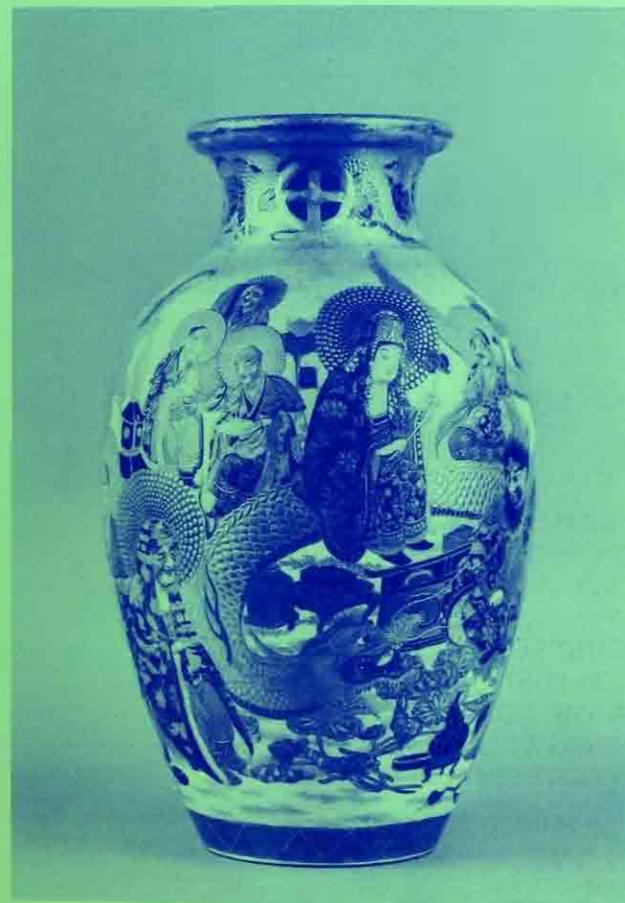


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Fall 1985



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Most of the reproductions of the early books, manuscripts, and objects of art which appear in this magazine are from originals in the collection of the Philosophical Research Society.

About the Cover: Nineteenth century Satsuma vase featuring arhats.

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RELIGIOUS ALLERGIES

Some people can't eat strawberries; others have trouble with citrus fruit; and a great many succumb to hay fever. One of the most pathetic cases I have heard about was that of a young married couple who made the tragic discovery that they were physically allergic to each other. It should also be noted that religious allergies afflict a large percentage of the human race. A person who finds a faith suitable to his needs and with which he can live comfortably over a period of years is most fortunate.

Most of the griefs and grievances which have left their blots on the pages of history have been due to differences of opinion about the nature of God and the creeds which he favors. A large part of the trouble is due to forcing upon a bewildered humankind doctrines which they cannot understand or teachings which encourage competitive systems of theology. Even in the present generation, several sects which teach the fatherhood of God and the brotherhood of man are definitely allergic to each other.

Young children are not creed-bound, but their parents are often determined that sons and daughters shall follow without question or doubt the faiths of their forebears. Those who have not reached

the age of rationalization have trouble in understanding beliefs which are honored but ignored. Many humanitarian enterprises come to nothing because of wrangling and dissensions. Religious persecution is as old as history, because one group of believers is determined to exterminate another group equally devout. It would seem that all normal persons are born with an internal realization of right and wrong. Their convictions may have no formal name, but bear a startling similarity to nearly all the primitive codes of mankind and the more sophisticated systems of theology which have developed therefrom in the long course of time.

We are all individuals and, while we make numerous compromises to our social environment, the traditional faiths always have the largest and best adjusted followings. The Ten Commandments are self-contained rules and no major faith has ever denied their validity. They have been translated into every language of the world and descend by oral transmission when literacy is lacking. The Decalogue transcends all creedal boundaries, but comes into conflict with the peculiarities of human nature. When the teachings of our religions collide with our mental fixations, emotional pressures, and economic ambitions, allergic reactions are immediate. We can handle strawberries, but our relatives often make us sick. For all intents and purposes, we must live up to our convictions or the old mistakes will be repeated.

The Holy Inquisition was established to root out heresies, and a heretic was obviously a person whose beliefs differed in some way, often a small detail, from the prevailing theology of his time. It would seem, therefore, that we must accept prevailing creeds, or be appropriately penalized. The individual does as he pleases. It is his right to break the laws of God and man if he prefers to wander about in the wreckage he has caused. Young people leave home because they resent the moral counsel of their elders. Everyone wants to do his own "thing" and winds up not doing anything. To such persons, the Ten Commandments are equal to a sentence of life imprisonment.

The older generation accepts a certain amount of ethical directive, but does not permit any religious belief to conflict with the

pursuit of wealth, fame, and authority which are now looked upon as our normal birthrights. Actually, private citizens of decent character live within most of the prevailing conventions. These persons are inclined to be religious, but are still incapable of coping with unfamiliar beliefs.

Theological allergies should be included among those associated with diet. If food disagrees with us, we have indigestion, and beliefs which upset our dispositions are attended by psychological discomfitures. There are hundreds of textbooks telling us what to eat and what to leave alone.

At the moment, literature dealing with the available choices of religious affiliations are also more numerous and diversified than those dealing with health regimes, but there is very little reliable information explaining the dangers and troubles resulting from unwise religious instruction. Reduction diets present a fascinating array of costly methods for disposing of unwanted poundage. In a weak moment, I decided to spend ten dollars for a wonderful and exotic plan for instant weight loss originating in the romantic atmosphere of Shanghai. When the formula arrived the gist of the plan was to live principally on citrus fruit. In due course, I developed allergic symptoms and decided to discontinue the diet before I landed in the hospital.

A Japanese doctor whom I met in Minneapolis once told me that for fifty percent of persons citrus fruit was acceptable, and produced no noticeable effect, for twenty-five percent, it made considerable contribution to the improvement of health and to the remaining twenty-five percent it was a slow poison which could be fatal if continued indefinitely.

Faith and food have been closely associated since prehistoric times. Mystics, saints, sages, and a number of philosophers have gone into the wilderness to combine prayer and fasting. The purification of the body has a marked effect on the culturing of the inner life. As things are today, it is not easy to find the types of nutrition that favor tranquillity of spirit. Fully aware of the wide contamination of foodstuffs, it becomes obvious that we are losing the battle against adulterants and preservatives. Most food for the

soul has also been damaged by commercialization, and the public has no governmental protection in this area.

Few people change their eating habits because they have a fondness for healthy meals. The skillful cook can discover nutritious recipes, but they take too much time and trouble. Those seeking to change their religious sources of nutrition also have their psychic or psychological discomforts. A considerable group has found atheism and agnosticism very little help in time of trouble. Those belonging to nominal churches sometimes become disillusioned and, in one way or another, strike out for themselves in search of peace and prosperity. There are always a number of chronic joiners who have wandered about from one jarring sect to another.

It is not always easy to escape from the consequences of dubious doctrines. The metaphysical constitution may be so damaged that a complete reorientation becomes necessary. Here again, it can be pointed out that an alcoholic may conquer the habit, but the damage done to his constitution may linger on for the rest of his lifetime. In Gilbert and Sullivan's operetta, "The Mikado," the Japanese emperor is ever searching for penalties which fit the crime where special punishment is indicated. Universal law is no respecter of persons, institutions, or popular beliefs. In the natural world, the penalty always fits the crime. The formula is simple: eat the wrong food and you will be sick; try to live by wrong beliefs and you will also be sick.

Allergies and appetites are closely related. A person can eat himself into an early grave or, by catering to his emotional appetites, become a hopeless psychotic. One formula rather summarizes the situation. The individual who is dedicated to doing exactly what he feels like doing and indulges the negative impulses which arise in his thoughts and emotions has no right to complain when faced with the consequences. Modern religion has a tendency to cater to human weaknesses rather than to demand a higher level of conduct. There is something wrong with the teaching that a person must improve his morals in order to escape hell fire and damnation. The truly virtuous person lives a good life, or at least curbs most of his faults, because he recognizes that honesty should be

the normal standard of human living. In the same context, the hope of going to heaven is held out as an inducement to the assurance of a happy afterlife. Wise parents have learned, however, that when they bestow special rewards for ordinary integrities, there is little incentive for the young to develop strength of character.

It is acknowledged that allergies are difficult to diagnose and can be corrected only by the improvement of appropriate habits. It was anciently believed that there were seven major religions, seventy-two minor sects, and an incalculable abundance of still smaller subdivisions. These are scattered about the earth with faithful followings from different races and levels of cultural growth. Most of the small groups share beliefs in common, but are divided by minor differences and details of conviction. Among these unreconciled sects allergies are numerous and painful, and an involvement in any one of these groups can prove dangerous.

There is no doubt that religions have a place in the modern world. They are the first line of defense against an equally harmful allergy, materialism. Reactionary cults also contribute to ignorance and intolerance, but after all, the world has found the acceptance of the Golden Rule of continuing practical value. When the physician attempts to correct a physical allergy, he must strive to determine the cause and find the best available remedy. The necessary information is elusive. There are hundreds of methods for isolating the causes of allergies. The search is costly and time consuming with only a modicum of success.

On the religious level, troubles originate in areas which have not been explored by the sufferer. Psychic experiences, though of unknown origin, are usually assumed to be superior to all common sense. In the invisible universe which theology has sought to explore, there are many dangers. When the unknown is allowed to dominate the activities of the unknowing, confusion is inevitable. If a kindly mother becomes convinced that her life is regulated by the voices of the dead, the whole family will soon be in trouble. The businessman who selects his portfolio of investments with the aid of the Ouiji board can be well on the way to bankruptcy.

Among psychic allergies are new examples of the demonology

and witchcraft which terrified our ancestors. A person who believes that he has been appointed by heaven to save a delinquent mankind may be the victim of a dangerous psychic allergy. A useful life is often wrecked, homes are broken, and a deluded, but well intentioned mortal is as badly off as one who trusts his future to heroin or cocaine. Everyone can make a mistake, but when years of futility are the only rewards for misguided actions, the sufferer must begin to consider the need for a cure.

Security must be estimated in terms of common sense. The mind that thinks straight can protect the emotions from being drowned in fantasies, and guard the physical body from suffering neglect or abuse. Another factor must also be given honest consideration. In these luxury-loving times, religion is often commercialized and disseminated by expensive advertising, appealing to the generosity of the gullible. The thoughtful housewife is fully aware that the description on the package is not always reliable. If religion is placed in the hands of a high-pressure fund raising organization, the buyer must beware.

Friends and neighbors find a certain remedy which has reduced poundage and pass it along as a priceless secret. The recipient of this favor breaks out all over with blotches and rashes and is soon under the care of the family physician. A wonderful development exercise advocated by a certain cult may be consoling to an elderly man living alone in a retirement home. A young woman following the same program of meditation decides that she is married to the wrong man and is being prevented from joining the angelic hierarchy because of her three children. Being rather bored by her domestic chores, her resolution is strengthened to leave mundane matters behind and go forth into the psychic summerland. People do not even seek remedies for psychic allergies which impel them to fulfill their own secret desires.

The fulfillment of the inner life is assumed to require a reasonable degree of self-control, but human society penalizes common sense. One writer has said that the most popular slogan of the moment is "I do not want to and I am not going to." Of modern sources of allergies, television is probably the most preva-

lent. It is a kind of wonder drug, recommended as a remedy against normal instincts. It is now being recognized that the effects of the contemporary life style are dangerous and destructive to all concerned. Most wonder drugs are tested for at least five years before they become available to the public. Where danger of misuse is probable, the medication is prescribed only by an attending physician. Personal attitudes which have not been sanctioned by experience should also be tested. If a belief or policy of conduct is under consideration, it should be thoroughly researched. It may be considered, but not completely accepted until it has stood the test of experimentation. We all know that habit-forming drugs are dangerous and their habitual use will end in tragedy. Many prevailing practices are contrary to mature judgment and most of those in religious difficulties have taken it for granted that they can cater to their weaknesses with impunity.

The law of cause and effect has a bearing upon the subject of allergies. A certain insight into universal laws helps us to understand the operations of karma in human relationships. To the honorable person, temptations are tests of character which should be faced constructively. In the practice of medicine dealing with unusual allergic complications, remedial medication must be modified to meet dispositional intensities. Some patients are allergy prone and are naturally fearful, neurotic, and self-pitying. Hypochondria is present in many cases. In some older persons, real or imaginary ills have already lowered resistance to constructive thinking. There is little or no sense of humor, and it is assumed that things in general, including personal problems, will drift from bad to worse. Allergies may not be directly responsible for the original characteristics, but a vibratory pattern has been set up which can strongly affect medications.

We have all known persons who seem to enjoy their own miseries. They will defend their right to suffer with every ounce of available energy. All negative and destructive or self-pitying intensities adversely affect the magnetic fields of the human body. As the disposition deteriorates, these magnetic fields weaken and every cell in the human body also is affected. We are surrounded

with debilitating substances and circumstances most of our lives. There are problems of water and air pollution, fumes of pestilential intensity, soil contamination, discordant sounds, depressing newscasts, and disillusioning personal experiences. When powerful drugs are used to correct mental, emotional, or physical abnormalities, it is quite possible that adverse reactions will set in.

All things considered more or less equally, a good disposition is a saving grace. Troubles will be fewer and remedies more constructively remedial. In psychological counseling, it can often be demonstrated that normal persons are not disabled by circumstances, but by their own reactions to circumstances. Some of the best adjusted individuals I have ever known have overcome disasters and triumphed over every type of physical restriction. Helen Keller's companion over a long period of years told me that she had never seen Helen without a smile on her face, and that she never looked down. Her sightless eyes were always raised.

I have personally known six men and women, all of whom were over a hundred years old. Not one had ever been rich, especially successful, or deliriously happy in their personal relationships. One told me that he had buried three of his physicians along the way. They had all gone through periods of sickness and health; they had been cheated, defrauded, and imposed upon. All had been unemployed at some period in their lives. They had practiced several different trades without becoming exceptionally skilled, and all took the opportunity to report that they had no enemies and had never held a grudge. Not one of these persons had suffered from a serious allergy. Also, all six were religiously oriented and had found enduring joy in being useful, cooperative, and unselfish. It would be fair to say that they had attained a quiet and gentle victory over the circumstances which are considered proper causes for self-pity.

A protective religion is one which can be lived without unreasonable stress and provides the quiet strength which transmutes troubles into blessings in disguise. As far as foods and medications are involved, it does not require extensive research to become aware that one is happier and best when he fulfills the needs of his

body and does not require stomach pills to overcome the unpleasant reactions to the food he should not have eaten in the first place.

Nature has provided all of us with defensive and protective mechanisms against the evils of our times. We were intended to live moderately, think constructively, and protect the kindly emotions of our hearts. The ambitious, fame-seeking, and over-wealthy often have large doctor's bills. The penniless religious mendicant of India may choose to live on bread and milk, but one of the first great American millionaires by necessity extended his life for a few years on a strict diet of bread and milk.

Schools of Oriental philosophy emphasize the benefits of quiet meditation in which the mind relaxes away from its own anxieties and becomes a benevolent leader over the vast empire of cells which populate its body. When the human will makes its peace with the Divine Will, almost miraculous things can happen. In ancient times, physicians were also priests, and there are many occasions even now in which faith in God is more important than faith in the physician. There are also advantages in trusting your doctor, if he has proven to be worthy of such trust.

Some years ago it was suggested that, inclusively speaking, humanity is the great sick person. Of the five billion members, many races, religions, and political alliances are revealing allergic symptoms. They are irritable, have a tendency to break out in tantrums, and have long suffered from chronic indigestion. The great collective person is also suffering from numerous imaginary ills. Generation after generation of religious teachers, philosophers, scientists, industrialists, and educators have stood helplessly by while humanity languishes. Many remedies have proven to be as bad as the disease or worse. New solutions are advanced every day, but the patient remains in intensive care, which is not only discouraging, but exorbitantly expensive. Like private citizens, the collective person is simply allergic to his own mistakes and is willing to do everything possible to get well as long as he is not required to mend his ways.

