it was ensouled and overshadowed by one of the nature gods of the pantheistic faith.

Most of man's customs originated in his speculations about the universe and the powers that govern the processes of creation. Our arts and crafts are directly related to the requirements of spiritual protection against the unknown. The interesting designs on ancient pottery were to protect the food that was stored in the bowls and jars, and to bestow religious virtues upon the man who ate from a plate bearing the appropriate symbols.

Jewelry was originally associated with charms and fetishes. The necklace was not only to guard life, but to protect the throat, where words were formed. It was to help the individual to be always truthful, and never to speak with a divided tongue. Earrings were supposed to make it possible for him to hear and understand the voices of spirits in the night. Bands about the head, often decorated with jewels or even shrubs or feathers, helped to purify the thoughts and protect the mind from the corrupting force of bad advice, slander, or gossip.

The modern lavalier came from the phylactery, or pectoral—a locket-like pendant that hung over the heart or covered the breast to preserve the sacred honor, and also to guard the physical heart from the weapons of adversaries. Bracelets and anklets gave strength to the arms and speed to the feet, and girdles with pendant devices contributed to fruitfulness and brought health to newborn infants.

Later, as clothing became more abundant, textile designs perpetuated the tribal magic. Cloth was ornamented with birds, ritual objects, plants and flowers—not because they were pretty or colorful, but because they were associated with growth and health and survival in an insecure world. The most common designs we favor in modern dress goods are conventionalizations of ritual symbols held sacred thousands of years ago.

Out of the same antiquity of things, came the doll-like image. At the beginning, it was far too important to be entrusted to children. It stood on the family altar, where it served several purposes. It brought a divine presence into the house, it re-



These brilliantly colored figures of pierced leather are used to portray legendary and historical stories relating to early Chinese history. These dolls are rare, being over two hundred years old.

minded the living of illustrious ancestors, and it provided the young with inspiration to live heroically like those who had gone before.

It is reasonably certain that puppet figures used to dramatize incidents and events originated long ago and were probably a natural extension of the fetish idea. In any event, the practice of dramatizing sacred books and important episodes in religious history by means of articulated figurines, often elaborately costumed, gained public favor. The earliest operators were almost certainly priests, who accompanied their manipulations with sacred discourses, or moral lessons suggested by the action of the story. At first, the viewers were convinced that they were witnessing a supernatural spectacle, being inclined to bestow life upon anything that resembled a living thing. The puppet theater exercised a considerable influence upon the advancement of civilization.

Under this same classification, should be included the use of shadow dolls. These were usually made of pierced leather or papier-mache, and their reflections were cast upon a transparent screen by a light placed behind the screen itself. The Chinese became especially proficient in this type of ghostly theater. Be-

cause only shadows were visible to the audience, and these were most skillfully manipulated, the unsophisticated mind could be excused for believing that such a puppet show was in reality a spiritualistic seance, bringing specters into visibility from the misty depths of the afterlife.

Even at this stage, children enjoyed very little if any contact with these figurines and puppets. The first association was basically educational. The images were instructed, particularly in regard to the proprieties of living, such as the conduct of the citizen to his sovereign, or the child to his parents. Beautifully decorated representations of emperors and empresses, great court dignitaries, and the elaborate furnishings of royalty, could not be seen by the average individual, but he could possess models of them, toward which he could direct a certain amount of personal veneration and respect.

In the early practice of medicine, the mannequin took on considerable significance. In those times, when autopsy was prohibited and dissection unknown, the interior of the human body was as mysterious as the furthest reaches of outer space. Small models that opened were devised, and within them were all kinds of representations—a figure of God in the heart, and the devil jauntily located in the liver. The brain might be represented by clouds, and the warmth of the body, by flame and smoke. While not essentially of great value to the practice of internal medicine, such figures were certainly stimulating and entertaining.

The Chinese, of course, did better. As there was never a shortage of dissectional material, they developed beautiful ivory figures in which the internal structure of the body was approximately, if not completely, correct. These models were especially valuable to the physician in the treatment of his female patients. Propriety did not permit him to make any actual examination of the body, so the sufferer would point out the location of her discomfort on the ivory figurine. Modesty may have interfered with therapy, but a figurine was better than nothing. This naturally led to acupuncture models, some of which were three-dimensional and were decorated with long slender pins thrust into various parts of themselves, to correctly indicate areas of treatment.

These dolls bring to mind the less kindly practices associated with European demonology and witchcraft. Devil dolls were standard equipment for the magicians who attended the royal houses of the Borgias and the Medicis. Similar practices are found in most areas where primitive cultures survive, and periodically there are outbreaks of voodoo devil doll rites even in the United States.

The next step in the story of the doll also delays its relationship with children. Everywhere among civilized people, dolls have long been prized and collected as works of art. There are many famous collections, and in the older ones, the majority of figures had never been toys or playthings. In many countries today, especially in Asia, doll makers cater entirely to connoisseurs. Even great artists have turned to this field, and to our Western eyes, they are sculptors rather than toy makers.

Because of the way in which the doll has descended in the psychology of ancient people, it was more appropriate to think of experts in the field of creative doll imagery as men and women of outstanding skill and imagination. Schools of doll makers have refined the traditions of their ancestors, and have been given high honors by their governments for the fashioning of exquisite miniature models of human beings and animals.

Philosophy has also played an important part in the history of dolls, even after they became more directly associated with children. Nearly all classic examples, in the East at least, have highly religious or moral overtones, for an image without a meaning was not even worth creating. Its message must always be idealistic and inspiring, and bring comfort or serenity to the home. Today there are special classes given in schools and cultural centers in Japan to perpetuate classic dolls and preserve exactly the old symbolic meanings.

Among the most interesting dolls are those fashioned after the actors of the Noh Theater and the popular idols of the Kabuki stage. Most of the dolls representing geisha, musicians, or entertainers, have come into favor with foreigners, and are manufactured largely for the tourist trade. They are not, however, intended as playthings. The dolls of the classical theater are closely associated with heroic stories or fragments of venerated

history. A number of wood-carvers have become especially famous for the perpetuation of these theatrical figurines, and older examples are among the most highly treasured artistic works of the nation.

The idea of using dolls as toys probably originated in an ever closer association between the figurines as artistic decorations in the home, and the impulse of children to recognize them as happy and lovable objects. One of the largest single groups of Oriental dolls consists of representations of very young children under two or three years of age. They are extremely whimsical, and delightfully caricature actual infants. A little girl would surely find it difficult to restrain her temptation to fondle such a figurine.

It was during the Edo Period in Japan—between the 17th and the middle of the 19th centuries—that tradesmen became wealthy and were increasingly able to indulge the whims and desires of their children. During this time, ingenious doll artists recognized the growing market for toys, and began to manufacture them. The original purchasers were largely adults who were also fascinated by these colorful and accurate miniatures. The family began to accumulate what might be termed historical dolls, and from this came the girls' doll ceremony.

Under the military dictatorship of the shogunate, historical dolls were somewhat restricted because of the neglect which had been heaped upon the imperial family. By degrees, however, the emperor and empress dolls came into favor, and were justified by Shintoism, which even in the saddest days of the imperial house, recognized the spiritual rights of the emperor and his immediate associates. To the imperial family itself were gradually added attendants of several types, court musicians, guards and protectors, and a number of servitors. The usual group is now fifteen images, and to these are added an elaborate collection of furnishings such as might properly belong in the palace of the sovereign.

The palace was originally indicated by a model building, but this is no longer generally used, and its place is taken by two small gold screens and a pair of miniature lanterns. The screens are placed behind the emperor and empress. The palace atmosphere is also strengthened by a pair of small artificial trees, one



JAPANESE KABUKI DOLL

Kabuki figures are dressed in elaborate brocade, and wear all the types of costumes used in the Kabuki plays. This doll depicts a noble and heroic person, and the crest of three concentric squares identifies the great theatrical family of Danjuro.

orange and the other plum, which are copied from those growing before the entrance of the imperial palace in Kyoto.

The young ladies of the family are not allowed to actually enjoy intimate association with such dolls and furnishings. The images and articles are carefully stored away, to be brought out each year in March for the girls' doll ceremony. Then they are arranged on a platform of seven steps, which is first covered with a red cloth. This is a kind of altar effect, but not oppressively religious.

The little girls can have all kinds of special ceremonies, including almost royal banquets, preparing food on miniature plates, and drinking tea from tiny cups only half the size of a thimble. When the ceremonies are concluded, the dolls are carefully stored away until the next year. These miniature sets of images and furnishings will descend through the family to the next generation of the young.

It is also perfectly proper in Japan for boys to have a doll festival; in fact, such a festival now takes place on the 5th day

of May each year. This is boys' day, and on that day, the sons of the house receive very special honor and consideration. There are speculations as to why the 5th day of May is so closely associated with the sons of the family. Some believe that the practice originated in agricultural life. This date corresponds very closely to the first stages of the growth of food plants. The seedlings have begun to sprout, or perhaps more seed has just been sown. It is inevitable that birds will come and endanger the crops.

At this time, therefore, the boys of the village organize into colorful groups carrying banners, beating drums, shouting, jumping about. Their purpose is to frighten away the birds, and in this way guard the future food of the family. Perhaps this was their first active cooperation, their first major task to insure the future of the whole community, and now their heroic efforts have become incorporated into a formal festival.

The boys' doll ceremony features the most valued masculine attributes—courage, strength, devotion to duty, and willingness to suffer and die for principles. Shoki, the demon-router, presides over the proceedings in the doll section. This bearded warrior, with a fierce but noble face, originated in China. He was a great scholar who committed suicide because he was falsely accused of cheating in an examination of the Classics. After death, he was elevated to heroic estate, and became a protecting deity of the Chinese emperors. Later he found favor with the Japanese, who regarded him as a personification of the concept of death before dishonor. Shoki is usually represented capturing a demon or oni, thus overcoming all temptation and protecting the individual from the lower aspects of his own nature.

Another favorite effigy in the boys' ceremony is Kintaro, a red-skinned, plump little fellow with a square-bobbed haircut, who is the Tarzan of Japan. He was raised in the wilderness by a mother who was considered insane. He had no friends except animals and birds. Early in life he developed such strength that he took his daily exercise by pulling great trees out of the earth by their roots. His fame spread, and later he became the vassal of a great lord and had many honors heaped upon him.

Among Kintaro's exploits was overcoming a bear in a wrestling match, and capturing a huge golden carp, the fish of heroism also



The Emperor and Empress dolls used in the girls' doll ceremony. The imperial figures are accompanied by three attendants. This is from an old and rare set of Japanese dolls.

appropriate to young men. Kites and balloons in the forms of carp were flown from poles in front of houses where there were sons in the family as part of the boys' ceremony. The two figures of young Kintaro represented here are from a set used in the boys' festival. The costumes are of brocade, and the intention is to imply that the little boy will grow up to become a great samurai and, like Kintaro, be an attendant to some illustrious lord.

