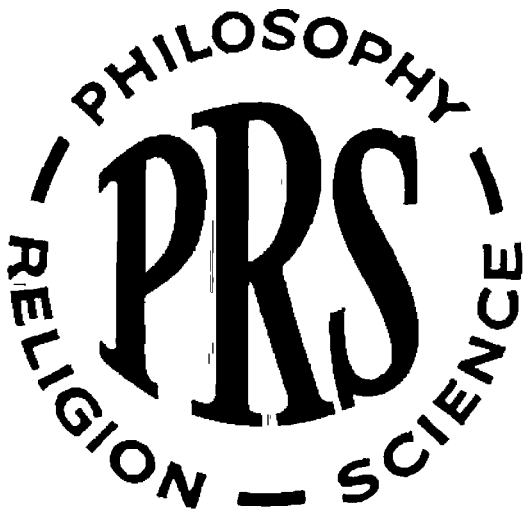


SPRING 1969



JOURNAL



PHILOSOPHICAL RESEARCH SOCIETY

PRS JOURNAL

Published quarterly by THE PHILOSOPHICAL RESEARCH SOCIETY, INC.,
3910 Los Feliz Blvd., Los Angeles, California 90027

MANLY P. HALL, EDITOR

\$1.25 a Copy, \$4.00 a Year. Two subscriptions, your own and a gift subscription, \$7.00

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TABLE OF CONTENTS

SPRING 1969 — VOL. 28, No. 4

(ALL UNSIGNED ARTICLES ARE BY MANLY P. HALL)

	Page
EDITORIAL	
<i>PROLOGUE TO ETERNITY</i>	1
FEATURE ARTICLES	
<i>BUDDHIST MONUMENTS IN THAILAND</i>	8
<i>WORLD TRENDS FOR 1969</i>	21
<i>NATIONAL TRENDS FOR 1969</i>	44
<i>THE HINA-MATSURI</i>	51
IN REPLY	
<i>COMMENTS ON "IMPENDING" DISASTERS</i>	56
HAPPENINGS AT HEADQUARTERS	64
LIBRARY NOTES—by A. J. HOWIE	
<i>A PEASANT SAGE OF JAPAN</i>	70

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PHILOSOPHICAL RESEARCH SOCIETY, INC.

*A non-profit educational corporation dedicated to
the dissemination of useful knowledge in the fields
of philosophy, comparative religion, and psychology.*

Issued Quarterly/Vol. 28, No. 4

THE EDITOR'S POINT OF VIEW

PROLOGUE TO ETERNITY

Every religion has dealt extensively with the theme of the enrichment of human consciousness as this bears upon advancing years and the inevitable transition which must terminate earthly existence. Nearly all of them have tried to bestow upon their followers such instructions as would insure contentment and gracious acceptance of the workings of universal law, and from the beginning of his troubled history, man has realized that his strongest defenses against the unknown future are faith and hope.

Even though the quality of a faith may be questioned, the need of it cannot be doubted. It is simple faith that sustains the individual in the presence of those mysterious situations which are completely beyond his control. Hope, also, makes a valid contribution, for from it have sprung most convictions relating to life after death. Together, faith and hope help to preserve the buoyancy of man's disposition. They retard many infirmities of the flesh, and certainly enrich each additional day that is bestowed upon us by a kindly Providence. A native optimism is also necessary to combat the negative pressures that arise in society itself.

As we go along through the years, many of our friends drop away, and there may be a noticeable reduction of physical energy. There is little use in trying to restore physical youth or perpetuate arduous activities that may now endanger health. Also, we note a growing interval between ourselves and the younger generation.

We have difficulty in adjusting to the exuberance of youth. We shake our heads sadly, fearing that the new generation will grow up without ideals and principles. We were far less concerned about this when we ourselves were young and energetic.

Another factor that has a tendency to contribute to anxiety is the constant publicizing of the problems of older years. The retirement communities, special projects for oldsters, and references to life beginning at fifty, sixty, or seventy, are not always as inspiring as we may think. It would probably be better not to consider old age as an exceptional condition, but merely as an aspect of the complete life of the human being. We should be young, grow up, attain maturity, and approach older years without being separated from each other merely in terms of a birth date.

It might be well to remember that old age actually begins the day we are born, for the moment we are delivered into this world, the aging process begins. Unfortunately, there is relatively little effort, either in education or the economic world, to prepare the individual for any future beyond his economic span. Therefore, he must turn to religion or philosophy for insight into his own needs.

By the time a person reaches forty, he should have a firm, positive conviction of some kind. He must have decided what he can believe and why. He must realize that his life must be planned if it is ever to mature and bear its fruit. It would be fortunate, therefore, if by the time he is forty, the individual had made his peace with his concept of God, the purpose for his own existence, and the destiny that lies beyond the mystery of death. If he can clarify these issues to his own satisfaction, it is really not very important whether other people agree with him or not. It is only important that he does have a clear, constructive conviction impelling to faith and hope, friendship and love. If these principles are firmly established in himself, he can then turn to matters of less importance, such as career and social status.

If a person has passed middle life without having solved the mystery of himself to his own satisfaction, then he can hardly delay the project any longer. The moment he recognizes the need for a mature philosophy, he should use every means in his power to obtain it, even at considerable sacrifice, time, and money. The philosophy he is building today will give meaning to his life to-

morrow; and the laws that he breaks today, through ignorance or indifference, may very well bring him sorrow in the future. A double virtue results from clear thinking in this area. The individual not only gives greater meaning to his own existence, but he becomes better equipped to assist growing children who may be reaching toward maturity and are in need of good example and sound judgment.

If we wait too long to mature our philosophy of life, we will do an ill service to ourselves. Plans should be made and problems thought through while the person is still in a vital, optimistic frame of mind. If we wait until problems become heavy, energies are impaired, opportunities are curtailed, and too many negative memories burden the soul, it is going to be very difficult to retain and perpetuate an optimistic relationship with life. There is nothing practical in the mere attitude of resignation, so we must actually plan living before the consequences of our own conduct close in upon us.

The person who thinks things through and integrates his own resources at forty, will not only achieve a better attitude, but will prevent many of the consequences that arise from bad attitudes. At forty, we have from twenty to twenty-five years to prepare for retirement. We can begin developing avocational interests. We can plan for the possibility of travel, or the continuance of an educational program. We can save something of what we might spend now in order that we may have more security at a time when our judgment will demand better use of worldly goods.

By middle life, we are fairly well aware of our own tendencies. We know the mistakes we are most likely to make, and have some ability to recognize those faults and failings which can cause us grief and loneliness in later years. Thus we can begin a systematic process of simple but purposeful self-discipline. We can also be more kind and considerate of this wonderful instrument that we have—the physical body. We can give thought to the proper requirements of mental, emotional, and physical hygiene. By developing moderate tastes and appetites, we can escape from many later infirmities that would cripple and depress our older years. Also, we can do much to make sure that we will live to reach retirement age. Too many comparatively young people are dropping

out today from heart ailments and illnesses arising from tension and exhaustion.

Unless our lives are well organized and skillfully planned, we will ultimately head into some tragic crisis. Man, of all the creatures that we know, is able to anticipate his own future. He can plan and build and work, and if he is wise, thoughtful, and practical, there is much probability that he can reach well into his seventies and even his eighties.

We must remember that vital statistics include such factors as accidental death, infant mortality, and victims of neglect and crime. If these elements are separated from the tables of reasonable expectancies, a wise person can hope for many happy years after retirement. If, however, he has depleted his energies, fatigued his entire nature, and loaded his body with toxins—both psychological and physical—he will discover that the consequences of his mistakes will begin to show themselves in his middle sixties.

If we have a life in which positive attitudes have become habitual, and enthusiasm is an essential part of character, we should also escape the morbid personal fears that often afflict the aged. Some cannot understand why they cannot live longer, and others have no explanation for the fact that they live so long. If we can get our minds off such speculations, and realize that every day we live is an opportunity to learn, to grow, and to be of service to others, we shall never lack incentive for survival.

Obviously, we must also develop a good attitude toward what lies beyond this mortal span. Here we must factually admit that the final proof of conditions beyond the grave is not available. We cannot know with certainty, but we can believe with certainty; and this belief provides us with everything necessary to our peace of mind.

A friend seeking further proof of reincarnation asked a Japanese scholar and a Hindu mystic how they felt about rebirth. He found that these Oriental people lived with a quiet certainty within themselves. To them, it was inconceivable that anyone should doubt the continuance of life after death or the fact that man must return to this world for further instruction. It is all a matter of private certainty, which is stronger than public opinion. But it is not entirely a matter of faith. The thoughtful person, giving

more attention to the evidence about him in nature, is gradually converted to the realization that there is a universal plan and that this plan must certainly provide for the eternal well-being of its own creations.

It is true that a materialist, looking at the same evidence, may come to a completely negative conclusion. It is also true, however, that the negative conclusion has little or no positive building power. Very few are better because of unbelief. It may be that they should modify or amplify beliefs, but to reject utterly the structure of idealistic conviction, is to be a poorer person. Such a person will not be as happy, productive, or healthy as one whose life is moved by a secret strength based upon spiritual resources.

Actually, the only way we can know the value of the tree is by its fruit. When we are searching for strength, we should seek among those whose lives have been enriched by strength, and not among those whose lives have been impoverished by weakness. You have a right to accept ideas that make you a better person, fitting you more adequately for the major program that must lie ahead. Every person has a right to be a good marriage partner and a good parent. To accomplish either of these ends, we must be patient. We must overlook many defects and weaknesses of human character. We must cling to essentials and be ready to sacrifice our own happiness, if necessary, for the good of those who are dependent upon us or whose need is greater than our own.

Persons without basic ideals cannot make these adjustments. When troubles come, they seek escape through alcoholism or simply become chronic neurotics. The experience of ages has demonstrated that man, a small creature in a great world, must have veneration and respect for the universe to which he belongs. He must believe that there is a principle of good; that justice does exist, even though men do not always practice it; and that there is a law of retribution by which we are rewarded according to our deeds. If we build constructively, we will enjoy the fruits of our labors; if we live destructively, we will be penalized by universal law.

It would appear that man was supposed to live much longer than his present span, and many scientists are unable to find good reasons why most of us should not be reasonably efficient at least

up to the age of one hundred. In the Biblical story, we gather the impression that man's life was shortened as a punishment for original sin. While perhaps the account given in Genesis may not be literally acceptable to many persons, there is a thought here that may have considerable practical value. If by "sins" we understand the breaking of natural law, then it is quite easy to accept the idea that through ignorance, willfulness, or indifference, we have violated the basic rules of living.

Our only salvation, then, is to think these things through for ourselves, and, observing the mistakes of others, take due warning therefrom and resolve to live more wisely. Many ancient peoples believed that some day man, becoming wiser, would build a utopian world where we would all live together in peace and fellowship. Later, more disillusioned mortals decided that this better world must be somewhere beyond the veil that divides this region from the afterlife. Always, however, we have longed for contentment and peace. We have felt deep in ourselves that we were fashioned for a purpose more noble than suffering. As this hope refuses to die, and never will die in man, our wiser course is to strengthen it, justify it, and give it the materials from which we fashion a useful destiny.

Actually, we should have no fear whatsoever of transition from this life. As surely as we came from the unknown into this existence, we shall pass on to whatever future is proper for our kind. It is probably true that more persons fear dying than fear death, but it is also true that nature wonderfully equips us for a normal transition if we have managed our earthly affairs with reasonable intelligence. The Hindu takes it for granted that death is no more than taking off an old coat and putting on a new one. When the body becomes infirm, or its energies and resources are exhausted, it is a blessed Providence that releases us from this aging prison and gives us the hope of a better future.

Perhaps the main problem is that of vanishing. The body is laid to rest with the ages, by burial or cremation, and the person we loved and knew seems to be gone. Our own loss hurts us and frightens us, and as the survivor we may find ourselves afflicted with grave doubts. We want to believe that the loved one continues to exist and can experience in some way our affection and the memory

of happy years together. This is a perfectly natural emotion, and can have a very enriching and rewarding effect. Unfortunately, however, too many of us are creatures of extremes, and many lives have been ruined because the individual could not rise above the personal sense of loss.

Thus, the right philosophy is essential at all ages of life. As soon as the child is old enough to understand, he should begin to live in a universe of eternal life and light, rather than one with boundaries of death and darkness. The child may experience the loss of a parent, brother, or sister; parents may experience the loss of children, or of their own parents; husbands and wives can be separated by death. In every life must come the day when the person will stand in the presence of death—the passing of someone close to him. Such occasions should be deep and meaningful, gentle and wise, and rich with gracious acceptances. We must all develop the understanding to face loss; we must all have the courage to go on—perhaps alone; and we must all realize that some day we shall join the ages beyond the narrow span of mortal existence.

If we can straighten out all this thinking, we will probably still have our moments of grief, but we will rise above them. We shall come to understand how nature heals all wounds, unless we make this healing impossible by our own negative thinking. As long as our modern world is so heavily burdened with uncertainties, we must develop in ourselves a philosophy of life that includes a complete philosophy of death. We must realize, as Walt Whitman did, that death is not an enemy, but a dear friend, ever near to us; not a destroyer of our hopes, but an abiding proof that we shall not be locked forever into any circumstance we ourselves have built, or any world fashioned by our own kind.

As one Eastern philosopher said, life and death are the two sides of one coin, and every day, we are bartering with this coin. If it seems to us that the little life we know is shortening under the weight of years, it is also true that a greater life that we shall come to know is coming closer to us. Over these great facts, we shall not grieve, but prepare ourselves in every way possible for the full experience of our universal citizenship.

BUDDHIST MONUMENTS IN THAILAND

Until recently, Thailand was known as Siam, and today these two names are used interchangeably even within the boundaries of the country. The word *Thai* means *free*, and there is no other nation in Southeast Asia more entitled to be proud of its freedom. Thailand is the only country in this region that was never the colony of a Western power. The preservation of its national liberty was due very largely to the extraordinary personality of Phra Bard Somdetch Phra Paramendr Maha Mongkut, Rama IV, King of Siam. He is remembered as the hero of Mrs. Leonowens' famous book *Anna and the King of Siam*, which provided the inspiration for a most unusual motion picture, "The King and I."

Maha Mongkut actually outwitted the diplomats who came with offers or threats of European assistance, and he found a strong friend in Sir John Bowring, Governor of Hong Kong and Special Minister of Great Britain to the Court of Siam in 1855. Maha Mongkut had been head of the Buddhist Church of Thailand before he was called to the Throne. He listed among his close friends both Catholic and Protestant missionaries. They sought desperately to convert him, but he avoided religious entanglements as adroitly as he did political snares set for him by Great Britain and France. For a study of the life and philosophy of Maha Mongkut and the circumstances of his remarkable reign, we refer you to our article in the Winter 1959 issue of the P.R.S. Journal, "The Incredible Monarch."

Mongkut's successor, who certainly did come under the influence of Mrs. Leonowens, carried on the program established by his father and is now considered one of the heroes of his nation. As King Chulalongkorn, he reigned for over forty years, and during this span he brought his country from medievalism to a modern and progressive nation, still without foreign assistance.

Located in the heart of southwest Asia in what is now a seriously disturbed region, Thailand covers an area of approximately 200,000 square miles and is about the same size as France. The population of Thailand has increased rapidly in recent years and is now estimated at about 36,000,000. The principal city is Bangkok with a

population of 2,000,000. It stands on the bank of the Chao Phya River. On the far side of the River is Thon Buri, with a population of about 500,000 and generally considered as the sister city to Bangkok.

According to the figures of the most recent census, 95% of the population of the country is of Thai descent, 3% is of Chinese origin, and the other small groups add up to the remaining 2%. Thailand is a tropical land with considerable rainfall and unpleasantly high temperature. In spite of this enervating condition, the people are industrious and responsible. The principal exports of the country are rice, rubber, and tin. Thailand has been able to maintain a favorable trade balance and reasonable prosperity.

The Government of Thailand is a constitutional monarchy and, for the most part, the people enjoy a stable and enlightened administration. It may be said without qualification that Thailand is a Buddhist country. Its principal minority groups are Moslems, which number about one million, and Christians of various denominations totaling about 80,000. According to the laws of the country, the King of Thailand must be a Buddhist, but he is also obligated to be "an upholder of all faiths" within the boundaries of his domain.

Most of the larger communities have Christian Churches, and it has been pointed out that the Lotus and the Cross have been compatible since the days of Maha Mongkut and even earlier. It has sometimes happened that Christian missionaries, while waiting for the construction of their Churches, have been given permission to preach in the Buddhist temples, and in many smaller areas both Protestant and Catholic clergymen were offered board and lodging by the Buddhist priests. The fact that colonialism was never able to gain a footing in Thailand probably contributed to the peaceful relationships among the religions of the country.

