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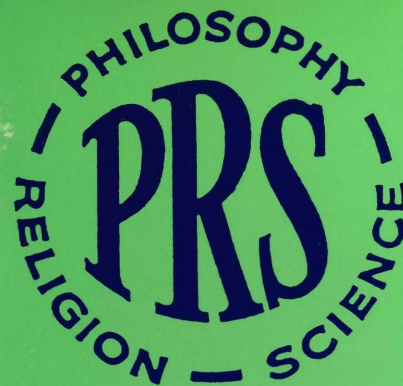
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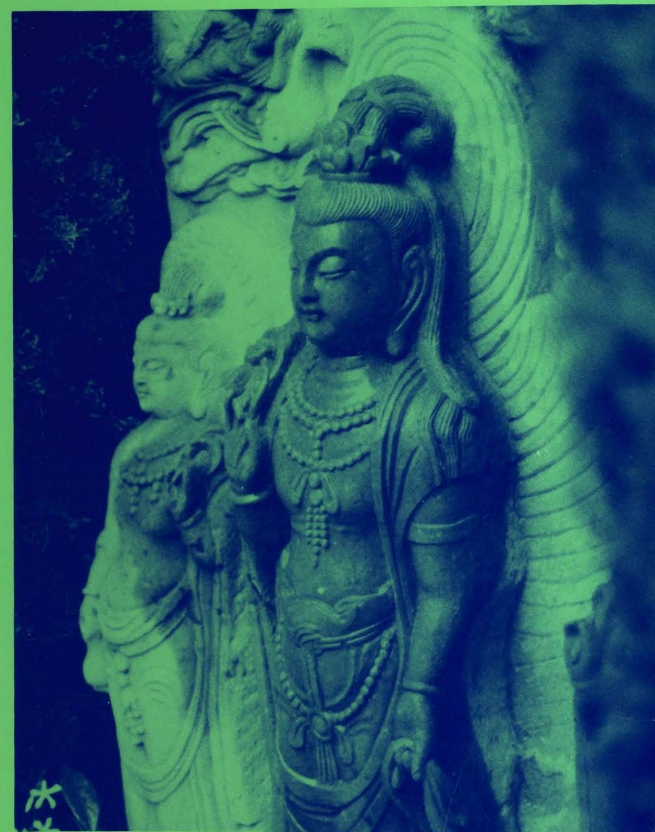
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Most of the reproductions of the early books, manuscripts, and objects of art which appear in this magazine are from originals in the collection of the Philosophical Research Society.

About the Cover: View of Buddhist relief sculpture in PRS courtyard taken during recent photography workshop held at PRS.



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A BAD DISPOSITION IS A SERIOUS AILMENT

Dispositions are of two kinds, good or bad. In many cases there is an admixture of both extremes with a confusing result. Many able people are hopelessly damaged because of attitudes which offend their associates. Some seem to be born to criticize, and in at least a few cases the tendency is hereditary and may be traced back several generations. The most unfortunate factor in dispositional problems is that those most seriously afflicted seldom, if ever, recognize their own defects. They blame others without realizing that the problem is basically within themselves.

A good disposition, for example, strengthens friendships and is indispensable to domestic security. It does not represent a weakness of character or a compromise of principles, but it intuitively recognizes the need for self-control and a sense of humor in emergencies. The peacemaker, according to the Scriptures, is regarded with special affection by the members of the heavenly host.

In many instances the owner of a bad disposition considers this infirmity with high regard. It fits perfectly into the nature of an egotist and contributes to a variety of misfortunes. It is noticeable that most world conquerors, rulers, and geniuses in art, literature, and theater have suffered from arrogance. Those of lesser distinction also develop an infallibility complex which is usually disagreeable to their associates. Self-centeredness is now regarded as a practical trait of character. If one does not take care of himself, he will be imposed

upon, exploited, and may even be contradicted. Unless the trait is corrected in early life, it will linger on through the years. The sufferer will be proud of his own mistakes, happy if he has humiliated someone else, and win the last word in all arguments.

In these days when competition in employment is keen the egotist is always at a disadvantage. The more he pushes his own opinions, the less consideration he will receive. He may talk himself into a job and in a short time talk himself out of employment. Sometimes a measure of self-confidence is desirable, but only if it is supported with well-trained abilities. Of course, there are those who make a specialty of criticizing and condemning their friends, relatives, and business associates. They gossip about others but are highly resentful if they are the victims of small talk. To begin with then, we must start with a small child. By the time it is two years old the little one begins to exhibit basic dispositional tendencies. It may be a quiet, good-natured infant, adorable to all concerned, or it may be fussy and resentful of almost every effort to make its life comfortable. The squalling, screeching youngster is well on the way to become a dyspeptic, misunderstood adult. Later, the five or six year old will become a nuisance around the house, commanding and demanding, jealous of brothers and sisters, and disrespectful of parents. By this time heroic measures are necessary, or another life has gone to ruin.

School may help a little because the arrogant child discovers that he is in a room filled with other arrogant children. Somewhere among them is a super-arrogant leader, who is the envy of all the rest and the principal misery which the teacher must endure. I have talked to a number of teachers lately whose classes are on the grammar school level. They state without reservation that the youngsters of today are the worst mannered in the history of public education. They have received no discipline at home, or the parents have given up in despair, and the principal source of influence is the TV set.

Under the assumption that we are all born free and equal, young people can become impossible by their middle teens and in deep trouble before they are twenty. There may be moments of regret, but in a short time egocentricity restores itself and old mistakes are repeated. Very few persons will admit that they are self-centered

beyond the degree of decency. They consider it their perfect right to think of themselves first, last, and always. The principal purpose of life is to do exactly what you feel like doing, and if anyone interferes with the exercise of free will he is a despot. Much modern activism disagreeable to adult society is self-will, an unpleasant form of egotism.

Consider first the good disposition. It means that the person is sympathetic to the needs and problems of his associates, is helpful in any way possible to those in trouble, and is working to increase his value in his chosen field of activity. He knows there is so much to learn that he will probably never be in a position to even suspect that he has a unique control of subject matter in any field. He learns to appreciate the calmness of a well-regulated internal life. He knows that feuds are a waste of energy and competition a waste of time. He is not trying to excel others but, rather, to live up to his own potential; and in the course of time he comes to a valid estimation of his own inner resources. He is able to live peacefully, happily, and even intimately with persons having different methods of living or action and holding concepts which differ from his own. When one of these quiet well-organized persons decides to marry, there can be quite a challenge, especially if the spouse has an inflexible standard of internal self-assertion. There is quite a probability that such a relationship will not last; and, like as not, the wife will tell her friend that her ex-husband has an impossible disposition.

Character analysis could be most useful in these cases and can protect both parties from an emotional tragedy. It says in the Bible that we should forgive our enemies and do good to those who treat us badly, but the actual practice of such beliefs can be difficult. It is best for quiet, gentle persons to choose careers which are non-competitive. They can enter the ministry, become social workers, take up nursing and child care, or work with retarded children and handicapped adults. They should not work for an ambitious executive or expose themselves to censure because they prefer peace to conflict.

It is noticeable that the more self-centered an arrogant person becomes the less he realizes the troubles he is making for himself.

It occurs quite frequently in the field of religion because it offers a kind of uniqueness which is attractive to introverts and frustrated egotists.

The pressure of egocentricity leads to the desperate attempt to dominate those who are less willful. They can advertise themselves with genuine enthusiasm and gain reputations through the media for their abilities and accomplishments. In the course of being successful persons suffering from dispositional self-centeredness are likely to disregard the moral code and even the civil laws of the land. These self-promoters usually end penniless and blame the world because their superiority was not properly recognized.

There is another school which feels it is a moral responsibility to disagree with everyone. This is usually an effort to appear highly informed and contributes to egotism. I have known several people who just have to tell others how to live, what to think, and who they should vote for. If they are not instantly agreed with trouble is inevitable. The one causing the difficulty may go into a towering rage, walk out the door with the threat to never return, and nurse his wounds in private. Such people are never to blame; but their superior insight is not appreciated, and there is really no reason to cultivate friends who think they know as much as you do. It is good to have a certain amount of spunk and perform your various labors with confidence. In most cases, however, you will be appreciated for what you do but not what you say.

Disposition involves the interworking of forty-three brain faculties, a few of which may be partly developed, but many have never awakened from the solitude of the mind. Some persons have developed certain faculties until they have reached a degree of maturity that enables them to assist in practical decisions. There are racial types of thinking, and various nations have a tendency to condition the mental activities of all their citizens. Jobs and hobbies play a part, and parenthood calls upon faculties that are seldom activated until after marriage. If the ego is too strong, it will overshadow the testimonies of the brain faculties. We may say to ourselves that we should take a certain attitude, but our emotions and personal desires press in another direction and we find ourselves in a world outside

the range of our normal thinking. Here a conflict with disposition often leads to a poor decision. If we are normal, we will realize that we are responsible ourselves for having betrayed or compromised what we know to be the proper attitude. If the disposition is within the normalcy range, we will study the situation and determine where we made a mistake; but, lacking such a degree of maturity, we will probably go out, slam the door, and blame another person for an unpleasant situation. We never know until occasions arise just what our native disposition is. It has to be tested and observed through its reactions to a wide variety of activities. Thus, we discover something of our basic equipment with which to meet the challenge of living. Once we know where we are wrong or in what area our judgment is poor we can avoid making the same mistake in the future. Lacking this thoughtfulness, however, we can repeat a mistake indefinitely. One lady who came to me said she had five bad marriages—all the men were impossible. She either had poor judgment in the selection of a husband or she had no aptitude for domestic life. She finally decided that she would prefer a career. She became a member of a real estate firm, but she did not know how to work with a customer any better than with a husband. She was pompous, loud, and domineering, which is not much better in an office than it is in a home.

The entrance of women into the business world simply for the sake of a personal career is developing difficulties. The ability to compete successfully in almost any field of activity when put to the test indicates clearly that both sexes are equally endowed with mental and emotional resources. Reports are coming in with increasing frequency that many young mothers choose the career of motherhood and even give up profitable employment. Prof. O. S. Fowler explained the basic differences of skull formation between men and women. The girls, for example, have much stronger development of the reflective faculties, imagination, veneration, and philoprogenitiveness (domesticity). Strong emotional tendencies, imagination, idealism, harmony, and color sensitivity are not substantial assets in the business world. When a person accepts responsibilities which do not fulfill a natal dispositional pressure, a life will be sacrificed

or rebellion will arise. Many dispositional failings appear in cases where a natural tendency has been ignored in favor of a more prosperous career. In older times parents held the right to dominate their children's futures, but this is no longer a major concern in this country.

One solution to this problem is the old guild formula that an individual should always develop two careers. This not only helps to balance the brain faculties but is very useful if major changes occur in the economic system of the nation where one lives. A grouch might be a lawyer who had always longed to go down to the sea in ships. Again, it might occur that a young lady, now an expert computer operator, decided to attain complete economic freedom when it had long been her desire to be a toe dancer. Pressures, tensions, stresses, and conflicts can originate in social mores of the moment.

In spite of all learned opinions to the contrary, those who desire peace and contentment should cultivate the simple life. Fifty years ago many forms of employment were comparatively peaceful and served the common good. Now all this has changed, and emotional diseases have spread throughout society endangering the survival of mental health.

In due course the discontented may parade down the street with banners, go on strike, or change their political allegiances. The striker must dislike somebody; the placard of the marching delegate has unpleasant things to say against ownership and management. Persons who have been friends for years throw rocks at each other; and everything possible is being done to make sure that we fully appreciate the delinquencies of everyone, including members of our own families.

The grouch is seldom an informed member of his community. He does not read important books; he does not understand the basic laws of government. If he was well-educated, he has forgotten most of it, and his attitudes are dominated largely by the prejudices and ill-considered explanations of the world's present miseries. The fewer the facts, the more adamant the opinions; and the more adamant the opinions, the more unpleasant an individual will become. The confirmed grouch is obviously ignorant, and if we suggest remedies to

him, he will declare them to be impractical or impossible.

It is sad to observe the graduating class in a local high school. Eager faced young people, completely unequipped to manage their own lives, look hopefully to the future in which they assume that in due time they will find fame and fortune. Society provides no help, and the modern lifeway gives no ethical and moral directives. Is it any wonder that many young people become involved in serious difficulties before they are old enough to appreciate any standard of ethics that can actually protect the person from his own stupidity?

I have also know a few grouches that do not come under any of the general headings. A blind man developed a deep hatred for his seeing eye dog, because he was jealous that the dog could see. Then there were two sisters who, by the mysterious workings of natural law, came to hate each other. The cause of it all was that the blond sister wanted to be a brunette and the brunette wanted to be a blond. I suggested two dye jobs, but this was no solution because each knew the truth and could never get over the resentment.

Another thing noticeable should be mentioned in passing. For the most part grouches are also lazy-minded. They waste most of their time nursing their dislikes, when it would be much better for all concerned if they became involved in worthwhile community projects. To devote a life to disliking someone or something is not only a waste of time but a positive contribution to misery and frustration.

One of the best cures for dispositional problems is the enrichment of the mentality. A person with important thoughts and significant projects has less time to contemplate his misfortunes and irritations. In these days there is a strong tendency to dramatize the vagaries of the internal mental life. Thousands of hours are wasted worrying over the inconsistencies of human conduct and policy. The brain was intended to contribute to the enrichment of the inner life and not as a storehouse for negative vagaries. Disposition must be disciplined if we expect it to improve, since when left to its own devices it may fall into surrounding anxieties.

As J. G. Spurzheim pointed out in *Phrenology or the Doctrine of the Mental Phenomena*, each area of the brain is capable of producing a considerable degree of genius. When we make the most of

our own thinking equipment, we discover new ways to improve our capacities and activate abilities. When we are busy doing things we regard as valuable or important, we have less inclination to waste the resources with which we have been endowed. Even a negative disposition can be a help in achieving a useful career.

In school children are taught the fundamentals of education. They are provided with a limited number of partly developed faculties with which to face the uncertainties of the future. It is evident that the instruments of learning can be used, abused, or simply neglected. The present tendency is to avoid serious mentation. We pay other people to think for us and in this way become dependent upon prevailing opinions, which are usually unsound. Every evening we listen to television programs, but it seldom occurs to the viewers to accept this type of entertainment as a means of learning. Occasionally something useful does come through the air, but good and bad die together for complete lack of evaluation. Dispositions from the outside flow in upon us, but it is rare to find any constructive use for the trivia by which we are inundated. Dispositions gradually develop fixations, and things heard, seen, and thought about are interpreted to support whatever negative habits we have already established. Bad news feeding a lazy brain usually results in an unpleasant disposition. Instead of being challenged to change situations which are obviously detrimental, we simply allow our minds to drift along with the negative trends of our time.

It cannot be denied, however, that some human beings, surviving the shock of environment, remain optimistic and cheerful through the entire span of life. We sometimes refer to such people as humorists, and even when they do serious things we give special attention to the wit that goes with the wisdom. Mark Twain was a great example. He had a way of saying things which amused those who actually disagreed with him on most subjects. Will Rogers also had this valuable gift. If one notices the tendency to become cynical, it is high time to realize that the facial muscles can express amusement as easily as gloom. Most persons like to be regarded as good looking, and ladies in particular cherish beauty even if it is applied daily. There is nothing that deforms the human face as rapidly or

as deeply as a bad disposition. This is especially true as one grows older. In advancing years discontent damages the appearance and sets hard lines which can only be temporarily erased by plastic surgery. Yet, we have all known older folks who were radiantly beautiful. Men seem to age more gracefully than women, but this is largely the result of activity in life, responsibilities, and firm convictions. I have seen several elderly ladies who were better looking at seventy than they were at thirty. In early life conflict of emotions creates disfigurements which, though hardly noticeable, foreshadow the future appearance. Nature rewards strength of inner understanding and a kindly heart by recording each virtue in the facial structure. A gentle and hopeful disposition is one of the most important of all beauty aids. It not only extends attractiveness but it also bears witness to the soul behind the face. Disposition, therefore, is not only one of the greatest assets for those who have accepted life but contributes to the security of the home and protects friendships from unnecessary dissension.



“The severest test of a broad man is his tolerance of a narrow man.”

—Anonymous

“ . . . Words, like Nature, half reveal and half conceal the soul within.”

—A. Tennyson

“A smile is a whisper of a laugh.”

—Child’s Definition

“Death took him off
But cured his cough.”

—Hindi Saying

“I never think he is quite ready for another world who is altogether weary of this.”

—H. A. Hamilton

STRESS

My esteemed Grandmother will be remembered especially for one of her most profound statements, "There's always a something." In her day Haverhill, Massachusetts was a quiet community of New England gentry. Boston was far away, and happenings there seldom reached the attention of the countryside. It would seem that life should run smoothly, but there were occurrences of memorable significance. One such incident was the passing of a beloved clergyman who had served the spiritual needs of the community for half a century. The young man who was sent from the diocese to be the new pastor was one of those "somethings" that was certain to occur. He was a well-educated clergyman, a graduate of a prominent theological seminary, but he was also progressive and took a patient attitude in local affairs. He immediately planned to make changes in a town that prided itself upon its ability to be religiously and socially immovable.