Prominent among the boys' doll figures may also be Kato Kiyomasa. He is a most delightful and stern-looking soldier, represented as a small boy trying to hold back a broad grin. The result is that his face is somewhat twisted, especially around the mouth, and there are deep dimples in his cheeks, not quite appropriate to a general who is long in the service of Hideyoshi and Ieyasu. He is gloriously decked out in the habiliments of a hero, including a high helmet with a circle on the front, which is his crest. He carries a sword and inspires patriotic zeal. As in the case of the girls' ceremony, the boys' dolls are also put away after the festival, and are not seen again until the following year.

Even though times have changed, and the old meanings are comparatively lost due to the modernizing of Japan, the ceremonies have lost none of their vitality. Probably they are taken



The central doll represents the great hero Kyomasa, who was a faithful general in the army of Hideyoshi. The figures on each side show the Japanese infant Hercules, Kintaro, performing various exploits. In one representation, he is catching a huge fish, and in the other, he is wrestling with a young bear. Kintaro's exploits have made him the "Tarzan" of the Far East.

somewhat less seriously, but the enjoyment they contribute has not lessened.

Gradually, the use of toys has increased throughout the world. It is partly a by-product of improved financial conditions, and partly the result of children enjoying greater leisure than in the past. In centuries gone by, children assumed some of the responsibilities of adulthood at what we would regard as an extremely tender age. Girls of three or four years were already sharing in the care of younger brothers and sisters. Also, dolls were less necessary because there were always real babies passing through various ages, who required the help and companionship of the older children.

In Europe, toys were homemade, and were comparatively limited. By degrees, however, parents found various playthings both entertaining and instructive to the young, and the objects of ancient ritual were gradually transformed into toys for the young. Actually, much of the magical significance still survives. Children still find

a powerful emotional release through well-loved dolls, and still bestow upon them a kind of psychic life. They learn thoughtfulness, and it was believed that dolls helped to accustom the little girl's mind to the idea of future motherhood.

Always, the toy was supposed to be not only interesting, but in some way elevating to the consciousness or meaningful in terms of moral education. The young person would gain his scientific skills and his general knowledge through schooling. The toy should fill a certain gap in the development of his moral knowledge. It should help him to be more practical, to experiment with meaning through usage. He should learn without knowing that he is learning, and in the end be a better person, with ideals and principles with which he had become familiar through association with inspiring toys.

There are many doll museums that reveal clearly the changing styles, and prove beyond question that these little figures exercised a real and dynamic influence upon both adults and children. Many dolls are very valuable today, but the most significant ones are seldom well represented in modern collections. They are the primitive examples in which the first concepts of these miniature objects arose in the consciousness of the human being himself. They became part of his own unfolding thoughts and emotions. This is only one of many examples in which things we now regard as of slight meaning, are directly descended from the deepest convictions of mankind and the human being's eternal search for peace and safety in an uncertain world.



Important Facts Department

The Arabs and Peruvians have a belief in common. Gold hidden in the earth is guarded by evil spirits. Whenever precious metals are mined to produce wealth, the curse of the spirits descends upon all who share or exchange such wealth. Perhaps this explains why worldly goods are so often accompanied by sorrow or tragedy.

Like Attracts Like

We never know a great character until something congenial to it has grown up within ourselves.

—Channing

According to the Bible, work was a penalty imposed by God upon man as a punishment for disobedience. In Genesis 3:19, the Deity says to Adam: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground." There are some today, not theologically minded, who would be inclined to agree that some mysterious force has decreed that the necessities of life must be earned in sorrow, and even modern progress has not entirely corrected the situation.

The story of industry goes back to the beginning of community existence. Even our most remote ancestors had to struggle for survival, to the point where, in less bountiful areas, all other considerations were neglected. There is no doubt that working conditions have vastly improved, and that at no time recorded in the story of mankind have there been as many benefits, or as much consideration, for employees throughout the structure of industry.

Actually, however, there has been such an intensification of problems, and such severe competition in almost every field of production, that work still remains work by any name, and the hazards of business careers are perhaps more numerous than ever before. Bearing this in mind, it would seem wise to apply as much philosophy and understanding as possible to preparing a career and sustaining oneself through the inevitable crises everywhere threatening the economic survival of employed persons.

It is not likely that the present situation will continue indefinitely; nor can we really expect to press programs of industrial expansion very much further. Young people today, planning for careers in the future, cannot depend upon the educational system, as it now functions, to provide them with credentials of economic success. By degrees, technological advancements are placing too heavy a burden upon students on all levels of the educational system. There is also much to indicate that technological progress is not solutional to the real needs of the human being.

There are two considerations that everyone must face. One of these deals with economic success, and the other with personal

security. In many cases, the two goals cannot be reconciled. Success must be bought at the expense of security, and security must be attained through the moderation of ambitions. It is not possible for any person whose career is endangering his health and emotional stability to gain lasting satisfaction from his activities. We regard with pity our forefathers who worked from dawn to dark for a dollar a day, but they had one advantage we have lost—that is, they were free from the restless dissatisfactions that plague those who have more but are penalized by unreasonable desires and appetites.

Those who wish to reach the top at all costs, must today possess a kind of stamina suitable to withstand the strain of intensive schooling over many years, and they must be ready to dedicate most of their lives to the advancement of their careers. They must also reconcile in themselves the hazards they face and the sacrifices they must make. It may occur to many, therefore, to ask the simple question, "Do the ends justify the means?"

Also, the successful businessman today must have very few esthetic interests. He cannot allow his imagination to carry him into the realm of high fantasy, where dreams come true and life is rich with spiritual and emotional fulfillments. A career today must be planned with the skill of a military strategist, for the career man is entering upon a course of ruthless, if not bloody warfare. Those who are not satisfied to live in continuous competition with their fellow men should recognize that they are not likely to succeed in the pressured world of high finance.

It can no longer be assumed that education bestows a determining advantage. It is true that in the professions it is indispensable; and all things considered equal, the professions are the most lucrative fields of endeavor. They also require a large expenditure of money, many years of technical training, and certain highly specialized abilities. It does not follow that the career man on the professional level is an idealist, but he must have a retentive memory and an inclination to become completely immersed in a life of specialized endeavor.

In the industrial field, there is now increasing competition even among those with excellent university credentials. Within a few years, the supply of college graduates of minimum or moderate

scholastic standing will vastly exceed the demand. In many countries this is already a critical situation, and it is the well-educated unemployed person who is most likely to become involved in radical or communistic agitations. The time will certainly come when the relationship between academic theories and industrial facts must be re-examined.

Let us assume for a moment that an individual wishes to make an honorable living suitable to his own needs, establish a home, and give reasonable privileges and opportunities to his children. He would like to do this with minimum damage to himself as a human being. He does not wish to die of a coronary in his fifties, become a hopeless neurotic, depending upon stimulants and narcotics for his ability to meet the day; nor does he wish to lock himself in a frenzied quest for status symbols with which to humiliate and irritate his neighbors. He wishes to remain a kindly, thoughtful man. He would like to have some time to actually know his own children and contribute to a congenial atmosphere. He may hope to think a little about religion and philosophy, develop a good hobby that gives him creative self-expression, and steer his economic course so skillfully that he does not live every day under the threat of bankruptcy.

Is it actually possible to plan such a life? Where can we turn to find the best way to pay our bills without destroying the dignity of our own humanity? Must we chisel and cheat and fight and scheme every day of our working lives, in order to keep the job or enjoy some degree of economic stability? Must we always feel dissatisfactions toward those around us, resent the business structure to which we belong, or struggle with the demands and agitations of organized labor, as long as we remain profitably occupied?

If we wish to have a better life than is the general lot, we must certainly come to some decisions in ourselves and estimate what is the wiser and better course for a person of our temperament, level of ability, health, and responsibility—immediate or probable. The wise have always recommended moderation. The person who is satisfied with moderate achievements escapes considerable pressure and tension. Strong ambitions nearly always impel us to overtax our natural resources. We neglect too much, and achieve too little.

The careerist is in continuous danger of losing his home, the affection of his children, and his own health. On the other hand, many careerists insist that they are being unduly pressured by family conditions. The extravagant family can certainly destroy the individual who wishes to live moderately. This has to be thought through in advance, and often such thinking is extremely difficult, for it assumes that we can estimate the future attitudes of other people.

There is one helpful rule that should be given due thought. If we wish to live moderately, we must choose associates of similar taste. We cannot be the only person in the neighborhood who is lacking ambition. We cannot live in communities reserved for the wealthy, unless we wish to assume their way of life.

Experience shows that if parents are moderate in their attitudes, their children are less likely to get out of line, because family life will be stronger and mutual understanding will be greater. The careerist can bestow wealth upon his family, but he cannot bestow himself. His real nature, his energy, his mind, and his resources are dedicated to his economic responsibilities.

We will probably live to see a new attitude toward education. Already we are faced with dropouts. Research is indicating that these are not necessarily slow-minded students. Some of them have been at the top of their classes, and are regarded as potential executives. They have suddenly become completely disillusioned with the prospects of their own futures. They are not satisfied to think of themselves as preparing to be swallowed up in an industrial quicksand. They want to remain persons. They do not wish to take orders from the uninformed, or toady to petty despots. Yet if they do not do these things, their economic future is far from optimistic.

Many of these young people are thinking in terms of becoming self-employed in some way. They are ready to go back to the land and produce what they need. They would like to establish themselves in activities that give fulfillment to the mental and emotional potentials with which we are all endowed. If this trend continues, it will have to be taken into consideration.

The principal question that is being asked deals with the end product of what we call progress. Are the great industrial struc-

tures, which continue to expand and intensify their operations, actually making valid contributions to the total life of the human being? Is the industrial peak the result of useful improvements upon older ways, or merely an exaggerated high-pressure salesmanship, contributing to a general delinquency? Are we being led astray into a fantastic world of gadgets, and as a result, losing sight of the dignity of man himself? Education should bestow directives in the correction of the great evils of society—delinquency, crime, war, intolerance, and intemperance. These make security impossible to each generation, and make genuine success remote.

A few basic suggestions may help those who are confused and undecided. If you are starting out in life, gain a skill by practical experience, aiming toward economic independence through self-employment, if possible. Try to find some area in which a genuine need exists, and find satisfaction in doing that which is necessary. This may require migration to a smaller community, which probably will be better for a growing family.

All over this country there are self-employed artisans who are busy all the time, free from nearly all union problems, out from under the tyranny of management, and too well pleased with their own constructive contributions to be depressed by frustrated ambitions. Of course, this is not a glamorous prospect, for it involves a number of integrities that must be cultivated by the individual himself. His hours of labor must be regulated through self-discipline instead of a time clock. His success will depend largely upon the quality of his work, the use of good materials, and a fair price.

