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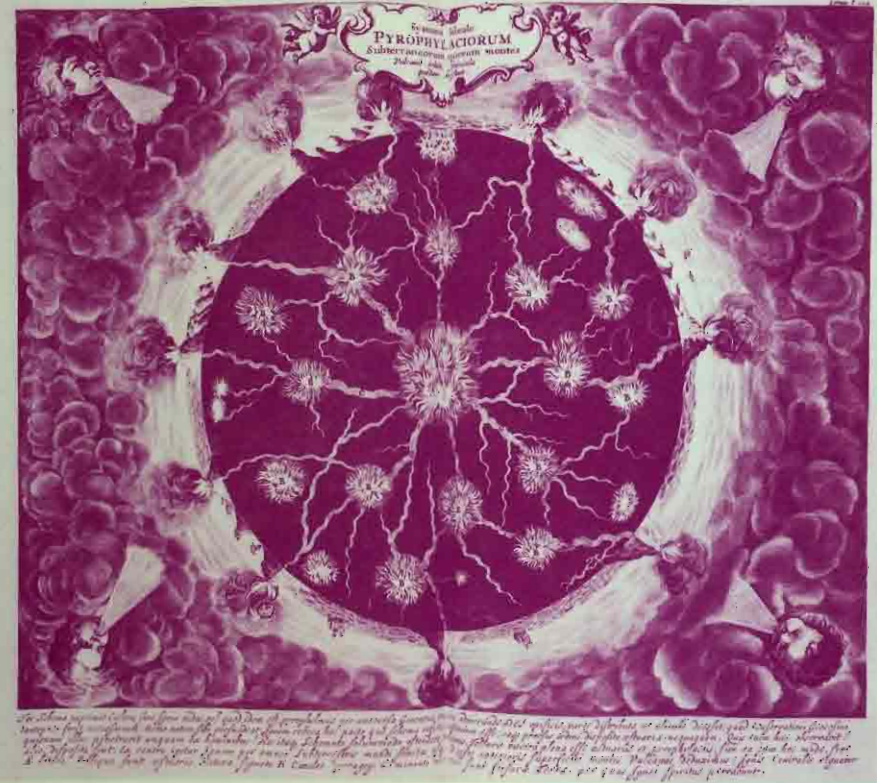
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TABLE OF CONTENTS

SUMMER 1988—VOL. 48, NO. 2

(ALL UNSIGNED ARTICLES ARE BY MANLY P. HALL)

EDITORIAL

ADVENTURES IN BLUNDERLAND 1

FEATURE ARTICLES

CHILDREN 10
ATHANASIUS KIRCHER 18
SCIENCE AS A SACRAMENT 36
CURIUSER: WOMEN'S RIGHTS—EGYPTIAN STYLE 42
THE GRUMPIES 45
IN REPLY 55
GUARDIANS OF THE EMPIRE 65
HAPPENINGS AT HEADQUARTERS 68
LIBRARY NOTES by Pearl M. Thomas 70

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: Engraving from *Mundus Subterraneus* showing the fiery interior of the earth with volcanoes on the surface.



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ADVENTURES IN BLUNDERLAND

It would seem natural that persons in quandaries, individually or collectively, should search for reasonable solutions. With only materialism to fall back on the present trend seems to be dominated by an atmosphere of futility. Young people not only lack concern for the common good but are indifferent about their personal security. When it is pointed out to them that they should reform their own character, they show complete indifference. Narcotics may shorten lives, but for a few months or years addicts are lords of all they survey. There is a great futility in the atmosphere and a psychic toxicity is destroying hope and faith in all age groups. We have never before realized the degree of our personal weakness. We have always depended upon society for courage, security, and contentment.

The time has come when we must stand on our own feet, establish our own code of decency, and build a career that brings a reasonable hope to our hearts and minds. A stark materialism has weakened almost every aspect of our culture. We accept the thinking of educators whose policies are responsible for most of the emergencies that we face. The blind lead the blind, taking it for granted that there is no escape from the mediocrity for which we are responsible.

Most of the virtues which we have inherited from the past have been built upon the trial and error of ages. We have discovered that certain policies were acceptable and helped to maintain our social

system, whereas other procedures have torn down and swept away every civilization that has compromised its principles. The modern guardians of world survival are very much like the dragon that guarded the treasures of the Nibelung. When Siegfried annoyed the monster and threatened to take away its ill-gotten wealth, the dragon simply rumbled, "Let me sleep."