Naturally, the new minister was concerned with the local educational policies. In the 1850's schooling was more or less optional. The primary textbook was the McGuffey Reader or its equivalent. Home life provided fundamental instruction in morality and ethics. The little red schoolhouse was presided over by a well-respected spinster, born and bred in Haverhill, and her pupils were above reproach. Change was inevitable, however, and was precipitated by the Civil War. After the tension of military service, those who survived this tragic interlude would never again be a part of a quiet and orderly existence. Little by little, Haverhill was jolted out of its complacency. There was considerable strife in this process of transformation. Some became obsessed with the importance of change; others were resolved to maintain the status quo at all costs. This destroyed many friendships, and there was a battle in the schoolhouse, while it became necessary to build a second church for the

progressives. When Grandmother explained these facts to me at my tender age, she used Haverhill as an adequate example that there is "always a something."

As life becomes more complicated, securities fade away and stress increases. The present tendency is toward soft living. To the average person this means freedom from responsibility and the inalienable right to do as one pleases. In support of liberty and leisure we have undermined the essential foundations of our social system. It is difficult for us to justify policies which today have brought war, rebellion, and terrorism to most of the surviving nations. With every delinquency flourishing and hundreds of millions of human beings mentally or physically ill, stress is bound to intensify. All of the defenses upon which older generations depended for their constructive achievements have been swept away, and there are many reasons for anxiety. We tear down old codes of law and order but do not replace them with better rules.

In the midst of all of this turmoil we also realize that as individuals we have received little training to prepare us for moments of trial and decision. Misconduct is the basic cause of many forms of illness, mental, emotional, or physical. When we fail to lead our own personalities to an ordered existence, the psychosomatic consequences are a worldwide case of jitters.

Legislation cannot solve the human problem as we face it today. Every law creates new lawbreakers and, on a larger scale, national and international upheaval. The only suitable solution is to bring the facts of life in simple words to the attention of confused mortals who would like to do better if they knew how. Social revolution as we experience it today is proving beyond question of doubt the urgent need for moral and ethical directives. A materialistic society will never be able to carry the burdens of world progress with appropriate dignity. One by one materially oriented institutions, political, social, and economic, are falling apart. We must become fully aware of the magnitude of the challenge that is brought to us every day on television and through other media. The more we listen, the greater the stress. We must sit back and watch a continuing program of trial and error. The tendency is to resort to escape or defense mechanisms.

When we try to get away from it all, we discover that stress will be with us in the furthest corners of the earth. The only defense mechanism must come from ourselves, for each of us is the only person in the world with the power to control our own conduct.

Today in the fun generation we are apt to medicate our ailing minds and bodies. When worries become aggressive, we turn to sedation; and, when we sink into gloom, there is always alcohol and drugs to give us an immediate pickup and all too soon complete self-destruction. Religion helps, but we must be careful to avoid the exploitation of our spiritual needs.

In my case, and I think in the real spirit of Grandmother, the answer must be an enlightened conviction about life founded in the great religious and philosophical systems of mankind. Self-education should prevent most of stress; but, if it is too late for preventive thinking, the corrective faculties must be called upon. Materialism is the final justification for the fun life. It assumes that we should gratify every instinct of our nature because we are few of days and there is nothing beyond the grave. Many assume that morality is a kind of hypocrisy which stands between us and lawless conduct. Unfortunately, fun is becoming ever more painful. Enjoyment hurts, and success only makes failure more grievous. If you really believe in the inalienable right to live your own life and think your own thoughts, then it is your privilege to make the best possible use of the benefits with which you have been endowed. In spite of world conditions, each person has the right to live well and be a useful member of the social collective. The only way in which he can lose this right to be better tomorrow than he is today is to voluntarily discard the best part of his own nature.

People come in quite frequently to tell me the causes of their tribulations. It is easy to sympathize with mental and emotional suffering, but to justify misfortunes is no cure for them. We must go to work and root out as far as we possibly can the causes of the tensions which disturb our digestion, trouble our dreams, and annoy our relatives. Wisdom in most cases is a balm in Gilead. If we can interpret unpleasant experiences as opportunities for growth, it helps us to realize the blessings of adversity. We must get rid of the ghosts

that haunt the somber chambers of the memory. The victory is not from the winning of an argument or the perpetuation of old grievances; it is the restoration of kindness and peace of mind. When we shadow our futures with ghostly remembrances, we deprive living of its greatest moments. To forgive an enemy right or wrong, to pay a just debt, these are the great moments of living. Most stress is in one way or another involved in finances. Having fun is expensive and can easily lead to bankruptcy. No one can be happy or truly healthy who is living beyond his or her means and mortgaging an uncertain future. Budgeting is not fashionable, and in the face of the economic crisis in the fall of 1987 the American people are now in the midst of a great spending spree. If you want to be free from anxiety, budget your income and do not allow extravagance to take over.

Most of those who believe that there is no life beyond the grave are wasting much of their brief span in front of television screens, where they are inundated with bad news and worse drama. Stress will not be cured by spending available time watching real or imaginary corruptions, delinquencies, and extravagances. Rather one should explore the inner part of his own consciousness and discover, if possible, a better use for leisure time and spare change. Perhaps a course in a local college would fit one for more lucrative employment and provide psychological directives for the improvement of domestic relationships. Why not make self-improvement a pleasure and not a penalty? Because nearly everyone is upset over something, the traumas of one person provide luxurious living for some therapist. The more we depend upon pills, the more expensive the pills will become; and in the end we will be emotionally upset by the cost of the remedies.

Nearly everyone has passed through some sort of suffering, and in many cases an expensive scientific examination is unnecessary. Socrates, the philosopher, and Hippocrates, the physician, agreed that moderation is the secret of health on all levels of the personality. There is a kind of definition of moderation which implies that when this state of living is reached the worrier is left with nothing to worry about. A heart-to-heart talk with oneself can be reward-

ing. Perhaps you are drinking too much coffee; perhaps your liquor bill is too high; perhaps you are being imposed upon by friends or relatives; or it may be that you are imposing upon them. Situations of this kind must be straightened out or worries will go with us to the grave or be waiting for us on that distant shore. Is a new car worth a nervous breakdown? If you have had a slight raise of salary, does it require an immediate purchase of a more expensive home? Have you reached the point where everyone in the family can have his own car? If these extravagances are damaging the nervous system and working a hardship upon the heart, you may be a candidate for a coronary or a nervous breakdown in your middle fifties. The fact is made clear that one sacrifices an unknown future for a few thrilling incidents which contribute nothing to the improvement of a character or the stamina necessary to maintain a family through the middle years of an active career.

Mussolini once made the remark that it is better to live a few years as a lion than many years as a lamb. It takes many years to build a body, grow up in it, and adjust it to the requirements of human society. It is an investment that should not be squandered. Some are reluctant to accept their own maturity because it will force them to carry their proper share of social obligations. The desperate effort not to be entangled in the demands of maturity is no more successful than tax evasion and its attendant misgivings. Things do not get better by making them worse. We were built for honest work, the establishment of families, the selection of worthy friends, and the protection of the human society to which we belong. To view these adjustments as normal and accept them results in better health than heedless efforts to defy the laws of God, man, and nature. Diogenes was the patron saint of the indigent. He believed that to prevent sorrow one must sacrifice personal ambition. Actually, it is not necessary to discard all possessions, for they are here as part of our training. They challenge us with the problem of right use, but ambition must be transmuted into aspiration. We must want to do something useful, rather than to have things that we can never use and only clutter the journey of the modern lifeway. In general terms we can divide stress into three levels—mental, emotional, and

physical. The problems involved can be summarized as follows:

Mental stress. This includes all types of worry and the intellectual aspects of fear or guilt. If worry has caused insomnia, affected digestion, or damaged family relationships, the causes must be identified and examined. What is the basic worry? With men it is often business problems. With women it can result from boredom and its consequences. If insomnia results from anxiety, a physician is apt to recommend medication which will not actually cure the stress but will inhibit its symptoms. The only real answer is to think through the attitudes which have brought trouble or actions which have complicated living. There can be no cure for stress unless the cause of it is corrected. There may, however, be types of causation which will not respond to ordinary remedies. If this is the case, new interests or a new dedication must be used to break up the basic tension. If means permit, travel can help. Advancement in education and involvement in some benevolent undertaking can be therapeutic. Shift anxiety from worry over self to concern for something more important than self. Very often, if lesser irritants are eliminated, the pressure of a major cause can be greatly lessened. Humanitarian endeavors help but do not set a task so impossible or beyond capacity that it will end only in further frustration. It is sometimes best to join several others in a common enterprise. Correct what you can and transcend what you cannot correct.

Emotional Stress. This level of tension is deeply involved in personal relationships. Both affections and violent dislikes have their dangers. Whenever we depend upon other persons for our happiness and the fulfillment of our affections, we lose control over the causes and consequences of emotional stress. In marriage, for example, two persons with individualities of their own must find enduring contentment in association with each other. There must be certain sacrifices and restrictions relating to freedom of conduct and these are difficult to maintain over long periods of time. The competitive instinct can be fatal to both health and happiness and ulterior motives are detrimental to all concerned. In the present generation perpetual adolescence is undermining nearly all human relationships. Without internal security through an appropriate religious or philosophical

code of ethics commitments cannot endure the vicissitudes of daily living.

Religion is the most important of all affectional relationships. The difficulty here has been that faith in God and good are no longer experienced in situations involving secular attachments. There is a factual story bearing upon the place of the church as balm for a bad conscience. A wealthy, but thoroughly despicable member of a fashionable congregation had a momentary qualm of conscience. After the minister had vividly described the condition of sinners in the afterlife, the wealthy parishioner donated a stained glass window featuring a life-sized rendering of the Good Shepherd. It was costly and considerably admired, and the name of the donor was conspicuously included. Having settled his spiritual misgivings, the rich man returned to his usual affairs and profited greatly from dishonest transactions.

When constructive emotions do not bring with them moral and ethical improvement, a conflict is set up in the psychic nature that can end in dangerous emotional stress. Thoughts and emotions are things, not merely vagaries of the heart or mind. When a constructive impulse is followed by negative emotional intensity, damage must inevitably follow. The tranquility of affection is the final proof of its sincerity. Regardless of time or place, ulterior motives must be transmuted or living will be a sequence of disagreeable events and circumstances. We can blame others, but in most cases our difficulties are the results of ulterior motives which we rationalize but can never justify.

Emotional stress is also a factor in allergies. Many young people develop allergic symptoms during adolescence. This seems to indicate a direct tie between tension and the maturing of mental sovereignty. Those who move serenely through the various phases of marriage and parenthood will seldom need elaborate psychoanalysis or chemical pacifiers. One other note may prove helpful. The person living alone must have some type of emotional fulfillment. Loneliness can never be tolerated for any considerable length of time. New commitments must be made by which the life remains hopeful and productive. As Plotinus pointed out, love begins as a

personal affection and gradually widens and deepens until it includes all sentient creatures.

Physical stress. The body itself is seldom the cause of the tensions which beset the personality. It must carry the burdens of mental and emotional tensions and survive as long as possible. It is the victim of the intemperances of the person who inhabits the flesh. The evolutionary processes of nature have produced an extraordinary instrument to house the dweller in the flesh. Most people regard their physical structure as a slave or, at best, a servant. It must obey every whim and cater to all the impulses of its master. If, therefore, the mind and emotions are corrupt, they must ultimately bring the body down to sickness and death. It never seems to occur to most that they have a responsibility to the flesh which the spirit inhabits. Dissipation may begin in childhood, and in these days narcotics, steroids, and alcohol destroy the body which was intended to serve us well over a long period of years. In matters of physical tension we have an immediate opportunity to observe the workings of cause and effect. It should be remembered, however, that physical excesses will inevitably affect both the mind and emotions. In recent years much more attention has been paid to matters pertaining to health. Unfortunately, however, prevention of illness must come while the average individual is enjoying what he considers to be good health.

In affluent societies the greatest danger to longevity is luxury. If a person has accumulated a sizable fortune, he may decide to enjoy his available funds. However, in spending money he may not only waste his funds but damage his health at the same time. When he loses contact with ordinary reality, he begins to cater to his own weaknesses. The rich man may also decide to retire from a busy life in order to rusticate in some exclusive community. The only discipline he had was his job and, having lost that, he rapidly deteriorates in a desperate effort to find satisfaction in some meaningless avocational interest. In the not too distant past grandparents and parents lived with their children and had at least some continuity of existence. The pattern today is to separate and come to a lonely end.

As the body is the receptacle of the evolving entity, it bears witness

to the invisible forces behind its visible personality. Tension and stress can only originate in the body as the result of an accident or a collective catastrophe. In almost all cases sickness bears witness to disturbances in the realms of thought and emotion. The difficulties may not always be due to wrong attitudes, as there are occasions where stress is inevitable; but, for the most part, tension can be traced to deficiencies of insight and understanding. There is no religion that can save us from our own mistakes; and no magic, black or white, can interfere with the perfect workings of the law. We grow through the deepening of understanding, and this growth impels a reformation of character. Knowledge has no essential meaning unless it leads the individual to correct his own mistakes and support with courage and resolution the faculties and powers with which he has been endowed.



“He who rides the tiger finds it difficult to dismount.”

—Chinese Proverb

“In the conflicts of life the undisciplined mind is easily beaten.”

—Chinese Saying

“Glory soon tarnishes if not constantly polished by work.”

—Chinese Proverb

“There is nothing impossible in all the world except that the heart of man is wanting in resolution.”

—Confucius

“Of greatest benefit to his fellows is the man who looks ahead with clear vision and with conscientious effort to achieve the good.”

—Confucius

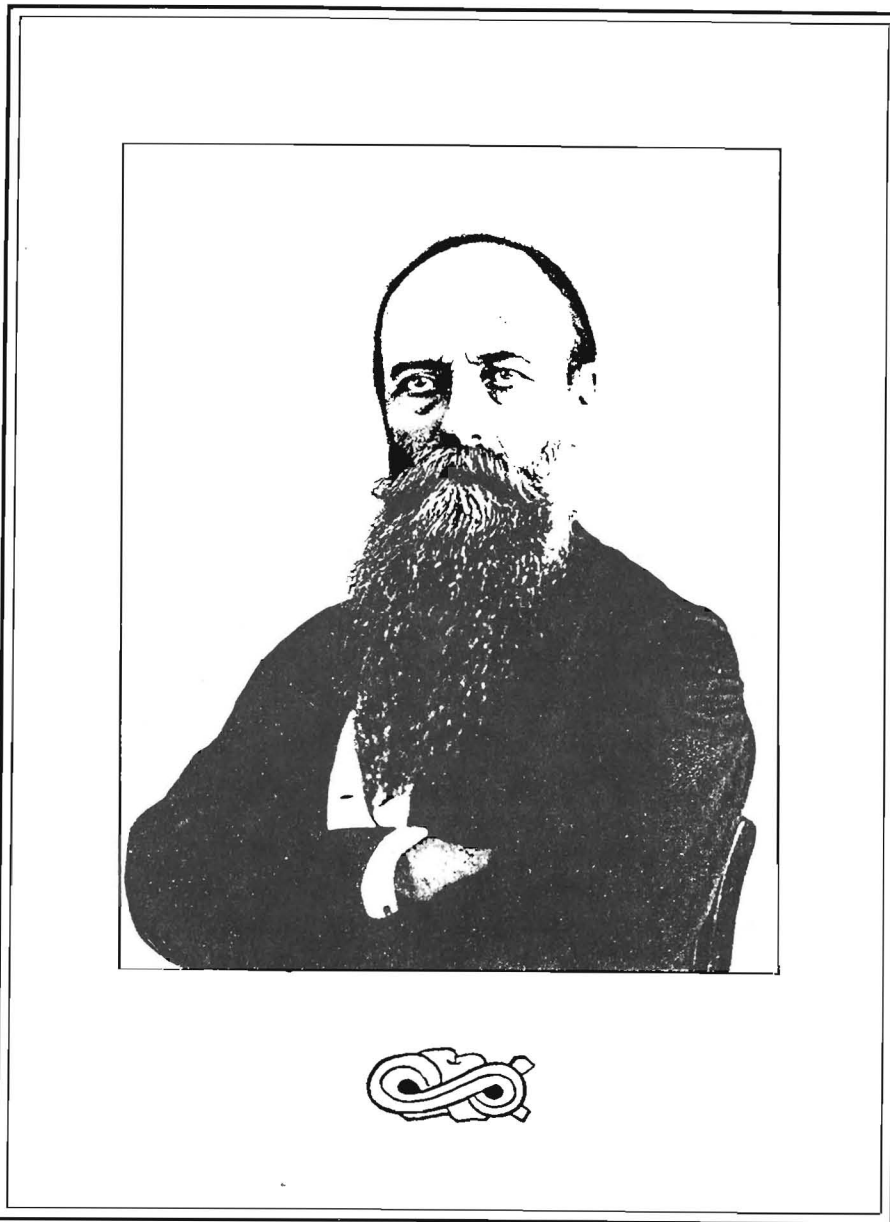
NOTES ON AUGUSTUS LE PLONGEON

Largely as a result of the work of my good friend, Lawrence Desmond, there is a strong revival of interest in the archaeological labors of Augustus and Alice Le Plongeon on the peninsula of Yucatan. In 1930 I visited the ruins of Uxmal and Chichen Itza where most of Le Plongeon's photography was centered. In the half century which had elapsed between Le Plongeon's researches and my own photography a great part of the jungle had been cleared away and some restoration had been attempted.