Some day it will occur to someone that our present attitude

toward the achievement of success, power, or distinction can lead to the destruction of our society; and that we are basically allergic to ignorance, superstition, wealth, and false ambitions. Until then, we must sniffle our way from one allergy to another.



Several days before his death, Abraham Lincoln had a strange dream. He heard moaning and crying in the air around him, so in the dream he got up and walked through the many rooms of the White House seeking the source of the wailing. At last he came to one of the state rooms and saw that it was filled with people kneeling and crying. There was a bier in the midst of the room, on it lay a body covered with a cloth. In his dream Lincoln asked one of the mourners, "Who is dead?" and the answer was, "It is the President of the United States and he has been assassinated." At this point Lincoln woke up and was considerably agitated. He told Mary and she was worried also. There were other psychic experiences noted in which Lincoln received warnings of his impending death.

While addicted to the scientific method, Benjamin Franklin attended church at least occasionally. In the midst of a sermon he got up in a very thoughtful mood and left. Afterwards, a friend reproved him for departing in the midst of the service and Franklin explained that he was attempting to discover how far the preacher's voice could be heard.

According to *Harper's* magazine, May 1851, Benjamin Franklin, on several occasions, mentioned that he had been assisted in his dreams on many affairs in which he was engaged. While in France Benjamin Franklin attended an important gathering of leading literary personalities. Among them was Madame Bouffleres. As Franklin was not fluent in French, he applauded whenever this distinguished lady expressed approval. Later, Franklin's little son observed, "Papa, you applauded everything, and more than anybody else when they praised you."

Do not take life too seriously. You will never get out of it alive.

—Elbert Hubbard

NOTES ON THE POSTAL SYSTEM

There has always been need of communication between persons, organizations, communities, and the nations of the world. In the beginning important families, political leaders, and religious dignitaries depended upon private couriers. Julius Caesar received dispatches which might pass through a number of hands before they reached him in some battlefield headquarters. By that time the message was probably known by the many carriers through whose hands it passed. This was inconvenient, and Julius Caesar preferred to have dispatches sent to him in a cypher which he decoded by wrapping the paper that finally reached him around his military baton in a certain manner. In those days there was no communication between private citizens except for occasional messages delivered by courtesy of travelers.

A number of free states had their own organizations of couriers who were able to deliver important documents with considerable promptitude. They rode on horseback and were provided with fresh mounts at regular intervals. Gradually the royal and ducal couriers were permitted to carry private mail and in due time the system was expanded to include members of all classes who could read and write.

In those days the cost of mailing a letter was almost as high as it is at present. There were certain differences, however. When you delivered your epistle to the office of a courier system you had the choice of prepaying the prescribed rate or having the letter stamped "BEARING," which meant that the person receiving it had to pay the postage. This resulted in an unpleasant situation with a large percentage of the mail ending in what we would call the dead letter office. If the missive was stamped "PAID," the route and the distance it was to travel were carefully calculated and the amount clearly written on the envelope. The longer the distance, the higher the rate, but in the course of time the letter would

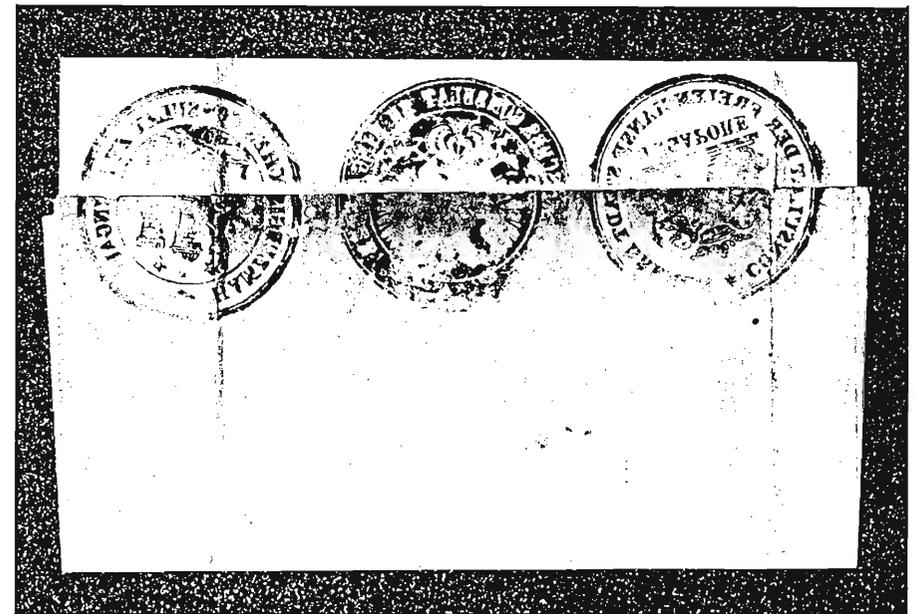
finally arrive. One of the most efficient postage systems was established in Venice and endured until the Venetian Republic was annexed by Austria. In the early times envelopes were unknown and the letters were of various sizes and shapes created by folding a sheet of writing paper.

A number of postal cartels made their appearances in various parts of the world including China, Japan, and the Near East. By special treaty with the German government, a more or less official system for the distribution of mail was established in Europe by



Couriers of the postal system of the Republic of Venice. At upper center is one of the postal markings used by the Republic.

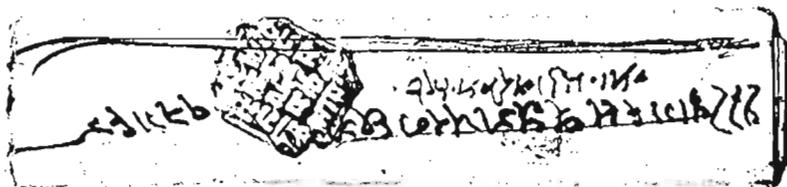
the powerful Italian family of Torre and Tassis, known to stamp collectors as Thurn and Taxis. Among the competitors were the Fuggers in whose mining enterprises Paracelsus became involved. The collecting of postal material prior to the invention of the postage stamp is a fascinating hobby. The city-states forming the Hanseatic League were inspired to develop a cooperative postal system to promote and protect their commercial interests in various parts of the world. In our Library collection we have a curious letter addressed to Reverend D. B. Bradley, M.D., American Protestant medical missionary to the court of Siam. The letter is dated July 29, 1857 from Singapore, which was the commercial center for southern Asia. This epistle was written by the Singapore consul for the German cities of Hamburg, Lubeck, and Bremen, asking Bradley to intercede with the King for the establishment of trade relations with Siam. This letter seems to have traveled under



Letter from the Consul of the Hanseatic League in Singapore to Bangkok. This letter produced no great results for Maha Monghut. The premier King of Siam was suspicious of all outsiders, but of barbarians he preferred Queen Victoria and Abraham Lincoln.

the seals of the three German cities but there is no other postal marking although stamps were available at that time. In this case it may have been privately carried by a friend or brought up the pirate infested Menam River by some native vessel.

Another stampless letter wandered its way from the Island of Mauritius to England. Its journey is clearly indicated on the cover which is also embellished with figures indicating the postal charges accumulated along the way. India and Tibet had their own solution for the spreading of tidings, good or bad. The Indian system was the most complicated for it involved several hundred partly autonomous states with their native rulers. The accompanying chit, as these small letters were called, originated in the feudatory state of Jaipur. Native runners carried these notes in the end of

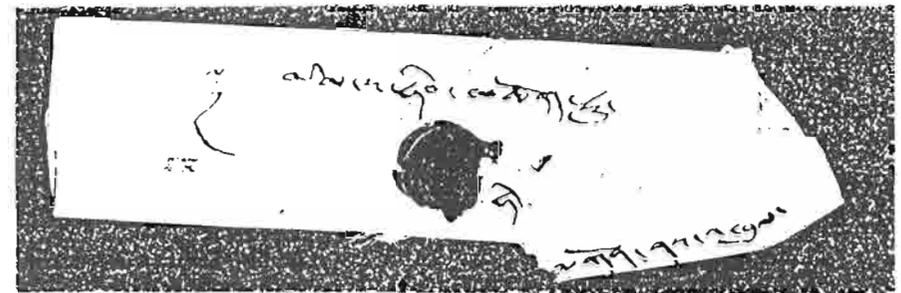


Jaipur internal mail. This chit consisting of a multi-folded letter sheet traveled on an impressed seal and was forwarded by the mail system of the Maharajah of Jaipur.

split sticks and, when the distances were too great, they were entitled to take an occasional nap along the route. The Tibetan monastery at Himis has gained distinction because of the discovery of early Christian records there by Nicholas Notovitch. Here shown is a chit written by the Abbot of Himis and delivered by couriers.

In most countries heads of state are not expected to pay postal charges on their official mail, and even in recent times their letters are carried by personal signatures on the upper right corner of the envelope. It may be of interest to note that the Dalai Lama of Tibet did not have free franking privileges. His seal appeared upon his letters, but they also carried the appropriate postage stamp.

Sir Rowland Hill can be held responsible for the complete re-



The cover of a carefully folded letter with the address in the autograph of the Abbot of Himis accompanied by the impression of his small black seal.

organization of the English postal system. He was born in 1795 and until his fortieth year was involved in the colonization program for South Australia. Having completed this project, he became deeply concerned with the deplorable state of the English postal system. As a result of his careful research, Hill came to the conclusion that the cost of a letter through the postal system was divisible into three parts. First, the letter was received and then prepared for transportation. This preparatory procedure was extremely complicated and was determined by the number of sheets of paper involved in the letter. We learn that, to send a letter from London to Edinburgh, for one page the fee was one shilling, one and a half pence, for two pages the price was doubled, and if there were three sheets the charge was about seventy cents in modern currency. It required a battery of clerks to estimate the exact sum for a single letter.

The second factor was the distance which the mail was required to travel. A third consideration became the cost of delivering the letter. Hill decided that the price of the complete transaction should be paid in advance. Having estimated farthing by farthing all the procedures involved, Hill decided that the government would make a decent profit by a fixed rate of one pence per letter. He designed a postage stamp with the value of one penny, generally considered to equal two cents American money.

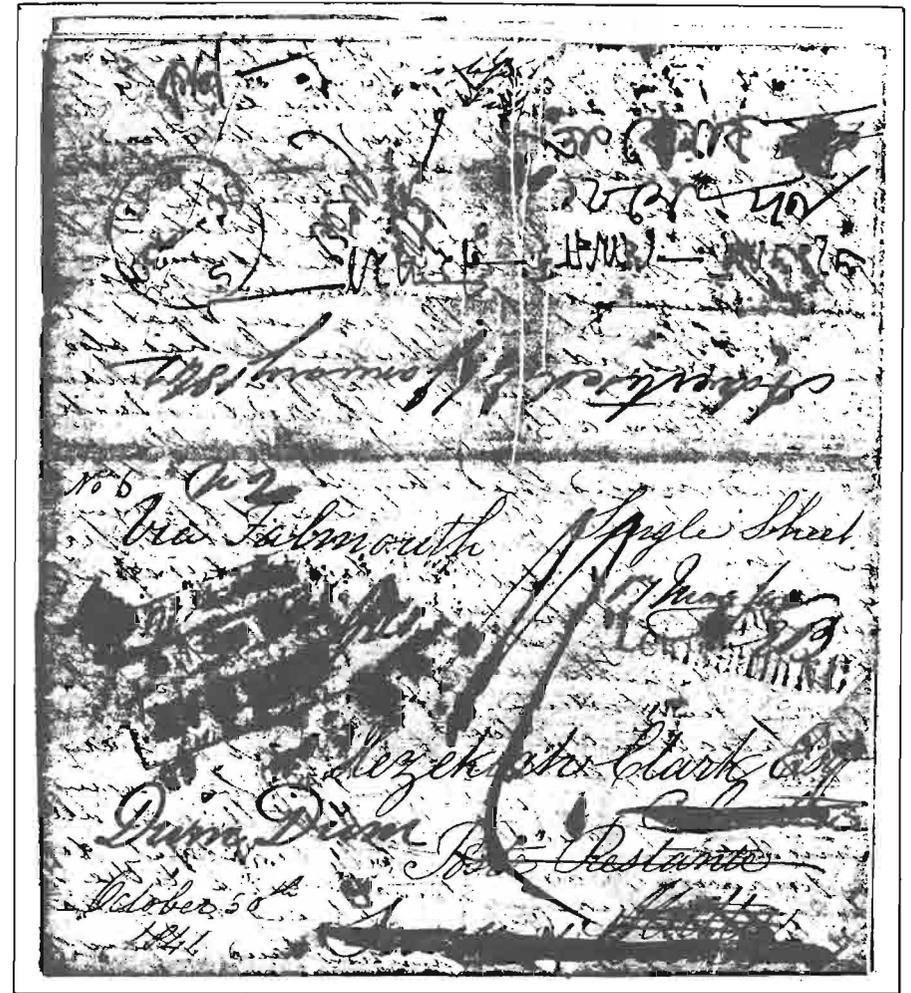
Hill's creation was decorated with the profile of Queen Victoria



Portrait of Sir Rowland Hill from *The Book of Days* by R. Chambers, London, 1864.

as a young woman and appeared before an astonished world in 1840. It was immediately pronounced a failure, but was one of the most successful failures of all time and greatly simplified the complicated methods which had accumulated over the period of several centuries. Most of all, it standardized the rate. Distance ceased to be a factor, and a letter to any part of the British Isles cost the same. A little later a two penny stamp was also issued and for a long time the rates remained stable. It is amazing to realize that postage stamps have been in use for considerably less than two hundred years.

After the excitement pro and con had settled, Rowland Hill was regarded as a public benefactor. He was especially popular with the Whigs, but languished somewhat when the Conservatives took over. Grateful citizens raised fifteen thousand pounds as a gift to



How letters looked in the 1840's. This letter was mailed in 1841 from Kent in England to Calcutta in India. It went first to Dum Dum via Malta, Suez and Bombay. The letter was put on the ship T. P. Lewisham, transferred to the ship General, receiving date stamp "S OC — 30 1841." It was then conveyed by road to Falmouth, to go by P & O packet to Malta. It was kept there for some months. Advertised January 26 to care of Messrs. Colvin Anislie Corvie & Co., Calcutta and, according to a note on the envelope, was delivered in October, 1844.

Hill and he was later brought back to office as Secretary to the Postmaster General. While still busy, he also organized the money order system and, during his administration, the number of letters transmitted by the Post Office annually was advanced from seventy seven million to 545 million. In 1860 Rowland Hill was made a Knights Commander of the Order of the Bath.

In the United States, Benjamin Franklin became the first Postmaster General. He admitted that the title was completely honorary and had little or nothing to do with improving the system. The usual courier procedure helped, but the vast size of the country, much of which was sparsely settled, resulted in a prevailing confusion. In 1847, the United States issued its first official postal stamps, a five cent value with a portrait of Franklin and a ten cent value with a portrait of Washington. These have been



The first official postage stamps of the United States.

reprinted for collectors, but the reprints can be detected because both Franklin and Washington appear to be half asleep. When the system finally settled down, the country was provided with a convenient, efficient, and reliable service by which a private letter could be delivered anywhere in the country for the sum of two cents. Many of us have grown up in the days of the two cent postage stamp which seemed to meet all financial requirements until 1932 when the rate was raised to three cents, causing widespread

consternation.

We are now faced with a twenty-two cent rate for a personal letter and there is a rumor that this must be raised substantially to prevent the Post Office from falling into bankruptcy. It is pointed out that demands upon the postal service have increased dramatically and someone must pay the bill. There may be a rather simple answer to this dilemma, but there is not much probability that it will be applied under existing conditions. In those dear dead days that are now gone beyond recall, most communities depended upon the mail order houses of Sears, Roebuck and Montgomery Ward. When their annual catalogs arrived, there were family conferences, and there was assurance that household needs were met for that year.