Some years ago, a Russian writer wrote a satirical work entitled *Alice, in Blunderland*. This is a fair description of present conditions. We have become completely fascinated with the productions of our own genius. There is some new extravagance every day—some gadget that we must buy, and countless labor-saving devices. They all add up to a grand illusion.

While we continue to believe that it is right to do wrong, we will proceed on our present courses without even a pang of conscience. There is little incentive for self-improvement. Here and there someone becomes aware of the fact that we are placed in this world to grow and unfold our potential and awaken from the nightmare into the light of reason.

Another point seems to be that those who have carefully avoided all the duties natural and proper to the human being are not actually enjoying themselves. Instead of a good job and an organized routine which they sorely need, young people are drifting from one disillusionment to another. The time they have wasted and the dissipations they have cultivated have brought neither happiness nor security. The harvest of leisure has been an increase in every type of crime and delinquency and has brought inconceivable profits to an underworld that caters to perpetual adolescents. Why not start a new fashion and become a hero among the cowards?

When one reforms his own conduct he will not increase in popularity, but at least he will find a reason for his own existence. He will become aware that he is inhabiting a wonderful planet abounding in useful activities and stimulating projects. If he sits home and watches television, he is wasting his mind, his soul, his emotions, and his body. About all he can do is contribute to his own decay. His education gives a small amount of neo-learning in the classroom and an abundance of dissipation outside of the school.

One goes on indifferent to his effect on those around him and forfeiting the respect of any normal person. There must be something better to do with the resources that have been allotted to us by Divine Providence.

Why not use the faculties that we possess rather than abuse them? There are wonderful opportunities in this world to achieve personal maturity. We are not talking about the accumulation of wealth but the advancement of learning and living. If our needs are few and our desires are under reasonable control, life can be a blessed span valuable from beginning to end. Why is it more fascinating to be a drunk driver than an artist, a musician, or a botanist? There is really no fun in getting yourself killed or crippling someone else for life. The energy wasted in modern dissipation is the very same energy that flowed through the veins of Michelangelo and Leonardo da Vinci. Such artists did not have especially easy lives, but they were occupied with activities far more rewarding than peddling narcotics or snatching old ladies' handbags. The real fun is the enjoyment of accomplishment and the adventures of exploring the planet and coming to have a better understanding of humanity—the species to which we belong. Of course parents can help, but in some cases they suffer from the same shortcomings as their children.

The only inducement for effort these days is the hope for wealth, but when we have reached fame and fortune we have a new group of disasters outside the experience of the poor. When we work very hard to accumulate riches, it seems reasonable to enjoy our earnings. We then discover that both those we know and those we will never meet are waiting for an opportunity to impoverish us. There are lawsuits, divorce settlements, child maintenance, taxes, and a variety of vexations that are most costly. All of these luxuries for which we toiled have impaired our health, embittered our souls, and left us in lonely elegance until we appear in the obituary.

Occasionally, a young person comes to me for suggestions about a useful career. Some have a vague feeling about what they would like to do; others have a complete blank in this area. Assuming that most of these youngsters would like to have an interesting job, I have always suggested that they break away from that small circle of highly

exploited careers and settle for a neglected area in human knowledge. Instead of becoming a wealthy doctor, how about becoming an impoverished archaeologist? If you do not believe that law fulfills your interior requirements, medical botany is both useful and increasing in popularity in most countries. How about gaining a reputation as the only person in the community who speaks Russian fluently? It used to be that everyone studied French so they could escape from Latin, but these areas are overworked. We really need, especially in the diplomatic field, those who can speak Chinese, Mongolian, Tibetan, or one or two of the African dialects. To have such knowledge is to be assured of a varied career with many adventures and a good living. The present rate for translating Japanese accurately is twenty-five dollars a page with a premium for specialties.

They have just discovered one of the largest and most important cities of the Mayan empire in the jungles of Yucatan. This is adventurous and today many young women are going into archaeology, which is certainly more cheerful than nursing. Commercial art for many years was a good selection, but now it is being overdone and the quality is largely debased.

