

**THE PHILOSOPHICAL RESEARCH SOCIETY, INC.** is a nonprofit organization founded in 1934 by Manly P. Hall for the purpose of assisting thoughtful persons to live more graciously and constructively in a confused and troubled world. For more than fifty-five years PRS has maintained a program of activities in the fields of comparative religion, classical and medieval philosophy, morality and ethics, as well as practical idealism. These labors have been recognized as instructive and inspiring, justifying the respect and support of a considerable group of men and women in this country and abroad.

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## JOURNAL

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Photograph by Wayne Goldwyn

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

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## PASSING THE LAMP

### History & General Aims of the Society

Twenty years the Philosophical Research Society has been engaged in a variety of activities in the fields of comparative religion, philosophy, morality and ethics, and practical philosophy. These activities have been recognized by thoughtful persons as valuable and have justified the respect and support of a large number of thoughtful men and women in this country and

The Society has an important original source of material for the public without charge. There is a valuable collection, with examples of Egyptian, Hindu, Chinese, and indigenous American art, to provide but a few examples. Many groups have made use of the collections of the Society, even loans of exceptional value to several museums, and international traveling exhibits. Lectures, classes, and including concerts, are regular occurrences at the

The Society also has extensive holdings of the sacred scriptures of Asia, and is especially strong in the field of Chinese. We have a number of unique stone rubbings, both Chinese and Japanese, some of which have never been translated. In addition, there is a considerable group of religious artifacts which are of great value. Most institutions which have valuable literary collections do so carefully it is almost impossible for a student to

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The research library of the Society has important original source material and is open to the public without charge. There is a valuable collection of art on rotation, with examples of Egyptian, Hindu, Chinese, Tibetan, early Christian, and indigenous American art, to provide but a few examples. Scholarly groups have made use of the collections of the Society, and we have given loans of exceptional value to several museums, galleries, schools, and international traveling exhibits. Lectures, classes, and special events, including concerts, are regular occurrences at the Society.

The Library of the Society also has extensive holdings of the sacred books and manuscripts of Asia, and is especially strong in the field of Esoteric Buddhism. We have a number of unique stone rubbings, both Chinese and Japanese, some of which have never been translated. In addition the Society has a considerable group of religious artifacts which is worthy of attention. Most institutions which have valuable literary properties guard them so carefully it is almost impossible for a student to

carry on a research project unless it is sponsored by some major institution. Here at the PRS Library, I have always tried to encourage reasonable access. It is gratifying to note that the local school system has shown considerable interest in our activities and has assigned on occasion students to our Library for special training.

The Society is profoundly concerned with the improvements of human relationships and the peaceful solution of social differences. The Society's foundations are largely derived from classical sources brought up-to-date through the extension and expansion of earlier beliefs.

I would like the PRS to be one place where mature foundations of learning are accessible to the few ready to face truth and play their part in a Universal Reformation.

The PRS has developed a small, but dedicated, group of thoughtful persons who sincerely believe in universal law and its not too mysterious operation. We have attempted to maintain an acceptable level of instruction. We prefer to be thought of as a school, perhaps in the same sense as Raphael's school. In an emergency there is apt to be considerable hysteria, and those who find themselves in desperate predicaments seek for equally desperate solutions. It is perfectly possible to build an unassailable structure of instruction.

In the opening address at the dedication of the PRS in 1934 I said, "This Society is dedicated to the ensoulment of all arts and sciences and crafts. In harmony with the classical point of view we feel that there is a pressing need for a non-aligned institution without creed or dogma, where persons of all beliefs can seek a better understanding of life's plan. The Society requires no membership, and no one is expected to accept any arbitrary dogma. We are all here to grow—to become better and more useful."

As the Founder-President of the Society, I have been responsible for much of the information which the PRS has promulgated for more than half a century. In great reflection I decided that it was important to perpetuate our teachings in the years ahead, not for my honor, but as the best assurance for a continuation of the principles for which many have so long worked. The future demands thoughtful and purposeful living. We will try to ensure that my writings and lectures continue to be available as long as they prove useful.

As stated, the PRS was created to serve a real need. Through the efforts of many persons the PRS has been brought to its present state as a respected and honored institution. We recognize a responsibility to make good use of all those assets which kindly hearts have provided. We do not want to fail those who have always supported our efforts in the belief that the PRS has a definite mission.

### Publications of the Philosophical Research Society:



In 1922, I issued a monthly publication which was called *The All Seeing Eye*. After I started my world travel it was not possible to keep publishing this original effort, but incarnations of this journal appeared periodically.

One volume was in the form of a small newspaper, sometimes with amusing headlines. Beginning in 1940, the Philosophical Research Society issued a regular monthly publication under the title *Horizon*. This appeared first on a monthly basis, but shortly was changed to a quarterly publication. As a quarterly it has continued to the present time, although its name was changed to *PRS Journal* in 1958 to avoid confusion with another national publication.

In 1990, the *Journal* will complete its fiftieth year. The issues of the past were largely devoted to articles which I wrote on a variety of subjects, each issue usually containing three to five original articles that I especially prepared for the magazine. In all, the *PRS Journal* contains over eight hundred articles on many subjects, including religion, philosophy, science, art, literature, esoteric societies, biographies, alchemy, astrology, and comparative mysticism. It would be perfectly possible to issue at least fifty volumes of educational and self-help material from past issues. As time goes on many important reprints can be compiled.

In addition, notes of my lectures are available going back to the 1920s. They were first done with transcriptions from shorthand, later from recordings and tapes. Many of these notes were only temporarily available, but a number of these past seminars have been retranscribed in the last few years. A great number, however, remain in recorded form only.

The publications of the Philosophical Research Society are aimed

directly at a concerned public. Every effort has been made to emphasize utility and the practical values of knowledge in daily living. There has been no compromise with the importance of facts and realities, but they are neither glamorized nor burdened with hyperextension. The PRS feels that persons in search of a better understanding of their physical environment can have more vital and dramatic lives, rich with insights and adventures to those exploring the wonderful realm of truths and realities. Conflicts of ideas are less likely to arise among persons who are already equipped to consider that wisdom is the uniting and cooperating power, whereas uncertainty leads inevitably to discord. Learning is a peaceful pursuit and reconciles the conflicts arising from uncertainty.

### Reorganization of the Society:

As many of the early friends who assisted in the establishment of the Society have retired, or are no longer with us in this world, it was necessary to establish the proper means for the perpetuation of the Society's activities in the century ahead. I decided to make certain vital changes in the structure of the PRS, and in this program I have been strongly supported by many persons who regard me with respect and confidence. It seems advisable that the image and teachings of the founder should endure in the years ahead when I will no longer be here in person. To do this, a massive collection of my writings, published in book form and issued through the Society's *Journal*, and my lectures, recorded on audio cassettes, will be available far into the future. More recently, video tapes were made so that persons who may never have heard me speak can become familiar with a reasonable facsimile. This is all part of a planned reorganization that prepares the Society for its work in the next century.

When caravans crossed the sandy wastes of North Africa, they followed the laws that had descended to them from a remote past. Travel was hazardous in those days and even a caravan of several hundred could be attacked and destroyed by marauding tribes. Experience told the merchants that the wisest and best of them, the most experienced in the ways of the desert, should be given command. They therefore elected from among themselves three leaders. This originated apparently in a concept of a

divine Trinity at the source of existence. It was considered that the human being himself was under the direction of the three major parts of his own nature—the heart, mind, and hand—and that the handiwork of God could be the example of action.

The heart, as a spiritual mystery, was the supreme leader of the virtuous life and guided the personality in developing a system of ethics and moral integrities. The mind, second in command, was the explorer and interpreter of life's mysteries, and equipped the person to face the mysteries of universal laws. The third part was the hand which was the symbol of labor or the doing of things, implementing onto the physical plane those activities designated by a soul-searching mind.

The first elected leader of the caravan became the governor of the entire project. For all practical purposes he became the father and loving guide of the caravan. The governor represented the purified heart. The second leader was the "ruler of the mark," and corresponded to the mind. He must make sure that tired and dusty merchants would come to a safe oasis with sufficient water and the opportunity for safe rest.

When thus the caravan arrived at its destination, the third leader took over. Representing the hand, he was responsible for presiding over the encampment and making certain that proper guards were appointed and that there were no evil omens of storm. It was his responsibility that the weeks of travel and the accompanying weariness had not brought about friction and contention among the travelers.

In like mind it has seemed wise, therefore, to recognize the particular needs which will accomplish the greatest good for our Society with the most expediency. Human society has changed considerably during the second half of the twentieth century, but experience indicates that the old laws of the caravan are applicable to the modern journey through confusion to a safe haven. Kindly good intentions, sincerity, and a guardian devotion are not enough to accomplish the necessary ends. If the PRS is to continue it must make use of the most advanced knowledge available coupled with a high degree of personal integrity. No matter how great a truth may be, unless it is used for the improvement of mankind, little of importance can be achieved.

The Society must have professional assistance in the handling of its

finances. Expertise in this area is one of the great problems of the day. Annual reports must be compiled, and all types of information must be gathered to complete government forms, but this is only the beginning. The protection and management of the funds of a nonprofit corporation requires professional assistance. There can be no guesswork, no ambitious amateurs trying to work it out. The person who handles this phase of our corporation must have specialized knowledge acquired over a period of years.

Our Society, as does any organization of like size, requires good communication with the public, and here too we definitely needed the work of a professional public relations expert. This is not a time for guesswork, nor can this type of expertise be acquired by taking a short course in some school. The problems are more complicated than anyone realizes. There is a tremendous upsurge of concern over world affairs, and people are willing to purchase books with solid contents presented in a simple and direct manner. Most of our methods for promoting book sales in the past have been accomplished by sincere and well meaning persons, but professional methods are needed to protect the Society through the long cycles of inflation which lie ahead. An effective public relations program will put us in direct contact with publishers and distributors throughout the world. This last year, with just a little improvement in our cataloging, our wholesale business increased considerably.

When we think of the numerous aspects of an evolving business program we realize the serious need for coordination and the maintenance of a cheerful and cooperative organization in these times when contentment is at a high premium. Every moment a new challenge can arise and must be faced. Management must include a program for reconciling old difficulties and addressing new emergencies. When a confrontation is noted, there must be a reconciler of differences and the means to handle new and unexpected circumstances. A coordinator of any complex organization carries a heavy responsibility because all kinds of difficulties present themselves. A coordinator must see that the workload is evenly distributed and that all equipment is in order, that subcontracts are correct and that merchandise is moved with due expediency.

When I was taken ill in 1987, I decided to create a three-person management group to work with me on the immediate needs of the Society.

I retained administrative control of the PRS, and at the same time I had a better chance to improve my health by extended rest and relaxation. I was mindful that unless the executive group was deeply dedicated to the principles and ethical convictions upon which the PRS is founded, it would be only a short time before exploitation could slip in.

This complete rehabilitation of the business procedures of the Society was undertaken in accordance with a plan and a budget which was deemed reasonable. The first phase of our reorganization is nearly completed, and the costs of the improvements have been contained well within the budgetary boundaries. Thanking God, we can say that the Society is free of major debt, and that finances are available for an extension of its services.

The next step was to make certain changes in the organizational structure of PRS to provide for the continuous leadership and functions of the Society. I was privileged to be appointed the A member and President of the PRS for life, and I was empowered by the constitution and by-laws of the Society to make all decisions dealing with the functions and progress of the organization. This was felt to be no longer sufficient, so changes were made to name the Board of Trustees as my successor to the A membership, so that, at my decease, the management and leadership responsibilities would pass to the Board, instead of an individual.

The Board of Trustees was likewise enlarged to emphasize a diversity of abilities and philosophical interests. The members are selected because of their basic dedication to the beliefs and convictions to which the Philosophical Research Society is dedicated.

The questions may be asked: "Why is all this procedure necessary? Why not let the Society drift along without major change?" For an answer to this question we must turn a weary eye to world conditions. Countries that have lived side-by-side for centuries are now invading each other to gain wealth or power. Families break up over some trivial incident. Most people are tired and disillusioned, and those who are frightened and frustrated damage the causes they serve. Without change our Society would have ultimately exhausted its financial resources and would have been forced to close its doors.

We sought to bring about several other important changes. I would like

to see much of the business activities of the Society separated completely from the cultural activities at Headquarters, and have acquired storage space in a less expensive area with offices to handle all of our wholesale and mail order business. Headquarters can then become our cultural center and museum, and an extension of our library could provide appropriate space for small scholarly assemblages and research projects.

I think that through proper organization we can bring our message to a much greater audience, not only in this country, but through translations to other countries. We have already received requests for assistance from several African states, small countries of the South Pacific, India, and Japan. The Japanese, incidentally, have made translations of several of our books, including our large volume on symbolical philosophy. This large book is also being translated into four other languages now—Russian, German, French, and Romanian—and continues to be our most popular publication.

We are told that the new century is going to require a great deal more vision and understanding. In the twenty-first century, we will not be able to survive if we cling desperately to the policies of the last century. We need greater insight, better equipment, and experienced persons to use this equipment. Above all, we recognize the need for continued integrity.

#### University Home Study Course:



Today it is customary to consider school as dedicated to the instruction of junior members of the human race. Schoolhouses in larger communities look very much like office buildings, poorly designed, poorly furnished, and dedicated to mediocrity, presided over by an exhausted faculty of intimidated adults. In the Golden Age of Greece there were wisdom schools, such as the Platonic Academy, the assemblage of the peripatetic Aristotle, and the rustic lyceum where Socrates presided, seated under a tree with his faithful scholars gathered around him. The curriculum was suitable to all persons with a sincere desire to mature their mental resources. Comparing ancient and modern policies we must conclude that learning today actually

begins where schooling ends. Education in any age is a lifelong dedication to the improvement of character and the enlargement of understanding.

It is our wish and hope that we can make a definite contribution in the field of education. To accomplish this purpose, I have spent much of the last two years creating a university level home study course of instruction that will introduce a holistic approach to knowledge suitable to mature persons in all walks of life. This course will present a simple and practical way to perpetuate essential knowledge. The basic course will be available in 1991 and will take about one year to complete. It will include specialized instruction in the basic principles of life planning and applied wisdom teaching. In the beginning, instruction will be derived principally from the inventory of my own writings, but in the course of time additional materials will be added by others with specialized learning. I know that you will be pleased to learn that past announcements of our educational plans for a university-level home-study course has been well-received. Many of our friends have stated that they plan to participate as soon as the course is available; also, a number of persons have shown a willingness to assist in producing course materials.

Friends in various parts of the country have expressed a willingness to participate in a program of self-improvement along the lines suggested, and a willingness to study in small groups. This will be a vital part of our plan. With your continued help and enthusiasm we can make a positive contribution to the intellectual and moral climate of the new century. There is every reason to believe that an enlightened human being can become a major force toward the solution of those problems for which man's inhumanity to man is largely responsible. We have something better to do than drift about in an atmosphere of escapist amusements.

I feel that the lessons are academically sound and will be a source of inspiration to future students. This means that there is a splendid opportunity for volunteer help. We could easily use fifty to a hundred volunteers who would find that by helping us they would also enrich their own lives.

I originally thought of the possibility of a physical school with classrooms and a balanced program of education that encouraged idealism and a recognition of essential wisdom. It would be pleasant to hope that we can set an example of what learning should be and how persons of all ages can

be equipped intellectually, morally, and physically to face the stress of a human society that becomes more complicated every day. I now envision a "university of the mind" in which students learn at their own pace as they incorporate the wisdom teaching into their daily lives. The teaching of this school would show how philosophy combines with art, music, literature, the sciences, comparative religion, and the best aspects of individual and collective self-improvement. All instruction should be provided at a reasonable price and will include a scholarship program.

A good first year, suitable for a truthseeker in a grammar school of wisdom, helps to show the true state of affairs so far as idealism is concerned. With reasonable thoughtfulness we will end the first year of instruction with the simple realization that most of the major beliefs of mankind are identical. We do not need to worry about trying to save other people by insisting that they share our beliefs, and this provides more opportunity to consider the requirements of our own salvation.

Some carefully selected reading is probably necessary because good ideas are not floating around and easily available. I believe that comparative religion is a basic necessity for self-improvement. This may be denied by those who feel that one faith is enough. It should be remembered, however, that adherence to one religion has a tendency to encourage some degree of bigotry, and the most terrible unholy wars recorded in history have been fought over dogmas too small to live by. Having transcended the idea that the beliefs that we have accepted are the only ones that are worthwhile, we free the mind from criticisms and antagonisms and that kind of exaltation which arises in those who believe in the infallibility of their own opinions.