In those days, unsolicited mail was virtually nonexistent, except perhaps for an occasional political announcement. It is all different now. Whenever you purchase an item by mail, your name and address become public property to be bought, sold, or exchanged by any individual or business willing to pay the price of the mailing list. It inevitably follows, therefore, that you will be deluged with announcements, offers, and recommendations which have no meaning or relevance to most people. If you live in an apartment, you may receive announcements for garden tools, fertilizers, or bug sprays. A young housewife may be delighted to learn that it is still possible to buy high button shoes or decorative hatpins of outstanding quality. You can order your medications, beverages and cooked foods, a bicycle, or a high priced ticket to the county fair if you act quickly. You discover that you have been selected to allow a real estate agent to sell your home or move you into a genteel condominium. I remember the famous ad of Madman Muntz who urged you to sell him your car and become a wealthy pedestrian.

An imposing letter with engraved designs may also announce that you have been selected as one in a million to become a member of the Bog Valley Country Club. All you have to do is to make a short drive of a hundred and sixty miles across Death Valley and listen to an hour and a half sales spiel and you will become the proud owner of a land yacht or a forty inch television set. For a

reasonable sum you can buy your way into a poker club or win a two weeks vacation in the Hawaiian Islands. I could go on, but what's the use.

How do these glad tidings reach us? They come through the postal system, packed into our mailbox and are only read by the gullible or elderly people living alone who find the literature recreational. It is cheaper to run a business from your home than to rent space, the cost of which will rise every day. Advertising in newspapers, journals, radio, and television is prohibitive, and those who decide to announce their wares as cheaply as possible may be forgiven for depending upon the Post Office to subsidize, at least in part, the cost of overhead.

We are now flooded with junk mail which is as great a disaster for the national economy as junk food is to bodily health. While we hate to bring up the subject, it should be mentioned that the promotional mailing and sales appeals are carried mostly on bulk mailing permits. This means that they do not pay a fair share of the postal bill. The cost of running the Post Office does not seem to recognize the bulk mail problem or if it does, has not moved to correct it.

Certain institutions enjoy special postal privileges. These include religious, educational, and charitable corporations and other non-profit functions in which social services receive assistance in the carrying on of humanitarian activities. Most countries also favor subscriptions to various publications which are assumed to benefit the public or support avocational activities. Many government bulletins take advantage of special mailing privileges. No one really questions such procedures, but where reduced rates are given to commercial enterprises to increase their profits there does not seem to be any reason why personal letters should be expected to contribute to this postal deficit.

By use of the mails commercial organizations make substantial savings in rents, leases, property taxes, employees, the distribution of promotional material, and retail goods. The majority of commercial advertisers are not using the mails for the assistance of foreign orphans, they do not support missions, nor are they maintaining schools, retirement communities, or improving sub-

standard areas which are detrimental to the health and well being of the community. They are working to increase profit in every way possible and the Post Office has to increase the postage rate to break even. Another possible solution would be for commercial houses to create their own modern equivalent of the Hanseatic League of German merchants. They could create their own delivery system, and share the expense of its maintenance.

During a typical week under existing conditions, many families receive junk mail every day. In some cases, the item resembles a bank statement, a tax bill, or a call to jury duty, but to the majority of recipients it is of no interest whatsoever. There are thick envelopes with two or three dozen small ads tucked together offering every kind of service imaginable and enclosing coupons which will take a few cents off the price of your groceries. Usually however, the discount is on brands which you do not favor. The buying and selling ads follow and now we are receiving opportunities for greater credit cards or the assurance that, if we wish to raise funds, we get the first two thousand dollars without security because of the good name we have for the payment of our bills. How did they know we paid our bills promptly?

In recent months, solicitations of one kind or another and packets of one size or another—some containing free samples of one thing or another—arrive in the course of a week. A fair average will be from five to twenty pieces of junk mail arriving weekly.

It must be that some buy these advertised products, turn in the appended coupons, or join a Parchesi club, but after reading a cross section of these opportunities worries set in. I have the feeling that countless persons are tempted to expenditures that they cannot afford, products they do not need, and have over-optimistic hopes of winning the grand prize reserved for one contestant out of sixteen million.

If we want to contribute to home industries, we might still be able to carry part of the responsibility for the distribution of unsolicited mail. I will not go so far as to suggest that the law should require a mailing house to pay return postage on rejected advertisements, but it would probably help. It might be more humanitarian to establish a firm rate for mail order advertising. It could

have a class in itself and be subject to weight and size restrictions. A fifty page catalog advertising a hundred or more items should not be recognized as a newspaper or family journal.

There is another phase of this problem which should be considered and that is the delivery of articles purchased by mail. Usually, the mail order price includes a charge for shipping, handling, and sales taxes where applicable. Suppose however that one orders an artificial Christmas tree and pays the postage rate as designated. This can work a serious hardship on the Post Office and the postman, especially in heavy weather. In our days, I remember, a farmer sent live animals by parcel post and, if we are not careful, we may wake up some day and find that a thoughtful friend has mailed us a living hamster. Even if a business house is perfectly honorable and pays the full delivery charges required by the Post Office, there is some congestion when millions of packages of numerous sizes pile up in the delivery department. It would seem only fair that articles purchased by mail as part of a private business transaction should be handled by an independent company.

Ingenuity could accomplish much in reducing postal problems. In Belgium, for example, mail is largely distributed by pneumatic post. Some of us remember when there were pneumatic systems in department stores. Orders were placed in small containers resembling projectiles and forwarded to the cashier's office in brass tubes propelled by compressed air. Belgium is successful with this system, but Belgium is a relatively small country. When we realize the millions of our larger cities, pneumatic mail would certainly be helpful in some of the more heavily burdened areas. The experiment of photographing letters, thus greatly reducing their bulk, had moderate success, but lost a considerable measure of privacy. While we are devoting vast sums of money and a considerable amount of intellectual energy on common problems, it might be well to give deep consideration to the postal system. If we do not, the rates will continue to rise until no one can afford to mail a letter and the entire system will be limited to mail order business.

It is only July, but I am already receiving numerous catalogs, broadsides, and stuff-ins alerting me to the impending Christmas season. While many of the items advertised are pleasant and interesting and can make appropriate gifts for someone who in turn will pass them on to others the following year, most of the offerings are impractical and many are over-priced. There is a strong showing of gimmicks and gadgets with appeal to hobbyists. In a time of considerable national stress, we are assured that we are being offered lifelong treasures to be left as priceless heritages unto our issue. Therefore we should start now to collect a set of presidential spoons or hand-painted matchboxes. It would be better for all concerned if we were not presented with so many temptations.

Years ago, I administered the estate of an elderly widow living in one room in a boarding house. Her prime assets consisted of several stacks of free advertising. She never threw away a handbill or a form letter, but the only genuine personal mail were three letters that I had written to her. There is so little contact between scattered members of families today. The children phone occasionally and grandparents are remembered at Christmastime, but the significance of the genuine letter cannot really be compared with a telephone call or a thank you note.

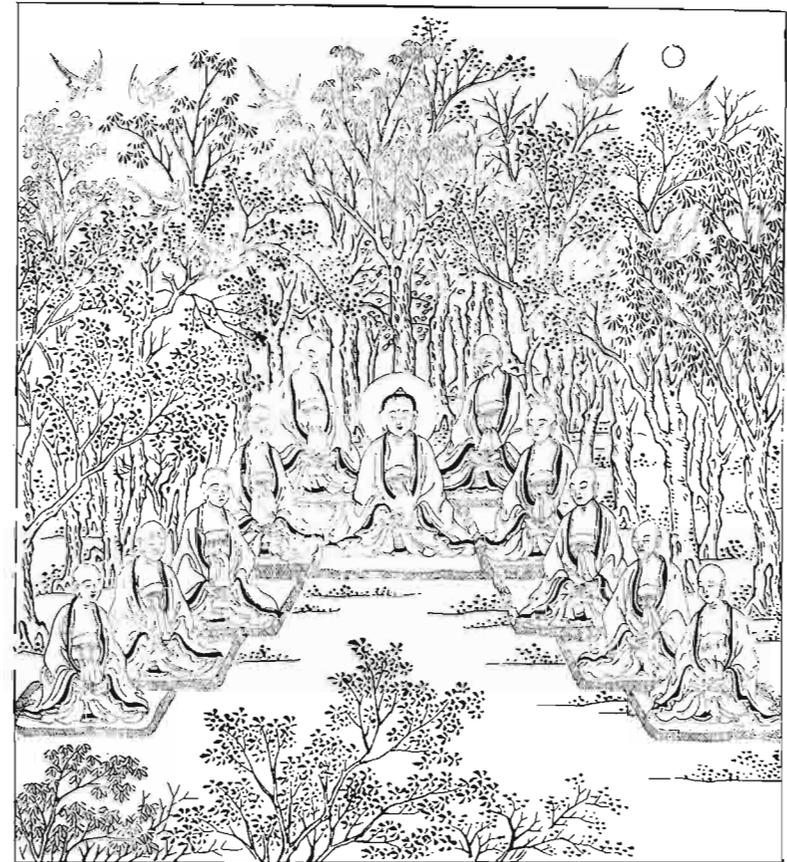
At one time I had a collection of eighteenth century letters which passed through the courier system of the Republic of Venice. Venice never had any stamps of its own, but there were many unusual missives. I remember one carefully folded letter sheet painted all around with blossoms and buds. When opened it was signed in Italian, evidently by a small child, and contained the message, "I love you." Another brought the glad tidings to someone in Verona that the prisoner on trial had been judged not guilty and would soon be home to his family. There is something nice about the postal service. We like to go to the mailbox every morning to find out who remembered us, but it is a little disappointing to find out that we have not been forgotten by a bank that wants us to borrow some of their money.

THE GREAT SAINTS OF BUDDHISM

Part II

The origin of the arhat concept in Buddhism has been the subject of extensive studies and research projects. Frederick Mortimer Clapp, whose speciality was Chinese and Japanese paintings, has given us a definitive work, *Arhats in Art*. He writes: "The arhats do not owe their existence to the Hinayana, or Lesser Vehicle, although by their aloofness, their peculiar character of divine human beings, they seem to belong to a more primitive form of Buddhism than the Mahayana bodhisattvas who have assimilated so many of the attributes and powers of Brahman gods. The bodhisattvas are mythological. They were created out of doctrine and metaphysics—dim and sublime projections of theological rationalizings. But the arhats, in their earliest form at least, resemble in a distant way the apostles of the early Christian church. Like them they were the great exponents of the master's revelation, the wise keepers of the Law, the perfect *bhikshus*. Several of them, it would seem, were the intimates or immediate followers of Gautama Buddha, and they form part of the concourse of divine beings before whom the great imaginary discourses of the *Tathagata* were delivered."

References to the five hundred arhats or lohans are probably intended to signify a large assemblage rather than an exact number. This type of symbolic exaggeration is found throughout eastern religions. Nearly always descriptions of the early Buddhist councils mentioned five hundred arhats being present as leaders in determining the original teachings of the historical Buddha. The same procedure is recorded in the clarification of the Christian canon. Leaders of the scattered Christian communities were brought together in 325 A.D. by Constantine Magnus at Nicaea for the clarifying of Christ's teachings and the selection of the inspired Christian scriptures.



Gautama Buddha and His ten disciples. From a book of Chinese woodcuts illustrating the life of Buddha.

We learn, for example, that an assembly of Buddhist arhats was held in the Rajgir Hills in Bihar. It is noted that on this occasion, five "Collectors of the Law" attended this convention and certain of these arhats lived in caves or rustic dwellings in the nearby mountains. We have already noted an early division of Buddhism into what is referred to as the "small vehicle" and the "large vehicle." The "small vehicle" was also known as the Southern School and can be best described as the Sect of Strict Observance. At this point a matter of continuing importance comes into focus. The in-

terpretation of the Arhat Doctrine has been of special concern among all Buddhist sects.

Nearly all modern religions have established monastic houses and convents for those world-weary persons seeking the consolation of a meditative life. In some cases these retreats have become self-sustaining, but do not engage in secular activities. The motive behind retirement from the stress of social conflicts is often selfish and justified by the belief that a life devoted entirely to the cultivation of sanctity is acceptable in the sight of God. It is obvious, however, that the effort to escape worldly contamination contributes very little to the common good.

The Queen of Spain long ago visited one of the monastic retreats of the Eastern church. The monks felt obligated to receive her, but after she left, every stone on which she had walked was removed. Another outstanding example, of course, is the case of St. Simeon Stylites. He sat on the top of a column in the Libyan desert and had his food sent up to him on a rope. He gained an excellent reputation for eccentricity and was deeply venerated by his disciples. In India religious mendicants punished themselves in various ways for the glory of God and the sublimation of their mortal natures.

In Southern Buddhism the arhats have renounced all worldly ties and with nothing but an ironbound staff and a begging bowl have gone forth into homelessness. There is no doubt as to the sincerity of such practices. It is almost a desperate attempt to outwit the pressures of the physical propensities. The mind must be cleansed of every thought except that of the expiation of sin. The emotions must die, human affections be left behind, and the householder must walk the lonely path that leads beyond the mountains of infinity. The only purpose of physical embodiment is to escape from it forever. The old road that leads to the end of personal existence goes on and on until it vanishes somewhere among the snows of the eternal mountains. This is rationalized by the concept that suffering can only end when the sufferer is lost in the eternity of Deity.

In its most strict and literal form the Hinayana system takes it

for granted that each truth seeker should be concerned completely with the emancipation of himself from conditioned existence. In overcoming the mortal vices the mendicant sacrifices, also, all the virtues that are developed in community relationships. In practice, however, certain compromises are inevitable. Disciplines are still severe, but are relaxed sufficiently to allow for a small group of harmless pleasures. Most oriental peoples are by nature happy and, supported by climatic conditions, find occasions for festivals and community entertainments. Just as houses of strict observance are still found in many Christian communities, but have limited appeal, the followers of the Hinayana system are essentially a happy lot, and have no intention of binding themselves to the frustration of their natural inclinations. Monastic retreats now attract those whose personal lives have been involved in mental or emotional tragedies. When the world hurts the individual and he is unable to cope successfully with the complications which he has created for himself, he may seek solace in an aloneness which is of little help to himself and makes no contribution to the common good.

The major reform of Buddhism resulting in the Mahayana system arose about the beginning of the Christian era, and may well have been influenced by the Alexandrian Gnostics and Neoplatonists. Early in its course Mahayana Buddhism accepted some aspects of Tantrayana with its elaborate mechanisms of spells and enchantments. The Tantric phases influenced the Buddhism of India and Tibet, but was never attractive to the people of Korea, China, and Japan. Tantric art is widely diffused but was strongly censored by Chinese philosophy, including Confucianism and Taoism. These schools also dominated Korean and Japanese thinking and were strongly supported by indigenous Shintoism. The belief in the arhats was attractive to the members of the Zen sect of Buddhism and there are a number of temples to the rakans (lohans) scattered throughout the Japanese islands. Many of the Mahayana temples have paintings of the arhats, but actual veneration for them is now restricted to respect for ancient sages.

For daily worship the radiant bodhisattvas have replaced the

因揭陀



193. Angacha

阿式



194. Adjita

伐那婆斯



195. Vanavaza

迦哩迦



196. Kalica

伐閻羅佛多



197. Vadjriputra

跋陀羅



198. Badra

半諾迦 半托迦



205. Pantaha

那伽犀那



206. Nagacena

戍博迦 戍博迦



207. Guepa

阿私特



208. Mi-Tsied-ta

達摩多羅



209. Dharma-Tala

布袋和尚



210. Hwa-Chian

Twelve of the arhats. Detail from *Iconographie du Buddhisme* by Professor Pander.

somber arhats of the Southern school. The entire concept of life, though well within the Buddhist structure, is inspired by a doctrine of compassion and gentle solicitude for a trouble-laden human-kind. Mahayana Buddhism is now referred to as the "Heart Doctrine." Gautama remains the great teacher and is the only historical figure in the pantheon. In art the radiant imagery surrounding the Buddha Amida has the greatest appeal for the average worshiper.