The Southwest American Indians have created a tremendous market for their jewelry, pottery, and figurines. Several American pottery experts are doing exceedingly well creating new designs and color combinations and capitalizing on their mental ingenuity. Most of these fields are now advertised as available in short courses on cassettes. The student is not entering a field which will be overburdened by the time he graduates or perhaps obsolete in a few years. All over this country and the world there are areas of folk artistry far more rewarding than retirement from the human race in some cult.

It is not too early for the teenager to become aware of the demoralization that has developed in high schools and colleges. There is always opportunity to demonstrate by personal achievement the benefits of mature thinking and living. Instead of being over-influenced by the thoughtless, it is possible to prove the rewards of self-improvement. Employment which impels toward the preservation of natural resources is recognized as an immediate necessity, and there are numerous incidents of high school students combining

in renewal projects ignored by adults. The principal involved is simple. Every human being is indebted for personal existence and should pay for the privileges of life by making a personal contribution to the advancement and protection of his neighbors and his world.

Very few persons realize the mysteries of the human mind. We all take it for granted and seldom question the value of our intellectual resources. We assume that whatever notion arises in the mind is right and proper for us. This is definitely not true. A mind that has not been dedicated to a high standard of integrity is a tyrant. Instead of impelling action, it compels the person to the acceptance of any notion that arises somewhere among the ventricles of the human brain. When we select an instructor, we try to find one qualified to teach. In the case of the mind, however, we never recognize its shortcomings until it has betrayed us. As we look about us and recognize the tragedies resulting from wrong thinking, we must realize that we can remain adolescents to the end of our days. How can we trust the mental processes when they justify dishonesty, corruption, and slow, but inevitable self-destruction?

Unfortunately, most contemporary literature caters to modern taste; and those who wish to be correctly informed on matters of ethics must turn to the writings of earlier times. Very little that is useful to the correction of present ills can be found in contemporary literature, but it is available in modern reprintings of earlier works. We are happy to note that many important books are being reissued, but they do not receive adequate distribution. While social changes are inevitable, right and wrong have always been classically defined. That which enriches character is right, and that which demolishes it is wrong. This has been generally known and accepted for thousands of years, and no amount of physical progress can compensate for the lack of personal dedications to a proper standard of values.

It is also a mistake to assume that physical legislations can take over the standards of personal or collective morality. Something may be justified by the state which is contrary to the universal plan. Under such conditions the legislation contributes nothing to the preservation of society.

Finding very little constructive guidance in the home and less in the school, the young person must strengthen his observational and reflectional powers. He is not expected to discover for himself every mistake of his generation, but he is exposed constantly to the results of delinquency and futility. Reflection is a valuable faculty of the mind, which has a natural tendency to think about things seen and heard. There is nothing that young people need to know that is not happening daily and is widely publicized through the media.

There is a small core of delinquents who claim that they have the right to do what they please regardless of consequences. They value life so little that they can waste it as they please. Often they involve innocent persons in their escapades. Statistics are available which would help the whole generation to strengthen its virtues if there were something of value which justified a useful dedication.

In the last five years particularly the public conscience is being regenerated, which we hope will not prove to be a death-bed confession of guilty conscience. The world is in more trouble than it ever faced before, which means that the future sorely needs an enlightened and dedicated generation which must take over by the end of the present century. There was never a stronger invitation to develop courage, honesty, and faith. It is not just some mystically inclined idealist pleading for reformation but universal law with an important message for six billion deeply troubled mortals.

There will always be some who feel that they are privileged to destroy civilization to satisfy their own ambitions. Fortunately, nature gradually eliminates them and continues to support those who have fair potentials. How then can young people best prepare for a new world order. Most of them will find an employment which will enable them to take on the responsibilities of marriage and parenthood as God and nature has required. The big change is the interior reorganization of resources. The mind must be trained to function honorably, free from all ulterior motives. The individual impelled by proper thinking enriches his inner life, and this must always be the real but invisible foundation of future generations. When this is realized and the mind accepts integrities as normal and natural, crime will be greatly diminished and nations under enlightened leadership

can accomplish world peace by honesty alone.