When I first outlined my plan for a home-study course, I thought of a restoration of the classical theories of instruction which would unite religion, philosophy, and science. I have tried to provide an atmosphere which would stimulate the exploration of both spirit and body on the classical premise that a mind without morals is a danger to itself and a menace to society. While it has not been possible to perfect this plan under the stress and tension of wars, political disturbances, and social decline, it is possible that in the next century we can have centers of advanced insights and ennobled dedication so that the best of wisdom will never die.

Because of disillusionment with the intellectual accomplishments of

existing systems of teaching and learning, humanity in general is losing faith in nearly all forms of materialistic doctrine and belief. Socialized nations are realizing more than ever that they have listened too long to the opinions and beliefs of the misinformed. Important books that have been out of print for centuries are being republished. Obscure philosophers long regarded as obsolete, and the great religious teachers who have been honored for ages, are being remembered at long last.

Higher education is more than the accumulation of facts. It is more than the recall of the uses and abuses of power through the ages. It would seem, therefore, that at this time when materialism threatens the extinction of the human race, we should encourage institutions and centers of learning that help prepare the citizen of tomorrow for the moral responsibilities of the future.

There is no reason why the PRS should not be remembered like Plato's Academy and the Pythagorean Institute at Crotona, still honored by thoughtful persons. Such arrangements as we have mentioned will require efficiency, and all involved, while they will be entitled to adequate remuneration, should recognize their responsibilities to serve the public in a fair and equitable manner.

As the educational program of the PRS unfolds it may provide opportunities for those who have been interested in our work over the years to become members of the faculty. This could lead to a career with an appropriate salary.

We have stated that any effort to educate human beings without providing them with the working tools of religion, philosophy, and science endangers not only individuals but the survival of the race. Education must include the concept of right and wrong. Nearly every religious group is deeply in problems, as are most political affiliations, and with all of them it is the same, a problem of maintaining integrity.

It is also possible to prepare a group of field lecturers to accept engagements in various parts of the country. Here is an area in which a great many persons could qualify and be of sincere help.

There is no end to what can be done if we get together and do it. I do not wish to say whether we should think big, or think small, but I do believe that we should think. The moment we begin to visualize what can be done,

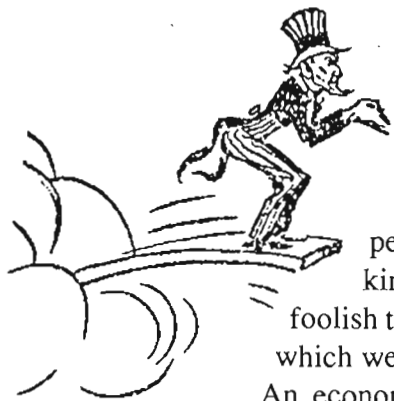


new enthusiasm will be created, and we will not see a sincere effort slowly fade out as has been the case in many worthy groups.

### Problems To Be Addressed:

Years ago I became convinced that the policy of trial and error involved too many trials and too much error. The Golden Rule exists in most of the world's religions, and every philosophy worth consideration has emphasized what Confucius called the proprieties—the right ways of doing things. All right ways are wise ways, but unwise ways have brought down empires. It seems incredible that a reasonably literate people should be able to overlook all good advice, which has been proven by a long past, and still hope to create a culture that will end in contentment.

From the beginnings of human history there are clear recordings of the inevitable interaction of cause and effect. Actually we know the solutions to the dilemmas which alarm us today. It is strange indeed that we have refused to recognize that difficulties do not arise from the world in which we live, but from ourselves. There is no problem which we face that enlightened ethics cannot solve. While quiet gardens where the sages once communed with nature and nature's God may not return, there is evidence that the old wisdom can lead us into new experiences of growth in the years ahead.



I can mention several emergencies with which we are all acquainted: environmental pollution, which includes air, water and land pollution and the disposition of nuclear wastes, and the great pollution of the mind with the rampant use of drugs. These impending tragedies are not forced upon mankind by circumstances beyond its control. It is foolish to assume that we must bear the troubles for which we are not responsible and accountable.

An economic theory, invented by the workings of mortal minds, has come to be regarded as sacrosanct: we are told that no matter how our problems multiply, we must never disturb the system of

profits which has plagued us since the years of Croesus. In the pursuit of greater production, a larger variety of products and a handsome profit, we are endangering the survival of our species. If anyone objects, the statement "progress must go on" is considered an adequate explanation. Maybe the smog will go away, and maybe it will stay and we will depart. There is no foundation in religion, philosophy, or science that justifies that man's industry should ultimately exterminate its own customers. We seem to have funds to explore the surface of the moon, but have little research funds available to prevent the complete destruction of the respiratory system of breathing animals, including man.

There also seems to be some doubt as to whether streams, rivers, lakes, and oceans should become overloaded sewerage systems. The seas have always helped to keep the planet clean, but now water is seriously corrupted even though we must drink it to exist. The present trend is endangering many forms of life which are necessary to the balance of nature. Here again polluting factories might have to close. If things continue as they are, both the factory and the employee will pass into oblivion together. Higher education has not produced any solutions to correct these emergencies.



Nuclear waste is probably the last word of mortal foolishness. All words to the contrary notwithstanding, the development of nuclear fission is primarily for military purposes and war at any time on this little planet is the final proof of insanity. How can we expect an unregenerate society composed mostly of ambitious, self-centered persons to limit their researches to projects of peace? We continue with certain curtailments which are made to appear reasonable, and then pour nuclear waste, itself a poison, into the earth, hoping that future ages will know how to deal with it. How is it possible to graduate from the sixth grade without realizing the incredible foolish-

ness of being willing to die for a moment of prosperity?

One of the most critical problems that we face today is the contamination of the food chain. We read constantly about insecticides used to protect vegetables and grains. The reason why we are in serious trouble is that nearly all of the toxic sprays continue to damage the entire chain of nutrition. When farm animals graze on sprayed land they take it into their own bodies. Later they are inoculated before being slaughtered, and a considerable part of this toxicity arrives on the dinner table. One day I was talking to Luther Burbank, the famous horticulturist, about spraying roses to protect them from aphids. He remarked quietly, "If the plant is healthy, it will take care of itself. It is only when it has been deprived of its natural defenses that insects can attack it." By extension it would seem that we are trying desperately to perpetuate vegetable and animal products which are too ill to take care of themselves.

The sad fact that we are gradually exterminating ourselves is not due to the edicts of heaven or the inadequacy of natural law. The circumstances which we are trying to change today are of our own making, and the motive behind most of our problems is profit. It is a pity that we blame our natural environment for the emergencies which are of our own making. An education that does not give us the courage to correct our own mistakes is itself in need of a general reformation.

Most modern nations are immobilized by the fear that any major change will make things worse. This anxiety has to do largely with economics. It is assumed that no matter what happens we must protect our financial structure, even when it becomes obvious that the present course endangers the survival of the human race. The facts should be clearly explained to all high school students. No one should be allowed to go out into the world without knowing that all his hopes and plans will come to nothing if the environment itself is allowed to perish.

### Summary:

The world has been given several important religions, all of which emphasize integrity, but largely because of materialism we wish to be the richest people to die in moral bankruptcy. If our highly respected institu-

tions of learning were emphasizing these facts and helping to improve the ethical convictions of students, some improvement would be noticeable.

There is also the problem of religion. Several persons have asked me a rather direct question, "We have attended your lectures, and read your books. You talk about nearly all the great ideals and idealists that have enriched the world. But Mr. Hall, what do you personally believe? We would like to know what you consider to be the most important of the world's documents. If you will tell us, we might attempt to live by your convictions." It is difficult to explain to these people that all the different beliefs that I have lectured on and written about could be considered as aspects of the same teaching, though different in form, concept, and tradition. Although I discussed many faiths and documents, there has never been but one religion. This religion is not a creed, but an intricate interweaving of the noblest threads of human conviction. If you belong to any enlightened religion, you are one with them all. This point in itself could easily prevent holy wars in the twenty-first century. I believe that the PRS and like societies point the way to the restoration of a better life than we have known since the mythological ages.

When I started out to prepare an appropriate reference work, which has been my life work, it seemed important to emphasize the deterioration of spiritual culture during the last twenty-five hundred years. I felt that we have systematically ignored our heritage of essential learning. Gathering material, I thought to conserve time and energy by making use of digests and condensations of extensive writings. It was not long before I discovered that modern abridgments nearly always leave out the fragments of higher idealism which the original writer had chosen to introduce. A new revision of the Bible by contemporary intellectuals is gravely concerned over the Sermon on the Mount. They prefer to believe that the quotation "blessed are the meek for they shall inherit the earth" must represent some error.

As it is virtually useless to build any structure of idealism today upon contemporary foundations, we must go back to the world which believed in morality and ethics. There can be no compromise on this issue. The most progressive and enlightened thinkers of today are warning us that unless we change our basic rules of living, a facade of sophistication will collapse,

bringing down the false splendor of an irresponsible generation. This is where we have tried to create a small model of a wiser course. The PRS was created to meet the needs of those who have grown tired of suffering for false values. There is no use trying to conceal our mistakes or to allow them because they appear profitable. A great nation of any size must have a spirit above material concern. There must be a soul in which a people, individually and collectively, have insight into the greater good and live to build a better world for those who come after them. Progress is not measured by an index of the stock exchange or by monuments of concrete and steel. Progress is peace, friendship, dedication, and devotion. Progress is a happy home, the joy of labor, and prosperity in the heart and mind, rather than in the world.

The heroes of the human race are not the conquerors who have risen victoriously over the bodies of the dead. They are not the ones who have lived for power or wealth. Raphael's painting of *The School of Athens* is a magnificent composite of enlightened men. He assembled the sages who bestowed the precious gift of understanding upon their fellow creatures. Wisdom opens windows onto the fields of eternal progress, and the time has come when the great truths of life should be taught to a suffering humankind. It may seem strange to look to the past for the inspiration to build the future. Actually, insight is eternal, and nature in its wisdom is the wise teacher, the true friend of all that lives. It is gratifying to notice that many folks are weary of their own discontents and are looking for inner security. The last ninety years have been very sobering, and materiality is no longer regarded as freedom from the censorship of morals.

It would be nice to assume that by becoming somewhat good-natured we could transcend our infirmities, but it is no longer sufficient to practice amiable thinking. The mystic or metaphysician of the present cycle must discipline both character and conduct. It must start with the realization that the universe is completely honest. It plays no favorites and excuses no misdemeanors. It is not cruel, for its purpose is to perfect life. We do not deny metaphysical beliefs, but assume that we can afford only such attitudes and convictions that are free from ulterior motives, especially the motive of wealth and the illusion of prosperity.

It has always seemed that a thoughtful individual feels the need of associating his beliefs with tangible articles. There should be some physical

link between our own generation and the age of the sages. There is no reason why a person cannot become a moderate collector of religious art. It is a better use of funds than is prevalent today. Travel helps too, although I sometimes think that in these impulsive days it is more dangerous to take long journeys than it was in the Dark Ages. We also find that the study of different religions emphasizes and clarifies our understanding. I am reminded of the Buddha's wise remark, "The longest journey starts with a single step." The journey to Truth starts with the first honest step toward a better way to live.

So far as I know there is not any institution in the western world that is graduating counselors to help people through the present emergency. There are those who can handle single problems, but problems are only symptoms of internal confusion or inadequacy. Usually advice, though honorably given, meets considerable resistance in counseling. Each student must first correct his own mistakes and make sure that his own prejudices which he considers as firmly extinguished are not merely sleeping, ready to awaken in a moment of argument or stress.

The world has had periodic cycles of military aggression since the beginnings of recorded history. We know the Parthians, the Scythians, and the Assyrians all left trails of blood wherever they passed. Alexander the Great did no better, and Caesar's conquests for the Great Roman Empire lasted but little longer. The great Mongol conquerors were met, so to speak, by a series of Crusades, and in all cases children were the victims.

Religion has attempted its own conquests, and the great example is the Inquisition. Now we have the glorious twentieth century, which has the distinction of being the bloodiest in all recorded history.

If humanity applied the intelligence of the human race to the cause of peace instead of weaponry, would it really interfere with economic development? Large blocks of the population of many countries are reluctant to oppose defense programs because they believe that their curtailment would result in unemployment. We note that nature itself is stepping in. In the past year or two, there have been serious upsets among the Godless nations of the world. By degrees, religions are regaining authority. Churches that have been closed for decades are being reopened again. Nearly all believers in a spiritual power have returned to the faiths

of their childhood. Faith is something that you cannot see in its substance. The Divine Will is invisible to mortal eyes, but in some mysterious way, the heart and mind of a troubled person gains greater strength from invisible realities than from visible atrocities.

Most of all, we want to provide the victims of a brutal materialism with the internal strength needed to transform the burdens of the day into solutions for the future. We are reminded of Francis Bacon's *Instauratio Magna*, the great reformation for mankind that he planned, and realize that without practical solutions, without the implementation of our ideals into the activities of daily living through purposeful and dedicated service, all will remain but as a dream.

Human beings can bring about the reformation of the society in which they live because they must. We were all put here to grow together, and when we rebel against the reason for our existence, we get into grave difficulties. With faith, honesty, and common sense we can build a better world than any we have known. I shall depend upon your continued support, your prayers, and your willingness to take up my labors.

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“When we give unto a friend of the bounty of nature we give that which is not our own, but when we sacrifice ourselves—then we have given a gift that carries spirit with it.”—Manly P. Hall

“The individual grows and the consciousness unfolds as it is powered from space by the magnetic attraction of like attracting like.”  
—Manly P. Hall

“Complications are invitations to solve problems.”—Manly P. Hall

“It is hard to empty the well of truth with a leaky bucket.”  
—A.S. Eddington

## THE SECOND STRING OF THE ARCHER'S BOW



Architects and builders were well organized, even in ancient times. It is assumed that they created associations to protect the secrets of their arts and trades and to guard the ancient laws of their crafts as these were revealed to them by their gods and sages. The Dionysian Artificers labored for centuries to work on or perfect the Athenian Acropolis. Later, the Vitruvian masters glorified the Seven Hills of Rome and still later, with the decline of the Empire, retreated to the Island of Como where they plied their ancient trades and are remembered as the Comosine Builders.

With the rise of Christianity, sacred architecture appeared in most of the countries of Europe. In the seventeenth century, Johann Valentine Andreae, associated with the secret order of the Rosy Cross, established a benevolent guild of craftsmen which became the foundation of labor unions. These organizations protected their members from exploitation and as a reward, a high level of integrity in their workmanship was maintained.

Richard Wagner glorified the guilds of Germany in his opera *Die Meistersinger von Nurnberg*. These guilds were not primarily a group of musicians but sober citizens of various trades who met to perpetuate the wisdom of ancient times. In *Die Meistersinger*, Hans Sachs was not only a good craftsman but also believed that a man's work should never dull the edge of his spirit. Those who made shoes, tailored coats, and molded hats, met in the church on regular occasions in contests of music.

The idea of aesthetic enrichment for the shopkeeper's soul originated in the remote past. Man does not live by bread alone, nor does the archer have only one arrow for his bow. Although we inherited most of the political structure of the guilds, we fail to satisfy the needs of the human

soul. This is one of the reasons why secret societies, now largely social or cultural, have survived perilously in modern times.

It is natural to long for variety in daily activity. There is always the office, the shop, the factory and the maintenance of financial concerns; but in the midst of these the Briton turns to cricket and the American to golf. An effort is made to justify the hours spent in such pastimes because they break up the crystallization of routine practices and are regarded as mildly healthful.

It seems that the functions of the human mind include the maintenance of diversification. The one-track mind, like the monorail, has never received public acclaim. As vacations become longer, work hours are shortened and the chores of the farm are fading away. There is time for rest and relaxation. At least there was until television came along and we quickly learned that it is very easy to set aside three or four hours a day paying our respects to the Tube. As we watch the programming with the commercials, it would seem that something rather disastrous is happening to our leisure time. Only a few years ago, the American home was a more or less bright and cheery place with family, guests, and neighbors entertaining themselves and each other in a variety of ways. Now, however, even the picnic on the grounds of the local church has ceased and most of the houses in long rows are dark and apparently deserted.

However, there is considerable noise, including notes of displeasure, because our evenings are devoted largely to bad news and worse entertainment. Joining the Sierra Club may relax the mind, inspire the eyes and contribute to the general health. But the American lifestyle now is to sit at a desk all day and in front of a T.V. screen all evening.

The middle European minisang was a cultural triumph. The highest dignitaries of church and state participated, and even a Cardinal might sing to the chords of a mandolin. There was self-expression, bits of philosophy, and frequent references to the fine arts of the day, especially tapestry and stained glass windows. There was never a time when we needed an appropriate constructive recreation as we need it today. We learn from the past that recreation contributed to security. Those who gathered to advance wisdom and beauty of the time were also protected, and they did not forget the good friend when a favor was appropriate.

