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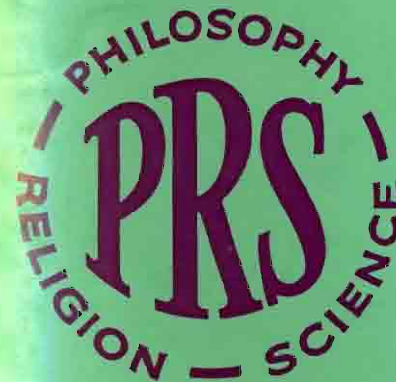
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SPRING 1971



# JOURNAL



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# PRS JOURNAL

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SPRING 1971

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## THE EDITOR'S POINT OF VIEW

### THE IMMOVABLE OBJECT

It is very difficult for the average person to understand the complex patterns which arise in human society. Most of us live in a comparatively restricted environment and we inevitably judge the whole world in terms of our own experiences with living. Extensive travel should help us to realize that humanity is divided into almost countless small and comparatively isolated groups by racial barriers, language differences, climatic conditions, and degrees of social development. While it is perfectly proper to recognize that human beings all belong to one basic species, we cannot afford to build too much optimism upon this general fact. Travelling about the world we are amazed to discover that the majority of human beings is not overwhelmed by self-pity, yearning desperately for self-unfoldment. Each finds the fulfillment of his own destiny through adjustment with the community life making up his immediate environment.

It is safe to say that our neighbors, near or distant, do not wish to change their religions, their diets, their political allegiances, or their community interests. Some may have a dim concept about self-improvement, but they interpret it as taking place within the immediate environment of which they are a part. Although our planet is comparatively small, the continents are divided not only by oceans, but by psychological barriers which are extremely difficult to overcome. We must be prepared to adjust our own attitudes if we wish to enjoy living in other countries or even in un-



familiar parts of our own land. In the end we must conclude that people are highly individual and prefer to remain this way. They are willing to consider some new ideas, but are not ready to renounce their familiar traditions in favor of some strange and alien doctrine.

If, for example, a foreign friend visits our community, do we demand his total acceptance of our way of life or are we satisfied if he is courteous and appreciative? We would not wish him to tell us that we are living badly and should conform to his ideas of what is right or wrong. If he tried to indoctrinate us with his opinions, we would most certainly resent his interference. It is quite proper to assume therefore that others will be offended if we demand their acceptance of our theories about living.

The world offers a variety of climates and conditions. Every country has its natural beauties, and its people are loyal to their systems of religion and culture. Most important of all, they are just as satisfied with their way of life as we are with ours. They prefer to be left alone to solve their own problems in their own way. Nearly every project inspired by desire to improve other human beings runs against powerful resistances. When we decline to change, it is dedication. When others decline to change, it is stubbornness on their part. It is obvious that there is room for improvement everywhere in mundane affairs, but experience has shown that the way of the reformer is fraught with dangers and difficulties. Many martyrs have died for what they consider the highest possible motives, but those whom they sought to convert resented their militant meddling.

It would seem that we should all realize by now that the majority of mortals is well intentioned, but utterly self-centered. We would all like to be pleasant, agreeable, and courteous, but we cannot cope graciously with the dictatorial demands of our neighbors. So it is everywhere. The French have difficulties with the Germans, who in turn find problems in their relations with Italians. It has become an unwritten rule to avoid, if possible, a head-on collision with each other's prejudices. Nothing good is liable to be accomplished, and the destructive consequences may even involve war. It becomes part of our philosophical education to be realistic in our dealings with both friends and strangers. A large part of the world

is now isolated by political ideologies. Extreme censorship blocks the communication of ideas that are considered to be dangerous. Most nations have patriotisms which involve the perpetuation of their own institutions, whether capitalistic or communistic. To expect such groups to be transformed overnight into friendly and compatible neighbors is unrealistic.

More and more these days we develop the feeling that the world is against us. We strive desperately to accomplish some purpose which we consider right and reasonable, but always there are obstacles, and as time goes on we are likely to assume the resistances which we encounter are more than just ordinary obstacles. It is easy for a neurotic to create phantom figures determined to thwart his efforts. We get letters every day describing vast secret organizations working continuously to enslave the minds, souls, and bodies of suffering mortals. Of course, these mysterious associations of tyrants are also violently antagonistic to each other. At the same time they seem to provide an explanation for the cause of continuous frustration. Whoever opposes us is always assumed to have ulterior motives. It is difficult to imagine that there may be any legitimate reasons for the reverses which plague our lives.

Most idealists have assumed man to be more highly evolved than can be demonstrated from his conduct. We like to take it for granted that we are all nobly intentioned and that our unpleasant behavior is due to world conditions. According to such thinking, the government is unreasonable, industry is inconsiderate, the financial system is corrupt, and the educational structure fails to educate. For all these reasons we are miserable and benighted. Western man faces this concept of his own difficulties by assuming that his world must be reformed. We have produced a group of Utopian thinkers, who have advanced innumerable interesting schemes to release long-suffering humanity from its scheming overlords. Nearly all these Utopias have been written to express the personal convictions of their authors. They tell us how they think they would like to live, assuming this is sufficient justification for us to accept their plans. They have completely overlooked the fact that most human beings do not want to live in one of these highly socialized Utopias. They are not especially interested in sharing their goods in common, working only on public projects, cooking in a com-

munity kitchen, or eating together on unpainted pine tabletops. There is one thing that man has been fighting since the dawn of time, and that is the danger of equality. We want others to be equal, but we desire a certain superiority for ourselves, simply because we feel that we are better than other people.

It is extremely doubtful if any government other than a tyranny can force uniformity of attitudes upon its people, and even tyrannies of this kind are short-lived. The entire concept that by changing the world we change man is of dubious validity. It seems to me that rather we should say, change man and we can change the world. Enlightenment must come to the individual. He cannot become wise or pure by an Act of Congress. This also should remind us that there is no general agreement as to what will most directly and completely bestow maturity upon an adolescent person. The moment a plan of any kind is sufficiently formulated to have a definite program, it will be bitterly opposed by the overwhelming majority of individuals. They will not accept it, because it is not part of their tradition. It was not taught to them by their families, and most difficult of all, it is not consistent with their religion. A good example of this is religious unity, which everyone seems to regard as desirable, but which is blocked by sectarian barriers that few wish to break through.

Each person feels aware of himself as an individual, but he is not able to experience the rights of other people, who are also self-conscious beings with strong pressures to fulfill their own envisioned destinies. It is hard to realize how little we can affect the larger body of human society. We are one against three billion, and even if we do gather a small group around us, we are still hopelessly outnumbered.

There is a story that has a bearing upon this dilemma. Once upon a time there was a man of strong ambitions, who wanted to become the absolute ruler of the world. In order to attain his purpose he studied every kind of knowledge that might be useful in converting and subduing others. He read the histories of dictatorships and empires. He studied all the arts and sciences of government. He explored the mysteries of sociology, attended the classes of great philosophers, and even familiarized himself with all the aspects of religion. By the time he had completed his program of research,

he had completely outgrown the idea of becoming a dictator. So he retired into the mountains and gave his life to meditation and yoga.

The story may not be exactly historical, but it is true so far as its implications are concerned. Nearly all dictators are comparatively ignorant, having little or no insight into the hearts and minds of their fellowmen. The more truly wise we become, the less we desire to advance our own purposes.

Most of the religions and philosophies which have profoundly influenced humanity arose at critical times when the human mind began to doubt the sufficiency of traditional programs. Man becomes a truth-seeker only when his way of life is unendurable. Shaken out of his complacency, he is willing to explore new possibilities, until the immediate emergency passes. Then, like the dragon guarding the treasure of the Nibelung, he desires only to go back to sleep.

There is some question as to whether the human problem ever can be solved on the material plane. It is hard to imagine any time in the future in which humanity will reach a common agreement. There must always be specializations of interest and various levels of adjustment to life. That which will be pleasing to some will not be satisfactory to others. Probably all that can be hoped for is that we will reach a degree of understanding which will enable us to arbitrate our differences and become tolerant of the objectives of our fellow men. With a generous spirit we can live together, not because we agree on every point, but because we have come finally to the realization that other persons are entitled to their own convictions.

Eastern philosophy has never been as much concerned with the one-world theory as it has with the regeneration of the individual. If man is so constituted that he can be happy only when he is interfering with the rights of others, there is little hope for world peace. The beginning of the Universal Reformation is in the heart and mind of the individual. He must change his own ways, correct his own mistakes, and reduce his own tendency to dominate other people. One attractive point in this philosophy is that a person can change himself when he cannot change others. We have the right to be what we believe to be right, but we have no right to force



others to follow our convictions. When we work with ourselves, we have no resistance except the bad habits which we have allowed to grow within us. We injure no one when we improve our own character. As a result of this basic fact, the vast intangible structure of society does not turn against us. Very few other persons care what we do, and those who may be interested will not be offended if we improve ourselves. Nature apparently wishes this point to be clearly understood. Those who desire to influence the course of destiny, even with the noblest of intentions, must first of all put their own lives in order. By the time we have accomplished this, we may be pleasantly surprised to find humanity better than we expected.

In critical times many emergency beliefs arise. Persons with little or no experience in the management of their own affairs suddenly become impelled to be leaders of nations. This is one point where the scientific method has its advantages. Science requires a certain amount of testing before it will accept a product as being suitable for use. Those who wish to be of service to others must test their theories in small areas of private living. Confucius has pointed out that the basic unit of society is the home. In modern times, the home is a highly individualistic establishment. Each of the members has beliefs which he holds to be valid and important, at least to him. To maintain the harmony of a home, to lead it constructively along the uncertain path of modern events, is to prove beyond reasonable doubt a rare combination of idealism and common sense. If we can truly be faithful unto little things, we may in due time become masters over greater things. The average Utopian is not interested in little things. Self-improvement is merely an interference by which larger projects are unnecessarily delayed. It is more interesting and more glamorous to move out into society, to establish a reputation, attract admirers, and if necessary battle against those of different opinions.

Actually, there is no easy answer to the present situation. It is easy enough to theorize and make solemn pronouncements, but those optimistic enough to believe in miraculous cures are simply naive. It is easy also to blame leaders for shortsightedness, even though we could do no better if faced with their responsibilities. Everyone, no matter how well intentioned, is blocked by everyone else. Even the simplest reform will be violently opposed. Necessary laws will die

in legislature. Values which appear completely obvious are neglected and rejected because of indifference, ignorance, or prejudice.

We do not say these things in order to discourage those who seek to be helpful. Our purpose is to remind everyone that they must expect to experience the static of masses. In spite of the irresistible force which we think we can exert, we come into final headlong collision with the immovable object. We can do little or nothing about this object. It is so vast, so unwieldy, and at the same time so unintentional and so friendly! It leads to exasperation, frustration, bitterness, and disillusionment—of course it seems completely unjust that a good intention could be thwarted in this way. Here again there are millions of intentions, everyone trying to help everyone else, and each offending more people than he can assist. The only real answer is to take the proper measure of the situation. Remember that this vast inert mass is always there, and that our efforts must take this fact into consideration. If we work for principles, we can only do the best we can. Whether we succeed or fail, we grow by our own constructive endeavors.

Back in the seventeenth century Lord Bacon noted rather ruefully, "States as great engines move slowly." His experiences were no different from our own, and the more complicated society becomes the less easily its patterns can be changed or modified. These reversals in the fortunes of nations cannot be prevented because they develop over a period of time, nor can they be quickly remedied because their consequences always linger on.

It is usually a mistake for all concerned if we judge others too harshly or condemn them too hastily. It is easy to assume that society is corrupt, when in reality it is weary and confused. The average public official is not by nature dishonorable. He is a product of the generation in which he lives and the political structure to which he belongs. Many have begun their careers as idealists, determined to make a real contribution to the improvement of community living. They are certain to be bitterly disillusioned, especially by the apathy of their own constituency. They have fondly hoped that citizens would strongly support a worthwhile project, but all too frequently this is not the case. With negative pressure from above and lack of support from below, we must forgive the public servant if he also is disillusioned and embittered. Henry Wadsworth Longfellow once

wrote, "If we could read the secret history of our enemies, we should find in each man's life sorrowing and suffering enough to disarm all hostility."

Facts are of very little importance if we misinterpret or misunderstand them in our own hearts and minds. Instead of assuming that the world is organized against truth, it is wiser to accept the simpler fact that most folks lack the wisdom and courage to withstand the pressures of their time. Without some philosophical background, we can all become discouraged and disillusioned. It is only when faith in life and the Giver of Life is stronger than our doubts that we can continue to believe in our fellow men. Nature shows us that we must believe in people, even when it appears that circumstantial evidence is strongly against them. When doubts arise within ourselves, when we allow ourselves to become hateful or embittered, the result is sickness and misery. When for any reason we cease to be constructive, we become destructive. There seems to be no middle ground. We stand with the Law or we oppose the Law. There is no successful way of doubting the wisdom of providence without falling into superstition and self-delusion.

The simple fact is that the world cannot grow as rapidly as we might hope and wish. It takes many years and sometimes serious reverses and tragedies to mature a single individual. That which man cannot accomplish must be left to the infinite. Our opportunity is to be as helpful as possible. We can all do something to make the world better. If, however, we exaggerate our own capacities or over-estimate the abilities of those with whom we labor, we will make ourselves miserable and fail in our projects. That dark immovable mass made up of everyone but ourselves is always there. To others, we are part of this mass and just as great a cause of disappointment to them as they are to us.

The immovable object is not wicked, nor is it conspiring for our discomfort. It is simply what it is. It provides those with moderate dedications splendid opportunities to be useful and to enrich their inner lives. If, however, we demand too much, we are doomed to disappointment. It is better to demand little and serve immediate needs with patience and understanding. We are all helping, and this is enough. As we become wiser, our usefulness will increase.

Each year the interpretation of the world horoscope becomes more difficult. Unsolved problems have continued to accumulate, and the unfinished business which confronts us must receive immediate attention. I still belong to that school of thought which affirms that man will achieve an ultimate victory over his own ignorance and selfishness. We do not stand on the brink of oblivion, nor are the problems we face beyond our power of solution. We have extraordinary skills and through the centuries have learned many secrets for individual and collective survival. There is every reason to hope that we can apply the knowledge that we possess to the dilemmas we have caused.

Our present apprehension is based largely upon lack of confidence in the conduct of our fellow human beings. Every day depressing reports come to us indicating that many persons are selfish, self-centered and morally corrupt. Natural doubts arise as to whether human beings are strong enough to meet the increasing responsibilities which nature is heaping upon them. Pessimists have too low an opinion of human character. Man is a creature who functions best in an emergency and when need arises is usually equal to the challenge.

We are at that delicate point in our psychological growth comparable to a young man's coming of age. He suddenly realizes that he is no longer going to be protected, pampered and supported by his elders. They have sacrificed to give him an education and the time has come for him to stand on his own feet. He must support himself and prepare to become the head of a family. The years of play are over, and a life of useful labor looms ahead. Many young people have difficulty adjusting to the duties of maturity. The human race is very close to this time of decision. We can no longer do what pleases us, but must settle down to the responsibilities for which we were originally intended. Maturity is not a surprise, nor is it an unfortunate accident, and no one can afford to regard growing up as a tragedy.

It is with such basic thoughts in mind that we contemplate the world horoscope for 1971. It is a challenge to those who are weary



of their own mistakes and the shortcomings of others. The person who is concerned solely with his own comfort and who is resolved to do business as usual is likely to have an uncomfortable year. The chart is astonishingly diversified, with positive and negative factors almost in equilibrium. Under such conditions we may assume that constructive opportunities to correct existing mistakes are still available if we are willing to make certain changes in ourselves.

The keynotes of 1971 are *individual initiative* and *collective thoughtfulness*. More is expected of each citizen. We already sense the increasing public interest in the welfare of mankind. Everywhere organizations are arising to consider needed reforms and advance important but neglected causes. The drift is in the direction of government becoming more concerned with the actual will of the people. Public protest will increase, but it is hoped that it will develop less violent and theatrical ways of manifesting its discontents.

On the other hand, really vital projects will also be further energized, and the trend is toward greater idealism in every walk of life. Among such projects may be mentioned price controls on the necessities of life, and stronger restrictions regulating packaging, processing and labeling of foods and drugs. Public indignation may influence future labor disputes, and there will be a strong trend towards economy, even to the point of austerity. There will be reduction in rates of air travel and considerable curtailment of sales of extravagant luxuries, which involve long range debt. Rents and housing will be under criticism, and most of the difficulties that have plagued us in the past few years will continue with one difference. Religious organizations will suffer from internal conflicts and the private citizen will meet this situation by developing his own spiritual convictions.