Amida (Sanskrit Amitaba) is the Lord of Enlightened Love. He is a personification of universal compassion and the ever present symbol of the redemptive power abiding in space. In the esoteric cults Amida is a meditation symbol reminding the worshiper, whether priest or layman, that love is the ever present redeemer saving all who take refuge in its holy name. He is truly an ever present embodiment of Universal Life and Infinite Light. Amida is accompanied by an entourage of blessed beings known as bodhisattvas who are actually aspects of His own nature. Of these Kannon (the eternal mother), Monju (regenerated wisdom), and Miroku (an embodiment of kindness) are perhaps best known.

Amida is that Divine Love which marks each sparrow's fall. There is no form of life so humble, no creature so despised that Amida is not obligated, by an eternal vow, to assist in its attainment of enlightenment. While the arhats of the Southern school strive to attain nirvana in the present embodiment, those who follow the Amidist teachings pass at death into the Western Paradise from which they may return to embodiment in due time. For them reincarnation is not a punishment but a promise of continuing growth within the pattern of an infinite progression toward the perfection of the inner life.

The Mahayanist is taught that the blessed doctrine leads to self-forgetfulness in the service of human needs. This is much like the Scriptural doctrine that those who find their lives will lose them, but those who lose their lives in the service of truth shall have life everlasting. By this believing the individual knows best that it is his moral obligation to accept all of the common responsibilities which are proper to his estate in life. The farmer continues to plow

his rice paddies with the assistance of a gentle old bullock, who walks in the mud beside him. The ox is a younger brother and when it dies a little memorial is set up in a corner of the field and an offering of food is made there on appropriate occasions. The shopkeeper carries on with his merchandising and in the family home there is a Butsuden, or shrine to Buddha, and the Kamidana is set aside for the veneration of the Shinto divinities. The principle form of worship for the Mahayana Buddhist is the practice of integrity. Honesty is an acceptable offering to the spirit of Universal Life.

The journey through mortal existence is symbolically represented by pilgrimage. Most dedicated Buddhists make an occasional journey to their family temple, or to a group of sacred places belonging to the denomination to which they have given allegiance. In some cases the pilgrim wears a broadbrimmed hat inscribed with the words, "two on the trip," indicating that he does not walk alone. Wherever he goes another walks with him and that other is the Buddha Amida.

Riding in a cab in Tokyo one day I saw a little image of Buddha suspended by a cord in the front of the cab. I asked the driver if he thought this would protect him from accidents. He gave a wry little smile but gained courage explaining that if he drove his cab, always remembering that Buddha was a passenger, he would drive carefully and charge an honest fee.

Among the outstanding works of art in the collection of the Philosophical Research Society is a bronze image of the historical Buddha formerly in the collection of the Empress Dowager of China. The statue is said to have been cast in the Ming Dynasty. While it was in the Summer Palace in Peking an extraordinary pedestal was carved to support the image. The pedestal is an important work in itself and testifies to the regard in which the image was held. The robes of the Buddha are ornamented with 250 miniature images, which are part of the original casting. This curious symbolism can signify that the arhats and votaries of the faith are themselves the living garments of the Buddha's teachings. This image was brought out of China soon after the establishment of the

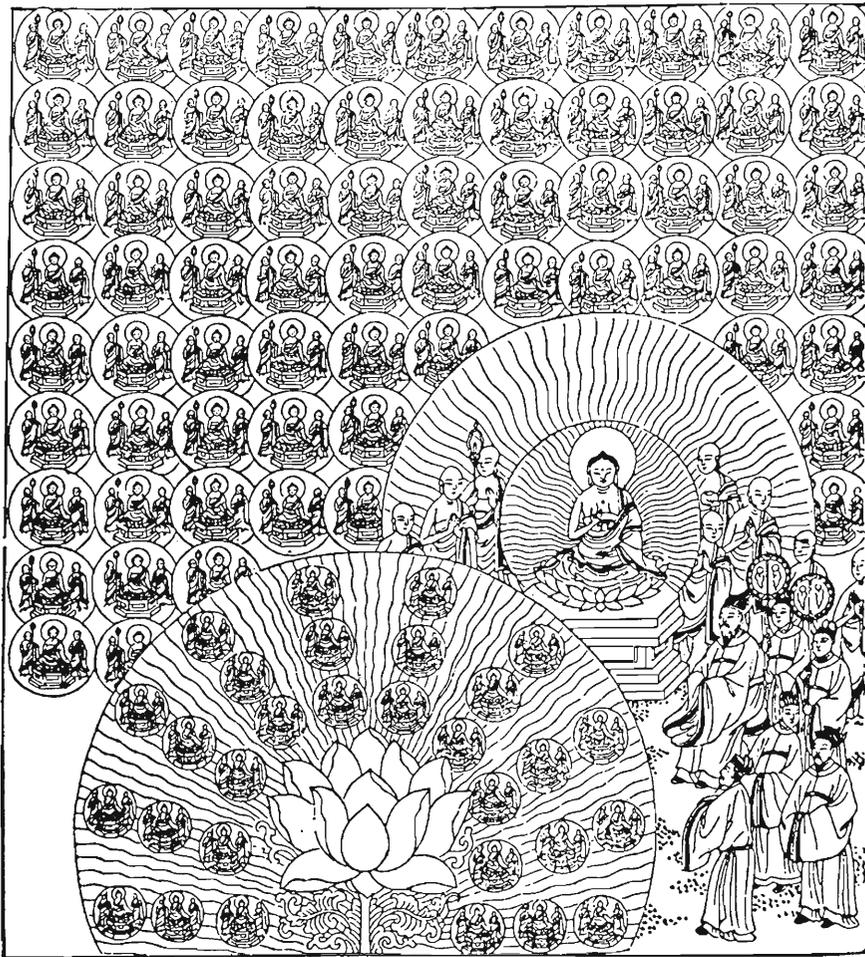


Bronze figure of Gautama Buddha and pedestal formerly in the collection of the Empress Dowager. Photo by Manly P. Hall.

Republic under the leadership of Dr. Sun Yat-sen. There may be a connection between this symbolism and a wood block print from an early Chinese edition of the life of Buddha. In the scene setting forth the Nirvana of Gautama Buddha there is a multiplication of images and this may have inspired an effort to perpetuate the concept in a bronze sculpture.

In China between the eleventh and thirteenth centuries A.D. a school of sacred art arose which resulted in grotesque representations of the arhats. There seems to be no explanation for this innovation but a certain iconoclasm developed which depreciated the austerities of the solitary sages. There was a limited circulation of these caricatures in Japan but they never seemed to gain general popularity.

When Hideyoshi returned to Japan from an unsuccessful campaign on the mainland of Korea, he brought with him a number of Korean artists who must have had considerable sympathy for the arhat tradition. These artisan-artists were made honorary citizens of Japan and the style that they brought with them from their



A Chinese woodcut representing the Nirvana of the Buddha. From a book of Chinese woodcuts illustrating the life of Buddha.

homeland was perpetuated and/or revived during the reign of the Emperor Meiji. A style of Japanese ceramics, mostly originating in the Kinkozan kiln were aimed especially for export. The favorite mode of decoration was the use of the Buddhist arhats which appeared on vases, bowls and tea sets. Early examples were exquisite



The Arhat, Nakula, seated under a tree on a grass mat and accompanied by a small child. From a book of stone rubbings.

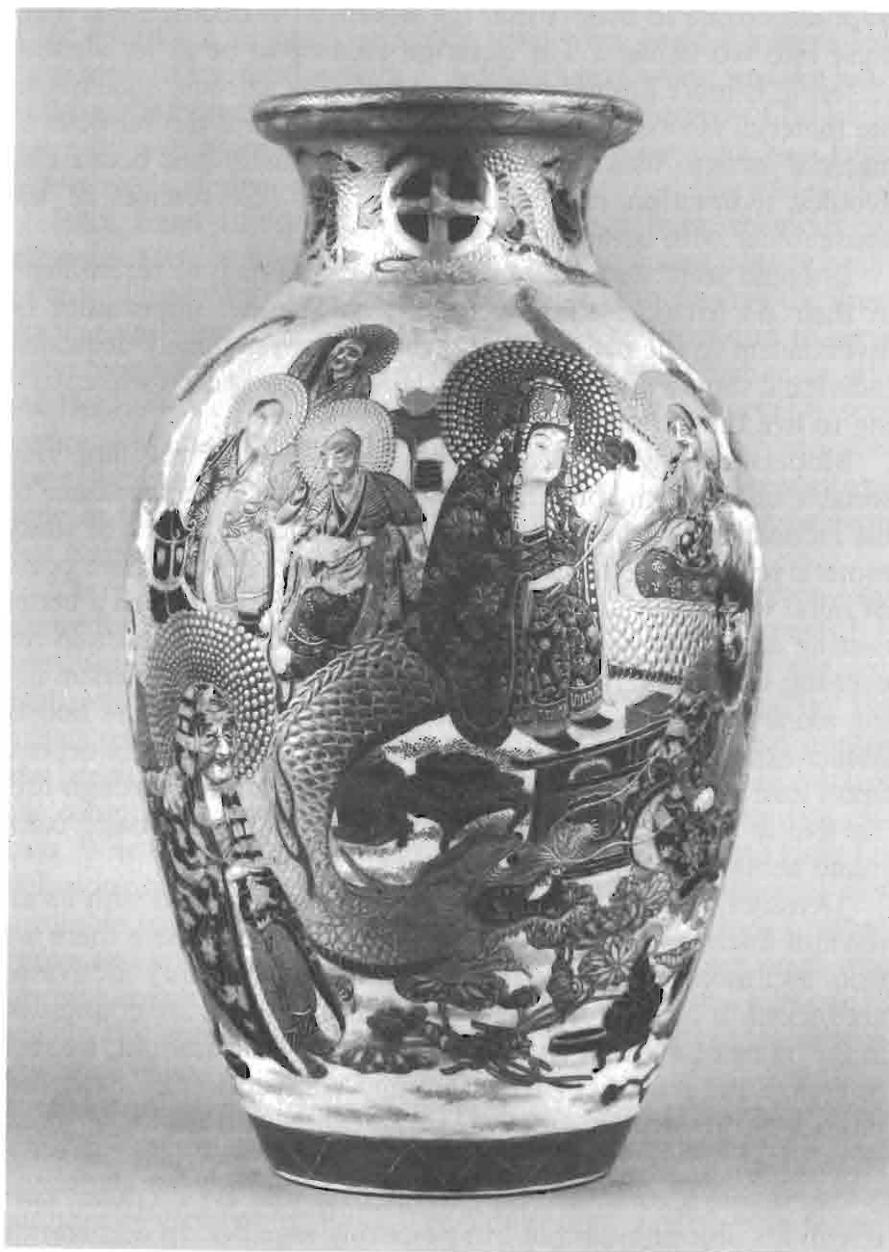
works of art and there was special attention given to the intricately painted designs on the robes of the venerable sages. A number of Japanese designs for fabrics, especially silk brocades, were derived from the Satsuma designs. With the passing of time, however, the quality of the workmanship deteriorated to mediocrity. The designs of the old arhats were not well received in America or in Europe.

An antique must be at least one hundred years old, so when the Satsuma ware attained this significant age, it increased rapidly in value. The moment it became valuable, collectors considered it collectible and the better examples vanished from the trade.

The decorations on Satsuma ware often include a group of arhats surrounding a seated figure of Daruma, the patriarch of Zen. His head is covered and he usually has a scowling expression intending to imply resolution. Technically he is not one of the arhats but has a similar disposition and dedication. The accompanying illustration is a good example of nineteenth century Satsuma ware. The coloring includes cobalt and gold. A figure of Kannon carrying a lotus is seated on the coils of the Serpent of Eternity. Arhats are gathered about and Bishamon, the defender of the faith, stands guard over the assembly. On the neck of the vase is the mon of the Satsuma clan. The province of Satsuma was Christianized by early missionaries and the cross in a circle became the official emblem of the province.

It may be worthwhile to note, in passing, a work on arhat symbolism by Wen Fong issued in 1958 under the auspices of the Smithsonian Institution. This Occasional Paper was entitled, *The Lohans And A Bridge To Heaven*. In this work there is a discussion of the uneasy association between the Southern and Northern schools of Buddhism relating to the subject of the arhats. Most of the conflict arose from interpretations of ceremonies attributed to Gautama Buddha for which he was in no way responsible. After some rather hard words were exchanged the arhats were admitted into the Northern Canon.

The Northern school did not advocate the extreme austerities associated with religion in India and China. As a result some



Nineteenth century Satsuma vase combining arhats with deities of the Mahayana pantheon. Photo by John Pillsbury.

Buddhists came to believe that the Bodhisattva doctrine was a relapse into worldliness. The question seemed to be as to whether suffering is more intense for those practicing extreme austerity in the material environment or for those who accept the burdens of material society. Was the truth seeker better disciplined because he avoided temptation or when he faced the disturbances of the householder with compassion and peace?

It would seem that the Mahayanists have much to recommend in their doctrines. Nature seems to indicate the importance of involvement in the processes of growth. The religiously dedicated individual should contribute to the common good even while striving to live the harmless life.

Modern society emphasizes the importance of fulfilling reasonable or unreasonable desires. Some religious teachings cater to the inclinations of the unenlightened. Many join a church or study esoteric teachings to advance their own careers or to achieve peace of mind without improvement in basic character. To earn a better destiny each truth seeker must outgrow self-centeredness and accept the situations which he has created for himself. A person living alone may have greater trouble with himself than the householder experiences in his normal obligations. Most mystics depend upon love and faith to support them in their journey through life. To live at peace with circumstances is to fulfill the basic commandments of a constructive religion.

Defenses against the encroachments of materialism with its attendant anxieties can no longer be ignored. Everywhere there are riots and atrocities; persons claiming to be religiously motivated are locked in conflict with each other and cruelties are committed in the name of a loving God. Again, like the arhats of old, we seek to escape the tragedies of conflict and competition by departing physically or mentally from environments which no longer seem enduring.

Some join a commune only to discover that even a dozen conscientious objectors cannot live peaceably together. In desperation we become activists to find that the causes we are supporting only multiply our discontents. At last, after many disappointments, we

realize that we cannot escape the weaknesses in ourselves. It makes little difference whether we suffer from what Lord Bacon called, "the idols of the marketplace," or by running away, we take lonely refuge "in the idols of the cave." The basic message of Buddhist morality is to grow by service and humility rather than by a fruitless struggle against our own imperfections.

Pure Land Buddhism was intended as a basic religious experience. Men, women, and children alike can practice the precepts of the "Quiet Way." All that is necessary is to so love the great teachers of humanity that we wish to be like them and to serve them by gentle solicitude for each other. In a way, each must take the Bodhisattva Vow, by which we obligate ourselves never to seek personal liberation until we have made our proper contribution to the enlightenment of all living things. By this attitude we waste no time in the desperate search for personal fulfillment and devote our time and energy to service and usefulness.

There are certain hindrances which must be overcome—the desire for fame, wealth, happiness, and emotional fulfillment. It is possible to transcend these transitory objectives with the full realization that they only multiply the burdens of mortality. The arhats relinquished them in one way; the bodhisattvas transmuted the pressures of personal attainment, and by so doing, eliminated the compromises of character which are necessary for material success. When a thoughtful Chinese elder has freed his mind from the delusions of mortality, he has time at his disposal which is now available for greater labors. He will therefore retire to a bamboo grove and write poetry. While there he may find other poets who are also emancipated, and who will join with him for a tiny cup of tea. In this communion of right souls universal values take precedence.