In a sense, such a career is a kind of religion; for like the Essenes of old, the dedicated artisan is contributing to the security and well-being of countless persons. Because of the nature of his work, there are actually no promotions. He is not waiting for an executive to die, nor is he looking to some competitor for a better job. If his labors are well regulated, he is also likely to enjoy good health. He lives closer to the rules of nature. His appetite is good, and he sleeps well. Not everyone can follow this pattern, but if it is something that you know in your heart would be satisfactory to you, it can be most fortunate.

Another possible area to be explored is that of the creative arts. Very few musicians, actors, entertainers, and playwrights are the

products of what we might term the educational mill. Musicians may be trained in conservatories in order that they may gain the necessary proficiency in their chosen field of self-expression. It is not likely, however, that they will be faced with a curriculum including much that is useless to them. Some actors attend theatrical schools; others are simply trained by the studios to which they are under contract. Most have risen from the ranks, and many achieve extraordinary success on their own, even setting up groups of co-workers who mutually support each other. An outstanding example of self-education in his chosen field is the late Walt Disney. Again, the emphasis is upon individuality, a priceless commodity, which is being discouraged by the extreme regimentation of prevailing policy.

Another useful approach is to associate with a small company that has no delusions of grandeur. If such a business has maintained a good reputation over a number of years, has a moderate-sized group of employees, but not enough prospects to intrigue economic schemers and ambitious careerists, an employee can do a reasonably good job without being exposed to intense pressure.

There are many such business organizations. Often, they are family affairs, which in a sense is fortunate. The few executive positions will always be occupied by relatives. To the ambitious, this is a catastrophe, and they will move out immediately. To the person of moderate ability, however, this is a great protection. It means that he will be allowed to do his work, he will not be feared by his superiors, and the turnover in such organizations is small. Most of those who are there appreciate a certain degree of comfort. This, however, disappears instantly if the employee has executive yearnings.

Another possibility, which can include those with highly specialized training, is the self-employed consultant whose knowledge is valuable to many organizations, but who gives allegiance to none. He is called in when required, and leaves when the problem is solved. This frees him completely from the political pressures of a large and powerful corporation. A consultant usually has some years of practical association in his field. He has reached the point where his abilities are recognized. He then steps out on his own before he is tempted to sacrifice his health and peace of mind to

reach the top. Consultants exist on all levels, and they have many opportunities to gain new experiences and to enjoy a feeling of real accomplishment.

A great many of the large and successful enterprises that flourish today were built upon close family cooperation in business. There is really nothing better than a family working together. There is a sense of mutual contribution. The members are working on a project which is their own. They are free from many difficult and often fatal labor entanglements. They are less likely to be clock watchers, and are usually honorable in the maintenance of a business because they profit directly from common sense and are penalized by mistakes. Many families that would otherwise have broken up have found new happiness in what is now a really rare circumstance—family cooperation.

While it is not right to say that IQ testing is without value, it should be used in conjunction with other means of determining basic ability. A person with a high IQ, but a neurotic temperament, can be a burden to all with whom he is associated. It is good to explore the area of aptitudes, but most persons already have a rather clear insight into their personal capacity. Whether we admit it or not, we do recognize characteristics that are desirable or undesirable.

Even the most pleasant work is comparatively meaningless unless the person himself is pleasant. A good disposition is a priceless asset in every area of living. Those who have it can work with other people; those in whom neurotic tensions are strong, who are naturally fearful or anti-social, or overly egocentric, are doomed to trouble from the beginning. Unless they are willing to change their ways through a strenuous program of personality reconditioning, it will be better for them to work for themselves and by themselves. Many are very conscientious and can do a thorough job, but cannot maintain close contact with other persons of divergent interests.

Whether you are starting out, or are already in an employment pattern, there are some questions that may be worth pondering. First of all, do you really feel that your work is hurting you as a human being? This is sometimes hard to answer, because we may find a number of ulterior motives concealed beneath the surface

of what appears to be perfect sincerity. Some folks just do not like to work, and they will never find completely agreeable employment. There will always be something wrong, because work of any kind interferes with their right to do as they please.

If we show a tendency toward always having business difficulties, it may simply mean that we are perpetual adolescents. Like the teen-age child, we resent authority, advice, and restriction upon action. There is no panacea for this ailment. Nature, however, provides the best possible remedy. We keep on failing or getting into difficulty by being out of employment until we correct our own habits.

Assuming that we are reasonable people, and that our employment is not really satisfactory, we can then ask the question, "How well am I equipped to change my present job?" If we are well equipped to do something better, and our services are required elsewhere, we have every right to make a change; but if dissatisfaction is not supported by proven worth, change will do little practical good.

Another difficulty that may arise is that there is enough egotism in each of us to make us feel that no matter what we have, we likely deserve more. We are born executives, but our talents have been so well hidden that no one has discovered them. This attitude is flattering to the ego, but unjustified. The person who really has these abilities, nearly always has an opportunity to use them. He may have to wait a time, but outstanding capacity is hard to overlook, and an executive who fails to see it, is doing himself an ill turn.

If the job you now have is one which you do not dare to leave, or your responsibilities are so heavy that you cannot make a change without hazarding the futures of those close to you, then it is necessary to find ways to make the best of circumstances. In most cases, employment is disagreeable because we have developed certain attitudes of our own that cause resentment or antagonism. The attitudes may be justified to a degree, but this does not make them more comforting or desirable. If we resent our work, it is our resentment itself, and not the work, that is at fault.

I know people who feel that they are unjustly imposed upon, that others are using them unfairly, and that business conditions

have become so bad that nothing remains but moral, if not physical, dishonesty. On some occasions, such an estimate is correct, but I have worked through a number of these situations with problem people. It is my observation that most of the trouble lies in personal discontent. The man who is a general manager is miserable because he wants to be a vice-president. The secretary wishes to be the treasurer. Everyone wishes to have more and do less; and in many instances, a frustrated ego has made a good job unbelievably difficult.

The only solution to this is to sit down quietly and re-evaluate our own mental contribution to dissatisfaction. Are we really badly off? Are we not being reasonably well paid for our services? Do we honestly have just cause for discontent, or are we gradually building a self-delusion? Granted, the work may not be constantly pleasing or satisfying—but where can we do better?

One of the most complaining souls I ever met had been taken into a business, given special consideration and attention, elevated to a high executive position, enjoyed countless fringe benefits, had travel privileges and entertainment privileges, and had even been given stock in the corporation as a bonus. He was trusted, respected, and admired, and utterly miserable. His best expression of the situation was that he was "fed up." But he overlooked completely the fact that he and his family were well fed.

Several possibilities enter into this situation. Many years of fairly intensive endeavor may cause psychic fatigue, and the human spirit has always resented monotony. It is quite understandable that we would like to find exciting opportunities for self-advancement. We must never forget, however, that work is always work, and will forever tax our patience and our peace of mind. This is why Oriental businessmen are turning to Zen, and their Western brethren to psychoanalysis.

Most of the difficulty lies in habit patterns and an almost complete lack of well-disciplined living. As the executive gains new freedom and new privileges, he discovers that he is not well suited to use either. As a successful man, he has neglected his cultural life and developed few sincere devotions and affections. He has lost touch with the simple pleasures that have always been available to those less ambitious.

If you cannot change a situation, change yourself so far as you can, without a compromise of basic integrity. Even in this, you may have to make a decision, for it is neither honest nor fair, to others any more than yourself, to maintain grievances toward business associates.

With the tremendous rush toward executive status, young people today will do well to consider those areas which have been deserted by the ambitious. Nor does it follow that moderate endeavors are penalized. The individual who is willing to sacrifice some of his ambition for a friendly and kindly life with those he holds dear, is really a man of the future. He will discover that there are more and more in his frame of mind; that he will be well respected for strength of character, and will have friends who are sincerely interested in his happiness.

Several persons have come to me recently to say that they have decided to simplify life and begin to enjoy what they have accumulated or attained before it is too late. The individual who has the means and the freedom to simplify life, should do so as rapidly as possible. It is a mistake to wait until compulsory retirement, unless this is actually necessary. A man who retires has already reached those years in which he is vulnerable to many infirmities. His activities are increasingly restricted, and his future prospects are not exactly optimistic.

If, having all that he requires, the individual can disentangle himself from the pressure of his own age, and settle down to cultural self-improvement or the fulfillment of his proper hope and aspirations at fifty or fifty-five, he has simply insured himself a more satisfactory life. When such a person does reach sixty-five, he is also likely to have better health and a longer life expectancy.

Thus we should move into areas of self-expression as soon as this can be done without depriving those toward whom we have commitments and responsibilities. Nor should we worry too much about providing our families with excessive luxuries. They will probably be better off if they are not spoiled by a sincere but misguided belief that we bestow a blessing by saving our children from hard work.

We need to have an over-all plan when we begin. Many try to make such plans, but usually a little success disrupts everything.

The man who says he will retire when he has his first million, seldom does so. The sweet taste of success is too much for him. The reason for working is to gain skills, meet responsibilities, and provide a way for protecting our future. We work in order that we may save a part of life for ideal self-improvement. If our business activities destroy our religious instincts, harden our hearts, and make us indifferent to the simple virtues that should be properly cultivated, then we have let business turn upon us and destroy all that is good in our own natures.

The businessman or woman is in constant need of religious understanding. The only basis upon which we can mingle successfully with friends and associates is a religious code. From this we gain many useful, if difficult, admonitions. Religion will help us to develop patience, forgiveness, and understanding. It will free us from the impulse to judge and pass judgment, and should take out of our lives any unfairness or bitterness that would permit us to hurt ourselves in a desperate effort to injure others.

Religion also brings us a pattern of worship. If nothing better is possible, the family should go to church together on Sundays, and provide some form of religious training for the children—probably in a liberal Sunday School. It is important to share simple religious sentiments in the home—the saying of grace at meals, a short time set apart for inspiration and reading, little excursions into the wonders of the universe—in an effort to discover and emphasize universal wisdom and love. There should be a constant encouragement to share rather than demand, to give rather than to take, and to be patient under adversity or persecution. These attitudes will be very helpful as the years go on. Spiritual strength will help us in business, and is a powerful defense against the psychic stress and fatigue that may lead to mental or physical illness.

Art appreciation also helps. There should be beauty in every phase of living. I have noticed more and more art on the walls of offices, and better pictures to add warmth to hospital rooms, clinics, hotels, and other places that cater to transient patients or visitors. A business will do well to give thought to the matter of art, just as in the past there was a strong movement toward the use of music in offices, factories, and institutions. Whatever our work is,

we do it better and build less tension when there is some form of appreciation for beauty around us.

A man coming home from a rather frustrating day at the office settles down to television, or the newspaper, eats a hearty meal, tries to strengthen his social graces with a few cocktails, and then drifts along without any really justifiable interest until it is time to seek sleep. There is nothing whatever in this pattern to repair the damage of a tiresome day. It gradually reaches a condition in which television is the only remedy for the thunderous gloom of silence. Work can never be really valuable unless what we earn enriches living in some constructive and meaningful way.