Television is not a good second arrow to your bow. In these perilous times, when a revolution in Timbuktu threatens the economic security of private citizens in fifty or sixty countries, financial prospects are insecure. Most of the illustrious citizens of medieval and early modern Europe were two-arrow men. The Grand Duke's second arrow was his skill as a bricklayer. If need arose, he could help to rebuild his own castle. Kings repaired clocks, and the children of wealthy families were required to work at some profitable trade. If the fortune vanished, the family could survive.

The second arrow should always be in contrast to the first one. Actually, the realization of the inadequacy of the one-track mind has long been generally noted. By balancing the temperament and activating new areas of mental function, we recover from most of the dangers of boredom. The man is a criminal lawyer but thinks seriously of also becoming an actor. The rather prim housewife has a secret desire to be a toe dancer. It might seem ridiculous to consider such possibilities, but these aspirations are definitely an improvement over watching television. If you must be involved, it is better to be behind the Tube than in front of it.

A new phenomenon is appearing on the American scene. Vast institutions supposedly as secure as the Rock of Gibraltar move from affluence to bankruptcy in a matter of days. Economic gambling is out of hand, and workers in general are always ready to leave a job that does not have an attractive future. Suppose you are the mother of a modern family. Your husband is employed and your children are planning careers of their own. Are you going to be lonely and confused by freedom? Will you take a short course on the computer and look for a new job, or will you simply drift along until you can find further employment as a grandmother? The man in the family will retire on a set pension when he reaches sixty. What are his plans for the future? Are man and wife going to pass out of this life hand in hand watching the commercials on television? Or are we here to learn, to grow, and to understand something of the wonderful universe in which we exist?

One man who came in to see me was a fifty-eight-year-old bartender. He was the rough and ready type and had few illusions on the subject of human society. Believe it or not, he was planning to go at his own expense to one of the smaller Oriental countries, not to open a saloon but to teach

children the English language. I told him it sounded like a good idea.

A prominent minister had always wanted to go down to the sea in ships. Incidentally, it has been rumored that Franklin D. Roosevelt also had this impulse but was frustrated by his physical condition. Mr. Gump, the well-known San Francisco art dealer, told me that he had bought many model ships for Roosevelt, who had to do his sailing from a wheelchair. Grandma Moses got quite a reputation as an artist when she approached the hundredth year of her life. A very cultured lady that I knew for many years decided that at last she was free to do as she pleased. So she went to Paris, took a fancy to heroic granites and marbles, studied sculpturing, and ended up designing monuments for city parks when she was over seventy. Most of her creations weighed considerably more than she did. The happy ending is that she had developed genuine skill and her work was well received.

Personally, I have some reputation as a hobbyist myself. Unfortunately, I forgot to retire, which was quite a disappointment. I have collected Oriental art, classical antiquities, and books of one kind or another, mostly in areas where thoughts can stray with pleasure. One of my collecting interests has been in the field of stamps. As I write this, I am threatened with the possession of a rare stamp of India which I have been searching for these last thirty years. I have made many of my own albums, and perhaps if sufficient pressure is exerted, I might put up an exhibit of first stamps of India on original covers. Incidentally, in this case my hobby has been a major help in my researches of Asiatic religions and philosophies.

When a phase of your life is finished, don't wait. There are all kinds of interesting things to do, so there is really no excuse for melancholia, isolation, or chronic depression. If you always wanted to speak Spanish, this is the time. Or your secret desire may be to become a chiropractor. I attended a graduation in which the class president told me that they were graduating that morning a young man in his early thirties and the same man's father in his late seventies. Perhaps your answer is a good camera. One man I knew specialized in dry point etchings and later graduated into oil painting. Some people still feel that a hobby interferes with their main career. This is not true unless the person is very foolish. A hobby can step in almost any evening and take over a weekend without interfering in any way with the serious business of making a living. In fact, even a few hours

of mental rest is often a definite advantage for the businessman or the professional.

In the course of fifty years, we have passed from the development of nuclear physics to the almost miraculous computer. Things are going to move still more rapidly in the years to come. The computer alone can result in unemployment beyond our wildest imagination. Some effort may be made to prevent this but, again, the lure of monetary gain will take over. Monolithic structures with thousands of employees can fall in a few days; in fact, some are already in precarious condition. At that time, we may have to return to something like cottage industry, where each person has a specialty which he can take over and develop into a livelihood. The *Reader's Digest* frequently has success stories dealing with these types of businesses. The man who invented the buggy whip is an outstanding example, and his reputation went far and wide. At one time, no family carriage had distinction without one of his whips. He sold them all over the world, became a famous citizen, thereby proving Horatio Alger's statement that "luck is pluck."

The day is not too far off when the typewriter will become obsolete, and we are in constant danger of overtaxing our natural resources. The day of corporate competition is coming to a mournful close. The family down the street, however, is comparatively safe. In one family was a great-grandmother's recipe for chocolate frosted gingerbread. The only danger now is that this family will become so prosperous in this business venture that they will hire someone to make the gingerbread so that they can spend the evening watching television!

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"Separate oneself from the fidgets and fuses of everyday life."  
—Manly P. Hall

"Quietude is that pause before the answer, and in an argument, that pause is the pause that refreshes."—Manly P. Hall

"Love the beautiful and serve the good and our hearts will respond."  
—Manly P. Hall

## MOTHER COMES TO TEA



n several occasions when I've been in his store, I have seen Mr. Nakamura pull a rug aside and descend to the basement by a short flight of stairs. Much of his extensive stock of art goods was kept in the basement, especially if he regarded the items as too valuable to place in the go-down. He had never before mentioned the story of his basement, but one day Mr. Nakamura's kindly Japanese soul was overflowing with sentiment, and he said to me, "The memory of my mother is the treasure of my house. She taught me not only to be a good merchant but an honest one, and if I have been reasonably successful it is because I have taken her precepts into my heart and lived according to them. Perhaps you would like to come downstairs for a minute?"

The room below was of considerable size, and the walls were stacked with curios in unpainted wooden boxes. Part of an old rug covered the floor, and directly under the center of the room was the Japanese family shrine. It was exquisite and had been in Mr. Nakamura's family for several generations. As we opened the doors of the shrine, we could see rows of little tablets on which the names of ancestors had been painted in gold letters. In the place of honor close to the central Buddha was the name of Mr. Nakamura's mother. The little merchant smiled, waved his hat and said, "It is right and proper for her to be here, for she is the true support of my house. Every day I thank her and tell her little things I have done which I know would please her. Although my father died when she was young, she guided us and built this business all at the same time. She was dependent upon no one except the radiant lord to whom she prayed every day.

"We have family days in Japan in which we welcome back those who have gone before. We spread a banquet for them, and all the family gathers

and reports things they know parents like to hear. They gather in a simple but formal ceremony, when the souls have come back in little paper ships with candles burning in them. Relatives come down to the shore of the stream or to some appointed place and escort the souls to their homes with a paper lantern. Then we sit down and we tell about the grandchildren and what the little ones are doing in school, and who has been sick and who has a pet rabbit. Also, to make them comfortable, we tell our parents and grandparents that we have paid all our bills and that we owe nothing. Even if we must part with a family treasure, we cannot be in debt when our parents come. We also do everything possible to think what they would like to know about us, and sometimes perhaps we exaggerate a little, but it is all in the spirit of honoring that which is most honorable. These ghostly spirits can read our minds. They probably know all that we are doing whether we tell them or not, but when they visit, it must always be good news. If sorrow has come, each member of the family must explain how it has helped them to be better people. They like to see the grandchildren and grandfather with his red vest which he wears at the ceremony. If the weather is bad, the spirits may stay over a few days, but if they wish to get back to the lighted rows of the Buddhaland, they will. We bless them, and they bless us. They go off to their world, and we go on in ours. But in the end, we are together in the love of our teacher and his blessed disciples.

"Now it happens that I have no living relatives. They are all gone, and it is not really easy to have a joyful occasion without the privilege of sharing it with others. So I have my little get-together here in the basement. I open the doors of the shrine, and out flow the names of over fifty of my forebears. We are one happy family that way, and we also have little bits of gossip, fragments of news and philosophy and religion to discuss. So we meet here in the basement in the midst of which rises the single column for our store, supported by the dead who are happy to know that they are remembered, and that the morals and integrities which they taught in their own days are the foundation of the enduring reputation of the art emporium of Mr. Kenneth Nakamura."



## Memorial for Gilbert Olson

May 27, 1912—November 13, 1990

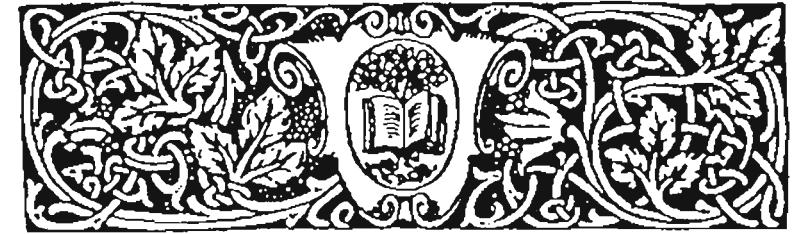
It is with deep regret that we announce the passing of Gilbert Olson. For almost sixty years, he and Manly P. Hall enjoyed an abiding friendship. Together they traveled far and wide, including trips to Japan in 1964 and 1971.

Mr. Olson and Mr. Hall were forever finding new avenues of expression which gave them much pleasure. In the Southern California area, they probably visited every bookstore of note, every

prominent stamp dealer, and most antique shops specializing in Orientalia. Through Manly P. Hall's influence Gilbert became enthusiastic about jade and loved to find beautiful items made of this stone, as well as Chinese and Tibetan bronze objects. After gaining considerable knowledge about these worthy treasures, he delighted in telling about them.

Gilbert led a PRS Study Group in Downey, California for eighteen years and many of these friends are still friends of PRS. The Men's Committee, which he also led, performed many fine services for the Society. For the last few years, Mr. Olson has not been physically able to keep up his activities, one of which was to take Mr. Hall to and from the Society on Sunday mornings. While Gilbert left no family, he had a host of friends who cherish his memory.

## In Reply



## A Department of Questions and Answers

### ADVICE TO PARENTS

*Question:* I have two children now in their late teens and at present in college. My husband and I have done everything in our power to fulfill our responsibilities as parents, and we have a good relationship with the hearts and minds of our children. It is obvious that there have been many changes in the moral standards by which our society is governed. Some of these changes are difficult because they affect moral principles that we have always considered to be basic and unchangeable.

A certain amount of conflict is arising in the activities of our children. They demand extensive freedom which, to a degree at least, is a cause of concern. Both children have emotional involvements which they regard as acceptable by prevailing standards. As parents, anxieties arise within us because of conditions which would not have been acceptable in society even ten or fifteen years ago. Is it true that basic morals can change? Are they the true guidelines for conduct, or are they merely part of an ever-changing society which is dominated by emotion and expediency? Every daily newspaper includes accounts of social changes which trouble us. It seems as though humanity as a whole is deteriorating. Truth and honesty guided civilization for thousands of years, but now they seem to be impediments to progress. Suppose this tendency increases so that within the next century the moral world we know will completely disappear. It is discouraging to read in the daily press that the crime rate is increasing every day. One report caused us deep concern, for it noted that women have been found guiltier than men in several major areas involving misconduct.



Do you think it is possible that nature intends to reduce population by increasing wars, earthquakes and narcotics? When the present generation has passed, will the world be devoted largely to the perpetuation of its criminal instincts? Can you cast a little light or a ray of hope to comfort some old-fashioned folks who still believe in integrity?

*Answer:* According to the structure of human society as we know it, there are certain guards against racial and cultural suicide. Nature does not wish us to destroy ourselves, but it can punish us generously and frequently if situations require. Under our present theory of life, the planet is overpopulated and the condition is worsening. It may well be that circumstances will arise that will lower the birth rate. Although dozens of such reasons are already listed, there seems to be no improvement in sight. We are exhausting our natural resources and have established conflicting purposes among the various species of living creatures. Chain reactions are inevitable, and most of them now involve endangered species which may disappear entirely. In other words, nature is already trying to arrange the numerous forms of life into compatible patterns.

There is also obvious need for economy in the use of the basic materials available in our planetary environment. Everything works with everything else. The distribution of wealth can imbalance the entire planet. Technological advancements endanger nations, and nutritional habits can work against the survival of human beings and animals. There is a force working constantly, and curiously enough there are strong moral directives. Abuses in the human environment are sanctioned by many persons but condemned in the economy of nature. Humanity seems to have developed an acute toxicity. It is practically impossible to live a reasonable life without offending or antagonizing those around us.

One answer to your question would be that the moral structure remains which is comparatively unchangeable, but nature tolerates temporary arbitrations of ethics. A young person starting out in life may develop criminal tendencies, but reform is available as long as a living organism is capable of modifying its own behavior. In other words, we can have a bad generation that breaks all the rules and drenches us in misery.

Public opinion, outraged by indifference to honesty and integrity, creates a scenario which restores virtues and re-establishes moral ethics. In

the long run, truth must survive, and the human being must protect aspects of his own nature which are necessary to the continuance of humanity on the planet. Cultures will perish, nations will fall, arts will degenerate, sciences will be exploited, and survival may be hazardous. But in the long run, the basic laws which created humankind must sustain their own creation. Although we may be disappointed, corrupted, and contaminated by the vices of the day, we will ultimately realize the certainty of solutions. We will go on sobered by loss, but in the end fallacies of all kinds will appear in their true lights. Vices will be transmuted and transformed, and a world tired of its own mistakes will prepare for its inevitable destiny. The human being was created to survive, and there is strong evidence that creation will bring forth in due time a harvest of individual and collective security.

The first major decision with which the average young person is confronted has to do with career and livelihood. The employment field was never in worse condition. Industrial progress has eliminated many forms of employment which were long regarded as essential. Today, there is no actual security, but the probabilities of survival as a self-supporting person strongly favors noncompetitive careers. Those with computer training are apt to be out of work within ten or fifteen years, or under heavy competition. On the other hand, we do not notice that Asiatic and African languages have qualified linguists. An American who speaks Mongolian fluently can probably find employment for the rest of his life. The work is not glamorous, but the pay is comparatively high.

The self-employed person also can hope for financial survival. Personal talent does increase the probability for recognition, distinction, and compensation. Today, photography is a successful profession and is likely to be for many years to come. A friend of mine has found a happy career in veterinary medicine. She is naturally fond of animals and sympathetic to their condition in a congested human society. Research projects, including field work, can be interesting, remunerative and stimulating. It is also quite possible to capitalize on hobbies. Avocational outlets can gradually become completely engrossing. These fields will not result in great wealth, but they permit a well-intentioned individual to live honorably and even contribute to the sum of human knowledge.

I am reluctant to recommend careers in popular arts. Actually, theater and television hold very little appeal to the substantial citizen. Two young men that I know have signed up for military service in which a spoiled product of modern upbringing can experience worthwhile discipline. The missionary field used to have considerable appeal to thoughtful and introverted persons in their early twenties.

Marriage and home are not especially appealing under the present social and economic conditions. The behavior of the so-called emancipated young person of today is actually contributing to the problem rather than the solution. Statistics show clearly that the decline of stable families is a main factor in intemperance and infidelity. The power of the home is its contribution to self-discipline, and where that factor is neglected, parenthood has slight maturing power. Every aspect of human society is the worse for the decline of the instinct to establish homes and raise children. Many can still remember when a child was an asset, helping to establish a sense of permanence in all personal relations. A "loner" gains very little practical knowledge through participation in the modern life-cycle. Usually, the homemaker is perfectly happy in a contemporary situation. With all these difficulties becoming more discouraging every day, the tendency to selfishness takes precedence in finding a career. It gradually becomes fashionable to neglect long-range associations.

Up to recently the rewards for sin have been wealth and high living. A marked change is noticeable, however. The bad habits are beginning to descend upon those who have cultivated them, and nearly every project which lacked ethical or moral maturity is falling apart. If I were the parent of a dissipated, disillusioned youngster, I would quite likely be at my wits end.

There are millions of young people on drugs, most of whom will never reach maturity; if they do, they will live from one "fix" to another. That a generation could grow up like this is unbelievable. The victims and their parents are confused and discouraged. One father told me that nobody really cared whether his son lived or died. There were always plenty of kids who had become what the judge of a night court where I sat occasionally called "Vag Rovers." The only offering the judge could make was to give each one of them a one-day sentence so they would be able to get a bath and

a good meal before moving on to the next community.

Actually, a good solid depression would probably cure the hopeless situation prevailing at this time. If there was no money for drugs, that problem would take care of itself. And if there was only a moderate amount of money, basic necessities might loom more important. Without rich relatives to pay their bills, there would be no money for new cars, weekends in fashionable resorts, or the substantial fee at institutions where thousands of delinquents are not worth the cost of keeping them alive. Permissiveness has destroyed most of the moral strength, whereas a little strength of character would do wonders and save many.