The Thai Buddhists belong to the Southern School, sometimes called The Theravada School or the Hinayana Sect. At one time long ago, during the glory of the Khmers, Mahayana Buddhism gained temporary influence, but this faded away with the vanishing glory of the jungle cities. Buddhist Temples in Thailand usually enshrine figures of the historical Buddha Gautama. Sometimes he may be accompanied by disciples, but the elaborate pantheon that



MEMORIAL CHEDDI ON THE GROUNDS OF THE GRAND PALACE

evolved in northern Asia never touched the hearts and souls of the Thai people. It may be said, therefore, that their way of life is established firmly in the Pali Canon. The people are early risers, and when asked why they were so devout in this custom, one local authority answered, "The villagers must be up in time to provide food for wandering monks, who arrive promptly at 6 a.m."

With very few exceptions, the people of Thailand are a happy, pleasant, and thoughtful group. Their religion has moderated their ambitions without interfering in any way with the pleasures of the simple life. They are not much concerned in leaving wealth or properties behind them, and prefer to liberate themselves from all fetters which might bind them to the wheel of rebirth. It may be that the tropical climate has added color and warmth to their dis-

positions. They are friendly to strangers, and feel offended if they are not permitted to serve their guests in every way possible.

The Thai people are of short stature, with slender graceful bodies, regular features, and a remarkable degree of poise. They are self-contained without any symptom of introversion and their ethical code is quite challenging to their Western friends. They do not shake hands, but greet in the Hindu fashion of holding the hands, palms together, in front of the chest. Among the signs of good breeding are to be soft spoken, to refrain from argument, to instruct children in good manners, and to be at all times in perfect possession of the disposition. Any attitude which seems to bring disrespect to the heart or mind, should not be practiced.

Those who visit Thailand are always amazed at the religious architecture of the country. The basic forms have been derived from India, and were modified by the Khmer culture and the religious structures of adjacent regions. The most prominent feature is what the native people call the *cheddi*. The word corresponds generally with the Hindu term *stupa*, but has a little more of the suggestion of a spire or high slender tower. A cheddi usually passes through periodic processes of over-building. In other words, a small tower is literally encased within a larger structure, and this in turn may be again encased in the course of centuries.

When Buddhist pilgrims visit Thailand, they are likely to make their first pilgrimage to the Pathom Cheddi, which is about 30 miles west of Bangkok. Legend tells that three centuries after the death of Buddha, the Indian Emperor Asoka sent Buddhist missionaries to many parts of the Eastern world. Wherever these monks settled, they built stupas, or memorial towers, usually over a sacred relic of Buddha himself or one of his saints. In the beginning, such towers were of small size, but in several instances they have been rebuilt or overbuilt. Today the Phra Pathom Cheddi is the highest and largest pagoda in the world. According to local estimates, it is 380 feet high, which makes it slightly taller than the world-famous Shwe Dagon at Rangoon, Burma.

Before he became King, the Prince Mongkut, as the Buddhist Patriarch of Siam, made a pilgrimage to Pathom Cheddi. It was then a long and difficult trip and the Prince rode an elephant. He immediately realized the importance of the great monument and

caused it to be completely restored. He also connected the stupa with the city of Bangkok by a canal, so that pilgrims could reach it more conveniently. Chulalongkorn continued the work of his father, and later rulers enriched the great Temple until today it is far more splendid than in ancient times. A good motor road now connects Bangkok with Nakorn Pathom, and the town itself has a number of good restaurants where visitors can dine and watch the setting sun touch the gleaming gold-glazed tiles of the Great Buddhist monument with many dramatic lights and shadows. It is easy to understand why a visit to this Sanctuary is believed to confer merits and blessings upon the devout.

Speaking of merit, we find in Thailand a Buddhist practice which has long been popular in Japan and other centers of the Northern School. Around the temples are bird vendors who keep small native birds in little wicker cages. Many people stop and buy these birds for a penny or two, in order to liberate them as offerings to Buddha. It has always been a Buddhist belief that birds, animals, and even insects are the younger brothers of humanity, and should be treated with the same consideration that we bestow upon a member of our own kind.

Another interesting practice may have originated in China. It is believed that the land was inhabited by spirits long before the coming of mortals. Similar folk lore is found across the world. In Japan such spirits are called *kami*; in Burma, *nats*; and in Ireland, the *little people*. Only misfortune can follow any action that offends these spirits. In Thailand, all the land actually belongs to invisible creatures. If a man decides to build a house, or becomes a temporary owner of a plot of ground, he must provide the original possessor with an appropriate domicile. This he does by building or buying a tiny spirit house, which is then placed on the east corner of the property. Some of these spirit houses are most elaborate and beautiful, resembling miniature palaces and shrines. Others are comparatively simple. This is not the important consideration. The spirit must be provided with tiny images to act as its servants, an allotment of food, and a regular ritual of respect, which may include burning incense, and perhaps a brief prayer. One might assume that beliefs of this kind would gradually fade away, but it is claimed that the sale of spirit houses is now breaking all previous



SCENE IN THE GRAND PALACE AT BANGKOK

records. Actually, the protecting spirit of the earth may be the subtle psychological presence that truly transforms a house into a home.

Flying over the city of Bangkok, popularly known to the people as the City of Angels, the magnificent sweep of the river is most impressive. Originally Bangkok was a city of canals called *klongs*. In those days, most of the traffic moved in small boats. But in the course of modernization, many of the *klongs* were filled in to provide more efficient highways. This has resulted in a broad and deep difference of opinion. The older natives regret the loss of their waterways, but reluctantly admit that a clogged *klong* had serious disadvantages. It is no longer strictly true that Bangkok is the Venice of Asia, but tourists can still enjoy a number of waterways.

The Grand Palace at Bangkok, located in the heart of the city, faces the river. The extraordinary complex of buildings is surrounded by a wall, which encloses a large rectangle of land opposite the left bank of the Chao Phya river. The Grand Palace is a world in itself, bearing witness to centuries of Thai culture. On the other bank of the river rises the great central tower of the Wat

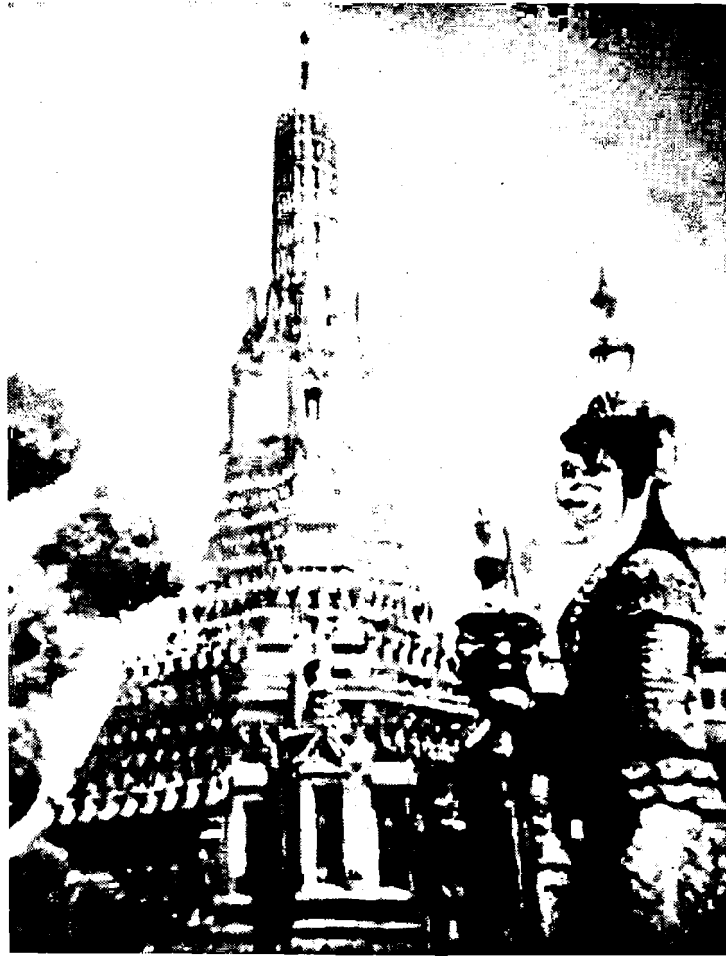
Arun, flanked with four lesser spires. The Wat Arun means "Temple of the Dawn." In popular usage this incredible structure is often called the Wat Cheng, which also means *dawn* or *sunrise*. In the olden days when visitors arrived by boat, the great spire of the Wat Arun gave them their first experience in the drama of Thai Buddhist architecture.

Native historians say that in 1767 the founder of the present ruling dynasty was a political refugee, fleeing down the river with his wife and brothers. Arriving at the present location of the temple, these people brought their sampan to the shore, cooked their food and rested for a time. Later the Thai people raised an army and liberated their land from the Burmese invaders. In commemoration of the final victory and the establishment of the Chakri Dynasty, a small Temple was erected on the spot where the refugees found asylum.

The original building was only 52 feet high, but under the reign of the third King, it was completed to its present size and beauty. The central cheddi or spire is 275 feet high. There is a platform about half-way up the monument, where a splendid view of the surrounding area can be obtained. Above this point there is a cable ladder that leads to the top of the spire, but this is not recommended for casual visitors. Occasionally monks make the ascent and place a Buddhist flag at the very top. In earlier days this temple sheltered for a time the Great Emerald Buddha, to which we will refer later.

The Wat Arun is spectacular for its incredible ornamentation. Two-thirds of the way up the main spire are four great statues of elephants, each with three heads. They were originally the symbolic creatures that bore the Hindu God Indra on their backs. The entire group of towers is covered with intricate designs in brilliant colors that appear at first to be set in mosaics or tiles. Actually, however, all of these elaborate designs are made by inlaying small pieces of broken crockery.

There is a legend that a Chinese junk bringing a load of dishes to Bangkok was wrecked along the coast of the Gulf of Siam, and that the broken dishes were salvaged. Actually, the crockery was imported from China for the specific purpose of decorating the astonishing temple. Even when closely examined, the artistry of



CENTRAL TOWER OF THE TEMPLE OF THE DAWN

the designs is remarkable. The same procedure has been used in other places in the Bangkok area, which makes these Buddhist spires unique among the religious structures of the world.

All visitors to Bangkok should take advantage of the special tour of the Grand Palace. (Gentlemen must wear coats and ties, and ladies in slacks or sandals are not admitted). Here they can see the Coronation Hall of King Rama I, and the old Throne Room. Perhaps the most interesting sight is the Temple of the Emerald Buddha, officially known as the Wat Phra Keo. The entrance is incredibly ornate and beautiful. The walls and great doorways are covered with gold leaf and even the floor is inlaid with mother-of-pearl. The Sanctuary is guarded by bronze lions standing protectively about the principal portal.

Within the building is a gleaming altar, itself shaped like a cheddi or tower, rising tier upon tier of beautiful supporting structures. At the top, under a canopy, is the Emerald Buddha, 31



Emerald Buddha, from *The Kingdom and People of Siam*, by Sir John Bowring.

inches tall and regarded as a palladium of the Empire. The figure was brought originally from Ceylon, but was enthroned in Bangkok by King Rama I, after he had established his Dynasty. The figure is actually a single piece of beautifully carved, translucent emerald-green jasper, and it is provided with three jewel-encrested vestments. These are changed three times each year.

Thailand is a nation with three seasons. According to native reckoning, the warm season extends from March to June, and the temperature may rise to 98°. The rainy season is from June to October, with temperatures up to about 93°. The cool season is from October to February, with a normal high temperature near 85°. The Emerald Buddha is suitably dressed for each season.

Sir John Bowring gives the description of the Emerald Buddha as he received it, with the seals and signature of Maha Mongkut, in 1854. The King's account included the following information:

The image of Gautama Buddha was made long ago, but its earlier history cannot be ascertained with certainty. There are accounts that the statue was at one time in the possession of the Cambodians; later the people of Laos treasured the icon. Their descriptions, however, while probably based upon truth, are not dependable as to dating.

In 1436 A.D. a small pagoda was struck by lightning, revealing the image. At that time, the statue was gilded and was mistaken for common marble. Later, as the gilt wore off, it was found to be of jasper. From this time on until the establishment of a permanent government, the image was carried about until at last it was permanently enshrined in Bangkok. It was placed upon a golden throne, over 34 feet high, gloriously arrayed with ornaments of gold and precious stones.

His Majesty, King Mongkut, declared that he revered the image as though it were actually the Buddha Gautama and invited the people of all friendly nations to visit the sanctuary and reverence the statue. For those who could not conveniently see the original, he caused three paintings of it to be made upon a single piece of cloth, showing the icon in its three robes and ornaments. He had these pictures copied and distributed among Buddhist and non-Buddhist scholars. Sir John included in his book the pictures of the Emerald Buddha in its three seasonal vestments. The figure in its cool season regalia is shown herewith.

Wandering about on the grounds of the Grand Palace, many examples of religious architecture present themselves for consideration and admiration. It is astonishing how different the esthetic canons of nations belonging to a single cultural tradition can become. It is true that the concept of the cheddi or bell-shaped tower has been distributed throughout the Buddhist Kingdoms of Asia, but each has modified the grand theme according to its instinctive standards of proportion and adornment. The most familiar of all Buddhist monuments is the stupa. Many early examples can be found in both India and Ceylon. As Buddhism migrated into Eastern Asia, the basic design was modified but never actually lost.

It is now held that nearly all temples of either Hinduism or Buddhism are actually mandalas. Research in the Angkor area has indicated beyond doubt that the great Khmer complexes of

religious buildings were universe symbols. Actually, the ancient Cambodians believed in a God-King, and they were contemporary with European culture, which held a similar conception under the idea of the divine right of kings. As Deity ruled in the great palace of creation, so the king governed his people in an earthly palace, which resembled the cosmos with its planets, stars, elements, and invisible regions. The transition between Hinduism and Buddhism was never sufficiently clear to interfere with the belief in the God-King enthroned in his microcosm of the greater world.

The original stupa was a hemisphere supported by a square base. The base also provided a walk-way around the central monument to permit religious circumambulation. The dome of the monument represented Mt. Meru, which in turn signified the axis mountain of the solar system. This mountain was the abode of the Hindu divinities, who had their palaces on its slopes. Like the Asgard of the Nordic sagas, this mountain rose in the midst of the earth and was surrounded by the continents and the oceans, as the heart of the lotus is surrounded by its unfolding petals.

In popular worship, Buddhism gradually took over the cosmogony of Hinduism. In this procedure, it permitted the Indic Gods to keep their heavenly estates on the eternal mountain, but made them all subservient to the disciplines of Buddhist Philosophy. In the end the Mahayana System transformed the older deities into patrons, defenders, and expounders of Buddhist ethics.

In Christian Mysticism, the New Jerusalem, the City Four-Square, ruled over by the Lamb of God, is a similar mandala. Christ also becomes the God-King, and although he declared that his kingdom was not of this world, countless Christians await his advent as the God-King.

It should also be remembered that the shape of the stupa has been considerably altered by the addition of the slender spire arising from its top. This is not a part of the old design, but symbolizes the ceremonial umbrellas with which the head of the God-King was protected from those spirits of the air which might interfere with the functions of higher consciousness. As Buddha became superior to all earthly monarchs, and his dignities transcended imagination, the number of umbrellas was increased, until finally they resemble rings or discs supported by a central spire.



MEMORIAL TEMPLE TO KING CHULALONKORN.

Various Buddhist nations have given different interpretations to the elements of the stupa design. Some hold that the large bell-shaped base represents the inverted begging bowl of the arhat. Above this may be the coils of a turban, for in early times, before the development of a Buddha image, the teacher was represented by a turban placed upon the teaching throne. The upper part of the pagoda may be devoted to the spire, or it may develop a bud-like appearance, suggesting a flower about to open.

Bangkok is not only a shoppers' paradise, but also a good source of fine art for the serious collector. Among the precious and semi-precious stones offered to visitors, are star sapphires of various types and shades, and star rubies. The sapphire is made into many forms of jewelry, and zircons, which are usually cut like diamonds, can be very beautiful. Thai silk comes in a wide range of brilliant colors, is of excellent quality, and is becoming more expensive.

For the religious minded there are antique shops specializing in Buddhistic antiquities. There are standing images of the Buddha in bronze, or heads of Buddha mounted on plinths. Often the hands of images, in beautiful mudra postures, are offered on attractive

mountings. The buyer must remember that skillful reproductions artificially aged are plentiful, and expensive pieces should be purchased only from reputable establishments.

Small fine paintings of buddhas and celestial beings are most decorative, and illuminated books are worth collecting. Rubbings in various colors from wood or stone blocks are inexpensive and quite charming. Various altar implements, vases, stands, taborets gilded and encrusted with fragments of mirrors or colored glass, are typical of the art of the area. One of the prizes that can sometimes be found is what is called a "walking Buddha." This is a standing figure of the great sage, with the feet in a walking position. The figure may include footprints with symbolic decorations.