Everywhere the trend is toward the "do it yourself" projects. We have learned that personal resourcefulness saves money and results in better quality of work. Because of the rising cost of living, the private citizen cannot sustain the present rate of industrial expansion. An increasing public interest in world conditions is noted. Unfortunately many of the news media are more dedicated to sensationalism than to public enlightenment. Distorted reports result in errors of judgment which could have been prevented. Even so, citizens of most countries are in various degrees of rebellion against

both public and private corruption. If they can accomplish the needed reforms, better times lie ahead for us all.

The world chart for 1971 emphasizes dissatisfactions and a willingness to hazard security to defend worthwhile programs. Some of this new morality is found in some degree of anxiety, but there is an increasing feeling that decisive action is needed, but this does not necessarily suggest violence, rioting and resistance to law. All in all, the present trend is away from destructive and purposeless violence. Many thoughtful persons have lost faith in contemporary causes because the projects have been so viciously mismanaged. Young people, especially, are awakening to the sad fact that they have been exploited by subversive organizations, which are seeking to disrupt the lawful processes of organized government.

The ruler of the year would not indicate that we can expect an immediate cessation of hostilities between nations. Emotions continue to run high. There seems, however, to be increasing public opinion against the continuing use of military force to preserve peace among nations. Pacifism cannot succeed in the modern world unless Communist China and the Soviet Union set the example. This public opinion will gradually force a new attitude on international relationships.

There are five eclipses in 1971, three of the sun and two of the moon. These always introduce exceptional factors and there is a strong difference of opinion as to how eclipses should be interpreted. Ancient astrologers regarded them as ominous, and likely to cause disaster. An eclipse of the sun in Leo afflicts rulers and may result in the destruction of places of worship. An eclipse of the moon in the same sign emphasizes civil strife and the overthrow of constitutional governments. An eclipse of the sun in Cancer causes unseasonal weather, is destructive to health and disturbs public morals. An eclipse of the moon in Aquarius brings crop failures and excessive use of insecticides. It threatens sudden changes in the political life of reactionary countries. An eclipse of the sun in Pisces causes storms and tidal waves, stirs up religious disputes, family feuds and wars among neighboring states.

The ruler of the year is highly elevated, which strengthens the probability that the public will become increasingly aware of all the procedures of international diplomacy. Diplomats will be in-

clined to quarrel among themselves, making the arbitration of even small matters very difficult. It would be very helpful if the average person would not be quite so hasty in condemning public servants. Many useful citizens simply decline to hold any office because of the persecution which will inevitably follow. Laws and codes are subject to revision, and failure to adequately protect the honest citizen may cause a major upheaval. The effort to enslave free people goes on relentlessly. While this continues, even the humblest country will defend itself to the best of its ability. Efforts to arbitrate conflicts will continue with some success, and new personalities will arise sponsoring the cause of world peace.

The attitude of the people of the world in general is rather irritable, insecure and uncertain. If unemployment increases, a major division in public attitude will follow. One group will become overly pessimistic, and the other, exasperated by its own ineffectiveness, may rally around a worthy cause, resolving to bring about needed changes. Public leadership is weak, but new leaders may appear. The public is growing up, and by degrees will demand a higher level of integrity. A number of activists will see the errors of their ways and become more concerned with constructive measures.

There is a strong emphasis upon the world's financial situation. In spite of all the negative thinking on this subject, the chart does not seem to indicate a major disaster. The stock exchange is under affliction, but in the early spring there will be a tendency for the market to stabilize. We must wake up to the simple fact that the stock exchange was originally a convenience to investors and not a gambling house. There seems to be better financial thinking and a stronger tendency to protect both industry and the individual. Internationally speaking, several nations will enjoy increasing prosperity. Others may have difficulties, but all will come through without major tragedy.

In the world chart, transportation, traffic conditions in general, the automotive industry, the press, television and radio, face changes which include distinct improvements. Financially, conditions in these fields show a tendency to improve. Steps will be taken to improve the postal system, and subsidize, if necessary, some areas of the entertainment field. A number of radio and television stations may be in financial trouble by next summer. Buyers will be more economy-

minded, purchasing all types of commodities with greater thoughtfulness. The boycott system will gain popularity in correcting dishonest practices in merchandising. The transportation of narcotics will continue to cause hard feelings between contiguous countries.

There is emphasis upon agricultural problems and attention will be focused on insecticides and fertilizers which are detrimental to health. Rural areas are under some affliction and it will be increasingly difficult to secure the labor necessary to make farming profitable. Weather conditions are adverse, with a tendency to unseasonal storms and serious fire hazards. Crops may be below normal. Prices on some commodities will rise steeply and farmers will have difficulty in securing emergency financing. In mining areas there are labor disputes and danger of accidents. The public continues to oppose urbanization, and funds available for civic centers and large public buildings will be curtailed. There is a growing conviction that we should live within our means, even if this requires strict economy.

Vital statistics will present a number of confusing reports. The birth rate is apt to be down, but anxiety concerning the use of contraceptives will continue to plague the public mind. Theatres and places of amusement suffer from a poor public image and rules may be established to raise the general level of the entertainment world. Education in the primary schools is beset with further problems. The use of narcotics spreads into the lower grades and there is a continuing increase in venereal disease.

Essential problems of young people remain unsolved. They do not find education attractive, nor does schooling equip the new citizen for his social obligations. The need for idealism and ethics becomes increasingly evident, but the possibility of religious involvement is viewed with continuing alarm. We have not yet learned how much faith has contributed to the building of a stable society. Crime in general rises, but more slowly. Corruption in public office touches many countries, and the conduct of leaders embarrass their own causes. This is not a good year to speculate, and those who are wise will choose to protect their holdings by conservative types of investment.

The health of the world is afflicted, and there will be a continuing rise in heart ailments and diseases affecting the blood circulation, eyes and spine. Some type of epidemic may hit the world in



the late summer, and be especially difficult in Italy and France. The trend against militarism continues to dominate public thinking. Armament will be curtailed, even though such reductions are not justified by present conditions in Asia and Asia Minor. As this trend progresses it will become evident to the more thoughtful that free nations are hazarding their own survival. Civil Service will be under investigation and some irregularities will be corrected. Labor will be afflicted, and strikes will meet strong public resistance. Most people are concerned with holding down costs and prices.

According to the best rules of old astrologers, a major war is unlikely in 1971. There will be a few serious alarms and the public mind will have its moments of anxiety. Minor outbreaks are likely to occur in the Mediterranean area and in Latin America. Most of these troubles will be arbitrated by the United Nations Organization.

Further changes in the marriage laws will cause some popular concern. Homes are under affliction, and the prevailing unrest is very disturbing in every walk of life. There will be a tendency for marriages to decline in number and for the divorce rate to rise. International trade will be under considerable affliction, with some countries closing their doors to foreign imports. High tariffs will for the most part raise prices and add to public discontent.

The death rate will rise, partly due to natural disasters and partly to pollution and the increasing use of sedatives, tranquilizers and other dangerous drugs. Balance of trade will occupy a great deal of time and thought. In the effort to maintain this balance, animosities will be created, which in turn may endanger the solidarity of the free nations.

Research in the field of medicine results in some useful findings for lengthening the human life span. Public opinion is turning strongly against vivisection. Various plastics can now meet nearly all the needs which required leather and other animal products. There is much publicity dealing with the pressing need to protect not only our animals but also national parks and forests. It appears certain that by next year there will be stronger legislation restricting hunting, fishing and trapping.

Heads of governments may have a somewhat easier year. This does not mean that all will be peaceful, but executives do enjoy protection from the heavenly bodies. Philosophy, psychology, and

those forms of learning which have to do with man's origin and destiny, are under good aspects in 1971. Institutions of higher education will emphasize idealistic philosophy as necessary to the private citizen. Religion will come into further prominence, and while sectarian difficulties will continue, the broad trend is toward the strengthening of religious insight. Churches will play a larger part in community life, and provide strong moral incentives for self-improvement. A prominent religious leader is apt to pass on in 1971. Commerce is favored and world travel increases.

By the end of the year we may pass the low point in the world's bad taste. Credit should be a little freer, especially in the latter part of the year, but it is not advisable to depend upon outside financing for expansion or promotion. There will be more artistic discrimination in 1971, with corresponding improvement in motion pictures, television and literature.

All over the world governments will be reactionary. They will not accept the challenge of their time, but will attempt to maintain the traditional policies of the past. Many useful and progressive issues will be frustrated by ultra-conservative thinkers in high places. Legislative bodies will be on the defensive and act contrary to the wishes of the people. There is likely to be better relations between countries on a cultural or educational level, and mutual needs open the way for sincere cooperation. Several nations will strengthen their laws relating to narcotics and the sale of dangerous drugs. There will be a new approach to the treatment of narcotic addiction. There is likely to be substantial evidence that the craving for almost all kinds of narcotics is basically psychosomatic.

Methods for helping the sick will be given further study and strenuous efforts will be made to bring medical costs within the reach of the citizen who does not have adequate old age benefits. Exploitation in hospitals, mental institutions, charitable organizations, and prisons, will cause widespread indignation, which may in turn lead to the correction of the most flagrant abuses. Misappropriation of funds by charitable organizations will be investigated. More persons will be inspired to solve their health problems in their own homes by natural means. There seems no doubt that espionage and sabotage will continue. International criminal syndicates, as well as spys and secret agents, will be unusually active. Fraternal

orders may become involved in racial and religious disturbances. Metaphysical or esoteric sects are likely to be investigated if there is any suspicion of moral delinquency.

#### AFRICA

The African nations in general will be subject to territorial problems, including difficulties with boundaries and the tendency to break up political unities and create small fragmentary areas under dictatorial leaders. Communist infiltration is noted, and in regions subject to floods there could be a major disaster.

*Egypt* (U.A.R.) Considerable change may be expected in Egyptian policy. Economic difficulties continue to plague both the government and the people. The Suez Canal may come into focus and plans for its reopening seriously considered. Egypt continues to have trouble with neighboring countries, but major military action by the U.A.R. would be unfortunate. Business conditions remain depressed and there may be open opposition to the present regime.

*Ethiopia.* In 1971 there is likely to be increased opposition to the policies of the Emperor Haile Selassie, as a protest against the reactionary attitude of the state upon social, educational and religious reforms. An even greater threat to the stability of Ethiopia is the infiltration of trained activists. Various tribal leaders will be encouraged to revolt against the present administration to further their own ambitions. There is also the slight possibility that Haile Selassie will relinquish the reigns of government.

*Morocco.* Discontent continues and it seems possible that a strong leader will arise. Such a man could easily sway the populace, politically or religiously. Unrest, noticeable throughout the Moslem world, may endanger both social progress and economic improvement. Sickness threatens leaders of the government, and epidemical ailments are indicated. A strong treaty with another Mediterranean power may lift some of the stress and could even strengthen the present government.

*Liberia.* So far Liberia has been successful in following a simple but clearly defined course. 1971 will bring increasing complications. There is heavy emphasis upon housing and living conditions and the increase of food production. President Tubman is under some affliction which may involve his health, and it becomes obvious that the country must plan its own political future with considerable

care. Funds for the advancement of educational projects may come from grants or foundations. Liberia will be wise to avoid unnecessary political involvement with other members of the African bloc. The country could suffer an invasion of "flower children," but will probably handle this emergency with quiet strength.

*The Republic of South Africa.* This area continues to be under heavy psychological pressure. Negative tension arises in February and March, and could make it necessary for the government to modify some of its extreme policies. Subversive groups are waiting for an auspicious moment to embarrass the administration. There may be an outbreak of illness involving nervous tension and emotional frustration. Evidence of water or air pollution causes concern. Reforms in medical practice may extend benefits more adequately to non-Caucasians.

#### AUSTRALIA AND NEW ZEALAND

Expansion and generally improved financial conditions are indicated for Australia. Foreign settlers will continue to arrive in fair numbers and may include persons of unusual talents and abilities. Australians will be optimistic and will stand up well under the problems of inflation. There may be some trouble as a result of outside propaganda. The emphasis is upon higher education, which today can bring into focus campus riots and efforts to indoctrinate students with anarchist propaganda. Constructive minded Australians are more concerned with bringing education to the "outlanders." Religion will experience a strong revival, with considerable interest in Oriental philosophy and mysticism. Archeological research may result in discoveries of major importance.

This should be a rather exciting year for the folks living in New Zealand. There is heavy emphasis upon the tourist trade, and a major building boom. This adds up to more work and higher living costs. There is also a tendency to mar the natural beauty which has been one of the great attractions of this delightful island. Unseasonal weather and natural disasters such as storms, fires or volcanic activity, are within probability, but there is considerable protection, especially in the more heavily populated areas.

#### THE BALKAN COUNTRIES

Conditions in this area are somewhat depressed. Political dissensions will arise in several localities, which may result in suffering and op-



pression for those seeking to improve their living conditions. Efforts to escape from Balkan countries will increase in number and will be harshly dealt with.

*Albania.* This country has an astonishing survival pattern. It will continue to exist and go on until Eastern Europe regains its freedom. In 1971 there may be a change in the government and even a military coup could be possible through the support of Communist China. In the early spring an outbreak of violence may be difficult to suppress. Albania will make cautious overtures of friendship to neighboring countries, and would be inclined to support a union of Balkan powers.

*Bulgaria.* The outlook is somewhat brighter for the Bulgarians, and they may gain several small concessions from their Communist leaders, including greater freedom of travel. Religiously, Bulgaria remains more devout and has greater loyalty to its faith than some of its Balkan neighbors. The standard of living will rise slightly, but taxes have a tendency to become oppressive. Bulgaria is moving slowly but cautiously towards alignment with the free nations of Europe.

*Czechoslovakia.* The Czechs have always been true to the cultural heritage of their forebears. In emergencies the Czech has nearly always retired into himself, finding in silence both consolation and security. This is not a good year for uprisings or rebellions, which will be quickly repressed if they arise. It would be wiser to strengthen the inner life and build toward a more favorable future. Some financial assistance may be available in 1971, and an heroic personality could arise who will begin to gather around himself the nucleus of a successful liberation movement. Climatic conditions are unfavorable and natural disasters are possible.

*Greece.* The Greeks are likely to have a considerably better year. There is a more stabilized currency, living standards improve, and there are more pleasant working conditions. The government is inclined to be dictatorial, but this policy seems to be necessary. Essential industries expand and the public mind is more optimistic. There may be some unrest among the younger people and education has a tendency to drift left of center.

*Hungary.* The year 1971 appears rather fortunate. There is emphasis upon the expansion of industries, and some research in medicine and psychology. The old gaiety of Budapest is coming back,

and music and art attract many visitors. Religion is regaining influence and is broadening to include much of philosophy and psychological research. The Hungarian people will be more free to travel. In the late fall, some type of gathering or festival will attract visitors from a number of foreign countries. Pollution problems will become more acute.

*Rumania.* This country may have a complicated year. The principal emphasis is upon labor conditions, but fortunately there is considerable protection for workers and artisans. Major outbreaks will not be forcibly suppressed, but efforts will be made to settle the differences quickly and quietly. A leader or prominent figure in Rumanian life may die suddenly, causing a considerable stir. Problems of education loom large, with special emphasis upon the primary grades. A disaster affecting a public building such as a school or hospital is noted. An epidemic of intestinal infection could strike in the early fall. The accident rate is high, traffic problems become increasingly serious and moral issues will cause considerable anxiety. Employment will be good, and new factories will be opened.

*Turkey.* It looks as though Turkish real estate is going to rise suddenly, creating some wealth and considerable consternation. Home building will also increase and employment will improve. A major death in Turkey will be widely mourned. Labor conditions appear reasonably good, the government is stable, and will continue to favor the democratic powers. Health conditions will cause some anxiety, and nervous tensions and eye ailments increase. Eating habits are not of the best, but important discoveries may be made concerning nutrition for small children.

*Yugoslavia.* President Tito may have a critical year. He is developing a bad press, alienating the conservatives, and is too reactionary to please the radicals. In spite of these setbacks, however, Tito continues to practice his own private type of Communism, which has resulted in a consistently prosperous state for his people. There may be labor difficulties, and conspiracies against the regime are numerous. Industry develops. Health indications are not good. There is danger of major accidents in transportation. The disappearance of a prominent personality may result in world-wide publicity. Sports may result in serious injuries. The broad trend, how-

ever, is towards an increase of democratic privileges and better educational opportunities.

#### EUROPE (Western)

*Austria.* In Austria there is emphasis upon industrial expansion, together with the liberalizing of laws and regulations bearing upon economics. The artistic, idealistic and romantic phases of the national life are favored in the fortunes of the country this year. Relations with West Germany seem to improve. The political situation drifts along with discontents minimized in the public mind. Education is becoming more liberal and there is a considerable increase in religious interest. Research by Austrian scientists will bring general recognition, especially in the fields of biochemistry and psychology.