If we would build better personal lives, there might not be so much grumbling at work. Business organizations can do some things to help. They can develop sports events, organize bowling teams and golf tournaments. They can draw the families in, and in some cases go so far as to employ the wife. All such projects fall short, however, if those participating are not really interested in developing proper auto-corrective activities. We are no longer so bogged down in work that there is no time available to do other things.

Thirty years ago, a political organization arose in this country geared to the conviction that if the working man had more leisure, he would gain in spiritual and philosophic stature as the inevitable result. This has not proved to be true in most cases. Leisure has only contributed to bewilderment, and when the mind is relieved of business worries, it merely shifts to personal worries. No one can correct this situation but the individual himself.

This is why we feel that no education is complete that does not remind the student that he must build constructive attitudes and interests if he expects to have a good life. A cheerful spirit will get him just as far as, and perhaps further than, a technical training reluctantly accepted. Once we have a native graciousness, we can usually work through the necessary years of life without too much damage.

Nearly all damage is caused by destructive reactions to inevitable difficulties. In some instances, we make the further mistake of assuming that by some wonderful circumstance, industry will suddenly become enlightened. We depend upon shifting social conditions to clear the way for our own future. Fringe benefits

have contributed much to this point of view, but there are hard facts that we cannot afford to forget. Social changes are likely to be restrictions of privileges, rather than indulgence of our whims. The world is rapidly reaching a condition in which individuals must adjust to more moderate standards of living. The great holiday of inflation is rapidly coming to an end.

Thus, we cannot look forward indefinitely to increasing success and enlarging incomes. We are going to find that there will be fewer jobs, and employers will have greater selective privilege. As business tightens, the drones can no longer be tolerated. This means that many young people with high ambitions may have to face some unpleasant facts. They are likely to find that the ideas that wealth is the final goal, and that we succeed best when we have most, are becoming worn-out superstitions.

The person who has a heart-to-heart talk with himself, and decides to put his own life on a merit system, is preparing for an almost certain future. The time will come again when we must really earn whatever benefits we enjoy, and must be grateful for the benefits. Grudging acceptance of the tyranny of employment is going out of fashion rapidly.

The most employable person in the years ahead will be a practical idealist who has convictions about principles, lives according to them, and can be depended on to carry his share of the work of a business or industry. His joys and sorrows must be disentangled from the concepts of profit and loss. He must realize once and for all that he cannot buy happiness and never has been able to do so. He must recognize the truth that ulterior motive will end only in disaster. He cannot bluff or fake his way through life, and he has no right to expect others to do his work or pay his bills.

Families of employed persons should develop a reasonable understanding of the existing economic situation. It is up to them to be moderate in their demands, and encouraging to those who must provide the securities of the home. It is not fair or right, under the existing pressures of taxation, international insecurities, inflation, and intensive competition, to subject the wage-earner to any pressure that is not really necessary.

The individual who is without support at home, is a splendid candidate for a collapse in the office. He is also under heavy

temptation, and we must recognize that many examples of isolated economic crimes can be traced directly to over-ambitious or extravagant families. Years ago I talked to a number of men in Lansing Prison, who had absconded with funds. In every case, they had been subjected to more economic pressure than could be carried by legitimate income. Of the five men with whom I discussed this, not one had spent the money on himself.

This certainly does not explain everything, but when families live beyond their means, even to satisfy the status image of the head of the family, there is grave danger of insecurity. Too much worry destroys the potential humanity of the individual. He is less than himself in every area of his activity. The Socratic axiom seems to be one of the best formulas: "In all things, not too much." The world's work would be better done if there were less energy wasted in attempting to satisfy competitive ambitions. We would all do better, and might even advance some of the major objectives of the race.

Much of the reckless driving and reckless living and reckless use of stimulants and sedatives so prevalent today, is the result of the individual's living beyond his psychological resources. Yet, as one homespun philosopher insisted, all pretense is useless, for regardless of trying to be what we are not, we remain to the end what we are. The human being is marvelously organized in terms of nervous system, mental and emotional faculties, and physical functions and propensities; yet with it all, he is astonishingly fragile. Sometimes it seems as though he can endure almost anything, and then the thread of life is cut by a most trivial incident.

We may not be very sure of what happens beyond the grave, but most of us do realize that much can be accomplished to make life a wonderful experience if we will sincerely plan a constructive career. Perhaps we should begin our planning by following the rule of Mohammed, or the very reasonable formula of the 24-inch gauge. According to the Prophet of Islam, the twenty-four hours of each day should be divided into three parts: eight hours should be reserved for labor; eight for religion, friendship, and self-improvement; and eight for refreshment and repose.

The working hours are still reasonably intact, except for those rather unfortunate people who have managed to escape from use-

ful labor. Nature still imposes the need for rest and repose. It is the group of eight hours set aside for religion, self-improvement, and friendship that gives most of the trouble. Here our ignorance is profound, and we have failed utterly to educate the individual for this third of his life, which is really the best and most important part. Only when he develops his patterns of constructive leisure in harmony with natural law and the divine plan of things, can he labor to good purpose and enjoy the sleep of the just.

When planning a career, therefore, we must keep all these departments equally in mind. Attitudes that destroy sleep, will ultimately bring tragedy. Work that has no purpose except to be a game played to attain success, is a hollow comfort in hours of need. And neither work nor rest mean anything unless the individual grows. He fails completely if he does not depart from this world a wiser, kinder, more honorable, and more enlightened person than when he arrived here.

Unless each of us has his guild song with which, like old Hans Sachs, we sing the glory of our toil—unless we are proud of work and proud of skill—our labors are likely to end in ulcers. We must plan a life, then, in which work is a fulfillment of the duties of universal citizenship, through which we earn inner enlightenment and dreamless sleep. If we plan that important part which deals with the unfoldment of inner character, work will be important, play will be a gracious reward, rest will refresh the spirit, and the love of learning and the love of art will be ways of worship by which we reveal our abiding love for God and our fellow man.



Regrets Too Late

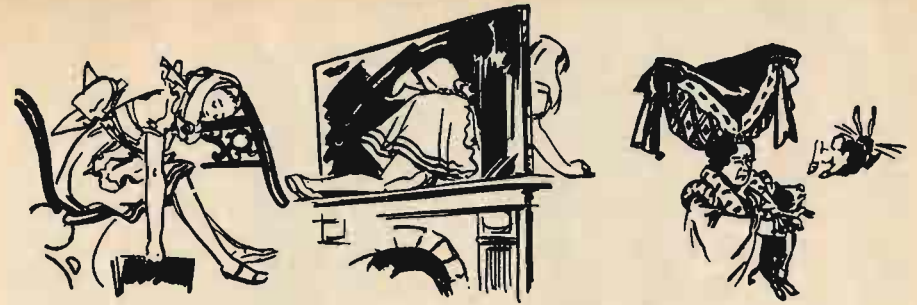
When death, the great Reconciler, has come, it is never our tenderness that we repent of, but our severity.
—George Eliot

The Public School Department

Do not train boys to learning, by force and harshness; but direct to it, by what amuses their minds, so that you may be the better able to discover with accuracy, the peculiar bent of the genius of each.
—Plato

The Happy Life

Religion is life, philosophy is thought; religion looks up, friendship looks in. We need both thought and life, and we need that the two shall be in harmony.
—James Freeman Clarke



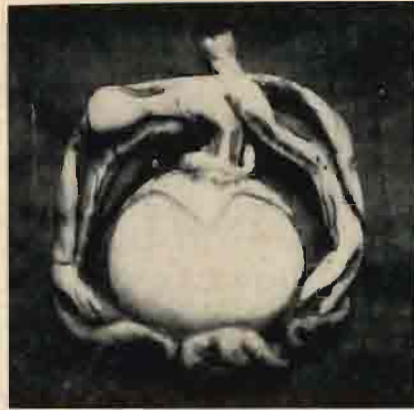
Curiouser & Curiouser

TRANQUILLITY STONES

On the assumption that the devil will always find work for idle hands to do, a number of Oriental peoples have developed their own special activities suitable to hands at leisure. Western physicians and psychologists have slowly come to recognize the possibility that some of these supposedly superstitious Eastern practices are actually based upon sound and practical experience.

In collections of Oriental curiosities, one often notes small well-worn objects that have served to comfort the frayed nerves of Eastern merchants, businessmen, and bankers. Almost any small object can play the part of a consolation stone, which in turn is best described as an adult pacifier. A small piece of jade, with its beautiful texture and soft carvings, can be a real delight. It is cool to the touch, and as the fingers move over it, the mind is relieved of many of its tensions and is refreshed by this simple physical exercise.

The jade selected may be an old piece excavated from an ancient tomb, or a button that once ornamented the hat of a mandarin, or merely a rosette or pendant, or an ingenious bit of carving that seems to have attraction for the fatigued mind. Many such items, of course, have had a long and illustrious history before they passed into the keeping of the present owner.



AN OLD IVORY TRANQUILLIZER

Any fragment of jade so worn that the details of design have almost completely vanished, has probably brought comfort to generations of scholarly and dignified Chinese. When the number one son decides to defy his father, this calamity would be bearable only if the outraged parent can gently fondle an ancient likeness of a peach carved from amber, or some trinket of aged and discolored ivory. When business problems become too fretful, or one of the family is blessed with five daughters and no sons, the consolation stone may be subjected to considerable wear and tear.

Another interesting phase of this old practice involves the use of two beautifully carved nutshells. Usually something about the size of an English walnut is preferred. Minute figures of old Chinese gentlemen crossing arched bridges, birds flying against the sky, mountains and water falls, or an old pilgrim seated by the banks of a lake or stream—any or all such designs may decorate these walnut shells.

Of course, these objects are more fragile than jade, and an unusual spasm of emotional tension would crush them utterly. But a Chinese gentleman is not permitted such outbursts; all he can possibly do, within the boundaries of propriety, is to slowly and thoughtfully rub the two shells together. He learns to do this with one hand, and when he gets wholeheartedly into this activity, strangers and visitors may be considerably baffled or amused.

The old gentleman may be seated quietly behind the table while his neighbor tries to borrow money. As the conversation proceeds,

a strange rubbing or clicking sound is heard. This becomes more rapid as the danger of loss increases, and if it is too loud and continuous, it is not likely that the financial request will be granted. There is no change of facial expression, no visible movement, but under the edge of the desk, the fingers are twisting and turning the nutshells. The same can happen when walking, the activity being carried on behind the back; or the tell-tale sounds can issue from a hand conveniently placed in an available coat pocket.