A small group of archaeologists were comfortably settled in the Itza Hotel. Each night the learned and the unlearned alike retired to rooms with fifteen foot ceilings and twelve foot high doors. There were bathtubs over seven foot long, but the hot water was brought in pitchers. They sprayed the apartment with Flit and slept under mosquito nets which had a tendency to prevent the insects from escaping. There was a good chance, however, that sleep would be broken by alley cats which wailed all night or sounds from the club next door which celebrated with song and dance until the approach of dawn.

During the day, the atmosphere was for the most part dense from tobacco. Scholars of many schools and nations liked to gather in the patio of the famous hotel. Some were on speaking terms, and others nursed intense scientific grievances. All agreed that the roast pork in Yucatan was inedible and the fresh fish was the finest in the Republic of Mexico. The hotel was a delightful combination of fine art and bad plumbing.

As Le Plongeon often observed, distance lent enchantment and explorers found greater satisfaction climbing through the Himalayas than in the ruins of Mayapan. It seems that this prejudice still survives partly due to inadequate historical background and partly to the unsettled political conditions and religious complications which



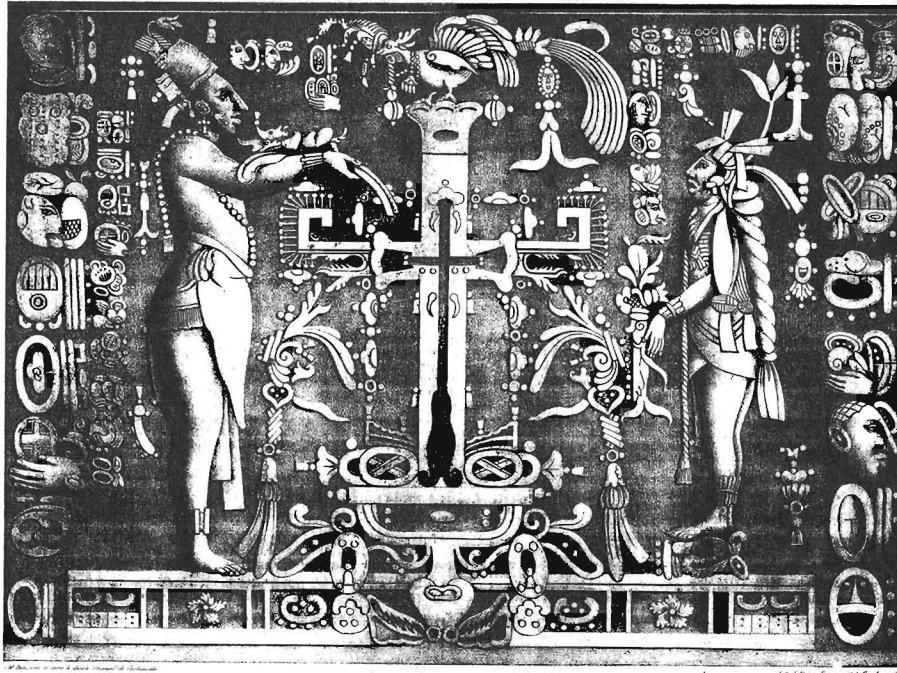
Dr. Augustus Le Plongeon (1826-1908) as shown in the frontispiece to his *Sacred Mysteries Among the Mayas and the Quiches*.

have always interfered with systematic studies of Amerindian records and remains.

To the North in Chiapas were the wonderful and bewildering Mayan monuments of Palenque. It was here that the deity Votan ruled supreme over the Votanic empire. In Palenque also is the world famous relief carving of Mayan figures in prayer before what appears to be a Christian cross. There was also a well-substantiated account of the travels of Votan, and among the places he visited was the Temple of Solomon the King. This is all very confusing but could mean that at some remote time there was at least a traditional interchange of beliefs between the fertile valley of the Euphrates and the parched brush and jungle of Yucatan. If this is established, some of Le Plongeon's feelings and speculations might merit further consideration. In his book *Sacred Mysteries Among the Mayas and Quiches* Le Plongeon emphasizes his studies of the ancient mystery religions of the Near East and modern Freemasonry. Among the photographs in the collection is a portrait of Le Plongeon wearing the apron and sash of a Freemason. Research would indicate that Le Plongeon was a member of the Grand Lodge of Free and Accepted Masonry of the State of California. Its meetings were held at the Masonic Temple, San Francisco, and the lodge was organized in 1850. In San Francisco there was also a French Lodge, Lodge La Parfaite Union No. 17, organized in 1854, with fifty-eight members, who all seemed to be French; and it is possible Le Plongeon may have belonged to the French Lodge, as well. It was the Grand Chapter of Royal Arch Masons of the State of California.

In those days there was considerable prejudice against the rituals and symbols of the Masonic Order and the assumption that they were survivals of pre-Christian paganism. Freemasonry certainly was not popular with the Catholic hierarchy in Mexico. The discussion of esoteric beliefs and ceremonies set forth in the above mentioned book would have contributed to the prejudices of contemporary members of the intelligentsia. Even today the secret societies of antiquity are in conflict with popular concepts bearing upon essential learning.

It has been pointed out that Le Plongeon was fluent in the Maya language and worked largely with local labor drawn from this In-



The great cross of Palenque. From a nineteenth century rendering by Castañeda included in *Antiquités Mexicaines*.

dian background. The natives remembered with bitterness the occupation of the region by the Spanish conquistador Montejo. There is still a statue in Mérida showing the figure of a Spanish cavalier standing on the heads of captive Mayas. After them came the missionaries, and the Indians retired into that silence for which they are still justly famous. These Indians, however, loved Le Plongeon and shared with him a general disregard for most archaeologists. Several close friends have stated from personal knowledge that Le Plongeon and his wife were the only persons with whom the Mayans discussed the mysteries of their religion and the history of their people. The Indians of the nineteenth century could not read their own glyphs, but they remembered the myths and legends that had descended from remote times. It has been well said that mythology is the key to prehistory of things long remembered in the souls of isolated

peoples. It may well be that Le Plongeon did not invent the stories for which he was so widely criticized. After all, the Greeks remembered the *Odyssey* and *Iliad* of Homer, but it is not recorded that they accepted literally all the episodes related therein. We have often been reluctant to recognize the accomplishments of men like Newton, Vesalius, and Vitruvius simply because they lived and died too soon. As one distinguished savant (now deceased) remarked, "Before the twentieth century there was nothing but ignorance."

While in Yucatan I had a few discussions with a Mexican archaeologist. It was his simple belief that the best archaeologists who had worked in the Maya field were the Mexicans themselves. Not so good, but passable, were the Germans, and by far the worst were the Americans. Things have probably improved since that time, but the Mexican archaeologists resent the desperate determination of the Americans to make everything recent and their general unwillingness to accept that civilized people were able to accomplish massive architectural projects two or three thousand years ago. If his conferees condemned Le Plongeon, the dislike was mutual.

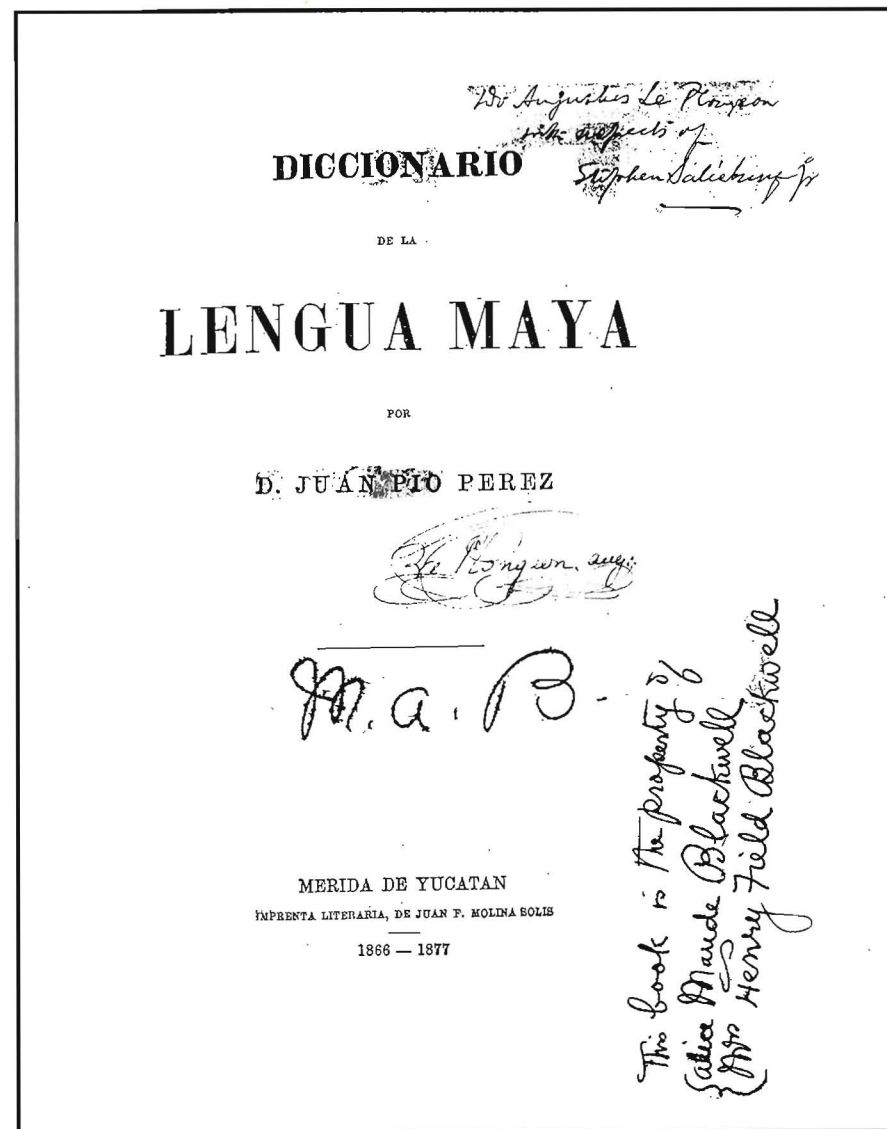
It has also been variously noted that Dr. Le Plongeon had a disagreeable temper. He considered that he suffered from righteous indignation, but he had very little good to say about the Americanists with whom he came in contact. As time went on, he suffered deeply from the criticisms heaped upon him. Truly believing that he had opened a door into a new world of knowledge and vision, he stood alone in the twilight of his years and no one seemed to care. There was one, however, who stood by him through all difficulties which beset him. His dedicated wife, Alice, never doubted him and did everything possible to assist in his researches and strengthen his soul. Alice worked beside Augustus in the jungle, kept his notes, assisted in his diagrams and charts, and wrote some beautiful poetry honoring the Maya tradition. She was a talented musician and there are photographs of her even in the ruins of Uxmal; and one of the favorites shows her with her guitar.

Le Plongeon met his future wife in London. Her parents offered no resistance to the alliance, and they were married shortly before he and his bride returned to New York in 1873. Alice was a beautiful

young woman, talented, and to the manor born. Although Augustus was a man of many moods, Alice was equal to all occasions. From London to the jungles of the Yucatan she seemed undaunted by the vicissitudes of fortune. She lived in ruined temples, recorded her husband's discoveries, and played the guitar to soothe his nerves. They worked side by side in Yucatan and shared the disappointments and disillusionments which darkened his later years.

Alice outlived her husband by only two years and defended his memory to the end. Augustus Le Plongeon, Count de Coquerville died in 1908; and his ever-faithful wife passed on in 1910, leaving Thomas J. Dixon and Harry Dixon, both of London, as executors of her estate. The most important paragraph in her will reads as follows: "At the Eagle Warehouse Storerooms, Fulton Street, Brooklyn, New York, U.S.A. are fifteen boxes, etc. stored in a room whose rent has just been paid six months in advance. In the box marked D and tied with a rope is a tin box containing MSS by Augustus Le Plongeon. I suggest that these be placed at the disposal of Mrs. (Alice Maude) Henry Field Blackwell if she is willing to try to bring about their publication. Her present place of residence is 45 West 11th Street, New York City, U. S. A. My own typewritten work, "Yucatan—Its Ancient Palaces" is to be sent by her to my executors. This book represents Yucatan of thirty years ago and Dr. Le Plongeon's work among the ruins. My executors have a great number of illustrations for it. More than one publisher would accept it, but this I must leave to others. Mrs. Blackwell is absolutely honorable. She will send to England anything desired by my executors from the storeroom, but I suggest that she retains such books on archaeology as she desires and also the negatives and plans for illustrating any of our books whose publication she may bring about. A list of the objects in storage will be found with the document." The will was probated October 20, 1910.

It must have been after her passing that by her will control of her estate was given to Mrs. Blackwell. Among the items that we eventually received were several books in Spanish dealing with the Aztec and Maya traditions. Most of these included Dr. Le Plongeon's autograph and some marginalia and footnotes. We reproduce herewith



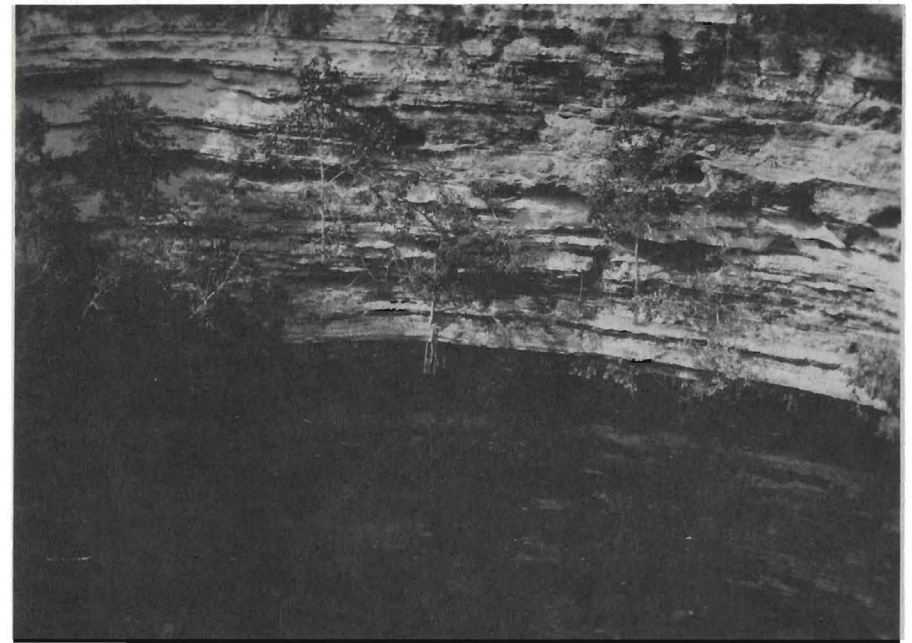
Title page of a dictionary of the Maya language by Juan Pio Perez with a presentation inscription to Dr. Augustus Le Plongeon from Stephen Salisbury, Jr., fellow archaeologist and compiler of articles by both Augustus and Alice Le Plongeon, along with Dr. Le Plongeon's autograph and the later ownership inscription and initials of Maude Blackwell.

the title page from one of these volumes, which is a kind of dictionary. We also have a facsimile copy of the glyphs of the Codex Troano with notations by Le Plongeon. He followed largely in the footsteps of Archbishop Landa, who left a kind of alphabet based upon the glyphs in the surviving codices. The four principal Mayan codices, which date from the Late Post-Classical period (after 1200 A.D.) are the Troano, the Cortesiano, which may have originally been one book which is in Madrid, the Paris Codex, which is in poor condition and is in Paris (a black and white facsimile was made by T. A. Willard, inventor of the Willard storage battery), and, the most beautiful of all, the Dresden Codex which was reproduced in Lord Kingsborough's *Antiquities of Mexico*, some copies of which are in full color.

It may have been that when the Spaniards attempted to destroy every vestige of Mayan culture that some of the natives went southward to Bonampak. This important cultural center was explored quite recently, and early pictorial records were contributed to our Society. They have a distinctly Oriental flavor suggestive of Japanese woodblock prints.