Gradually the arhats of Hinayana lost their isolation and developed some useful avocational interests. They seemed to have forgotten most of their original austerity and have assumed a number of social obligations. The paintings of the five hundred are depicted as dignified elderly personages, beautifully robed and engaged in a variety of social situations. Their place of dwelling re-

mains uncertain, but they favor some remote locality and one of the paintings shows a great stone bridge leading across to a magical realm which they alone can visit. In various areas there are temples devoted to images of the lohans or rakans. It may be that these statues have been considered to be living saints and have been so



Arhats viewing the great stone bridge. Paintings originally dated 1170 and owned by the Daitokuji Monastery, Kyoto, and copied in 1906 by Morimoto Narisoto.

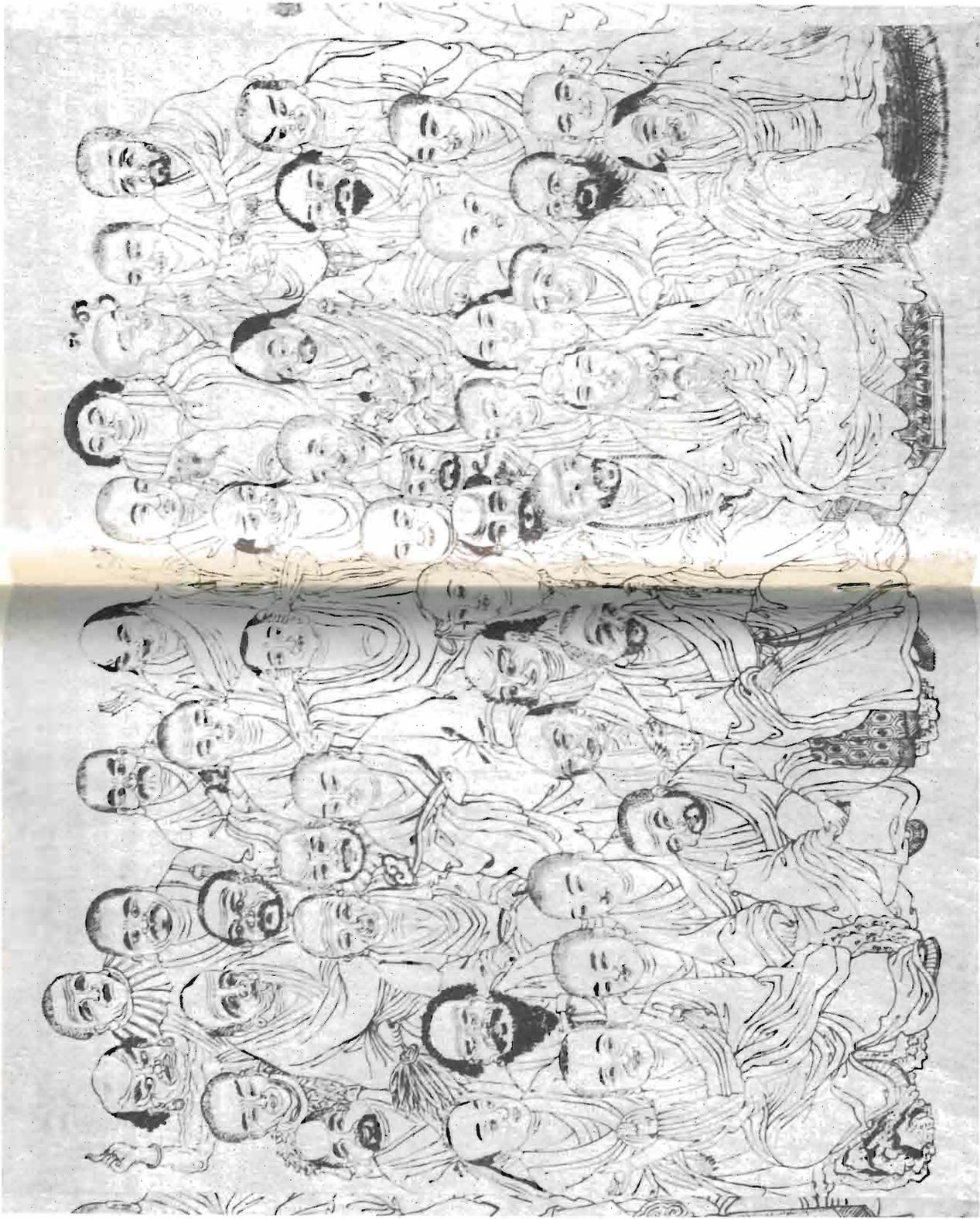
recorded by pilgrims.

The fate of the arhats in modern China is uncertain but it is not likely that they will be seriously disturbed, for as yet there is no certainty as to where they dwell. If it is in heaven or the suburbs thereof, politicians may have difficulty in finding them.

There is a group of Buddhist arhats who travel around the world on sea monsters or on other unusual modes of transportation. It is appropriate to include an example of these navigating sages. They seem to have become associated with the Taoist immortals. Chinese metaphysics includes many accounts of alche-



Two arhats crossing the sea riding on a fish and a lotus leaf. From a Japanese scroll in black ink.



Detail from a hand painted Chinese scroll of the five hundred arhats.

mists, astrologers and immortals who have eaten of the peach of longevity. Most of the time these immortals, however, have rectified their conducts according to the Confucian Code of the superior man. Their morality was sustained by philosophy rather than religion. The Confucian intelligentsia gained distinction in literature or art and seldom mingled with the common citizenry. Japanese Confucianists are more liberal, but live more or less vicariously in the rarefied atmosphere of philosophical idealism. The fact that the Peoples Republic of China has turned to Confucian ethics in recent years testifies to the timelessness of common sense.

In one of the earlier issues of the great Japanese art journal, *Kokka*, is a delightful painting of an arhat threading a needle. This whimsical composition emphasizes the overwhelming importance of the inconsequential as expressed by the Zen masters. One way of approaching the confusing mystery of the arhats is to recognize in them a phase of ancestral worship. The younger generation is unable to bridge the experience interval which divides them from their grandparents and other ancestral images. Youth lives in a new world, it cannot relive the old, nor can the past participate in the future it has not lived to see. We may recognize our debt to our progenitors but their personalities gradually retire behind the veil which divides our realities from the unrealities that had faded away in the waste of time.

All that we know are our customs, arts, virtues, vices, hopes, and fears which have descended to us from the mystic depths of antiquity. We cannot deny the wisdom of the old and the debt that we owe to it. In China the nameless and formless shadows of antediluvian patriarchs, teachers, and scribes are given symbolic appearances. No matter how rapidly we grow and add to the substance of our knowledge, there are still phantom shapes of mythical saviours who are remembered mostly in the uncertain light of ancient scriptures.

Some psychologists have accepted the reality of a teacher image which we carry within ourselves. As we attempt to escape into the future we experience indebtedness to dreams and aspirations that



Antique painting of an arhat threading a needle. From the Japanese art journal, *Kokka*.

have descended in the blood stream and live again when we explore the resources of our own minds. If there were giants in those days, as the scriptures tell us and as long believed, the gods walked with men. Lt. General Furlong points out in his great chart of the *Rivers of Life*, the streams of wisdom and insight, like the rivers that flowed out of Eden, make fertile the various labors of humanity. When the earth was young the great Rishis descended from the heights of fabled Meru and became the teachers whose doctrines live on in ourselves.

It is the human whimsy to perpetuate, not only the knowledge, but the imperfections of primitive humanity. There is something consoling in the imagery of an arhat who, while practicing the magic of his superhuman powers, still pauses to trim his fingernails, mend the tear in his robe, or to sew on a button. If some lonely arhat had not established such an archetype, we might never take pride in neatness of appearance.

The more we think about the arhats the more fascinating they become. There are some who believe that such beings exist today. We certainly hope so, we need them badly; but there is a philosophic truism that the necessary is always available if we have the wit to accept solutions when they are brought to our attention.



A young man, knowing Pythagoras to be a very wise person, asked the Philosopher, "Which was the more important, the sun or the moon?" After a long pause and a twinkle in his eye, Pythagoras replied, "Obviously the moon, because the sun shines in the daytime when there is plenty of light, but the moon shines at night when it would otherwise be dark."

Gladstone and Disraeli were more or less friendly enemies. Knowing Disraeli to be a scholar of repute, he was asked one day to define the difference between a misfortune and a calamity. After a few moments of silence, Disraeli replied, "Well, if Gladstone fell into the Thames, that would be a misfortune, and if anybody pulled him out, that, I suppose, would be a calamity."

*In
Reply*



A Department of Questions and Answers

Question: Do you believe in miracles?

Answer: If by the word "miracle" we mean an occurrence for which no reasonable explanation is possible, I would have certain reservations. If, however, we take the attitude that it is an occurrence beyond our immediate understanding, I am strongly inclined to accept the countless reports and massive accumulation of evidence with respectful consideration. According to Paracelsus, a miracle is an effect the cause of which is unknown, but must be equal to the effect which it produces. Generally speaking, therefore, we are willing to acknowledge that there are more things in heaven and earth than have been dreamed of in our philosophy.

From the earliest times the power to perform miracles has been associated with an advanced stage of spiritual development. In the Roman Church the canonization of a saint, except in the cases of martyrdom, depends upon reasonable proof that the person to be sanctified either performed miracles during his lifetime or was responsible for miraculous happenings after his death. The initiates of the various Mystery Schools of antiquity are known to have possessed a secret knowledge by which they could accomplish strange and marvelous works. In each case, supernatural power depended upon personal sanctity and a profound understanding of the hidden operations of divine laws and principles in the natural world.

The average educated American feels it necessary to deny the magical practices of ancient times and primitive culture groups

which still survive. One way of recovering from a smug materialism is to take up residence among so-called primitive people. For the first six months one can usually survive the strange atmosphere of the unknown that pervades the neighborhood, but somewhere along the way the rhythm of the ancient drums results in a psychic uncertainty. The courage resulting from a sophisticated environment, in which everything is comfortably reasonable and mysteries are unpopular, weakens and the stranger wonders if there could be something of reality in these old beliefs and superstitions. A chat with the local missionary is not especially reassuring, and he recommends that new arrivals will do best not to violate the local taboos.

Among primitive peoples there has always existed a kind of natural magic originating in psychic sensitivity. The priests acted as mediums for the distribution of impressions and impulses that came to them from the invisible side of life. They conversed with the dead, listened to the voices of gods and spirits, and offered their bodies as channels for the conscious and intelligent energies of space. Thus they became focal points of vibratory intensity and this intensity flowing from them resulted in a variety of psychical phenomena.

For example: The Santa Fe Reporter for June 12, 1985 describes how a seventy-nine year old Hopi Indian woman, hearing that East Africa was suffering from a terrible drought and famine, decided to make the long journey to Somalia to perform a rainmaking ceremony, and also take to that devastated region seeds of blue corn which could grow in spite of impoverishment of the soil. The idea so intrigued concerned persons that one believer in the Indian lifeway financed the trip. Carolyn Tawangyawma decided that the ceremony in Africa should be performed on May 9. This is one of the interesting points in connection with the rain dances in the American Southwest. The time is not chosen when it is obvious that a storm is gathering. The most common practice is to schedule a dance approximately one year ahead.

The Hopi priestess arrived in Africa on May 7 during a three year drought. She told the Africans that she came with a pure heart

to help a people in distress. This was the first time that the Hopi rainmaking ceremony had ever been performed outside of the United States. According to all concerned, on May 9 while the ceremony was in progress, it began to rain heavily and continued for three days flooding the roads and making travel impossible. Reached by the telephone in his Washington office, the African and Tropical-areas Specialist of the National Oceanic and Atmospheric Administration admitted that a powerful storm system had sprung up over Somalia during the time the rainmaking delegation was there. Officially, the Weather Bureau had no way of saying that the elderly Hopi woman was responsible for the storm, but perhaps she was more powerful than she suspects. Skeptics remain skeptical, but students of American Indian mystical beliefs and practices are encouraged to explore ancient tribal rites before they fade away. Extreme materialism is contrary to natural human instincts, and there is a rapidly increasing tendency to explore the esoteric side of life.

It was not until the advent of philosophical institutions that any formal effort was made to cultivate the latent spiritual capacities of the human being. The esoteric disciplines were devised to extend the spiritual sovereignty of man, so that he could understand the mysteries of magic and not remain merely the passive victim of the creatures of the astral light.

As an example of the transition between spiritism and esotericism we can study the rise of the Greek Mystery Schools. The early Grecians, with the possible exception of the Spartans, had slight inclination for self-discipline. It was not until after they contacted the great initiate-institutions of Asia that the Hellenes became aware of the exact science of human regeneration.

The miracles attributed to the Greek initiates and the Christian saints are identical in substance with those reported of Eastern arhats. On this subject R. Spence Hardy, of the Ceylon Branch of the Royal Asiatic Society, notes:

When James of Sclavonia was once at prayer, he was seen by a fellow-friar to be raised in body from the ground.

Philip Neri was sometimes seen raised from the ground during his devotions, at which time his countenance appeared shining with a bright light. Ignatius Loyola was sometimes seen raised in prayer two feet above the ground. Teresa was subject to similar elevations, though she endeavoured to resist them. The same occurrence is related of Dominic, Dunstan, Cajetan, and many others. Richard, chancellor of Edmond, archbishop of Canterbury, one day opening softly the chapel door, saw the prelate raised high in the air, with his knees bent and his arms stretched out. Calmet knew more than one saint who was sometimes involuntarily raised in the air, and remained hanging in it without support. But these saints, as well as the Greek sophist, Eunapius, of whom the same story is told, were only raised a few feet from the ground, and did not pass through the air like the disciples of Gótama, that they might visit other worlds.

Louis Jacolliot, Chief Justice of Chandernagur, describes two incidents of levitation which he witnessed personally. In his presence a Hindu mendicant remained suspended about twelve inches above the ground for more than five minutes. Friar Ricold denies that the holy men could fly. In sober fact, according to the friar, the sanctified Hindu could only walk close to the surface of the ground without touching it, and sit down in the air when he grew tired.

It must be obvious that the sky-walking Brahmans and the floating Christian saints bear witness to the same spiritual mystery. In both cases extreme devotion to spiritual learning and unusual holiness of person have released and made available some power or function beyond that regarded as normal.

Many of the great Church fathers had some knowledge of the esoteric tradition. Some had been born pagans and, after their conversion, brought memories of their metaphysical experiences into the early Christian community. Clement of Alexandria, in order to increase the prestige of the new religion, insisted that the

Christian community possess the same esoteric knowledge that had descended from the sages of antiquity. Several of the Popes were associated with magical arts and it was said of Pope Hildebrand that when he waved his arms, flashes of lightning came from his sleeves. The Medieval church practiced exorcism and treated a variety of ailments by the laying on of hands. The ante-Nicene fathers were uncertain of what constituted Christian orthodoxy and held firmly to demonology and witchcraft which, in due time, laid the foundation for the Holy Inquisition.

The Christian faith drew its first converts from those of humble estate and simple mind. It did not originally appeal to the scholarly minority, and would not have survived had it imposed intellectual disciplines suitable only for the learned. Its appeal was primarily mystical, and it invited its followers to a communion of the heart. The believer was inspired through a passionate yearning to experience the love of God. By this means his spiritual insight was quickened, and he attained to an internal participation in the world mystery.

Apollonius of Tyana, through the private practice of the disciplines of Pythagoras, came to understand the language of birds; could render himself invisible at will; drew up spirits from the misty deep; prophesied coming events, and was able to read the thoughts of those about him. Basilides, the Egyptian Gnostic, was able to transport himself invisibly from one place to another. Marus, the monk, walked upon the waters, and St. Stanislaus raised a man named Peter from the dead, so that this same Peter might testify that he had bestowed his lands upon the Church.