The museums of the city are well worth visiting, and often arrangements can be made to secure museum duplicates which are fully authenticated; or a member of the staff will tell you of the best place to purchase genuine antiquities. Very old and important pieces can seldom be exported from the country.

Performances of ancient ritualistic dances and concerts of old Thai music are presented regularly, and details can be secured at all the major hotels. The first visitors referred to Thailand as a "fairy world," and in comparison to Western nations, much of the old charm has been preserved. There are encroachments, however, and in the course of time the country will be further modernized.

The optimistic note is the natural temperament of the people. They are content with their garden world and they are still largely dominated by their Buddhist faith. In the West, young men must undergo military training; in Thailand it is taken for granted that boys approaching manhood should take on monastic life for at least three months. Many of them choose religious careers. The standard of scholarship is high, and many of the monks in their orange robes are useful citizens. Southeast Asia seems as though it belongs to a different planet, and those visiting Thailand in particular will find many of their hopes and aspirations strengthened and justified.



WORLD TRENDS FOR 1969

We have prepared annual forecasts for more than forty years, and while it has always been my practice to follow the laws of mundane astrology, I have found it advisable to moderate some of the older writings on the subject. For one thing, early prognosticators seem to have been a rather melancholy lot. Emphasis was always upon direful happenings of some kind. Another point that has appeared unnecessarily depressing is the precise dating of calamities, personal and social.

While it is true that the world in which we live is usually troubled by private and public disorders, there are more optimistic testimonies if we are constructively minded. In this mundane existence, there is always something of joy and something of sorrow. Individuals come and go; nations rise and fall; conspiracies seem to succeed, but in the end come to nothing. We are always happy at the appearance of a child or grandchild, and there are always moments of beauty and fulfillment.

The outstanding astrologers of the 17th century, William Lilly, John Gadbury, and Henry Coley, made amazingly accurate predictions, with far less astronomical and mathematical knowledge than we have today, but they gained their greater reputation by prophesying wars, fires, earthquakes, and tidal waves. I have an original horoscope set by John Gadbury, which must have been a real joy to the gentleman for whom it was calculated. Just as the reading became interesting, the astrologer stopped abruptly, remarking that it was not necessary to go further, as the man would be dead.

In the last several years, there have been some most unusual planetary configurations. As a result of these, there were also some outstanding prophecies. Generally speaking, the prophets prophesied in vain, and the expected misfortunes did not occur. As a result, there is now a tendency to caution, which is probably fortunate for all concerned.

In the days of Lilly and his confreres, progress was estimated in terms of centuries. Generations of honest folks lived and died in patterns of events that changed but slightly. This may have con-

tributed to accuracy. Outstanding events stood out as exceptional, and the boundaries of changes were clearly marked. Today, however, circumstances are so involved and patterns are so contradictory that human judgment must advance its findings with caution.

Most astrological lore was accumulated long ago. We are still using the basic readings set forth on the clay tables of Babylonia. There are no clear and sufficient guides to lead the modern astrologer to scientific conclusions. This has further resulted in many individual improvisations on the grand theme of celestial influence. These newer approaches may ultimately enrich the field, but at the moment they are rather bewildering.

Contemplating the recent course of events, I am convinced that it is a mistake to assume that planetary configurations must immediately fulfill the interpretations given by the old masters of the science. It appears, rather, that these heavy groupings of planets, powerful eclipses and ominous transits result in profound but gradual changes, which may take many years before they reveal their full significance.

Planetary positions seem to impel changes in customs, habits, practices and policies. They affect clothes, foods and fads. They indicate social upheavals, the conflicts between minority groups, ethnic ill-will and religious antagonisms. We live in a world where planets may signify war to one nation and peace to another, where good aspects are overlooked because of difficult events, and even investments fail to follow the consistent fluctuation patterns we have been taught to expect.

There is a gradual clearing of the heavy planetary pressure that has been burdening the sign of Virgo for a number of years. It will be a time before Pluto leaves this sign, but the air is definitely clearing. My experience has indicated that Virgo is closely associated with that vast and rather imperfectly defined group which we used to call the proletariat. Most social changes, particularly those affecting the economic status of organized labor, have come under Virgo. This sign is also closely associated with depressions, inflation, and the debasement of currency. It has certainly contributed to higher wages and still more rapidly rising costs of living.

Negative Virgo is a very critical sign, given much to fault-finding, gossip, and sometimes downright fabrication. As a negative mental

sign, it can lead to the vicious misuse of news media and propaganda. The prevailing tendency to oppose even the most constructive programs, even with violence, is probably traceable to the afflictions in Virgo. Many persons have expected some major upheaval, such as a collapse of the stock market, or the rapid escalation of the war. Instead, we have only drifted further into confusion.

Over the years I have collected considerable data about the signs of the zodiac ruling nations and countries. This is not difficult if a state has been founded within the last three- to four-hundred years. But those of great antiquity cannot generally be calculated, and it is necessary to observe the effects of transits, thus discovering sensitive areas associated with the country involved.

The transits of Jupiter, Uranus, and Pluto through Virgo were climaxed by the solar eclipse on September 22, 1968, in 30° of Virgo. This will continue to exert considerable influence throughout 1969, and will be supported by the eclipse of March 18, 1969, which opposes the September 22 eclipse of last year.

Virgo has long been associated with socialistic movements. The Lenin Government of Soviet Russia was founded with 3° of Virgo ascending. Checking over the available data, it is interesting to compare areas of special political violence with the zodiacal rulership of these areas.

Countries and cities ruled by Virgo include the following: Congo, Czechoslovakia, Paris, the West German Republic, Liverpool, South Ireland, Crete, Athens, Malta, Mexico City, the Arab Trucial States, Jerusalem, parts of Persia (Iran), Turkey, the Latin West Indies, Yemen, Boston, Hawaii, Los Angeles, San Francisco, and Washington, D. C. The marked disturbances in these areas have received planetary support for some years and will continue to do so, though in lesser degree, in 1969-70.

There is some hope that we are moving out of this negative cycle into one with more constructive emotional overtones. We see the possibility of reform in our codes of morality and ethics, greater interest in religion and philosophy, and a growing tendency to higher idealistic standards in theater and television. The change will not be instantaneous, but will result from an excess exhausting itself, and leading to a revulsion against concepts which have been seriously abused.

The World Chart for 1969 presents another pattern of those mixed blessings which astrologers have tried to interpret for the past several years. The concept of justice is strongly emphasized, and is thrown into opposition to prevailing codes of law and order. Unfortunately, justice is capable of so many interpretations that its essential meaning is obscured. The trend against authority continues, but loses some of its momentum. There will be some reaction against violence as a solution to social problems, but the hard core of professional dissenters will continue to cause serious difficulties. Idealism becomes more prevalent, but will not be strong enough to dominate fanatical tendencies. Outbreaks of violence may result in the further deaths of prominent persons. Law enforcement agencies gain new courage and government support.

The general condition of the world's people improves somewhat, but there may be a number of minor despots arising to take advantage of prevailing unrest and capitalize on the dissatisfaction of masses. In early spring, probably March and April, a crisis may arise which threatens the security of large groups of human beings. I believe, however, that the danger will be averted.

Financial conditions generally are subject to manipulation by unscrupulous persons in high places. It does not seem, however, that we are actually heading into a serious depression. Inflation will continue to plague all classes of society, but a more realistic attitude is arising and several long entrenched troublemakers will lose power. Investment houses will be subject to government investigations. International banking will face serious restrictions, and the balance of world trade will cause concern. The trend, however, is more conservative, with some effort to curb excessive speculation. Robberies of banks, especially by officials and employees, should be expected, and bank examiners will be busy. Cost of living will continue to inflate, but some plan will be developed to reduce the expense of medical and hospital care. Drug concerns will be subject to unpleasant publicity.

Nations generally will not be especially friendly with their neighbors. Successful negotiations will be easier between countries that are not contiguous. Rights of boundaries will be violated, treaties will be abrogated, and the occupation of neighboring territories may bring the threat of war. Most of the aggressions are calculated

risks, and when a country refuses to be bluffed, it will be comparatively safe. International conventions accomplish some good in arbitrating boundaries that violate ethnic patterns. There may be changes in the structure of the Universal Postal Union, with restrictions upon the postal privileges of comparatively insignificant states.

Lands and crops take a prominent place in public thinking during 1969. The year should be fertile and harvests abundant. There is danger of an early winter, so every effort should be made to harvest crops early. Efforts may be made to ease the Suez Canal problem, and there is emphasis upon transportation in all its forms. Several nations will expand railroading projects as a solution to impossible highway construction. A strong opposition to the demolition of private dwellings by local governments develops and leads to legislation. Older persons will be subject to epidemical diseases. Earthquakes and severe weather conditions may disturb Central Asia, especially in November and December 1969. Parents, educators and those responsible for the well-being of the young, ask for and receive authority to impose greater discipline.

Definite complications are noted in the field of primary education. Students of grammar school and high school age are likely to follow the example of those on the college level and attempt rebellion and acts of violence. Social ills, including narcotic addiction, alcoholism, juvenile crime and venereal diseases increase rapidly and must be dealt with by firm measures. Throughout the world there is a growing tendency to encourage students to take up crafts and trades and become useful and productive without waiting for the doubtful advantages of higher education. Teen-agers will be required to find useful work, and in some countries there may be drafting of young people for agriculture and industry. Teachers will demand greater consideration and will seek additional means of enforcing discipline and regulating student behavior. Parents will be required to take greater responsibility for the conduct of their children.

In many parts of the world standards of living will continue to rise and serious social disorders will gradually become less frequent. World health will show a marked increase in heart ailments, which are often prosperity diseases. The heart transplant will not be too

fortunate in 1969. Strange and unforeseen symptoms will arise, probably involving the glandular system, especially the liver and the pineal gland. Employment will be fairly high, but labor organizations may cause strikes of sufficient duration to be of serious concern to working people. Infectious diseases involving the nervous system will arise in Europe. Health complications are always associated with karma due to intemperance and destructive attitudes.

The probabilities of a World War in 1969 are not great. Following the pattern now advocated by some weather bureaus, we suggest that the percentages for war are four out of a possible ten. This does not mean that there will not be sabre-rattling and isolated outbreaks of violence. I believe, however, that these can be contained, and that no major power wants war at this time, and therefore will not permit it to arise. More or less non-violent wars, which sometimes are more cruel than actual military aggressions, can break out in several places, including Great Britain, Yugoslavia, Israel, the Trucial States, Pakistan, Cambodia, Thailand, the Malay States, South Korea, and two or three areas in Latin America. The chances for peace in Vietnam are slim, but it is possible that there will be an improvement and a temporary arbitration may be reached. If the United States withdraws its support, it is probable that the violence in the Indo-Chinese Nations will continue.

Considerable sickness affects older people, who will also be the victims of epidemical ailments. The pressures of living and a tendency to discouragement will also increase the death rate. Accidents should be more than ordinarily numerous, especially fires, explosions, and disasters in transportation.

Institutions of higher learning continue to be centers of violence and upheaval. This tendency will spread among the recently formed governments of Africa and the Near East. Religious upheavals are noted, and include some interreligious persecution. Fanaticism will flare up, motivated largely by political pressures. Changes must be expected in the higher courts of law and in the United Nations Organization and the various treaties and pacts involving European states and United Arab republics. World travel may be curtailed by civil wars and seditions.

There seems some hope of more stable government in most countries. This will result from the establishment of popular fronts, with many concessions to the prevailing moods of citizens. Government still shows evidence of intimidation, but there will be greater public support for constructive measures. Business recessions are noted in the European and Near Eastern countries, and austerity programs are likely to be fashionable. Danger to public officials continues. Economic influences shape the destinies of several countries, and leadership is moving from science and education to economics and industry.

Religion is under some affliction, and idealism continues to suffer from the mood of violence that is in the air. Ethnic problems continue to plague, with considerable probability of a serious outbreak in August or September. Space research programs are likely to be curtailed, and there are unusual physical dangers to those involved in these hazardous projects.

In 1969 several highly respected organizations and institutions will be in legal difficulty. The use of narcotics and hallucination-producing drugs increases, and underworld organizations will be especially active in smuggling. Subversive political groups will make a major bid for power, but the public mind is turning against them. On the brighter side, there will be better organized resistance to crime and subversion. The naturally law-abiding citizen will gain support and confidence and will receive approval from government and leaders in various fields of production.

Dictators generally will be unpopular and those belonging to the extreme right will be under heavy attack. Conversely, the extreme left will lose popularity and there is a drift toward a middle ground. But this may not reach its major objectives until next year. There are two periods of special intensity—one in the late spring, and the other in the early fall. In these periods every effort should be made to arbitrate delicate situations.

In 1969 there will be five eclipses, two of the Sun and three of the Moon. The eclipses of the Sun will occur on March 18th in $27^{\circ} 16'$ of Pisces, and on September 11 in $18^{\circ} 48'$ of Virgo. The eclipses of the Moon occur on April 2 in Libra $12^{\circ} 46'$, August 27 in Pisces $4^{\circ} 6'$, and September 25 in Aries $2^{\circ} 27'$.

An eclipse of the Sun in Pisces afflicts navigation, brings sickness or death to respected persons in high office, is often accompanied by serious coastal storms, tidal waves and floods, and according to the ancients, gave warning of sedition, treason, violence and revolution. An eclipse of the Sun in Virgo emphasizes the difficulties which have been depressing this sign for years. The placement is bad for the creative arts and has a tendency to lower moral and ethical standards. Heads of states are afflicted by disgrace or danger. There may be local privation, losses through storms and unseasonal weather conditions.

Eclipses of the Moon are not as enduring as those of the Sun. A lunar eclipse in Libra often brings violent storms, works a hardship upon persons in the white-collar group and is likely to terminate the career of a world famous person. A lunar eclipse on August 27 in 4° of Pisces is adverse to religion and may cause upheavals in the leadership of religious organizations. There is further emphasis upon misfortunes to governors of nations. A maritime disaster may be feared. The eclipse of the Moon in Aries on September 25 suggests damage to public and private property by persons of unsound mind, an outbreak of arson, and possible complications resulting from the excessive use of contraceptives. Those in fields of exploration or hazardous sports should be extremely careful.

Do not assume that the events will immediately follow the eclipses, or that these eclipses must necessarily be detrimental in the chart of an individual. The indications should be fulfilled within three to six months, but some may be neutralized by other more constructive astrological indications. Eclipses are not always dangerous, but they are more apt to forewarn of difficulty in such times as are already critical.

Climatic conditions in general must be considered variable. The normal trend would be temperate, with moderate rainfall. It has been noticed, however, that planetary positions that stir up discord in the affairs of nations, also disturb climate, and as a result produce unseasonable weather. Sudden storms, followed by clear days, and rapid alternations of heat and cold, can cause anxiety. Rainfall should be adequate, and there will be new projects in several

parts of the world for dams, canals, and the development of electric power from waterways. A center for this activity will be Central Asia, with a secondary region of emphasis in Central Africa. In the late fall of 1969 there may be some heavy storms leading to transportation accidents. Smog continues to plague the world and may cause a major health problem. Unusual electrical storms may afflict Spain, Portugal and North Africa. Disasters could strike England, Germany and Japan, and those working in heavy industry should be especially careful.

We cannot say too much for the broad economic picture. Inflation is almost certain to continue, and taxation becomes increasingly burdensome. Rising public disapproval may result in a crisis and a demand for greater economic stability. Wildcat speculation seems to get out of hand, but not for long. Best areas for investments seem to be public utilities, new transportation systems, building and housing, and luxury markets such as art, travel and hobbies. As already noted, there does not seem to be any likelihood of a major financial collapse. The present uncertainties have become chronic and must be endured for some time to come. Investments in personal improvement continue to show profits as always.

AFRICA

The Central Zone of Africa 0° to 30° east longitude is under affliction from the Mediterranean to the tip of South Africa. There is considerable danger of violence between these newly liberated countries and several of them are suffering from well-organized programs of disruption. *Egypt* is under heavy financial debilities. There is political unrest and the possibility of a gradually developing religious crisis. Nasser is not under good aspects and it is not advisable for him to become involved in conspiracies with other Moslem States. He is also making unfortunate political alliances which may ultimately result in his downfall. His health is not good, and he is surrounded by short-sighted or self-centered advisors. This coming fall is critical for the future of the United Arab Republic. Lower Egypt and the Sudan face economic adversities. These regions could become serious depression areas unless they can diversify their agriculture and discontinue the cultivation of

narcotic plants. Sanitation is also a problem here and a serious epidemic may arise in the early summer.