Parents today fear to allow their children to walk to the neighborhood school. Seventy years ago, when I was growing up, the schoolyard was comparatively safe. There was usually one bully who quieted down with a little stressful persuasion. The teachers were amiable spinsters who had dedicated their lives to the dissemination of basic knowledge. In those times if teachers married, they were subject to dismissal. There was no mutilation of property or strange inscriptions on the walls of public buildings. Minor delinquency was limited mostly to Halloween. In rural districts children had to be taken out of school to cooperate in the seasonal labors of the farm. One thing that was important should be mentioned. The children were busy, not with the advancement of their personal projects but with the survival of their economic status. There was no time to waste and not much inducement to idleness.

The person, young or old, who is influenced by the media is perfectly aware that selfishness does not pay, but it has lost none of its glamour. If you want to know both the problem and the solution, simply look around you. Also, give an occasional glance into your own standard of motivations. The ancients believed that there is an evil spirit that is continuously opposing the laws of God and man. This spook is simply an excuse for personal weakness. Reluctant to blame ourselves for anything, we speculate that there is a power somewhere determined to frustrate the Divine Purpose. Theology made much of this concept, as is evident in witchcraft plaguing the Middle Ages; and the idea is making a small comeback in the modern world.

A simple parallel can be found in the modern science of nutrition. Here we have the struggle between boiled vegetables and well-frosted cakes. In spite of the most pious resolution, that which is agreeable to the tastebuds takes precedence over the needs of the liver and pancreas. Any person who keeps a diet is doing so for a special reason. Perhaps he is trying to lose weight, or less likely add some. It is also possible that he is suffering from some ailment which justifies gastronomical austerity. There is no evil spirit in a huckleberry pie, nor does some imp force us to remain unhealthy.

It is a simple matter of pleasure and pain, and so it is with life. The things we want to do have been a cause of trouble from time immemorial. The sages of old cultivated poverty because they could not survive the ravages of wealth. They concluded that God preferred human beings to live a simple life, and as a result we have many great religions and philosophies teaching moderation and resistance to temptation.

Wars may cost millions of lives, but they will continue so long as they are profitable to someone or gratify the despotic tendencies that arise in certain minds. There is no way to legislate these matters without meeting organized resistance. Growth through years of responsibility strengthens judgment and justifies dedication, but some people prefer to go their own way. Even these, however, serve some useful purpose, for they reveal the inevitable tragedies of entrenched willfulness. In the years ahead there will be new arts and sciences with which we must cope. There will also, however, be an increasing number who have become more serious because of the tragedies through which they have passed.

The Lord has been said to have fashioned a man from the dust of the earth and breathed into him the human soul. On the material level we have created empire after empire from the dust of the earth but have become so concerned over empires in sandboxes that we have forgotten to breathe the soul into our innumerable creations. We do not have to destroy the products of our ingenuity. It is only necessary to dedicate them, to breathe the breath of life into our relationships with each other, and bestow divine purpose upon human enterprise. If we are right inside, the trouble will gradually fade away; and we will feel the blessedness of proper living. Incidentally, we will also find that the span of human life and efficiency can be considerably lengthened when we no longer kill ourselves with our own mistakes. A proper society will never be a cause of fear and will lose most of its exhausting and debilitating pressures.

There is a legend in China that when the earth was populated only with saints and seers there was no death. It may be some time before we catch up with the Chinese sages, but our medical expenses will be greatly reduced and our legalities considerably less expen-

sive when we sincerely behave ourselves. There is a report that when Abraham Lincoln practiced law his highest fee was \$200.00 for one of those long drawn out affairs. In many cases he made no charge at all, and there was no telephone to add to the charges.

The bigger and better has become the biggest and worst, and we need a new generation of enlightened young people to become the pioneers of what is now often referred to as "the Aquarian Age." The symbol is the water bearer, and we sincerely hope he will bring peace and security for those who thirst after righteousness.



Men must love the truth before they thoroughly believe it.

—South

All good fortune belongs to him of contented mind; is not the whole earth leather-covered for him who wears shoes?

—Indian Proverb

It is another's fault if he be ungrateful; but it is mine if I do not give. To find one thankful man I will oblige many who are not.

—Seneca

To enter Heaven a man must take it with him.

—Henry Drummond

What we see depends mainly on what we look for.

—Sir John Lubbock

Praise loudly; blame softly.

—Catherine the Great

Drudgery is the gray Angel of Success.

