

The Philosophical Research Society, Inc.

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Dear Friends:

The trend toward nostalgia is gaining momentum in many parts of the world. Mid-Victorian furnishings are back in vogue, and the influence of the Gay Nineties is noticeable in recent fashion trends. We have had an epidemic of old Tiffany glass chandeliers, and vintage cars are at a high premium. Recently we included the story of an iron bank which I secured in Japan, and I have just seen reproductions of such banks offered in several high-grade shops at fancy prices. What we wish to emphasize is the feeling that there were some virtues practiced by our ancestors, and dimly remembered by some of the living, that might be worth reviving.

Ever since the days when the Dutch burghers carried on their financing programs under the buttonwood tree in lower Manhattan, Wall Street has been important in American thinking. There was a church at one end and the East River at the other, and it was popularly rumored that brokers finally either were interred in Trinity Churchyard or chose to end it all in the river. Wall Street, Maiden Lane, Williams Street, and Nassau Street, where the sewers ran above ground, attracted ambitious young men; and the firms and establishments kept their traditional principles with religious fervor.

The merchants, traders, and economists of lower Manhattan considered themselves as the true aristocracy of the country. When an ambitious youth finished high school, he might seek fame and fortune in the Wall Street ravine, shadowed by Equitable Life and the tall spire of the Singer Building. If the first interview impressed the personnel department, the youthful candidate was led into the sanctum of one of the higher executives, where he was indoctrinated with the constitution and by-laws of the corporation.

In solemn and majestic tones, the deputy manager would explain the facts of life. The applicant should realize that he was making the first and most important step in the building of his career. The company was more than 200 years old and had a spotless reputation. Never at any time had it failed in an obligation to its customers, clients, or employees. It was assumed that the applicant was making a selection with permanence in mind. He would be a member of the company until he retired. His income would rise, partly due to regular increases of salary and partly due to individual initiative. If he had shown adequate devotion, he would receive a sabbatical near his sixtieth birthday. He would have a year's vacation with full pay. When he reached sixty-five, he would be presented with a testimonial dinner and a handsome grandfather's clock with

full chimes. There would be a plaque on the clock paying tribute to a good and faithful servant. If he had become an executive, his desk would be reserved for him for the rest of his life, and he could come in and visit with his friends at any time. He need not ever worry about losing his job or being unfairly replaced, and should by any chance the company find itself in financial difficulties, it could call upon the head office in England for unlimited credit.

Having emphasized all the advantages, the prospective employee was then instructed in his moral duties. It was understood that his personal life outside the office would be above reproach. He must always remember that he was part of an organization which not only valued integrity but also required it. He would be encouraged always to live within his means. Debt was a serious offense if it was brought to the attention of the firm through bill collectors. If, however, a genuine emergency should arise, it could be discussed frankly with an executive, and everything possible would be done to cooperate with a trusted employee. Job-hopping was a major sin and was sufficient to ruin future prospects. It would be noted on any references given. Those who left without just cause did so because they were basically unreliable or else were more anxious to improve their financial conditions than to protect the interest of the firm. It was also rather important that a rising young executive have a religious connection. It was good for him to attend church regularly, and if he was a family man, his children should reveal that they were well brought up. Marriage was encouraged, but the selection of a marriage partner should be well considered. A new wife should fit appropriately into the career of her husband.

A man of ability who started work at the age of fifteen (which was not especially young at that time) should have a substantial income by the time he was forty. With the cooperation of the firm, he would probably own his own home in a pleasant and refined area. Most of those whom I knew had a good pair of carriage horses, a pony cart for the children, and two or three domestic servants. Their world was small--and tight--and highly respectable, and they drifted along to enjoy the association of their grandchildren. There was a great deal of physical security and peace of mind, very little competition, and an absolute minimum of office politics. One stern glance from management was enough to subdue even the most rugged individualist.

The Chinese and Japanese have been very successful in making rubbings from three-dimensional surfaces. We recently received a pair of rubbings taken from the huge bronze lantern that stands before the entrance of the Temple of the Great Buddha at Nara. This lantern, listed as an Important Cultural Property, was cast in the Tempyo period (A.D. 710-794). The lantern is eight-sided, and the total height is thirteen feet. It is considered to be one of the finest works of its kind in the world. Incidentally, I noticed a similar lantern at Mount Hiei, and there is one--possibly not as fine but still remarkable--at Miyajima on the Inland Sea. The lantern has an elaborate open-work design. Four of its surfaces include graceful figures of Bodhisattvas.