We might also mention other contributing causes for this messy situation. Many young people live completely on excitement and are high almost every minute. They also attend concerts where they tear the buttons off of the coats of singers who can't sing. At home they play their rock tunes in the presence of small children who can only whimper helplessly at the atrocious sounds. In the lives of these youngsters, there is television and a host of wandering characters who are making no effort to educate themselves or prepare for useful careers. This disintegrating social structure gives no strength or constructive direction to these people.

I sometimes wonder why there is this epidemic of property damage, where we have to paint out the walls which have been covered with mysterious glyphs. There is a little story about some unknown artist with a Spanish accent who had painted a profane word on the outside wall of a garage. The artist was in disrepute because the word referred to was correctly spelled.

Racial minorities have been around for a long time. Some of them are still well-disciplined, but others are in serious need of rehabilitation. A judge to whom I mentioned this not so long ago suggested that one way to get rid of the unseemly descriptions and messes which can show up anywhere if the culprit can be located—and he usually can because even his own pals are not loyal to him—is to give him a stiff mop and a bucket of water to take on the task of cleaning the street or going to jail. It would help some. The perfect solution should be preventative, but the flood of foreigners who have come into this country in the last few years has taxed all available resources. A lady who has lived for many years in Ecuador had

an idea which might not be conclusive but at least indicative. She said that if these boys and girls had decent jobs and could make a decent and secure living, most of them would be happy to become comparatively respectable. It is helplessness that not only justifies delinquency but impels it.

Better education would help, and religion can play a considerable part. Many of the refugees who have been accepted into the country have a religious background. In their own country, war, rebellion, and militarism have destroyed their religious and moral perspectives. Unfortunately, when they get here, religion is seldom used as a basic inducement to improve character. It is gratifying to note that a number of Oriental faiths are taking root in Europe and the Americas. Various churches, temples, mosques, and shrines are being built in the United States to encourage the perpetuation of faiths and idealistic doctrines.

I noticed in some of my trips to the Orient that many of the sacred centers are flourishing after years of neglect. Religion is beginning to gain strength through prestige. Even those who live dubious lives choose to be buried in sanctified grounds. Everywhere there is less of a tendency to ridicule and some of the strongest communistic states are at least tolerating religion. You cannot create healthy children by depriving them of ideal beliefs or constructive conduct. Under a more temperate influence, considerable violence can be abated.

To go back to the parents whom we mentioned at the beginning of this discussion—if these adults went to church, it could influence the children. And if the religion of this particular family were vitalized, it would exercise a greater influence upon daily conduct. The trouble is that among the refugees and the non-refugees, among the new citizens and the old citizens, there is talk of religion in a moderate practice of prevailing faiths, but very little quiet determination to what we believe as a rule of conduct. There is still nagging; there are still squabbles in every house. Rebellion, discord and misunderstanding still prevail. The home is not a symbol of peace in a troubled world. Strength in the home restores idealism and presses integrities upon the young, letting those of all ages venerate together the One, the Beautiful and the Good. It will help some and small improvements are gratefully accepted.

## TEACHING THE MIND TO THINK

Every individual in this world is born (with a few exceptions in the form of mongoloids, idiots, or morons) with the capacity to think. That capacity is latent until it is awakened into actual reality by the process of thinking. As we exercise our arms and legs to increase their muscular development, so we exercise our mind in order to improve it.

Through use in moderation and reason the mind becomes stronger. The mind is in itself merely a tool of conclusions and reasons. If your mind is focused, say, upon the problems of making a living, it begins to study and figure how to make you useful in your trade, and as the mind finally comes in perfect rapport with the hand you are the skilled artisan. Mind is in control, organizing and handling matter, directing the body.

For the most part we have developed only a small part of the mind's potential power. The human mind has never been known in its complete development. The one thing about mind we do know is that it is like space, full of everything that is and will be. It is infinite in its potentialities. Mind up to the present time has built the race as we know it. And now it is destroying the race as we know it. Mind is the basis of growth, progress, and culture.

To the individual, mind is the potential tool of their own ability. Mind helps us on the path of ambition through sorrow and mistakes; if disciplined, it makes the simplest things we have sufficient. It is therefore capable of bestowing upon us individual security, sufficiency, and can make us happy by either giving us the ability to do the things we desire to do, or make us happy by conferring an understanding of that which we have.

The mind of most Americans focuses not upon that which we have, but upon that which we desire. We have long continued in a mad race toward the things which are unnecessary.

Discipline of the mind is essential to happiness, for the mind has a pact with the appetites. If we are hungry, the mind searches for food. If we think concerning certain activities, we stimulate emotions. When the appetites

and emotions control the mind, we desire.

The object of desire is unimportant philosophically; it is the fact of desire that is significant. One Hindu philosopher has said: Desire is to concentrate the energies upon acquisitiveness. This means, the mind figures out how we can get what we want. In itself this is improper use of the mind.

The mind also has a tranquility, an intellect, the use of which is sufficient to keep the individual in a state of happiness. In modern times, we have had quite an epidemic of mind cultures, most of which have been approached through the appetites or desires. We have groups who are yearning after prosperity, trying to think their way into wealth, trying to think their way into fortunes, and trying to think their way out of difficulties. Unless the thinking is working through all the parts of nature properly, the results are never obtained. Only by right use of the mind do we achieve, attain or accomplish anything, and it is important that we start to put the mind in its place, and not let it amble around outer space.

The mind is bound to prejudices and opinions. When we do not like something, the mind comes to the rescue with fifteen reasons why it is not likeable.

We all say that if we had a few more things we need we would be happy, but I have never seen anyone happy yet who had all the things they needed. There is a wide interval between what we need and what we want. As we achieve one thing we forget that is our goal, and we want something else. This is the mind playing tricks, making us the victim of its every whim.

The violent effort we make to get away from doing anything is a trick of the mind. We are slowly allowing forces of inertia to control us; it is time to take control of our thinking, to start telling the mind who is boss. For as soon as you discipline the mind, you have one of the most perfect instruments in the world for personal emancipation. You have power, you have integrity, you have liberty, you have political accomplishment, security, happiness, self control, poise, and ability. These are all potentialities in the mental structure. The only thing the brain needs to manifest these qualities is to be put to work, to be apprenticed to thinking. We have used the mind little to solve problems. We have waited for legislation to solve them, and we have tried our best to corrupt the legislation.

Most of us are beyond the point of life where we are starting out. Most people are disillusioned, the world has not been the way they thought it was going to be, the dangers of war hover as a miasma over most lives.

If people would use their minds, they would realize the things worth while are inside of themselves.

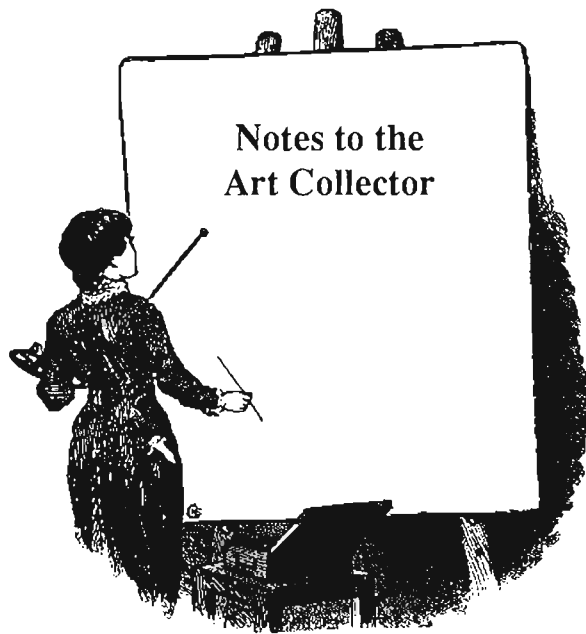
The story of Albert Pike reveals that mental excellence can come in many ways. He was one of the greatest scholars the world has ever known. As a boy he walked over 400 miles to enroll in college. When he got there, he didn't have the price of matriculation. They told him they were very sorry but they could do nothing for him. Fifty years later that college elected to confer a degree on Pike. He wrote them a letter: "Gentlemen, I am now an old man. When I wanted an education, you did not want to give it to me. Now I do not need the education, and I do not need the degree." He had gone out with trappers and by the campfire studied Sanskrit; he wanted to learn something, and nothing could stop him. Contrarily nothing on earth can make thinkers out of people who do not use their minds.

No one can get in your way when you start to think. If you will think straight and true, you will want to live longer; you will find so many things to do. Strangely enough, we live as long as we have a reason to live. If we make ourselves necessary to society, society will keep us going on indefinitely. If we make ourselves so valuable it can not get along without us, we will stay here a long time.

The mind is something that can lift you out of a human state into a Divine state by your own effort. It can actually make you happy. It can bring strangers to your door to learn the things you know. It can do things that you cannot conceive of now.

Do the things you want to do, whether your relatives and friends like it or not. If you are interested in botany start studying to be a botanist, study languages, study something.

Improve yourself and one of these days you will be very glad you did it. You will be making history instead of in the background reading it.



In many parts of the world, conscientious businessmen have been manufacturing and distributing reasonable, or unreasonable, facsimiles of artistic masterpieces for sale to an unsuspecting world. For some time it has been extremely difficult, if not impossible, to separate originals from reproductions. It was said that the only museum of antiquities which did not include at least one fake was the archaeological

collection in Mexico City. Unfortunately, even this bastion of integrity has come under assault and some of its greatest treasures are now viewed with suspicion.

Egyptian works of art have been copied and recopied from ancient times both by amateurs and professionals. There are so-called factories that make nothing but "ancient" scarabs and alleged antique jewelry, but these are considered mere annoyances when compared to other ingenious replicas. I remember reading about a complete Egyptian mummy which was fabricated in the Orient. An elaborate provenance was also created which fooled the experts. The claim was that the object had been excavated in the Valley of the Kings, or that general vicinity, and when x-rayed, the contents were declared authentic. Likewise the enormous Greek charioteer which was the gift of the Greek government to the United Nations was finally admitted to be a fraud when its creator decided to admit his part in the hoax. The so-called experts were then reluctant to admit their gullibility until the artisan was able to provide photographs showing himself placing in the ground his treasure for later "discovery."

At one time, the Japanese specialized in creating dried mermaids and unusual species of animals. I actually saw one or two of these hybrids in traveling circuses. The mermaids were quite presentable and had been created by uniting the posterior end of a large fish with the anterior section of a medium-sized monkey.

It is said that forgery is not as easy as it used to be. I rather suspect that clever persons will always be able to use newer technologies to outwit the tests of science. With the scientific facilities that have become available, the sacred shroud of Turin is no longer declared contemporary with Jesus, but the mystery of its reproduction still remains unsolved. One cause of difficulty is that sacred relics passed from one generation to another acquire a certain aura of veneration which bestows its own atmosphere of authenticity.

One European gallery had what was supposed to be an antique figure in Phrygian armor. Because of recent scientific testing it is no longer exhibited, which is more the pity because it was popular with many viewers and was in itself a great work of art, regardless of its age. When last I heard, the "ancient" charioteer in the foyer of the United Nations was still there, only the card claiming an ancient ancestry was removed.

The antique furniture industry has also flourished in recent times. An antique table in poor condition might be separated into a number of parts and several tables assembled around each of the dismembered sections. Authentic wormholes in the old sections are used to prove conclusively that the finished product is an authentic Chippendale.

Some of the world's most beautiful paintings have been nicely imitated, sometime even to the signatures of the artists. We had here at the PRS sometime ago a beautiful oil copy of a Leonardo da Vinci painting which had the seal of the Louvre stamped on its frame. It was never intended to fool anyone; it merely duplicated a fine original and was worthy of its own independent respect. Scenic subjects in oils are always favorites for copying, and in rural areas folk art is copied according to older patterns, usually secured by special order. It is also interesting to note that often great artists have also participated in this copying procedure, and provided identical paintings when requested.

Oriental nations are not inclined to worry about imitation curiosities or

the niceties of stating whether an object is original or a duplicate. In the first place the experienced Japanese and Chinese collector is very difficult to deceive. He or she can tell a reproduction from across the room, and as one dealer said, "Even a little further if required."

Another point of view is that the quality of a work of art is the real concern, and if a reproduction has the same care in its construction and is esthetically identical to the original, what difference does it make? Recent disturbances in Asia have resulted in a deluge of reasonable facsimiles. Although the reproductions are often beautiful, they nearly always lack that mysterious soul quality which a great artist actually builds into his or her creation. To our mind its a tragedy that an expensive appearing cloisonne vase or bowl, set so perfectly that looking at it no one would find fault, is discovered to have its enamels set in aluminum. The Orientalist might ask first whether the art object was pleasing.

Jade requires skillful study to determine its age and quality. Jade jewelry, therefore, should be purchased only through a reputable dealer endorsed by collectors and knowledgeable accumulators. Those who purchase art in the hopes of acquiring great wealth on resale deserve all that they will probably lose.

It is not difficult these days to buy an attractive older calendar, a charming lithograph, or perhaps an original photograph from some local store or flea market. If you buy such an item, you are entering into the field known as "pictorial collecting." This can be somewhat complicated because for some reason or other pictures have always been highly favored by collectors, and those by European artists especially have risen far above reason. I still maintain, however, that the purpose of purchasing art should not be speculation, but appreciation.

Van Gogh has never been one of my great favorites, and the paintings of the French impressionists are admittedly patterned after the Japanese print. The result in some cases is best described as ridiculous despite the enormous costs. A recent Van Gogh was purchased by a Japanese buyer for twelve million dollars. Life magazine included a full-page picture of a Western art exhibit of impressionistic art which had recently opened in Tokyo. In the foreground, leaning over as though trying to see through the picture, was a small Japanese gentleman in a long black jacket. He was

obviously trying to interpret and make sense of what it was he was seeing. When he was asked by an attendant how he enjoyed the painting, he replied with some hesitancy and perhaps some courtesy that it was rather "progressive" for him.

Japanese prints are always a delightful subject for the collector, and whereas the early masters, such as Sharaku, are very expensive, there are a number of lesser known artists that can be acquired at nominal cost. As a complication, however, the great masters have been copied and recopied so many times, using the same materials and techniques, that it is often impossible to know the reproduction from the original. Internal impressions are often required to make a decision and these are not infallible. The Great Wave by Hokusai can be purchased at prices ranging from two or three thousand dollars a wood block print down to an attractive five dollars for a photographic reproduction. The Oriental businessman usually suggests that foreign buyers should purchase the cheaper copies which are just as attractive. "Leave the originals to the experts" is the often repeated admonition.

The art of ceramics is also a delightful field for the new collector, and the devotee of plates and teacups can find them from both European and Asiatic sources. Discriminating collectors have told me that a thorough understanding of Japanese and Chinese ceramics can be very profitable. A tea bowl with an ordinary look about it could bring two or three thousand dollars at auction prices in Hong Kong, but might be acquired in Des Moines for ten or fifteen dollars.

A recent catalog reached me dealing with the esoteric mysteries of autographs. There are many collectors who find signatures a fascinating source of reflection, especially if the collector is also a student of graphology. Some autographs have a very large commercial value, especially any signature from any of the known signers of the Declaration of Independence. Only a few florid signatures of John Hancock are known to exist elsewhere, and they are usually in permanent collections.

It is also interesting to see what fame and egotism do for famous people. Early signatures of Napoleon are neatly signed "Bonaparte" at the bottom of the text, but after he became Emperor, he scrawled NAP anywhere he felt the impulse.

There are people who collect--believe it or not--doorknobs. Old campaign buttons of second- or third-rate politicians are also said to have their own charm, and considering the present political state of affairs in society, we can appreciate with humor past campaign promises. Old door keys are also "irresistible" to some collectors, and so far these have been excluded from forgery, although the moment an object becomes valuable, there is always the temptation to make a dishonest dollar. It is claimed that these antique keys can be hung on hooks on some conspicuous wall of the living room.

Although few people still keep money at home in a teapot, there are collectors of toy banks who have never found all they were looking for. I viewed a product of an American iron foundry in a Japanese antique shop in the city of Nara. It was offered for sale as an "iron pocket book." Actually it was a small bank and when I was a small boy I had such a bank. It was supposed to inspire thrift. Of course I bought it and it was sold to me for the odd amount of forty-nine cents. The mechanical factor of the bank consisted of an eagle feeding its young. When a person placed a penny in the beak of the eagle and pressed a lever, the eagle would lean forward and dropped the penny into a nest where its fledglings waited hungrily.

We must also consider the subject of copied religious items. Often, perhaps in reflection of their use, they were not intended to deceive the pious in regards to some great antiquity. This includes most of the Japanese, Korean, Hindu, and Burmese sacred imagery that continues in reproduction today. These are intended as aids to the devout. Unmitigated fraud is seldom at issue. There are also those object which have little or no value at their creation which time will never improve.