*Belgium.* This country is under conflicting planetary influences. There is emphasis upon social programs advantageous to every level of society. Business should be brisk, the standard of living is rising, and there is little unemployment. The popular mind is optimistic. Artistic interests are advanced, places of amusement will be well-attended, and Belgium could take a stronger part in influencing world fashions. Various news media, especially television and the press, may be subjected to some censorship. There will be a strong program to prevent the spread of narcotics and pornography. In all, Belgium will use 1971 to solve many of its problems.

*France.* In spite of political complications, France seems to be slowly regaining much of its lost prestige. The trends toward better organization and greater interest in uniting for the common good are beginning to show constructive results. There will be industrial expansion, improved living conditions and better cooperation among various classes and groups. There is special emphasis on labor organizations. Higher wages can be safely predicted. On the other hand, strikes and labor disputes will probably mar the harmony of the picture. Public health is afflicted by the possibility of digestive ailments and food poisonings. Pollution of basic natural resources will cause increased alarm. Traffic conditions in large cities threaten to immobilize private transportation. There is a critical period in February which may result in outbreaks of violence among teenage students. There is also another difficult situation involving finances, religion and the automotive industry, about the end of August.

*West Germany.* Conditions continue very much as in 1969-70. Basic tensions in the German temperament lead to an almost incurable bi-partisan attitude. This is obscured by the prevailing prosperity, but will reveal itself if the financial condition should be depressed. At the present time employment has reached full capacity and industries are flourishing, but tension between West Germany and East Germany may increase and relations with surrounding countries will be less friendly in 1971. Radical activists may cause riots, especially in northern Germany, and it may be necessary to impose severe regulations upon public demonstrations. The trend toward materialism is being reversed, and there is less emphasis upon theological differences. West Germany attacks the pollution problem with enthusiasm and may inspire other countries to greater effort. Accidents in travel will be numerous and there will be more severe traffic regulations.

*East Germany.* Within its own sphere of influence there is some progress, especially in housing, public utilities and transportation. The East Germans are anxious to prove that their system can be as prosperous as that of West Germany. While there is no breach in the Berlin Wall, it is proper to assume that the wall will come down in the next few years, giving place to the more simplified form of border crossing now generally practiced throughout the world. Pressures between the two Germanys are diminishing.

*Great Britain.* In 1971 world attention will be strongly directed towards Great Britain and the British Commonwealth of Nations. Internal situations will be the major concern of the government. Some unrest is developing among the younger intellectuals and this is being heavily exploited by radical elements. Dissatisfaction among young people is partly motivated by the uncertainty of the economic future. Against this and possibly offering considerable hope, is the strengthening of industrial productivity. Occurrences between the first and tenth of April could strengthen and unify the national life. Weather conditions are precarious and there are dangers to shipping and airlines. The health of the reigning family is not especially good, and there also are accident warnings. The religious life gains greater importance and the Church of England finds some very articulate advocates and interpreters of its doctrines. The pound may strengthen somewhat in the late summer or early fall. London could suffer



from riots, bombings or other forms of sabotage. Relations with Continental Europe improve, strengthening the marketing power of several countries.

*North Ireland.* This year North Ireland seems to be under generally fortunate aspects. While some of the world's unrest will reach and disturb North Ireland, practical considerations will recommend arbitration and conciliation. Religious difficulties have plagued the Irish for centuries. The recent religious troubles were a definite conspiracy to bring about civil strife. The north of Ireland is reasonably prosperous and major improvements in education and medicine are indicated. Art and literature are emphasized and a literary group is in the forming, inspired perhaps by the Irish intellectuals of fifty years ago. Health seems to be good and North Ireland will take a major step forward in the next year or two.

*South Ireland.* Things are also generally better for the Irish Free State. It has shared in the prosperity that many nations have enjoyed. The government seems stable and increasingly progressive. The younger generation is not inclined to perpetuate old feuds and much of the sense of futility that depressed South Ireland for centuries has been removed. Health problems continue to give some concern, especially ailments of the throat, bronchial tubes and lungs. There may be an epidemic of a respiratory disease in the late fall. Housing projects increase in number and there are major improvements in transportation and highway construction.

*Italy.* Both Italy and France are under strenuous Communist propaganda, but in neither case are the subversive forces especially successful. Living conditions are improving every day and the people are enjoying greater prosperity than ever before in their history. The labor situation in Italy may assume major prominence. Germany is absorbing a great deal of Italian unskilled or semi-skilled labor. This takes a heavy burden off of Italian economy, but may ultimately result in a labor shortage in Italy. Difficulties with the lira could be used to embarrass the government. Some volcanic activity threatens in the late summer. Italy makes a strong bid for world trade, including a successful entry into the clothing and accessory markets. The health of the people may show a considerable rise in heart ailments, due in part to the stepping up of the industrial

tempo. Italy is faced with a major water pollution problem, and this is likely to come into focus in 1971.

*Poland.* Among countries struggling for freedom from Communist domination, Poland is one of the most quietly resolute. We do not see any major change in the political state of the country, but there are points of interest which have a bearing on long-range prospects. Financial conditions in Poland seem to be improving in sharp contrast to the problems besetting the major world powers. The use of force in controlling Poland is becoming less obvious. The country appears more contented and there are many signs of prosperity and progress. Advances will be made in education. Health matters gain greater attention, some types of censorship will be removed, and religion will enjoy greater freedom. Finally life will be more secure. Polish scholars will gain wider recognition.

*Portugal.* For the people of Portugal, 1971 may prove rather disturbing. In February the government will be under considerable affliction and this extends to the Portuguese Colonies. A reactionary tendency fails to hold popular support, and there is a general breakthrough into lawlessness which will be difficult to control. By summer or early fall another crisis will develop, in this case involving religious domination of political and social issues. It seems that the country will come through in fair shape, but for a time there may be considerable anxiety. Health problems are depressed and taxation will rise to meet the needs for some type of educational, medical and economic protection for persons of all ages. Relations with Spain may also become strained.

*Spain.* Prosperity has changed the whole face of Spain and brought it more closely into the family of successful nations. The Franco regime has contributed a strong policy, but this is not the only factor in the rapid growth of Spanish economy. Tourists have discovered the advantages of visiting Spain, where there is much to be seen and costs are consistently low. The Roman Catholic Church is weakened throughout Europe, and this could have a very marked effect upon the solidarity of Spain. The tragic death of a prominent person disturbs the country. Spain is doing well in manufacturing and related industries and its products are of increasingly good quality. Obscure ailments, especially affecting the nervous system may be feared. Tension arises between Spain and North

*Africa.* The year is somewhat upset and disorganized, but also has favorable aspects.

*Switzerland.* The Swiss way of life is under considerable stress and pressure. The leadership of this country as a financial power is diminishing. There is noticeable unrest and a tendency toward rebellion among the younger people. Health problems could include infectious ailments, nervous stomach troubles and toxic conditions. Political pressures will be exerted upon the Swiss and there will be outbreaks of subversive activity. The trend toward pessimism should be reversed before it assumes serious proportions.

*U.S.S.R.* Russia is becoming its own biggest problem. It will be increasingly difficult to hold young people to the approved Party line. Long suppressed religious equations in human nature are demanding greater expression. Atheism is sterile and a strong religious underground is developing, as revealed by the increased use of religious symbols in personal adornment and home decoration. Russia is threatened by the revolutionary instincts of young people. There is a strong trend toward fraternization with the Western European powers and a realization that further isolation is detrimental to all concerned. Reluctantly the government permits the expansion of private industry and grants greater personal liberty to the people. Health is threatened by epidemics, especially in the coming fall. Labor becomes restless and demands a higher standard of living. Altogether the year is frustrating for the U.S.S.R.

*Vatican City.* Prospects are not especially bright for Vatican City. Many of the policies advocated by the Papacy will meet increasingly strong opposition throughout the Catholic World. The Church takes a new interest in education and tries to develop facilities to provide schooling to those of grammar school age. There will be a wave of unfavorable publicity in February and March, and the possibility of severe illness to high ranking members of the Catholic clergy. The Pope's position is precarious and the strain will adversely affect his judgment on some occasions. The one bright spot seems to be a general revival of interest in religion throughout the civilized world.

#### SCANDINAVIA

*Denmark.* The keynote for Denmark is the improvement of living conditions for most Danish people through a planned program

of developing natural resources and encouraging industry. There is emphasis upon popular reforms in government and greater effort to involve religion in the broad program of social growth. The Danes are concerned with correcting the rather bad impression that their moral standards have created abroad. Censorship in the entertainment field is possible and idealistic philosophy gains a larger following. The country should be prosperous and busy, especially after midsummer.

*Finland.* For the Finns, 1971 appears to be comparatively uneventful. Under the surface, however, a number of trends can be distinguished. Young people will become more influential on the policy making level. Reforms in education are gradual, but inevitable. Housing will require special attention and the cost of living may rise too rapidly. Health in general should be good, but influenza may become epidemical in the early fall. Interest in unusual religious beliefs increases and there is also a tendency to revive the ancient religious literature of Finland. War does not seem likely to affect these people, but there may be some apprehension in the late fall.

*Norway.* In 1971 Norway seems to enjoy providential protection. Social unrest, opposition to the government, rebellion in education and rising antagonism to industrial expansion threaten, but most, if not all, of the dissensions will be successfully arbitrated. Considerable prosperity helps to take the public mind off of its objections. Spending will be a source of optimism, and there will be very little cause for real apprehension. Anxieties are due to the pressure of outside conditions.

*Sweden.* The year for Sweden shows afflictions, including subversive activity against the government, unfavorable reports involving crime, medical facilities and provisions for the aged. It will be difficult to prevent the Swedish people from drifting toward further socialization. Monetary conditions become more severe and rises in taxes and living costs are to be expected. Climatic difficulties may damage crops, endanger shipping and contribute to diseases of the respiratory system. Some kind of pollution becomes critical. The country comes through successfully and many of the dangers are corrected by brief interludes of rigid law enforcement. There may



be illness among prominent leaders in Sweden, including possibly members of the Royal Family.

### THE FAR EAST

*Afghanistan.* The government of Afghanistan will be under severe pressure and a strong military faction may arise and attempt to set up a dictatorship. Subversive forces are constantly at work to create confusion, but as yet the national spirit, including its religious implications, has been strong enough to resist subversion. Efforts to modernize the country continue. The ruling family continues to be under heavy planetary pressure, but there is hope that it can weather the storm. There are rapid improvements in education and health, but malnutrition is still a threat in many areas.

*Burma.* Relations between Burma, Cambodia and Laos become increasingly strained and border incidents may lead to local military clashes. This is partly due to the fact that the Burmese are solving many of their problems and the country is gaining in popularity and developing numerous local industries. Religion is strengthened in Burma and the government will take further steps to protect its ancient art treasures. The condition of women improves and there is emphasis upon creative arts and philosophical studies. Burma is a stronghold of religious idealism in Asia.

*Indonesia.* The people of Indonesia face internal political disension. An effort to unseat the present government and restore Dr. Sukarno has been threatening for several years. There may be an all-out effort in 1971, but it seems to me that it will fail. Business conditions are good, and the people are cheerful and industrious. Tropical diseases may reach epidemical proportions in late summer, and there may also be volcanic disturbances. Trade with surrounding Asiatic countries increases and housing projects are given greater attention.

*India.* The vast subcontinent of India continues to have its troubles. Internally the political situation will probably worsen. The country is gradually improving economically, but there is still much to be desired. A new religious attitude is gradually forming, but is not likely to reach major proportions this year. Food is still a serious concern and efforts toward a broader agricultural economy will be moderately successful. Manufacturing increases, and the quality of local goods will improve. Young intellectuals will continue to disturb

the national life and efforts will be made to revive the grievances between the Moslem and Hindu factions. An actual outbreak may occur in the late spring or early summer. The health of the people continues to be a major concern and efforts to teach birth control may show some results. India feels called upon to enlarge its standing army and must divert some of its income to armament. Conditions along the northern boundaries of India cause some alarm, and there can be anxiety over the states of Sikkim and Bhutan. India is progressing, but its great size and density of population make rapid change almost impossible.

*Ceylon.* It is interesting that Ceylon, which is a Buddhist stronghold in Asia, should be advancing religiously, politically and economically, as the result of its ancient traditional beliefs and policies. Conditions in Ceylon show considerable progress, with better living conditions and increasing educational opportunities. This year leadership is assailed by those who object to associating the economy of a nation with its spiritual convictions.

*Indo-China.* We will consider North and South Vietnam, Laos and Cambodia under the collective heading of Indo-China. Thailand is also included because of its many racial and cultural affinities. There seems little hope of an enduring peace in Asia in 1971. In fact the Vietnam situation will probably linger for some time. Subversive factions are busily at work in both Laos and Cambodia, their prime aim being to diversify the struggle as widely as possible. Cambodia is especially vulnerable and may face a very serious crisis, which will damage the country for many years to come. South Vietnam is improving its position and is developing considerable military strength and political acumen. The situation in Thailand must be watched closely. A strong effort to discredit the government may occur in mid-summer, but the coup is likely to fail. Those areas not actually torn by war are fairly prosperous and in Thailand particularly, social conditions are improving very rapidly. North Vietnam may find itself in a critical situation next October, but this should not result in a general feeling that the war is over. There may be unseasonal storms throughout the Indo-Chinese area and floods could cause serious damage and loss of life.

*North Korea.* Koreans have always been a strong-willed people and the northern zone is waiting patiently for an opportunity to

unify the country under a Communist policy. Probabilities of success diminish as South Korea becomes increasingly prosperous and contented. The North Koreans have political party trouble in their own ranks and this may affect their military leadership.

*South Korea.* This country is gradually coming to better terms with Japan and is enjoying a pleasant industrial expansion. Motion pictures may be a product of Korea in the near future and their art and music are gaining favorable comment everywhere. Modernization is contributing to better health, but there is danger of air and water pollution in this comparatively restricted area. Labor organizations loom larger on the horizon and strikes may cripple young but thriving industries. Both areas will survive the year without a major crisis.

*Japan.* It would seem that Japan will continue to prosper through 1971, but there will be some critical situations. There is still a strong trend toward entanglement in militarism. In fact it may become necessary for the Japanese to strengthen their defense forces to some degree. The income of the country is still devoted largely to peaceful expansion and internal security. The yen remains strong but there will be a moderate inflation. Taxes may rise and utilities, including transportation, become somewhat more expensive. Activist groups will cause some concern, but their influence in Japan is diminishing. In the larger cities the pollution problem may become so severe as to cause extreme public anxiety. Severe storms again threaten the country and damage crops. There will be epidemics of respiratory ailments and liver or kidney diseases, possibly traceable to water pollution and insecticides. There may be bans on certain seafoods. Building expansion continues and the government will tighten regulations involving the delinquencies of young people. Relations with the Asiatic mainland will continue to be strained.

#### *THE PEOPLES REPUBLIC OF CHINA*

*Mainland China.* Tensions within the Communist Chinese State do not lessen but continue throughout 1971. There is much more unrest than we realize. Discontent increases, especially in those areas distant from the central authority. The Communist Party is merely a tiny island in the midst of an ocean of 809,000,000 souls. Conspiracies and counter-conspiracies are the order of the day, and troubles have reached a degree of intensity which cannot be ef-

fectively controlled by the present regime. The country is under unfavorable aspects, suggesting food shortages, the breaking down of manufacturing and the inability to produce adequately trained personnel to manage the innumerable details of provincial government. It will become necessary for the present administration to limit its activities in order to cling if possible to whatever gains have already been made. China will have increasing difficulty in maintaining her Communistic outposts in Europe and Latin America, and a confrontation with Russia is among the major possibilities. It might even be necessary for China to withdraw part of its support from North Vietnam.

*Hong Kong.* The longer Hong Kong is able to sustain its independent existence, the more favorable its future appears. This British Crown Colony has been subjected to alternate periods of hope and despair as it clings precariously to the edge of the Communist world. Its difficulties are not to be easily solved, but conditions in general seem to be on the favorable side. Business is brisk and there is considerable prosperity. Living accommodations are inadequate, but many projects are under way to ease this pressure. Some local violence may be expected, but it is carried on half-heartedly in the presence of too many who fully understand the origin of the propaganda. The ban on Chinese produced merchandise may be eased or lifted.

#### *NATIONAL REPUBLIC OF CHINA*

*Free China.* This area is developing rapidly under a shrewd and well-organized policy. Prosperity on Formosa is a thorn in the flesh of Red China, but it appears that the present truce will continue through 1971. Chiang Kai-Shek is already grooming a successor and the time has come when the leaders of the original freedom movement must pass the torch on to younger men. February and August may be critical in the Formosa pattern, but it does not appear that Free China is in immediate danger. With the passing years, the National Republic of China has won world-wide recognition and respect.

#### *THE NEAR EAST*

There has been little harmony in the Near East for many years. Religious pressures are normal in this region and small conspiracies seem to be inevitable, especially in the vicinity of Israel. Many of



the Arab States are wealthy, but comparatively isolated. Progress is reaching into this complex of small countries, but there is still much to be accomplished.