In Eastern religion, there is an elaborate symbolism associated with lanterns. They are frequently memorials raised as a tribute to distinguished persons. Even humble families have some relative or ancestor they regard as worthy to be so commemorated. Lanterns also light the way for wandering souls seeking to visit the beautiful land where once they lived. Most of all, perhaps, lanterns represent the light of the

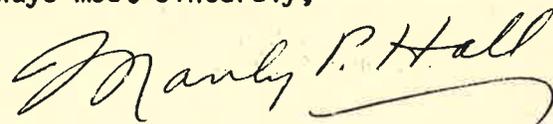


doctrine which shines through the darkness of man's precarious mortal existence. Religious ornamentations allow the light to project shadows which are themselves spiritual extensions of the objects which cast them. The panels of the Nara lantern are so fine artistically that we are reproducing herewith one of the Bodhisattva designs (probably Kannon) made from the original by the rubbing technique.

You will notice from the accompanying publicity that the class notes of our seminar, *From Death to Rebirth*, are now available. We feel that this publication clarifies a number of basic points bearing upon the interaction of the laws of reincarnation and karma. We have received many questions which are not answered in popular handbooks and hope that the present brochure will be useful to thoughtful persons.

We sincerely hope that all of you are enjoying the pleasant summer. It is very necessary in these times to break away from the patterns of stress and strain under which most of us are laboring. Pleasure is a major factor in philosophical and religious growth. Unless we find happiness and have moments of peace and relaxation we cannot fully appreciate the wonders of nature and the resources for growth within ourselves. In the meantime, we want to thank you all for your continuing interest in our labors and your gracious support through the years.

Always most sincerely,

A handwritten signature in cursive script, reading "Marilyn P. Hall", with a long horizontal flourish extending to the right.

SPECIAL NOTICE FROM OUR BOOK DEPARTMENT

A number of important and scholarly volumes in our fields of interest are now available in attractive and accurate reprints. Most of those listed here are included in Mr. Hall's list of recommended reading and have long been rare and out of print. To these have been added selected works by outstanding modern authors. The Contributors' Bulletin will list additional works in future issues.

<u>Title</u>	<u>Author</u>	<u>Price</u>
The Gnosis or Ancient Wisdom in the Christian Scriptures	Wm. Kingsland (P)	\$ 1.95
God and the Unconscious	W. White (P)	1.75
The God Within	Farnsworth Loomis	5.95
The Golden Ass of Apuleius	Wm. Adlington	13.00
The Golden Thread--Japanese Stories	Tazu Sasaki	3.50
The Gospel of Buddha	Paul Carus	3.50
Grapho-Therapeutics--Pen and Pencil Therapy	P. de Sainte Colombe (P)	3.95
The Great Initiates	Edouard Schure	8.50
The Great Liberation	Sir J. Woodroffe	7.50
The Great Psychologists--Aristotle to Freud	Robert I. Watson	10.00
The Great Secret	M. Maeterlinck	5.95
Gnostic Religion	Hans Jonas (P)	2.95
Gibran, Kahlil: The Nature of Love	Andrew Dib Sherfan	4.75
A Garden of Pomegranates, Outline of Qabalah	Israel REGARDIE	5.00
The Golden Bough	Sir James Frazer	6.95
The Gods of the Egyptians (2 Vols)	E.A.W. Budge (P)	4.50 ea
The Great Doctors	Dr. Henry Sigerist (P)	4.50
Graphic Astrology (Astrological Home Study Course)	Ellen McCaffery	5.00
The Grail Legend	Von Franz and Emma Jung	10.00
The Gnosis and the New Testament	R. McL. Wilson	6.00
The Healing Gods of Ancient Civilizations	W.A. Jayne	10.00
Heart of Man	E. Fromm (P)	.95
Heaven Knows What	Grant Lewi	10.00
Hellenistic Philosophy	Herman Shapiro (Ed.)	2.45
The Hermetic and Alchemical Works of Paracelsus (2 Vols.)	Waite	35.00
Hidden Wisdom in the Holy Bible--Vol. 1	G. Hodson (P)	1.75
Hidden Wisdom in the Holy Bible--Vol. 2	G. Hodson (P)	2.45
Himalayan Art	Mandanjeet Singh	35.00
Hindu Mysticism	Dasgupta	3.00
Hinduism and Buddhism	A.K. Coomaraswamy	.95
The History of Atlantis	Lewis Spence	7.50
A History of Far Eastern Art	Sherman E. Lee	15.00
Hokusai Sketch Book	Michner	12.50
The Holy Grail	Waite	10.00
The Holy Kabbalah	Waite	10.00
How to Judge a Nativity	Alan Leo	7.50
The Human Aura	Walter J. Kilner	7.50
Human Personality and Its Survival of Bodily Death	F.W.H. Meyers	10.00

These books may be ordered directly from The Philosophical Research Society, Inc. (address on first page). Please add 25¢ for handling on orders of less than \$5.00, and sales tax is to be included by California residents. Note: Prices are subject to change.