Chichen Itza came under the careful inspection of Le Plongeon, and it was here that he examined the great pyramid which epitomized the calendar. Whoever designed this structure seemingly had the same motivation as those who perfected the measurements of the great pyramid of Giza. It is almost incredible that a magnificent complex of buildings such as that of Chichen Itza should have been, or could have been, the works of a comparatively primitive people. Even the legends of Kukulcan cannot explain this mystery. There is no evidence to be found of private dwellings or other reminders of a long inhabited area.

There was a very important cenote, or well, at Chichen Itza. There are no rivers or major streams on the peninsula of Yucatan. All water must come from wells. The great cenote at Chichen Itza has been described in "The Maya Empire," *Horizon*, Vol. 7, No. 4, p. 26 as being over one hundred feet in diameter; and the walls to the level of the water are about seventy feet, while there is approximately sixty feet of water in the well. It has been dredged and curious relics have



The Sacred Well at Chichen Itza. There is no surface water in Yucatan, and up to the present time wells are essential to community growth.

been brought up from its rocky bottom. Most of the items found had been intentionally broken. This was done to destroy the life of the object, for the natives believed that to break a thing was to permit its soul to escape. The same practice prevailed among the Indians of Mesa Verde and other aboriginal sites. According to legend, human sacrifice was offered to Hunab Ku, the rain god. Eric Thompson explored the bottom of the well with a diving suit, but very little was actually found and no indication of long sustained offerings of human life.

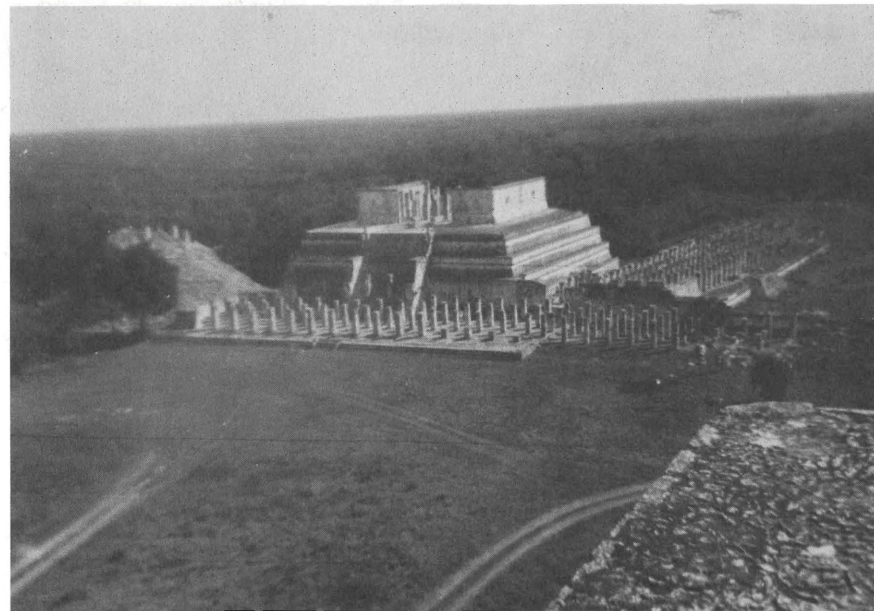
The names now given to the various buildings are no indication of the purpose for which the structures were erected. They are used simply to provide distinguishing peculiarities of architecture. The House of the Turtle has a frieze of crawling turtles, and a large building surrounding an open courtyard at Uxmal has been called the Nunnery. The small circular building at Chichen Itza with a



The Nunnery at Uxmal. The Le Plongeons lived in this complex of buildings for a number of years. The photograph is taken from the Pyramid of the Magician. The smoke in the background is from burning cornfields, an annual procedure to enrich the soil. Photograph by Manly P. Hall.

spiral staircase inside has suggested an observatory, and a massive and magnificent building standing on a pyramidal foundation in Uxmal is appropriately enough known as the House of the Governors.

Mr. Willard gave much time and attention to the Mayan mystery in his book, *The City of the Sacred Well*. He considered it one of the most important archaeological treasures in the Western hemisphere. He was in residence in a guest house at Chichen Itza; and I met him in what is now called The House of the Tigers. He gave me a personally conducted tour of the area with some reservations about the works of recent archaeologists. There was very little tourist trade in 1930, and as we wandered among the ruins we never saw another Anglo. There were some Mayas, however, who came to view the remains of their ancient glory; and small children



The House of the Warriors with the assemblage of columns. This is one of the reconstructed sites, for most of the upper part was a heap of rubble in back of the pyramidal base. The reason for the columns is uncertain, but there may have been some roofing of fragile material which has long since disappeared. The picture is taken from the top of the great pyramid. Photograph by Manly P. Hall.

negotiated the steps leading up to the shrine in the great pyramid. Mr. Willard and I parted regretfully; and I reached the port of Progreso, where I embarked for Vera Cruz.

A friend of mine, Mr. Robert B. Stacy-Judd, who provided the architectural plans for our building at PRS, wrote an important contribution to archaeological architecture in his impressive volume, *Atlantis, Mother of Empires*. He also made use of some of our Le Plongeon material and advanced the hypothesis that the Mayans were survivors of the Atlantean deluge and brought with them arts and sciences already highly developed. In explaining their origin Stacy-Judd traced the bow and arrow migration from Asia but noted



T. A. Willard, author of *The City of the Sacred Well*, photographed at Chichen Itza by Manly P. Hall.

especially that this weapon was unknown in Central America and the atlatl, or throwing stick, was used to propel small spears or lances. He also reproduced in his book a Mayan mural presumably showing the destruction of the ancient Atlantean continent. All this type of speculation is offensive to the traditional school.

Near the end of his explorations Le Plongeon decided that if other men were minded to become famous they would have to dig up their own antiquities. He therefore reburied certain choice objects after photographing them or in some way establishing the priority of his own labors. He told one intimate friend that he had discovered a magnificent codex in a stone box, but he was so weary with petty pilfering and spiteful criticism that he replaced it where it would take more than a swivel chair archaeologist in Washington to find it again. He also found a stone image with ivory eyes and fin-

gernails—a truly unique piece. He put the figure back but kept one of the fingernails as a memento.

Mrs. Blackwell showed me photographs of several items which Le Plongeon reburied, but she would not relinquish the pictures. She also had the ivory fingernail. Among the photographs were several dealing with the places where Le Plongeon had reburied certain of his finds. These she also kept for herself but did not hesitate to talk about information imparted to her by Alice Le Plongeon. It may well be then that the legend about his buried treasures could be at least partly true.

At the Roerich Museum in New York I met a lady who was a personal friend of both the Le Plongeon family for many years. She was very advanced in age, and I no longer remember her name. She verified Mrs. Blackwell's statement that Le Plongeon had concealed important items and boasted to her that they would be difficult to find. She added that on some of the photographs he had taken at the various ruins were secret keys to the locations of the hidden objects.

The lady also told me about the discovery of the famous statue of Chaacmol. It was found in the jungle, and the native workmen were told to dig at a certain spot. The surface was entirely overgrown, and there was no indication that anything had been buried there. Several feet below the surface they found the life-sized figure of Chaacmol in exceptionally fine condition and with the help of ropes raised it to the surface. The natives were deeply impressed and considered the discovery a miracle. The accompanying illustration from an original photograph by Le Plongeon, who included himself in many of his pictures, was taken at the exact time that the Chaacmol was found. The statue is now in the Gallery of the Monoliths, National Museum of Archaeology, Mexico City, labeled "the jaguar god." In most works on Mayan archaeology Chaacmol is referred to as presiding over rain.

Many of those who knew the Le Plongeon family intimately were convinced that they both possessed psychic powers. This gift of extrasensory perception may have seriously damaged Dr. Le Plongeon's reputation in the scientific world. In those days there was widespread



Dr. Augustus Le Plongeon shown with the Chaacmol sculpture which he had excavated from a mound at Chichen Itza, a pivotal event in his archaeological career.

rejection of the validity of all forms of mediumship or Oriental esotericism. The climate has changed considerably in the last few years and has opened a new dimension of Amerindian archaeology. The beliefs of the Aztecs and Mayas are no longer dismissed in the study of their arts, philosophies, and religious concepts.

Augustus Le Plongeon declared that he had translated portions of the Troano Codex, finding therein the details of the destruction of Atlantis. So successfully did he maintain his contention that he had deciphered the hieroglyphics that he was awarded the prize of twenty-five thousand francs offered by the French Government for a key to the Mayan alphabet. Incidentally, there is now considerable interest in the theory that the Mayas perpetuated the legend of a lost continent from which their ancestors had migrated to the peninsula of Yucatan.

By an almost miraculous circumstance many of Le Plongeon's negatives and prints have survived. He had intended to destroy everything before his death; but a kindly fortune intervened and, while much is lost, considerable remains.

In a letter to me dated January, 1932 Maude Blackwell said that she had examined my large book with full page color illustrations in the public library and felt impelled to discuss the Le Plongeon material, of which she had become custodian, with me. We corresponded and arranged a meeting; and she told me that the collection of Le Plongeon's papers was in storage in Santa Rosa; and, if the bill was not immediately paid, the collateral would be sold at auction; and, if there were no bidders, it would be destroyed. I arranged for both the bill and the cartage to Los Angeles with the understanding that she intended to make me the next guardian of the treasure. Mrs. Blackwell stated that she had to fulfill certain promises, which made the whole matter a bit difficult to handle. She could not give up possession of all the Le Plongeon collection that had been left to her. She had to keep certain secret charts and attempt to make them a proof of Le Plongeon's discoveries. She also said that she had given to Dr. F. Blom and Dr. S. Morley at Tulane University several secret drawings and information as to where the ancient Mayans had hidden their records. These records had been discovered by Dr. Le Plongeon and sealed up again at both Uxmal and Chichen Itza. She had given Tulane University part of this secret information with the understanding that they would give public credit to Dr. Le Plongeon. There was ample time for reply or recognition of this documentary evidence; and, to the best of my knowledge, she was given no reply.

When I saved Mrs. Blackwell's belongings by paying the storage bill in Santa Rosa, I sent a truck to bring the material to Los Angeles. I was with her when she unpacked the trunk containing the Le Plongeon papers. When the time came for her to turn the material over to me as she had promised, several of the most important items were withheld. When she unpacked the original material, there were two large volumes of field notes profusely illustrated with drawings and charts probably in the autograph of Alice Le Plongeon. The

books were approximately 8½ by 11 inches and ¾ inches thick. I begged her to either give these field notes to me, as she had promised, or to some large public library; but she would have no part of it. In a way Mrs. Blackwell had the same antagonisms and anxieties as Le Plongeon. She was dedicated to protecting his name and labors but defeated her own purpose by refusing to cooperate with those who were sincerely trying to assist her.

Mrs. Blackwell asked me to make sure that Augustus Le Plongeon's little wife and devoted helper and companion, Alice, should be given appropriate recognition for her years dedicated to her husband's cause. Mrs. Blackwell stated that Alice Le Plongeon was a personal friend of the Theosophist Madame Blavatsky and had studied with her. There are several references to the Le Plongeon family in Madame Blavatsky's principal work, *The Secret Doctrine*. They are mentioned by name in Volume I, page 267 and Volume II, page 34, and there are numerous references to Le Plongeon's book, *Sacred Mysteries Among the Mayas and Quiches*. In her will Alice Le Plongeon states that the Theosophical Publishing Co. had on hand at 224 Lenox Avenue, New York City one hundred and twenty copies of one of the Le Plongeon books.

Alice was a competent poetess. The opening lines of her epical poem *Queen Moo's Talisman*, describing the fall of the Maya empire, read as follows:

“Moved by the Will Supreme to be reborn,—
In high estate a soul sought earthly morn;
Life stirred within a beauteous Maya queen
Of noble deeds, of gracious word and mien.”

In the Introduction to *Queen Moo's Talisman* we find the following statement:

“Dr. Le Plongeon has shown that in Yucatan and in Egypt the radical M A, of the word Maya, meant *earth* and *place*. This word was used by Hindoo sages to indicate *matter*, the *earth*, as it is found in their cosmogonic diagram. All matter being regarded as illusion, the word *maya*, in India, has that meaning. The mother of Buddha was Maya Devi (Beautiful Illusion). Maya is *matter*, the feminine



Alice Le Plongeon from the frontispiece of her book of poetry, *Queen Moo's Talisman*, London, 1902.

energy of Brahma. But in the Indian epic, "Ramayana," Maya is spoken of as a great magician, an architect, a terrible warrior and famous navigator, who took forcible possession of, and settled in, the countries at the south of the Hindostan peninsula. Plainly, the poet personified as one hero the Maya colonists who long ago made their way westward, across the Pacific, and settled there."

In addition to an extensive collection of photographic negatives, Mrs. Blackwell decided that some cherished volumes formerly in Le Plongeon's possession would be useful to my researches and studies and they were passed along to me. I had no intention of placing Mrs. Blackwell in a further state of confusion and accepted what she gave with no questions but perhaps a few audible sighs. A short time later she left Hollywood, and I never heard from her again. She tried desperately to fulfill the trust which she had assumed; and it has all added up to the recent publication *A Dream of Maya* by Lawrence Desmond and Phyllis Messenger, which has found interest and approval for the dedicated labors of the Le Plongeon.

D. G. Brinton, M.D., in his notes on American ethnology published in "The American Antiquarian," wrote, "I recently passed an evening with Dr. and Mrs. Le Plongeon, who after twelve years spent in exploring the ruined cities of Yucatan and studying the modern and ancient Maya language and character, are passing a few months in this country. The evening was passed in looking at photographs of the remains of architectural and plastic art, in examining tracings and squeezes from the walls of the buildings, in studying the accurate plans and measurements made by the Doctor and his wife of these structures, in reviewing a small but exceedingly choice collection of relics, and in listening to the Doctor's explanation of the Maya hieroglyphic system. Whatever opinion one may entertain of the analogies which the Doctor thinks he has discovered between Maya culture and language and those of Asia and Africa, no one who, as I had the privilege of doing, goes over the actual products of his labors and those of his accomplished wife, can doubt the magnitude of his discoveries and the new and valuable light they throw upon ancient Maya civilization. They correct in various instances the hasty deductions of Charney, and they prove

that buried under the tropical growth of the Yucatan forests still remain monuments of art that would surprise the world were they exhumed and rendered accessible to students."

The following books were formerly in the possession of Dr. Le Plongeon and were presented to me by Mrs. Blackwell. They are now in the Library of PRS.

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"Mexican Copper Tools" and "The Katunes of Maya History," Worcester, Massachusetts, 1880.

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"The crane that waited for the sea to sink
and leave dried fish to feed him, died, I think."

—Hindi Saying

"Before thou hast forded the river,
O Brother, revile not unduly the
Crocodile's mother."

—Hindi Proverb

"Gold is tested by fire; man by gold."

—Confucius

*In
Reply*



A Department of Questions and Answers

RESPONSIBILITY FOR OUR OWN ACTIONS

Question: Discuss the question of personal responsibility.

Answer: There is an increasing tendency to avoid the acceptance of moral responsibility for our own actions. We are constantly seeking a scapegoat whom we can blame for our misdeeds and will bear the punishment that should descend upon ourselves. Our entire system of life is calculated to emphasize that we are forever the victims and never the villains. When an emergency arises we seek professional assistance. If health does not improve, the doctor is responsible. If we try to litigate and do not win the suit, it is time to get a new lawyer. If the marriage fails, the spouse is obviously impossible; and if the children are in trouble in their adolescent years, they have been overinfluenced by their acquaintances. There always seems to be some way to prove that we have done our best and our efforts have not been appreciated.

In the larger world of events our own country is always right. The politicians we have voted for have been mistreated. We feel qualified to pass judgment upon the actions of everyone except ourselves. Like Caesar's wife, we are above reproach; or, as Caesar himself might have said, "It is a heavy burden to be always right."

The religious area is especially difficult. Each sect may feel self-ordained to pass judgment upon the fallibility of all other faiths. With

the aid of the media we can convince ourselves that circumstances completely beyond our control are responsible for the collapse of personal morality and ethics. It is virtually impossible to rise above the disasters of our generation.

The fact is that we are in this world according to a great universal pattern which we are expected to examine with care, realizing that we are here to live and learn the rules governing human behavior and which remain as true now as they always have been. Actually, the only person we can change or improve is ourselves. We can criticize everything and everyone, but the result is always the same. We destroy our own peace of mind and neglect the advancement of our own destinies while we explain to each other the misdeeds of our associates. We are indignant over the faults of others but seldom inclined to approach life with old-fashioned common sense. A better life begins with self-analysis and determination to outgrow the attitude of smugness that has become a garment of righteousness which we wrap around ourselves when in the presence of contamination.