*Iran (Persia).* The year seems to be better than average for the people of Iran. The standards of living are rising. Artistic and cultural pursuits are encouraged and the natural resources of Iran bring into the country new industries and considerable foreign capital for investment. The Royal Family enjoys popular support and will make a further bid for approval. Laws will be passed advantageous to the average citizen. Educational facilities will be expanded and a strong program of public health will receive royal endorsement. There is a good chance that the Shah will survive any subversive forces at work in his country, and may gain a brilliant diplomatic victory over left-wing activists.

*Israel.* This little country is still under a great deal of stress. Internal conditions may cause grave apprehension. Factionism is likely to increase, and financial emergencies require long range planning. Fortunately, there is no major indication of a desperate emergency, and the country will continue to meet its adversities with courage and dedication. Israel will be helped by the discord in the Arab World. Israel will receive both moral and financial support throughout the year, and should maintain such advantages as it has already gained.

#### LATIN AMERICA

Conditions in this area continue to be disturbed by political turmoil, but the trend is toward greater political and economic stability. Cuba may again be a cause of anxiety, a situation not likely to clear until the transiting Pluto leaves Virgo. The planet is now in the late degrees of Virgo which are critical, with Virgo strong in the charts of most of the Communist countries. The hijacking of planes to Cuba could well be associated with this Pluto transit.

*Argentina.* This country faces difficulties with its neighbors and a minor revolution is possible. Banking and economic problems become more severe and foreign interests within Argentina may be adversely affected.

*Brazil.* The year is not prosperous for the Brazilians and dissatisfaction spreads through most strata of the national life. Subversive

organizations cause anxiety and business commitments result in dissatisfaction, with the probability of labor difficulties.

*Mexico.* It would appear that Mexico will become increasingly prominent in world news, and the country develops rapidly, enjoying considerable prosperity. Leaders of the government will travel in foreign countries and receive an enthusiastic reception. The Church will increase its moral influence, but its political activities will remain curtailed. The tone of the year will be conservative and the citizens will hold their leaders in high esteem.

#### CANADA

Political unrest still afflicts the Canadians and it does not seem that the prevailing misunderstandings can be settled in the near future. Other political problems may also arise, including diplomatic disagreements with Great Britain. Religious issues are difficult to arbitrate and hard feelings continue to spread. Violence of all kinds will be promptly suppressed and permissiveness will not be tolerated. The national economy seems rather good. There may be some extreme weather conditions resulting in food shortages, but Canada seems to come through the year without too many misfortunes.



#### *A Subtle Hint*

On a certain occasion a young man struck the Greek philosopher Diogenes. Without a moment's hesitation, Diogenes slapped the boy's father.

#### *Taking on Conditions*

In his essay *Of The Training of Children*, Plutarch observed "If you live long enough with a lame man, you will learn to limp".

#### *The By-Line*

Hieron once observed that philosophers when writing of the glory of God always put their own names in their books.

#### *Pre-Zen*

There is something Zen-like in the words of Epictetus, who declared that everything hath two handles—the one to be held by, and the other not to be held by.

In spite of the prevailing pessimism, the National Chart for 1971 is by no means negative or fatalistic. The country must face a variety of internal problems and bear its international burdens with as much dignity as possible. The emphasis is upon better thinking and broader understanding. We are beginning to find our way out of the mental fog which closed in upon us several years ago. Problems inspire us to enlarge our understanding, with emphasis shifting from science and industry to philosophy and religion. The importance of internal strength becomes more apparent every day.

The trend is also toward greater tolerance, friendly and kindly attitudes, patience, and the recognition of the need for self-analysis. We are no longer completely involved in what is wrong with other people, but are now resolutely working to discover, if possible, what is wrong with ourselves. There will be less patience with violence and agitation and many extreme points of view will lose public support. Eccentric beliefs and behavior will attract less attention, and older ways will come back into fashion. Altogether the year is conservative but thoughtful, idealistic but practical, liberal but moral. The public mind is surfeited with propaganda and delinquency.

The eclipses of the year certainly emphasize financial insecurity. I think we can avoid a major economic disaster, but finances in general will fluctuate and exhibit some disturbing symptoms. There will be a generally pessimistic attitude toward speculation, and several critical periods difficult to foresee and interpret may be expected. There will also be some bright spots, however, and well-informed investors may be fortunate. Utilities show considerable instability, with transportation in a critical condition. Most of the financial picture is the result of over-expansion and long-range poor judgment. The hi-jacking of planes may get worse, and trouble with Cuba will almost certainly increase.

The public mind in search for solutions will turn from a perfect faith in the future to a keen analysis of the past. We will revive old ways that have proven their utility, and will call more heavily upon our national heritage. The ideals of the democratic way of life will be taught more wisely, and the tendency to honor those things and those persons worthy of honor becomes more clearly defined.

The public will find it easier to adjust to a program of austerities. Wasteful spending will be curbed and constructive programs will receive passive if not active support. The American people are ready to accept greater responsibility and to stand more firmly for principles that they believe to be true. We are likely to discover that the ability of the average citizen to economize, budget his resources and curtail his luxuries, is greater than has been suspected. A kind of natural philosophy of good natured patience spreads through many brackets of our society. While these indications are most encouraging, common sense will always hurt someone. There will be violent objections to worthwhile programs, but the objectors will be outnumbered by those who are weary of ineffective procedures.

We have mentioned the economic situation, but must give it further emphasis. Much of the difficulty is due to a dangerous abuse of the financial structure. We are not in danger of a depression because of impoverishment, the destruction of natural resources, invasion or natural disasters. We are actually creating an economic crisis by self-centered and irresponsible maneuvers. To correct this trend, certain regulations must be imposed upon speculative investments. The profiteer with his irresponsible policies must be restrained. Money will remain comparatively tight, but interest rates will be lower, especially in building and the financing of small business ventures. Further benefits will be extended to the members of the armed forces and senior citizens. Several new products will appear on the market and some of these will be highly successful. As the year proceeds, restlessness will lessen and more financing will be possible for those who have proven their ability to maintain successful enterprises. The most stressful periods, financially speaking, are in late February and most of August. Labor conditions worsen in the early fall, and a more or less serious epidemic of influenza or digestive ailments, possibly traceable to pollution, becomes severe enough to influence the financial outlook.

The press and other news media may also see some of the errors of their ways. The trend is toward more constructive reporting and more responsible commentating. All news media will have a considerable struggle for survival, and newspapers, magazines and radio stations may have serious difficulty in remaining solvent. Publishers of books will find their markets becoming more selective



and less inclined to buy off-color publications. The family spirit grows stronger, and shoppers present a united front against inflation. Further plans will be made to simplify and streamline legal procedures. Computers continue to give trouble and some glaring errors will reveal the inherent weakness of the mechanical mind. Competition in transportation can result in reduced fares on trains and planes, but also leads to decreased efficiency. Accidents involving transportation become more numerous and the possibility of sabotage must be carefully investigated.

An increase of fires, unusual storms and damage due to lightnings, floods and earthquakes, are indicated in the national chart. A complicated pattern of earthquake faults runs around the circumference of the Pacific Ocean area. There has been considerable activity along these fault lines in recent months and seismic disturbances of some intensity may be expected to continue throughout the year. Nuclear waste problems come sharply into focus and a tragic example of this danger disturbs the public mind. All forms of contamination will be highly publicized, but many remedies will break down as a result of unexpected complications. Unconsidered factors will appear at the last moment and require a major shift in policy. Air pollution continues to spread, but there are indications that a solution will be found. In 1971 water pollution will be given priority. Epidemics of dysentery or an ailment resembling malaria will be traced to polluted water.

Land taxes become an increasing burden upon property owners, causing considerable shifting into apartments or trailers. The government will attempt to offset this trend, but will not succeed entirely. Older persons are threatened with an inflation of dangerous proportions. Real estate will be spotty, so far as buying and selling are concerned. The trend is no longer toward luxury and comfort, rather it is a desperate search for areas where taxes are lower and there is less strain upon the budget of the already harrassed householders.

The problems of young people continue to cause grave concern. There is likely to be a major tragedy involving narcotics, crimes of violence and spreading immorality, that will suddenly arouse a storm of protest. Permissiveness is losing favor as a means of solving juvenile problems. The courts will be more severe and law enforce-

ment agencies will demand maximum penalties for chronic offenders. Atrocities involving animals will arouse public indignation and may result in useful reforms. There will be considerable change in teaching methods in the grade schools, with more emphasis upon visuals aids and moral instruction. Teachers will be permitted to encourage a moderate idealism and the development of good character. We may even find more religion taught in public institutions before the end of the year. Some improvement will come as a result of contributions made by the educational systems of foreign countries. Idealism will be more sober and mature than in recent years, and less inclined to drift into ideological absurdities. Platitudes will be fewer, but constructive policies more numerous. The tendency to give young people more responsibility can be productive of good. Less spending money will be available, with generally favorable results. Most tendencies are constructive and progressive, but as always there are those who oppose the normal patterns which have protected and directed us for generations.

The national health continues to be afflicted, with special emphasis upon nervous and respiratory ailments. A number of major accidents are indicated, as well as disasters that can be attributed to acts of Providence. New researches will indicate that a number of medications heretofore regarded as harmless are dangerous because of overdosage. Neuritis and bursitis will be on the increase and minor accidents become more numerous, due in part to nervous tension, anxiety and narcotics. Laws regarding the use of tranquilizers and sedatives will become more stringent and penalties for misuse are likely to be more severe.

Unemployment will be on the increase. Many will have difficulty in maintaining their incomes and may find it necessary to move from their present homes into other areas. Demands of labor continue to contribute to inflation. Disputes between labor and management may result in strikes of long duration. The cost of living continues to rise, but somewhat less rapidly. Dissatisfaction will contribute to absenteeism, and there is not much cooperation on the level of organized labor. More labor officials will be under investigation for misappropriation of funds and involvement with known criminals.

It is likely that we will get through the year without danger of a major war. It is possible that efforts will be made to hasten the solu-

tion of the Vietnam struggle, but it seems unlikely that lasting peace can be achieved in 1971. Involvements in the internal affairs of other countries may cause apprehension, but there is little inclination to call upon military power even in the worst emergency. Much of the dissention is likely to be turned over to the United Nations Organization for arbitration. Large corporations continue to be in danger of arson, sabotage and labor disputes. There is also a strong trend toward large companies buying out their competitors, which procedure may result in troubles with the government.

The American heritage comes into focus, with greater emphasis upon the basic ideals taught by the founding fathers and defended by the patriots of former generations. The effort to create a stronger determination to perpetuate the better side of our policies and customs will be moderately successful. There will be less emphasis upon faults and shortcomings and more emphasis upon valid achievements. This is a move in the right direction. No nation has ever survived long without strong convictions about its reason for existence.

Higher education continues to be disturbed, but the trend is more toward nonviolent types of objections. The present campus crisis is slowly subsiding in spite of a few activists who are dedicated to the spread of anarchy. Most educational institutions are inclined toward greater liberalism, including expanding programs in religion, idealistic philosophy, and new trends in metaphysical psychology. There will probably be a shuffle in the judicial branch of the government, and some recently enacted laws, which are obviously contrary to the inclinations of the people and the security of the nation, will be removed from the books. Travel continues to interest the American people, but a certain amount of anxiety will result from a rising accident rate among public carriers. Religion in general continues to suffer from internal dissentions, but in this area also the trend is toward arbitration and the strengthening of traditional policies. This is not a good year for revolutionists. In all, the public mind is inclined to correct mistakes and restore integrities.

Government becomes more firm in its stand on pressing issues. Decisive action is the keynote for the year. A number of corruptions will be exposed and corrected. There is some danger to prominent

statesmen, including hazards while traveling. Public demands for economy in government will become louder and there is considerable probability that these demands will be given consideration. Leaders in all walks of life must be more firm in handling discontented factions if our society is to survive and prosper.

Except for a possible Far Eastern emergency, relations between the United States and foreign countries are somewhat better than last year. There is also a tendency to handle minority groups within this country more effectively. "Far out" movements are drifting back toward center. Conscientious objectors are trying to live what they believe with increasing dignity. Eccentric behavior inspired by the impulse to annoy or to offend will slowly fade away. Some good will be accomplished, but the present program is completely impractical. There will be new interest in comparative religion, Oriental philosophy, metaphysics, astrology, and other types of beliefs, which have long been neglected, and which deserve thorough investigation. The tendency to escape responsibility is out of style and it is now necessary to find better ways of carrying responsibility with personal dignity.

Mismanagement of public institutions, such as hospitals, prisons, retirement homes and special services for the elderly, cause widespread public indignation and lead to investigations. The exploitation of the sick or those suffering from mental or physical handicaps will be widely publicized, and a number of long needed reforms will be instituted. There will probably be increased legislation against borderline religious groups, and practitioners in various esoteric arts may be seriously curtailed in their activities.

In spite of the negative attitudes that are all too prevalent these days I do not feel that the average person will be subject to more than the usual pressures and responsibilities. It is best to maintain a hopeful attitude supported by strong spiritual convictions and whatever personal courage is necessary. We will be here carrying on as usual with moments of discouragement, but also interludes in which it is quite obvious that conditions are improving. As always, we must depend upon our own internal resources to keep us on an even keel.





In December 1969 we exhibited in our library a group of pictorial postage stamps of the world. These stamps commemorated events in the life of Christ, the early saints and apostles, and circumstances associated with Church history. The exhibit was so well received that we prepared a new collection of this type of material which was shown at our headquarters in December 1970, and continued through January. The rapidly increasing interest in sacred art made it possible to assemble many recent examples of Christmas stamps for 1970.

The broad field of collecting art on stamps actually began to attract public attention about ten years ago. Prior to this time stamps featuring religious themes were not numerous, and many of them were quite expensive. The situation has greatly changed, and today creditable collections can be assembled at moderate cost.

In looking over recent issues of foreign stamps, it is obvious that paintings both religious and secular can be adapted successfully to the small area provided by the postage stamp. Most of the art selected is of high quality, including many great masterpieces in private and public collections. The type of picture which is objectionable to the serious collector of art is noticeably missing. Very few ultra-modern productions are included on postage stamps. If the present trend continues, stamps will be one of the best sources of art knowledge and appreciation.

Many sets of paintings and sketches now being issued include one or two religious subjects. For example Rumania issued a splendid set of art reproductions on stamps, and the most valued one was of the famous painting of Christ by Titian commonly known as *Ecce Homo*, (Behold the Man!). Although the stamp is only approximately two inches square, the quality of the reproduction is superb.

Perhaps the outstanding philatelic event of the year is a series of five stamps issued in honor of the participation of Vatican City in Expo '70. The first value of the series was a Madonna painted by the Japanese artist Domoto. The original is in the collection of the Catholic Cathedral in Osaka. Another stamp in the same series depicts the Christian pavilion at the Osaka Exposition.



Stamp of Vatican City depicting Mary and the Infant Jesus by the Japanese artist Domoto, now in the Osaka Cathedral.

Michelangelo has been honored philatelically by two sets of stamps from the Moslem Trucial States. One exceptionally colorful series features various details from Michaelangelo's frescoes in the Sistine Chapel in Rome. A special souvenir sheet issued with this set depicts God creating Adam, taken from the ceiling of the Chapel. There is also a set of five stamps by different artists showing Michelangelo presenting plans for architectural structures to four of the popes and the doge of Venice. These are all very well executed.

The Trucial State of Manama, a dependency of Ajman, issued a very beautiful airmail stamp which probably should be included among the greatest of stamp designs. It features the celebrated statue of the *pietà* by Michelangelo, showing the dead Christ in the arms of his mother. The stamp is in white and gradations of grey against a background of rose-violet. The actual stamp is set into a miniature sheet, as can be noted from the accompanying illustration. That part of the design which pays postage is the perforated rectangle in the upper half of the composition. The entire treatment is monumental and shows what can be done by combining ancient art and modern technique.



The Pieta of Michelangelo issued to commemorate the 500th Anniversary of the great artist. This stamp was issued by Manama, a dependency of the Moslem state of Ajman.

The African States continue to issue superb religious stamps. The State of Burundi issued fourteen stamps depicting the Stations of the Cross, by the Spanish artist Juan d'Aranou y Carredaño. Although somewhat modern in treatment, a strong feeling of reverence is maintained. There have been further reproductions of Byzantine icons, and paintings and frescoes from famous churches belonging to divisions of Eastern Christianity. Cyprus has issued an attractive miniature sheet picturing an early religious fresco, and for the first time the symbolic imagery of the Book of Revelation has been included in stamp designs. Albrecht Dürer is well represented, and both his paintings and engravings find favor with stamp designers each year.