Ethiopia may feel some disturbances among its younger people, and the old autocratic system is insecure, especially among tribal units. Haile Selassie has some health afflictions, and there is danger that he might come into serious conflict with a contender for imperial power. Ethiopia is also in some diplomatic difficulties with the other African countries, who may in time attempt to overthrow the Ethiopian Monarchy. *Morocco* and contiguous areas are likely to be subject to financial embarrassment. Dishonesty of a high official may hazard the credit of the country. The ruler should be cautious of foreign economic entanglements, and should do everything possible to prevent Communistic infiltration. Water pollution may become the cause of serious alarm. Religious pressures increase and there is some danger of unfortunate involvement in Moslem territorial ambition.

South Africa may be approaching a dangerous crisis. Between February and June of this year, there may be great pressure exerted against the extremely segregative policy of South Africa and its resolute stand against racial integration. The situation is serious and cannot be ignored. There is also considerable probability that African problems will dominate world attention. The President of the South African Republic is under personal afflictions, and entirely apart from political situations, he may face a critical health problem affecting himself and his immediate family. *Liberia* has a rather promising year. Trade improves, and the standard of living rises. There are gains in housing and living conditions, and reforms in government. There may be some health problems for President Tubman.

AUSTRALIA AND NEW ZEALAND

For the folks "down under" there are some bright spots ahead. *Australia* will continue to build roads and expand its heavy industries. Young people may become increasingly difficult to handle and be a cause of real concern. A subversive group is forming which must be watched carefully. There are dangers of fires and there may be a spell of intense heat, which will damage food supplies. Newspapers and radio programs will be criticized for propaganda

of a dangerous kind. Opportunities for work and profitable careers are insufficient and may result in labor disputes. The standard of living will rise slowly, but the arrival of many settlers from other countries, particularly those of strong pacifistic leanings, may present serious difficulties. The trend is upward, however, with some minor crises developing in the early spring of 1970.

New Zealand is linked in many ways with the Australian pattern, but seems to have somewhat greater enthusiasm and prosperity. Here emphasis is on improving higher educational facilities and a determination to protect religious values. A program of expansion involving tourism brings reasonably good results. *New Zealand* decides to advertise its many attractions, and its people are as contented as can be expected of ordinary mortals.

THE BALKAN COUNTRIES

Albania is in a dangerous position. Its effort to maintain its own psychological independence cannot be successful. Efforts to force *Albania* into conformity with Russian policy could be intensified, and the effort of *Albania* to improve relations with Communist *China* is extremely dangerous. Land problems become important. Conditions of elderly people come into focus, and there is a strenuous effort to establish a modified capitalism. These projects run contrary to Soviet policy, and liberals are in a hazardous position.

That which is said for *Albania* is also applicable to *Bulgaria*, as both have the same ruling sign. The *Bulgarians*, however, may fare somewhat better, and have greater bargaining power. There is a tendency throughout the *Balkans* to revolt against Soviet domination. *Yugoslavia* is in a rather precarious condition at the moment, but will probably come through. The amazing strength of this country in resisting Soviet domination is probably due to five planets in *Leo*—a placement which gives determination and dedication. It is possible that changes will be made in the government in an effort to place hard-line Communists in strategic positions. The lack of planetary sympathy between *Russia* and *Yugoslavia* and the native courage of the *Yugoslavs* may help this country to stand against the Soviet Union. *Greece* has two rulers astrologically and this is evident in the lives of the people. The strength of *Greece* is *Capricornian* and its artistic heritage is *Taurian*. In 1969 the

Greek people will be largely concerned with internal affairs. Conditions improve. There are reforms or changes in government, which will inspire confidence and unite opposing groups. Economic conditions are better, and an optimism is felt throughout the country. *Greece* is also awakening to its cultural heritage, and will begin to experience greater pride in national existence. Self-centeredness and a strange psychological materialism have long been the enemies of Greek progress. A liberalizing and progressive force is at work. Educational facilities improve and the Greeks will look forward with a better spirit and greater confidence.

Conditions in *Hungary* suggest some type of business expansion. There is a trend toward building and industrial growth. Contacts between Hungary and nations of the non-Communist bloc seem to improve. There is an effort to attract tourists, and the Hungarians will do everything possible to maintain a spirit of optimism. A minor outbreak of liberals may be expected in the late fall, and the danger of accidents in transportation and heavy industry may cause grief and anxiety to the people. A fire or explosion could take place in Budapest, and epidemic diseases may increase. There will be better living conditions and financial improvement for the average Hungarian. A strong personality is likely to arise in *Rumania*, bringing this country into prominence. Nationalism is reasserting itself and relations with Russia will become more strained. The general tendency is for the satellite countries of the Soviet Union to assert themselves and gain considerable self-confidence and a few political advantages.

EUROPE

For *Austria* the year may be rather strenuous. Some liberties or privileges will be restricted and an effort made to bind Austria more closely to the Soviet Group. This can result in bitterness and in strengthening of underground resistance movements. A leader could arise in the late summer, around whom Austrians will rally. The trend is distinctly toward closer relations with the Western powers. Financial situations are under affliction, and education will be plagued with outbreaks of student dissatisfaction. Prominent Austrian intellectuals may leave the country on some pretext and not return. Industry develops to a small degree, but the tourist trade

should be brisk. Important reforms and changes in the basic laws of the country seem probable.

Belgium is plagued with scarcities of food, disputes over land and a rising tide of antagonism against the government. The ruling family is under affliction and might be subject to violence. Difficulties with neighboring countries and strong popular opposition to governing policies might contribute to an economic crisis. Submerged political groups will become more active, hazarding the security of the nation. Sickness due to water pollution or affecting the respiratory system are shown. The financial condition drifts, but prosperity remains around some distant corner.

France will also have its troubles. The financial pattern does not improve, and by fall may require heroic remedies. Foreign trade is afflicted and exports may be curtailed. Floods and disasters affect farming areas and the climate is unseasonal and severe. Agitations involving young people increase, and major outbreaks in colleges and universities become more violent. Religion is under adversity and may be blamed for misfortunes in industry and dissension among the citizens. Health conditions are not good and epidemics imperil the aged. DeGaulle is under affliction and may develop a serious health condition. Broad changes in policies and attitudes will be necessary before France can enjoy the confidence and esteem of other nations. Paris is still suffering from the Virgo configuration, but there may be some improvements. Tourist trade picks up and Paris becomes a small area of optimism.

West Germany presents some optimistic aspects. The financial situation improves, contributing to a growing nationalism and a revival of military and political ambitions. There are indications of labor disputes, including strikes with their attendant dangers to the national economy. Industrial accidents and ailments affecting the head, nervous system and the sensory perceptions cause concern. Military leaders attempt to gain power, and there is increasing determination to unify East and West Germany. Strong Communistic trends could develop which would further support a dictatorial policy of leadership. *East Germany* can be a sensitive and dangerous area in the spring and early summer. Pressure is building up in Europe, leading toward a confrontation between Soviet in-

terests and those of democratic nations. Under existing conditions, I think the Soviet attempts to control Western Europe will fail.

Great Britain is still under affliction. The people are unhappy. There is resentment against government policies, and the citizens are critical toward their leaders. England has passed through a dangerous moral and ethical slump, with increasing disregard for law and order and a progressively negative financial condition. Labor disputes increase in various parts of the British Isles, Scotland, North Ireland and Wales. The death rate is high, partly due to a rapid increase in the use of narcotics and alcohol, and partly to an epidemic of pulmonary ailments. There is religious unrest, and the Church of England is assailed by disrupting forces demanding modernization and a number of compromising innovations. It will be some time before the British situation noticeably improves, but there may be some gain in the financial outlook. The trend is toward secession throughout the Commonwealth, but this is largely part of the program of world confusion which is afflicting most countries.

Holland is under some pressure and there may be danger of natural disasters such as storms or floods. The government will not have a happy time and death may strike in high places. A useful reform in education seems to originate in the Netherlands and may offer an example to other countries. Health is afflicted by accidents to moving vehicles. The public gains new governmental privileges and the political state of women in Holland is improved. Finances are under some strain, but the year seems to be without major mishaps.

In *South Ireland* there is a note of prosperity. An extensive building program contributes to tourist trade and also raises the living conditions of the people. Religious and educational liberties are advanced. Artistry is prominent and the export of goods, including artistic material, contributes to economic progress. The educational system undergoes reforms, some of which will be opposed, but the progressives will be victorious. Health improves generally, but there is emphasis upon ailments involving kidneys, the blood circulation and toxic complaint. In all, the year gains momentum and promises a better future for the Irish people.

The trends for *Italy* are similar to those for the previous year. There is some political unrest, with conflict between the nominally religious front and the considerable strength of the Communist bloc. With strong sympathies and quick emotions, the Italian people are inclined to optimism, which is fortunate at this time. The financial situation is unstable and there could be a recession in late summer. Taxation involving land can provide the fuel for political disputes. Death deprives the country of a respected and dynamic leader. Industry expands, and Italian products find increasing markets and become more diversified. Crime causes some anxiety, but receives prompt attention. The tourist trade will be brisk, but there may be losses due to earthquake or volcanic activity.

In 1969 *Poland* is apt to become increasingly prominent in the news. A revolt is spreading underneath the surface of the Communist regime, and Poland may be able to implement a powerful underground movement. It is not likely to follow the practice which was ineffective in Czekoslovakia and Hungary. The plan will be more deeply laid and will not be advanced with unreasonable haste. The labor group is drifting toward a capitalistic point of view. Private enterprise is crying for recognition, and the educational trend favors the democratic way of life. All this will bring grave concern to Russia, but repressive measures will be taken with caution. Some improvement is noted in the advancement of Polish science, industry and the arts. There will be special recognition for an outstanding artistic endeavor. September and October will be difficult months for Poland, but any crisis that develops at that time will ultimately be solved without tragedy. Polish patience is beginning to prove profitable.

Portugal is confronted with political troubles which may result in the overthrow of the administration. Portuguese colonies are for the most part dissatisfied with policies far too reactionary for the present generation. Religious upheaval as the result of the Church antagonizing its followers also weakens present authority. Financial situations are difficult and troubles are noted for the spring and early summer. An effort to control Portuguese colonies by military means results unfavorably. A change in the Portuguese policy is inevitable but slow to materialize.

U.S.S.R. faces 1969 with considerable caution, and there is an effort to improve the national image. This does not mean any major change in policy, but some improvement in diplomatic technique. Russia's principal problem is internal dissension. This applies not only to the country itself, but to most of its satellites. Any system which is inconsistent with the natural preferences of mankind will ultimately fail in its objectives. There is a question as to how long the Lenin interpretation of Marxist philosophy will continue to dominate the hearts and minds of the Slavs. As the Russian people become more educated, better trained and increasingly conscious of their own power, their demands for life, liberty and happiness will be correspondingly greater.

Health problems affect Russia. The country may also become involved in a minor war. Scientific research will meet reverses, and this is especially true in space programs and projects of nuclear armament. Russia's relationship with China does not improve, and in 1969 China seems to have a slight advantage. There is a marked shift on the higher levels of Russian leadership, probably including disgrace or imprisonment for prominent personalities. The year is not especially good for Russian ambitions, but it does have some advantages for the common people.

Spain is also having political troubles. The administration of General Franco is showing signs of weakness and the health of the General is not secure. When he finally gives up the reins of government, a period of extraordinary confusion is likely to result. Financially, Spain has a rather good year. The country is increasingly popular for tourists and is receiving financial benefits from expatriates of other countries. Those living in countries under heavy taxation are trying to find refuge in lower tax areas. Spain is benefiting by this, but there is a question as to whether the benefits will be permanent for anyone involved.

Some agitation breaks out and there may be trouble with the Church over birth control and other progressive reforms. The trend in Spain is away from religious orthodoxy, and religion is being supported largely for political reasons. The export of Spanish goods, especially hand-crafted materials, is contributing to the prosperity of the country. Everything possible is being done to court favor with other nations. The efforts have been quite successful and will con-

tinue throughout the year. A liberal political party is likely to develop. There will be special pressures, political and social, in September, which may affect both Spain and the entire Spanish sphere of influence.

Switzerland may get into a little trouble in the fall. There is a strong tendency to drift left of center, and it is possible that this will be accentuated by an attack upon the Swiss banking system. It is assumed that an effort to force into the open the secret bank accounts held in Switzerland might have serious repercussions in world finance. This is probably an exaggerated point of view. In any event, the pressure will be increased, and by September will reach formidable proportions. There is danger of unseasonable weather, avalanches and misfortunes to herds and crops. Epidemics may strike Switzerland in March or April. Generally speaking, the Swiss people will continue to be industrious and resolute, and we should remember that they were one of the earliest successful democracies in Europe.

Vatican City is under considerable pressure and this may continue throughout the year. The popularity of the Pope is decreasing rapidly and he faces strenuous opposition within the Church itself. His recent proclamations have ended in controversy and discord and it becomes obvious that the temporal power of the Church, both real and psychological, is losing ground. Pope Paul's relations with Italy become more strained, and the prevailing tensions are injurious to his health. The American Church may come very near to a break with Rome, and the Catholic theory of education will have to be updated to meet the challenge of progress. The church in Italy must emphasize its spiritual responsibility and rescue itself from negative political entanglements.

SCANDINAVIA

Denmark is subject to political and social unrest. The people are being considerably influenced by other European countries, and there is concern over relations with Russia. With some reluctance, the Danes participate in an effort to strengthen the Scandinavian bloc, politically and industrially. Political leaders will be under affliction and an unemployment crisis may arise. This could be the result of labor agitation rather than an actual lack of work. The

health of the people is depressed and there may be special difficulties in September and October.

Norway is also under some affliction, with subversive organizations hard at work trying to undermine the national unity. It would seem, however, that the Norwegians are equal to the situation and will quietly protect their own interests. Climatic conditions may prove unhappy and a general epidemic of respiratory ailments may present a serious crisis. Education takes a progressive turn and young people establish better relations with the older generation. Sudden expenses, possibly involving armament, may tax the national budget.

Economic conditions cause some concern in *Sweden*. There may be sickness in the ruling family, and a tendency to anxiety and financial difficulty. The Scandinavian countries seem to be involved in the financial disturbance which is affecting most of Europe. There is, however, protection against major danger, and a number of bright spots will be noted. Trade is active. The tourist season will boom and the Swedish psychology, which is practical and cheerful, will rise above the troubles of the moment.

THE FAR EAST

Afghanistan is confronted with land reforms and a program of pensions and other benefits for the aged. Agricultural and cattle raising concerns require modernization of methods and an intensified irrigation project. Some religious controversies affect the life of the people. There is a tendency to liberalize the laws of the country and modernize police protection and public utility systems. The efforts of the government are delayed by the reactionary attitude of the people and lesser officials. The ruling house is under affliction, but the general outlook for the country indicates a year of progress and increasing prosperity.

The situation in *Burma* parallels very closely the outlook for Afghanistan. There is, however, some indication of strife with neighboring countries and dangerous involvement with Communist nations. 1969 will present minor delays and political discords, but the country becomes more stable industrially and agriculturally. There is emphasis on education, and Buddhism takes on Western scientific and psychological attitudes. The Burmese con-

tinue to build their nation in spite of international political complications.

The Indo-Chinese group, consisting of Cambodia, Laos, and Vietnam, feel dictatorial pressures from within their states and from the aggressive ambitions of their neighbors. *Cambodia* is likely to become disillusioned with Communistic policies and may produce a strong man, or reassert the authority of the present government. *Laos* has internal confusion, and a dictatorship may be building there. *Vietnam* continues to be a major cause of world concern. Conspiracies will continue and the Hanoi Government cannot be depended upon. There is a possibility later in the year that China or Russia may withdraw support, and an upheaval in the North Vietnamese Government seems probable. It cannot be hoped, however, that peace will triumph in this region for some time. Attention will be turned to another sensitive area, and Thailand is the next possible victim of Communist Chinese aggression.

Broadly speaking, *India* shows signs of considerable improvement. Agricultural and industrial projects are increasingly successful. International credit is strengthened. Per capita income rises slowly but steadily, and education receives more public support and approval. Some religious difficulties can be expected, and there may be further tension between the Hindus and Moslems. The revival of some rather old militant sects can complicate the political situation. Transportation and communication will be better and there is emphasis upon tourist trade and foreign investments. The theater is active. There is a strong revival of arts and crafts. India's philosophical contributions gain recognition and there is a considerable increase in the study of Buddhism and other mystical beliefs. Climatic conditions may not be too pleasant, and an unseasonal drought may lead to epidemics. We cannot see sufficient evidence to justify a serious conflict between India and Red China.

Some improvement is in sight for *Tibet*. *Ceylon* gains in prosperity and is establishing a sound economy, but some danger of radicalism will require prompt measures. *Pakistan* does somewhat better. Here the tendency is toward a better understanding with Hindu India and cooperation for common improvement and development of resources. The Moslem faith is slowly taking on a kindlier relationship with other religions. Pakistan may have earth-

quake problems or some natural disaster. For the most part, the health of the people improves. Funds expended in the over-promotion of new building may be slow to show a profit.