Some relics or curiosities have never been forged because they perpetuate themselves. In India a certain tree, under which Buddha is said to have attained his enlightenment, sheds its leaves annually. Pilgrims collect these leaves and send them to their friends as relics and souvenirs. It is not permitted, however, to pick these leaves from the tree. Only those which fall to the ground are considered true relics.

In some instances the strongest truth of originality or genuineness of an object comes from a calculation of its age. All kinds of strange and intangible factors tell their stories only to the experts. The Great Chalice of

Antioch had been regarded for years as the cup from which Jesus and his disciples drank at the Last Supper. Tests made several years ago actually strengthen the belief that the chalice could have been the original cup; however, more recently, grave doubts have arisen. The present tendency is to consider the chalice as having a later date than was originally assumed, but this does not diminish its beauty. Fortunately the average person is not likely to become involved in these types of controversy. Perhaps the early Christian legend regarding the Chalice of Antioch is correct, and perhaps it isn't. It is known that this same cup remained for a long time in northern Spain where it was then passed to Asia, hidden for several centuries before it once again surfaced.

There is no reason why every Western home should not have an "art shelf." Here could be displayed something that is not a faded relic of yesteryear, such as doorknobs and keys, but a simple, beautiful expression of artistry which stimulates a religious type of sensitivity. In every home a fine work of art becomes a focussing point which contributes to the survival of the integrities within that home and it need not be expensive. The person who is selective in the accumulations of the treasures of his home is recognized immediately by others of similar tastes. It is not price that determines the satisfaction a work of art provides to a person of refinement. Works of genuine beauty contain a certain soul value; they enrich the surrounding life and ennoble the character of those who share its influence. Love and a respect for beauty is proof that the art brings its own integrities to bear which are not dependent upon age or monetary value.

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"Man can take a gracious attitude in the face of unpleasantness."  
—Manly P. Hall

"That which happens is good without qualification."—Manly P. Hall

"Criticism separates us from that which is right."—Manly P. Hall

## LIBRARY NOTES BY PEARL M. THOMAS

### The Vacant Chair

One of the definitions of the word "vacant," as described in my Webster's Dictionary is "not held, filled, or occupied," as a position or office, "and again having no claimant, as an estate or successor." Manly P. Hall's deep blue chair, from which he lectured will remain in a position of honor on the stage at the Philosophical Research Society, "vacant" and will have a gold cord across the seat to deter anyone from sitting in this great man's chair. It will be a symbol of dignity and reverence to his memory; no one will ever be able to fill it.

I have very recently been rereading *The Phoenix*. I especially enjoyed the chapters on "Concentration and Retrospection," "H.P.B., The Russian Sphinx," and "The Practice of Meditation." But in finishing the last chapter, "The Great Pyramid," I was so taken with several paragraphs (pages 122-123) that I wish to share them with you:

"The word *death* is a misnomer as we generally use it. Those are not dead who have laid aside their mortal coil—they really are dead who do not know themselves. Death is ignorance, for those who are buried in the cold stone coffin of their own limitations, knowing nothing, appreciating nothing, realizing nothing, achieving nothing. The mindless have never lived. Life is not merely animated existence. Life is thought; life is achievement; life is appreciation; life is recognition; life is realization; life is aspiration; and, most of all, life is understanding! To those who understand life, there can be no death; to those who do not understand the purpose of our sojourn here, there can be no life.

"...those who are awake live in a world of infinite light, infinite wisdom, infinite beauty, infinite opportunity, and infinite progress. To such all things are good; to such there is no death... . But to the sleeping ones the world is a cold and dismal place; every man is an enemy; every plant is poisonous or thorny; every beast snaps and howls; every stone is sharp; every problem is a disaster; always the clouds obscure the face of the

sun and the heavenly lights are darkened.

"...Immortality is not the perpetuation of the body. It is an innate realization of the perpetuity of spirit. Once man gains consciousness of Self, he can never lose it; once he has learned to live he cannot die, though his form may change. Life is the realization of life and death is the lack of that realization." (Written by Manly P. Hall, at age thirty).

Many times I have asked friends to tell me which book of Manly P. Hall's is their favorite. Seldom do I get the same response. Gilbert Olson, a great personal friend of MPH, without hesitation said *Buddhism and Psychotherapy*. This is very understandable as that book was the result of a trip to Japan in the mid 1960s when Mr. and Mrs. Olson accompanied Mr. Hall. While personally very meaningful to Gilbert, it has a message for many people. Mrs. Maynard Jacobson, leader of one of our oldest Study Groups, has found that the members of the group she sponsors like the idea of going back to *Self-Unfoldment* as a basis for study every few years. Dorothy Magruder, of San Rafael, California, feels very strongly that *The Mystical Christ* should be required reading for every thoughtful person.

One day, when Mr. Hall's friend Joseph Ritman, owner of a rare book library in Amsterdam, and I were talking about books in general, and Mr. Hall's books in particular, I said to Ritman, "It is unfortunate that Mr. Hall is not better known than he is." Our friend from Amsterdam quickly responded, "But in Europe he is very well known."

Mr. Hall never aggressively tried to publicize his writings or his lectures. Recently, however, there has been more output in this direction. Now that he has made his transition, we can most sincerely hope that his words of wisdom will become better known to many more aspirants. And we can anticipate that many bookstores across the country and around the world will stock his books. The output of this one man has been so prodigious that it is almost unbelievable with what ease he accomplished it.

An interesting little story was told to me over the phone by Kathryn Henry of St. Louis who has been a close friend of the Hall's for a good many years. During a recent conversation with the Maestro, Mrs. Henry was complimenting him for all the good he has done in this world, and she added, "You have it all neatly tied up in an interesting bundle." He replied:



"I've done a pretty good job, haven't I." In her estimation, this was not a question, but simply a statement of fact.

The phone calls coming to me are astonishing, and of course, I don't receive nearly as many as are received at Headquarters. Time and time again, I am told, either in person, by letter, or over the phone that Manly P. Hall has been the most important figure in these people's lives. We are all very fortunate to have had the experience of knowing him. Luckily, since much of his writing is on audiotape, we will be able to keep Mr. Hall very much alive in our thoughts for many years to come.

A friend of the Maestro told me that *The Secret Teachings of All Ages*, completed in 1928, was the forerunner of much he has written ever since, at least regarding Western interpretations of art, philosophy, and religion. Mr. Hall has told friends that he would take a sentence, phrase, or paragraph from the *Secret Teachings*—and from this minute beginning was able to create another book or pamphlet. His vast knowledge has always been an astonishing feature, shown not only in his writings but also on the lecture platform. Seldom did he need to seek out the right word. The only times that he ever used notes was for the astrological lectures showing the trends for the upcoming year. These notes were merely instrumental in helping him keep the signs as equally divided as possible in the time allowed. But all other lectures were delivered without notes. Invariably, Mr. Hall's Sunday talks would begin with a very short sentence which implied "We have a very interesting topic this morning"—and he would immediately become deeply involved with the subject at hand, gradually building it up to a very logical conclusion for one and one-half hours, at which time he would say something like: "Well, that's about it, folks."

In his writings and on the lecture platform, Mr. Hall's quiet ability to express himself beautifully, logically, and eloquently was astonishing. But in his private life, talking with friends, he never gave one the impression of being pedantic—he was just one of the group. He was gentle, kind, humorous (his repertoire of jokes was amazing) and I suspect that most people who spent time with him in a non-professional capacity were relaxed around him. People could always be themselves; very seldom did I hear anyone trying to impress him with bombast or erudition.

One interesting little story about Mr. Hall goes back many years to a

time when he and several friends liked to go horseback riding in Griffith Park. As they rode along they would occasionally stop and get into a little circle with the horses facing each other. Mr. Hall would then do a certain amount of talking and referred to these talks as "Sermons on the Mount." To Manly P. Hall, a gentle and kindly humor was a very essential ingredient which in no way detracted from a proper sense of dignity.

Another interesting facet in the Maestro's temperament is revealed in a story that a friend of the Halls told me. This lady enjoyed that rare opportunity of being a close friend of the family. Not long ago she revealed to him that she had had an intense crying spell for several days and could not seem to stop crying. Mr. Hall gently took her hand and said, "Tears are very admirable—next to Holy Water, they are washing the soul."

Mary Langford, one of our very loyal friends (a lady who has donated a number of worthy volumes to the PRS Library and has also translated for us several books from the Russian into English) has always called Manly P. Hall her "best friend in space."

There can be no doubt about it—Mr. Hall held a very cherished position in the hearts of a great many people. One friend in South Pasadena concluded in a note of memory of Manly P. Hall that "his next assignment will be more brilliant than his last." We in Southern California have had a treasure in our midst and we have been thrice blessed.

The portrait of Mr. Hall which is shown here placed above his chair has been in the auditorium foyer for many years. This portrait was brought to the stage of the Scottish Rite Temple for the Manly P. Hall Memorial on September twenty-third. Its new resting place is on the stage of the PRS Auditorium and hopefully will remain there along with his blue chair, silent but potent reminders of the Great Leader.

Mr. Hall sat for this portrait in 1926 when he was twenty-five years old. E. Hodgson Smart was a well-known English artist of the time around the First World War. His California studio was located on Wilshire Boulevard, across the street from the Immanuel Presbyterian Church (this building is no longer in existence). Mr. Smart was responsible for portraying many prominent people in the political and military fields. Two outstanding frenchmen he painted were Clemenceau and Foch, and of course many leading people in England as well as some in this country. He did a bust of

Annie Besant and one or two of our American presidents. I have been told, on good authority, that Mr. Hall and Mr. Smart enjoyed sharing some of their favorite jokes. Mr. Hall has long been famous for being able to imitate almost any dialect, while Mr. Smart, ever the Englishman, took special pride in his Scottish joke-telling and particularly enjoyed telling shaggy



dog stories. With Mr. Hall's gentle humor, there was never any belittling of any "creed and clan, caste and color." He was ever the gentleman. One of the features that should be especially observed in the painting of Manly P. Hall is his hand resting on the arm of the chair. Mr. Smart was very careful of fine details in this respect, and the hands of his subjects were always expressively portrayed.

On June 15 1990, as mentioned in previous Library Notes, I asked to have the opportunity to talk with Mr. Hall about my future plans. At the time of that last meeting, for some reason or other, I told Mr. Hall of a dream that I had experienced ten years after my mother's passing. It was a beautiful dream and I feel good just thinking of it. The gist of the dream is that I saw my mother walking under the portico of a Grecian-type building and dressed

as I remember her in her forties. She looked happy and with a definite purpose. But what really impressed me was seeing her left arm laden with books. I watched until she went down some steps at the end of the building. I would judge that I probably watched her for about one hundred feet. Mr. Hall's comment was: "So, she is still studying." That pleased me immensely, and so does the dream every time I think of it. My mother was responsible for getting me started hearing Manly P. Hall when I was in junior high

school.

These Library Notes were written in October. Much has already been accomplished around PRS, and there is much more to be attempted. In the last *PRS Journal*, Mr. Hall wrote a lengthy article on the PRS museum project. Before his death, Mr. Hall personally selected the wall paint for the rather large room that will house the museum. Cabinets are, at present, being built and the carpeting has already been laid. Even the restroom has had an extensive face lifting!

On Sunday, October 14th, a videotape was shown in the auditorium, giving a general background and development of PRS since 1934, when the first buildings were started on Los Feliz Boulevard. Many pictures were shown, even some of Mr. Hall as a very young man. This was followed by a short review of the last several lecture series that Mr. Hall gave, with the Maestro giving a brief summary on each series. He looked very good in these pictures and on the large screen, everyone had a clear view of him. And he sounded great! Several of Mr. Hall's close friends and associates were asked about him on the video, and these shots were also shown. The video ran about forty-five minutes and is available for sale in the gift shop. This same video was shown again on December 9th. It is well worth seeing and listening to many times.

While I have mentioned a number of friends of the Halls, there are a great many that I have not been able to include. For instance, the friendship between Mr. and Mrs. Burl Ives and Manly and Marie Hall has been a long and interesting one.

One day in the garden of the Halls' home, Mr. Hall was seated in a typical garden chair and while trying to get up, he experienced considerable difficulty. He turned to their friend Henrietta Bernstein and said, "Here's a story for a biography you may some day be writing about me."

With the cooperation of her family and friends, we know that Marie will carry on admirably. She has strong interests of her own that will see her through.

My next thought, while it has no basis in proof, is something that out of my own mind seems appropriate and could well be convincing to others. It is this: People of the quality of Manly P. Hall, or H.P. Blavatsky, or Sir Francis Bacon, to name just a few, are so desperately needed in the world

at certain periods of time, that I am firmly convinced they go from one incarnation to another in rapid succession. We know that when times are most difficult, outstanding persons appear on the scene. At the time of the founding of our great nation, there were many men and women who might never have risen to noble heights except that the need for greatness was there and they achieved their potential because they stretched out to be more than they might have ever attained if the need had not been present.

The best way we can honor Manly P. Hall is to so live our lives that we are following the precepts he has valiantly set before us.

### RESOLUTIONS FOR ANY NEW YEAR

By Manly P. Hall

My relationship with my brother man must be based upon my own intrinsic realization of right and not upon his attitude toward me. It shall make no difference to me how I am treated, for I must only do good, express charity, live fraternally, and follow the dictates of non-resistance. I shall neither resist evil nor accept it, but shall remain in poise while others are in turmoil.

No word of dissatisfaction, of criticism, or of destruction shall be launched into the world from me. I shall meet and receive all things in a spirit of charity and will accept those responsibilities which the world gives me in peace, in poise, and in placidity.

I shall be clean in thought, word, and action; in body, mind, and soul; and nothing shall defile the temple of the living God within me—either that which goeth in, or that which cometh forth, but both shall be acceptable in the sight of the most high.

My voice shall not be raised in anger nor my words be quick in tone or harsh in meaning, but shall be acceptable in perfect peace unto all things, realizing the fundamental unity of all life and that diversity is Nature's illusion.

This day I shall labor. Something useful must stand when night falls to show that today has not been in vain. Someone shall smile who has not smiled before; someone shall be glad who was sad.

### THE MYSTERY OF FOOD

We are assured that we are kept alive by how we eat. In nineteenth century America most folks ate at home, and while the fare was often monotonous it was sanctified by the approval and successful rearing of several generations. Health was always a major consideration, but there was also a factor of costs because of either scarcity or abundance. As a small boy I observed the care that was used during the various types of seasonal selection. In some foreign countries the general policy is to eat according to what foods are especially abundant during certain seasons. Even in Paris in the 1940s and 1950s the winter vegetables were potatoes, onions, leeks, celery, and pumpkins. These were served in many different ways, differing daily, but at the same season every year.

One of the big troubles today is the use of preservatives. I remember a bespectacled authority on the subject of eating who strongly advised limiting food intakes to products grown in the immediate vicinity. He was sure that very few edibles travel well, and even though they still retain enough flavor, chemical processes are taking place. However, they must always be acceptable to the human digestive system. But examining packaged food or compounds sold in bottles and jars there is often a list which forms a sort of chemical social register.

We all respect the professional nutritionist and those who have made a deep and continuing study of what we eat and why—amateurs in this field can be quite annoying. Today, the dietetic underworld is spreading rapidly and is very rewarding in terms of dollars and cents. Exploitation continues to spread and grow and we sometimes wonder how we can possibly remain healthy or even comparatively so under present conditions. My grandmother had a philosophy of eating which she summed up in a terse statement: "Eat what you like and when you want to." However, she was rewarded on one occasion with kidney trouble and immediately fell back upon ancestral solutions to a modern problem.

It has always been more or less the same. In a family with three children all growing up around the same dining table the eldest boy was as thin as

a rail and ate like a horse. The daughter was vain and therefore very careful, but her motives were wrong and her reward was anemia. The second daughter was lacking in vanity and developed a philosophy for better health through moderate eating habits.

If nutrition is part of your philosophy of life and a calorie counter is your substitute for the Ten Commandments you should remember that the digestive process determines to a degree at least the consequences of your eating habits. A bad disposition can sicken the body quicker than an ulcer. If you or your relatives are subject to high blood pressure there is no reason why any of the major parts of living which we all share should bring pleasure to some and misery to others. We suggest, therefore, that before settling down to a pleasant time with your own appetite you plan a program involving the food taken in by the mind, the nervous system, the available energy, and the physical body itself and the treatment it receives. Some experts in the matter insist that if you think right you will probably eat right. Constructive thinking requires considerable self-control, and by the time you attain it you have graduated from the anti-acid school and no longer require an anti-acid remedy for indiscretion. A good constructive life program strengthens the sinews of the soul, and these in turn discipline the body in a pleasant manner.