The little Bavarian town of Oberammergau is represented among the stamps of West Germany by a modest line engraving showing the

town and principal church tower, to commemorate the 1970 presentation of the Passion Play. A stamp was also issued for the 1960 season. Earlier performances were not honored philatelically.

British colonies have issued many delightful religious stamps. The New Zealand Christmas stamps are outstanding. England has issued special airletter sheets for use during the Christmas season. These have special decorations, often most attractive. Several examples were included in our exhibit. One of these airletter sheets has an angel to the left of the space provided for address, and the inside fold shows the Adoration of the Magi with an angelic figure flying in the sky. Michael Goaman is given as the artist. Another has a symbolic Christmas tree on the front, and on the inside fold a design of large brightly colored snowflakes. Another letter sheet has a lovely ornamentation relating to the Nativity of Christ, designated by Fritz Wegner MSIA. The stamp of this letter sheet depicts the flight into Egypt.

Latin American countries have been issuing religious stamps for some time, and especially attractive designs will be found among the stamps of Panama, Paraguay, and Ecuador. These are nearly always derived from celebrated works of art. Yemen, a Moslem country, has been torn by revolution for some time and is now divided into two separate political entities. The Yemen Arabic Republic has included religious subject matter in its sets of pictorial stamps. One of the Sheikdoms of Aden issued a philatelic Life of Christ which is most unusual.

Everywhere we look, we are confronted with evidence of strong reviving interest in religion. This is not limited to Christianity, but has moved non-Christian countries to feature their own faiths more adequately. Israel has issued a delightful series of stamps dealing with Noah's Ark, and Japan has been honoring its Buddhist treasures and its Shinto philosophy. Indonesia has issued stamps depicting its ancient Buddhist monuments, and Jordan has just put out a set of stamps honoring the Mosque of Omar in Jerusalem and the Kabba at Mecca. Egypt put out a beautiful sheet featuring an open Koran surrounded by a radiant light. It may not be long before a representative group of stamps could be used to assist in the study of comparative religion.





The Christmas Stamps of Burundi for 1969 feature Madonnas by Rubens, Romano, and Botticelli.

The British colony Barbuda produced a stamp triptych based upon ancient paintings. The central design is a strange and interesting crucifix attributed to the Master of St. Francesco. The side panels are by Ugolino di Nero. The one on the left shows Christ carrying a cross, and on the right the body of Christ being removed from the cross. The triptych was issued to commemorate Easter 1970.

As might be assumed, Spain has produced a good many beautiful religious stamps, of which possibly the most famous is the series commemorating the Black Virgin of Montserrat, said to have been carved by St. Luke. This series is now a major rarity, but the Black Virgin also occurs on other stamps. Portugal has contributed generously to the gallery of sacred subjects on stamps. In 1952, Portuguese India issued special commemorative stamps to honor St. Francis Xavier. France issued a very attractive religious stamp in 1970 depicting the Annunciation by the fifteenth century painter Savoie. Both Belgium and Switzerland have favored religious subjects. Belgium shows details from stained glass church windows, and Switzerland features paintings from the wall of old churches.

As might be expected, religious stamps are scarce in Communist dominated countries, but there are several fine sets of stamps from

Czechoslovakia, Yugoslavia, and Austria. There is a very fine series which reproduces paintings from ceilings of Baroque Austrian churches. These stamps were issued in December 1968, and include frescoes by Paul Troger and several other artists of the Baroque period. About six week later a series of six stamps was issued to commemorate the 500th anniversary of the diocese of Vienna. These stamps featured statues in St. Stephen's Cathedral in Vienna. Yugoslavia continues to use primitive pictures for stamp designs. Czechoslovakia has done several fine religious stamps, including an early and curious portrait of St. Jerome by the fourteenth century Bohemian painter Master Theodoric. Poland has produced a few religious subjects, some of which are both artistic and significant.

The use of religious art has become so general that several countries are issuing the same pictures on their stamps. Although the source of such material is comparatively unlimited, there seems to be some difficulty in finding appropriate new paintings to copy. The Arabic State of Manama has used an interesting contrivance in connection with a painting by Pieter Brueghel the Elder. The painting, a more or less typical version of the Adoration of the Magi, was divided into several segments, which provided designs for six stamps. Stamp designers have found it advantageous and artistically successful to feature details from large pictures. This enables the stamp to have greater impact and less confusion.

For some years, Vatican City has been the principal source of stamps with predominantly religious themes. In 1970 Pope Paul VI celebrated the fiftieth anniversary of his ordination to the priesthood. Vatican City issued five stamps to commemorate this event. One of these stamps bears a portrait of the present pope, and the other values featured famous paintings of the head of Christ. The Arabic state Yemen issued a miniature sheet honoring the fiftieth anniversary of the Pope's ordination. From such occurrences it is obvious that barriers are breaking down and that the search for religious understanding continues with renewed hope and vitality.

Canada has included, as appropriate to the Christmas season, carvings by Eskimos. One of these statues depicts a mother and child. The United States has philately recognized the 1970 Christmas season by issuing four multicolored stamps of antique toys, as well as a



The Crucifixion by Giambattista Tiepolo, issued to honor Easter 1970, by the Moslem state of Ras al Khaima.

special stamp of vertical format reproducing *The Nativity* by the sixteenth century Italian painter Lorenzo Lotto. This painting shows Joseph and Mary kneeling beside the manger, looking down at the Christ Child. These stamps were placed on sale November fifth.

Apropos of present conditions, Czechoslovakia featured on one of its stamps a picture of the Reliquary of St. Vitus, and Switzerland has honored St. Christopher. The principality of Monaco issued in 1968 a splendid stamp portraying St. Nicholas and a picture of the Church of St. Nicholas in Monaco. The occasion was the centenary of the elevation of St. Nicholas Church to an Abbey *Nullius*.

Among the most beautiful religious stamps issued by the Moslem state Ajman in 1968 was the *Adoration of the Shepherds* by the seventeenth century artist Gherardo Dela Motti. Two of these stamps were arranged on a miniature sheet, the lower border of which depicted the Magi following the star. For Easter 1970 the Moslem state of Ras al Khaima reproduced in a miniature sheet for airmail purposes the extremely dramatic *Crucifixion* by Giambattista Tiepolo (1693-1770), which is reproduced with this article.

## RITUAL INSTRUMENTS OF NORTHERN BUDDHISM

### (PART I)

We have recently received a number of questions regarding the implements depicted in the hands of Tibetan, Chinese, and Japanese Buddhist images, carried by priests in their various ceremonials, and placed in certain traditional arrangements upon the altars of the esoteric sects. Unfortunately, not a great deal of information is available, but some insight can be gained from early manuscripts and from the writings of specialists in the field of Tantric Buddhism. Fortunately, the Japanese types associated with the Shingon Sect are quite similar to those used in Tibet.

Most of the Tibetan implements were probably made in China prior to the advent of Communism. Some also came from Nepal, and in earlier times extremely fine examples were made in the monastic centers at Lhasa and Tashi-Lhumpo. A large number of different designs are shown on the tankas and mandalas, but many of these do not appear to exist as actual implements. If they were made at all, they are extremely rare and are held in the treasuries of the temples. In recent years many obsolete instruments have been reproduced for the sake of foreign tourists who have become interested in Tantric ritualism. Sometimes, also, completely new forms of altar artifacts have been fabricated. In the old rites the tendency was to limit religious paraphernalia to those instruments specifically required by the ancient texts.

Most of the ritual instruments are gilt bronze. That is, they are bronze gilded or thinly plated with real gold. The more frequently used implements are now being manufactured in Japan and can be secured from shops serving the various temples. While correct in form, these new instruments are likely to have a thinner gilding that may soon wear away.

Actually, the original ritual instruments were handled only on rare occasions, being used principally to decorate the altars. The Tibetan types are now being copied in Nepal and northern India, and the Japanese styles are being reproduced from molds taken from an



original example. The details are less perfect. They weigh less and many are artificially antiqued with a reddish brown lacquer. They are inexpensive, however, and are seldom sold as antiques.

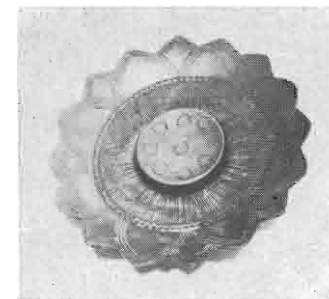
The instruments are of various sizes, usually somewhat smaller than would be expected. Old examples are scarce, and those made in the tenth to fourteenth centuries are rare and considered to be of museum quality. I was able to see several examples made during the tenth or eleventh century, in the Museum of the Toji in Kyoto. I have also seen a group of these instruments which belonged to Kobo Daishi, the founder of the Shingon-shu, and it is claimed that he brought them from China. In our descriptions we will for practical purposes refrain as far as possible from the use of unpronounceable Mongolian and Tibetan terms, and clarify the details of design with appropriate illustrations.

Old manuscripts representing the paraphernalia of Esoteric Buddhism depict the instruments as standing on lotus-form bases. Actually, such bases were provided for the *katsuma* (double thunderbolt) and the *rimbo* (Wheel of the Law). New examples are provided with such bases, cast of bronze and finished in gilt.

The most common of all ritual instruments is the diamond baton (Sanskrit *vajra*, Tibetan *dorje*, and Japanese *kongo*), often referred to as the "thunderbolt." The implement is symbolic of the cosmic power of the Hindu God Indra. Some also believe that the vajra was derived from an ancient weapon, or perhaps the battle-scepter of a general of the armies, similar in meaning to the baton of a French field marshal.

After Indra had been converted to Buddhism, he used his diamond club to dispel the darkness and scatter the enemies of the Law. The thunderbolt of Zeus is similar in appearance to the vajra and probably carried the same implication. The vajra has also been likened to the magic hammer of the Nordic deity Thor, who used it to slay the frost giants and as a defense against the villainy of Loki.

Some students of Tibetan ritualism consider the term "thunderbolt" as inappropriate for the vajra. They feel that while it was the thunderbolt symbol of Indra, it had an entirely different meaning after it was taken over by Buddhism. They prefer that the vajra be considered a scepter, or wand, representing the diamond foundation of existence.



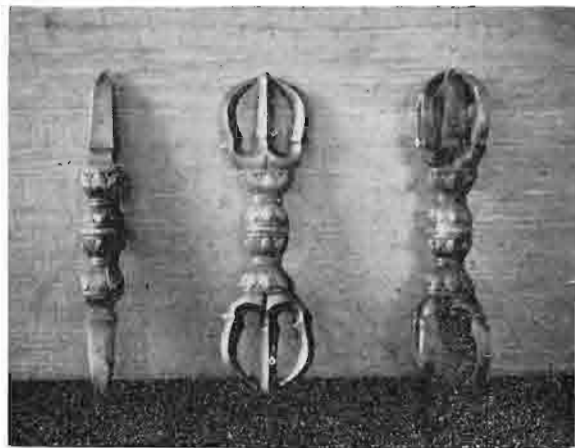
Lotus Form Base for *katsuma* and *rimbo*.

Actually, in Japanese Buddhism there does not seem to be any question that the vajra is a thunderbolt. Each student can decide the term he prefers, but by any name the instrument is a symbol of final spiritual authority, and the Kongo deities retain their strange and tempestuous appearances.

In ritualism the vajra is carried by Tantric priests, who practice transcendental magic. There is a secret art relating to the use of the vajra. Broadly speaking, it may be considered as symbolizing the positive electro-magnetic current and as contributing to the victory of consciousness over the assaults of Mara, or any negative spirit bent upon embarrassing the Magus.

It is referred to as the "diamond thunderbolt" because it represents the highest and most indestructible level of consciousness. The diamond will cut other substances, but is itself almost imperishable. Its purity, its radiance, and its beauty suggest the highest of all achievements and a perfect equilibrium within the mind which can overcome all else, but is itself unconquerable.

In Japan four types of thunderbolts can be found by diligent searching. Each type in turn has minor varieties. The simplest form is called the *toko*. It has one prong at each end, the prong itself being four-sided. The handle is placed midway and is likely to be ornamented with symbols derived from the lotus. When the instrument is clasped in the closed hand, the two points protrude, one above and the other below. This type is often associated with the *Myo-o*, the guardians of Buddhist sanctuaries. It is probable that the two points signify the two major divisions of existence, as represented by the Mandara of the Two Sections, setting forth symbolically the universe of causes and the world of effects.

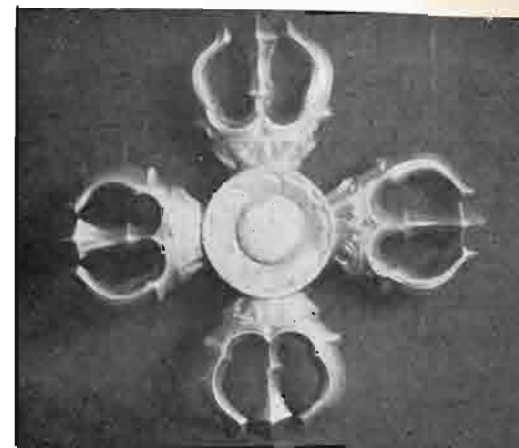


Japanese types of thunderbolts. Left: Toko. Center: Sanko. Right: Go-ko.

Japanese writers sometimes refer to the toko as a "spike," and its shape suggests the one reality (Mahavairocana) extending to infinity as the axis of both the superior and inferior regions. I have a carved wood example of the toko in which one end is ornamented with the *cintamani*, the precious pearl which lights the darkness of the mortal sphere.

The thunderbolt with three prongs is called the *sanko*, and it closely resembles the original symbol carried by Indra. The side prongs are curved and their ends meet or come close to the straight central prong. The pattern is most artistic, and the entire concept reveals an exquisite symmetry. Here is represented the three-fold structure of the Superior and Inferior Regions, the triune nature of the causal sphere brought into equilibrium by the three-fold division of the created universe.

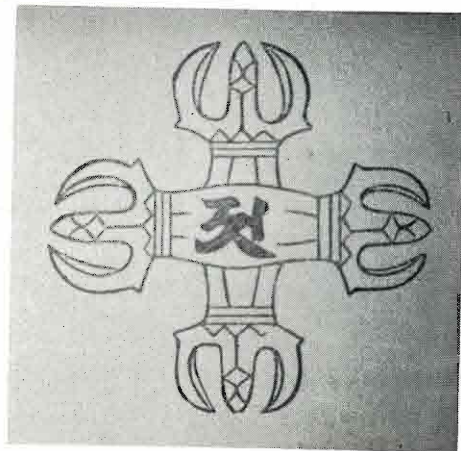
The vajra with five points at each end is called the *go-ko*. In Japan four curved points seem to enclose the straight central dart, but in Tibet there is a tendency for all five points to curve and converge at the ends. I have seen the Japanese type also in China and Nepal, so the rule is not entirely fixed. By means of this symbol the bodies of the five celestial Buddhas are balanced by their corresponding Bodhisattvas; or according to some systems, the Buddhas are reflected in the five elements of the mundane world. Vajras with seven or eight points are recorded, and a Tibetan text mentions one with nine points.



Japanese form of the Double Thunderbolt.

A magnificent book on Mt. Koya and its treasures was published in Japan in 1968. Included are several examples of old thunderbolts preserved in the treasury at Koyasan. There is a picture of a nine-pointed vajra, and also bells with unusual handles. References are made in various writings to ritual bells in which a reliquary is substituted for the vajra handle. A dealer in Nara has a single-pronged thunderbolt with a perfectly round knob at each end. It must be implied, therefore, that there are a number of exceptions to the traditional patterns. There are also examples in which the curved side-prongs closely resemble the Tibetan type, causing the thunderbolt to appear to have a crown at each end. Two-pronged examples also exist. They resemble the three-pronged type, but the straight central prong is omitted. Each type has a clearly established ritual purpose. There are also several ways of holding the vajra. In one example, the two hands are brought together palm to palm, and the vajra is held under the base of the thumb of both hands, extending out horizontally. There are also early carved wood representations in which each prong is straight and the central prong ends with a clearly shaped arrowhead. This style probably traces back to the Indian form. At Koyasan there are wood-carved statues of the eight Doji or immortal children who attend the deity Fudo. These statues are attributed to the Unkei School and were carved in the thirteenth century. One statue shows the Doji holding the single-pronged vajra as described above. Another carries a sanko with a strongly barbed central prong. Each end resembles Neptune's trident.





Double Thunderbolt from Lady Gordon's book *World Healers*.

Artistically considered, the double thunderbolt (Sanskrit *visva-vajra*, Japanese *katsuma*) consists of two sanko crossed in the center and is one of the most interesting of all religious symbols. Several writers, including Lady E. A. Gordon, have suggested that the katsuma might have a Christian origin, and like the foliated cross, each arm has a trifoliate-shaped termination. The katsuma is the perfect foundation of the Diamond World and is the indestructible throne of all the vajra deities. It can be found with the prongs united at the ends or slightly separated from each other. In the center of the katsuma there is nearly always a design resembling the open lotus flower. Obviously, the shape strongly suggests equilibrium and the protecting power of the twelve guardian kings. The design of the double thunderbolt is found on the curtains of temples, on altar furnishings, and in the hands of numerous deities. The katsuma may again be doubled to produce a figure with eight arms, the total number of prongs being increased to twenty-four. This arrangement is found in the center of the mandara depicting Dainichi in the heart of an eight-petalled lotus flower, attended by four Buddhas and four Bodhisattvas.