Indonesia seems to be moving into a complicated financial situation, which may worsen in the late spring and early summer. A new dictatorship may be coming into existence, resulting in a depleted treasury. In the meantime, the country could become quite prosperous and be more open to constructive modernization. There is danger of fire or volcanic eruptions in *Sumatra*. One period of hazard is the first two weeks in March, and another sensitive point comes about the first of December. Both of these periods afflict transportation and air travel. Indonesia should come through 1969 in fair shape.

Japan is likely to have a very busy year. The country is under heavy expenses, and a minor recession can occur. The internal trend is slightly left of center at the moment, but it is expected that moderate policies will prevail. Communist inspired outbreaks of violence are noted for Tokyo, Yokohama and Osaka, but these are quickly contained and are more disagreeable than dangerous. Many young intellectuals are militantly opposed to most foreign policies, including those of the United States. The balance of trade is good. Heavy manufacturing continues to be profitable, and Japan expands its program of exports. Among the most profitable of Japan's new endeavors will be ship-building and the automobile industry. Arts and crafts flourish and new sources of strategic materials may be discovered in the country. Armament will gain prominence, but the major trend is toward peaceful uses of scientific discoveries. Religion is under affliction partly due to the rising of militant sects. These, however, do not receive the support and approval of the majority of the people. There is some danger of earthquakes and storms, and damage to the western coast of Honshu Island. There is not too much to report about *Korea*. There may be a financial scandal, but for the most part, the program of social advancement proceeds according to schedule.

The People's Republic of China is always a mysterious equation. The heavy Virgo placements have been complicating the policies of Citizen Mao. There is something mysterious about Mao which may come to light before the end of the year. Discontentment

among the Chinese people and the rising of ambitious underlings are indicated for 1969. In a sense, Communist China is in danger of falling apart. The vast provinces cannot be held together by the Peking regime. China has never been nationally united, and its huge size gravitates against effective management. Relations between China and Russia remain strained, but neither nation is anxious for a confrontation. The nuclear research in Communist China is surviving under extreme difficulties, and it will be many years before it can be a serious threat to Western nations. A religious revival in China causes some embarrassment, but the efforts to destroy religion have failed. There is a heavy pressure in the area of northeast China during the first half of 1969. The pressure is not fortunate and strongly suggests revolutionary trends and mounting resistance to the Peking government. *Nationalist China* on Taiwan is under affliction. There may be further outbreaks of hostility between the Republic of China on Taiwan and China on the mainland. *Hong Kong* hangs on rather precariously but will probably survive the year. While it lasts, it will enjoy considerable prosperity.

THE NEAR EAST

This is an extremely sensitive area and very little tranquility can be expected. To summarize the situation briefly, there will not be quite as much discord as in recent years due to the transits of planets out of Virgo. The heavily afflicted Virgo raised havoc in the eastern Mediterranean, involving especially Egypt, the cluster of Arabic States, Israel and Asiatic Turkey. Some further trouble may be expected this spring and in early September. Israel's survival is still precarious, but it seems to me that the situation is improving. Nasser's ambitions are not meeting with the approval of the countries he hoped to have for allies, and his own position is most uncertain. His health is afflicted this year and he is in danger of a coup involving the army, aided and abetted by young intellectuals.

Iran seems to be quite progressive. The Shah has enemies, but has a good chance of surviving them. Modernization of the country is impressing the Iranians favorably, but may ultimately contribute to the decline of the Monarchy. There is some danger from earth-

quakes, and Iran shares with many other nations an increase in epidemical diseases. Tourist trade improves and the relationship between Moslems and non-Moslems is more pleasant. The Shah may make a long trip, which will add to the progress of the country, but complicates his personal life.

Turkey, both European and Asiatic, is subject to internal disorders and could have difficulties with Russia. Actually, however, there is a kind of psychic bond between the Russians and the Turks, and it does not appear that Turkey is in real danger. There must be care, however, in arbitrating disputes, especially those arising in the late fall. Turkey inclines to friendliness with the United States and the other democratic powers. There are changes in the educational system, advancement in science, and a program of improved housing for the Turkish people.

LATIN AMERICA

During the last several years, the countries of Latin America were also afflicted by the Virgo placements. By the middle of 1969 improvements should be noted in the economic condition of most Latin countries. *Argentina* becomes less involved in political conspiracies and ceases to be an asylum for ex-politicians from other countries. Some scandals involving public funds will lead to much-needed reforms. Irritations between the Argentines and the Catholic Church may lead to anti-religious demonstrations. This is also true in *Brazil*, but the main problem confronting the Brazilians is economics. All of Latin America is moving into a world of highly competitive industrialism. Most of the people of Latin countries are not especially ambitious. They resent authority and wish to drift along on the survival level. The need for education, honest discipline, and a feeling of personal responsibility must be developed before citizens will support enlightened national policy.

These remarks can be applied generally to most of the countries of Central and South America. The exception is *Mexico*. This country is ruled by Capricorn, and the perpetual problem involves land, agriculture, and scientific farming methods. Much has been accomplished and further projects to bring education and modern methods to the people will be developed during the year. The religious problem becomes troublesome here, and in the area

around Mexico City, Communist agitation must be expected. A fire or earthquake could occur in Central Mexico in the late spring or early summer. Relations with the United States remain firm, and understanding between the two countries improves. There is rapid advancement in transportation and communication. Housing receives strong government support, and the Olympic Games will pay off in terms of prestige and a better international image. All in all, Mexico does fairly well.

CANADA

There is not too much that is alarming to report. It should be noted, however, that relations between Canada and England become somewhat more strained, and the French Canadian issue presents a dilemma. Considerable unpleasantness, and even violence, develops in eastern Canada and there are also labor disputes. Health problems seem to play quite a part in the Canadian picture. Intestinal flu, toxic or infectious ailments of the digestive tract are noted, and there is a major political move bearing upon socialized medicine. Relations with the United States become more cordial on an official basis, but minority groups try to promote misunderstanding between the countries. In spite of its dilemmas, the Canadian economy is strong. Crops and harvests are adequate and there is some migration from the United States and British Colonies. A major railroad accident leads to an investigation. There is considerable tourism and Canadian currency is stabilized. New discoveries of precious metals cause a flurry of excitement. Protestant churches of Canada have found a common ground. The religious situation is good except among the French Canadians, who may also clash with Rome on the recently promoted pronouncements relating to divorce and birth control. There may be dangerous fires in northwestern Canada and it will be a difficult year for shipping off Nova Scotia and Newfoundland. These are details but they add together to color the atmosphere of 1969.



The Summons

It is reported that Prince Otto von Bismarck was quite a practical joker. While stopping at an Inn one night the Prince caused considerable excitement by firing off his pistol in his room. When the distressed innkeeper wanted to know why, Bismarck replied pleasantly, "Do not be alarmed, I am merely calling my valet."

NATIONAL TRENDS FOR 1969

The term *trend* is especially applicable to the astrological pressures which seem to dominate the year. Events do not stand out as specific incidents, but must be estimated in terms of motions, the ebbing and flowing of policies, accompanied by shifting patterns of attachments and antagonisms. To me, it seems that the nation will be under a providential protection. At times we will be miraculously preserved in spite of situations which might lead to disaster. This mysterious intercession is likely to protect us from danger of a major war, so that I feel we can predict a good possibility of escaping a major military involvement. The same good fortune contributes to economic protection and could well keep the entire year on an even keel.

The chart favors the new administration to some degree, but suggests considerable conflict and an increasingly critical press. President Nixon does not enjoy special popularity and his troubles will accumulate rapidly. (This is written December 19, 1968). All in all the President and his Cabinet may be subject to a growing antagonism, and he will be the victim of a well-laid program of disparagement and ridicule. His personal health may also cause some concern.

Somewhat more optimistic is the public trend toward more government control and leadership in industry, education, and the conflict of minority groups. It is always more difficult to correct situations than to prevent them. To restrict liberties that have been taken for granted is not only to become unpopular, but to be the object of violent retaliations.

The trend for the year is right of center and there will be major and necessary changes in the program of the Great Society. Any effort to economize will meet strenuous opposition, but it is possible that the public in general, including dissenters and disturbers, may recognize the need for discipline, if it is administered justly and intelligently.

The principal focus will probably be upon the problem of youth, and education will be subjected to considerable reorganization, even on the grammar school level. Delinquencies of all kinds—moral,

emotional, and intellectual—will receive less patience, and the trend is toward giving educators more power to reprimand students and enforce regulations. There will be fewer decisions handed down from the Supreme Court restricting or hampering law enforcement. On the higher levels of education, the trend is toward the strengthening of executive authority. Fair complaints will be considered, but educators will be given broader powers to enforce reasonable rules and policies.

There may be a head-on collision between agitators and those attempting to enforce at least a reasonable moral code. The public mind is losing patience with the prevailing permissiveness, and will refuse to support or finance educational programs which cannot prevent violence and destruction of public property. Popular indignation may have a strong influence on social problems this year. All minority groups have permitted their demands to become excessive, and their policies irrational. This means that they are losing prestige, and the support that was given to them to advance just purposes may be withdrawn or alienated.

The keynote for the United States for 1969 is a search for just and reasonable leadership and a meaningful plan for the future. Idealism without enlightened purpose can end in chaos. Some will demand strong government verging toward an actual dictatorship. Others will be inclined to anarchy and demand the right to fashion both present and future policy. Unfortunately, no clear concept of long-range progress has yet been advanced by either side. There is a strong idealistic motion with the realization that social changes are right and inevitable. But it is always a mistake to tear down an existing structure unless we have the vision to replace it with something better. At the moment, there is an obvious lack of vision; and the Bible says that for lack of vision the people perish.

Monetary problems remain difficult, with inflation continuing. Here again, prudence has been cast to the winds and the future is being sacrificed to the fulfillment of immediate desires. A crisis arises involving savings institutions and speculation in precious or strategic metals. Financial institutions will be subject to scandal, and all investors should use prudence and stay close to proven securities. There will be continued talk of austerity, and the government is likely to withdraw subsidies and other assistance from or-

ganizations or groups that are, or can become, self-supporting. The labor situation may throw another group of militant dissenters into the already crowded arena of social unrest.

American relations with foreign powers will continue to be strained, and friction will arise between the United States and some Latin American countries. A difficult crisis is almost certain to develop in the United Nations. This could lead to diplomatic problems for the United States. The government could take a conservative stand in the fields of advertising, promotion, entertainment and publishing. The possibility of censorship looms large, and no doubt will cause a great deal of unrighteous indignation. Legislation may affect the sale of firearms, the distribution of pornographic or defamatory literature and the production of plays and films which contribute to social violence. Restrictions in advertising bearing upon cigarettes, alcohol, and dangerous drugs, appear to be on the agenda. The power of the press and its right to publicize anarchy may bring government curbs on the interpretation of the principle of free speech.

The agricultural outlook is not too bad, but there are points to ponder. Food poisoning increases and may be traceable to polluted water or insecticides. Climatic conditions, especially floods, must be feared, and parasites may affect all types of farm produce. Further complications will involve labor troubles, which may interfere with all phases of farm work, including the harvesting of crops. The rights and privileges of older people will be given further consideration. The misuse of pension funds, social security, and medicare will be more thoroughly investigated. Many older persons will be subject to respiratory ailments, and the death rate will be above normal.

As already mentioned, the entertainment world has overstepped the normal restrictions of public taste. Undesirable programs will receive strong public criticism. Violence continues in public schools, with heavy property damage. The moral issue develops some strong defenders of proper and ethical conduct. The public is being gradually aroused, and the destructive results of permissiveness are becoming difficult to bear. There will be new emphasis upon better family relations, and young people will lose some of the privileges and benefits which they have abused. There seems to be a strong

effort to protect animals from abuses and discourage their use in scientific experimentation. Scandals in this area may arouse public indignation. Scientifically, a trend is developing against such laboratory practices, and there is a feeling that vivisection is partly responsible for dangerous drugs being released for public use.

Public health in general continues to suffer from psychic stress, neurotic tendencies, anxieties, and self-condemnation. We cannot think badly and feel well, and much of the prevailing confusion originated with psychotic pressures and tensions. Ailments involving the circulation, kidney trouble, anemia, and lack of essential minerals and vitamins depress health, which in turn contributes to morbid thinking.

The labor situation offers very little cause for rejoicing. Strikes and disputes tend to undermine national stability and international prestige. A long and disagreeable labor dispute may develop next fall, involving racial minorities that have failed to prepare themselves for skilled careers.

There is an excellent possibility that the U. S. will not be involved in a major world war in 1969. There will be moments in which anxiety mounts to some intensity, but the crises will be arbitrated. It would be wise for the nation to refrain as far as possible from becoming involved in European economic or political schemes. We must be especially careful in matters of treaties committing the United States to support tyrannies or dictatorships in other parts of the world. We are likely to be less popular with extreme liberals everywhere.

Styles and fashions are likely to be modified. There is a tendency toward conservativeness and economy in popular practices. Social events will receive less publicity and idleness will not be regarded as a social asset. The tendency to break with precedence may be less extreme. The present procedure of tearing down essential housing and destroying everything that is not new, will change considerably, favoring economy, reconstruction and the preserving of interesting and unusual national landmarks.

We may expect considerable upheaval in the Supreme Court, a change of policy and a restriction upon the Court usurping the legislative powers of Congress. The Supreme Court will be reshaped as far as possible by the new administration, and there will be

greater emphasis upon law enforcement and the protection of enforcement agencies. Religion has some troubles, and may lose prestige by becoming involved in political affairs. Christianity in the United States gains ground in most areas, but the rebellion in the Catholic church is disillusioning and demoralizing to many devout persons. This is a poor time for religion to be involved in the prevailing radicalism. We cannot offer much of cheer in the field of higher education. There may be some trend toward consideration for those students who wish to study. Administrations will become more active and courageous, and the rebellious students could be subject to a serious disillusionment about the merit of their own cause. It will become increasingly obvious that the young people are being exploited by political extremists.

Leadership makes a strong start but is unable to maintain its momentum. The public is disillusioned and not especially hopeful. There is a tendency to misunderstand or misinterpret every effort made to correct prevailing ills. The President is subject to health problems and several elder statesmen will depart from this life. There is likely to be a major upset in the Presidential Cabinet, and conflicts between the new President and Congress on basic issues of domestic policy may arise. The aspects indicate a serious gap between government and popular opinion and a general lack of idealism on the side of government. The good will of the people is not appealed to as a means of solving difficulties.

Congress continues to lose key personalities through death or resignation. These experienced men will be difficult to replace and the tendency will be to weaken the prestige of Congress. The legislators will be faced with many difficulties in their own home communities. There is a kind of irresponsibility in the air, and major cities are plagued with ambitious politicians. The waste of public funds is one sensitive area in which the private citizen may take an active interest. The tendency is to restrict new projects in an effort to lower taxes. There may be some minor savings, but the trend toward inflation cannot be halted at this time.

Our international image doesn't improve to any great degree. Something may happen to clarify the Cuba situation, but any restriction of foreign aid will be used as an excuse for anti-American demonstrations, especially in Latin America. Credit may improve

somewhat and a better balance of trade is among the more cheerful notes. Emphasis upon inventions and scientific discoveries remains strong, but it is likely that accidents will increase in hazardous research occupations. Newly discovered products may prove dangerous to health or life. A bad smog crisis can develop in the late summer and a link may be found between air and water pollution and the prevailing mental and emotional instability.

Public imagination continues to exaggerate the negative side of the national picture. Rioting and outbreaks of violence may occur in areas not as yet generally involved. Strikes or serious disputes will arise in prisons, juvenile detention centers, county hospitals, clinics, and other institutions serving public health and welfare. Some of the complaints will be genuine, but many will simply be further demands for public support. Medicare and similar programs run into trouble, and the only answer is government intervention on matters of cost and expenditures.

It seems to me that law enforcement makes considerable gain and public morals show improvement. Violence is condemning itself, and as claims and demands become more fantastic, they lose reality and cannot be taken so seriously. All the public needs is one strong leader to express the convictions of the majority of the people. It is not certain that such leadership will arise this year, but there is a trend in this direction. Subversive activities do not gain much ground in 1969 and radical groups are disillusioned with their own programs. Those on the extreme left are drifting toward a socialistic rather than a communistic philosophy. The tide is turning in the direction of law and order, but the changes will be gradual.

The eclipses of the year put stress on the financial situation and may involve the United States in some world program for stabilizing currencies. This pressure is heaviest in the fall months. Stocks and bonds are also affected by eclipses, with a trend to rapid fluctuation in April and May. The year is not good for long-term investments. As usual, I do not see the depression or financial calamity that has been annually predicted for the last twenty years. There may be some losses, however, and the inexperienced are not advised to speculate, even with the assistance of so-called experts.