Every once in a while, the opportunity comes along to purchase some type of Oriental pacifier, and it is amazing how many small trinkets and apparently meaningless objects can contribute to peace of mind. One time I was offered a small turtle-shell that no doubt preserved some family from the horrors of civil war and corrupt politics. The shell was about the size of a fifty-cent piece. The upper surface was divided into a group of interlocking hexagonal patterns, with a Chinese glyph in the center of each one. Perhaps the total inscription was a protective spell, or a heart-warming quotation from an early poet. The lower side of the shell was also covered with mysterious figures, and within the space previously occupied by the turtle, some small rattling objects were secreted. Here was a highly advanced form of spiritual pacifier. It had traditional value, a most attractive shape and texture, wonderful words of consolation, and a delightful rattling sound that could certainly distract anyone's attention from personal problems.

Some of these pacifiers, especially those of rose quartz, crystal, or bone, were transformed into netsuke by the Japanese. If no opening was available to receive the cord, an appropriate hole was drilled for the purpose. This toggle then became a Japanese fondling stone. It not only was a proper button to support various possessions dangling from the sash; it came in handy when tempers got thin or worries became overly oppressive.

Objects suitable to be clicked together were sometimes made of gold, and even inlaid with precious stones. Some Chinese aristocrats had a strong preference for peach pits. Actually, the peach itself is the most powerful and important of prosperity symbols. It not only fulfills all hopes and dreams, but is itself the food of the immortals. Those who eat of the enchanted peaches that grow on the peak of the heavenly mountain, will never hunger again, and

will be rejuvenated every thousand years. Such association was no doubt most comforting to a powerful man whose enemies were legion and whose dignities were easily assailable. Peach pits can also be carved, and while most of them are not very large, size is not always the measure of efficacy.

The Buddhist bonze develops the habit of fingering the large beads on the end of his rosary; or in times of stress, he may recite his beads with almost desperate enthusiasm. Many of these religious persons also have rubbing stones because their spiritual responsibilities are often most demanding, and they must frequently bear the insults and ridicule of the profane.

Occasionally a small rod, like a wand, plays the part of spiritual consoler. It is allowed to slip through the fingers, or passed from one hand to the other, and is always serviceable as a pointer if an emergency should arise.

Old Korean gentlemen often wear amber buttons down the front of their voluminous padded coats. Each button dangles like a pendant, and I have noticed that in a crisis, the confused or distraught elder makes a grab for one of these amber buttons. He clings to it desperately, as though it symbolized his very life. When things quiet down, he slowly and a little reluctantly releases the button, and continues his ordinary occupations.

Some Orientals also use small silk handkerchiefs or scarves as consolers. They draw these through their hands, crush them, fold them, roll them, and work off their tensions by such simple gestures.

We feel in the West that such exhibitions are signs of weakness, but actually—what is a cigarette except a pacifier? Why do we chew gum, or fumble with key rings, or rub coins together? Rubbing a piece of jade is not really worse than twiddling thumbs or chewing on the corner of your lip; they are all little escapes from pressure. We might all be better off if some harmless device were standardized so that we could all respectably and openly indicate when the moment has come to let down accumulated pressures.

Many activities in our daily living, including some of the most expensive of our practices, are really nothing more or less than efforts to relax. The Chinese combine this impulse with a real and deep love of beauty. They have also sensed the consoling power

of physical contact through feeling. While the eyes bring in disturbances, the hands provide defenses and escapes.

Oriental people have always found great spiritual satisfaction in textures. They like to hold a small tea cup of fine porcelain. They enjoy the surface of damask or velvet, and they especially admire the almost living flesh quality of jade. To them, jade is a complete experience of life. Its color rejoices the artistic sensitivity. Within its surface one can imagine the designs of mountains, trees, and plants. In amber may be captured the crystallized form of a prehistoric insect that has been locked within this semi-transparent substance for thousands of years. A few very wealthy Asiatics may come into the possession of an exceptionally fine pearl, or a wondrously shaped bit of coral.

The Oriental never tires of direct contact with these treasures of his house. I do not think, however, that his first thought is ownership. It is not that he is happy because the rare things belong to him. His appreciation is based upon a great sensitivity to beauty.

There are many ways of expressing and experiencing the impact of the beautiful. The cultivated Chinese sitting down to dinner, is not satisfied with a nourishing meal. He demands that all his sensory faculties shall be involved. The food must be beautifully arranged, with proper color contrasts that are pleasing to the eye. The aroma must be satisfying, and the texture must bring rejoicing to the senses of feeling and taste. As the crunchy food is chewed, it also makes a pleasant sound, and the diner is certain that his whole esthetic nature has enjoyed the repast.

It is the same with the various devices used as rubbing stones. They help to relax the heart and mind. They divide attention, thus diminishing the intensity of shock and unexpected occurrences. They are also valuable in inducing sleep. As the elderly Chinese goes to rest for the night, he lies peacefully in his bed, but you can hear the peach pits clicking against each other as their proprietor drifts into the peace that is reserved for the righteous.





In Reply

A Department of Questions and Answers

QUESTION: If a person has lived a full life, and comes to a point in old age where physical infirmities make it impossible to be useful or even self-maintaining, so that he looks forward to transition—is it wrong for such a person to accelerate nature's processes by committing suicide?

ANSWER: We all realize that departure from this life may be either sudden or gradual. The individual may drop in his tracks, die at his desk, or be killed in an accident. It is also within the range of probability that he may suffer a gradual reduction of efficiency, impairment of sensory perceptions, or linger for some time with a chronic ailment. For a certain percentage of human beings, therefore, transition from this plane of life may be a difficult or even tragic experience.

Many have wondered how valuable the continuance of physical existence can be if we are so restricted by illness or senility that it is impossible to take an active part in the lives of our family, the maintenance of our business or profession, or the common social relationships that are pleasant and entertaining. This is especially true if it is hard to see how we can achieve any further self-improvement, and it seems likely that we will be a burden to our own natures as well as to our relatives and associates.

This thinking is coming into focus today as perhaps never before, but it is obvious that the principles involved have been given a great deal of consideration for many thousands of years. Among primitive people, the code of survival often required desperate measures

in connection with the aged and the infirm. The nomadic tribe, struggling for its existence in an arid land where food was scarce and enemies plentiful, had no way of properly tending those who were past the years of self-maintenance. It was the common policy, therefore, to follow an old ritualistic custom of bidding a sad farewell to the ailing and simply leave them behind to fend for themselves, with the full realization that they could not survive for any length of time. The Eskimo still does this, unless he is close enough to civilization to be able to provide for those who have reached the state of helplessness.

For various reasons, however, civilized humanity has come to regard the problems of age in a different light. Perhaps in an effort to express sympathy, compassion, and affection, we have accomplished more to silence the doubts of our own consciences than to advance the happiness of the infirm. In any event, nearly every religion of the world, and most moral codes, are opposed to both mercy killing and suicide.

Why this opposition should so strongly survive in the consciousness of mankind, is not always easy to explain. Today there are many who feel that the perpetuation of the physical existence of the hopelessly ill and those to whom life has become merely a perpetuation of pain with no hope of future comfort, is basically wrong. Occasionally, items appear in the newspaper, and even in semi-scientific publications, advocating some merciful solution to this dilemma. Some have gone so far as to point out that we are more considerate of animals than we are of human beings, for under normal conditions, we will not permit a dog or a horse to suffer unnecessarily.

There have been certain schools of thought that have condoned suicide under special circumstances. The Greeks held it to be self-evident that an individual who could no longer live according to his code of convictions, was faced with torture to cause him to renounce his religion, betray his nation, or reveal the secrets of his friends and fellow citizens, might take recourse in self-destruction. This is on the assumption that the consciousness in man should not be forced by outside circumstances to accept survival as the reward for the corruption of character. In some cases, the Greeks also allowed this rule to apply to those fatally ill whose continuing

life could only be a burden upon themselves and a tragic loss of financial security to their families and descendants.

Oriental peoples have always held to the conviction "death before dishonor," but there is a question as to what constitutes a dishonorable state of affairs. Suicide was permitted to protect virtue, to atone for a sin or a crime that disgraced the individual and his family, to wipe out hereditary or traditional blots upon the family name, or to provide for the survival of children in time of famine. In the Chinese code of filial piety, it would be perfectly proper for a son to take his own life if in so doing he added peace, security, or extension of life to his parents. Out of these considerations, it would appear that most codes permitting suicide have emphasized that it must be an unselfish action, in which the person is honestly motivated by the primary consideration of the good of others, and not release from suffering or poverty.

The Christian religion has always frowned upon suicide for any reason, painted a most dismal picture of the fate of the suicide after death, and refused to permit the burial in sanctified ground of one who has taken his own life. Actually, however, this point of view is not essentially reserved for Christianity. It was derived from older sources, and has become a major article of belief along with many other such borrowings.

Today, of course, theological dogmas do not exercise the influence that was theirs in past centuries. To the materialist, the solemn pronouncements of the Church have slight weight. For the most part, however, even the materialistically minded individual has a subconscious aversion to suicide, perhaps because it is against the criminal code of most countries. This is a little ironic, as it would be extremely difficult to impose the sentence for suicide upon one who has successfully committed the act. But it is still true that attempts at suicide are regarded as symptoms of psychological instability.

There is one point that requires special thought. As the instinct against suicide is so widespread, and has endured for so long, is this instinct a warning in man himself, or is it merely the pressure of prevailing acceptances? There may be evidence both ways, but even where suicide is sanctioned by the moral code, it has never

been considered as actually desirable, but has been looked upon only as a lesser of several evils.

The medical point of view has been subjected to various interpretations. Obviously, the continuing care of the aged over long periods of time is profitable to the physician, the hospital, the rest home, and the nursing staff. To what degree this may actually prejudice the point of view is also open to consideration. The physician, like all other human beings, will ultimately face the same situation in his own life, and may confront it many times in the lives of those who are close to him or for whom he feels real personal sympathy. The scientific attitude is that no one can say with absolute finality how an ailment, presumed to be fatal, will run its course. Even the most violent sicknesses have in some cases retarded themselves to such a degree that the sufferer was able to regain a fair degree of health and usefulness. It is also always possible that a remedy will be found suitable to the needs of a man who commits suicide the day before the discovery.

The attitude that while there is life there is hope and something to be learned by living, is hard to shake, and considerable factual support can be advanced in its favor. Conversely, it is equally certain that the majority of those desperately ill will not recover, and that the probabilities of successfully treating what we now regard as a terminal illness, are very slight. We are clinging, therefore, to a principle or a conviction that is, at best, only partly defensible.

The classical philosophies of the East and West have held various opinions about the state of the suicide after he departs from life. The prevailing opinion seems to be that the act of self-destruction is detrimental, and will produce some kind of adverse consequence. Many groups, however, do not feel as militantly on this as orthodox Christianity. They believe it to be unwise, but not an unforgivable sin. The suicide is subject to penalties which he must meet in some way at some time, but having paid his debt, he will continue his normal course of growth, and attain whatever form of ultimate good his faith defines for him.

There is another point of view worth considering, for a moment at least. To what degree are we interfering with the normal processes of death? Does nature really intend that the sick should

linger, perhaps for many years, in misery and helplessness? It appears more likely that in our effort to extend life by scientific means, we have most of all extended the process of dying. Of course, there is considerable difference between hastening death and delaying death, but it would seem that if we have moral objections to the former, we might with equal justification object to the latter.