Miraculous happenings are most frequent in primitive societies or in very advanced initiates of secret orders. Paracelsus, rebelling against the hypocrisy of the professors who taught medicine in the medical college at Basel, Switzerland, turned to witches and widow women for a more advanced knowledge of the healing arts. There is much evidence that primitive people possess the power to perform wonders beyond the comprehension of sophisticated intellectuals. Gypsy fortune tellers are often gifted with a power of second sight, and most forms of primitive medicine seem to have

originated in what is called folklore. Herbal remedies were known thousands of years ago and what may be of greater interest is that many animals, when sick, chew leaves or stalks of certain plants. Faith healing is even endorsed in the Bible. The Druids and Egyptian priests diagnosed ailments by mediumship or by divination.

A highly enlightened transcendentalist develops a formal philosophy involving elements now associated with psychology or psychiatry. Such subjects as nutrition, exercise, diet, or laser therapy were unknown in ancient times, but an intuitive apperception often resulted in miraculous cures. Possibly the most advanced physicians of ancient times were the Chinese, and many of their health routines are now gaining favor in the West. Chinese physicians had certain difficulties to face. Physical examinations were considered objectionable, especially for ladies of refinement. The best the Chinese could do was to make little images, eight or nine inches long, representing the human body. A lady of quality could demurely show where her pain was by pointing out the locality on the medical mannequin.

It is seldom possible to examine the lives and convictions of men and women of many faiths and races who have possessed the power to perform miracles. Some seem to have been born with extra-sensory powers. Psychics frequently run in families, but there are others like Therese Neumann, upon whose hands the stigmata appeared regularly, especially on Fridays, for thirty years. The wounds bled, and it is also reported of her that she took no food or drink except the Holy Communion. As may be expected, efforts have been made to explain away the miraculous aspects of the case, but a controversy continues. St. Francis de Assisi received the stigmata, but it was not held against him by the Church.

Outside the boundaries of Christian orthodoxy, it has generally been established that genuine miracle workers have been members of mystical organizations or are initiates of esoteric schools or disciples of initiated teachers. It was customary to bind all candidates for secret rites with the obligation of silence regarding their affiliations but, when we realize that the legitimate development of extra sensory powers and faculties requires a knowledge of secret

formulas only available to those *who have an oath*, little doubt remains that the source of the instructions had to be an initiated teacher.

According to fact or fable, Democritus blinded himself in order to free his internal faculties for the contemplation of divine matters. Probably this only means that he disciplined his senses away from the illusions of physical life. There is a tradition that the blindness of Homer was likewise symbolical. In both cases the loss of external vision could represent the detachment of the intellect from the phenomenal that it might be free to contemplate the numinal sphere.

The two Aztec magicians who evaporated into thin air in the presence of Cortez caused the Spanish conquistadors an uneasy moment. The late Talbot Mundy once told me that he had seen a Tibetan priest fade away before his eyes. When such an incident is recorded, the worldly wise like to assume that hypnosis explains everything. Lord Bacon once observed that it is not necessary for God to convert unbelievers by the performance of miracles for the simple reason that the ordinary works of Deity are sufficiently miraculous. We all live constantly in a world of wonders that transcends human understanding. No one has ever explained the substance and meaning of the life within the human being which enters at birth and departs at death.

Primitive people recognize wonders that we take for granted simply because the unlettered are more observant and less indoctrinated by the prevailing materialism. Much of this also holds true in the lives of small children. They live in a world of fantasy until their minds are indoctrinated with skepticism. In simple fact, the impossible happens every day, or, for that matter, every moment. The old Hopi woman who brought the rain to Somalia knelt in the mud to plant the kernels of blue corn and she whispered to them asking that they take care of the starving natives with tenderness and compassion. These are aspects of theanthropic religion. Faith in the supernatural is justified by the obvious presence of a Divine Power in every aspect of existence.

SOME DOUBTS ON THE QUESTION OF DEITY

Voltaire, an outstanding skeptic in matters pertaining to religion, once observed, "If there were no God, it would be necessary for humanity to invent one." He had evidently noted that materialism contributed little or nothing to the security of human society. Lord Bacon, who is frequently referred to as a pioneer in the advancement of science, noted in his essay on atheism that, "It is true, that a little philosophy inclineth man's mind to atheism, but depth in philosophy bringest men's minds about to religion."

In over sixty years of personal ministry and religious counseling, I have come to realize the power of a simple faith has sustained the human spirit through the great emergencies of living. It has always been necessary to accept as an inner certainty the reality of a divine being or power as the source of existence. No social structure has ever survived that attempted to eliminate the concept of deity from its political or industrial structures. I remember an old Moslem watching the devotions of faithful followers of the Prophet in the court of the Jami Masjid. He spoke good English and murmured, "One faith and many believers; one God and many names by which he is venerated."

Mysticism has opened the way to a fuller understanding of the universal mystery. Great mystics, whether Christian or non-Christian, have risen above the literalisms of sectarian teachings. St. Francis de Assisi, however, never outgrew the worship of God nor did Boehme, Meister Eckhart, or St. John of the Cross. Some lived for their faith and others died for it, but in either case they were better for it.

In the last century, scientific atheism has been steadily gaining a sphere of influence in areas formerly guided by religious prin-

ciples. In order to rescue mankind from the evil influences of a sickly theism, we have lowered the moral standards and ethical conduct of a large number of persons. It was not especially difficult to renounce all restraints upon actions and settle down to a policy of mutual exploitation. Politicians in some cases have affirmed that the sooner we get rid of God the better, because we can then exploit each other with immunity and in good conscience.

It is certainly true, and I have written extensively on this matter, pointing out that theologies have contributed immeasurably to the conflict of creeds, crusades, and the Spanish Inquisition. These were tragic disasters, but, if a group of scientists liberated from moral codes bring about our destruction by nuclear armament, it seems doubtful that even atheistic tendencies are worth preserving.

When the sick woman was healed by touching the robe of Jesus, the Master said to her, "Your faith hath made thee whole." If there is no God, in what shall we have our faith? Shall we venerate space conquests, so called, or the computerization of industry, or shall Social Security fulfill our inner hopes and aspirations? Nearly all philosophies have become religious in order to serve human need. Westerners, who have had very little contact with Buddhism, for example, have proclaimed Buddha to be an atheist chiefly because he did not agree with the elaborate pantheon of Hindu divinities. As a result of its conflict with the ancient beliefs of Hinduism, Buddhism gradually faded away in India and was ultimately virtually exterminated by the Moslems. Its great flourishing occurred in China and Japan when the leaders promulgated the Mahayana doctrine. In a sense, Buddha was deified, and an elaborate cosmogony with attendant bodhisattvas and arhats provided elements necessary to the effectiveness of a moral teaching. Gautama is still the great teacher, and his basic instructions have been preserved intact for over twenty-five centuries.

On the altars of both China and Japan is the seated image of the metaphysical Buddha, Amitabha or Amida. The humble peasant, wealthy bankers, university professors, and motor car exporters all stand in the presence of this gilded image of the Lord of Life, murmur their mantrams, and rattle their prayer beads. They

are all perfectly aware that Amida is not a person, but a metaphysical symbol of eternal good. He personifies the protecting power of the doctrine, and is supposed to come with his retinue of attendant saints to welcome the dying Buddhists into the Paradise of the West. Has atheism any more to offer?

The drift away from atheism is becoming more obvious every day, and now many young people are seeking religious instruction which is non-sectarian and offers some incentives for self-improvement. When accused of becoming traitors to their godless education, they point out that to many of them belief in a divine power has rescued them from narcotics addiction, alcoholism, and moral degeneracy. Some have pointed out that, if religion cannot prove that God exists, science has never advanced any convincing argument that God does not exist.

One belief is of the same quality as the other. It may be said that it is all a matter of opinion. If so, why not hold opinions that result in better citizenship and ennoble individual and collective practices and policies? For over a billion Christians the Lord's Prayer is regarded with deep emotional conviction, "Our Father Who art in heaven, hallowed be Thy name." It seems to me that they should be able to say these words with complete clarity and confidence until in their own hearts they become convinced that they have found a more noble basis for spiritual conduct. Every day, millions of prayers go up in dozens of languages beseeching the Infinite to be especially mindful of its children in their hours of need. Even a deity omniscient and omnipresent can hardly be expected to evaluate the requests and demands of the faithful and the unfaithful.

If there is only one true religion, what happens to the prayers of other faiths? This is significant because nearly all denominations and beliefs have reasonable proof that their prayers are answered. If the matter rested here, I would be inclined to believe that miracles of divine intercession are the result of a strong and devout faith. This might still mean that the whole procedure has no religious validity. How can a God, abiding above the empyrean in the vastness of space hear the cry of a child in distress or, for that mat-

ter, note the fall of one little sparrow? It has not occurred to most people that the God of the furthestmost also has its throne in the innermost. In every living thing, there is a spark of infinite life. Science did not invent it, nor can it be reproduced in a test tube. Its consequences we see, but its substance is unseen. If we live and move and have our being in Deity, it also lives and has its being in us. When we pray quietly, we may not be praying to some eternal autocrat, but this does not mean that the prayer is not heard.

From the Orient largely has come the answer to many of the questions of Western religion. St. Paul refers to "Christ in you the hope of glory." And Christ says, "The Father and I are one." The great spiritual mystery of the inner life is certainly beyond the comprehension of scientific atheists. To the materialist everything must be obvious, or it cannot exist; yet, nothing in the universe is sustained by the obvious.

Prayer is a form of meditation, a lifting up of the heart and mind to the contemplation of the God in all things, great and small. Some theologies have exiled Deity to the sky, but others see Him in grains of sand, flowers in the field, and the glories of the natural world. There are sparks of eternal life far smaller than the angels Aquinas tells us of, a myriad of which could dance on the head of a pin. The great gift of mysticism to this troubled world is sustained by the conviction that life is in everything, and life is God.

Some may ask why it is necessary to converse with the Higher Self by prayer or a mystical discipline? Probably the answer to this lies in establishing a kind of vibratory rapport with the highest and deepest parts of our own natures. We must turn our hearts and minds toward this indwelling Divinity, thus establishing a mood of faith and love. It must also be obvious that our prayers arise from the uncertainties of our own natures. If our motives are selfish, the composite personality bears witness to these defects. For each of us in our heart of hearts knows the ulterior motives and secret jealousies which have resulted in our need for divine assistance. A god in our neighbor is entitled to respect, but the god in ourselves is the guardian of our destiny.

The history of the Christian religion is long and troubled. The various sects that resulted from the Protestant Reformation are clinging tenaciously to their orthodoxies. To them, deviation from the accepted canon is heresy which damages careers and endangers the immortal soul. To ask these people to depart from their theologies is more than can be reasonably expected. Instead of enriching the internal life of these sectarians, the result has been hostility and animosity. Such attitudes are of no practical value and contribute nothing to the modern world emergency. This is especially true when we realize that most of the evangelizing opinions have slight foundation in the common facts of living.

Before the devout person can transcend his present beliefs, he must outgrow them. He must have developed within himself the capacity to change or broaden perspective without demoralization. Nearly every movement that would transcend orthodoxy is held by a small minority and cannot successfully be transmitted to larger groups. Up to the present time, conflicts of opinions have not been supported by sufficient practical evidence to demand acceptance.

For example: What evidence do we have that atheism is the proper religion for human beings? What have atheists done to gain or hold public approval? Have they contributed to lasting peace? Can they reduce the crime rate? Are they strengthening home and family relationships? Have they helped to solve political confusion or advance world peace? Has atheism or agnosticism, for that matter, improved the standard of living? Has it made leaders and administrators more benevolent? Has it united the nations in which it is dominant to a common respect of human rights and dignities? In simple words, has it helped? Are socialized nations bitterly opposed to religion enjoying prosperity, mutual cooperation, and an honorably dedicated administrative body? Is atheism leading to peace or to war? Does it encourage people to live better here and to face the future with a good hope?

These are practical questions deserving practical answers. Even more, they are facts which must be considered. The real truths we are all seeking are not based upon the validity of our beliefs, but the consequences of them. If our old faith increased our search for

peace, but our new doctrines justify war, it would seem that the truth of the matter is evident.

The four and a half or five billion human beings inheriting this deeply concerned planet are the ones who must decide the course of action for themselves and their descendants. They must also support such beliefs as contribute to social justice and world peace. We must decide, therefore, that the primary end of sociology is to teach that which promotes honesty, integrity, and cooperation for the common good. Up to now, these decisions have largely been influenced by religious convictions. Those nations which are dedicated to world conquest and the enslavements of peoples must be contrary to enlightened religion. If they have been oppressed by despotic theologies, they must free themselves from such tyranny, thus purifying their religion but not destroying it. Despots are seldom honorably religious.

Those who have been indifferent to God or neglected their spiritual commitments have been the great troublemakers. They have brought down civilization after civilization by completely ignoring the Ten Commandments and the Golden Rule. With or without theology, the simple statement "Thou shalt not kill" is far more real and factual and more useful in the redemption of society than any materialistic belief that has been disseminated throughout human society. The Ten Commandments are the facts. No science has ever been able to refute them nor survive without them.

To expect humanity to champion the teaching of a godless universe and resolve to make it inhabitable for future generations is sheer vanity. The tragic consequences of attempting to apply such beliefs are already evident. The human being will not improve his condition as long as materialism condones his actions. Without idealistic ethics, human society is falling apart.

This brings us back to the primary matter under discussion. What proof is there that some type of supreme power, person, or principle governs the universe? Whatever this power may be, we call it God. Arguments over the jots and tittles of language are meaningless. Can the reality of God be proven or demonstrated in a convincing manner seems to be the question. It is a scientific fact

that we prove the reality of beliefs or opinions by their consequences. Lord Bacon referred to this procedure as experimentation, and every line of history from the beginning and all the efforts of mankind through the ages appear to prove conclusively that there is a moral Divine Power at the source of existence. This power may not be discovered in a laboratory or observatory, but its consequences are evident in both.

What has atheism to offer that is actually demonstrable? The only answer seems to be that the more we have of it the worse our condition becomes. The moment ethical integrities are compromised, the arts degenerate, the philosophies fall apart, the economic system is corrupted, the entertainment field disseminates pornography and profanity, and industry settles down to the quiet process of destroying itself through extreme ambition and competition. Individuals become more sick, homes fall apart, inflation rises to unendurable heights, and the private citizen, who is a victim of the experiments attempted by sophisticated minorities, comes to the brink of collapse.

How then shall we establish a fact? Must it not be in some way proven to be acceptable, and if it is proven, can it be unacceptable? Universal truths are not simply orated by intellectuals, they must stand the test of generations of application. Why ask the question as to whether there is a God or not, when in simple fact if there was no God, our entire human family would have passed into oblivion long ago? Truths must support security and progress—what has atheism done for either? There must be some reason why the crime rate is higher than before, why our administrators are less competent, why our educators are less informed, and why our economists are compromising integrity on every hand. In the midst of this general futility, can we wonder why heavily burdened mortals turn to God as their only source of security? If we really want to be atheists we should prove it is beneficent to all concerned, when in sober truth it is beneficial to an avaricious few who would deprive humanity of its only hope—namely, an honest God.

Many forms of psychotherapy are available at this time. These include instruction bearing upon the need for internal integration.

We must find ways of strengthening the inner life and in this way facing an uncertain future with a fair measure of optimism. I have not noticed that most psychotherapists are explaining to their patients why competition will bring them happiness and health, and why atheism could give them strength to put together a broken home or recover from duodenal ulcers. The successful analyst will go much further by stressing religious and ethical principles and proving their utility in daily concerns than trying to explain how we can become happy and healthy in a universe in which nothing means anything, life after death is an illusion, and self-improvement is a waste of time in a world order where nothing succeeds but success.

Reality is better served in a universe divinely ordained and sustained than it is under a man-created world order in which the path of glory leads but to the grave. It is materialism that is the superstition, and an enlightened idealism must bring about the universal reformation of learning.