In August and September the United States appears to be unfortunately involved with foreign investments or in an attempt to protect the economic survival of other countries, especially in Europe. Properties of the United States in foreign countries will be subject to damage by vandalism or natural disasters. The death rate will be higher than usual in the spring months and there may be a return of an epidemical ailment in the fall. In both cases, remedies advocated may prove dangerous. Eclipses place higher education under considerable stress, and this may be especially noticeable at the time of the opening of the fall terms in universities and colleges. Distinct loss of public support and growing resentment against campus agitation can give administrators more authority.

In summing up the national picture, it would seem that while the surface of living is agitated and disturbed, a deeper tranquility is noticeable. Order is again coming out of chaos. Issues may not be especially popular, but they will be more clearly defined. Practical remedies begin to appear, and the public mind turns to its traditional spiritual, ethical, and moral securities for inspiration and guidance. All these trends will gain momentum, but some of them will not be apparent to the superficial observer for another year or two. In spite of dourful pronouncements, we have much to be thankful for and much to look forward to with optimism and hope.



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THE HINA-MATSURI

It has long been a custom in Japan to hold special fairs in February of each year to provide dolls for the Hina-Matsuri. This practice began in Edo (Tokyo) in the early 18th century, and the displays were called Hina-ichi. These occasions have always been very popular. An incredible variety of beautifully costumed dolls delighted the children and provided their elders with splendid opportunities for bargaining. In the old days the dolls were not sold at fixed prices and each transaction became a test of the seller's fortitude and the buyer's resolution. Luckily all involved were good natured and the children usually secured the dolls of their choice.

There is something interesting about dolls in a country with an elaborate religious imagery. It is probable that the most ancient and crude Japanese dolls were intended to represent the kami, or benevolent spirits, that ruled the land. In Shintoism worship is informal and there would be no objection to children using these images as toys. There was also a considerable class of undressed dolls available, so that little girls could design appropriate costumes. The people, both young and old, were skillful in needlework and had a fondness for creating miniature objects. The doll clothes were often exquisite, with designs derived from clothing worn in ancient times.

Children of Western nations have always considered their dolls as ensouled by a special quality of psychic life, and there are many legends throughout the world in which dolls have actually been used for magical purposes, for good or evil.

The Japanese have never differentiated between fine art and what might be called commonplace things. Until very recently mass production of toys was unknown. Small facsimiles of furniture, vehicles, costumes, houses and even landscapes were given the same skillful care that we might devote to a beautiful painting or a noble piece of statuary. Toys, therefore, were precious things to be guarded with admiration and used with care and thoughtful appreciation.

There are many collections of dolls and utensils appropriate to them in the great museums of Japan. There are also fascinating ex-

amples of prehistoric toys, which have been excavated in many parts of the main island. The older dolls, and those still popular in rural communities, were made from wood, papier-maché and clay. Some of them would rank high in the scale of modern creative artistry.

The Hina-Matsuri, or the Girls' Doll Festival, now takes place each year on March 3rd. This date, according to the old calendar, corresponds to the beginning of spring, a season of special rejoicing because it promises the continuance of the fruitfulness of nature, upon which all human beings depend. This concept of fecundity was a kind of promise that little girls would grow up to bear life and perpetuate their nation.

In its present form, the doll festival features the splendor of the Imperial Court of old Japan. The dolls represent the Emperor and Empress with their retinues and various insignia of state. The use of court dolls began during the Tokugawa Period and continued until after the restoration of the monarchy. In fact, there was little change until after World War II. In recent years, with the abolishment of most of the nobility, and the strong democratic trend in government, the court dolls are only relics of old times, but the charming occasion on which they are annually exhibited still brings the same joys to the hearts of little girls.

Although there is no actual rule determining the presenting of these dolls, it has long been a general practice that a set of such colorful figures should be given to a baby girl at the time of her birth. The funds were supplied by doting aunts, uncles, and grandparents. The quality of the gift was largely determined by the available funds. It is also true that some of the important sets have descended for several generations in a family, but there is some prejudice against this practice. The Japanese have an aversion to giving children articles that have had previous owners. It is considered better luck to provide a brand new set of dolls when the need arises. It is also true, however, that dolls previously owned by illustrious families, or with unusual historical associations, are highly prized. Sets of toys belonging to a deceased child are usually sold or destroyed.

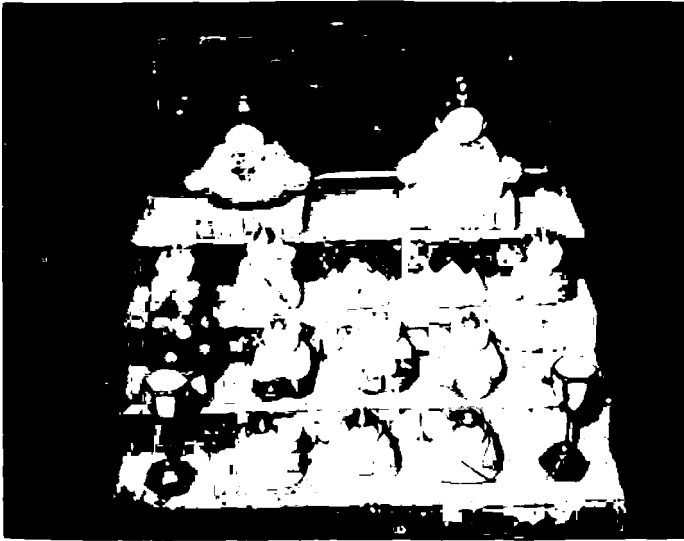
When not in use, as they are exhibited only a few days each year, the dolls are stored away in a special box or case, wrapped in silk

and protected by camphor. After being duly packed, they are safely deposited in a go-down, which is a storeroom or storehouse for family treasures, usually made as earthquake proof and fire-resistant as possible. It follows that when the time for an exhibition approaches, the display is looked forward to with great anticipation, not only by the little girl but the entire family. Some of the old feeling of loyalty to the noble houses lingers on, even though much of the symbolism is forgotten.

In the early Tokugawa Period (17th Century), the dolls were quite large and might be from eight to twelve inches tall, rather massively constructed and sumptuously attired. The faces and hands were carved from wood and enameled white. Glass eyes were actually set under the eyelids, and the hair arrangements were complicated and completely authentic. As time went on, the figures became smaller and more delicate, but were of good quality until the end of the Tokugawa era, and even into the opening years of Meiji. Good sets are still made, but those of really fine quality are very expensive.

The doll ceremony set differs in various locations and has been changed from time to time. Usually, however, it is composed of fifteen dolls, the principal ones being the Emperor and Empress, and upon them the doll-maker has lavished the greatest care and attention. They are placed upon raised stands and are made to represent reigning monarchs in their full coronation regalia. The imperial dolls may be attended by three ladies-in-waiting, and two warriors representing guardians. Sometimes five musicians are included, together with retainers, officials, courtiers and servants. There are sets in which the number of ladies-in-waiting is increased to six and some of the other attendants are omitted.

The displays are arranged on a framework consisting of five or seven steps, which are usually covered by a bright cloth. The imperial dolls are placed upon the highest step. In addition to the dolls, there are numerous furnishings, which include a gold screen behind the imperial couple, miniature lanterns, two small trees, and a fascinating group of tiny furniture. Sometimes there is also an ox-drawn carriage, gaily decorated for the use of the imperial family. The furniture is made of wood, beautifully carved and then lacquered. There are dressing tables two inches high in which all



Clay folk dolls arranged to represent the Imperial Court of Japan.

the drawers and cabinets function perfectly. The implements for the tea ceremony, including tiny clay bowls, are most interesting.

In recent times the formal set of ceremonial dolls has been considerably modified. In an ultra-modern group, actors and actresses, athletes, or members of the modern government, may substitute for the older figurines. Today there are also many lovely sets in which all the figures represent children.

Originally the exhibition lasted only for two or three days and this was almost more than small children could stand. There were many popular songs about young folks lamenting the rapid disappearance of the dolls. Some families now leave the ceremonial arrangement on display for a week or more, and if one of the girls has a birthday near the time of this festival, the arrangement may span these two important events.

Old dolls were clothed in fragments of very rare antique fabrics, into which were woven threads of gold or silver. Today, however, effective but less valuable materials are generally employed. Whereas in older times the costumes were actually sewed like complete garments, they are now often affixed by glue. The effect is still

excellent, and sets of these dolls can be purchased each year in stores that serve Japanese communities, even in American cities.

The set of dolls exhibited at the P.R.S. in March consists of the correct number of fifteen, with an unusually large group of miniature furniture of remarkable quality. Both the dolls and the furniture belong to the Tokugawa Era and were probably made between 1775 and 1825, for the use of a wealthy or noble family. The signature appears on the outside robe of the Empress doll. The set is signed "Kotontei Shugetsu, Maker." It is in excellent condition, except that some of the small articles carried by the figures have disappeared in the course of time.

We have recently secured a most interesting variant on the theme of the Doll Ceremony. It is a lithograph print in full color on paper, which has been mounted as a vertical scroll picture. The upper level depicts the Emperor Meiji and his consort, in full ceremonial regalia. A screen has been placed behind him in the traditional manner, and there are two flowering trees which are miniatures of the full-grown ones in front of the coronation hall in Kyoto. Three ladies-in-waiting, also in ancient costume, attend the imperial couple.

On the next two steps are arranged ten diplomats in modern costume. Each is a portraiture and could be identified. On the remaining steps are shown a group of modern toys, including an army tank, a submarine, and a battleship. Below these is an automobile, a bicycle with a side car, a street car labeled 1928, and a locomotive. Between these are figures representing the natives of various regions under Japanese jurisdiction. At the bottom is the Eiffel Tower, a house with a vari-colored roof, a hobby-horse, toys featuring a rabbit, a rooster, a peacock, and a miniature dirigible.

At the extreme right are an airplane and a railway train signal. The implication seems to be that children should substitute these stimulating products of Western ingenuity for the older traditional miniature furnishings and belongings. It may further suggest that all these miniature objects signify modern treasures of the Imperial House. It is safe to say that this concept never gained any wide approval, and our picture is the only version I have ever seen.



In Reply

A Department of Questions and Answers

QUESTION: Many of us are frightened by the numerous reports about impending disasters which are likely to strike at any moment. We are warned of earthquakes, especially along the Western Coast of the United States, the harmfulness of fall-out, various types of pollutions, to say nothing of hazardous political and economic trends. How do you feel about all this?

ANSWER: It would be foolish to deny that the times in which we live are uncertain, and that critical situations could arise with little or no warning. On the other hand, we have been afflicted since prehistoric ages with a series and succession of chronic doomsters. There has never been a day in which someone was not spreading bad news or contributing to the phobias of mankind. Even now it has been my observation that many of the doleful prophecies now in circulation originate with the same persons who have been making negative predictions over the last twenty-five or thirty years. While there have been many unpleasant events, the disasters predicted have not, for the most part, occurred.

Take for example the problem of earthquakes. There is scarcely an hour of any day when the planet is not shuddering for one reason or another. Some countries average a thousand earthquakes a year, most of which are not especially severe, and major catastrophes are infrequent. It is now quite a time since the first earthquake warnings were circulated in California—and incidentally, on the Atlantic Seaboard, where conditions are also regarded as perilous. In spite of warnings from both professional and amateur

seismologists, we are having a building boom featuring high-rise structures. There must be many optimists to finance the numerous thirty- and forty-story buildings that are springing up in nearly all cosmopolitan areas. It would seem that no one is really expecting a disaster, and many assume that modern construction can withstand any probable shock. This is precisely the attitude that is also taken in Tokyo, which has been devastated many times in the past by earthquakes, floods, and fires.

Frequently letters come to me asking my opinion about the advisability of leaving California for some safer place. Actually, those desiring to move for any reason have the right to do so. But it has not occurred to me to set a precedent for such a migration. The worst is always possible, but very seldom occurs. Our greatest tragedies arise from overestimating the importance of petty annoyances. The first prophecies bearing upon the San Andreas Fault were enthusiastically circulated nearly fifty years ago. There have been countless prophecies based on everything from geodetic surveys to tea leaf readings, but to date they have been gross exaggerations of the facts. It is unfair to try to prove that a prediction threatening desolation to millions was justified by a small earthquake that shook down a few chimneys or caused other minor damage. I suspect that worry and anxiety in the minds and hearts of those who are over-influenced by the prospects of a catastrophe, are causing gullible people to injure themselves with little justification. Personally I will face what comes when it arrives. In the meantime, I will keep my mind on more optimistic matters.

Fall-out is a man-made contribution to collective anxiety. We cannot deny that it exists, and it is quite possible that it will become worse. In this case particularly, there is grave doubt that we can run away from this type of pollution. If our atmosphere is thoroughly impregnated, where shall we go? If the process of nuclear research progresses at a reasonable tempo, it may be that we will develop immunities, in which case we will learn to live with the trouble we have made for ourselves.

There seems no practical advantage in burdening those with poorly organized emotions with the frightening propaganda which is now fashionable in the entertainment field. We have always lived hazardously, and will continue to do so as long as we remain in

this world. As one old philosopher remarked wryly, "No man is safe until he is dead." There seems no good reason, however, to live in constant fear. We are still alive, and there are much better things to do with our time than wasting it by worrying. It would also be a pity to spend a life expecting the worst, only to discover at the end that the fears were groundless. Pollution is a problem, but polluting our own minds with negative and destructive attitudes is likely to prove more disastrous than the fall-out.

Speaking of pollution, we can pass rather lightly over the problem of smog, not because it is a minor issue, but about everything conceivable bearing upon the subject has already been publicly discussed. As a by-product of our industrial way of life, further intensified by the constantly increasing number of cars on the freeways, a practical solution seems remote. Smog is appearing in many parts of the world and may be expected wherever heavy industries are established. It is not merely a matter of atmospheric inversion. It appears that we have exceeded the amount of harmful material that the air can accept and purify. Like water pollution, it represents an overtaxing of the alchemical processes by means of which the cleansing power of nature maintains a balance between helpful and harmful factors in the economy of the planet.

Water pollution is perhaps the most immediate danger with which the public is faced. Not only does every living organism depend to some degree upon water, but in the streams, lakes, and oceans of the earth, are tremendous resources which may be threatened with destruction if a practical solution is not found. The ocean cannot be regarded as a vast cesspool which can dispose safely of the increasing refuse of an increasingly disorganized social-economic structure. There is a further danger in the excessive use of chemicalization to purify water. It is by no means certain that fluoridation is safe, and the long-range consequence of the continuous intake of even minute quantities of fluoride remains an unsolved mystery.

Sound pollution is also a generally unsuspected source of sickness. The human brain cannot cope with continual noise, especially when it is excessive and discordant. We speak of the hum of great cities, but what we now actually refer to is the airplane passing through the sound barrier, and the complicated noises both usual

and exceptional, associated with industry and transportation. To these should be added one of the most distracting inventions of our generation—television. The average evening of entertainment is punctuated with gunfire and the screams and howls of actors portraying tragic circumstances. Much of the popular music is also certainly destructive to the nervous systems of individuals already under extreme tension.

The effect of an evening of suspense, thrills, and catastrophes on the blood pressure, respiration, cardiac rhythm, and the digestive processes, deserves far more scientific consideration than it has received. There is no doubt that the constant broadcasting of disquieting, confusing, and irritating programs is also adding many sufferers to the large group depending on sedation and tranquilizers for survival. There is a dial on each television set which can amply take care of this difficulty, but very few people are willing to turn off such programs.

Eye pollution, or the dangerous consequences of confronting the person continuously with ugliness, asymmetry, and inharmonious color combinations, is worth investigation. We all suffer from the bad taste of others and our own lack of normal esthetic instincts. The Greeks were quite convinced that a hodge-podge of discordant architecture would help to make a city unhealthy for those who would dwell therein. We all have an instinct to escape from ugliness and seek peace and contentment in the beauties of nature and the simple life.

Modern art is a major contributor to the psychic uneasiness of harassed mortals. It is dismal enough to find such monuments to decadence in public places, but I distinctly resent their inclusion in the decor of bedrooms for small children, nurseries and intimate home surroundings. How this type of alleged artistry has continued to survive in the face of popular opposition and ridicule is difficult to understand. There is a hard-core sponsorship, apparently, completely unaware of the damage it is causing.

Perhaps a word on literature pollution would not be out of order. It is a verbalization of the present art trends. There is no doubt that economic considerations play a large part in literature and entertainment. The same people who would be bitterly opposed to drinking water which has been polluted by the sewerage of a

large city, completely ignore the corrupting influences of immorality and violence when fed to the readers and theater goers of this country and other parts of the world.

Another ever-present cause of anxiety is the political trend of the times. This is partly due to the incredible amount of propaganda which now passes off as information. Many of the situations that we are most concerned about have existed for a long time, but we were not overly distressed until the facts were dramatized, distorted, and exaggerated in an effort to commercialize in one way or another the so-called news value of exposés and denunciations.