There are only two kinds of thinking—constructive and destructive. There is a third choice in Zen or yoga, which transcends the intellectual process. The body responds immediately to such opposites as love and hate, kindness and unkindness, and optimism and pessimism. All destructive thoughts endanger health and contribute to unhappiness. A person may say that he has a right to dislike his enemy, but universal law says he should not have an enemy and that hatred must expect to be punished in some way or other. We are surrounded with neurotic men and women who have violated the simple rules of honorable living. They have schemed and conspired to gain some kind of monetary advantage and, as a result, are unhappy and uncomfortable. To restore some type of optimism it is always possible to consult a physician, or go under psychiatric counseling, or turn to alcohol or narcotics to give that little lift which all too often ends in the great letdown.

It is not difficult to have a nervous breakdown if we take on world conditions. Through the media we will listen to an endless stream of folks blaming each other for the collapse of civilization. For the

most part, however, there is no systematic plan by which a private citizen all by himself can save his world. If each person improved his own character, the whole earth would be benefited. The unhappy, belligerent, self-centered person sets attitudes in motion which can afflict the earth like a psychic pestilence. In many instances wealth has become a remedy for insecurity. It is the accumulator and not his victims who gradually undermines his own ability to find fulfillment through his financial resources. Even if he is able to hold on to his fortune, he has deprived his own inner life of those pursuits which might have enriched his mind and soul.

We are at our very best when we carry an appropriate load of responsibility. We have chosen to do certain things and these must be done to maintain a sense of well-being. A secure home depends upon the mental and emotional maturity of the homemaker. Any person who is too immature to maintain a home may expect a marriage to disintegrate. It all depends upon keeping faith with the normal pattern we have created for ourselves. We must finally face the simple fact that the perpetual adolescents will be in trouble all their lives. In this particular generation the emphasis is upon adolescence. Young people have a tendency to believe that we are in this world primarily to enjoy ourselves, indulge our appetites, neglect our intellects, and disregard the laws of the nation. If this trend continues, it will mean that hundreds of millions of human beings will contribute nothing to future generations except bad examples.

The difficulty is compounded because delinquency and decadence command high salaries. Young people who might have become useful citizens try to live happily upon applause and cocaine. Over the years I have been considerably involved in the tragedy of wasted lives. A young man graduating Phi Beta Kappa becomes involved in the Bohemian atmosphere of Paris or Rome and dies at thirty-five. His father asked me, "What did we do that was wrong?" I could not refrain from asking him, "What did you do that was right?" Finally his mother remarked, "We gave the boy everything and every opportunity." They had meant well, but they had taken away from him the responsibility for his own character and meaningful achievement. One of the sins of omission is the failure to strengthen the practical

idealism of children. There is no dedication to the world's needs, only a continuing quest for wealth and fun.

A young woman in her middle twenties came to me suffering from a terrible dilemma. She explained that she wanted to be an achiever, to build a strong personal career, and to win the applause of the public. Success and luxury were the impelling forces of her life. She was afraid that marriage would interfere with her personal success. The only answer was that with her dedication to self-gratification she should not marry. The lessons of family life would not be acceptable, and if there were children they would either interfere with her independence or further damage the ego locked in her head. Any person, male or female, to whom career dominates all other considerations will live out their years without releasing the human soul from bondage to objectives which must go to sleep with them in the grave.

In the year of blessedness, 1988, a doubt is arising in the public mind. The question is asked, "Are we accomplishing anything? Must evolution be limited to the spread of creature comforts? Are we keeping faith with the great powers abiding in space simply because of becoming affluent? Having grown, evolved, invented, refined, transmuted, and sublimated far beyond the insights of our ancestors, we live at this moment in an atmosphere of hate, suspicion, and jealousy. Nations have no true friends, and individuals expect the worst from day to day. There are more people on earth than ever before, but this increase of potential brain power does not seem to have greatly improved the quality of human thinking. For lack of recognition, the basic principles of civilization are relentlessly depleted everywhere on the planet on which we live. If we do not make proper use of natural resources and man-made conveniences, the real purpose for existence will be compromised and could be lost. Responsibility expresses itself also in terms of relationship. It is no longer possible for expanding populations to abuse the diminishing resources of the planet to personal ambition in the hope of vast financial gain.

Because we must all face the consequences we set in motion, we must not force our judgments or opinions on other people.

Naturally, it is proper to contribute to the education of our children and counsel them through their formative years. If, however, we interfere with their attitudes or decisions after they attain maturity, we may be blamed for those troubles which follow the advice we have given. In other words, we are morally responsible if we force our attitudes, convictions, or policies on other persons. If we interfere with the free will or emotional decisions of friends, relatives, and associates, we must carry the karma if things go wrong.

A number of such cases have been brought to my attention. A mother resolved to dominate the life of a daughter on the grounds that it was her duty to put her mother's wishes above all other considerations. A young man starting out wished to become a clergyman, but the family decreed that he should go to Harvard and become a lawyer. It was not until after the decease of his parents that he was able to give up his legal practice and be ordained in the ministry in his sixty-fifth year. All the way along he was burdened with circumstances which violated his sense of ethics until at last he found his proper place in the Christian clergy.

There is an unwritten law that when children reach majority they have the right to do their own thinking. Up to recently parental over-influence was prevalent, and daughters especially were expected to fulfill the expectations of their mothers in particular. Today young people are reluctant to accept the traditional procedures of the nineteenth century.

The karmic factor is determined by the degree of pressure with which we try to impress our policies upon other members of the family. We are not privileged to interfere in counseling unless advice is solicited, and the counselor usually presents evidence suitable to support his recommendations. The client may choose to follow the advice or to seek elsewhere for further help. The purpose of the counselor is to provide practical information and recommendations based upon special training and experience except in cases of mental illness. Even the professional psychologist has no right to demand the acceptance of his suggestions. The client must always have the right to weigh and examine and choose the course he regards as best. In these complicated times ulterior motives are often in-

volved in important decisions. A person who intentionally misinforms another for profit must face the karmic repercussions of the sequence of events set in motion for ulterior motives.

The whole theory of depending on outside judgment in ethical matters is basically wrong. This particular phase of life should come under the basic heading of education. Proper schooling strengthens self-reliance, but the educational system of today is simply failing to enlighten the victims of the present curriculum. In fact, there is a strong tendency to justify dishonesty in most of the arts, sciences, and crafts. The individual is responsible only to his employer. Under such conditions management may create a negative karma which can ultimately ruin the business or institution.

In the modern world there are several different ethical codes. Most of them agree in basic convictions, but all have been modified to some degree by local circumstances. Customs play a large part in establishing the foundations of responsibility. Substantially, they are basically ethical, but traditional ways frequently dominate and contribute to difficulties. Each religion has differences which it regards as crucial to the practice of faith. Generally, members do best when they are strengthened by wide acceptance; and counseling must be at least slightly modified. Rituals of service differ considerably. It is mandatory for a devout Moslem to kneel in prayer, facing Mecca five times a day. If he does not obey this rule, he is conscience stricken. Various orthodoxies have inconsistencies, and an orthodox Christian can develop an uneasy conscience over some jot or tittle of his own beliefs. Strangely enough, differences that have led to argument and even bloodshed are usually minor but may not be covered by a firm statement in the sacred scriptures. A noble Moslem once said that, if the matter could not be interpreted by reference to the Koran, it then remains for the heart and mind to decide the course to be taken with love of God and due consideration for the human soul.

The law of karma is merciful, and when the individual arbitrates his decisions by reference to the Golden Rule he is not likely to cause much damage; but in every case the person must make peace with his own soul. He must be able to say that the help he offers is

unselfish, the wisdom he would like to share has no ulterior motive behind it, and he is giving advice from the highest level of his internal comprehension. It is this honesty factor which is apt to be missing today. When a person performs a kindly service for us, he expects to be appropriately rewarded; but while we do good primarily in hope of compensation the spirit of true charity is lacking.

Because responsibility is a virtue to be cultivated by all who claim enlightenment, it is necessary to make a thorough search into the motives which impel us to live a constructive life. We must be free from all animosity or our recommendations will lack the ring of sincerity. A person who has not overcome jealousy must first inspire his own mind with good counsel. If he lives with no regard for natural laws, he must remedy this defect in himself through meditation. While professional counseling is sometimes necessary, it may be expensive and comparatively useless. When transformed by scientific standards, kindness loses much of its appeal. Actually, professional aid is reserved for those who already suffer from mental or emotional illness. For most troubles it is quite possible to accomplish an adequate therapy through the establishment of a personal code of loving-kindness. If we are right within ourselves, we can carry our own share of responsibility without unusual stress. We will be equal to the problems of the day and the good example will inspire confidence and self-improvement.

We are not supposed to be omniscient, but it is a moral duty to set a good example which is acceptable to ourselves. I have known several persons of relatively modest accomplishments who were deeply loved and respected. They inspired by their conduct and not by their words and exerted a considerable influence upon their associates. They were never forward in forcing their beliefs. Many families have one elder who has kept the faith, and they are loved and respected but not always emulated. A mass of petty conspiracies burdens the household, but the self-disciplined person stands as firmly as the rock of ages. In one rather shaky family the advisability of divorce was frequently mentioned, but the wife's mother stated clearly and firmly that as far as she was concerned the children were the first responsibility. The parents stayed together for several years

and only separated after the grandmother had died and the children had graduated from school. In this case grandmother did not tell her children what to do. She told them what she was going to do if they broke up the home, and with a little thoughtfulness the plan was implemented and all benefited.

We create legal codes to regulate relationships, but it is noticeable that legislation is no substitute for mental and emotional maturity. People keep the laws of their community to escape fines or imprisonment. In this way society tries to protect those who have no intention of protecting themselves. It is very disappointing to see the available statistics on major crimes and delinquencies. We hope that we can successfully legislate against major crimes, narcotics addiction, alcoholism, and moral delinquencies. The undisciplined person is no respecter of laws. He must accept the responsibility and must be penalized for his unlawfulness and its social consequences. When an intoxicated motorist kills an innocent pedestrian, he is burdening his karma with a heavy penalty. He may say he did not intend to injure anyone; he did not realize that he was intoxicated, and that he was deeply sorry for the tragedy that he had caused for another family. This type of tragedy can only cease when each citizen so disciplines his conduct that he is forever mindful of his duty to the world of which he is a part.

While it is probable that only time can remedy the collective evils of society, each of us can live a harmless life and accept personal responsibility for whatever circumstances arise in our own lives during the period of our present embodiment. It has been demonstrated on numerous occasions that dedicated individuals have changed the course of civilization. Those whom we most honor and have made vital contributions to the blessings that we now enjoy are remembered for the integrity of their hearts and minds. By dedication they accepted the moral duty of living properly in the face of temptations. These have lived with sincere believing and have returned to the invisible realms from which they came with a good hope.



WHAT HAS HAPPENED TO CHILDREN?

Many young people have formed the opinion that youth "never had it so good." Actually, this is the first time in history, so far as we know, in which teenagers are in every conceivable difficulty. They are not bright-eyed, beautiful youngsters looking forward to constructive careers in their chosen field. For them this is the "fun" generation in which most of them attain dissipation before they reach majority. There is something to be said for earlier ways, which were certainly less painful and prepared boys and girls for useful careers in a comparatively secure environment. It is obvious, of course, that we cannot go back to security; but we can go forward to progressive self-improvement.

Some eighty years ago the motion picture was introduced as a pleasant novelty. Even then, however, there was a hint of trouble ahead. One of the first of all films pictured a stagecoach robbery. Young people had special Saturday afternoon programs at the cinema. These usually included a film extending over fifteen weeks with some such title as "The Perils of Paulene." With this was the first Western hero, Bronco Billy, with guns; for comedy relief there was an old tramp called "Musty Suffer." The cost of admission was ten cents, and most performances were well-attended. A little later the great hero of the Old West, William S. Hart, not only upheld the virtues of bravery and honesty but refrained completely from romantic complications.

Most of us were closely involved with the lives of our families and close friends. The boys gradually assumed some of the responsibilities of their fathers, and the girls shared in the daily occupations of their mothers. Nearly everything had a certain usefulness about it. Activities united old and young and strengthened loyalties and cooperations. Boys learned to read and write long before they went to school. I remember that my esteemed Grandmother enrolled me in kindergarten, but after three days I was advanced to the third grade

because I could repeat the alphabet correctly. I remember one of my early teachers. She was a Miss Hall; and, like most who presided over classrooms, she was a spinster. There was a sort of unofficial rule that if she married she retired from the school system. The schoolyard was comparatively safe. Occasionally a bully arose but was cut down to size by his schoolmates. By the time one reached the fourth or fifth grade the educational system was fascinating. Instead of dull textbooks, students were encouraged to write essays and theses which could be illustrated with little reproductions of art works, portraits, and architectural details provided by the Perry Picture Co. for one cent each. These could be inserted to add individuality to youthful writings. I did a postgraduate course in basket weaving; and, while I have never followed this career, I think I could still make a rattan container for something or other. Later, I tried my hand in the woodcrafts class and carefully assembled a compatible bookstand for the family Bible. After all, there is great pride in the production of useful objects.

Actually, automobiles had very little effect upon junior citizens until after World War I. Young people had no cars and rapid transit was achieved with a bicycle or roller skates. Winter was always fun, and there were snowy slopes everywhere. A sled which was called "the flexible flyer" gave the illusion of speed for fifteen or twenty feet.

About this time reading became important. Those long, quiet evenings contributed a great deal to the painless accumulation of knowledge in many fields. There was special literature for teenagers. One series was called "The Motor Boys." They were early owners of something resembling a Ford car in which they traveled about the country and provided considerable information on places and times. Tom Swift was another popular hero and was the first to have his own airplane. There were historical novels by Madame Mühlbach much in the spirit of Dumas without emphasis on romance. The Henty books also opened vistas into far places. It was only a slight step to Scott, Dickens, and Thackeray. This reading enlarged the vocabulary, and on numerous occasions children read to their parents who were engaged in various chores.

The boys found pleasure in assembling elements of architectural toys and built miniature railroad lines. They were strong for sports and generally found a spot suitable for baseball. In those days there were vacant lots everywhere, or a few minutes walk would lead to tangled underbrush and large trees. I particularly like the beechnut tree and used to gather handfuls of these curiously shaped nuts. Then there was scouting with its inspiration to public service and various examinations to win badges for special outdoor crafts. The girl scouts also appeared with some success.

By this time the motion picture was well-established, and extravagant films were the order of the day. Many older children went with their parents to see these extravaganzas. The daughters of the house were also busy. Doll collections held great fascination. Music also attracted their attention, and certain hours were set aside for practicing piano or violin. Virtuosity was exceptional, but there were always relatives to applaud such concerts. Painting was also appropriate, and college girls felt it more or less obligatory to study French to the bewilderment of their relatives. Church took a certain amount of time, and in large families birthdays were frequent and tedium never lasted for long.

One boy I knew had a half-sized pool table in an upstairs playroom, and schoolmates gathered with him on Saturday evenings spending many happy hours in friendly competition. No one ever thought of drinking or smoking or wandering about looking for excitement. Today many children spend most of their spare time watching television. For the most part they learn nothing except bad habits and might graduate from grade school still comparatively illiterate. As entertainment came into the home by radio or television, family life began to stagnate. Nobody did anything but absorb the artificial productions sponsored by industrial or mercantile institutions. While watching the tube there was nothing for hands to do but reach for snacks. No one made any effort to adapt television programs to an educational system that might ultimately contribute to the knowledge of the viewers. Television opened the way for commercialization and demoralization. In due course, adolescents copied their film heroes and heroines and developed a sophistication which

contributed to the lowering of moral standards.

Now we have added another step for the demoralization of the human race by introducing the computer. This will prove why it is unnecessary to learn to read or write. The world will be run by machines with programs to cover every duty and responsibility. Then the fun generation will be relieved of the tedium of mentation. Having the solution to everything else, life can be one rock concert after another. Hysterical teenagers have opened the way for narcotics addiction and complete rejection of the basic integrities of society. By degrees the younger generation has convinced itself that by the aid of noise and drugs they can fulfill their proper destinies. Physicians, psychiatrists, and educators realize that we are in serious trouble, which has been worsened by the efforts of parents to copy the antics of their own children.

The human body has rules which must be obeyed, and these rules are now either unlearned or ignored. The future must always depend upon youth for its fulfillment, and there seems to be a conspiracy to abolish thinking as a morbid preoccupation with facts which should be forgotten. Already babies are being born permanently damaged by the shortcomings of their parents. When a narcotic addict is warned that he is destroying himself, the chances are that he will frankly admit that he is living for today and tomorrow has no meaning for him. The most available possible remedy is religion. It is an emotional rather than a mental approach to the difficulties we are all facing. How can this force be exerted constructively in the present crisis?