Lady Gordon, in her book *World Healers*, describes a katsuma or sanko cross which she found in a Shingon shrine on Mt. Misen. She also notes that the same design can be found at Kobo Daishi's temple in Kyoto. In this case the double thunderbolt carries in its center the

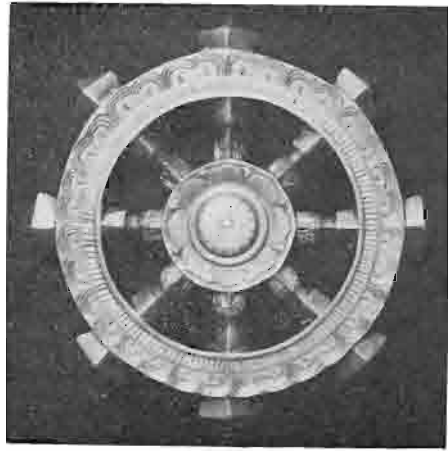
mystic monogram of Mahavairocana. She also refers to the double vajra formed by two sankos as the crest of Yakushi. She describes the symbol as follows: "It is the Indian *Vajra*, or Thunderbolt, the Sceptre which the God of Light wrested in mortal conflict from the Demon of Darkness. One of Fudo's titles is: 'Wielder of the Thunderbolt'. The link between this Mystic Battle-Axe of the Gods and the Babylonian Saviour-God, Marduk, is clear, and also with the great struggle 'twixt Life and Darkness of which Genesis I and the Fourth Gospel tell."

Lady Gordon also saw among the treasures of the Kongobuji at Mt. Koya the sanko and bell which Kobo Daishi brought from China and constantly used in prayer. She states that an immense pearl adorns the bell handle, which is formed of a half vajra, the symbol which puts demons to flight. I think we must assume that the symbolism of these ritual objects has changed considerably through the centuries and that much of the old esoteric significance has been lost. Very few of the modern priests are acquainted with the deeper mysteries of the *vajrayana* rituals. This naturally means that new interpretations will be given, and this procedure has been largely followed by Western students. Much of the prevailing belief is an effort to interpret the symbols from the general background of Tantra, which is little understood even in India.

Nearly all types of vajras exist in wood. At least some of these were originally carved as attributes to be held in the hands of life-sized images of the various deities. It is known, however, that in both Tibet and Japan wood-carved implements were actually used in the rituals. There seems to be no scriptural requirement as to the materials used in their production. It is the shape and the sanctifying of these ritual objects that determines their value.

The vajra motif also can be found combined with other elements in the design of the elephant goad or the heads of spears or banners; and half-vajras form knobs on the lasso held by Fudo. It is an almost universal design, and the double vajra may be etched on the bottom of consecrated images, especially on the plate sealing the interior of the figure after its consecration.

Next only to the thunderbolt in popularity is the Wheel of the Law (in Sanskrit, *chakra*; Tibetan, *khor-lo*; and Japanese, *rimbo*).



Japanese type of the Wheel of the Law.

As an altar ornament, the chakra is usually in gilt bronze in the form of a wheel with eight spokes. Occasionally there is an eight-sided rim outside the wheel. The spokes suggest the decorations on thunderbolts, and the center of the wheel is an open lotus.

Originally the rimbo was the symbol of a king who ruled by divine right (*chakravartin*). It was a disc of gold, copper, or ivory, which according to ancient legendry fell from heaven at the time of the investiture of a great king destined to be ruler of the world. The chakra also suggests the structure of the universe with the mountain Meru as the axis of the world.

In early Buddhist symbolism, world conquerors, signified by the wheel, became subservient to the Buddha, who converted all mortal rulers by his teaching. The Buddhist doctrine is represented by the chakra, whose spokes symbolize the Noble Eightfold Path. The turning of the wheel upon its axis suggests the alternations of cause and effect as these follow the laws of rebirth and karma. Buddha's first sermon set forth the mystery of the turning of the Wheel of the Law, or the setting in motion of the Great Ministry.

The chakra suggest perfection, completion, and totality. It is a powerful whirling wheel, representing authority, and a weapon which when hurled against darkness will fulfill its mission and then return to the hand that sent it forth. The wheel is one of the symbols on the footprint of Buddha, and in time the chakra became equal in authority with the image of the Master. It was used to represent the Buddha before statues were fashioned.



Tibetan Wheel of the Law

In Yoga and other Tantric systems, the chakra is also associated with spiritual vortices distributed along the autonomic nervous system of the human body. These chakras, with their spell-letters, deities associated with them, and the sounds of their various mantras, became part of the basic philosophy of Esoteric Buddhism. Chakras are seldom if ever represented in Japanese art except as attributes held in the hands of divinities. A nimbus in the form of a chakra may be placed behind the heads of the guardian kings and other spiritual beings derived from Hinduism, but not considered as Buddhas or Bodhisattvas. Among ritual implements, the rimbo may also rest upon a lotus-form pedestal, and in Tibet it is one of the eight ornaments which adorn Lamaist altars.

At the beginning of his ministry, Buddha proclaimed his Four Noble Truths, and wherever the influence of his doctrine penetrated, these truths were taught and accepted. In his famous discourse given in the Deer Park at Sarnath, the Great Teacher revealed the



essential principles of his doctrine. He taught The Noble Truth of Suffering, The Noble Truth of the Cause of Suffering. The Noble Truth of the End of Suffering and The Noble Truth of the Eightfold Path that Leads to the End of Suffering.

Suffering arises from the determination to satisfy the demands set up by sensory perception. It is therefore an endless desiring after things, which if attained fail to bring real or lasting happiness. Pressed on by ambition the individual, believing his own thoughts to be proper and inevitable, strives after gratification but achieves only satiation. Modern Buddhism does not reject a reasonable degree of concern over worldly matters, but it does point out the danger of self-obsession, by which the mind drives the life remorselessly to destruction. Existence itself confronts the Buddhist with his first dilemma. He must plan a way to exist without injury to himself or other living things. The moment he injures, he sets in motion causations which must ultimately result in pain to himself. If he is unkind, he will suffer unkindness. If he is dissipated, he will suffer the consequences of dissipation. If he is proud, he will bring upon himself the evils reserved for the proud. How then can he accomplish harmlessness or at least reduce to a minimum the dilemmas which result from personal existence?

If ignorance is the deep root of suffering, selfishness is the tree that grows therefrom. The selfish are the most likely to cause harm. Once the mind is locked in the desire to attain its own advantage, it tends to become unscrupulous. Slowly at first, but later more rapidly, selfishness takes over the management of personal life. Once wholly dedicated to the gratification of desire, the person comes under the dominion of the Law of Karma. In forcing his own purposes, he becomes indifferent to the causations which he sets in motion. Later he may even deny the law of causality, because it imposes some restraint upon his own selfishness. Increasingly willful, resolved to have his own way at all costs, and considering moral instruction a burden upon his ambitions, he plunges headlong into the dark region of painful retribution. He is like a hungry ghost haunting a ruin, which might otherwise have been a comparatively pleasant way of life.

If suffering is to end, man must become his own redeemer. No heavenly power decrees suffering, and no heavenly power will re-

move it. If men caused suffering and could escape from the consequences of their deeds without suffering, there could be no universal justice. Buddha proclaimed himself as a teacher who could reveal to humanity that medicine which can bring freedom from ignorance, the most painful of all diseases.

The Noble Truth of the Path that Leads to the End of Suffering, is The Noble Eightfold Path, represented by the eight spokes of the Dharma Chakra (the Wheel of the Law). Those who follow this path will come in the end to release from pain. Each will follow the path to his own insight and the present strength of his character. By virtuous conduct, however, he will "turn the Wheel of the Law." He will transmute the causation which bears upon his future condition. He will bear his own karma with patience, realizing that it is proper that everyone should pay his debts and be punished or rewarded according to his own merits. Because he ceases to do evil, evil will cease in him. Because he no longer performs actions which must end in pain, pain ends in him. By keeping the Noble Eightfold Path he preserves himself in righteousness, guards the security of those around him, and contributes to the stability of all mankind. He inspires and supports good government, accepts and obeys proper laws, gives honor to that which is honorable, and venerates that which is worthy of veneration. Because deceit is no longer sustained, it fades away. Because fears are not perpetuated by ignorance and selfishness, they likewise subside.

When Buddha revealed the Noble Eightfold Path as set forth in the Samyutta Nikaya, he said: "Now this is the Noble Truth as to the Path that leads to the ending of sorrow; it is the Noble Eightfold Path, namely: Right views, right mindedness, right speech, right action, right livelihood, right effort, right mindfulness, right concentration."

This is one of the most powerful ethical codes recorded in the religions of the world. It was not a revelation, but a realization arising from experience. By right views is to be understood the seeing of all things in their true light. There must be a correct and proper attitude toward values, moral, ethical and social, an allegiance to all that is essentially good, and a quiet resolution to follow so far as is humanly possible, the best of what is known, hoped for and aspired toward.

Right mindedness is the proper use of the faculties of the mind. The mind is recognized as a servant of right purpose. It is established upon the rock of integrity. It is taught as a devoted parent teaches a child, that virtue, honor and industry, are proper to mankind, and that any attitude which is inclined to compromise integrity should be cast aside immediately as venomous and dangerous.

Right speech is always the simple statement of the fact. Words shall not be used to deceive men or to convert them to any belief against their will. Speech shall be modest, suitable to the occasion, and never should one speak without thoughtfulness, or with indifference to the consequences of what he says. The noblest of words are those which reveal the good law and encourage others to seek in themselves for the cause of their own troubles and also for the remedy. Speech shall never be extravagant or given to vanity, for nature has placed in every man's mouth a sword with which he can slay himself.

Right action is such as brings with it no painful consequence. It must never be destructive, harmful or disparaging. Evil can never produce good, any more than war can produce peace. Harmfulness can only exhaust itself in the form of suffering. Right action must always be in terms of that truthfulness which is understood in the heart. In Buddhism action is further circumscribed by ten commandments, of which five are for the improvement of the laity and five for those who have entered religious orders. Actions contrary to these commandments are contrary to the laws governing existence.

Right livelihood is the selection of a trade or craft suitable to a householder or even to a priest. Right livelihood must be honorable and all desire for unreasonable profit should be overcome. In any livelihood the worker must keep his contract, deliver such goods as he has promised, and of the quality he has promised. He must not shirk his duty or labor with resentment against his master. If he belongs to Holy Orders, he shall live frugally, accepting only that for himself which is necessary, and expending all other income upon the public good. In later Buddhism, there was no restraint upon any level of livelihood. The Buddhist could be a physician, a lawyer, a scientist or an educator. Buddhism did not determine his profession, but required its perpetual subscribers to labor always with virtue, kindness and charity.

Right effort had to do with the concept of striving. What shall a man seek, why shall he labor? Toward what objectives shall he dedicate his energies and his resources? He shall always labor, directly or indirectly, for the liberation of mankind, from ignorance, selfishness and folly. He shall miss no opportunity to teach the good law by his own example, continuously striving that his example shall be nearer to the truths and principles which Buddhism exemplifies.

By right mindfulness is to be understood continuous awareness of reality. The person shall notice the small things that reveal the wondrous workings of the universal plan. In all that he sees he shall behold the proof of the doctrine. Ever mindful of the presence of the Law, he will be convinced of its utility. Through thoughtfulness he shall become inwardly certain that effect follows cause, as the wheel of the cart follows the foot of the ox. He shall also be mindful of the immediate needs of his fellowmen and shall do everything in his power to bring light and peace to their souls. He shall guard with mindfulness his thoughts, emotions and actions in daily living, never allowing self-centeredness or indifference to destroy his watchfulness or steadfastness of purpose.

By right concentration is especially implied those meditational disciplines which were brought over into Buddhism from the older schools of Indian philosophy. The true Buddhist must achieve quietude, detachment from the pressures of his own nature, and of the world around him. He must experience the tranquility of those who have achieved victory over mental and emotional intemperance. Perhaps most of all, he must live continuously in the memory of the Three Jewels: the glorious example of the Buddha's life, the saving power of the Doctrine, and the blessed assembly of dedicated souls.

Inspired and strengthened by these quiet thoughts which arise without intensity within himself, he shall be inwardly like a quiet pool, the surface of which reflects the light of heaven. These are the eight parts of the good life, the eight spokes of the Buddhist Wheel. Those who walk the Noble Eight-fold Path walk in peace with all men because they have found peace within themselves.

*(To Be Continued)*







## In Reply

### A Department of Questions and Answers

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QUESTION: *Can Ulterior Motives be Constructive?*

ANSWER: The word "ulterior" has gradually come to mean a deceptive difference between a pretention and the facts motivating an action. Actually the word should be defined as "beyond" or "on the farther side" of something. It can also stand for "remote" or "more distant." The prefix *ultra*, as in such a term as "ultraconservative," simply means more than conservative, or further removed from a liberal point of view. It does not actually suggest dishonesty but does indicate, as in the term *ulterior motive*, that there are hidden or deeper reasons behind an action than is openly avowed, or of which the recipient of such an action is aware.

If we assume that a good deed is performed with an ulterior motive, it is difficult to explain why or how it happens that the obvious meaning is insufficient. In present usage, an ulterior motive is nearly always assumed to be some part of a conspiracy by which the integrity of the act is compromised. Thus it is made less honorable than it seems to be, rather than more honorable.

It is obvious that the problems of living do not always permit us to be completely frank and forthright in our relations with each other. Frequently we enter into small benevolent plots by which we hope to achieve constructive ends by devious means. Such situations arise in family life and in the training of children. In social relations we may evade head-on collisions with the temperaments of other people by such means as flattery. In this case our words of approval are not completely true and the ulterior motive is an effort to prevent unpleasant temperamental situations.

The first question we must ask ourselves, what is the motive behind any statements that we make or actions that we perform. I would consider an ulterior motive to be one in which a kindly gesture covers a selfish desire to gain something for ourselves. A person who marries for money must live with the consequences of an ulterior motive, which damages the lives of both parties involved. The cultivation of friendship in the effort to advance a career is a debasement of human relationships. Calculated generosity is another common instance of a deceit that is not always harmless. In modern living ulterior motives have come to be expected. We assume that others are trying to advance their own causes at our expense. If they frankly tell us their real purpose, we might actually admire them for their forthrightness and even render the assistance required. At least there would be no further false motives to obscure the truth.

It is extremely difficult for the average human being to escape involvements in ulterior motives. Life has become so highly competitive that we take it for granted we are entitled to advance ourselves by any means not actually illegal. We can resort to exaggeration if it serves our purposes, and we can circulate unpleasant rumors about our competitors without serious qualms of conscience.

In religion and philosophy an ulterior motive is a selfish motive, and by this fact we can measure the real meaning of our own conduct. There is no reason to deny that we all benefit by kindness and stand in need of assistance at one time or another. If we enjoy doing a good deed, is the pleasure we experience an ulterior motive? Do we help others simply because they need our help or are we inspired by the desire to appear more favorably in the sight of our associates? Do lonely people support causes because such causes are just or because they provide interests and activities and make living seem more important?

Human relationships can become involved in barter and exchange. In the old farming days a neighbor down the road came over to borrow a cup of sugar and a few days later we called on him to loan us a pitcher of milk. No one every figured out who actually gained or lost in these often complicated transactions. Mutual assistance does not involve ulterior motive, except perhaps in the realization that if we do nothing for anyone, we cannot expect any consideration

from others. "Ulterior motive" would be the exploitation of the situation, if each individual involved determined to get a little more than he gave. A common example of this practice is Christmas giving. Some folks wait until they receive gifts before deciding how much they intend to spend on their friends and relations. We might say that an ulterior motive exists if we are reluctant to tell the truth about the reasons that inspire us to what appear to be gracious actions.

Religions, both Eastern and Western, emphasize strongly the importance of motives. While society may judge us by our actions, universal law judges us by our motives. Often we are the only person in the world who knows exactly why we are impelled to become involved in the lives of those around us. The law of karma is set in motion by conduct, and ulterior motives have always resulted in disagreeable consequences. Sometimes we overstep ourselves and our ulterior motives become obvious to others. This always damages reputation. If by some apparently fortunate circumstance we are successful in accomplishing the end we secretly desire, we can still come to grief. There is a simple rule here that must not be violated. We deserve what we earn, but we do not necessarily deserve what we can attain by unfair or dishonorable means. What we do not earn is not our own. We have not gained the experience of profiting by personal merit. The gambler who wins has his moment of triumph, but almost certainly he will ultimately lose. There are always good ways of attaining good ends. It is never necessary to resort to conspiracies, great or small.