On my recent trip to San Francisco, I tried to check a rumor that had come to my attention. Several people told me that the report was correct. All I can say is that there appeared to be a considerable drop in the crime rate during those weeks when the city was without daily newspapers due to a strike involving these papers. It seems highly probable that the noticeable trend to give prominent publicity to criminals and delinquents is a detrimental policy.

While it is certainly true that the world is in a critical condition both politically and economically, the anxiety caused by direful pronouncements and negative predictions may be contributing to the widespread neurosis that is causing concern to public officials in nearly all countries. In these areas and in many others, the public mind is being fed a dangerous diet. At the same time, the natural idealism which might provide a stronger internal resource with which to combat or neutralize the external pressures, has been undermined by the dangerous drift toward an embittered materialism.

This, then, is a brief summary of present conditions, but it is most important for the individual to realize that much of the damage which he attributes to outside causes, actually originates within himself. While we are worrying about almost everything, we are apt to encounter the optimistic citizen who has reached the age of ninety in reasonably good health. Naturally he shows some symptoms of advanced years, but he has survived and he is not on the verge of disintegration due to bad news, the various pollutions, or the hazardous appearance of national or international affairs.

Thus, a great many persons are surviving under smog and pollution to what might be considered very advanced years. Some feel that this is due to immunities present in only isolated cases. Vast

numbers feel that they are violently allergic to one or all of the intemperances of our times. I have asked several oldsters the secret of their success. One answered that he had not the slightest idea why he was still alive. Another explained that in recent years his memory had become somewhat poor and he had forgotten many of his discontents. Still another pointed out that his years were few and he had no intention of wasting them on worries.

Whatever may be the answer, it is certain that a constructive mental attitude and a quiet resolution to fulfill life's expectancy, were contributing to longevity. Nearly everyone I know who has become a chronic complainer, or has looked forward only to the worst, is in more trouble than those who live their principles as best they can and have some faith in providence.

The most practical procedure for the majority of us is to approach our anxiety with common sense. If we are convinced that there are other places where we prefer to live and a change of residence is feasible, then we might as well gratify our desire to live in another locality. If it is not practical, then we should use all means possible to protect ourselves where we are. There are excellent books available explaining natural methods for improving health and contributing to length of years. Some of these suggestions are almost impossible to follow, but others are simple and probably useful.

The worrier, however, is seldom inclined to put his own house in order. It is quite probable that he is destroying himself with his own bad habits more rapidly than he realizes. To emotionalize our anxieties and keep them at a high pitch of pressure is to exhaust our vital resources quickly and completely. We are actually polluting our own inner lives with dreads and forebodings. The critic who always finds something wrong is making himself sick every day by his own acidity.

We live in a generation where we need constructive thoughts and attitudes. This does not mean that we should overlook things that are wrong. We should examine every hazard carefully and make such appropriate corrections in ourselves as will assist in neutralizing the danger. We can probably find proper sources of pure water and we can be a little more attentive and better informed on subjects of nutrition. There are very few folks left who

have not been exposed to some information on the dangers of preservatives, adulterants and popular practices of processing. It is always possible to curb our appetites and keep away from products that we know to be unhealthy. There is no real reason why a person has to be an alcoholic or practice any bad habit likely to damage his health. It is safe to say that for the average drinker, alcohol will be his undoing more rapidly than smog.

Instead of worrying, turn off the radio or television when you realize that it is wiser to do so. If you refuse to buy the books that offend good taste, decline to attend objectionable plays or motion pictures, and withhold your support from any type of project that is below the level of your integrity, things will improve very rapidly in the community. One of our main difficulties is that the voice of the constructive citizen is not heard in the land. This does not mean that he should stand up and make a speech. It does mean that he should withdraw his purchasing power from that which offends him, and decline to be exploited by dishonest advertising or promotion schemes. When he puts his own life in order he will find conditions improving within himself and in society.

Every generation in which human beings have advanced their various pursuits, has developed certain hazards that may almost be described as vocational or avocational ailments. When the air was purer, the bubonic plague was so prevalent that it took twenty-five million lives in less than a century. When medieval man sought to enjoy security, the awful image of the inquisition brought terror to his heart. There has always been something to hazard security, because man is here to grow and is not meant to rest in peace in this world. While we remain bound to the cycle of rebirth, we will always be challenged and will grudge the disciplines by which nature contributes to our eternal growth.

It is not my intention to minimize the hazards or to declare that everything is wonderful. Rather it is my advice to think things through in a quiet and orderly way. If we add too much libido to our dissatisfactions, we will only cause frustration. The best way to guarantee a maximum span of existence is to live wisely and kindly every day, with abiding faith in the divine plan. We can suffer for our mistakes, but we can never be destroyed by them. From each lesson we gain further strength of character, and the person

who makes the largest number of constructive decisions is living the best life.

To conquer fear is to vanquish the ghosts and shadows which make living a gloomy and frightening experience. There may be changes in the course of civilization. Securities we now know will pass away, and there will be new challenges to test our resources. I remember an elderly gentleman who weathered the great depression of 1929 with a simple philosophy: "It is fortunate to live in days of stress. It is good to be alive when old patterns break down, and we must face change with inner strength alone." With this attitude we cannot fail, and with a gentle combination of idealism and common sense, we will make the best of every situation.

STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION
(Act of October 23, 1962; Section 4369, Title 39, United States Code)

1. DATE OF FILING September 27, 1968	2. TITLE OF PUBLICATION PRS JOURNAL	3. FREQUENCY OF ISSUE Quarterly
4. LOCATION OF KNOWN OFFICE OF PUBLICATION 3910 Los Feliz Blvd., Los Angeles (L.A.), California 90027		
5. LOCATION OF THE HEADQUARTERS OR GENERAL BUSINESS OFFICES OF THE PUBLISHERS 3910 Los Feliz Blvd., Los Angeles (L.A.), California 90027		
6. NAMES AND ADDRESSES OF PUBLISHER, EDITOR, AND MANAGING EDITOR		
PUBLISHER Philosophical Research Society, Inc., 3910 Los Feliz Blvd., Los Angeles, Calif.	EDITOR Manly P. Hall, 3910 Los Feliz Blvd., Los Angeles, Calif. 90027	
MANAGING EDITOR Hedda G. Lark, 3910 Los Feliz Blvd., Los Angeles, Calif. 90027		
7. OWNER: Philosophical Research Society; non-profit Corp. Board of Trustees: Manly P. Hall, Pres.; 3910 Los Feliz Blvd., Los Angeles, Calif. 90027; Henry L. Drake, Vice-pres.; 3910 Los Feliz Blvd., Los Angeles, Calif. 90027; John W. Ervin, Secy. 11432 Valley Vista, Sherman Oaks, Calif. 91403.		
8. KNOWN BONDHOLDERS, MORTGAGEES, AND OTHER SECURITY HOLDERS OWNING OR HOLDING 1 PERCENT OR MORE OF TOTAL AMOUNT OF BONDS, MORTGAGES OR OTHER SECURITIES: NONE		
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10. EXTENT AND NATURE OF CIRCULATION	AVERAGE NO. COPIES EACH ISSUE DURING PRECEDING 12 MONTHS	ACTUAL NUMBER OF COPIES OF SINGLE ISSUE NEAREST TO FILING DATE
A. TOTAL NO. COPIES PRINTED (Net Press Run)	2200	2200
B. PAID CIRCULATION		
1. SALES THROUGH DEALERS AND CARRIERS, STREET VENDORS AND COUNTER SALES.	181	263
2. MAIL SUBSCRIPTIONS	1726	1722
C. TOTAL PAID CIRCULATION	1907	1985
D. FREE DISTRIBUTION (including samples) BY MAIL, CARRIER OR OTHER MEANS.	81	80
E. TOTAL DISTRIBUTION (Sum of C and D)	1988	2065
F. OFFICE USE, LEFT-OVER, UNACCOUNTED, SPOILED AFTER PRINTING.	212	135
G. TOTAL (Sum of E & F—should equal net press run shown in A)	2200	2200
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Happenings at Headquarters



The Society continued its long-range program of public service with a full and diversified schedule of activities in the first quarter of 1969. The first five Sunday mornings were devoted to Mr. Hall's usual prediction lectures dealing with world, national and personal trends. His talks for the remaining Sunday mornings of the quarter were devoted largely to the application of philosophical ideals to the problems of contemporary living. On Wednesday evenings, from January 8 to February 5, Mr. Hall repeated his talks on world, national, and personal trends. For three Wednesday evenings he presented a short seminar on "Man's Life Cycle from Death to Rebirth."

During the winter quarter, Dr. Framroze A. Bode gave two series of Tuesday evening courses. The first was dedicated to "Do-it-yourself Philosophy," and the second dealt with "Advanced Concentration and Meditation." Dr. Bode's talks brought many favorable comments.

The program of workshops and special guest speakers, under the direction of Dr. Henry L. Drake, was outstanding. In February, Dr. Maurice Rapkin, Director of the Los Angeles Psychological Service Center, presented two lectures, one on "The Psychology of Hostility," and the other concerned with "Using Dreams Constructively."

Another good friend, also a Trustee of the Society, Dr. Ira Progoff, presented a workshop on the theme "Approaching the Depth of Personality." Dr. Progoff has unusual skill in assisting persons to use their resources more constructively by drawing upon the potentials locked within each human being. His workshop was very well received.

In February, Dr. Gardner Murphy presented a brief but intensive workshop dealing with "The Possibilities of a Universal Psychology." Dr. Murphy was associated with the Menninger Foundation. He is now in the Psychology Department of George

Washington University and is President of the American Society for Psychological Research. It is always a privilege to have Dr. Murphy with us.

Hakuyu T. Maezumi, Director of the Los Angeles Zen Center, presented two lectures explaining the psychotherapeutic applications of Zen principles. The speaker has appeared several times on P.R.S. programs, and is a most dedicated and inspiring person.

There is a continuing interest in the Sufi philosophy, and during January Pir Vilayat Inayat Khan, leader of the Sufi Order and Director of the International School of Meditation, presented two most unusual talks, the first dealing with the Cabala, and the second with alchemical mysticism.

Martha Hard, M.A., devoted an extensive program to "Problems of the 20th-century Family." The twelve talks in this series included many aspects of family relationship which can cause discord or confusion. Solutions were carefully explained.

An old friend of the Society, Hisashi Ohta, returned for a series of discussion demonstrations of Sumi-c painting. He has received awards in both Japan and the United States, and his abilities include not only water color painting, but calligraphy and painting in oil. He gave some fascinating examples of the simple but beautifully stylized techniques of Eastern art.

* * * * *

At our Fall Open House on October 13, we were fortunate in being able to present our friend Mrs. Muriel L. (Risai) Merrell, a lady of unusual charm and insight. Mrs. Merrell is an outstanding teacher in the field of Japanese flower arrangement, and is the only Caucasian who carries the rank of a Branch Head Master for the Shofu Ryu School of Ikebana Design. It is also most interesting that Mrs. Merrell is a Fellow of the Royal Horticultural Society in London. Her knowledge of plants and flowers from the Western point of view is extensive, and this, combined with her skill and sensitivity to Eastern flower symbolism, was a most happy combination.

Mrs. Merrell's floral arrangements, as part of the demonstration given at our Headquarters, were for the most part in the informal tradition, and were very skillfully executed. In the course of an hour, she not only gave considerable philosophical insight into the

Japanese philosophy of flowers, but actually prepared ten complete flower arrangements.

Mrs. Merrell strongly emphasized the triadic arrangement of "heaven, earth, and man," and gave practical hints as to the proper trimming of branches and shrubs to reveal more clearly their essential forms and outstanding characteristics. She also clearly revealed, through her own temperament and character, the effect of the instruction she had received. She had the gracious poise, kindly manner, and charming informality of one who has been disciplined for many years in Eastern artistry. Her demonstration and discussion were received with great enthusiasm by a most attentive audience, and it is hoped that arrangements can be made for her to give a course in Ikebana technique at our Society.

* * * * *

In December Mr. Hall flew to San Francisco to present his annual lecture before the Masonic Research Group. His annual appearance always permits him to enjoy an evening of Masonic fraternity with his brethren. The subject of the Research Group discussion was "The Continuing Masonic Responsibility." There is a possibility that the Order of DeMolay will sponsor an exhibition of P.R.S. art treasures in the Bay Area in the near future.

* * * * *

Among events of 1968 not yet chronicled, we should mention that our Dr. Framroze A. Bode was invited to participate in a program presented over the Labor Day weekend by the University of California at Los Angeles. The program was given in the University Conference Center at Lake Arrowhead, under the direction of the Department of Arts, Humanities, and Sciences. The theme of the three-day-program was "Adventures in Meditation, East and West."

Participating in the program with Dr. Bode were several scholars of renown. There were several discussion sessions with each of the principal speakers. As might be expected, there were differences of opinion that could have led to a conflict, but Dr. Bode was successful in pointing out the basic similarities between Eastern and Western meditational disciplines. The attendance was approximately one hundred. The program was considered an outstanding success, and Dr. Bode's participation in the activity was deeply appreciated. He is also continuing his work as consultant for Far Eastern



MRS. MURIEL L. (RISAI) MERRELL

Philosophies and Cultures at the Beverly Hills Adult School, where he gave several lectures during the summer program, and continued with an even more intensive participation in the fall. He has also been appointed to the faculty of the California Institute of Asian Studies, San Francisco, a graduate school with an excellent reputation for the high quality of its work.

* * * * *

The library exhibits attracted much favorable attention. The showing of Christian religious art was extended through January 1969. Because of our increased facilities, we were able to enlarge and diversify the display. Leaves of Bibles, prayer books, and commentaries on sacred writings provided a panorama covering more than a thousand years of writing and printing. Exhibited for the first time were two very fine icons. One of these, "The Ascension of Christ," is reproduced herewith. There was also a saintly figure from the Russian School, probably representing St. Nicholas of



THE ASCENSION OF CHRIST

A Greek icon of the 15th century, painted on wood, 16½ x 20½ inches. In the foreground is the Virgin Mary, surrounded by apostles and angels. In the sky above is Christ in Glory.

Myra. This important icon measures 19 x 35 inches and was painted about 1365 A.D. Both of these paintings are in splendid condition and were presented to the Society by Dr. Henry L. Drake.

The February exhibit featured art on Japanese postage stamps. This unusual group of material was from Mr. Hall's personal collection. It consisted of special first-day covers, and the stamps had interesting first-day cancellations. Each cover included a beautiful engraved metal die, featuring the design of one of the stamps. The



metal replicas are finished in various shades of gold and colors. One cover featuring Japanese national treasures of the Heian era included a metallic representation of the beautiful figure of Fugen Bosatsu, the guardian spirit of the gracious life. Our photograph, unfortunately, cannot do justice to this lovely work of art.

The March exhibit presented a group of Japanese dolls and woodblock prints of dolls and toys. This charming display featured items that had recently arrived from Japan. The dolls were especially appropriate because in March the Girls' Doll Ceremony brings joy to the hearts of Japanese children. So far as we know, we are the only group in the area featuring cultural exhibits of this kind.



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Library Notes

by A. J. HOWIE

A PEASANT SAGE OF JAPAN

Eno, chief priest of Tenshoji, the family temple of the lord of Karasuyama, was much concerned with the general poverty and hunger of the people of the district. A great famine precipitated a crisis that made him determine to take some action beyond what he already had been doing, to help with money from his own funds. He had heard of the successful rehabilitation of Sakuramachi by one Sontoku, a peasant sage, and determined to enlist aid from this man.

Arriving at Sontoku's Council House after travelling on foot for several days, he asked for an interview. But Sontoku refused to see him and sent out this message: "Buddhist priests should attend to their own affairs. I must attend to mine and have no time to spare to talk with a priest. Go away!"

Eno vowed to starve right there unless Sontoku would instruct him as to how he might help his people. For two days Eno sat on the ground fasting in front of the gate. Finally Sontoku sent for him and greeted him in a loud voice: "Priest, why do you disturb me at my work? What sense is there in saying you will die? Do you know the business of a priest? Is it a priest's work to save people from starvation?"

Eno replied: "It is the will of Buddha to save the people, and it is a priest's work to do the will of Buddha."

Sontoku reported: "Each person has his special mission, and it is for the lord of the district to look after the material needs of the people. In trying to open up the wild lands and in saving the starving populace, you are doing the work which your lord ought to be doing. Your duty is to attend to spiritual matters, to pray for the welfare of the people and the peace of your lord. You have neglected your own duty and are trying to do another man's. You ought to teach your lord to do his duty and pray to Buddha your-

self. So now, if you wish to starve, do so in your own temple and not in front of my gate."