The Bible tells us that "as the twig is bent, so the tree is inclined." When we build a house, we must first establish a suitable foundation. If the house is upon shifting sand, it is constantly endangered; but if it is upon a solid rock, it will be adequate for the purpose it was intended to accomplish. In Bible times it was traditionally believed that the span of human life was approximately three score years and ten. According to vital statistics, expectancy has been extended to approximately eighty years. We can diagram the careers of contemporary men and women as divisible into four parts of twenty years each. The first part is the foundation and is devoted to orien-

tation in the mortal world, physical, moral, and intellectual growth, and a normal education. The next twenty years are given to establishment in the society to which we belong, the beginnings of career, building of a home, and the birth and care of offspring. The third segment deals with career, including advancement in business, accumulation of worldly goods, honors and dignities. The last twenty years are affected considerably by present trends in society. Employment may continue into the seventies, and retirement brings the rest and repose granted by age. Nearly everyone follows the general dimensions of this pattern; but, if the foundation is weak, all the rest is uncertain.

We are now concerned with problems of citizenship, but in older and more thoughtful times children were not born as citizens of their country. To become a mature member of the commonwealth, tribe, or nation special ceremonies were established. In Egypt there were elaborate rites. Children had a lock of hair that hung down over the side of the face. The initiation ceremony included the cutting off of this lock to indicate that the individual was no longer a child. It would probably be very advantageous at the present time if some such ceremony could be set up to indicate the distinction of becoming a mature person. Such a procedure was followed by the Amerindian tribes that inhabited ancient America. In the Greek system initiation into the Lesser Rites of one of the sovereign deities bestowed adulthood. Candidates were tested mentally, morally, and physically so that their integrity could never be questioned. Among the required proficiencies was a solid knowledge of mathematics, astronomy, and music. There were also obligations to defend the nation, obey its laws, and live honorably in dealings with each other.

As this type of testing was effective for hundreds of years, it might be appropriate if the privileges of citizenship were awarded on graduation from high school. This is approximately the age given in ancient writings. There could be three types of testing based upon the Greek procedure. The candidate for citizenship must present affidavits signed by three members of his or her community attesting to moral integrity and essentially good character. Second, they must have attained a diploma for scholastic achievement listing their grades

in various subjects. Third deals with aspirations and the contribution which the new citizen wishes to make to advance the improvement of society and its institutions. The record of citizenship was preserved, and there were serious and severe reprimands for dereliction of any kind. Wherever this system was in use a noticeable improvement in the conditions of the country followed.

No important civilization of the past has survived long without a spiritual heritage. Mortals may not respect each other or trust their leaders, but there must be a spiritual tradition generally accepted and respected. This has always been a delicate point passed over lightly on the political level. Religious unity is much easier in a homogeneous culture; but, when a country like the United States becomes a melting pot for ideologies and spiritual traditions, there seems to be a desperate fear that religion, if encouraged on a level of government, could take over control of the entire country. Modern examples have not supported this anxiety, but it is noticeable that secular institutions totter and fall if they are not buttressed by some type of spiritual idealism.

The foundation that truly supports democracy is enlightened education leading to a realization of civic responsibility. The age groups making up junior citizenship are now dedicated largely to wasting time. What has been called "the great do-nothing" now dominates the attitudes of the young. Every effort is made to evade responsibility, resist authority, and downgrade integrity. It has now reached a point at which the instinct to survive is lost before the student finishes his high school courses. The hobbies which flourish today are mostly dangerous to all concerned. No partnership has been set up between fun and learning. Few seem to realize the potential of accomplishment which can be released by happy adventures in self-improvement. The computer problem is indicative. The whole world has become addicted to an invention which is both ingenious and useful but will ultimately do little more than increase unemployment. It might be useful to take a course in this subject, but to become a computer fanatic is to forget most of the important values in modern living. One expert said that the computer will enable us to spread knowledge throughout the world, but unfortunately the

knowledge worth spreading is in short supply. We are warned that if we generalize education we can never attain to the academic rewards for specialization. This may be true, but it is already noticeable that we are graduating too many computer specialists, many of whom must turn to other areas of activity when it becomes necessary for them to make a living.

Between the ages of five and fifteen children are exploring the mysteries of the world in which they find themselves. They do not know where they came from or where they are going, but they have a span of time which they can use or waste. The wider the interests of children, the better the future will be for both young and old. There seems no reason why exploration cannot be interesting, and those areas of knowledge most generally neglected need thoughtful examination. The present way is largely in terms of economics. If you wish to be affluent in the thirties, become a doctor or a lawyer. The world of politics is intriguing but may also prove dangerous. In order to become materially successful a career must be debased and cater to the prevailing defamation of the beautiful and the good.

Success is supposed to prove superiority. Why not be at least as ingenious as the ancient Chinese? They had a very unusual way to determine suitable careers for their offspring. They sat the baby on the floor and surrounded it with symbols of various occupations. If the baby crawled toward a religious symbol, he was destined for the priesthood; and if he headed for an acupuncture needle, it was obvious that he should become a physician. The moment he made his choice he came under the rules of the profession he had selected. For the priesthood there must be years of study, discipline, and self-denial; and the physician was paid only while his patients remained healthy.

Another weakness in the prevailing system is that no one bothers to consider that there are only two ways to succeed in your life work. The first and proper way is to become fully informed as to procedures and completely honest in weights and measures. The other way is to bluff, which nearly always ends in some kind of tragedy. The formative years should indicate to every young person the appropriate ways to fulfill his inner hopes and aspirations. Within himself there

are potentials waiting to be released and make their proper contribution to the advancement of humankind. A career should fulfill a person and not bury him under an overload of unwelcome responsibilities.

The only way we can find out what we want to do with our lives is to experiment. The high school student can take a summer job to decide if it is the career he prefers. Extensive reading can help. He can travel to discover if other pastures are greener. He can join organizations dedicated to civic improvement. He could be a veterinarian, to the astonishment of his relatives, or an herbalist through specialization in botany. There are hundreds of interesting things to do, but we will never discover our place in the universal plan sitting in front of a television watching murder mysteries.

For boys and girls alike it is always true that we should avoid the tendency to join time wasters. There is no virtue in trying to be like everyone else, whether it be a matter of minds or hair styles. Each person has the inalienable right to join only with others who are going somewhere. Life is too short to spend in drifting from one absurdity to another.

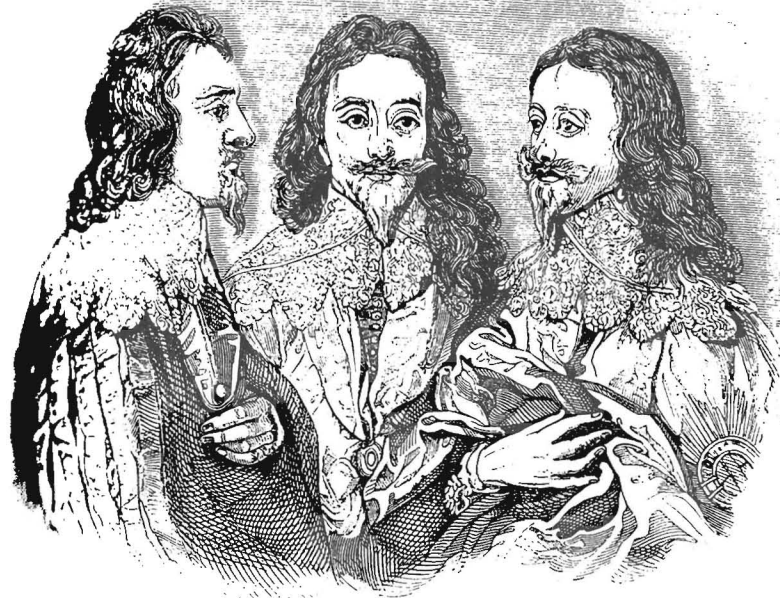
When I was growing up, it was rather difficult to go astray. The inducements were slight, and the consequences were evident. Today group pressures are more tempting but also far more dangerous. Instead of trying to be like other people, one should try to be like oneself. Fortunately, the media is now broadcasting a number of programs emphasizing consequences of intemperance and immorality. Nearly every news broadcast includes accounts of juvenile crime and irresponsibility. In most cases evil doers are finally apprehended and appropriately punished. Political candidates are discovering that their juvenile delinquencies are not forgotten or forgiven. Each child must grow up and live with its own past. In our world of today life is a serious business. Society cannot cater to the thoughtless and the careless. We must guard and guide our own conduct if we expect to survive the temptations of the day.



CHARLES I—BY THE GRACE OF GOD

When Charles Stuart was born he was predestined and foreordained to be king of Great Britain. He was born in 1600 and succeeded his father, James I, in 1625. He was raised in the Anglican faith, and his coronation was a most solemn religious ceremonial and a secular extravaganza. He was head of the secular state and, by the grace of God, defender of the faith. He was enthroned while the country was involved in civil war and serious social unrest. From what we can learn Charles was not a highly gifted man, but he was intensely devout. He really believed that he was divinely appointed to rule Great Britain and its people. It never seems to have occurred to Charles that he had been appointed by divine authority and must obey the will of heaven regardless of consequences... He was arrogant because he had been anointed by God and humble because he fully recognized his own imperfections.

A few days after the execution of Charles I on January 30, 1649 a remarkable book appeared in London with the title *Eikon Basilike*, which can be translated "a royal portrait." The volume was concerned with the closing years of Charles' life, and it dramatically described his solitudes and sufferings prior to his execution. It was assumed that the work was written by the king himself, but the mystery of authorship has never been completely solved. There are numerous theories, but the fact that it was issued by Richard Royston, the royal bookseller, could imply that it was at least sanctioned by Charles before his death. Regardless of its source, the *Eikon Basilike* was a best seller on its first appearance. It has passed through countless editions and several translations, and it has long been held that had it appeared before the execution of the King his life might have been spared because of the emotional effects it produced in the hearts and minds of the people. For the Royalist party Charles was proclaimed to be a martyr. The church was more than indignant at his murder by the regicides, and even the Presbyterians were regretful.



“The Blessed Martyr-King,” as Charles I was known to those of his subjects who remained loyal to the monarch’s memory after his death, is shown here in a line drawing derived from the famous Van Dyck portrait of three views of the king’s bust. Adherents of the Anglo-Catholic (High Church Anglican) persuasion have officially acknowledged Charles I as a martyr saint.

The work is largely composed of prayers, meditations, and asides to the members of his family. There is nothing pretentious, but to Charles it was heresy for the Parliament to stand in opposition to their God-anointed king. Charles was not actually an ambitious dictator; he was not seeking the enlargement of his own authority; he was striving desperately to protect Great Britain in his capacity as its divinely appointed steward. He made mistakes and regretted them and meekly prayed God to forgive the imperfections of His servant. He owed his first allegiance to God, and when the temporal powers became embroiled in violence and corruption it was the royal duty to stand firm and chastize those who broke any or all of the Ten Commandments. When it was obvious that the secular political struc-

ture was determined to betray the will of heaven, it was the moral duty of Charles to be faithful to the heavenly will regardless of the consequences.

When Charles knew that his execution was inevitable, it is assumed that he wrote the *Eikon Basilike*, or at least engaged literary assistance in its compilation and editing. It is a very simple book of gentle thoughts and sorrowing remembrances. The doomed king makes no excuses, but it is certain that it was a powerful force in the reorganization of the country after the miserable years of Cromwell. The death of Charles was in perfect conformity with the spirit of his book. He was not mournful, or fearful, or depressed. He regretted his sins and depended for his salvation upon divine mercy. Records of his execution indicate that to the very end he revealed no anxiety or bitterness and died in full faith of the resurrection. He received the last offices of his faith and bade a quiet farewell to his family.

After its publication, his little book *Eikon Basilike* passed almost immediately through sixty printings. Enemies of the monarchy were completely stymied. There was little or nothing in the book which they could legitimately disparage or denounce.

During the Commonwealth, Charles’ son took refuge on the continent; but, as the followers of Cromwell were thoroughly disillusioned, it became obvious that some type of sovereignty had to be established. Charles II returned to England and was crowned in 1660. His father’s book stood him in good stead, but the country was not ready to accept again the divine right of kings. The new Charles made a number of valuable contributions to English education and culture, patronized the universities, and strongly advanced the philosophical and scientific contributions of Francis Bacon. He reigned for twenty-five years, restored the dignity of the government, and more or less ignored a literal interpretation of the coronation ritual. He was a defender of the faith but does not seem to have regarded himself as a spiritually exalted person.

Realizing that the *Eikon Basilike* would work a serious hardship on the Puritans or other non-conformists, Milton was invited to write an answer which would refute the book attributed to King Charles

I. Milton agreed to attempt the labor which was published under the title *Eikonoclastes*, or the image breaker, which in due course has come to be considered one of his greatest works. There is no evidence, however, that Milton's views on the subject even attained wide popularity.

The conflict between the divine will and human ambitions has continued to the present time, and with bloody feuds raging throughout the world more ambitious politicians and dictators might profit by reading the final meditation of a condemned king. Great militarists have always regarded themselves as instruments of a divine purpose, and they have all come to a bad end in due time. The struggle between high office and deep faith did not begin with Charles I, nor will it end in the twentieth century. The King's book is back in print, and its appearance can be considered timely.



"That man lives twice who lives the first life well."

—Herrick

"We can do more good by being good, than in any other way."

—Rowland Hill

"Sincerity and truth are the basis of every virtue."

—Confucius

"Live with wolves, and you will learn to howl."

—Spanish proverb

"Ill deeds are doubled with an evil word."

—Shakespeare

"Virtue is a state of war, and to live in it we have always to combat with ourselves."

—Rousseau

CONSCIENCE

Conscience has been defined as a "small, still voice" that gets smaller and stiller when it interferes with the fulfillment of our ambitions or desires. Undoubtedly, there has been considerable literature dealing with conscience; but it is not readily available, so we will summarize some of the leading beliefs relating to the subject. In our times conscience is closely associated with religion. For the average Westerner right conduct is ordained and sustained by the Ten Commandments and the Sermon on the Mount. Members of a faith are expected to keep the rules as set forth in a code they have accepted. For the most part, devout persons believe in honesty and earnestly try to live decent lives.

This approach is applicable to nearly all the world's religious systems. Each faith has a sacred book which includes an attendant group of "Thou shalt nots." In substance and essence an honorable citizen is expected to practice the simple virtues which are necessary to protect human society. Moderate research would indicate that the religiously oriented individual has a higher ethical dedication than atheists who have chosen to neglect their moral responsibilities.

If we go back to ancient times, conscience was closely associated with fear. Tribal deities and deceased chieftains had their own ways for punishing non-conformists. Wrongdoings which could not be prevented by the living were properly chastized by the ghosts of those who had gone before. The tribal mores had to be strictly observed or the individual member had to cope with the vengeful practices of the witch doctor. Here it was certainly fear that censored thoughts and actions.

In modern times conscience has become a strictly personal matter. We all have to live with ourselves and must so arrange our temperaments so that we suffer as little as possible from attitudes that lead to retribution. The question naturally arises as to whether we are born with a conscience or accumulate it from the complica-

tions of daily living. There seems no doubt that morality is strongly influenced by early environment. If parents have a clear and substantial conviction relating to good and evil, it will be taken on by the new members of the family. After children go to school a considerable group of compromises become noticeable. Somewhere along the journey to maturity the young person must decide the quality of his own future. If his ambitions are strong, his ideals will be compromised and he will decide that moral codes are human institutions to prevent the many from finding ways to avenge themselves upon the hypocrisies of the few. Still we have no internal determinant. Our characters are molded from the outside, and in the end we are destroyed by codes of compromise that we have accepted for the sake of personal survival.

As materialism has no interest in spiritual matters, the modern world tries to protect itself by setting up codes of punishments and rewards. Those who are not strong enough to control their own conduct are subjected to legal punishments and penalties. This does not contribute to morality, however. Fear of the law is no substitute for love of truth. Modern science is beginning to explore the internal life of the human being. It is increasingly fashionable to believe that the dweller in the flesh has an existence superior to the body it inhabits. If there is a soul participating in reality and instinctively aware of man's place in the divine plan of things, this superior self could well be the source of conscience.

The conflict between right and wrong seems to suggest that virtue and vice have a co-existence in the human being. Conscience can grow and mature through discipline and insight in the same way that any art or science can be acquired. Anthropomorphism is grounded in the belief that a good and bad spirit are locked in conflict for control of the human soul. As Persian dualism pointed out, virtue must inevitably win the long and troubled struggle. By such a belief it becomes evident that conscience is part of that spark of divinity that merits us all the salvation that has been promised.

When we observe the conditions now afflicting human society, it would seem that everything possible should be done to apply conscience to the daily problems of community existence. It is com-

pletely possible for conscience to take over the leadership of life, and we can observe the benevolent consequences which have come to those who have given internal power to the conscience factor. The advantages of the daily practice of basic integrities are obvious. Juvenile and adult delinquency will continue until soul power gains authority on our troubled planet. We are inclined to blame our difficulties upon our militarists, diplomats, industrialists, and anarchists. Actually, there would be no more wars if the conscience in the soul of the average citizen commanded "Thou shalt not kill." Corruption results from denying or ignoring the natural nobility in the human heart. The natural kindness by which we could fulfill our years in amity is sacrificed for what appear to be temporal advantages. In the end, however, any thought, emotion, or action which troubles the human conscience will end in disaster for all concerned.