There is an old legend involving the Three Kings who followed the star in search for the Christ Child. They brought three gifts: Caspar gave gold to signify the Infant was a King; Melchior gave incense to show that he was a God; and Balthasar offered myrrh as a reminder that Jesus was a man and was doomed to die. In return the Saviour bestowed gifts of matchless value, for the gold he gave them charity and spiritual riches; for their incense, faith; and for their myrrh, truth and meekness. After they had returned to their own countries, they abdicated their thrones, distributed their goods to the poor and went about in common raiment preaching the doctrine of salvation.

In Apology to Longfellow

Lives of great crooks all remind us
That we can make our sins sublime
And departing, leave behind us
Thumbprints in the books of crime.

OBJECTION SUSTAINED

In those olden days when we all lived in comparatively small communities, there was common agreement on most basic problems. Even when strangers came to town, the community life was subject to few arguments. There was usually an opinion maker, an elder citizen whose decisions were obviously appropriate to the occasion. The larger world outside was left to its own devices, and it was assumed that duly elected officials were honorable and informed persons whose findings were infallible. Somewhere in the environment was a significant family above criticism and whose misdoings were quietly ignored by the less privileged.

Things changed in the course of time. The railroad came in, Ford invented an automobile, and the telephone interfered with unity of opinion. The little town also grew into a busy city. Factories were built, a college was established nearby, and the lone physician was supported by a modern clinic. Of course, these improvements increased costs and it became necessary for salaries to rise accordingly. As time passed differences of opinion disturbed the local atmosphere. One group applauded modernization and the other was determined to maintain a suburban atmosphere. This has been happening all over the world and communication has made it certain that every disagreement should be widely publicized.

Today, we have a country and a world of more or less rugged individualists who will struggle to the bitter end to maintain their objections. There was an old saying that the right to have opinions should be subject to legal regulations. Those wishing to join the world's debating society should have appropriate examinations, and if they prove qualified, they should be licensed. It appeared necessary to restrict the circulation of attitudes which were indefensible, and every person who claimed to have a solution for something had to prove mature scholarship relating to his chosen

subject. A great quietude would soon bring relief to tension. How does it happen that the modern world contains so many individuals who know what is wrong with everyone except themselves?

We have interpreted liberty as the right of every individual to reform human society. In a nation of moderate size, leadership has become not only nearly impossible, but decidedly dangerous. In a free nation, it is assumed that citizens will unite for the common good, but this is no longer the case. We all have religious convictions, intellectual prejudices, and physical obligations which have priority. Thinking is now the right to be wrong and a large group of well-intentioned individuals is determined to correct all the mistakes which have arisen in human relationships over the last ten thousand years. We have inherited from the past such a mass of irreconcilable conflicts that it is too optimistic to hope that we can put everything right in a few short years. This is especially true when we add new errors to the unsolved conflicts of the past.

The first requisite is for individual citizens to become properly educated in the causes and cures of the prevailing confusion. We have come far and traveled rapidly, but we have carefully supported personal selfishness to the bitter end. It might not be so difficult if the public was dedicated to programs of individual and collective improvement. Unfortunately however, freedom is interpreted as the inalienable right to preserve and perpetuate most of the vices of the past. If we try to restrict the sale of handguns, an outraged citizenry feels that its God-given rights are being viciously violated. If we say that an alcoholic should not drive a car, immediately indignant alcoholics insist that they drive best and fastest after a few drinks. If anyone suggests that a little greater popular morality would prove beneficial, they are ridiculed on television and, if they persist, they may suffer from physical violence. It all sums up to one inevitable fact—if we have a government of the people, the people must become capable of exercising this privilege in a useful and constructive manner. We spend much time criticizing leadership, but, in the long run, reformation must begin with the private citizen.

Good hearted, law-abiding individuals feel that there is nothing

they can do to protect the ethical standards that are indispensable to an enduring freedom. Most of the abuses of modern times thrive upon the selfishness and delinquencies of modern human nature. One of the quickest ways of balancing the budget is to practice common sense in personal relationships. We could probably handle the legitimate needs of our population without adding to the national budget if we really practiced the convictions on which this nation was founded. When all discipline is regarded as tyranny, while freedom demands moral corruption, no amount of legislation can prove effective.

It should also be remembered that a reasonable degree of personal directive toward right living will help most of those who resent it. Lack of discipline contributes to waste and loss of self respect. Even in these critical times, millions of American citizens have no concept of economic prudence. There is no nation under the sun that can guarantee that every member of its society can become a millionaire. If we had a proper social distribution of both essentials and luxuries, we could get along pleasantly and, in a sense, be liberated from worries and misgivings. We could have proper housing and nutrition, wear a good quality of clothing, entertain our friends, and protect our families with no fear of ultimate bankruptcy or the collapse of our international credit. What more is desirable? The first enemy of contentment is insecurity. While we break every rule of intelligent living, we will continue to exist in a perpetual state of insecurity. The delusion of grandeur is destructive to our physical health, our peace of mind, and our natural friendships and affections.

It is difficult to believe that a person is born into this world for the sole purpose of riotous living. If this was the original intention, it is a complete failure. Having accumulated enough money to support himself for a hundred and fifty years, the opulent one drinks himself to death at fifty or caters to his inclination for narcotics, and passes through so many tragedies that he has difficulty in reaching the biblical figure of three score years and ten. If life is really important, why should wealth be valued if it shortens our days?

Let us suppose that some well-intentioned person desired to do something useful with his life and reduce some of the probabilities of future distress. There are many wonderful things to do in this world which do not require vast expenditures. The most important probably is self-improvement by which outward meanings are dedicated to inward growth. Very little money is required to improve a disposition, increase knowledge and skill, or reveal those inner potentials with which we are all endowed. It is not necessary to educate people beyond their capacity or leave vast fortunes to be haggled over by unpleasant beneficiaries.

Under the same general heading, it is really not necessary for nations to devour each other in the name of progress. The larger nations already have enough for everyone if it was properly used, and smaller nations have a right to exist under a democratic system which protects all classes of its society. We are still unhappy over the Berlin wall, but in many a family the home itself is divided. We live in fear of selfish neighbors because in our hearts we know that we are one of them. Most of the world's religions teach simple living and charity to the needy. It is common now to say that these beliefs have failed and that religion has become a party to the prevailing exploitation. Basically, however, it is not the religion that has failed, but our determination not to permit any religious teaching to interfere with our completely materialistic objectives. We have failed our religion.

In all parts of the world, mystical organizations have resolved to practice the simple life. Every major religion of mankind has monastic orders made up largely of devout persons who wish to dedicate their years to the service of humanity. These groups have survived the hazards of their devotions and are remembered long after the captains and the kings are forgotten.

Most of the anxieties which are causing the miseries of today are not worth the cost to gratify morbid internal pressures. To sacrifice the simple joys of private living in the desperate effort to polish an image to be preserved on the pages of history is worse than a waste of time. The great heroes of history were peacemakers and benefactors in the causes of peace and honor. Many gave their

lives to help the poor and the needy. Few had any rewards in their own day and several of the more important were martyred by their ungrateful contemporaries.

Maybe the computers will help. If we feed into them correct lists of credits and debits, of gains and losses, and of the proper distribution of the earth's resources, the answer that comes out might be most informative, but embarrassing. These machines cannot be bribed and furthermore can be purchased with a down payment. Give them the facts and, with luck, they may give you useful answers.

By ignoring everyone's rights except our own, we allow society to continue on its tragic course. Behind every branch of learning, there is a philosophical and moral pattern of values that cannot be violated with impunity. There is not only science, but a philosophy of science which must censor the consequence of every scientific discovery. There is also a philosophy of economics which must be understood and obeyed, and behind the world's structure there is a philosophy of common sense which provides the moral objectives by which civilization can endure.

In these days when, for the most part, television programming has largely forgotten its social responsibility, there are occasional nature films that are most informative. They reveal beyond the slightest doubt that a universal intelligence guides every type of living thing. The basic instinct in all cases is the same—the species must survive. This survival results from the sacrifice of individual interests to the protection of the collective well being. Many tiny creatures seem to us to be little better than helpless, but as we watch, an amazing integrity shines through. They live and die to keep the laws of their kind and protect the continuance of their species. There is no competition in an ant hill. We do not know why these little insects fulfill their various duties, but it gradually dawns upon the thoughtful observer that each member of the ant hill has a duty and an obligation and these it cannot violate. The human being, because of mental equipment, is no longer completely dominated by the pressures of natural law. The universal plan has decreed that the human being should work out his own solution to

the challenge of his membership in the human family.

There is an old English saying that the proof of the pudding is in the eating. This can also be interpreted to mean that we should be able to survive the rules of society which we ourselves have created. Having decided how we intend to direct our activities, it is also assumed that we can correct major errors when they become obvious. Even science could not recommend that experiments which always fail should be considered successful. As we enter the summer of 1985 A.D., how can we overlook the misfortunes that we have created for ourselves through ignorance and selfishness? It would be appropriate to take immediate action in order to avert a major disaster. There is still time to do many things, but sad to say we are enthusiastically ignoring our normal obligations.

It is becoming noticeable that in many quarters objections are being raised against the deeds of delinquent mortals. It is time for these objections to be sustained. General recognition of the need for constructive change must be apparent, even to a rank materialist. He may have no concern over the operations of natural law, but it is difficult to ignore completely the aches and pains which reward his rugged individualism. There are some apparently who can hardly wait to depart from this vale of tears, and this testifies to the dismal failure of our existing systems.

Nor is wealth the proper reward for the numerous agonies attendant upon accumulation. A whole new set of temptations have arisen to lure us on to further discomfort. There are advertisements, books, pamphlets, and brochures offering the technique for becoming a multi-millionaire in one or two years. The authors can prove beyond question that they have become wealthy overnight, but the secret is the profit from the selling of their success formula. Everyone wants to win a lottery, acquire a condominium with an ocean view, and overwhelm the head waiters in their favorite restaurants. Then suddenly, they do not come any more and we learn that they are at Battle Creek Sanitarium struggling to survive a coronary. As Ariel says in *The Tempest*, "What fools these mortals be."

All of this is just compound ignorance which, according to the

Chinese, flourishes among those who are ignorant and unaware of their own ignorance. Religion has always seemed to transcend natural law and common sense. There are sects that promise to justify corrupt conduct. It is possible to pray, meditate, or affirm that we were created to enjoy divine grace whether we deserve it or not. Obviously, such beliefs have an enthusiastic following. They are the direct descendants of reprobates who were convinced that their sins would be forgiven them if they would donate a stained glass window to a local church. Of course, the window was expected to feature the name of the person who paid the bill. We are also making the grave mistake of believing that our Heavenly Father is delighted by the religious architecture of today. Huge sanctuaries are assumed to prove our devotion. Do we really believe that the Divinity that populated space with galaxies and adorned our earth with natural beauties beyond our comprehension would be delighted by the modest sanctuaries of mankind and the motives which inspired them? Our religion should unite us in a dedicated determination to perform acts of piety and charity as recommended in the sacred writings of all religions.

If we seem to object to prevailing policies, our objections are sustained in every area of human activity. It has been suggested that thoughtful kindness could come very close to balancing the world's budget. Responsible persons have respect for the rights and possessions of others and take it for granted that we can live a happy and useful span engaged in constructive enterprises.

When I was in Chicago many years ago, I discussed the prevailing gangsterism with a plainclothes police officer. When I asked him how they hoped to cope with the city wide lawlessness, he smiled and remarked, "We can't do very much about it, but if we are patient, the gangsters will kill off each other in due time." He was right. The various criminal elements were constantly decimating each other and, while there was no permanent cure, considerable improvement finally resulted. In the larger theater of the world, there is probably no law enforcing body which can correct the existing crime wave. In the end, however, dishonesty will wipe out itself. The rule is simple. When good things come together,

they support each other, bear fruit, and multiply. Evil, however, cannot grow because it is forever destroying itself. The ancients believed that good is immortal and evil, by its very nature, cannot survive its own perversions.

Those who object to degeneration will ultimately win their cause. Those who stand up against vices are sustained by universal law, and all the evils of society must ultimately fade away because they have no roots in reality. Those who labor for world peace are building upon integrities that cannot fail. In due course, thoughtful individuals who object to pornography, violence, and obscenity will be recognized and appreciated; a gradually awaking world will prevail and their objections will be sustained.



BUDDHA SMILED

Buddha came around the corner
Greeting me cordially.
I asked him if he enjoyed the clouds?
He looked at the sky saying,
"The clouds are nice, but I wish
It would rain or clear up." I replied,
"I believe it is going to rain!"
Buddha smiled, "Yes, that would be nice,
We could use it."

I am home reading,
Rain has started to sprinkle
Easing through cracks in the clouds
Forming polka-dots on the walkway.
Proud of my prediction,
I picture Buddha safe,
Beneath a cluster of Banyan trees
Deep in meditation,
Rain clattering on thick leaves above,
As he leads the lonely home below.

Arthur Johnson
1984



Happenings at Headquarters



To err is human and in recent issues of our *Journal* we have fully justified our ability to make mistakes. The emphasis has been upon our column of "Happenings at Headquarters." In the spring edition we got into some trouble which we corrected in the summer edition. While doing this we made further mistakes for which a new errata notice is now necessary. In this case our trouble has been in the spelling of proper names. Mr. Bennett, as a contribution to our Society, constructed special bookcases, adjusted locks, and completed the room in the tower of our auditorium so that it would be available for storage. His first name should have been spelled Karl and not Carl. Another dedicated friend, who contributed a new coat of paint to many of our buildings, is Brian Rosenbery, not Bryan, as it appeared in print. We are consoled, however, because the erratas provide another opportunity to express our appreciation to these persons.

A long time friend of our Society, Mary Langford, received the Arnold Goodman Award in New York City at the National Convention of the United Nations Association. Their Newsletter of Summer 85 states as follows, "United Nations Secretary-General Perez de Cuellar, speaker at the event, congratulated her and kissed her hand on receiving the honor. The award is named for a founder of the United Nations Association, and is given at each convention (held twice each five years) to a person who has made an outstanding contribution to the organization." She is now, also, advanced to the dignity of a "Kentucky Colonel" and joins Winston Churchill and John Glenn, who also received this distinction. In our Library we have two manuscript translations from the Russian by Mary Langford. An article by her ran through four volumes of our quarterly journal, *Horizon*, between 1948 and 1952. She is a very dedicated lady and fully deserves the distinctions which she has received.

Among friends who visited our Society recently is Betty Pimmett. She learned that I was born in Peterborough, Ontario, Canada, where she now resides. Looking over an old City Directory she found my father's name, Dr. William S. Hall, who was practicing dentistry there in 1902. She dropped in one Sunday morning and brought me a very handsome volume on the history of Peterborough. I am grateful for the new insights as my own memory was not fully mature at the beginning of my second year.

It is with sincere regret that we announce the passing of Mrs. Mary Squadrilli who has been a member of our staff for fifteen years. Ron Hogart, who is closely associated with our activities, conducted a graveside service for her at Forest Lawn, Hollywood Hills, on July 2, 1985. Her co-workers described her as a gentle, loving and very beautiful person, with a strongly developed inner life. She is survived by her husband, Boris Squadrilli, who is a writer and has created crossword puzzles with an emphasis on biblical subjects. He also composed pleasant poetry. He is now in retirement and has donated his library to PRS.

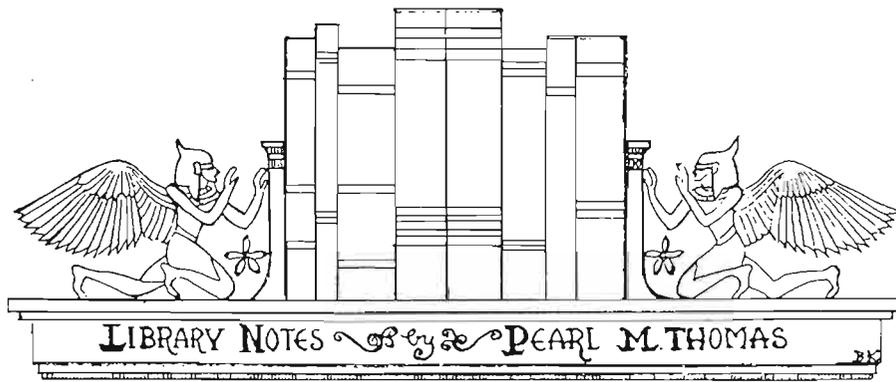
Mary is having a little rest before planning other labors in the cause of human welfare. We will all miss Mary Squadrilli.