Dismissed abruptly with this thunderous challenge, Eno trudged day and night back to consult with one of his lord's retainers who determined to approach Sontoku himself. Sontoku tried to avoid seeing the messenger from the lord requesting an interview for his retainer by saying he was too busy. Yielding to the persistence of the messenger, he stormed bluntly: "Is not Sugaya one of the chief retainers of the lord of Karasuyama? Is it not his duty to help his lord in the benevolent care of his people's peace and welfare? Yet his granaries are empty and he can do nothing to save the people from starvation when famine comes. This is all due to bad government. How can a lord be fulfilling his duty if he allows the people entrusted to him to starve? Yet the lord and his retainers live in ease and luxury, careless of their duty. I do not want to have such men come to my house; and besides it is quite useless to see them."

Sugaya was impressed by the messenger's report of the rough words evaluating the situation. He enlisted his lord's intervention in securing the assistance and instruction of Sontoku. The result was that Sontoku did instruct and help, but that is another story.

What positive action can, or should, a priest—or a philosopher—or an idealist—take to improve the physical welfare of his community? Must he stand by with prayers? with aphorisms? with utopian dreams? How is it practical to help impoverished people individually or collectively without pauperizing them? Sontoku proved one method. His words betokened a definite conviction that each person has his "special mission." However, he did include the priest Eno in the program for the rehabilitation of Karasuyama that he recommended.

It is easy to become unduly enthusiastic over any formula for health, prosperity, well-being. There always is someone shouting "Lo! here is the solution." Or another, "Lo! there is the solution." The hue and cry is taken up until it dies away in frustration. Solutions usually lie not in words, but in the living actions of men, persons, the genius within them that generates the progress and prosperity of individuals, communities, nations. No solution seems to be universal.

Once upon a time, in a different era, in a different locale, among a different people, there lived *a man*, a farmer, still remembered by his countrymen for his knowledge of the ways of nature and the secrets of the soil. The affairs of the country folk were distressed and deteriorating toward greater suffering and confusion. The lords and their retainers, extravagant and unwise in the problems of the people, blindly imposed heavy and heavier taxes, which always proved inadequate to meet their lavish spending. Successions of new regents appointed to administer local affairs retired one after the other in complete failure.

The man described as a peasant sage was one Sontoku Ninomiya. *Sontoku* which means *Respecter of Virtue* was an honorary name bestowed after his death. The time of his life span was 1787 to 1856, the years roughly between the American War of Independence and just before the Civil War in the United States. In Japan it was during the closing years of the feudal shogunate under the Tokugawa family.

The account in English of his life and work is told in *A Peasant Sage of Japan* as translated from *Hotokuki* (A Record of the Return (Repayment) of Virtue) by Tadasu Yoshimoto, and published by Longmans, Green and Co., London, 1912.

Ninomiya was born July 23, 1787, at Kayama, a rural mountain village with Mt. Fuji visible in the distance. At that time the area was in the province of Sagami now named Kangana Prefecture. A member of the Taira Clan, he was descended from the Soga branch of the Ninomiya family.

Sprung from a long line of small farmers, his grandfather, by constant thrift and frugality, amassed a fortune. Ninomiya's father inherited his wealth. Because of his generosity with gifts and loans, he was known to the community as "the Good." But he responded indiscriminately to every request for money, many loans never being repaid, so his estate dwindled to the poverty level. In spite of his reduced circumstances, he never complained nor pressed his debtors for the return of his loans.

Sontoku was the eldest of three sons. When he was five, the river Sakawa overflowed its banks and devastated several villages. Sontoku's father's farm was converted into a bed of stones. Poverty and illness pursued the family until the father was forced to

sell his farm for two gold coins to be used to pay the physician who was attending him. The father died when Sontoku was twelve. He helped keep the little family together by braiding straw sandals and gathering firewood for sale. It is not apparent when he learned to read, as there is no mention of schooling, but even at this early age he read as he walked, thus beginning his study of the works of the sages.

Apparently, Sontoku was in the habit of worshipping at a neighboring temple of Kwannon; as he sat at prayer one day, he heard a travelling priest reading the *Kwannon-Kyo*. He experienced an inward joy and asked the priest to read it again. This must have been a real awakening because he returned to his own village and expounded the teaching of the book to the local priest. The mother died when he was sixteen, and relatives decided to assume responsibility for the three boys. The miserly relative who took Sontoku even grudged the boy buying his own oil by which to read at night. He felt it would be more profitable if the boy made rope instead of reading.

One year a flood destroyed the irrigation reservoir of the village, leaving a field of stony and useless ground. This proved to be Sontoku's opportunity. He found odd hours for the painstaking cultivation of this unpromising plot of waste land, which he planted with young rice shoots thrown away or dropped by the farmers as they transplanted their crops. Carefully tending his stony field, he had the satisfaction of harvesting from his gleanings more than a bag of rice, which he used for seed for the next planting. Year by year his harvest increased until he became independent of his uncle's help. He then returned to the old home of his parents, empty and neglected for years, and set to repairing it. Here he lived while he farmed and saved until he was able to buy back his father's ancestral fields.

The full recovery of title to the hereditary lands was a spectacular accomplishment in an economically impoverished rural community, especially by a youth scarcely out of his teens. His success was brought to the attention of the chief retainer of the *daimyo* of Odawara, who was practically bankrupt because of the mismanagement of his fief, borrowing to sustain the status required of an old family of high rank, and getting in deeper year after year. He im-

mediately sent a messenger to Sontoku requesting him to undertake the rehabilitation of his estate.

Sontoku very logically asked to be excused because he was only a farmer who had restored his own house by performing well a farmer's duties. His reasoning was that how should he, a farmer, know how to direct the affairs of a samurai? After being pressed to reconsider the matter, he agreed to undertake the task, provided he were given an absolutely free hand. He imposed a rigid discipline of self-denial for the retainer and his family. Their meals were to be rice gruel only, their clothing of cotton, with no indulgence in anything beyond absolute necessities.

Sontoku projected his plan for five years. Leaving his wife in charge of his own land, he became completely involved in the affairs of Mr. Hattori. He negotiated with the debtors for delayed payments, accompanied Mr. Hattori as his squire, and at home assisted the servants about the house. Every night he instructed the samurai in the art of managing a household and of ruling a clan.

At the end of five years, Sontoku had paid off all debts and turned over a surplus of 300 *ryo*, which he instructed Mr. Hattori as to its disposition. He was given a portion of this surplus, but he distributed it among the servants who had been loyal throughout his program. Thus he left without any personal enrichment for his own time or work.

Lord Okubo, the Daimyo of Odawara, heard about the remarkable rehabilitation in the affairs of his retainer by Sontoku and became desirous of enlisting his talents in government affairs. However, when he proposed appointing a farmer to an official capacity, he encountered the full force of class prejudice by the higher officials, courtiers, and people of high birth.

Yielding to the feudal prerogatives of the times, he cast about for some way in which he could accomplish his original purpose. One way would be to appoint Sontoku to some project in which his retainers and officials had failed completely. Lord Okubo had a relative whose affairs were in a deplorable state. His income was derived from three villages where the soil was poor and the inhabitants had become idle, lawless, and corrupt. Many families had moved out of the area to seek a livelihood elsewhere. Already he had sent a succession of retainers into the villages, who had spent

several thousand pieces of gold without improving the situation because some were deceived by the villagers, others exercised their powers imprudently. The weaker ones just ran away from their responsibilities. Not one of his retainers wanted to be appointed to the difficult task.

Lord Okubo issued an order committing to Ninomiya the duty of restoring the three villages. As in the first instance, Sontoku refused; but pressed over a period of several years, he gave a qualified consent contingent upon a visit to the place to study the land and the people.

Ninomiya visited every house and studied the circumstances of the people. He went into the fields to test the quality of the soil. He observed the work of the farmers and how they irrigated their land. He made inquiries into the past as well as present condition of the people. His conclusion was that the land was very poor and the people both lazy and lawless. He proposed a benevolent program that would remove some difficulties. He suggested that lawlessness might be reformed with kindly treatment. Also, the people would have to be instructed how best to use their land so that it could be brought to its full productiveness.

All of this was to be accomplished without the expenditure of money. He pointed out that the money already spent had been wasted because the people had all set their hearts on getting a share of the money. The villagers were led to doubt the honesty of the local officials, and the officials found fault with the people. In an atmosphere of mutual distrust and contention, the work of restoration had been frustrated.

“To cultivate wild land, you must utilize the strength it possesses. To cure poverty, you must use the strength of poverty. From the foundation of our country no money has been borrowed for the purpose of cultivating the soil—all our progress has come from utilizing the land’s own strength, beginning from nothing. We will simply follow the good old methods of our forefathers.” He insisted on a reduction of the estimated income from the land due the family to about one-fifth, on which basis he proposed to rehabilitate the three villages within ten years. Unless the family would agree to this realistic revaluation, there would be no use in attempting his program.

Ninomiya prepared for the project with the utmost sincerity, absolute dedication. He first went to the tombs of his ancestors and, kneeling, explained that up to that time he had gratified their spirits by restoring the ruined house of the Ninomiyas, but now he would have to devote his entire loyalty to Lord Okubo, the Daimyo of Odawara. By so doing he would relieve the suffering of a thousand people; surely they would be pleased even though their own house would be ruined.

Then he went home to his wife and explained the hardships ahead that she would have to endure. If she felt it would be too difficult for her, she was free to leave him and return to her father's house. She assured him of her loyalty and willingness to share with him all the uncertainties of the future.

With these two loyalties resolved, he proceeded to dispose of his farm, house, and furniture. This would be the money he would use to initiate the rehabilitation of Sakuramachi.

The move of some 150 miles took several days. On the last day he was met a few miles outside of town by the headmen of the several villages. They greeted him with assurances of their welcome and invited him to join them in some refreshment and wine to offset the weariness of travel. Ninomiya assured them he appreciated their kindly thoughtfulness, but insisted that he was anxious to reach Sakuramachi as soon as possible. They must not put themselves to any trouble on his account.

Later, being asked why he had thus slightly treated the headmen when they had come out to meet him so courteously, he explained: "Those who come forward first to flatter are cunning and selfish people. Honest and sincere persons are not so eager to put themselves forward. These men deceive and flatter their superiors while they rob and maltreat those beneath them. Afraid lest their bad practices be discovered, they pretend devotion while in secret they propose to carry out their own selfish, dishonest schemes. All the retainers hitherto sent here were received by them, mistaking them for good men and consulting them about everything from the beginning. This was the underlying reason their labors came to nothing. The wicked prospered and the good were dissatisfied. I did not judge the headmen by their appearance, but read what was in their hearts."

Every day from dawn till sunset he walked about visiting one house after another, studying the characters and circumstances of the villagers. He examined the boundaries of the fields, measured the waste places, and noted the qualities of the land and the convenience of the water supply until he came to know every inch of ground.

He praised the diligent, helped the needy, and taught the backward and the erring. He endured all kinds of hardship, living in every way like the poorest of the people. His clothes were of the cheapest cotton and never renewed until completely worn out. For food he took nothing but rice and a bowl of soup, or when in the fields only cold rice and water with a little mizo. When offered food by any of the villagers, he invariably declined, saying: "Your community is in too poor circumstances and I will not take any better fare nor wear any better clothes until you are all able to do the same."

There were those who outwardly obeyed Ninomiya's instructions but secretly did all they could to hinder his plans, even to inciting ignorant persons to destroy his work. They discouraged his cultivation of the waste lands at the same time that they secretly farmed unclaimed fields to escape payment of taxes, neglecting their own property, asserting that they would be ruined if their taxes were not reduced. When farmers from other parts were invited to move in to cultivate the waste fields, the local people did everything they could to discourage and drive them out.

Another nuisance factor concocted was the device of lodging all sorts of complaints and appeals in the village courts with the idea that Ninomiya would be so occupied with these judicial matters that he would have neither time nor energy for his reforms. But Ninomiya held his court at daybreak, when he heard and settled all grievances. He gave the people instructions at night after he had labored all day. He investigated the causes of disputes, encouraged the good and rebuked the evil-doers, showing them clearly the right and the wrong, but without inflicting any punishments. The number of appeals soon became negligible.

He studied carefully the character of the needy before giving them aid. He instructed them earnestly, and if they showed signs of reformation assisted them. Those who did not try to amend their

bad habits received no help, however poor they might be. Some of Lord Okubo's retainers who came from Odawara protested strongly that *all* the poor must be given charity in order to restore the villages. Ninomiya insisted that gifts to the undeserving poor would work more harm than good. Naturally, the poor were dissatisfied at not being given immediate aid.

Three retainers secretly wrote to the authorities at Odawara that Ninomiya was mistreating the people and making other charges. Ninomiya was summoned to Odawara to defend his methods. He made no attempt to justify himself. He explained that he had been working as hard as possible with the one desire to do his duty well and to save the people. He had no wish to condemn others in self-defense. He suggested that he be released from his post and the accusing persons appointed to replace him. Lord Okubo was convinced of Ninomiya's sincerity, honesty, and constructive program, and sent him back to continue the work at Sakuramachi.

Deeply concerned by the accusations, but still convinced that nothing is impossible to the sincere mind, Ninomiya decided to fortify what he considered his own inadequacies by making a secret pilgrimage to Narita for a twenty-one day fast. This was the Shinshoji Temple dedicated to Fudo, where one of the temple treasures was the Namikiri Fudo (wave-cutting Fudo) carved by Kobo Daishi out of an oar of the ship that was taking him to China. He prayed that his lord's desire to help the villages of Sakuramachi might be fulfilled. Several times each day he bathed in icy cold water of the sacred well in the lower court to purify his body while he continued in prayer day and night. On the twenty-first day, messengers who had been searching for him arrived with assurances of future full cooperation and begged him to return immediately to Sakuramachi. Ninomiya considered this a fulfillment of his prayers.

Ninomiya's sensitiveness to the subtle changes in natural events enabled him to avert suffering in his villages during years of famine. Eating a melon one early summer morning, he tasted a flavor that he described as out of season and peculiar to fall melons. He concluded that this indicated a short, wet, cold summer that would not permit the rice and corn to ripen. He summoned a meeting of the

villagers and told them that their harvest would be scanty and that in order to avoid famine they should plant a plot of early-maturing millet. Because many hesitated and demurred, he proposed a tax-free incentive on one *tan* of ground planted in millet. Doubtingly the farmers complied. The weather continued cold and wet during the summer and only the early harvest of millet saved them from intense hardship that year.

Ninomiya's intuition did not stop with this fulfillment of his prediction. He reasoned that famines come in cycles and that this year's crop failure had been too mild for the real cyclic famine which he was sure would come. He ordered each year that the same tax-free plot of ground be planted in millet and stored against possible famine. A year of complete crop failure arrived, but the full granaries of his villages fed the people amply and enabled them to relieve hunger in neighboring communities. Even with this vindication, he kept urging everybody to mend their fences, repair their tools, and make preparation for next year's planting.

During the current turbulence over rehabilitation of poverty areas, ghettos, underprivileged peoples, it may be well to pause and reflect that impersonal sponsorship of constructive programs accomplishes only a limited, physical amount of good. Merely to build habitations to move in unprepared underprivileged families and feed them or furnish a dole of money, is not enough. This is true whether the program involves a farmer's hut or a metropolitan housing project. People have to learn how to work constructively with what they have, to build providently and avoid wastefulness. Ninomiya repeatedly cautioned both rich and poor to spend less than their income.

Ninomiya's methods probably have a limited application in the economy of the modern world. In the time and areas where he worked, he was responsible only to the daimyo; he was free to levy taxes or remit them, to grant suitable forms of aid or withhold them, to pass judgment, arbitrate, penalize all civic action. It is a testimony to the integrity of his character that no one ever was able to substantiate any hint of the abuse of the complete power he exercised.

Ninomiya did not seek out the posts assigned to him; in fact, he avoided them. He did not accept any salary or other compensa-

tion for his services. His programs did not involve any subsidies of money from the government. People were not awarded charity. Those who were helped participated actively in the program. As a totally involved director of his programs, he lived, ate, dressed, and labored with the villagers. He hired and fired, observed production, rewarded merit, and took a paternal interest in all of his charges. His pooled loan program which lent money without interest charges was unique and antedated all western cooperative societies and credit unions.

His methods were unconventional in any age. He described his basic philosophy as composed of a spoonful of Shinto and half a spoonful each of Confucianism and Buddhism. The keynote of his method was "returning virtue." Nature provided abundantly for the man who studied her ways and labored sincerely according to her laws. He practiced total involvement, absolute sincerity, and the utmost loyalty to established authority. The latter does not mean that he supported the errors of the old order of things; but when initiating his new programs, he did not defy the existing system of law and order.

The two books which are the source of the foregoing date back to 1912 and 1937, so it would be interesting to know if the Hotoku Society and other organizations patterned after his teachings have survived the war years and the present westernization of Japan.



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