As all motives arise in the mind, and man has no experience of actual unselfishness, it is almost certain that he will perform a particular action because it is pleasant or acceptable to himself. Even the virtuous person is seeking to fulfill his own need for virtuous activity. The selfless life is relative, because even the quest for spirituality is a form of self-seeking. A man who lives honorably because he hopes for heavenly existence beyond the grave may be considered as self-centered in the practice of his religious convictions. Buddhism escapes this dilemma by declining to postulate a heavenly state as the goal for human endeavor. To the Buddhist, Nirvana is simply the final extinction of selfishness, self-will, and self-purpose. By offering

no religious rewards for practicing the precepts of a faith, it is assumed that ulterior motives will be reduced, if not eliminated. The average worshipper, however, still hopes that he will be rewarded in some way, if only by greater peace of mind.

Most scriptural writings have established their codes upon the requirements of the Divine Will. Man must keep the Commandments, because God so requires it. Even in this, however, self-interest is not entirely sublimated. If man does not keep the laws of God, he will be punished. He loses the friendship of Deity and is cast out of the region of perfected souls. Here ulterior motives are certainly present. The man who is devout because he longs to attain heaven, or fears that compromising his ethics will result in eternal damnation, is not performing good for its own sake, but for his own sake. The more we examine this, the more difficult it is to find motives completely free from ulterior factors. If we are kind to animals, it may well be that we love animals. If this is so, then we find pleasure and deep interior satisfaction by protecting our furred and feathered brethren. Some may say that this type of ulterior motive can be tolerated, because it injures nothing, and helps all concerned. There is no doubt that this is the most appealing kind of selfishness.

We can return to the meaning of ulterior motive as we understand it in simple human relationships. Here true friendship provides a useful censorship over conduct. If we perform an action because we earnestly and honestly desire to assist another person, with no expectation or desire for reward, we are a good friend and an unselfish person. Under such conditions, also, we will never be able to accuse our friend of ingratitude, for when we expect a person to be grateful we already have a rather disagreeable ulterior motive. It is surprising how many persons resent the ingratitude of those they have served personally or helped financially. This negative attitude may lead to serious neurosis. The person who did a little and expected much in return is completely disillusioned. He was not actually making a gift. Rather he was making what he hoped might prove to be a sound investment, but this did not pay off. Resentment destroyed completely the benefits that might have developed from an unselfish expression of assistance.

There is a difference between proper motives and improper mo-



tives. A young person going to school is learning skills which he hopes will enable him to find useful employment. Training of all kinds is motivated by the desire to attain a measure of worldly success. There is nothing ulterior about all this, because no one is concealing the true facts. Parenthood often reveals constructive motives. Parents sacrifice much to bring their children to useful maturity. When love rules this parental unselfishness, there is good for all concerned. If the parents later demand much from their children, then ulterior motives may be suspected and young people are likely to become resentful. It has been my observation that it is a mistake to assume that we must be demanding in order to gain what we desire. Those who demand least and are most gracious in bestowing the best of themselves upon others are seldom neglected, ignored, or misunderstood. When ulterior motives are exposed, it is quite a different story.

I have lived long enough to observe complete cycles of motivation. A number of persons that I contacted early in life lived by the code of self-interest. They were determined to get what they wanted and were quite prepared to sacrifice at least the higher implications of honesty to attain their goal. They would not steal, nor forthrightly lie, or participate in destroying the lives of their competitors. Some of them were job-hoppers. As soon as a certain employment no longer advanced their own purpose, they sought new employment. They were not interested in contributing to the success of an enterprise. They demanded that the enterprise contribute to their success. Most of these ambitious youngsters are now sadder but wiser, and many of them have been in desperate financial difficulties.

Doting mothers often over-influence their daughters in the selection of a marriage partner. It is assumed to be practical to sacrifice personal affections and marry if possible a man of wealth and social standing. Women who have had twenty-five years of luxurious but loveless living have come to me for help. All of them regretted bitterly their own moral dishonesty. By the time they had passed middle age, the miseries had become chronic and the future offered little hope for inner contentment.

If we seek to deceive others, even with the best intention, we can pause and ask if we would be happy if such deceiving was turned against ourselves. Sometimes doctors must make decisions in this

area. Should they tell the whole truth or continue to hold out hope, even though the ailment is incurable? I am told that in Germany it is the general practice of doctors not to inform their patients. As this policy is generally understood, there does not seem to be any unfortunate consequences. Physicians have told me that hopelessness can kill a patient more quickly than his ailment, and are we actually in a position to dogmatize? Many persons who have been given up have strangely recovered, or at least have enjoyed several additional years of reasonable comfort. Would situations have worked out so well had the doctor told all he knew or suspected?

There has been a strong move to prevent children from being deceived by myths, legends, and fairy tales. It has been assumed that the truth and nothing but the truth should be communicated to the young. This might be a little easier if we were more certain of just what is truth. Children live in a world of small miracles and delightful fantasies. Is it desirable to block the expressions of imagination, which means so much to the very young? Actually, children have been brought up on Hans Christian Anderson and the Brothers Grimm for a long time, and before that all mankind lived in a world of angels, nymphs, and nature spirits. Here is a fine decision, but I am inclined to think that it is important to remind the young of the invisible beauties of life, as the visible beauties appear less beautiful every day. Benevolent conspiracies are probably better than those modern attitudes which take it for granted that the worst is true and every idealist is self-deluded.

In many of our writings we point out the dangers of ulterior motives, and we mean various expressions of secret selfishness. As such selfishness cannot easily be detected by others and is known only to the person committing this psychological misdemeanor, we must each of us carefully weigh our own intentions. If we can honestly say that we are not trying to further some conspiracy of our own, we are not likely to make a serious mistake. It is rare, however, to find an unselfish or impersonal neurotic. Most negative thinkers are in trouble because their attention is fixed too firmly on the fulfillment of their own desires. Gradually they lose all sense of values and settle down to a program of self-justification which often verges on the irrational. What they want is the only important thing in the world,

and by some type of spiritual arrogance within themselves they feel completely justified in sacrificing the well-being of others to the fulfillment of personal ambitions and desires. It is wisest not to become entangled with such persons. They may be affable, but they are forever seeking excuses for self-pity. In emergency they expect kindness and consideration from those they have treated most unjustly. The selfish person can never be satisfied no matter how much is sacrificed for his pleasure and comfort. The best way to protect ourselves from our own instincts of self-interest is to be continually watchful for the first signs of ulterior motives in our own relations with society. If we allow ourselves to develop the tendency to exploit others, there is no end to the complications which will almost certainly follow.

I have no desire to pass judgment on the motives of anyone, but I think that each person must someday pass judgment on his own. We cannot even depend upon the superficial workings of our own minds. The only way we can find out whether there are ulterior motives stirring within us is by establishing strong principles and applying them through self-analysis. When an unfamiliar impulse arises, we should examine it carefully, and we must also find its place in our general policy of living. If we cannot prove to ourselves that it is a completely honorable impulse, it is far better to reject it as a potential cause of future suffering.

Suffering arises from desire, and man's principal desires are for wealth, honor, recognition, and happiness. If these can be earned by diligent endeavor, they may bring with them a transitory kind of satisfaction. If to gain them we must commit some essentially selfish action, it is unlikely that we can contribute anything to our future security.

If you feel that some ulterior motives are permissible, weigh them to make sure that you are not imposing upon your neighbor or your friend. If you are committing no action motivated principally by self-interest, but remain always concerned with the greater good of others, your motives will be higher but not ulterior. The world is beginning to realize the tragedy of compromise. We cannot change others or save them from themselves, but we can change ourselves and save others from the consequences of our selfishness.



## Curiouser & Curiouser

A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND

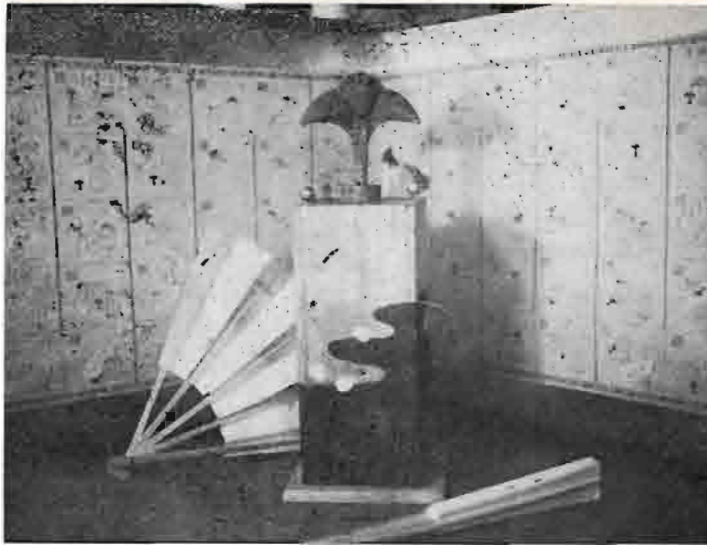
### TOSEN-KYO

*Tosen-Kyo* is the fan throwing game and requires considerable dexterity. During the Tokugawa Period it was a favorite amusement of children and cultured ladies. Men also played it, however, and like most games of skill, there were several forms of this pastime, some quite simple and others exceedingly complicated. Although this game was at one time extremely popular, it is seldom played today. It still has some popularity in Buddhist nunneries where it is regarded as appropriate to those who have renounced most worldly activities.

The game is played with a *sensu*, a folding paper fan, and a target in the shape of the *gingko* leaf held in an upright position by a round weighted base. The *gingko* is a deciduous forest-tree, found chiefly in China and Japan. The leaves are described by some as fan-shaped and by others are said to resemble the web-foot of a wild duck. In Japan there are several very famous *gingko* trees. These are usually in the grounds of a shrine or temple and many are specified as natural monuments. Japanese children kept dried and pressed *gingko* leaves between the pages of their books as markers, and because they protected the volumes from bookworms. The fruit of the *gingko* is used in cooking and when dried the seeds are suitable for rosaries.

Most of the courtly games of Japan involved a great deal of self-discipline. Skill and dexterity were necessary, but esthetics was the primary consideration. Every movement of the player's body should





The equipment used in the fan throwing game, including the two-panel decorated screen.

exhibit poetic rhythm and delicate posturing. Violent exertion was limited largely to the military arts, but even swordsmanship and archery were regulated by inflexible rules of inner composure. As the merchant class became prominent during the Tokugawa Period, gentility was intensely cultivated by the nouveau rich.

Tosen-kyo could be played indoors and was useful in teaching children how to play, laugh, and thoroughly enjoy themselves without violating the rules of exact personal propriety. The voice was never raised, there were no arguments, no indications of jealousy, and no regrets on the faces of the losers. Everything must be done in a calm and courteous way, with due consideration for the feelings of all concerned. It is difficult to imagine a competitive sport as a means of developing a non-competitive attitude. Perhaps this is why the game was considered appropriate for the most refined levels of Japanese society.

The fan throwing game includes a rectangular box, six or eight inches high, often decorated and closed at one end. The box is turned upright and the ginkgo leaf is placed in the center of the closed end. The player then takes a position six or eight feet from

the target and throws the fan at the ginkgo leaf. Several may play and the first one to knock down the target is the winner. The game is far more difficult than might first appear. A paper fan is not only hard to manipulate, but when thrown acts erratically.

In one of the more advanced types of the game, there are special points determined by the manner in which the fan and target fall to the floor. We recently secured a nice old example of the Tosen-Kyo. The set included a horizontal two-panel screen decorated with fifty-four small squares, each of which showed a different way in which the fan and ginkgo leaf could fall. There was also a larger central picture of the game in progress. Each of the little pictures on the screen also included one of the Genji monograms. These were derived from the sections of Lady Murasaki's immortal romance *Tales of Genji*. It is obvious from these diagrams that the game could also be used as a form of divination.

Needless to say, a game combining both skill and luck was ideal for gambling. This craze swept Japan in the early 19th Century and it was necessary for the government to prohibit the practice. Generally speaking, Tosen-Kyo retained its popularity until the beginning of the Meiji era (1868-1912).

Although there is some doubt as to the origin of the Tosen-Kyo, it is now believed that it was invented by a man named Kisen, approximately two hundred years ago. At first it was favored by the aristocratic class, but gradually gained popularity throughout the country. Like most Japanese customs there may have been a symbolic significance by which the ginkgo shaped target had reference to sacred matters and the folding fan to the illusionary concerns of the material world. The interpretation of the patterns formed by the falling target and the fan may have inspired profound considerations among those who were scholarly minded. For the rest it was a gentle and genteel pastime, rather too naive for our sophisticated generation.

#### *The Present Tension*

Philosophy triumphs easily over past evils and future evils; but present evils triumph over it.

—Duc de la Rochefoucauld

#### *Art for Art's Sake*

Art is a human activity having for its purpose the transmission to others of the highest and best feelings to which men have arisen.

—Count Lyof Tolstoi



## HAPPENINGS IN THE WORLD

### BOROBUDUR

According to the *Asian Student*, January 9, 1971; The United Nations Educational, Scientific and Cultural Organization (UNESCO) is now involved in the protection and restoration of the Temple of Borobudur, a Buddhist sanctuary in Central Java, which archeologists have described as "the largest, most ancient and most beautiful monument in the Southern Hemisphere, and among the finest in Asia, the Middle East and Europe." The article in the *Asian Student* compares Borobudur with the Pyramids, Persepolis, the Parthenon, and the Cathedrals of St. Sophia, Chartres, and St. Peter's.

I visited Borobudur in 1924 and made many photographs, including details of the elaborate carvings. My impressions are set forth in our publication *The Phoenix*, under the title "The Universe in Stone." The structure is of pyramidal shape, somewhat over five hundred feet square at the base, and with a height of approximately one hundred and fifty feet. It is built over the crest of a low hill, and rises in seven terraces, of which four are square and the upper three are circular. It is surmounted by a massive reliquary.

It is now evident that survival of the Borobudur demands immediate and extensive repairs. The lava rock is porous and water has seeped into the masonry in many places. At the last UNESCO General Conference, held in November 1970, the Federal Republic of Germany made the first gift to the fund for the restoration of Borobudur. The pledge was for \$550,000.00. The Indonesian Government has budgeted \$1,000,000.00 to acquire land surrounding the monument and to develop facilities for tourists and scholars. The Japanese government has established a committee to collect funds for the project and has stated its intention of also making an outright contribution. The government of the Netherlands is offering



View on the highest of the four square terraces of Borobudur. Part of one of the circular terraces is visible at the left.

the services of specially trained engineers, and will cooperate in several different ways. The total cost of the restoration is now estimated at \$5,500,000.00.

The rapid development in transportation has resulted in worldwide interest in the archeological treasures of Eastern nations. Prejudices which long retarded the improvement of East-West relationships, have largely been overcome. The great monuments of the past help us to appreciate the cultural achievements of mankind and give us a better realization of the part that religion has played in the ennobling of human character. In these days in which we find little or no consideration for high artistry in architecture, projects like the preservation of the Temples of Abu Simbel and the present plan for Borobudur, are more than simply efforts to preserve the past. More than six years will be required to restore the Borobudur. The work will receive world-wide attention and will certainly result in research and meditation on the extraordinary symbolism of this structure. It is also hoped that fragments that have been scattered throughout private and public collections can be returned to their original sites, or if this is not possible, accurate copies can be made,





M.P.H. standing at the main entrance of the Borobudur sanctuary.

a policy which has been followed in the case of several European cathedrals damaged by war bombing.

Borobudur was intended as a symbol of pilgrimage. Devout Buddhists walking along the various levels of the building, viewed over two linear miles of transcendently beautiful bas reliefs, depicting scenes from the Jataka Tales, or previous embodiments of the Buddha. Above the four square platforms, which represent the material universe, were three circular levels to symbolize the spiritual regions, and here seventy-two figures of the Buddha sat in their bell-like towers of pierced stonework. It would certainly be a pity if such achievements of human skill and creative insight were to perish from the earth. They belong to a faith which has inspired Asia for nearly twenty-five centuries, and is still a dynamic force in the lives of several hundred million people.



#### *Respect For Age*

The reason why respect is paid to age, is that old people have necessarily shown from the course of their lives whether or not they have been able to maintain their honor unblemished; while that of young people has not yet been put to the proof, though they are credited with the possession of it.

Schopenhauer.



## Happenings at Headquarters



The Holiday Season passed pleasantly and our community enjoyed clear, cool weather, that reminded us all of those happy days before smog. The demand for our literature for Christmas giving was greater than ever before. It was very difficult to fill all the orders that came in and several popular books will have to be reprinted this year.