In most cases of serious illness, the individual has been assisted to remain alive by extraordinary means. Some have had numerous blood transfusions or have lingered for a long time in an oxygen tent or an iron lung. They have had essentially useless surgery, heavy medication, and have undergone amazing, if finally fruitless, demonstrations of medical skill. For the most part, they live on because they have not been permitted to die. It has been my observation that the patient usually goes through a crisis at the onset of a serious ailment. If his life is not prolonged artificially at this point, he will perhaps pass out of this world with a minimum of pain and difficulty, and his departure can be made increasingly comfortable because of scientific progress.

If, however, the patient is forcibly kept alive past this point, his troubles are likely to multiply. His first surgery may be followed by several more, with resulting deterioration of his faculties and the gradual loss of bodily function. Each time nature tries to extricate him, science saves him again.

Why, then, do we interfere with nature in this way? The most obvious answer is that even the desperately sick person often wants to remain alive, perhaps only because he faces an unknown future with anxiety and personal insecurity. Near the end, of course, when conditions become comparatively unendurable, the sick person may plead to be allowed to depart, and some day something will have to be done in this area of our moral code. At present, however, the suicide of even the seriously ill may work a hardship on the survivors and bring disgrace to the family and children.

As long as society holds its present convictions about this problem, those who go against them are penalized, and part of the penalty must be that it is a burden upon those who live on afterwards. This is another reason why we try to perpetuate life even in the face of inevitable death. To fail in this last moral responsibility, may well mean facing self-censure in the years that lie ahead.

In simple words, is there any value in being alive but so limited by a mortally afflicted body that usefulness to self or others is apparently impossible? Here, of course, we must make a decision which at the present time is largely dependent upon sentiment. How can we know what is useful and what is not useful, so long as we have no clear insight as to the reason for life in the first place? Many of the common activities of existence cannot possibly be regarded as useful, and some are positively destructive. Yet they are carried on while we are in good health; therefore we assume that they are meaningful in some way.

All attitudes toward the condition of life after death are personal convictions, and no matter what attitude we hold, we shall arouse the indignation of those with contrary opinions. If man is merely a physical animal whose life will be snuffed out with the death of his body, there is every justification to end human misery as quickly as possible. But if man is born by accident, lives hazardously, and dies with no more reason than he has lived, we are really faced with a much larger problem than suicide. We are confronted with an absolute futility. We can justify life only in terms of bringing to others some happiness or some security before they join us in total oblivion.

If, however, there is some reason for man to be a living thing—if he is a product of some process in the universe which within itself knows the reason for its own procedures, then the situation is definitely different. There has long been a question as to why God, in his infinite wisdom, permitted death at all; yet all things perish. It would seem that the Divine Power could have gathered souls to itself whenever it wished by some painless, even joyous process; but this has not occurred. Evidently the pattern ordained by nature includes that a woman must bear her children in pain, which seems a mistake, and that human beings will perish with some degree of discomfort, which also appears rather inconsiderate or unnecessary.

In order to affirm that age, sickness, and death are actual misfortunes, however, we must also know why such processes have existed in the universe since the first monocellular organisms came into existence. We can take a very prosaic attitude on all this, and

take refuge in the belief that nothing matters very much anyway, but there will always be a shadow of a doubt. There is always the possibility that a power wise enough to create the intricate processes that maintain us, may have some program of its own which it is dangerous to frustrate.

This brings us to the question of whether those who no longer function in this world may have other dimensions of consciousness in the closing days or hours of life which are also valid and important. Is the consciousness actually the victim of the body, or are there lessons concerning its relationship with the body that can be learned only through what we call the process of dying? What is happening to the inner life of the person?

We have some reports from those who have recovered from what appeared to be complete death, but was probably a coma so close to death that there was no way of scientifically estimating the difference. One thing is sure—the individual passing into coma experienced all that he would later have to experience in actual dying. Most of the reports relating to this experience would indicate that internally, the individual is very much alive.

There is evidence that the closing cycle of the desperately impaired person is, to at least some degree, associated with the previous condition of that person in the state of health. Although many go through the same symptoms, there is much to suggest that death is a very individual experience. Some pass on in peacefulness and the sure expectation of eternal life. Others seem to pass into a negative psychological condition, made mentally and emotionally painful by the misdeeds of previous years. The majority of persons come to the end simply unprepared. They are confused and uncertain, because they have no strong resources within themselves.

Some years ago, I read a book that contained the last words of a large number of interesting persons. For the most part, these final statements were not sad, morbid, or despairing. Frequently, they reveal a great deal of insight and a tremendous conscious acceptance. Resignation seemed to be almost universal. The time had come, and as all bodies must fail, there was no reason to feel singled out as the victim of a special disaster. A number of thoughtful persons kept track to the very end, actually to the last moment,

of all the progressive symptoms of approaching dissolution. One man had his finger on his pulse to the end. He was a physician, and his last words were: "It has stopped."

With all these considerations, it is hard to come to a final judgment. It would be a pity indeed to live a long and useful life, and then perhaps detract seriously from its importance by trying to manage our own departure. These problems are always difficult to solve, but with the passing of time, nature will reassert itself. If the extension of life by medical means becomes contrary to the final purposes of things, medications will ultimately lose their effectiveness, and we will exhaust the ways of delaying the dissolution of the flesh.

On the other hand, we may be able to enrich older years. To do this, we must certainly change the patterns of youth. We must make life more important if we expect people to value it, guard health, and protect their psychology in later years. There seems no reason why we could not live to be a hundred years old with reasonably good health, but if we wish this extraordinary longevity, it is probable that we must prove we deserve it. We must value life greatly enough to protect it and use every reasonable means to make it purposeful. We must learn to improve our knowledge and build our enthusiasms around worthwhile projects.

There is a distinct tendency for persons who have projects to live until these projects are finished. If, therefore, we had worthwhile activities to the end, we might keep our sensory perceptions more active and alert, prevent the premature aging of the body, keep the mind youthful and the emotions generous and kindly. These achievements would produce a constructive effect in that time of need when we must call upon the best of ourselves under stress, pain, or frustration.

This would be an experiment worth trying, for there is much to sustain our hope that if we really learn to live well, we will also learn to die well. It will then not be necessary for us to contemplate expediency, because the terrible neurotic situations which the expediency is intended to alleviate, might not arise.

In my experience, I have seen a number of deaths, and where the individual had a real degree of inner kindness and a fairly

strong faith, the situation was not nearly as depressing as might be believed. Perhaps some hang on longer than they need to, because to the very end they refuse to accept the integrity of the universe. Fighting inevitables to the last, they transform a dignified exit into a precipitous retreat under violent objections. All we can say is that each person will certainly support such beliefs as his conscience tells him to be right; but until we know more answers than we know now, we must accept any decision that we make as tentative and subject to revision at a later date, even if this later date is beyond the grave.



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Happenings at Headquarters



During the Winter Quarter, Mr. Hall gave twelve Sunday morning lectures, opening the series with his annual discussion of world and national trends for the new year. He included in this series a new prediction lecture under the title, "Psychological Trends for 1968," devoted to a consideration of how world pressures are likely to affect the individual. Another unusual subject for Sunday morning discussion was "The Japanese Approach to Psychotherapy." In this lecture, Mr. Hall paid tribute to Dr. Shoma Morita, a pioneer Japanese psychotherapist. Morita was a contemporary of Freud, but broke away to combine Western psychological techniques with Buddhism and other Eastern teachings. Very little is known about him in the West, but many of his ideas have great practical significance.

On Wednesday evenings, from January 10 to February 7, the Sunday morning prediction lectures were repeated, and later there was a seminar on "The Universe and Its Laws, According to the Religious Convictions of Mankind." In this series, Mr. Hall discussed the creation concepts of Egypt, China, Greece, India, and the Christian world.

Dr. Framroze A. Bode gave two seminars, the first dealing with "Adventures in Consciousness," consisting of an intensive study of consciousness and man's unfoldment into a higher level of spiritual maturity. His second seminar was under the general title, "Teachings of the Ages," dedicated to an exposition of man's heritage of wisdom. The subjects included Hermetic philosophy, the Egyptian Mysteries, the life and teachings of Pythagoras, various symbolisms unfolding the mysteries of the human body, and a survey of the ideals and beliefs of the early Rosicrucians. It is always pleasant to have Dr. Bode on our podium.

Dr. Drake gave one Sunday and two Wednesday talks on subjects of basic philosophical and psychological interest. One of his most intriguing themes was "Psychology of Man's Inner Space." This was a most timely approach, as we realize how much money and

time have been expended in interplanetary space research, and how little has been accomplished toward the solution of the human being's most immediate problem—the uncharted realm of his inner life.

* * * * *

The program of workshops here at headquarters, under the direction of Dr. Henry L. Drake, has brought a great deal of favorable comment. During the winter season, the Society had the pleasure of presenting Martha Hard, M.A., a consulting psychotherapist in family, marriage, and child counseling. She has expanded her program of therapy to include the techniques advanced in yoga, theater improvisation, psychodrama, creative art, and body dynamics. She was born in China and lived there many years. Chinese philosophy and art continue to be important in her life. Her series consisted of ten Thursday evenings, during which she shared with her audience many phases of her researches.

On February 16, Dr. Bruno Bettelheim, Ph.D., gave a workshop, in two sessions, on the basis of psychoanalysis. Dr. Bettelheim received his doctorate from the University of Vienna, is a member of a number of societies in this country, and has devoted many years to helping parents of normal children with the problem of child rearing. Among the subjects which he considered was the strengthening of sympathy and understanding between parents and child, and how such valuable relationships can be maintained.

Dr. Henry L. Drake gave a workshop on March 22 and 23 in three sessions, one on Friday and two on Saturday. He holds graduate degrees in philosophy and psychology, and his book on Plato's philosophy was reprinted in paperback and widely distributed. He holds memberships in outstanding psychological and philosophical associations, and is Vice-president of the P.R.S. He selected for a theme, "A Group Experience," explaining and demonstrating many valuable elements of group therapy, not generally understood or appreciated by those who have not actually shared in the experience. At the end of the workshop, there was an open discussion period to bring the subject matter into the best possible focus for those concerned with this type of therapy.

As this Journal goes to press in January, but will not reach our readers until the first of March, it is not possible to be really up



VIEW OF CONSTRUCTION

to date on the building project. We are holding the space for a photograph until the last possible moment, and at the present rate of progress, we should have a very interesting picture. Work began promptly on the day specified, but there have been delays due to unfavorable weather. Unless something most unusual occurs, our new facilities should be ready for use in late March or early April.

We are very grateful to the friends, new and old, whose contributions have encouraged us to proceed with this very necessary "Space Program." If those who have already pledged will complete their pledges, and others interested in our work will make such contributions as they find practical, our headquarters will function much more smoothly and efficiently, and we can serve the public more effectively than ever before.