—W. C. Gannett

Bill and Jill have been married for three years. They had one child, a little daughter. The marriage is breaking up. It was a mistake in the first place which became a tragedy with the advent of the child. Both of the parents plan to remarry as soon as the divorce is final. The girl that Bill has selected will not accept the responsibility of the small child. She is a career person and her domestic faculties have never developed. Jill will accept the daughter but insists that she must have adequate child support. Her prospective husband believes that his mother will accept the responsibility for the little girl. Here the entire situation rests, but no one is considering the effect of months of tension on the little daughter. She is rather too young to understand but not too young to suffer from the discords in the psychic atmosphere. Each of the adults is striving to attain self-satisfaction, and it is assumed that the child will outgrow the confusion and adjust to the new life pattern.

Mary is unmarried and has mothered a baby boy. There is no reasonable expectation that a home will be established, and Mary must fend for herself and at the same time take care of her infant son. To both adults the problem is largely financial. The young man has nothing and very few prospects. The young mother faces years of economic uncertainty. She refused to give up the child for adoption, but her parents have rejected her and will not contribute anything toward the solution of the dilemma. Again, no one is taking much time to consider the effect upon the little boy. Whether he knows about it or not he is doomed to a longer period of insecurity, which could well turn into resentment or deterioration of his moral life.

In most of these cases, and there are many, the parents believe that they have an inalienable right to do as they please and that freedom sanctions delinquency. We are just beginning to realize that the unborn or newborn baby has a psychic nature which receives into it the vibrations of his most intimate environment—the parents.

Between 1960 and 1985 the moral threshold has lowered considerably. Integrities are no longer regarded as assets. Wealth has become the final goal; and, if to attain it one must reject or ignore the responsibilities of marriage and parenthood, the scars will gradually disappear and the teenager can become a happy well-adjusted citizen. If help is needed, there are psychiatrists to straighten out the confusion and organizations to rebuild wrecked lives.

We speak of second childhood when it appears that elders are waiting for rebirth into a better universe. Actually, however, the early formative years can affect every phase of the individual's maturity. The physical body can be damaged by incidents that the conscious mind never recognized or understood. To the human being a bad beginning is like the consequences of a flood, tornado, or plague on a national level. After middle life the damage begins to appear and by the age of retirement, when conscious activities subside, the health of the senior citizen can be seriously impaired. No one will ever know why, but occasionally psychoanalysis will reveal intimations concerning the facts. The elder does not realize why he seems to grow too old for his years, must call upon Medicare for assistance and finally land in a retirement home. Yes, it was true that parents did not get along. He was shifted from one relative to another and finally deposited in a boarding school. The selfish parents went happily on their way with the sincere conviction that they were entitled to every pleasure that life and their own financial condition permitted.

We must take into consideration that the 1970's and 80's brought with them many new conveniences, comforts, recreational opportunities, alcoholism, and drug addiction. Children born in that period will become the mature population twenty years from now. They will make the laws and break them. Some will add to the criminal population, others become alcoholics, and the suicide rate will increase. The present generation never seems to think of this. It is not because they do not have a certain affection for their children. It is because the adult feels that he has but one life to live and he should cultivate every possible pleasure that society can afford.

In addition to the physical damage, which will probably mani-

fest itself as early infirmity, there is the emotional damage which is far more difficult to estimate. In most of the undeveloped countries the revolutionists come from poverty ridden segments of the population. At thirty, forty, and fifty years of age they are revenging themselves from the tragedies of infancy. Where there is no close family communion there is no foundation for later friendships or social cooperation. The world will continue to breed dictators who are always ready to exploit the grievances of the ever-increasing minorities. As individuals, those who come from broken homes find it difficult to establish a permanent affection for any other person. In the modern trend in which multiple marriages are considered inevitable proper depths of insight and community understanding are lost somewhere along the way. We read that some man or woman is having their third, fourth, or even fifth marriage. This is certainly a poor background for bringing into this world children that must run the country thirty years from now. There is no strength, no sense of permanence, no valid idealism, and very little respect for personal survival.

Then we may consider also the prenatal or early postnatal mental part of this sorry mess. It is now known beyond doubt that the human mind is awake and alive even before physical birth into this world. The baby is a highly specialized observer of conduct and its environment. It does not think it through or rationalize, but it does come to the realization that certain conditions are painful.