A great many people have come to me with conscience problems. Under pressure they admit dishonorable motives but feel that they are entitled to protect their own projects by foul means, if necessary. Selfishness is a main contributor to conscience qualms. On the assumption that the end justified the means one man who came to me admitted that he had foreclosed a mortgage on his own brother. He was not repentant for this action, but he wondered why he was held morally responsible for his brother's suicide. Over a period of years his soul became so sickened that he died a hopeless alcoholic. We all have to live with our mistakes, but we have the right to grow and strengthen our inner resources.

The ancients made generous use of the symbolism involving the four elements. They recognized an analogy between these elements and the complex human personality. Paracelsus, for example, assigned the element of earth to the physical body, the element of water to an etheric counterpart, fire to the emotional, and air to the mental in the compound structure of the individuality. The elements were not merely factors in the development of the personality. Each was a complete body or structure in itself, but only the physical form is visible to our sense perception. Physical death is a separation between the physical body and its metaphysical composite structure. The Egyptians gave considerable thought to this problem and

recognized the survival of the superphysical parts of man's nature.

After the physical body is returned to the earth from which it came, the departing person functions briefly in the etheric counterpart. During this process the records of the embodiment are transferred to the higher vehicles. Unless the departing entity is earthbound (which produces the phenomenon of ghosts), the ego moves into the emotional focus where all the records relating to feelings, including love and hate, must be gradually understood and their moral qualities cleansed of all impurities. When this is accomplished, the entity dies out of the emotional plane and moves into the environment of its mental activities. This is usually the most important division of the life cycle, for it finally rationalizes its own existence and accepts the highest degree of understanding relating to the complex occurrences of physical existence. In due time there is also a dying out of the mental integration, and at this point consciousness goes to sleep.

The three superphysical deaths are not painful but may extend over a considerable period of mortal time. This pilgrimage through the four bodies makes available records long forgotten or carefully ignored during the mortal lifespan. There is no way of estimating exactly the span of incidents and circumstances that must be accepted by the ego in its journey back to its own source. If by some circumstance the transference of records from the physical to the etheric vehicle is damaged by violent death, the entity may return for a brief time to restore the missing portion of the akashic records and then depart. This is the best explanation we have for infant mortality.

In India embodiments are likened to a string of beads held together by a single golden thread. In a necklace the separate beads, or incarnations, are not related to each other, but they are all suspended from a single thread. This thread is the Overself or Oversoul and is the only part of the cycle of embodiments that is actually real. Each individual is a projection of the Overself into the realm of illusionary existence. The human lifeway is made up of a population of Overselves. Some Oriental scholars have estimated that behind the racial differentiations of modern humankind are several billion Overselves. Each one is a separate being moving through a vast evolu-

tionary program, each fulfilling its own destiny through projecting a sequence of egos from itself. These are the beads on the string, and growth is recorded in the Overself which is evolving through a vast period of time and will in the end become a perfectly enlightened member of the human race. In this way we can realize that our mortal mentality and emotional systems are descended from a parental entity. It is much as children going to school when each child in a family receives its education through appropriate institutions. Personalities are children of an Overparent, who not only creates them but, to a great degree, protects them in time of need. The Overself is not perfect because its evolutionary pattern is not complete; but locked within it are the memories of all former existences, and it may pass much of this information down through intuition, mystical experiences, or conscience. Having completed the records of an incarnation and in search of further wisdom, it will project a new person, either male or female, which must then descend in reverse order. The Gnostics have symbolism suggesting this procedure. The moment the person, conscious or unconscious, is separated from the Overself it enters the realms of mortality. It receives into itself the seeds of the four bodies—mental, emotional, etheric, and physical. These are present potentially. The incarnating ego thus individualized passes downward through the mental realm into the emotional, then into the ethereal, and lastly takes up its abode in the embryo in the fifth or sixth month of its growth. After birth it externalizes the seeds of the elements which it brought with it. It grows from physical in infancy, develops the etheric double in childhood, gives birth to the emotional nature at adolescence, and the mental at majority. In the mortal state this requires approximately twenty-eight years, and the cycle can be repeated on higher levels of function for the rest of the life. Humanity, as a wave of evolving life, is gradually perfecting the Overself and an internal spiritual teacher one major step ahead of the personalities which it generates.

In a sense, therefore, the Overself is related to humanity as a wise and loving teacher of the personalities which it produces. Through them it is preparing for a higher level in the divine hierarchy. It follows that the corruption of any of the bodily systems interferes

with the flow of energy, spiritual, mental, or emotional, into the physical body. This explains why internal guidance can be disturbed or misinterpreted through the abuse of the natural resources of the composite human structure. It is true that thoughts become things in the world of the mind, and emotions infected by hate or greed eventually frustrate the pattern of evolutionary growth. Whenever the body becomes unfit to act as an instrument for the dissemination of human integrity, it falls into diverse fantasies and practices and damages the complete life cycle. Because the Overself must grow and unfold through the personalities which it precipitates, it is deeply concerned with protection of its creations. The mystics of old accepted their metaphysical disciplines and purification of their bodies and minds. In the wilderness or some secluded retreat the personality sought conscious union with the Overself. Sometimes these dedicated truth seekers had visions or mystical experiences which strengthened their native resolutions. The Overself cannot force its will upon its own offspring, but it rewards devotion by extension of awareness and courage to resist the temptations of worldliness. When an evolving personality attains to a high degree of fulfillment, it becomes what is suggested in the Book of Revelation as "the bride of the lamb." Such a personality becomes conscious of its own purpose in life and knows the source of itself. Conscience must come from a source higher than the temptation which it seeks to transcend. Every human being according to the degree of its own evolution is capable of an inner guidance that can prevent it from damaging its own psychic life. We know good and evil, and when moments of decision arise warnings come. If, however, temptation is strong and the mind and emotions are weak, we disregard the voice of conscience. In the last analysis the Overself must still learn many secrets which contribute to the perfection of its own nature, and the lessons come to it through the personalities it projects.

Conscience also tells us clearly the vanity of the compromises that we permit to lure us from our proper destiny. We see every day that the outer world is a fantasy and often a nightmare, but we lack the courage to protect our compound natures from pollution. Even while we are warned of impending danger, we are unable to sustain

our integrities. This also tells us that the true human race has not yet attained liberation from the consequences of ignorance, superstition, and fear. It is also growing in the invisible realms of inner space.

No satisfactory explanation has yet been given which fully explains the mysteries of birth or death and what lies between. In all parts of the world men and women are praying for divine guidance without realizing the importance of their own innate divinity. The Oversoul is a step closer to the divine than we are, but it seeks to share its spiritual legacy with all its progeny. It is comforting to realize that we are never far away from a redeeming power. The prayers in our hearts, the hopes we cherish, and the virtues we cultivate are reassuring to us in our days on the earth and contribute to the advancement of the universal plan. Whether or not we wish to believe this broad program of destiny, we must admit that there are problems in this daily life which are not being solved. We are desperately in need of insight; and the more deeply we contemplate the present confusion, the more we become aware that we need an idealism based upon a better understanding of the rules guiding the destiny of mankind.

In the Hermetic tradition that part of man's compound super-physical structure which does not actually incarnate is called the anthropos. This is also an essential tenet of Buddhism. Before his passing the Buddha told his disciples that he would not be reborn again in this world. In his illumination at Bodh Gaya the dewdrop (personal ego) returned to the eternal sea (the Overself). At that time when the ego attained complete identification with the anthropos, Prince Gautama became the Buddha and received the full awareness of all his previous physical embodiments as recorded in the Jataka Tales. This same story is carved on the various faces of the Borobudur in Java and reveals that in each of his former births Prince Gautama had performed a virtuous action for the salvation of living creatures.

Thus, while it is an essential part of Buddhist doctrine that the Buddha had attained emancipation, it did not mean that he no longer existed; and he can still properly be venerated as a symbol of the path of salvation, both personal and collective. This is especially interpreted by the symbolism of the esoteric sects where it becomes

obvious that all of the Buddhas and bodisattvas are extensions into manifestation of the Supreme Being, Mahavairocana Buddha. When brought down to the level of the embodied truth seeker in the modern world, it clearly reveals the Noble Eightfold Path that begins with a single step and comes in the end to absolute identity with the Over-soul of the world.

In the Christian doctrine we are admonished to become perfect, but it is obvious that this exalted state is beyond ordinary achievement even in a sequence of lifetimes. We only complete the pilgrimage of life when we transcend temporal existence. To borrow a phrase from Herbert Spencer, the anthropos manifests through a sequence of individualities. As the entire process of creation is a part of the mystery of redemption, conscience is not merely a matter of moral decision. It is actually a law governing and justifying the infinite complexity of creative processes. It is the ever-present guide in time of trouble, because it is part of the grand archetype which impels growth and the final victory of reality over the complex structure of illusionary existence.

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“The block of granite which is an obstacle in the pathway of the weak, becomes a stepping-stone in the pathway of the strong.”

—Carlyle

“The learning and knowledge that we have, is, at the most, but little compared with that of which we are ignorant.”

—Plato

“Leisure is a beautiful garment, but it will not do for constant wear.”

—Anonymous

“It often happens that those of whom we speak least on earth are best known in heaven.”

—Caussin



Happenings at Headquarters



Our Society announces with most sincere regrets the passing of Grace M. Smith, who departed from this life on May 31, 1988. She was for many years a close friend of Mr. and Mrs. Hall and was one of the first to be associated with our work. Our blessings go with her, and we know that her lifetime of service to this world assures future lives with wonderful opportunities to contribute to the well-being of those in need of help in hours of trouble. Let her rest well before she is called to other labors.

One of our very active Study Groups is located in San Rafael and is under the direction of Margo Margossian. (The group was pictured in *Happenings* for the Spring issue of 1987.) They invited Pearl Thomas to be their speaker on August 15, and she gave a talk illustrated with slides about the PRS Library.

Our good friend Mike Stovall has made up several signs. He did one for the Book Sale which we will use again next March. He also did signs to guide folks to our various facilities. Mike and his wife, Tony, have been very helpful in many ways.

William Giles, a professional photographer and teacher, held an all-day workshop recently at PRS; and part of the assignment consisted of taking pictures on the premises. These were developed at lunch time and evaluation given in the afternoon. Mr. Giles will hold another class here on Saturday, November 19th. Mr. Hall looked over some of the photographs taken during the first workshop and suggested that we reproduce one of them on the cover of the present *Journal*.

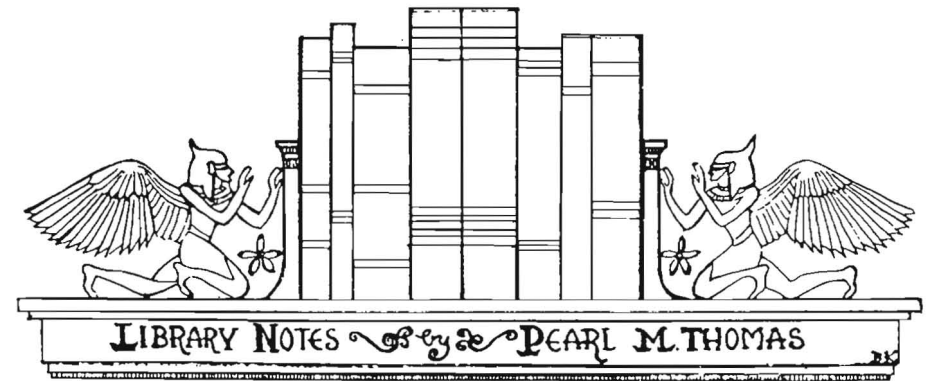
Irene Bird's husband, Nick, has recently returned from Russia on a peace mission. One hundred and eighty-eight persons from the United States toured the Ukraine for fifteen days on the Dnieper River from Odessa to Kiev. The group met an enthusiastic welcome in all the places they visited and were entertained by children and professionals. Nick was deeply impressed by the prevailing spirit of friendliness.

Through the generosity of Dr. Alan Berkowitz the PRS Library has received a fourteen volume collection of *The Notebooks of Paul Brunton*. Dr. and Mrs. Berkowitz delivered twelve volumes, and the other two will be mailed to our Library. In passing, we might note that Paul Brunton made extensive use of our Library reference collection and was grateful for the cooperation he received from members of our staff.

We also extend our gratitude to Dr. and Mrs. Robert Spicer, who have contributed several interesting and unusual examples of Oriental art. Among the items is a charming stone carving of a Chinese pagoda. There are also small Buddhist images, a Tibetan thanka, a Nepalese lion, a handsome wall hanging, and a Chinese bell with Oriental decorations and mounted on a wooden stand. Mr. Hall thanked Dr. and Mrs. Spicer after a Sunday morning lecture.



Pair of dancing figures, Southeast Asia. Gift of Dr. and Mrs. Robert Spicer.



WASHINGTON, D.C., A CAPITAL CITY

On returning from a sightseeing trip such as our jaunt to Washington, D.C., my friend Kay Herron (PRS speaker and Friend of the Library) and I realized that, while we saw many things and walked many miles (in our own estimation), when we returned home we encountered questions like: "Did you get to Williamsburg?," "Did you see Blair House?," and "Did you go up (or down) the Potomac?" No, we did not do any of these things, but both of us felt that we did a fair amount of traveling in a week's time.

Two different days we rode the Tourmobile which is provided by the National Park Service. The tour we took with them is undoubtedly their most popular one. It stops at eighteen major sites along the route, and for seven dollars a day one has the privilege of getting on and off the buses just as often as one wishes. On our first day we started at the Freer Gallery (Smithsonian) and "The Castle," which is the name of the first Smithsonian Institution building (1858). The live narration on the bus was done very well and pertinent facts were told about each building as we passed it: Arts & Industries (Smithsonian), Hirshhorn Museum (Smithsonian),

National Air and Space (Smithsonian), the Library of Congress, the Supreme Court, the Capitol, and both of the National Art Galleries (the original West Building and the more recent East Building, both Smithsonian). We continued past the National History and American History Museums (each Smithsonian) before coming to the Washington Monument, the Jefferson and Lincoln Memorials, and on to Arlington Cemetery. By going past, or very near, these strategic points, we became aware of what we wanted to emphasize on other days.

The Tourmobile buses come approximately every twenty minutes. In peak periods of the day much larger buses are used and can take on many more people. However, most brochures describing Washington, D.C. recommend taking a cab when the buses get overloaded, for the wait may be lengthy and cabs are rather inexpensive and generally quite available.

The only major stop we made on that first trip on the Tourmobile was to take in the Robert E. Lee House in the heart of the Arlington Cemetery. The beginnings of Arlington Cemetery are not particularly pleasant, but it was war time, a civil war at that, which created the need for a cemetery in a hurry. The beautiful Robert E. Lee Greek Revival mansion (the building was started in 1802), now called Arlington House, was the home for thirty years of Robert E. Lee and his wife, Mary Anna Randolph Custis, daughter of George Washington Parke Custis, a grandson of Martha Washington. Although the house belonged to Mrs. Lee's parents, it became the home of Robert E. Lee, who, with his wife and family, lived there happily for thirty years. Lee, a full colonel of the first cavalry in the United States Army, while he opposed secession, gave up his command because he could not go against his beloved Virginia or his family when his state seceded from the union. He left the mansion, never to return.

The Lee's eldest son inherited the property many years after the Civil War; and he went all the way to the Supreme Court to get it back from the Government, which had through a technicality obtained ownership. And he won his case. He asked for and received \$150,000 for the property in the 1920's. At that time the War Department began to restore the house, and by 1933 it was transferred to

the National Park Service. In 1955 it became a memorial to Robert E. Lee.

Visiting this historical site was a wonderful experience. The docents know the background of the house thoroughly and are very alert to call attention to items of interest, such as a portrait of George Washington done by his foster son and a number of pictures by Mrs. Robert E. Lee.

Several days later, we took the Tourmobile again; and this time we went our separate ways so that each of us could be free to pursue individual interests. Kay wished to spend some time at Arlington Cemetery, where her brother is interred. I wanted, among other things, to do some personal shopping in the city. Strangely enough, we bumped into each other several times during the day.

On another day we started out by surface bus to the National Museum of Women in the Arts (NMWA), located at 13th and New York Avenue, N.W. It was just a short distance from our hotel and only two blocks from the White House. This museum was the inspired creation of Wilhelmina and Wallace Holladay, who were dismayed that very few women artists are ever shown in national galleries on a worldwide basis. The museum and library hold displays of women's art of the past and the present and projected into the future and has attracted an excellent collection of works by outstanding women artists donated to the museum by various benefactors. A beautiful Renaissance Revival building (1907), which had been the Masonic Grand Lodge, was purchased; and, after five years of renovation and conversion into a museum, it was opened in 1987. We took a docent tour and learned much about the building and the intention of the original donors to see that women artists be admitted among the great master painters. There are galleries on the second and third floors, while the library occupies the fourth floor and the auditorium is on the fifth floor.