During my recent trips to the Orient, I secured a number of important items for our permanent collection. These include beautiful hand-illuminated religious manuscripts, diagrams, paintings, figures, and symbolic objects relating to the esoteric philosophies of the East, together with recently published books dealing with many phases of East-West thinking. We hope to be able to have permanent displays of some of the rarest and most significant items in the new Library Extension, and have been assured that several



Elaborate embroidered collar from a Chinese mandarin robe of the Manchu dynasty, probably early 19th century.

scholars will cooperate in translating significant texts not at present available in English. This will open a new research project close to the aims and purposes of the Society.

* * * * *

The April Library Exhibit (April 7 to 28) will feature photographs taken by Mr. Hall during his visit to Japan in the summer of 1967. These pictures, in black and white or color, are enlarged from polaroid prints. They include many unusual places which he was able to visit through the assistance and cooperation of Japanese friends.

Among the subjects that will be displayed are the famous old Imperial Hotel in Tokyo, which is "under demolition," the Siamese temple in Nagoya, raised to enshrine a relic of Gautama Buddha, the esoteric temples of the Tendai Sect on Mt. Hiei, north of Kyoto, and exceptional photographs of most of the colossal Buddhist images, ancient and modern, which are among the treasures of the country.

At the same time, there will be on display a group of Buddhist ritual objects, altar decorations, religious figures and meditation

diagrams. These interesting and unusual pieces are considered indispensable in the ceremonials of the esoteric sects, of which the Shingon is best known to Western collectors of Oriental art.

From May 5 to 26 we will display a beautiful group of Chinese embroideries. These include fine examples of the decorations on robes worn by members of the imperial court of China during the Ching or Manchu dynasties. Featured in this collection are many specimens of the so-called "forbidden stitch." This is a highly refined form of what is called in Europe the French knot. The thread is brought through from the back of the material, then twisted around the needle, which is then brought through the material from the front. The result is a tiny, knot-like rosette. In Europe this stitch is used principally for making the centers of flowers, while in China it was employed for complete designs—even for the entire surface of a large bedspread or the decorating of a court robe. Our examples include peonies and other flowers, fruits and plants, ritualistic instruments and symbols, vases and baskets, birds and landscape patterns.

During the Manchu dynasty, an edict was passed in China forbidding the use of this stitch because so many young women went blind from working this very fine embroidery by inadequate light. After the declaration of the Republic in 1911, the mandarins and great families of China were so impoverished that they sold most of their robes and embroideries. The collection we are exhibiting was assembled in the ten years directly following the collapse of the monarchy, and was brought to this country after the close of World War II. It has never been shown before:



One Of H. P. Blavatsky's Favorite Quotations

I have here only made a nosegay of culled flowers, and have brought nothing of my own, but the thread that ties them together. —de Montaigne

A Little Lesson in Karma

The thorns which I have reaped, are of the tree I planted;
they have torn me, and I bled.

I should have known what fruit would spring from such a seed.

—Lord Byron



LOCAL STUDY GROUP ACTIVITIES



In the previous issue of the PRS Journal, we announced the publication of a series of ten lectures on personal growth by Manly P. Hall. These are available as individual booklets, and also as a bound volume issued under the title, *Search for Reality*. This group of related material is well-adapted to study group programs. If one of these lectures is designated for group discussion, it will open many areas of thought and reflection on the general theme of self-help. The complete set of publications can be spaced out to make a full one-year program. The separate lectures are inexpensive, and members of the group can own them personally.

During an election year, many students have found our publications *The Secret destiny of America* and *America's Assignment with Destiny*, especially helpful. The two publications are entirely different. The former is now out of print, but the latter is still available. In most gatherings of students, at least one will have a copy of *The Secret Destiny of America*. This will permit its use in a study group, and will suggest some of the good and sufficient reasons why the American people should protect in every way possible the country bestowed upon them by the wisdom and unselfish sacrifice of its founding fathers.

The present issue of the Journal contains a number of articles around which discussion programs can be built. We do not generally suggest the use of our prediction material for study groups, but if there are among those attending some who are interested in astrology, the discussion of Uranus, Neptune, and Pluto may open the way for a valuable series of reflections on the influences of the planets upon the destinies of nations.

The "Life Planning" article can be extended to cover almost any period of life. As long as we live, we look forward to the opportunities that will present themselves. Three questions may serve as a useful springboard.

1. Which is the most important in our lives, success or a sense of valid achievement?
2. What is the principal advantage of the apprenticeship system over theoretical education?
3. Consider the ways in which constructive religious insight can help us to maintain efficiency in the business world.

The question on "Suicide," which appears in our "In Reply" department, also provides food for thought. Study group leaders can suggest the following themes:

1. What is the basic explanation for the widespread condemnation of suicide? In other words, why do most people feel it to be wrong?
2. Can a person suffering from a terminal ailment continue to grow spiritually and psychologically to the actual end of his life? Would mercy killing under such conditions interfere with the universal plan?
3. Consider the possibility that a suicidal pressure is concealed behind most destructive habits, and that an individual who cannot control his appetites, desires, or inordinate ambitions is deliberately destroying himself, whether he realizes this or not.

These questions can also be of service to the general reader, and he can use them in a private program of study. Having read the articles referred to, he can use these questions as a means of measuring his comprehension.



AN IMPORTANT REPRINT

THE THERAPEUTIC VALUE OF MUSIC by MANLY P. HALL

The basic principles of music therapy were recognized throughout the ancient world. The concept may be traced in the writings of the Greeks, Egyptians, Persians, Hindus, Chinese, and other learned nations of antiquity, and is important in religious ceremonies throughout the world. Mr. Hall discusses many phases of the older knowledge, as well as modern researches in the field.

The new edition of this booklet is pocket size, with an attractive art-paper cover. 45 pages; \$.75 (plus sales tax in Calif.).

Library Notes

by A. J. HOWIE

A WORLD OF CATALOGS

2. TREASURES OF KOYASAN MONASTERY

Among the tourist catalogs that have found their way into our archives is a modest one that in no way suggests the importance or magnificence of the collection of which it is a souvenir. It is bound in a faded cover that once was the clean and fresh reproduction of a fabric, now somewhat faded and drab, the cord and tassel slightly frayed. It is in Japanese, except for an English index that can be confusing if the Japanese pagination and numbering of items is not watched carefully.

For those of us who do not anticipate the leisure, money, or opportunity to travel extensively, catalogs such as this permit us to explore the cultural artifacts of the wide world. Within the pages of the Koyasan catalog we can become acquainted quietly with priceless treasures housed in widely separated temples, many rarely shown to tourists, and at the same time pause long enough to acquire some understanding of their great spiritual impact, something not possible to a harried and hurried traveler.

Appropriately on the first page is a modest picture of the *Daimon* (Great Gate) built in a rich, warm, welcoming architecture which dates from the Genroku era (1688-1704). In fantasy we can approach and mentally join the procession of uncounted pilgrims who have come to Koyasan and departed spiritually refreshed. Dimly observable in the picture are two *Ni-o*, the two Kongo Rikishi, vajra-bearing demigods guarding the entrance to a monastery from both sides, glaring fiercely at whoever approaches, as if challenging or daring any unworthy or harmful influences to enter. Barely seen inside is a seated bronze figure of *Miroku-bosatsu*, the Buddha-to-come now residing in the Tushita Heaven. The planners of the *Daimon* did not foresee the advent of railroads,

and in these modern times, most pilgrims come up the other side of the mountain.

Koyasan is the home of Shingon esotericism. Kobo Daishi founded the original monastery here in 818, and it has been the continuing headquarters where monks and acolytes come to master doctrines, rites, rituals, in the same atmosphere that has prevailed for over a thousand years. The devout make pilgrimages to absorb some of the peace and awakening to new spiritual endeavor. There are many popular legends of miracles that have been witnessed during the centuries, attracting the troubled and weary and afflicted who hope for relief.

Mt. Koya is about five hours' train-journey south of Kyoto, with Nara a stop about halfway. Thus it is well off the beaten path of the ordinary itinerary. Even when the train discharges pilgrims at Koyaguchi, there is a twelve-mile ascent. Formerly there were rickshas for a couple of miles, and then *kago* (a sort of basket or palanquin) to assist the aged and the infirm. Now there are cable cars for all, but the merit of the pilgrimage is lessened when such transportation is used unnecessarily.

To countless Japanese Buddhists, Koyasan is a spot of greatest sanctity and, in spite of its isolation, a popular object of pilgrimage. According to *Terry's Guide to the Japanese Empire* (1920), in the golden age of Koyasan, every Japanese province where the Shingon doctrines were taught was represented by one or more temples, and the people from any given province, lodged in, or worshipped at, the corresponding fane. Although many of the older structures have perished, the custom still exists, and every visitor is asked by the priestly officer of the information bureau: "Whence come you?" and "To which temple do you wish to go?"

Having gained access to the sanctuary grounds, one encounters the *Nyonindo* (Hall for Female Pilgrims) beyond which time-stained shrine women were not allowed to go prior to the Meiji Restoration. Women who reached this point, had to say their prayers here and leave. But times have changed. From Mr. Hall's files we have a magazine article, undated and source unknown, but apparently modern, reporting a summer pilgrimage by a Lucy Fletcher Brown with photographs attributed to K. T. Saunders. Miss Brown made the ascent on foot through driving rain and mud.



Antique portable shrine of Kobo Daishi, showing the famous monk holding a symbolic thunderbolt in his right hand and a rosary in his left hand.

With a letter of introduction from Lady Gordon, Miss Brown was permitted to be housed during her two-day stay in the *Shojo-in* where strangers at the gate who have no affiliation, principally foreigners, may be lodged. The abbot of this temple also is abbot of the *Toji* at Kyoto.

Kobo Daishi (meaning Grand Master of the Law) is the name posthumously bestowed by the Emperor upon Kukai, the founder of Shingon Buddhism in Japan. He was born June 15, 774, into a noble family of Shikoku, an island in the Inland Sea. The legend is that he was born in the attitude of prayer, his hands joined together. He was "different" from other children. He used to dream that he was sitting in an eight-leaved lotus talking with Buddha. During his childhood, Shaka (Sakyamuni) appeared to him and, laying his hand on Kukai's head, blessed him. He became a priest early. At the age of 30, Kukai had a vision of Zenmui's tower which directed the future course of his life.

Zenmui, a great Indian sage, brought a sacred scripture, the *Dainichi-kyo* (Mahavairocana-sutra), and the *Taizo-kai mandara* across the Himalaya Mountains to China in 716. There he met

Kongochi and Amoghavajra, who had brought with them the *Kongo-kai mandara* from India by sea. Thus by land and water arrived the documents that contain the fundamental tenets of the Shingon Sect as taught by Kukai. According to Beatrice Lane Suzuki, Zenmui took the two mandaras to To-dai-ji at Nara in 729. He spent three years in Japan while he built the "Eastern Tower" (oratory or cell) at Kume in Yamato, to resemble the Iron Tower in India, where Nagarjuna learned the Doctrine from the Great Sun Buddha, Dainichi Nyorai himself, as recorded in the *Dainichi-Kyo*. He buried seven volumes of the sutra with three of Buddha's *sari* in the tower at Kume-dera, prophesying that "a man should one day arise who would understand and preach the Doctrine."