Through the generosity of Mr. Paul Sumida the Library of our Society has been enriched with a special facsimile of the original First Edition of the *Encyclopaedia Britannica* published in 1768. It is a really handsome set bound in full Morocco with gilt edges, but the contents are much restricted and most of the space is devoted to basic arts and sciences with numerous illustrations. Mr. Sumida has also made an important gift to our section on the Fine Arts and we will discuss this in the next issue.



You grow up the day you have the first real laugh—at yourself.

—Ethel Barrymore



AN APPRECIATION AND A REVIEW

For some time I have been wanting to express myself in the "Library Notes" giving a review of what the PRS Library has accomplished in the last fifteen years, and especially to give credit to those valiant helpers and contributors who have been so very loyal and supportive to the library. This is long overdue, but hopefully it is better late than never.

Early in the year 1971 when Manly P. Hall visited the Upper Annex of the Library, he told me that it had been his intention when this new area was built (1968-69) to have library stacks placed there. This was all the inducement I needed. Three bids were soon considered and in a comparatively short time we had metal library cases installed in this area. This naturally entailed moving a lot of books. In fact, every book in the library gallery was moved—some to the upper annex on the new shelving and some moved elsewhere in the gallery. On a later tour of inspection, Mr. Hall noted that in each gallery case we had left space for more books which would surely come. There were even spaces here and there to display books in the various areas. His comment then was that soon even these areas would be filled. I wondered about this; surely they would not be filled too soon! How wrong I was. For example, not long after this, one of our good library volunteers, Peggy Fatemi, was given a collection of Masonic books which she made available to us. Almost immediately the Freemasonic section was more than full.

Moving books in a library entails a great deal of work other than just the simple moving. Three separate catalogs at PRS need to be changed. Various library volunteers became involved in this activity. Among them were Alice Buse, Jeanne Sims, Lee Walker, and Ernest Wulfke who were responsible for a great deal of the re-arranging and reorganizing in the catalogs.

In a short time, I established an office of sorts in the upper annex and Katherine Stone, a volunteer, joined me to catalog new books as they came into the library. Somewhat later, two offices were built in this area and were put into good use. I was delighted with my new area—it had a view of the gallery and yet gave the opportunity to have a quiet place to work.

About this time, we were able to purchase some durable library shelving and thought all of our storing problems were over. Then, moving right along, an office became available just beyond the lecture room, on the gallery level, but at the opposite end of the building. A good many of these new library shelves were placed up there. More metal shelves were added and as if by magic, they were immediately filled. In this area, several cases were filled with books belonging to a fine collection from the estate of Oliver L. Reiser, former professor at the University of Pittsburgh. Mrs. Reiser had requested that the collection should be kept together. As it is indexed both separately and with the regular catalogs, people looking up information through the catalogs very often request copies of these fine books.

Other categories found a place to reside in this office—history, archaeology, cabala, and our large collection of magazines associated with many areas: astrology, Freemasonry, and Theosophy, to mention just a few.

We have a certain amount of good art in the room and we fondly wish we had the time to keep the room looking neat and orderly, but it is definitely a working office. I have been sharing it now for quite some time with Alice Buse. Alice, for a while, worked one day a week taking dictation from Mr. Hall. It is his habit to dictate directly to the typewriter. At present, Alice not only takes dictation a part of each working day, but does much of the leg

work required for his writing to verify that all statements are accurate and all dates are correct. During the last few years, Alice has been responsible for the art exhibits held in the library, and this too she thoroughly enjoys.



Alice Buse with art display.

For countless years, perhaps our most outstanding, loyal volunteer at PRS has been Gilbert Olson. Gilbert has been a close friend of Manly P. Hall's for many long years. On Sundays, he has come early to headquarters, set up the heat or air conditioning as needed in the auditorium, opened Mr. Hall's office, and did any other service that required his attention, including chauffeuring MPH to and from home. Virginia Hembree recently gave a party for Gilbert on the occasion of his seventy-third birthday, with staff and close friends attending. Now our good friend has moved closer to PRS so we are anticipating that we will be seeing more of him.

My first workshop was held February 5, 1972. It was different from most of the others. It requested pre-registration and limited enrollment. The new program went out to the public just before Christmas of 1971 and enrollment was completed the first week in

January. I was delighted and just a little scared. That class brought together a number of people who had never met before and many of them have remained close friends ever since. The format of the talk consisted partly of explaining how the PRS Library operates—how to use the catalogs and how to actually find books. Rare books on a number of subjects were brought out from the vault to view at close range. I am seriously considering repeating this type of class again in the near future.

Once in a while in subsequent workshops I asked for volunteers to aid in the library. At one such session, two ladies I did not know volunteered. One wrote out a list of things she could and would do, like shopping for library needs, and taking me places I needed to go. This was Lee Walker who still is very helpful when time permits. The other was Alice Buse who started strictly as a volunteer and now believes she has the best spot in the organization.

Early in the 1970's we made a certain amount of money for the library with the thirty-five workshops which I held quite regularly. Then too I was permitted to open the Gift Shop on Saturdays (it was not officially open on Saturdays at that time) and received a percentage of the take for library purposes. It helped, but there was no way that I could spend too much time there—after all, there was plenty to do in the library.

Late in the 1970's the "Friends of the Library" fund was established and it has been a boon for us. All good libraries have "Friends" whose donations make possible the purchase of equipment and the buying and repairing of books, which probably could not be accomplished otherwise. It is a good feeling that the library is largely self-supporting, due to concerned people who cherish this outstanding collection of unusual books. Yearly donations for membership are two dollars, and those designated as donors give at least fifty dollars. There are a number of contributors who monthly donate to the library and in their letters exchange little tidbits with us which show how very close they feel to the activities we carry on in this library.

The PRS "Friends of the Library" fund has made possible many of the activities to improve our library facilities. When new

lighting was installed there, the library paid half of the bill. The flooring in the library was a Friends' Fund installation, as was the wood-paneling in the lower annex. There are several examples of plexiglass cases, both in the library to protect our lovely Satsuma ware, and in the auditorium as a cover over artifacts placed on the walls there. Manly P. Hall's portrait in the foyer, done by the eminent English artist, E. Hodgson Smart, R.A. and the portrait of H.P. Blavatsky, by the court painter of Serbia (now part of Yugoslavia), in the lecture room were also restored with library funds. The draperies on the stage of the auditorium as well as the new draperies in the lecture room come from "Friends of the Library" funds.

The funds have purchased typewriters, two library trucks, a filing cabinet, good desk chairs, and many items for improving the setting up of library exhibits. These funds have also purchased many valuable books, including some from outstanding book dealers of Southern California: Virginia and William Dailey, Dawsons, Kenneth Karmiole, Zeitlin and Ver Brugge. These are all people with whom Mr. Hall has had pleasant relations throughout the years.

It was in 1979 that we had our first book sale. Some excellent collections came to us. Dr. James Ingebretsen brought in a great many valuable books. From the estate of Dr. Henry Drake, a former Vice-President of PRS, we received books for an upcoming book sale. Last year's book sale profited with books from the Ed Case collection. Now we are the recipients of books from Genevieve Stiles' fine selections dealing primarily with oriental art and philosophy, poetry, medicine, and animal lore.

For the last several years, some of the rare and out-of-print books have proved to be so outstanding that they were put up at auction. These auctions have been most ably conducted by Roger Weir, one of our regular speakers at PRS. At the last auction, March 17, 1985, an unusual occurrence took place. Roger had a book that was being bid on, and there were few takers. He knocked it down for a very reasonable price—actually too little. At the moment, I was writing a necessary note to myself, and when I spoke



Roger Weir conducting 1985 Book Sale.

up the sale had been consummated and it was too late to reconsider. After the auction was completed, the gentleman (I use the word wisely) who had purchased the book came to me and asked what I would consider a fair price. I told him and that is what he paid! Only at PRS can one expect such dealings!

All of these books coming in meant that many of them have become a part of the library collection. Mr. Hall takes pleasure in going through the books, selecting those items he feels would have an added value for the library, and pricing the others for the book sale.

These six volunteer workers are always ready, willing, and able to help wherever and whenever needed. When it comes to setting up for the Annual Book Sale, they are superb and believe me, it is no easy task to get like books together, have them well organized and be speedy at the same time. An unbeatable combination and they can produce it.

Book binding is always a necessary expenditure of libraries. Some books, rare tomes, need the skill of a craftsman with many



Six of the Book Sale volunteers.

years of expertise and training. Some of our rare books go to our friend, Rene Patrone of Hollywood, who is well qualified in this capacity. Typical library binding for our *PRS Journals* is handled by a bindery which specializes in this type of work.

The vast majority of our rebinding and restoring of books is handled by Lynn Blessing, a PRS staff member. (See *PRS Journal* article by Manly P. Hall: "Reflections on Books and Their Bindings and the P.R.S. Library," Vol. 44, No. 2, Summer 1984). Lynn is a dedicated worker and makes a valuable contribution with the binding and restoring of books that he does on the premises. However, Lynn also knows the working of the organization so thoroughly that he is regularly called upon to do other things. One of his favorite remarks is "no problem, we'll get it done." Now we are arranging to have Lynn bind books for us at his home where interruptions are not so likely.

The library operates largely on volunteer help: dedicated, capable, earnest individuals who are willing to serve in any way they can. As so many people coming to PRS recognize faces but often

do not know names, we are including here some of our volunteers, most of whom have been associated with the PRS for at least five years.

Paula Andree, who was a protegee of Cheiro many years ago, has been a dedicated student and volunteer at PRS. Paula now does the floral arrangements for all Sunday programs, bringing all the flowers from her home and from her neighbor, Etta Rittersbacher. Paula, through the years, often surprises us with cakes and goodies which, if need be, she will bring over on the bus.

Peggy Fatemi has been volunteering in the library once a week for many years. She is a good business letter writer and often serves us in this capacity. Peggy loves astrology almost as much as she loves the library.

Nadine and Judson Harris. These two lovely people have been attending Manly P. Hall's lectures for many years. In the past their two children attended with them, and now that they are grown, they come on their own. Judd is a poet, and can and does, turn many an interesting item into poetry form. Nadine takes care of the Sunday refreshments while Judson assists at the booktable in the auditorium on Sundays.

Two friends who are very faithful about helping to serve at the refreshment table are Christine George and Tessie Kassowitz.

Kay Herron is a most versatile worker. She writes excellent business letters which I often call upon her to do. She is a good student and whatever interest absorbs her attention, she pursues it with much enthusiasm. She has given classes at PRS on Hatha Yoga, Astrology, and of late, on Handwriting Analysis. At present, she is President of the Los Angeles Chapter of the American Handwriting Analysis Foundation.

Lolita Lowell, a photojournalist, shows slides professionally which she has taken on her numerous trips all around the world. Lolita often gives considerable assistance with staff parties that are held twice a year in the library.

Art Johnson does most of the lecture taping for Sunday programs. Of late, Art has given several lectures at PRS. He is a dedicated student, but prefers being known as a poet over any of

his other talents. On a recent trip to Europe, Art took pictures of the Library with him on the trip.

Pat Lewis bakes cakes. And what cakes! Any kind of a party at PRS calls for her delectable contributions. Pat also does volunteer work at the Los Angeles Zoo. She talks to the animals and they respond.

Paulene Marr can always be depended on—she is prompt, accurate, smiling, a delight to work with . . . and pretty to look at.

Michael Miles works in the Library on Thursdays and brings a great deal of expertise to his responsibilities there. He is in charge of the Christianity section which is located in the upper annex. Michael often speaks at PRS, primarily on mythology and folklore.

Merian Ritchey acts as hostess in the Library before and after Sunday lectures. She also gives classes on astrology at PRS, and thoroughly knows her subject.

Jerry Stearn has been a boon to everyone connected with PRS since he started with us in 1976. If you want something done, ask Jerry and he will do it. He helps not only in the library, but is able to help in the Gift Shop, in the auditorium, or in shipping; sets up for lectures, makes coffee for coffee breaks; is the first here in the mornings and often the last to leave. He does everything happily and graciously. Keep well, Jerry, we need you.

Ernie Wulfke. I believe that Ernie is my earliest volunteer in the Library. About fifteen years ago, Mr. Hall introduced us and suggested that Ernie would like to do some volunteer work in the Library. As a retired engineer, Ernie's work is always very exact and we have used him in many capacities where precision is essential. Of late Ernie serves as "Guardian of the Threshold" at MPH's door on Sunday mornings.

It would be quite difficult to list everyone who contributes at PRS; there are always people who willingly step in and help when they see the need for assistance. Christine George and Tessie Kasowitz have been very helpful on Sundays and always assist when they are present. So also is Fred Springate who stepped into the job of assisting to sell Mr. Hall's books in the auditorium foyer. When



Paula Andree



Lynn Blessing



Peggy Fatemi



Kay Herron



Nadine and Judson Harriss



Lolita Lowell



Art Johnson



Patricia Lewis



Michael Miles



Paulene Marr



Merian Ritchey



Rosey Van Der Borg



Jerry Stearn and Ernie Wulfke

a vacancy occurred there, he took over and has been coming regularly.

Mr. Hall often speaks of the great need in our modern society for doing volunteer work. This is important, really for everyone, but especially so for people retired from the working world. Most of the Library assistants fall into this category. I am constantly told how grateful the various volunteers are for the opportunity to help in any way they can. They love the Library and love meeting the public. I keep telling them that they must learn most of the work through "osmosis." As they sit at the Chinese desk in the Library with their name plates set up before them, they seem to radiate a sense of well-being and not a few of them say "Good-by" to the Library when they leave.

I also find it very pleasant when I depart for the day to stand at the top of the gallery stairs and look down into the serene library. As a rule, there is no one around and I can enjoy a few moments of peace and gratitude. I do believe that this is when I love the library the most.



During the Civil War, Secretary Stanton put a number of men and women in prison for treason or disloyalty. Probably many of them were guilty as charged. Lincoln told a story which illustrates the high state of virtue claimed by practically all convicted of assorted crimes. Lincoln's anecdote tells of a governor of a certain state who, while visiting the state prison, stopped to talk with a number of the prisoners. They all told him their sad story, and in every instance they were innocent persons wrongly punished, because of circumstantial evidence or some miscarriage of justice. At last however, the governor talked to a man who admitted that he was a criminal and that his sentence was fair and suitable to his offense. The governor then turned to the warden who accompanied him and said, "I am pardoning this man, I can't leave him here to corrupt all these other virtuous men."

An egotist is a man who thinks that if he hadn't been born, people would have wondered why.

—Dan Post

Growing Up with Grandmother
Manly P. Hall's latest booklet
is a Christmas bonus for
subscribing to the
PRS Journal



In recent years Mr. Hall has included in various issues of his *Contributor's Bulletin* fugitive biographical fragments relating to the years of his youth. He has added material never before available and is publishing the collection under the title *Growing up with Grandmother*. This will include numerous photographs featuring the earliest existing portrait of MPH.

To reserve a copy as a gift from the Society, subscribe or renew your subscription to the *PRS Journal* before December 1, 1985. This unique item will be issued in limited edition on December 1 and may be purchased by non-subscribers at \$4.00 per copy while the supply lasts. This is a good time to remember friends on your Christmas list as each subscription in addition to your own results in a \$1.50 saving and an extra bonus booklet. The current essays of Mr. Hall will bring this wisdom close at hand throughout the year.

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