As an epilogue to this, be sure to protect yourself against the tragic consequences of eating in the presence of the television. Many of the programs, if they do not destroy the digestion, make the enthusiastic viewer ulcer-prone. Noise, violence, crime, international feuds, and even the weather reports can gradually transform an easy-going individual into a chronic dyspeptic.

If you have to give up something, cultivate a habit of transforming first those habits which have the largest sphere of influence within yourself and around you. There are cravings within us. We want to feel self-sufficient. We like to believe that we are somewhere in the upper ten percent of adult mental energy. What we put into the stomach affects first and foremost the digestive system, but what we take in through a combination of all the sensory perceptions affects every part of our lives and our natures so long as we live, and according to philosophy must become part of the burden of future lives.



### HOW THE HIERARCHY COMMUNICATES WITH HUMANS Dreams & Visions that Changed the United States & History

If a person were to ask where democracy began, most people would probably suggest the Swiss confederation, in which a series of cooperative units—separated by language and by many customs—were able to form a fraternity of social purposes that have continued even to this day. We might also learn that the theologian Andreae, who is accredited with having actually written the first texts of the Rosicrucian manifestos, copied his idea from the Swiss federation. This was to be the basis of a universal reformation of human relationships where men of different nationalities could live together in peace and tolerance as an inspiration toward the larger revolution or restoration which Andreae envisioned.

Actually, however, democracy began much earlier. Democracy apparently began here in the Western Hemisphere. One of the most interesting early records that we have in the library of the PRS is in a little book on the navigations of the Greeks, as recorded by Plutarch. According to Plutarch, Greek explorers discovered the mouth of the St. Lawrence River and explored part of the territory that is now in the northeastern part of the United States and southern Canada. From a study of pre-European history, it is evident that democracy was practiced on this continent long before the advent of European explorers. Democracy is the birthright of the land itself. In three great areas political and governmental structures were allowed to grow and unfold concepts of universal brotherhood. These political structures of idealism were present in North America, Central America, and South America.

North America was the center of a vast Indo-American culture. The most interesting and important contribution of this particular group was the great League of the Iroquois Nation, a league that was developed and perfected before the arrival of the foreign travelers and colonizers. This league was originally called the League of the Five Nations and later became the League of the Six Nations. This is the league of nations, according to historical records, that inspired Woodrow Wilson to formulate the Fourteen Points of his League of Nations; but strangely enough, the land where the idea came from was the one that rejected it. Wilson could not obtain ratification for his proposed League of Nations by the United States Senate.



The symbol of the great League of the Iroquois people was the great white cloud of the peace, beneath which was the long house. The long house was the world, the sky was the roof, the earth was the floor; the wonderful mountains and forests, the rivers and lakes, were the walls of the great house. Here human beings met for the great peace of the sky. In the Iroquois league, those whom we would call senators were called *sachems*. They were the wise ones who legislated on all important matters, and while these sachems were all men, the only ones who could elect them were women. The sachems were subject to a great deal of decorum in their dealings within the League: they could not vote on matters of immediate interest to their region; and there could be no voices of anger, tempers, or plots. Everything was gentle and kind and the violator of such conduct was asked to leave. One English author said it was remarkable that this type of government, perhaps the highest form of democracy the world has ever known, came into existence among a group of Indians whom the world called primitive.

Further to the south was the double empire of the Aztecs and the Maya. We generally think of the Aztec-Mayan empire as being ruled over by emperors. But in this case there was a strange similarity between their way of doing things and the practices that were in vogue in India and Nepal twenty-five centuries ago. It is true that they had an emperor, but this emperor was not hereditary. He ruled during his own lifetime by election

and when he approached his end he could not nominate a successor. His successor was selected by the people and tested, not for strength, but for moral conduct. The new ruler had to have courage. He had to be brave in the presence of adversity. He had to be wise, capable of judging correctly the needs of the people. He had to love the people and take care of them and protect them and prove over a long period of time that he accepted a responsibility for them and that he was not seeking an opportunity for his own advancement. When he had been checked, proved, carefully examined and initiated into their religious rites, then he might be installed as emperor.

In the Central American area we find some additional points that perhaps are worth remembering. These civilizations never had a monetary medium of exchange—no currency and no money. Yet they built over sixty magnificent cities, some of which had populations running into the hundreds of thousands. They never had a wheel, they never had a bow and arrow—they did have the throwing spear for protection—yet they were able to initiate and complete great architectural wonders and perfect various sciences, such as astronomy and medicine. When the Spaniards came over here, they corrected their calendars from the Maya calendar.

The Mesoamericans were not a group of aborigines, but a very interesting and wonderful people, and the Florentine *Codex Sahagun*—the great manuscript relating to the life of these people in the Lorenzian Museum Library in Florence—describes a culture that is magnificent in its scope, and yet strangely barbaric—barbaric with certain simple rules: be honest, be good, be true. Failure in this meant death. It's perfectly possible for a barbarian to be honest, and it is perfectly possible for a civilized person to be dishonest. These people lived by a very simple but powerful code: When a young person chose to accept the responsibilities of leadership, he had to accept as part of this honor the fact that he was the servant of the people. He would not be allowed to build a career in conflict with the needs of the people. He would not be allowed to be competitive in any relationship. These things were forbidden. Servants of the people had to maintain their integrity, for any lowering of individual morality was considered to be a desperate danger to all the people.

Further to the south, the great hierarchy of the Incas in Peru was

politically structured much like the Aztecs and the Maya. When Pizarro came into this area to conquer it, he came to a people who had never known war as we know it today. Pizarro said to the Incas, "What do you do with criminals?" And his Indian translator didn't quite understand, so Pizarro explained further—"What do you do with the person who is a lawbreaker," etc. After a little embarrassment his Inca guide replied, "We don't know what to do with them, because we don't have any."

On another occasion, when a foreign tribe attempted conquest of Peru, the Peruvians met them with dull weapons and took the invading army hostage without hurting any of them seriously. They gave their would-be invaders the right to remain in their country for five years under surveillance, during which time they could prove that they were persons of integrity and meant no harm. At the end of that time these men who came for conquest were given allotments of land and citizenship in the Inca Empire. Things of this kind were happening here on this continent, and they all added together to some of the most interesting factors in the development of our way of life and concepts of democracy which we have shared with the entire world. We have taken much from these early people, and we could take a little more.

From a very early time, the idea of a utopia was strongly fixed in the minds of the people. Plotinus approached the Emperor of Rome and asked the Emperor to give him a place for a "city of the wise." There was an old deserted community on the Campania of Rome, and here Plotinus said to the Emperor, "If you give me this land, I will build a City of Wisdom that will honor all Rome." The Emperor was very much in favor of the idea and practically promised Plotinus that he could have his empire because Plotinus had so great a reputation that rich Romans left their children in his care and left him to administer the inheritances of their families—which he did with honesty and great success.

Plotinus was, therefore, very hopeful that this great city could be created; but when it was presented to the Roman Senate, the Senate turned down the proposal instantly. The reason they used was very simple: "If this city succeeds and wisdom and integrity rule, this is the end for us." So rather than take a chance of losing their own corruptions, they forbade the building or dedication of Platonopolis, the City of the Wise named after the

father of wisdom, Plato. But the dream went on, through More's *Utopia* and through Francis Bacon's *New Atlantis*; and in Bacon we find the summarizing of this whole concept of utopia: *the New Atlantis is America*.

Here, from the very early time, from the first explorations of the Greeks, from the navigations of Columbus, and those who followed him, there was a realization that this continent had been set aside by a power beyond that of man to provide the homeland of a united people bonded together, as Gandhi said, by nothing stronger than the silken thread of love. Here was to be the great experiment. Here was the place in which the great involutory processes of nations would be reversed and the great evolutionary process would begin. Opportunities and earned privileges, rights to a clean earth, and freedom from the political conspiracies of Europe, are the heritage of this soil, set aside anciently by the preservers of destiny.



The Hindus have records of the ancient will of the gods on these matters. We hear the stories of the secret governments behind the government of the earth, the spiritual laws that must be fulfilled in the due course of time, and of the fate of mankind which finally does not rest completely in the hands of men but in the hands of the ancient ones laboring for the divine plan which man must ultimately learn, accept and obey. There have been all kinds of interesting accounts flowing into what would constitute the Western Paradise of Amitabha. This was the Buddhist concept, the Paradise of the West, the western world—that which lay beyond the mountains, beyond the great oceans; and we are told that the Seminoles of Florida originally believed and affirmed definitely that there was a land bridge between Europe and America in very ancient times. This land bridge was probably the lost continent of Atlantis.

The Atlanteans seemingly had certain concepts that were important, but as Plato points out they rose against the truth. They destroyed themselves by a corruption of knowledge and science. They created a scientific empire

and their own technology destroyed them. This was the record that was kept in the subterranean caves and grottoes in Egypt under the Temple of Isis at Sais. Plato also tells us that there was a great navigation, a great mercantile exchange between Atlantis and the other parts of the then known world. The Atlantean traders and merchants traveled into most distant places with very reliable and suitable ships and carried goods and merchandise with them for trade and barter. It seems likely that there is an additional possibility here worth remembering, that these merchants were probably not too different than merchants that came later.

We know, for example, that when the Etruscans and the near eastern peoples entered into a trade with western Europe, they left a great deal of their ancient beliefs and the wisdom of their people. So we have given thought to the idea that the Atlantean navigators were early colonizers and likewise shared their wisdom. When a country opens another country to commerce, they send their educators. They send all kinds of people, doctors and ministers, necessary to advance the cultures of their new neighbors.

At some remote time this seeming exchange happened in connection with the Atlantean distribution of land, for at this time it would seem that these Atlantean navigators landed on various areas of the world and established centers of their own culture. Every nation of importance has the same origin legends, identical in every respect, that at a great time in the past, of which men no longer have a memory, ships resembling dragons, and "boats" resembling mysterious flying monsters, came out of the sea. In the case of the Aztec-Maya complex, we are told that out of the sea came a "raft of serpents," and on this raft was a mysterious elder, Quetzalcoatl, the feathered serpent. He was described as a light-complexioned person. He wore long robes and a great feathered bonnet. And on his robes were crosses, and he carried a crosier in his hand. He taught the people. He gave them instruction in agriculture. He taught them medicine and art. He taught them the laws by which they could build a permanent culture. He gave them a written language, and he also gave them rules of architecture, husbandry, and all the learned sciences; and having established a firm government, he then went back to the seashore, called for his raft of serpents, and returned back into the ocean. Before he left, he turned to the people and said, "Take care of the things I have given you, and I will come back and rule over you

again." On the other side of the world, in Chaldea and Babylon, there rose out of the sea Oanes, the fish-man. He taught the people new agriculture and a higher science. He gave them language, he taught them medicine and art. He taught exactly the same things that Quetzalcoatl had taught in the Western Hemisphere.

Now it is believed by some, at least, that these mysterious strangers were from the Atlantean continent. They were civiliziers from that mysterious land that vanished away, according to the *Codex Troano*, in a single night, taking sixty million people to their death. The reason they never came back was because they had been destroyed. But at the same time there seems to be a great distribution of culture that traces its origin back all the way to the Atlantean period, in which time the foundations of civilization, as we know them, have their footings and bases.



After the gradual development of a concept of a free western world—after the voyages of Drake and the voyages of Columbus and Magellan and other travelers—the new land began to open up as a great center of future world fellowship. This

was in part created by the visions of various prophets. Somehow, for one reason or another, there have always been prophets to guide and provide inspiration. Isaiah and Ezekiel were prophets of the *Old Testament*, and there is the mysterious author of the *Apocalypse*, and various prophets of non-Christian peoples have existed the world over. We find also the prophesies of Paracelsus, a sober physician who had a vision of the shape of things to come, and Nostradamus who foretold the future in rhyming couplets. In China also the emperor had a vision of the Golden Being that was to come and bring peace to the world. The Taoists of China also believed that there was a paradise to which good souls went and lived forever in peace. They called this region the Paradise of the West. There is no doubt in that the founding fathers of the United States were at least in part aware of the older stories, because they were on everyone's lips in those days, as strange tales

are now constantly repeated and disseminated. The fathers of this country did not doubt that a Plan existed by means of which it was hoped that the mysterious powers behind our normal way of life were guiding this nation to its full destiny.

Indications of a divine guidance have repeatedly been given in dreams and visions. We know that Lincoln had a powerful vision and a realization of his own destiny. He definitely believed that he was here for a purpose, and when that purpose was fulfilled he saw in a dream the black ships that would carry him away forever. There was the prophesy that was written the day George Washington was born telling that through the problems and the difficulties of the new nation, there would be an eventual triumph. There is also the story of the prophesy of Valley Forge, where George Washington saw the future of the country, and saw the great trials through which it would pass. He too was shown that this nation would emerge triumphantly. There was General McClellan's dream and another dream or two showing the existence of a Divine Plan for this continent, not only from these formal sources, but from other quiet persons of uneventful lives. Townsmen and farmers have all had visions again and again. Not all the visions were given to saints or mystics, or seers; visions also came to people like Andrew Jackson Davis and Emanuel Swedenborg. From the inside of man there seem to be constantly emerging visions, dreams, and hopes which he believes someday will be brought together to form a new way of life for the people of this world.<sup>1</sup>

As the result of so many of these older plans and carefully laid foundations—some of which were built three and four thousand years ago—we have come to our present emergency, an emergency which strangely enough seems to be really unnecessary. An emergency in which a people educated, cultured, skillful, a people basically of good intention, have managed to bind themselves into a turmoil, into a crisis, into a global criticism in preparation for war. We are still informed by the scriptures of old and by the mystic yearnings of the sages that this situation will not prevail against the common good; the proud purpose of the Great Brotherhood that guides the world is that this nation shall survive. It shall survive because it was destined to do so, and it shall survive because that which put it into motion is stronger than anything that can be used against it. But in

this moment and in this time of stress and trial, it is very important that there shall be—that there must be—a growing and enlarging realization of the essential purpose for which this nation was founded. It is no longer simply to be considered as another adventure in competition and conspiracy.

For a long time America has opened its gates to the migration of all countries. The tired, the weary, the persecuted, the underprivileged came here. Gradually out of this we have developed a strange melting pot. Since the middle of this century, this melting pot has gained more momentum and many thoughtful persons wonder if the melting pot hasn't spilt over. It represents a hazard. But it can also mean that we are continuing to build up what might be termed an international nation, a concept somewhat like that of the Swiss in which people of many groups, of all backgrounds and all races, are able to unite with a great purpose of fulfilling their destiny. It is a destiny of a purposeful existence. We have now more and more dissimilar persons in our nation; some of these people are going to be very troublesome before they reach their maturity. But the plan of things seems to indicate to us that the answer in the end will be what is deemed to be right. The good will come. Simon Bolivar, the great Latin American patriot, said, "America is not a country; America is an assignment of destiny."

People don't think much of assignments of destiny. We're all too gravely troubled with our own personal problems. We're all too worried and frightened by situations which we find beyond our control. But if we are correct, and I believe we are, that there is a destiny that is beyond our own keeping, then man has the right to make mistakes, but he does not have the right to destroy himself. No matter what happens all things will work together for good.

Some think the greatest good of all comes from the greatest labor. The greatest security is the result of overcoming the greatest insecurity. All the way along we have had leadership that was wise, and some leadership that was not so wise. But we are gradually beginning to wake up. Little by little, this country is beginning to take on a measure of its own destiny. It is beginning to think in terms of what the individual must do. It becomes more and more a matter of the fact that insecurity is causing us to restore the inner values of our lives. We have believed that security is in the world when in reality security is in the heart and the soul. There can be no security except



that which can be earned or manifested within the depth of ourselves. We are being tempered by a fire of adversity, but we are not going to be destroyed. We are gradually going to find the answers, answers founded in religion, founded in spiritual values, and founded in the integrities, moralities, and ethics given to us in the past.

Millions of people who not long ago had very little superficial thoughts are now beginning to sense the importance of investigating, considering, enlarging and improving their own inner lives and making new and gracious dedications to the common good. So out of the worst problems possible we come to the old statement that, namely, the greatest sinner makes the greatest saint. And we ought to be well sanctified pretty soon now. We ought to be well aware also that, contrary to general opinion, innocence and virtue are not the same thing. Innocence is a type of ignorance and weakness. The individual who is right because he doesn't know the difference between right and wrong is not particularly commendable. Man, according to Aquinas, with his definite power of choice, must gradually supplant so-called innocence with moral suffering, a suffering to know the good, as this in turn gives way to virtue. And the end of all our striving is the transformation of all ignorance into virtue. We must gradually strengthen character and escape from the tendency to regard our world as something that is more important than the perfection of our own natures. It isn't and never has been. This so-called worldliness is finally, but so slowly, coming to an end. We are not going to be able to maintain it much longer. *Worldliness is the individual investing his hopes, his beliefs, his fears, and his securities in material things, the most most fragile and impermanent of all things.* There is no permanence in the institutions that we build. Many of them do not even last as long as we do.