As soon as the child is old enough to integrate a personal philosophy of life, it will be strongly influenced by parents, relatives, and other persons in its surroundings. Its subconscious will gradually come to the conclusion that there are only two goals in life—one is to be rich and the other is to be famous. To fail in these objectives is to be labeled a mediocre individual. The child hears nothing in the home but discussion of finances, investments, and subtle ways to acquire other people's funds. There is no talk about integrity, and the prevailing atmosphere is strongly supported by television and all the other fields of entertainment. What is going to happen when this mis-educated generation of the unfit takes over the leadership of humankind? Of course, there is some hope as many of the worst

examples will eliminate themselves in one way or another before they attain any type of status. What we are trying to point out is that those contemplating marriage should recognize that they are setting in motion a stream of conditions which may affect several generations of persons who do not know why they have certain morbid cravings, violent impulses, or irresistible dissipations.

In order to justify our existing delinquencies, it is necessary to reject most of the ethical systems which have descended to us from the past. To be a successful accumulator of worldly goods we must forget forever that "honesty is the best policy," and we must keep on making nuclear weapons because there is a ready market and a wide margin of profit. No scruple should stand between us and fame or fortune.

There is only one way in which we can bring about some of the necessary changes. A small example gives some indication as to how the wind blows. Since the beginning of our national existence, our coinage has always included the motto "In God we trust." It was never on the larger currency or paper money. Not long ago an interested person started a movement to put the motto on the paper money. There was considerable flurry; and, of course, a number of persons were highly incensed. The very idea of getting God into the American way of life was almost too much. It is a frontal attack on education, science, and economics. But miracle of miracles it passed, and now all our paper money will include these treasured words. Some of the new currency is already in circulation. Among those outraged there is wailing and gnashing of teeth.

The American heritage includes the village church and the quiet cemetery where the elders were laid to rest. There was no exploitation of Christian generosity. With the radio and television it is essential that the church proves its authority by having the tallest tower in town. Here again the effort is being made to capitalize on infantile mentality.

Fifty years ago a career was determined largely by family circumstances. The children had a tendency to follow in the footsteps of their parents. The choice of vocation was limited and life was expected to consist principally of responsibilities. If the young person

found it necessary to plan his own career, he realized the importance of natural aptitude and basic training. He understood that if he wasted the years between thirteen and twenty his economic security could be hazarded; and there were no Medicare, Social Security, or old age pensions ready to take over the protection of his elder years.

Today career planning is seriously neglected. Unless the family is able to guarantee profitable employment, serious counseling is indicated as necessary. Skills must be developed at the expense of pleasures. The young person should learn how to handle his own finances with intelligence and dignity. He must evade the various temptations that beset the young, discipline himself or herself against wastefulness and extravagance, and protect the body from detrimental habits. The idea that after sowing a field of wild oats the person can then mend his ways and become a wealthy and respected citizen is wishful thinking. Once the mind has been allowed to escape from constructive concepts the entire character is weakened and seldom resists further temptations.

The befuddled adolescent is especially attracted to revolutionists and the seductive temptations of the underworld. In many cases an allegiance with corruption can be ended only by death. There is no doubt that world conditions contribute to the demoralization of the young. There seems to be no solid future, and the various trades and professions have failed to provide protective influences. There was very little decision to make when the elder son inherited the family farm and settled back quietly to pay off the mortgage. There is little permanence in modern programing, and young people hardly know how to train their faculties and abilities. We think of this as an age of rugged individualism, but most young people are content to follow the leadership of some peer group.

I talked not long ago with a well-adjusted young lady in her early twenties who had made her own decisions concerning the future and intended to follow them. Having read the warning on the cigarette ads, she had decided that she would never smoke; and, because her own father "tipped" too frequently and finally died an alcoholic, strong drink was also off her list. She viewed marriage with some

alarm and decided to give the whole subject lengthy consideration. Having sought employment with rather discouraging results, she decided to create her own career and depend on no one for very much assistance. After careful consideration, this young lady settled on the field of commercial art. She would join no major group but win recognition by talent alone. She was gifted and her career clearly outlined. Around her hundreds of junior citizens were drifting about trying to become computer experts or seek fame and fortune in the over-crowded medical field. Wherever possible the individual should spend the period between twelve and twenty improving his skills, instead of wasting this precious period on riotous or near riotous living.