Journeying to Kume in Yamato, Kukai dug up the scrolls, but found that he only imperfectly understood them. He sought the Emperor's permission to visit Keikwa, the patriarch of the sect in China, who apparently was accepted as having received the "True Word" in direct line from Nagarjuna by way of Zenmui, Kongochi, and Amoghavajra, the sixth Patriarch, who was a great translator of the Mahayana sutras from the Sanskrit into Chinese. Keikwa thus was the seventh Patriarch, and the first Chinese in the descent, when he received the secret mandala doctrines and the Divine Fulness and *Mikyo* (Union with God) from Amoghavajra. The Shingon patriarchal descent is not to be confused with the Zen and other sectarian lineages.

Kukai was a physically large man, with an intensely active mind. He immediately was accepted by Keikwa and stayed with him in the Stone-image Temple. Within four months, Keikwa conferred on Kukai the *Abhisheka Kwanjo* (secret initiation by sprinkling water on his head), and said to him: "The Bhagavat, Blessed One, gave the Secret Key of the Truth to Kongosattva, who transmitted it to Nagarjuna, and so on till myself. Now, because I see you indeed are a man well qualified for this learning, I give you the Key to the Secret Doctrine of the Two Parts which you must propagate in your native land."

This Secret Key, according to Kukai's *Hannya Shinnyo Shiken*, states: "The truth of Buddha is not far away, but near us and

with us. Where else can we find it except in our own body?" After his initiation into the secrets of *Taizo*, *Kongo*, and *Mikyo*, Kukai hired artists and calligraphers to copy many books, pictures, symbols, and signs, in order to teach the Doctrine in Japan. He studied Sanskrit, which meant that he became able to read the original texts, one of which was the *Hannya Paramita* (the Wisdom that propels the Boat to the Other Shore where there is neither birth nor death).

After Keikwa died, Kukai had a vision in which he beheld the Patriarch, who said: "You and I are always teacher and pupil, and not only now but in the past and future. Ere you reach Japan I shall be there quicker than you." Thus Kukai became convinced that his actions were not only his but Keikwa's, and his body was both Keikwa and Kukai. Reluctantly he left China to take up his mission in Japan, where he immediately baptized both the Emperor and Saicho (the founder of the Tendai Sect) into *Dainichi*, and bade them propagate the Secret Doctrine among the people.

One of the miracle stories concerning Kukai tells that when he was about to return to Japan from China, he was concerned to know the place where he best could spread the True Word Doctrine. He threw his *sanko* (vajra) out toward the sea and up into the sky. It flew like an arrow and disappeared among the clouds.

Returning to Kyoto, he pursued his search for a suitable place for a monastery. Although Kukai was well received by the Emperor, the Tendai Sect was quite powerful in the affairs of the empire. Wisely, Kukai avoided political involvement and pursued his search away from Kyoto. Exploring the mountain ranges to the south, he came to the foot of Mt. Koya, where he met a hunter accompanied by two dogs, one black and the other white. The hunter told him that on top of the mountain a bright light was shining. "Go there, that is the place you seek. My two dogs will guide you." On the ascent, he encountered a woman of the forest, the mother of the hunter. She questioned him for a while and then offered him the land for his monastery. When he reached the summit, he found a lotus-shaped plateau, and shining from the height of a pine tree was his *sanko*. This confirmed him in the decision that he had found the place to establish a monastery for the spread of the Doctrine. He

secured the approval of the Emperor to build his famous Diamond Monastery (Kongo-bujin).

The history of Koyasan follows a pattern similar to that of all Eastern and Western shrines. It was founded through the inspiration of a single powerful personality. Kukai won acclaim for his scholarship, eloquence, calligraphy, poetry, sculpture, painting. As a musician, he introduced changes into sacred song. He devised the hiragana syllabary. While traveling about Japan, he is credited for opening roads across mountains, building bridges over rivers. He is said to have discovered a burning water (kerosene spring) in Echigo, a hot spring in Shuzenji, and "burning stones" (coal) in Kiushiu. The tradition is that his prayers at the request of the Emperor averted a plague.

He decided to build a great tower on Koya like that of the Iron Tower of Nagarjuna in India. Excavations uncovered a sword and canonical books under the ground. On the sword was written: "This spot is Shaka's preaching place, where Kasho entered into Hibernation."

I have not found a text that dwells on the latter days of Kukai. Shortly past age sixty, he is said to have seated himself in a cave and "fallen asleep." He never is spoken of as "dead," for he ever lives, watching in his shrine, the Oku-no-in, awaiting the coming of Miroku Bosatsu. New robes are laid out for him each year with appropriate rites. The catalog photograph of Kukai's tomb shows a simple building deep in a forest of protecting giant cryptomerias, which he loved. The tip of the roof is crowned with the famous *Hosho-no-tama*, the flaming heart, representing a heart on fire with intense love of the Law.

Nearby is the Mandoro, the Hall of Ten Thousand Lamps, the chief one of which is "the poor woman's lamp" which is never permitted to die out. The story is that a poor ancient had nothing to give but her hair, which she sold to buy the lamp, as her offering to participate in the perpetuation of the memory of Kukai.

The majority of illustrations in the Catalog are devoted to selections to represent the iconography of the Shingon Sect. It is difficult to describe exactly what the impact is from the various figures. I assure you that they "grow" on one. There are a num-

ber of bronzes that carry the descriptive suffix *myoo* which, according to a small dictionary, should mean wonderful, excellent. One text refers to the word as equivalent to the Sanskrit Mahamayuri, "Peacock" Raja. Figure 49 in our catalog is captioned *Kujaku Myoo*, which another text describes as the "Raja who exorcises all sorts of poison from all living things, generally depicted in a handsome aspect, seated on a lotus flower on the back of a peacock. He has four arms in which he holds a lotus stalk, a fruit like citron, a fruit like a pomegranate, and a peacock feather." This description fits the figure in our catalog.

However, this does not apply to eight other—myoo figures. Sir Charles Eliot, in his *Japanese Buddhism*, states: "The Myo-o are a group of gods (the expression is hardly inaccurate) peculiar to Shingon, except in so far as the Tendai has imitated Shingon in practising their worship." He cites an authority who equates the classification to the Sanskrit Vidyaraja as originally personifications of magic formulas of Indian Tantric Buddhism. "Though of awful appearance, their terrors are really benevolent for they are designed to protect their worshippers by frightening away evil spirits and to destroy passion and ignorance." As many as twenty-three have been noted. Our catalog illustrates six of them, of which Fudo Myoo is represented by seven examples plus another with eight attendants grouped about him.

Fudo means *immovable*, and usually he is portrayed either sitting or standing, surrounded by flames, but always with sword in one hand to smite, and a cord in the other to bind, evil. The Figure 24 is described as "otherwise known as "Namikiri Fudo". The legend is that on his voyage home from China, Kukai's ship encountered a terrible storm that threatened to founder the vessel. Kukai brought out his Fudo, which had been carved by his teacher, the Seventh Patriarch, Keiko, who had given it to him as one of his parting gifts, invoking its aid. The figure emitted light, took its sword and cut the waves to silence. According to a footnote in Lady Gordon's *World Healers*, the original, a small black figure, is preserved in the Holy of Holies at Narita.

Again according to Lady Gordon, Fudo is one form of Dainichi Nyorai as the Slayer of the Death King. She also calls attention

to the long lock of hair hanging down one cheek, which is the mark of a slave. In India, comparable images are of a low out-caste pariah.

Housed in the many temples and godowns of Koyasan are treasures accumulated during centuries of devotion, industry, and genius. Many have been destroyed by fire. Included in the small sampling of our catalog were Amidas, Bosatsu, Nyorai, Myoo done in bronze, kakemono, lacquer, shrines, many attributed to famous artists, artisans, and sculptors in the history of Japanese art, but we noted only two of Sakyamuni. One of these is a magnificent kakemono depicting the Nirvana, dated 1086 and claimed as the earliest of the subject. The immediate reaction was: Why so little emphasis on Buddha?

For most Westerners, Buddhism has been just Buddhism, the belief of millions of people of Asia who must be converted to Christianity. Just what is to be converted is a vague confusion of Vedanta, Yoga, magic, idolatry, mistakenly included with two main channels of Buddhist thought. The West sees nothing sacrilegious in using the figure of Buddha for cheap incense burners. Buddhist art has become popular as an adaptable element of decor with no thought of any religious import.

Reproductions of important religious art and translations of Oriental sacred books are becoming more readily available in English. Even Orientalists are having to revise many misconceptions. One of these is a readjustment to Mahayana Buddhism. Without troubling too much about the finer distinctions, the names *Hinayana* and *Mahayana* are not too unfamiliar. While the Tathagata Gautama lived and taught, he was the Doctrine, the source of all answers. The dynamic conviction of his personality resolved all doubts. He was able to stir the souls of men to vow their allegiance to the Buddha, the Dharma, and the Samgha, or Brotherhood. He did not put his teachings into writing, nor did his disciples during his lifetime. After his passing, his followers tried to preserve their recollections of his teachings and actions. Thus through the centuries since, the doctrine has been clouded with the various understandings of men. Councils have been held at which the priesthood endeavored to agree on terms, meanings, interpretations.

The *Lotus Sutra* is accepted as one of the great documents of Mahayana Buddhism. In it, Gautama becomes but one among a host of Buddhas during great time cycles, immense concepts of space, expansive extensions of worlds and their inhabitants. Shingon descends in this tradition.

According to Lady Gordon, Shingon does not receive Sakyamuni as its originator, but takes Dainichi Nyorai, Vairocana, as its founder. Dainichi Nyorai is not a historical but a spiritual Buddha, the Reality underlying all visible existence personified. He is born from the Logos, not born of a human body. He is omni-present. He fills the universe with his presence, has no limit. His form and complexion are extremely beautiful; his all-illuminating light is boundless, as well as his warm sympathy.

Eliot states that five Buddhas are known to the Shingon Sect as the Go-chi-nyorai. Dainichi Nyorai is the central figure, with Amida (Amitabha), the Buddha of the West. Apparently these are the two important figures of Shingon.

Shingon is essentially an esoteric sect. There is not too much information readily available on the subject. Lady Gordon, in her *World Healers*, was intensely interested in noting Christian parallels, similarities, and direct influence through the Nestorians active in China during Kukai's stay there. It is not important now whether West or East had the priority of revelation or intuition. It is important that both establish the True Word Doctrine in their hearts and actions.



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