Mr. Hall opened his 1971 lecture program with his usual talks on World Trends. He has long felt that it was a mistake to prophesy disasters and catastrophes which usually failed to occur. He pointed out that the investment markets would be unsteady and private citizens should be cautious in assuming heavy financial responsibilities. The digest of Mr. Hall's World and National Trends appears in the present Journal. Other talks include "Bhakti Yoga—The Search for the Wisdom of the Heart," "Bridges to Higher Dimensions of Consciousness—Experiencing a Universe Beyond Form," and "Architecture and Archetypal Symbolism—How Human Insight Can Change the Appearance of the World."

Dr. Henry L. Drake gave two Sunday morning lectures. He spoke February 14th on "Fascinating News from Behind the Iron Curtain—Soviet Scientists' Explore the Resources of Human Consciousness." On March 28th his subject was "Man's Next Thirty Years on Planet Earth—Anticipating Coming Psychological and Physical Changes."

Our old friend Dr. Framrose A. Bode has returned from India and he is now teaching at the California Institute of Asian Studies in San Francisco. He was with us on March 7th, and spoke on "World Peace and Unity of Mankind Through Cultural Integration."

\* \* \*

The P.R.S. Library Exhibits during the Spring Quarter were both attractive and informative. The January Exhibit was a continuation of the theme "Religious Postage Stamps of the World." Each year many nations produce Christmas stamps that are gen-

uine works of art, in spite of their limited size. The reproductions of the frescoes by Michelangelo on the walls and ceiling of the Sistine Chapel in Rome were especially beautiful. Countries as remote as Korea have honored Christmas with special stamps, and throughout Free Asia Christmas is gaining favor as an occasion for exchanging gifts and holding family reunions.

The February display featured "Aztec and Maya Research Material." The Library of our Society contains many items of interest to Americanists. We showed examples of Aztec pottery and picture writing, hand-colored facsimiles of unique manuscripts in Mexican and European museums, and early photographs taken in the Central American area by the pioneer archeologist Augustus LePlongeon.

The Library exhibit for March featured "Osaka Kabuki Prints of Japan." During the first half of the 19th Century woodblock artists in Osaka produced many outstanding theatrical pictures. Recently the Osaka prints have come to be highly regarded. They were excellently designed on a fine grade of paper. Their charm was enhanced by the use of gold and silver ink and blind stamping. In addition to the prints, the Society presented as usual a rare set of dolls used in the Girls' Doll Ceremony in Japan, an event which takes place each year in March.

\* \* \*

We feel that our friends outside of Los Angeles like to be informed of the activities at Headquarters. On Monday evenings, from January 11 to March 8th, Dr. Zipporah Dobyns gave another course on "Beginning Astrology." Dr. Dobyns has her Ph.D. in Psychology, and has long been interested in Astrology, which she has taught for a number of years. Her course dealt with the correct erection of a horoscope and basic interpretation of the chart.

On Thursday evenings, from January 14th to March 11th, Dr. Dobyns repeated her course on "Advanced Astrology." As always she covered many areas not generally taught.

\* \* \*

Our good friend Professor Kazumitsu Kato, who lived for many years in Zen Monasteries in Japan, and who is at present teaching at California State College, gave three important discussions on Oriental Mysticism and Philosophy. On Wednesday evening, February 17th he spoke on "Confucius' Life and Teachings," on

February 24th he chose "Lao-Tzu's Life and Natural Mysticism," and on March 3rd "Buddha's Life and Way." Those attending this series received a valuable insight into the great systems of thought which have most influenced the unfoldment of Asiatic culture.

\* \* \*

On Wednesday evenings, from January 13th through February 10th, Mr. Hall repeated his Sunday morning prediction lectures, as our auditorium was not large enough to accommodate all who wished to attend this series. For three Wednesday evenings beginning March 10th, Mr. Hall spoke on "Zen in the Treatment of Neurosis." He called special attention to the work of the Japanese psychologist Dr. Shomo Morita, who developed an important form of therapy based upon Zen Mysticism combined with Western therapeutic concepts.

\* \* \*

The prevailing interest in Graphology and Graphotherapy has made it seem appropriate to include a seminar of special instruction in this field. We were most fortunate in securing Joan Gladish, assisted by Gisele Daland, who are well qualified to present this unusual subject. They gave a seminar covering ten Friday evenings from January 15th to March 19th. It is not possible in this limited space to describe the course adequately, but it included Medical Graphology, and a study of the relationship between handwriting and the subconscious pressures of the human being.

\* \* \*

We announce with regret that Henry A. Steigner, a close personal friend of Mr. Hall, departed from this life on November 4, 1970. He was the author of an inspiring book *Mysticism in Action*, and was closely associated with our lecture programs in New York City. Through his generosity, the Society has been enriched by a select group of antiquities, originating in Egypt, Phoenicia, Rome and the Near East. The accompanying photograph shows a Persian pottery lamp, with vestiges of original glaze. It is an exceedingly rare type, consisting of three tiers of wicks, the lower having eight, the one above seven and the top five, making twenty in all. Each tier also has an opening to permit the replenishing of oil. This is a fine and curious item, measuring 12-1/2 inches. There is no date, but probably 12th to 14th Century A.D.





Persian oil lamp with three tiers of wicks.

On January 23rd Pir Vilayat Inayat Khan presented a workshop at our Headquarters. Pir Khan is Director of The International School of Meditation, and head of the Sufi Order in European countries and in the United States. His workshop dealt with "Unfoldment Through the Use of Breath, Light and Sound," and "Meditations for a New Age." Emphasis was placed upon adapting meditative practices to the stresses of modern everyday life.

\* \* \*

On the mornings and afternoons of February 6th, 13th and 20th, Dr. Henry L. Drake conducted Group Psychotherapy Workshops. In these meetings the principles underlying health, problem solving and powerful motivation, were considered. Life is a process of events and each event comprises the cause of future results. Therefore, the means of establishing adequate causes were dealt with.

●

*A Long Time Investment*

Many people sell their souls, and live with a good conscience on the proceeds.  
—Logan Pearsall Smith



## LOCAL STUDY GROUP ACTIVITIES



We wish to take this opportunity to express our appreciation to the leaders and members of the PRS Study Groups for the fine work which they have accomplished in 1970. Some of the groups are becoming deeply concerned over present world conditions and have cooperated with important civic projects. Others have carried on well-planned study projects and have written to tell us that they have benefitted greatly from such programs.

In the present issue of the Journal there is the first section of a two-part article on Ritual Instruments of Northern Buddhism. Nearly all religions have had insignia of one kind or another designed to enhance the psychological factor in the different rites and ceremonies. This article suggests a search for parallels in Western religious symbolism. Select such items as the Episcopal crosier, the orb and cross, scepters used in coronation rites, vestments and their symbolical ornamentations, various types of the cross and the elaborate symbols which occur in the apocalyptic vision of St. John. Study may help us to realize the antiquity of such symbols and the esoteric meaning associated with them.

Our predictions for 1971 may suggest group discussion. All dedicated persons realize that it is their responsibility to emphasize the constructive forces at work in nature, even in times which appear to be critical. We must search for truth in the common incidents of the day, and never be deceived by negative propaganda.

We normally include questions based upon current articles, not only as a springboard for group discussion, but for all readers who would like to explore the subject matter more carefully.

### *THE IMMOVABLE OBJECT*

1. Is man really capable of living an ideal life? Consider this pro and con.

2. Do you consider growth to be an individual matter or that our cultural destiny is a responsibility of government?

3. Why is it inevitable that small groups of thoughtful persons will live above the level of contemporary culture?

### CAN ULTERIOR MOTIVES BE CONSTRUCTIVE?

1. To what degree do you feel that a generous action can be completely free of ulterior motive?

2. As all motives arise in the mind, can they transcend the level upon which that mind functions?

3. Would it be fair and practical to attempt to eliminate the incentive system? To what degree would a person perform a good deed simply because it was proper?

(Please see back cover for a list of PRS Study Groups.)

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I certify that the statements made by me above are correct and complete.

MANLY P. HALL, Editor

## Library Notes

### THE WRITINGS OF E. A. GORDON

By

JOHN W. ERVIN, Trustee of PRS

"World Healers" or *The Lotus Gospel and its Bodhisattvas, Compared With Early Christianity*, Yokohama, Japan, 1912, in two volumes, was Lady E. A. Gordon's scholarly book on comparative religion.

Mr. Hall referred to an early book by Lady Gordon, *Messiah, The Ancestral Hope of the Ages*, Tokyo, 1909, and reproduced a rare photo of the author in his article on Nestorian Christianity in the Winter, 1969, issue of *PRS Journal* at pages 20-22.

Mrs. Gordon points out that "Truth has no monopoly whether in East or West" and that the principles set forth in the teachings of Christ are as precious to the Buddhists as to "Western Christians," i.e., "the Infinitude of the Life, Love, and Wisdom of God, the supernatural character of His Kingdom, the miraculous Powers of the Invisible world and the Life Immortal of the Soul (which begins in the Knowledge of God on this side of the River of Death) . . ." She documents this thesis in a most convincing way in 486 pages of text, an extensive bibliography, a most complete index with copious notes, many illustrations and a final page showing the "Divine Lamb" of the Greeks, the "Lamb of God" from the Rheims Cathedral, and "God's Deer" from the Kasuza Mandara at Nara of about A.D. 710.

At the back of Volume I is a folded "World Map" (from Britain to Japan) showing Mrs. Gordon's view of the spread of "The Religion of the Pure Land" from A.D. 50 to A.D. 900, symbolized by the Cross in the West and the "Svastika" (symbol of the invisible, rising sun in the spirit of man) in the East.

Mrs. Gordon wrote her splendid work "Primarily for the sake of our Japanese Allies . . ." (how conditions changed from 1912



to 1941) but also expressed the hope that it "will commend itself to the Students of Comparative Religion, both in Europe and America." Through Mr. Hall's unending search for writings on religious truth, her book has found its way into the Society's unique library of books on comparative religion.

St. Augustine observed that his religion had been in the world from the beginning and ever would be. There are countless books on ancient India and Egypt illustrating that the symbols of what men call "God" by a thousand different names are the same or substantially similar in all cultures. Mrs. Gordon's book is a fine correlation of these symbols in early Christian and Buddhist art and religion, particularly as they developed and proliferated in Japan.

When Dr. Carl G. Jung observed certain of these immortal symbols, i.e., the rising sun, mystical fish, the rainbow wheel (sometimes as the peacock and its tail) in his Western European patients, and wondered if they were products of western civilization and culture or if they were autonomous products of the psyche or "unconscious," or, as Christians might say, the "Holy Spirit." He traveled to Africa to live with the Elgoni tribe and to Arizona to live with the Hopi Indians and found the same symbols in the dreams of these primitive people and their leaders and in their religious art and rituals. Most of his later psychological studies deal with these and other symbols and myths. [See, for example, *Symbols of Transformation* in Bollingen Series XX.]

Mr. Hall's life, like Jung's, has been devoted largely to searching for, collecting, writing and lecturing about these timeless symbols that are the language of what some call "God," others the "psyche" or "unconscious," and yet others the "Holy Spirit," personified in Christ, Buddha, and many other Avatars who teach love, humility, kindness and the golden rule.

Mrs. Gordon adds greatly to this literature of symbols and principles that are common to East and West, to Christianity and Buddhism. She illustrates by comparing the profound statements in the gospel of the Old and New Testaments with the "Lotus Gospel" of India and the Orient, particularly, to use her phrase, of "High Asia."

Thus "The Unseen Friend" and "The God who came down" is called Jesus, the Christ, in the West, and Gautama, the Buddha, is called the Tathagata, or Nyorai, in the East. The Holy Mother, or Virgin Mary of Christianity is the Kwanyin, Kwannon or Lotus Bearer in the East. The archetypes of the cross and rising sun, of God the Father, the Son and Holy Spirit are found in the East as well as in the West, but with different names. And as the Virgin Mary has been raised to the Godhead recently by the Roman Catholic Church at the insistence of the laity, so the external mother has always been in the Godhead of the Egyptians as Isis, the Greeks as Demeter and Kore, the Indians as Shakti, and the Buddhists as Kwannon and Kwanyin. Jung calls this archetype the "Magna Mater" or "Great Mother."

Everywhere today there is a growing interest in ecumenicity. The West, particularly the younger generation, is demanding more knowledge of eastern religion, philosophy and ethics; and when true religion is understood, it is all seen as one. Cultures differ, languages differ, but mankind is one, his creator is one and he strives to regain his wholeness in a world rife with different languages and customs. Mrs. Gordon's careful, comparative study of Christianity and the Lotus Gospel enriches both with the symbols and teachings of each as they infinitely manifest the same basic principles of love, kindness, compassion, light, humility, righteousness and peacemaking. These qualities are always needed throughout the world, never more than today.

For the psychologist, as well as the student of comparative religion, these volumes are rich in the symbolic language of the spirit with its inner sun, its living flame, its mystic birds and lambs and fish, its spiritual gold and jewels, which, like the philosopher's stone, cannot be bought with aught save right thinking and good deeds. These spiritual treasures and rewards are said by Christ and Buddha to be more precious than any of their physical, material counterparts. And where would our world be without these spiritual teachers? Still in the jungle, I think we can all agree.



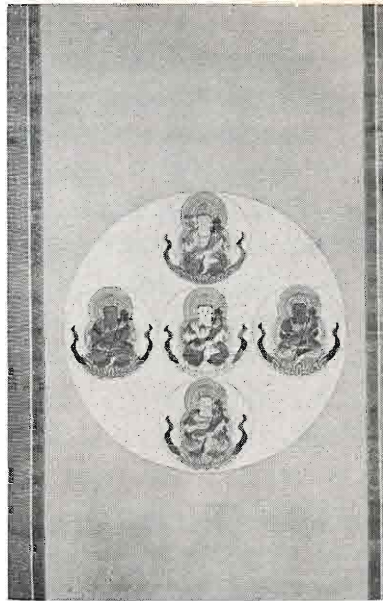
#### A REAL TERROR

There is nothing more frightful than ignorance in action. —Goethe

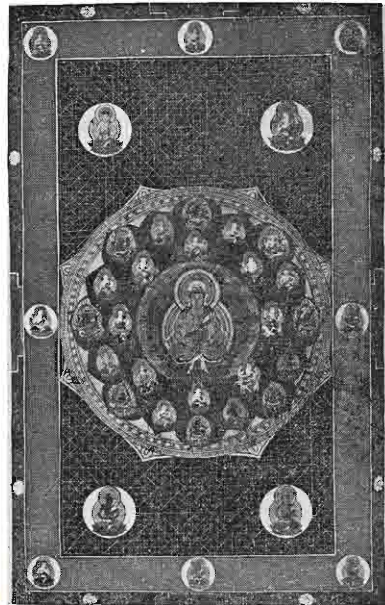




No. 1. Taima Mandara.



No. 2. Kokuzo Mandara.



No. 3. Eye of Buddha Mandara.



No. 4. Manjusri Mandala.

See facing page for description.

*Available For The First Time—*

## FULL COLOR REPRODUCTIONS OF BUDDHIST MEDITATION PICTURES

Selected from material in the Library of the P.R.S., these rare colored pictures belong to the Mahayana or Northern School of Buddhist Philosophy. Three of the mandalas are Japanese and one is Tibetan. There is a brief descriptive caption at the bottom of each picture.

*No. 1. The Taima Mandara.* This beautiful example of Oriental artistry shows the Buddha Amida enthroned in the Western Paradise accompanied by the Bodhisattvas Kannon and Dai-Seishi. Japan, Edo Period. Part of the original border of the scroll is included in the reproduction.

*No. 2. The Kokuzo Mandara.* This picture depicts the etheric matrix of which the material world exists. The five-fold manifestation of Kokuzo Bosatsu is associated with five vows to be vitalized in the mind by practice of Yoga. Japan, Edo Period. Part of the border is shown at the right and left.

*No. 3 The Eye of Buddha Mandara.* In this picture the supreme meditation Buddha Mahavairocana is presented in the feminine form of Locani. She is seated in a red lotus flower of thirty-four petals, accompanied by numerous deities. This is a hand-colored woodblock print belonging to the esoteric schools. Japan, Edo period.

*No. 4. The Manjusri Mandala.* In this Tibetan meditation picture, the universe and the sacred enclosure used in ritual are presented in the form of a square, with gates in the center of each of its sides. Tibet, probably 18th Century.

Full-color representations of these meditation pictures, especially the Japanese, are very difficult to find. These attractive pictures in full color are approximately 8-1/4" wide and 12-1/4" high, printed on heavy weight paper, 11-1/2" wide and 18" high, and are suitable for framing. They can be purchased separately at \$1.50 each, or \$5.00 for the complete set of four. If ordered separately, please order by number as shown under each picture on the preceding page. The pictures will be mailed in tubes. Residents of California please include prevailing sales tax.