Another day we walked to a nearby hotel, where we were able to catch the Old Town Trolley, a bus made to look like a trolley with its vivid orange and green paint job. This line, which is also fully narrated, runs every half hour and takes in many areas that the Tourmobile does not cover. Thus we saw a great many international embassies, some of them astonishingly beautiful. We passed the homes

of outstanding legislators and viewed the Washington National Cathedral from a short distance. It belongs to the Episcopalian Communion, and its actual name is the Cathedral of Ss. Peter and Paul. The structure is the sixth largest cathedral in the world and has no local congregation but seeks to serve the nation as a house of prayer for all peoples without regard to religious affiliation. From this vantage point the trolley took us into Georgetown, a charming section far older than Washington, D.C. itself. Here several outstanding universities are located, as well as the Old Stone House built about 1766 and accepted as being the oldest building in the Washington area that is still standing.

The trolley proceeded to take us by the three white marble memorials dedicated to Washington, Jefferson, and Lincoln and which are visible from many parts of the city. From the nearby Lincoln Memorial Kay and I walked to the now famous Vietnam Veterans Memorial.

Seven million dollars was raised privately to erect a suitable remembrance for the dead from the Vietnam War who sacrificed their lives in the longest war this country has ever experienced. A nationwide contest was held and fourteen thousand entrants submitted their ideas. A Yale University senior, Maya Ying Lin, produced the most appealing concept. Its very simplicity lends dignity to the idea. This memorial consists of two walls of shiny black granite placed on a one hundred and twenty-five degree angle to each other, one pointing to the Washington Monument, the other to the Lincoln Memorial. At its highest level it is a mere ten feet tall. On one hundred and forty panels in chronological order by date of death are inscribed the names of all who gave their lives in this conflict. Dating from 1959 to the last death in 1975, there are listed 58,156 names, and their average age was nineteen. This is a sobering thought but actually a tremendous awakening to the realization that "War is hell."

The memorial was unveiled on Veterans Day, 1982 and became the property of the United States Government, with the Park Service taking charge in 1984. The impact on everyone viewing this Memorial is remarkable to behold. The shiny black granite reflects the lawns and the visitors passing by. Even noisy children seem to feel the solemnity of it. Volunteers are available to take rubbings

of names for anyone wishing it done, and all along the walls are little mementoes for the departed—flowers, notes, pictures, anything that loved ones want to leave behind at the wall. These are collected at the close of each day and are placed in plastic bags after cataloging and are sent to a humidity and temperature controlled storehouse in Maryland. The Park Service does this, and the plan is to eventually make these mementoes accessible to the public. At the present time, this memorial has the distinction of being the most visited area in Washington, D.C., drawing more visitors than either the White House or the Lincoln Memorial.

After several days, Kay and I got brave and ventured on the Metrorail. I had been leery about going on subways both in Boston and New York, but this was truly a delightful experience. The Washington, D.C. Metrorail is one of the best in the country, and they have every reason to be proud of it. I took a picture of Kay going through the process of buying our tickets. Taking a picture seemed more important to me. We decided on the Blue-line Metro, getting on at the Federal Triangle. Nine stops later we were at the National Airport. The Metro surfaced there as well as at Arlington Cemetery. Then we just calmly rode back, reviewing the names of the stops as we went by.

If, or when, I ever go to Washington again (and there is a good possibility of this recurring), I will plan to stay at some distance from the high priced downtown area and depend on the Metro to get into the heart of the city. While you do not see anything underground, you get to your destination in record time. And the price is right. Resident seniors even ride at half the price. Not only is the price agreeable but the Washington Metrorail walls are cleaned every other day to keep down any graffiti and the carpets and seats on the trains are thoroughly cleaned every other day, as well. One feels safe and secure while riding this convenient form of transportation.

There are four Metrorails serving Washington, each distinguished by color; and they all converge in and around the Mall. Their outlying destinations reach into Virginia and Maryland and when completed will cover over one hundred miles. Certainly, they are justifiably popular!

Dupont Circle and the Kalorama region of Washington, D.C. represent an outstanding area that was originally planned for luxurious homes where the wealthy and/or politically powerful resided, and many of these fine old mansions (from the early 1900's) still remain. Now some of these have become embassies or museums. They still maintain an air of elegance and attractiveness.

In the Kalorama district are at least seven very noteworthy museums, most of which are privately endowed and a number are actually free to the public. Kay and I visited four beautiful edifices in this general area: the Textile Museum, the Woodrow Wilson House, the Alice Pike Barney Studio House, and the Embassy of South Korea. These last two face the Sheridan Circle, which is one of the largest of the fifteen circles first designed by Pierre L'Enfant in the late eighteenth century.

Some museums in the Kalorama area have suggested donations, which are merely "suggested" amounts and are reduced for either seniors or young people. The causes they espouse are always excellent ones, as for instance the Textile Museum on S Street, which is an eminent museum dealing exclusively with the collection, study, preservation, and exhibition of historic and handmade textiles and carpets. This institution is beautifully housed in two early twentieth century buildings, one of which was designed by John Russell Pope, the architect of the original National Art Gallery, the Jefferson Memorial, the Scottish Rite Cathedral, and the beautiful National City Christian Church located across the street from our hotel. Architect Pope will be brought up again more fully in another *Library Notes*, when we review the works of several early architects who had tremendous impact on our national capital.

Down the street from the Textile Museum is the Woodrow Wilson House (built 1915), which is maintained by the National Trust for Historic Preservation and is accredited by the American Association of Museums. We were privileged to view this charming Georgian Revival Townhouse and see how some people lived in the early 1920's. The docents almost everywhere we visited were very knowledgeable about the subjects they were describing and all seemed to be thoroughly enjoying their work. This townhouse, which is Washington's only public historical house belonging to a former



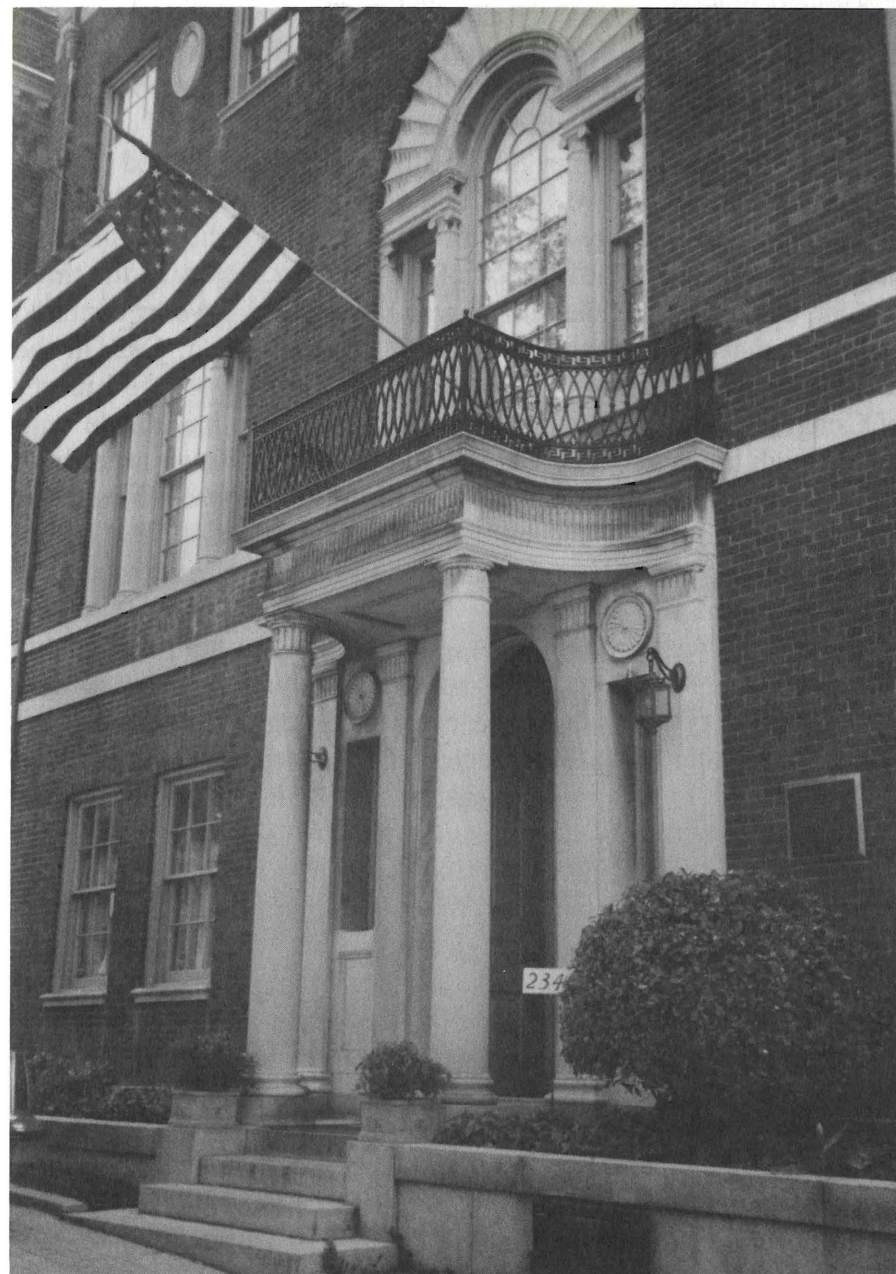
South Korean Embassy. Photograph by Pearl M. Thomas.

president, has a very warm, lived-in look; and every effort is made to maintain furnishings and artifacts in keeping with the time during which Wilson lived there. He moved into the house in 1921 and was the only president who settled in Washington after his presidency and, as far as possible, entertained dignitaries there as long as his personal circumstances allowed.

Reservations are needed to visit the Alice Pike Barney Studio House, and it is open only on Wednesdays and Thursdays. There is no charge. Alice Pike Barney could be called a Bohemian by nature, and how she would have loved living in the late twentieth century! She truly belongs here. She was brought up with wealth and knew instinctively how to handle and share it. At seventeen years of age, she met Henry Stanley, an Englishman many years her senior, who sought on several expeditions and finally found the African explorer David Livingstone. Mr. Stanley and Alice made a marriage agreement; but, in spite of this, she did not marry him. Instead, she chose a very proper Ohio millionaire. They traveled a great deal, had homes in Washington, D.C., Cincinnati (her home town), New York, and Europe. Alice and her two daughters were all extremely talented, and they all studied with renowned artists. In the Barney house are many paintings done by family members, including one by Alice Barney of James McNeill Whistler, who was her teacher and friend. She also did portraits of other friends, including G. K. Chesterton and George Bernard Shaw.

Mrs. Barney's home was a mecca for Washingtonians who were concerned with a cultural life. She was horrified by the endless round of teas, luncheons, and elaborate dinners held among Washington Society and did a great deal to bring art and drama into the lives of many friends, including prominent Washington residents like President Theodore Roosevelt and members of the Diplomatic Corps. In the world of the arts Barney sponsored such notables as Sarah Bernhardt, Isadora Duncan, Anna Pavlova, and Ruth St. Dennis. In 1915 she put on an allegorical tableau before ten thousand people at the Washington Monument, and two years later the Sylvan Theatre was established there as the first federally supported outdoor theater.

In 1924 Mrs. Barney moved to Los Angeles, where her dramatic



Woodrow Wilson House. Photograph by Pearl M. Thomas.

and artistic talents were duly expressed. She was a founder of the Theatre Mart, and in 1931 she put on a production of a mime-ballet with the Los Angeles Symphony Orchestra in the Hollywood Bowl. Later that same year she died in Los Angeles.

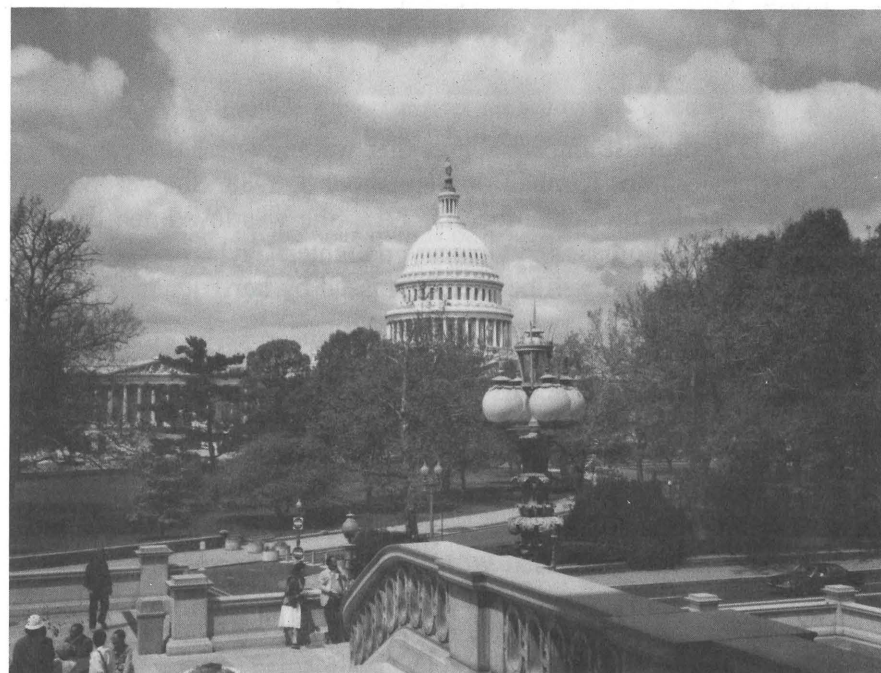
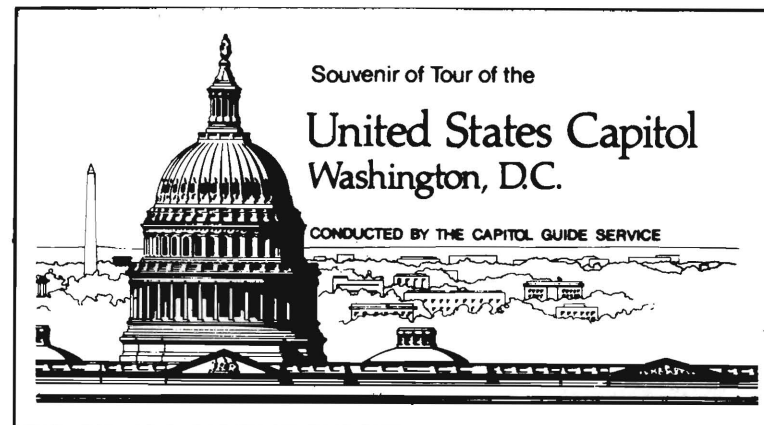
On the tour of the Barney Studio House we were escorted through six separate areas on two floors and were everywhere made aware of a dynamic personality whose influence pervades the building and did much to improve the outlook of Washington society of the time.

One of the first articles that I wrote for *Library Notes* centered on a trip that my husband and I took to Washington, D.C. in the early 1970's. At that time, my great enthusiasm was for the Library of Congress. The impact that it made on me then has stayed with me through the years. The Capitol and the White House were both enjoyed then. Now, I understand that the White House offers fewer rooms to be admired; and both the Library and the U.S. Capitol are undergoing extensive refurbishing, and my earlier memories of them are especially cherished.

The more I write about Washington, D.C., the more I realize that I cannot possibly include all I want to say in just one short article. I have said very little about the early planning of the city, and it is extremely interesting. Washington, D.C. started as a city planned at its inception to take into consideration that it was going to grow along with the country it represents; and two hundred years later it still sustains much of the original conception. Most cities have been left to develop at random. While the planning has not always been smooth, a great deal of it, however, has adhered or returned to the original intent of the first designer of the city, Pierre L'Enfant, who was hired and later fired by President George Washington.

I would like to go into this subject more fully the next time around, and I would like later to review the background of some of the truly great museums in our capital. There is actually much similarity between the founding of the Smithsonian, the Freer and Folger galleries, and the first National Gallery of Art, and I hope to explore these institutions in a future article.

—To Be Continued—



The Capitol from the Library of Congress. Photograph by Pearl M. Thomas.

In Memoriam



It is with most sincere regret that we announce the passing of Barbara Stamps Kimball on September 3, 1988. She was born in Los Angeles on September 15, 1913. She was loved dearly by her husband Thomas, son Gregory, daughter Gayle, and her two grandchildren, and will be greatly missed by her friends here at PRS.

A graduate of UCLA, hers was a life of devoted service to her family and friends. She was also a longtime volunteer worker of the Philosophical Research Society. At her request, memorial donations can be sent to the PRS. She did not wish a funeral service to be held.

Barbara brought hope and inspiration to the inmates of several prisons. She corresponded with individual prisoners, prison librarians, and concerned social workers. The Society receives numerous requests from prisoners and with Barbara's devoted assistance inmates in several institutions have formed study groups using our publications to improve their future when they are released. We hope that the members of her family will be comforted by their memories of a truly dedicated and wonderful person.

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