This unfoldment of eternal principles found within ourselves is now being stimulated as never before in history. We have never been in such an emergency before in which it is more necessary to make constructive decisions. We may not make them immediately; we may have some more suffering to go through, but the plan of the ages will not be defeated: that which we have suffered so long to learn is not going to be lost any more than the men killed in all our wars were lost. According to our belief in reincarnation, individuals have lived long and many times to get as far as

they are now. They have suffered much in growth already. They have gone through many tragedies, some of which are recorded on the pages of history and others recorded only on the tablets of the soul. Through it all, they have continued, and this long evolutionary journey is not going to be frustrated. It may take time before the internal is strong enough to control the external, but that is what has been building up since the beginning of time: man's gradual victory over inherent weakness. This victory must continue until the goals of life are accomplished for that is the purpose of our existence.

The patriarchs in this country and in other countries also—those who have tried to lead their people into a better way of life—have never had it easy. The great Latin American liberator whom we mentioned before, Simon Bolivar, died of a broken heart in a borrowed nightshirt in a bed that did not belong to him. It has been very hard, but it is better to fail in the cause of something great than to succeed in something that must ultimately fail.

So in this emergency, many people are beginning to turn towards a philosophy of life that we have always had but for which we paid little attention. In the Orient this was called the Arhat, Lohan or Rishi tradition, a membership in the esoteric schools. In Europe and in the West, these centers have been referred to as the Schools of the Adepts. And there has always been the belief that somewhere beyond and above—unseen but more real than anything that we can possibly see—is the “invisible government of the world.” The ancients believed that this government was located in the Gobi Desert of Mongolia; however with the shift of the poles and the changes of the magnetic poles, it has traveled somewhat. But wherever it is, it is composed of beings of our own order, or of other superior orders, who have been brought together for the purpose of making certain that humanity can not fail. They have always protected mankind, but they never interfere. They will not come forth to save man from his own weakness. But they will help him to save himself through his own strength. They have brought teachings, wisdom, and schools of thought. They have established the ancient mysteries. They gave us the great world teachers. And they are still quietly but inevitably working for the advancement of all that lives. Their instruments are enlightened and dedicated human beings.

Many of these dedicated human beings who labor for the Great Ones never know that they have been selected for anything more than a common

destiny. They never realize that they are being especially used. But if they will be quiet for a moment and realize the facts about themselves, they may gain some interesting impressions. The famous statement of Lord Bacon is indicative of this point. He said that he was convinced that he had been born to be of advantage to mankind. There are people who are born to be of advantage to other people. From their earliest light they are dedicated without perhaps any idea of why or to what they are dedicated. But they become inevitably the servants of human need.

A great many people drawn to the life of wisdom have had some kind of an archetypal dream or a vision, or a mysterious happening, that has become more powerful than all the ignorance in the world could defeat. It is as Plotinus said, for a brief moment they have been picked up into a union with their god. These are tiny little moments in the span of time, but they are never forgotten, and the individual who experiences them will never lose their value or the vitality of this sudden, short experience—the experience of enlightenment.

The medicine priests received their “calling,” extraordinary experiences art. I have talked to several experiences are based they could be still in their ness the Great Ones stillness of a peaceful dedicated, believing they say in the East—the When individuals relax fears, they become receptive to the great aspirations that exist in space around themselves.



of this continent all re- and many have had ex- in the practice of their eral of them, and their upon the simple fact that own hearts. In the still- spoke to them. In the soul, in the quietude of a heart, in that peace—as power of Life speaks. away from their own

I know one Indian that went out alone in the forest. He was a medicine priest. He didn't know anything about medication. He didn't know how to cure anybody of anything, but he had been called to the priesthood, and the call had to bring its own information. He explained to me that when he walked in the woods in the quiet of the night, looking for the cure for some sick person of his tribe, he would see a little light shining from the earth.

He would go over to the light and see that it was a little plant; he would take that plant and give it to the sick person of his tribe and they would get well. He didn't know what the plant was, but he had been shown the way. It was revealed to him and he knew that this knowledge did not come from himself, but came from those who loved his people, those who had lived long ago.

This is the way in which most of the ancient religions of the world functioned. These people were told what to do and told what was necessary, and today if we are quiet we will be told what to do. There will never be a time that we will not have guidance to do what is right *if we do not try to force our own guidance* upon everything else. If we are still and know that we are God's children and working with God, and if we are still and know that the Divine Plan works, we will be able to recover from a great many fears and sorrows which have afflicted us.

In these times when there are so many problems, so many things are not the way we wish they were, we have a great tendency to panic. But the old medicine priest was wiser. Instead of panicking, he went out into the night where Eternity could be felt. In India, the story of the night is told very beautifully. If you go out in the night, you see only the stars, maybe the moon. But if you sit very quietly under this “bowl of heaven” with all of its lights, and if you are very still, these stars open like flowers, and you may behold the Hierarchy: you may behold the great Universal Plan and you realize that man cannot frustrate the works of a hundred billion suns; mankind cannot destroy the great Plan which has existed forever and of which all existences we know are but manifestations. We cannot expect or believe that this tremendous pageantry of purposes can fail. We know that in a mysterious way, the power that moves all things is also mindful of a sparrow's fall. The great power that seeks the preservation of all that lives enters into the heart and helps preserve that life. It is all one great pattern.

Dante, in his visions; the mysterious stories of Homer; the *Aeneid* of Virgil; Milton's *Paradise Lost*; Bunyan's *Pilgrim's Progress* are all mystical experiences written down. They arose in the beginning from a strange, mysterious realization of the tremendous nature of the world around us that we cannot see. We look upon a veil; we look upon a curtain, but there have always been mystics who were able to move aside that

curtain, such as Boehme, the German shoemaker, who was shown the great hierarchy of divine beings in an unexpected vision. This was the government of adepts defined by John Heydon of the seventeenth century: "There is an order of beings living in the suburbs of heaven." These who live in the suburbs of heaven, according to the Chinese, the Hindus, and the Greeks, are the mysterious benefactors of mankind, members of an invisible brotherhood.



Jacob Boehme

In the last ten years, people who never thought about these things before are thinking of these matters and struggling to understand them. Because we have been so long away from any idealism, we are not entirely able to understand what we are beginning to believe. We have to be careful because we must not permit hallucination or deception to destroy the good that might be accomplished. But the same schools—that left the rules that never can fail—have not gone. They are with us today and will be with us tomorrow.

In the great legend of Sir Galahad, the adept is one who is pure of heart. To be pure of heart, there can be no selfishness, no self-interest, no personal desire for gain or glory. There is no consideration of fame or wealth or any ulterior motive—only those who seek knowledge in order to serve can be sure that their quest is right. The moment self-interest enters in, deception comes in with it. The Egyptians knew this thousands of years ago. The Oriental peoples and many western peoples are becoming at least abstractly aware of the mysterious organization of power behind the scene of things that continue to work for the common good.

Many younger persons in wisdom say, "Oh, why doesn't the hierarchy come out and do something quick? What we really need now is some very powerful exhibition of divine intercession." But this isn't the way it can be done. It will never be done this way, because if it were done this way, then authoritarianism takes over. If a power greater than our own is known to be ruling us, then our own growing morality is disadvantaged. We cannot gain this light and this power of insight as the result of something outside of humanity taking over and insisting that it be true.

The old schools of the mysteries always, according to the records, worked through human beings, because the human being himself must redeem himself, and the school can only open the gate or be present to take care of those who make the commitment. "When the disciple is ready, the teacher is there," says the axiom of Hermes. And this is the way it is, and this is the way it always has been: only when individuals are capable of complete dedication, can they be used to the advancement of the common good. It is then that the individual has earned the right to speak of a calling. If the heart and mind are true, the visions will come, for the mysterious spontaneous mystical experience will come to the individual who deserves it. Until that deserving is correct, until individuals have learned it, they must beware of the potential of hallucination. Hallucination and delusion exist as long as illusion governs the life of the individual. It is only when there is a transcendence of purpose that they are capable of becoming part of the plan of things. Whether the person knows it or not, that is not important. The thing is that the job must be done, and everyone who moves away from the commitment of lesser things to a commitment of greater things feels the inevitable drawing towards Purpose, "the purpose that guides the little wills of men." Such an individual knows in some mysterious way that they truly are born to be of advantage to mankind. When this realization—which is unselfish, unprejudiced, and tolerant of all things—leads, then and then only does the person become what has been called "the pen in the hand of a ready writer." When we are able to become completely aware of duty, of responsibility, and of the precious opportunity of service, then these become the great values of life and our economic future and our various physical advantages and disadvantages are comparatively unimportant.

The important thing always is to find the plan that we are supposed to live by and do everything within our power as human beings to obey that plan and to share it whenever we can. When each person becomes a disciple of the great purpose, when a voluntary dedication to that purpose arrives—without reservation and without condition—at that time the individual truly becomes an instrument in the universal plan of human growth.

Out of the confusion of the uninformed, we are coming to the realization that salvation must be earned. Our land and our world, regardless of what happens in the interim, will in the end be “the land of the blessed,” a place where redeemed human beings will maintain the order of life and rise above the temptations and futilities which have dominated for so long. It may be a long, hard journey, but it is worth it. It must happen. Each one of us must make every effort we can to advance the good, preserve that which is right, forgive our enemies, and stand firm for those eternal principles that have guided man since the beginning of existence.

<sup>1</sup> The reader interested in following this line of inquiry is directed to read *The Secret Destiny of America*. In this book we also explore the possibility that democratic traditions were preserved by secret mystical societies and that unknown strangers played important parts at pivotal moments requiring divine guidance.

This article has been edited from a 1982 lecture by Mr. Hall.

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### Quotations by Manly P. Hall On the Subject of Health

“Most physical illnesses have a large aura of dispositional tension.”

“Our health is a reflection of our code of living.”

“We may define sickness as an invitation to self-improvement.”

“Internal peace is the proper cause for external health.”

“To shift the focus of attention to the contemplation of beautiful and inspiring convictions, is in itself an important therapy.”

### VISION AT VALLEY FORGE



George Washington

In the year 1859 Anthony Sherman, then ninety-one years old, related to Wesley Bradshaw an incident in the life of George Washington, with the added comment that he believed he was the only person then alive who knew of the incident from first hand knowledge. It relates to that dark period when Washington, after several reverses, had retreated to Valley Forge, and resolved to pass there the winter of 1877.

From the opening of the war of the Revolution we experienced all phases of military fortune, good and ill, victories alternating with defeats, but from the hour when the bold action of Congress in asserting the independence of our colonies first became known in the world, we were laughed at and scoffed at.

At Valley Forge it became Washington's custom to go into the thicket to pray, to seek in secret the aid and comfort of spirit he so urgently needed to buck up his soldiers facing the rigors and discouragements of a bitter winter campaign. One day he had remained alone in his quarters for nearly the whole of the afternoon, and when he came out it was to seek further solitude in the woods. Returning at dusk, he immediately dispatched an orderly to summon a ranking officer in whom he imposed his greatest confidence. For half an hour Washington's conversation dealt with the military situation, preliminary to sharing a transcendently important matter which then occupied his mind. He related that he had earlier been sitting at the same table where he was again seated, preparing a dispatch. He sensed a feeling of vague disturbance, (and) looked up. Standing exactly opposite him was a singularly beautiful woman. He had given strict orders not to be disturbed, and the presence of the intruder so astonished him it was quite

some time before he could find language to inquire as to the cause of her presence there.

To his question he received no answer, other than a slight raising of the visitor's eyes. He repeated the question again and again—four times in all. In indignation he strove to rise and found volition impossible; simultaneously his tongue seemed to become paralyzed and he could do no more than gaze steadily at his unknown visitant. The atmosphere grew luminous and all things about him seemed to rarify. He had (the) ability neither to think nor reason. Presently his visitor extended her arm, her forefinger pointed east. A voice said, "Son of the Republic, look and learn!"

Before Washington's fixed gaze a heavy white vapor then arose at some distance, fold upon fold. Gradually it faded and the countries of the world, Europe and Asia, Africa and America, lay outstretched in one vast plain. The two great oceans rolled and tossed between western and eastern hemispheres. The voice repeated, "Look and learn."

And then a shadowy standing figure appeared, floating in midair between Europe and America; and the figure dipped water out of the ocean in the hollow of each hand, sprinkling some upon America with his right hand, some upon Europe with his left. Immediately in each of the two countries dark clouds arose, and joined in mid-ocean; then the clouds moved slowly westward to envelop America in murky folds. Lightning flashed and Washington heard the smothered groans and cries of the American people.

A second time the shadowy figure dipped from the ocean and sprinkled the waters as before, and the dark cloud drew back, to sink from view in the ocean's waves. The mysterious voice said again, "Son of the Republic, look and learn!"

Villages and towns and cities were springing up on the continent of America, one after another; and quickly the whole land from the Atlantic to the Pacific was dotted with them. Again the voice said, "Son of the Republic, look and learn."

And as he looked, the dark shadowy form faced southward. An ill-omened spectre was approaching from Africa. It floated slowly and heavily over American villages and towns and cities, and the inhabitants of each formed themselves in battle array, one section of the land against the other.

And then came a bright angel, on whose brow rested a crown of light and the word 'Union;' and the angel placed between the divided peoples an American flag, saying, "Remember, ye are brethren." And the inhabitants cast their weapons from them and became friends. The same voice was then heard by Washington, saying, "Son of the Republic, the second peril is passed; look and learn!"

Under his gaze the villages and towns and cities of America began to increase in size and numbers, and soon they covered the whole of the land between the two oceans. The voice admonished, "Son of the Republic, the end of a century cometh. Look and learn!" And at this instant the dark shadowy figure suspended in midair blew three blasts on a trumpet, and once more sprinkled water from the ocean; three handfuls, on Europe and Africa and Asia. Three black clouds arose again, and joined as one, and a dark red light gleamed in the mass.

The scene disclosed was fearful. Hordes of armed men, moving with the cloud, marched by land and sailed by sea to America. And the vast armies devastated the country, as through thundering cannon and the cries of millions in mortal combat; came the mysterious voice again, "Son of the Republic, look and learn!"

As the sound of the voice trailed off, a single long blast came from the dark shadowy one's trumpet. A light as from a thousand suns came from above; the dark cloud parted and was broken into fragments. The angel upon whose brow still shone the word 'Union' reappeared, attended by legions in a dazzling light. Quickly they joined with the hard-pressed Americans, and they, taking courage, closed up their ranks, refreshed and renewed in battle. Again the water was dipped from the ocean, and sprinkled upon America, and once more the dark cloud rolled back, taking with it the enemy hordes. For the third time the villages and towns and cities sprang up, and the bright angel planted in the midst of them an azure standard, crying now in a loud voice, "While the stars remain and the heavens send down the dews upon the earth, so long shall the Republic last!"

Taking from his brow the crown of light on which still blazed the sign 'Union,' the angel placed it upon the standard...and the scene began to fade and dissolve, and soon nothing remained but the billowing white

vapor Washington first observed. Then this faded, and the commander of the colonial armies was once more gazing fixedly at his visitor. The voice, in now familiar tone said, "Son of the Republic, what you have seen is thus interpreted: Three perils will come upon the Republic. The most fearful is the second, passing which the whole world united shall never be able to prevail against her!"

The visitor then vanished and Washington struggled to his feet. He had seen, as he expressed it, the birth, progress, and destiny of the United States. And in union would lie her strength.

...Anthony Sherman maintained in his advanced old age that he had heard the vision described in Washington's own words from his own lips.

This article by Mr. Hall is from the March, 1942 *Horizon*.

### PUBLISHER'S MESSAGE

When Manly Palmer Hall was taken ill in 1987, for the first time in his existence, he realized he was getting "old." He said, "Someone asked me the other day just how old was I, and I said, 'Seventy-five, I think.'" Mr. Hall had worked so hard at living, and in explaining his unique philosophy of life, that he had no idea that it was time to slow down. It was at this time that he made the conscious decision to spend the rest of his natural life creating a living monument of his life's work, as opposed to a shrine. Therefore, most of Mr. Hall's available time during the last four years was dedicated to the creation of a home study course which would combine the opportunity for group sharing. This he did, and in the process he outlined a ten-year course of instruction. He said that it was designed to teach humans how to think, and not what to think.

A year ago, Mr. Hall wrote a letter distributed in the 1989-90 catalog outlining his idea of a course of instruction to accomplish this purpose. Response to that letter was so overwhelming that it infused a new energy into Mr. Hall which sustained him this additional year.

Mr. Hall's idea was for a holistic approach to thinking and education. It was inspired by the thinking of Francis Bacon who said, "Truth is an island in the middle of the sea of illusion." Mr. Hall said that we all stand on the shore of the sea looking at this island called truth, and then we fight with each other about which perspective is superior. His idea was to have individuals study in small groups to gain a larger perspective of understanding.

Each lesson of the proposed course of instruction will require one week. It is hoped that these lessons will focus the mind of the participant on certain ideals of creative living. It is also expected that the student will be willing to share his insights with other members of a small group. These little talks by the student should not exceed ten minutes. It is felt that close observation and reflection during the week of study will prepare the student to give their ten minute talk with ease. As we are all students, regardless of our level of attainment, there need be no embarrassment of our different educational levels. In fact others in the study group will be amazed to see that each student, focusing on the same words or ideas, will have made different discoveries. A cross-pollination of these ideas and observations in daily life will allow the group organism to gain a greater viewpoint than would be available to any one person independently. In this way Mr. Hall felt that the student would be better prepared for the presentation of new information the following week.

Mr. Hall indicated that many students are now ready to live the accumulation of information which he had synthesized during his lifetime. He felt that the age of the teacher individually teaching a student is a relic of past history; it is now the age for the student to be his or her own teacher and to use their own internal resources for guidance. Step by step, they will teach themselves as they learn to communicate effectively with others.

Obviously more information will come to a group of five than to the group of one, because there will be more interaction. Groups larger than nine would not allow each participant to speak without the danger of overloading the collective process. It is also felt that the study group should not last more than two hours. The remainder of the time should be spent in informal social interaction.

## MANLY P. HALL'S LAST LETTER

Dear Friends,

I know you will be happy to learn that the announcement of the Philosophical Research Society's educational plan was very well received. Many of our friends who returned the accompanying reply form said that they planned to participate in this project as soon as it becomes available. Also, a number of friends of the Society stated that they will assist us in the process of producing the course materials.

As I told you in the first announcement, it is our wish and hope that we can make a definite contribution in the field of education. The education of the future will be a system more in harmony with the true meaning of the word, as educating or guiding out of that which is already in us in a state of latency.

There are within us undeveloped spiritual energies and potencies that can heal the body and preserve the soul. The purpose of this educational program is to guide these energies into conscious, intelligent action for the benefit of all humanity.

The educational structure as we know it was created so that boys and girls could learn to make a living in a material world, but it does very little to help them to build a personal life of value to themselves and to society.

Most folks today have received a fair amount of education. They have attended better schools and more affluent colleges and many have earned a doctorate; yet their education is not helping to make them constructive leaders in their communities or respected examples of honor or integrity.

Most of the difficulties that now confront us as a nation are in areas that should be associated with education. No child should graduate from grammar school without a basic realization of the difference between good and evil. Actually, therefore, we have a right to expect a university graduate to be an embodiment of the mortal graces. They should know better than those who know less, but this is not always the case.

Many parents have found that the public school is where children gather together to exchange notes on the popular delinquencies of the

moment. Neither the parents or the children have learned to differentiate between the excitement of learning and the boredom of dissipation. This does not mean that we must live a life of boredom, because the thoughtful person has always much to do that is inspiring and instructive.

It is my feeling that scholarship and all the other practical lessons of living depend for their effectiveness very largely upon physical health. In our courses of instruction there will be distinct emphasis on the improvement of health, character, and conduct as essential to education. Unless the physical body is healthy it cannot support the emotional and mental levels of human function.

In order to advance the destiny of mankind the human body must be disciplined to avoid tobacco, alcohol, and narcotic drugs. Over-medication can be a problem in this area. Adulterants, preservatives, and condiments detrimental to health require that the average individual who wishes to protect the energy resources of his body must have some knowledge of dietetics. The great enemy at the moment are the taste buds which must be sacrificed if health is to be maintained. The digestive and assimilative systems perform alchemical functions, for they transmute food into life energy for the maintenance of human activity.

The emphasis will be upon nutrition and the conservation of the vital resources of the human body. In most parts of the world malnutrition is a primary problem. In the more opulent societies junk food is a constant menace to health.

To accomplish this purpose a special course will be available introducing a holistic approach to knowledge suitable to persons of all ages and in all walks of life. This course will be a prerequisite for future courses and will present a simple and practical way to perpetuate essential knowledge. Learning can be fun, and when this is true the individual will be in a state of physical, emotional, and mental health.

In our program, we do not feel that it is appropriate to bring higher learning to those who are unwilling or indifferent to the **correction of their own faults and failings**. Even in the deepest mysticism the old slogan holds true, "*Only those who live the life can know the doctrine.*" One of the great tragedies of our time is the intellectual person who lives and dies without morals.

The basic course which we plan will take one year, and will include specialized instruction in the basic principles of life living. It will provide the incentives for a career and the opportunity for the enrichment of the inner life. With proper understanding all of the experiences through which we pass contribute to the unfoldment of the heart and mind and the enrichment of the soul.

The educational program of PRS is planned to include ten courses of specialized instruction. Some will be comparatively short to cover a specific subject, but others will extend over a year or two. At the beginning, wherever possible, instruction will be derived principally from the inventory of my own writings, a significant amount of which is not yet in publication.

The introductory course *LEARNING to LIVE by LIVING to LEARN* will consist of forty sections assembled under four divisions and covering the span of human life from before birth to after death.

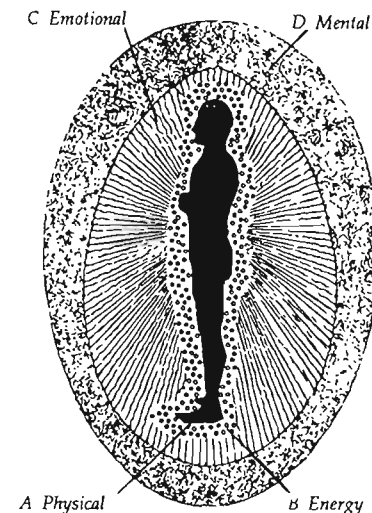
The **first** ten sections will be concerned largely with the conception, birth, growth, maturing, and aging of the Physical body. (A)

One of the heaviest burdens that society must bear is the children who were not wanted and whose needs have been neglected through ignorance or indifference. The effort to evade the duties of parenthood is a proven failure. Public facilities cannot compensate for a family that is not held together by affection and mutual concern.

It is inevitable that children should mature—that is if they survive the hazards of the times. After they learn to walk they cease to be dolls or toys and can easily become a source of worry and nervous exhaustion to the parents. These active little people are sometimes referred to as nuisances, not because there is anything wrong with them, but because they interfere with the rights of parents to live as they please. This is not only a new world for a child, but it is also an upsetting experience for their parents who were accustomed to living their own lives without complications.

When the years of retirement come much depends on the maturity of the inner life. We come to the harvesting of the years with inner peace and physical stamina. Good memories contribute to serenity of spirit and we face the future with a good hope. St. Paul recommended hope, faith, and love as virtues which endure to the very end of life and beyond. There is no

need for a lonely old age-nature has provided us with sixty years in which to prepare for it. Here is opportunity for a second career in art, philosophy, or religion. When we leave here we should graduate with honors.



The **second** ten sections will be concerned with the Energy body. (B)  
As the physical body of all living creatures is part of the corporeal constitution of the planet itself, we may consider the energy fields and their inter-relationships. The etheric energies of metals and gems have received considerable study, but we must also recognize the simple fact that physically speaking man is a mineral—at least in his bones, ligaments, and organs. The energy field of the mineral kingdom consists of a diffusion of forces which are usually invisible, but which surround the complete human person with an invisible atmosphere.

Today we are developing anxieties about atmospheric pollution and wonder if the air can purify itself from the toxic wastes resulting from human activity. The physical ether is burdened with the purification of the energy field which surrounds the human body.

The physical energy, entering the magnetic field of the human being, is polarized and is supported by solar energy. If this cellular energy is depleted the physical strength is depleted and dangerous germs and viruses



can penetrate the armament and endanger health.

Any circumstance in human conduct which depresses physical energy opens the body to invasions of destructive forces which have their proper place in the universal plan, but are not appropriate to human needs.

The use of energy and the time allotment will also be given consideration.

The **third** ten sections will be concerned with the Emotional body. (C)

Emotional energy is associated closely with the arterial system of the human body. It manifests through a gamut of feelings strongly influenced by imagination. Its primary contribution comes through the nervous system and a variety of impulses. In the human being, love is the highest expression of emotion and one of the most powerful forces in the impulse toward religion and spiritual aspiration. Love is a monitor of morality, and is constantly seeking the ennoblement of instincts and attitudes. Emotion is the dominating force in the lives of many persons.

The love of Deity is the highest of all affections and manifests usually as the binding force between all relationships in life. If this energy is corrupted it can become hate, which is the most deadly of all emotions. Constructive emotion requires the support of morality and a belief in a form of good that is superior to personal desire. All ulterior emotions endanger life and health.

The education of the emotions is best accomplished through the arts, but the decline of religion and unselfish affection have profaned most of the arts today. Ulterior motives, usually for wealth or fame, are adversaries to all who seek the enrichment of their inner lives.

The **fourth** ten sections will be concerned with the Mental body. (D)

Mental energy has come to rule the world. It has impelled all the skills and professions dealing with the advancement of physical society. For lack, however, of constructive emotional factors, the mind has brought down to ruin most of the nations of the world. Modern education is largely dominated by intellect, and the result is a deterioration of ethics and integrity. The highest form of mental maturity is philosophy. Unfortunately, however, the intellect without dedication lacks motivation. An example of this situation is the relationship between men and women. Each in terms of energy is dependent upon the other, but without a strong and constructive partnership, or under competitive pressure, both fail miserably. Each of the

energies, dominated by worthy conviction, makes a valid contribution to progress, but in society the relationships are often competitive.

The four bodies exist under natural law and labor for the common good unless perverted or corrupted by selfishness or the violation of natural law. It becomes obvious that the mental energies, though the highest, are incapable of maintaining the mutual harmony of their impulses. The only power by which the human being can bind all his energy fields together for the achievement of a truly happy and useful life is through faith. The energies by themselves strive for their own survival. Spiritual integrity alone can unite the four bodies in the fulfillment of their spiritual destiny. This mystical communion is possible because of a fifth element which no mortal creature can demand or control, but which all can experience through their own virtues. This is the love of God which reveals in the heart and mind the eternal fact that God is Love.

Our graduate course will be built around the most comprehensive of my writings, *THE SECRET TEACHINGS OF ALL AGES*. This will be a two year assignment with educational credits.

Basic texts in astrology and character analysis have intriguing possibilities, but most of all we want to provide the victims of a brutal materialism with the internal strength needed to transform the burdens of the day into solutions for the future.

In the course of time, however, specialists will be included to expand the knowledge in special fields. Our research library will provide materials for the serious student. We are well equipped to handle subjects of comparative religion and the practical systems of philosophy-ancient, medieval, and modern.

We note that some of our Friends in various parts of the country want to devote at least one afternoon or evening a week to self-improvement, and would like to study in small groups. This will be made a vital part of our plan.

We would like to look forward to conventions or gatherings and creating qualified teachers to form circuits to add to the interest of various groups. Also, there is already talk of an annual convention so that students can become more aware of our collections of books and art. With your

continued help and enthusiasm we may make a positive contribution to the intellectual and moral climate of the twenty-first century.

There is every reason why an enlightened human being can become a major force toward the solution of those problems which man's inhumanity to man is largely responsible. We have something better to do than drift about in an atmosphere of athletics, caustic music, and television.

With a little encouragement human beings can bring about the reformation of the society in which we live. We were all put here to grow, and when we rebel against the reason for our own existence we get into difficulties, but with faith, honesty, and common sense we can build a better world than we have ever known.

Most Sincerely,

Manly P. Hall

### A MEMORIAL TRIBUTE TO MANLY P. HALL

Few people realize that even at the present stage of civilization in this world, there are souls who, like the priests of the ancient temples, walk the earth and watch and guard the sacred fires that burn upon the altar of humanity. Purified ones they are, who have renounced the life of this sphere in order to guard and protect the Flame, that spiritual principle in man, now hidden beneath the ruins of his fallen temple.

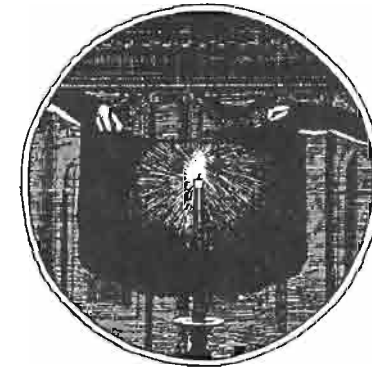
As we think of the nations that are past, of Greece and Rome and the grandeur that was Egypt's, we sigh as we recall the story of their fall; and we watch the nations of today, not knowing which will be the next to draw its shroud around itself and join in that great ghostly file of peoples that are dead.

But everywhere, even in the rise and fall of nations, we see through the haze of materiality, justice; everywhere we see reward, not of man but of the invincible One, the eternal Flame.

A great hand reaches out from the unseen and regulates the affairs of man. It reaches out from that great spiritual Flame which nourishes all

created things, the never-dying fire that burns on the sacred altar of Cosmos—that great fire which is the spirit of God.

If we turn again to the races now dead, we shall, if we look, find the cause of their destruction. *The light had gone out.* When the flame within the body is withdrawn, the body is dead. When the light was taken from the altar, the temple was no longer the dwelling place of a living God.



Degeneracy, lust and passion, hates and fears, crept into the souls of Greece and Rome, and black magic overshadowed Egypt; the light upon the altar grew weaker and weaker. The priests lost the Word, the name of the Flame. Little by little, the Flame flickered out, and as the spark grew cold, a mighty nation died, buried beneath the dead ashes of its own spiritual fire.

But the Flame did not die. Like spirit, of which it is the essence, it cannot die, because it is life, and life cannot cease to be. In some wilderness of land or sea it rested once again, and there rose a mighty nation around that Flame. So history goes on through the ages. As long as people are true to the Flame, it remains, but when they cease to nourish it with their lives, it goes on to other lands and other worlds.

There are those who have for ages labored with man to help him to kindle within himself this spark, which is his divine birthright. It is these who by their lives of self-sacrifice and service have awakened and tended this fire, and who through ages of study have learned the mystery it contained, whom we now call the "Initiates of the Flame." For ages they have labored with man to help him to uncover the light within himself, and

on the pages of history they have left their seal, the seal of Fire.

Unhonored and unsung they have labored with humanity. Our present civilization is raised upon the shoulders of the mighty demigods of the past. We stand as Faust stood, with all our lore, fools no wiser than before, because we refuse to take the truths they gave us and the evidence of their experience. Let us honor these Sons of the Flame, not by words, but by so living that their sacrifice shall not be in vain. They have shown us the way; they have led man to the gateway of the unknown, and there, in robes of glory, have passed behind the Veil. Their lives were the key to their wisdom, as it must always be. They have gone, but in history they stand, milestones on the road of human progress.

Let us watch these mighty ones as they pass silently by before the eyes of the student. They were the Sons of the Flame. From the Flame they came, and to the Flame they have returned. To us they beckon, and bid us, in our robes of self-earned glory, to join them and serve the Flame they love.

They were without creed or clan; they served but the one great ideal. From the same place they all came, and to the same place they have returned. There is no superiority there. Hand in hand, they labor for humanity. Each loves the other, for the power that has made them masters has shown them the *Brotherhood* of all life.

We are the Flame-Born Sons of God, thrown out as sparks from the wheels of the infinite. Around this Flame we have built forms which have hidden our light, but as students we are increasing the light by love and service, until it shall again proclaim us Sons of the Eternal.

Within us burns that Flame, and before its altar the lower man must bow, a faithful servant of the Higher. When he serves the Flame he grows, and the light grows until he takes his place with the true Initiates of the universe, those who have given all to the Infinite, in the name of the Flame within.

Let us find this Flame and also those who serve it, realizing that it is in all created things, that all are one because all are part of that eternal Flame—the fire of spirit, the life and power of the universe.

(The above an excerpt from the introduction to "The Initiates of the Flame," included in Manly P. Hall's *Collected Writings, Vol. 1*, © 1958, 1986 by the Philosophical Research Society, Inc. All rights are reserved.)

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## REPLY FORM

*Please mail to: Philosophical Research Society, 3910 Los Feliz Blvd., Los Angeles, CA, 90027.  
 Attention: Education Dept.*

- I am interested in a program that will assist my personal development.
- I am interested in a program that will assist me in becoming a group study coordinator.
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I can contribute the following skills \_\_\_\_\_

I am willing to devote \_\_\_\_\_ hours per week to "Advanced Learning".

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Age Group ( Please circle one)      Under 21      21-39      40-60      Over 60

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(Please feel free to submit any additional comments on attached sheets as needed.)

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