The person who can do almost anything well is at a special disadvantage. He is the handyman who goes along being useful and good-natured but seldom develops any of the resources with which he has been endowed. Success is not passed from generation to generation as a heritage. There was a very great scholar for whom I had a strong fondness, and his achievements were recognized throughout the world. He was so well-known that he had six inches in the *Encyclopaedia Britannica*. Unfortunately, he passed on before I was born; but I was delighted one day when I was told that I could meet his son. The meeting was one total disappointment. The son had none of the attributes of his illustrious father and was living through his years on an income to which he had never contributed anything. Several answers to this problem present themselves. The children of many famous persons have failed to mature because they were over-shadowed by a parental personality with which they were unable to cope. A famous father resulted in a defeated child who could only live in the reflected glory.

The world we live in is a closed shop. Everyone must cooperate or human society slowly but inevitably disintegrates. Those who make a life work out of being useless usually have many miserable years. In the old English concept of life the eldest son took a military career. The second son was apt to become a doctor, and, to keep up the high tone, the third son became a clergyman. If there were other children, they might have something to say about their own

careers; but the great tradition was mandatory.

Things are very different now, and the ministry has lost most of its quiet and serene dedication to the labors prescribed in the Holy Book. So here a young person finds very little consolation in the squabbles of the jarring sects and gradually loses respect for those spiritual integrities essential to moral survival.

It is not all the fault of the minister that the church is faltering. The members are committed to the fulfillment of their personal ambitions, rather than the Ten Commandments. The present crisis, however, has brought a number of young people back into the liberal churches with definitely beneficial results.

Now all this confusion originates in the human brain, a well-dispositioned structure which seldom has an opportunity to make an unprejudiced decision. We know that memory is a disturbing factor. We recognize the natural feelings and anxieties which gravitate against clear thinking, and we also know that there is a direct tie between the brain and the child and all the ancestry that has gone before. There is a lot of wisdom from the experiences of the past, and when it clearly reveals itself we compliment the proud possessor as a wise and intelligent person. The brain also carries the frustrations of the past, the daydreaming, the unfulfilled aspirations, and a miscellaneous assortment of lesser pressures. Each individual attains maturity only when he gains control of his own thinking. He must recognize things as they are today, interpret them perhaps by the wisdom of the past, and expand their usefulness in hopes for the future. There is really no time to be wasted, which may cause us to ask, "What is wasted time?" Rest is not waste, and learning is not waste. The failure occurs when the mind is not permitted to come to a reasonable conclusion in the presence of factual evidence. In a way mentality has caused the problem but in due time must bring the solution.

The Bible says that as the twig is bent, so the tree is inclined. All over the world parents are bending the twigs of their children's souls and minds. Usually the moral instruction is to maintain the status quo. Rebellion is inevitable but essentially useless. Having reached majority, the young man or woman is launched upon the ocean of uncertainties to sink or swim according to the foundation

upon which their lives have been built. Fortunately, we do not have to depend upon the jots and tittles of the creed. We see every day the making and unmaking of human beings. A modern child who has reached the advanced age of fourteen years is already capable of recognizing the common problems of living. They have seen the consequences of early alcoholism, the improper use of drugs, and unethical and unmoral human relationships. They know the differences between honesty and dishonesty and possess an intuitive grasp of right and wrong. Of course, if they see that their parents are breaking the rules, they will almost certainly assume that they have the right to do the same.

A young boy was brought to me in the hope that I could persuade the judge to give the lad a suspended sentence when narcotics were found in his school locker. The parents were actually distraught. Never before had there been such a blot on the family reputation. The boy was only twelve years old and probably would have received nothing worse than a thorough talking to, but I tried and succeeded in having the boy's name taken off the blotter. There was very great rejoicing, and two months later the same thing happened. I asked the parents why there had not been sufficient supervision to prevent a recurrence of the misdemeanor. Had they given the child a good talking to? In the end it proved they had done nothing but give a sigh of relief when the case was dismissed the first time. The father admitted frankly that he worked long hours, including weekends, to maintain the family; and the mother could only break down in self-pity.

This type of thing happens every day, and young people with good minds capable of achievement and the satisfaction of worthwhile lives are receiving very little practical help or advice. It would be a great value in many cases if prospective parents added a religious ritual to their program of child-bearing. Everything possible should be done to give the newborn baby the best possible atmosphere of affection, understanding, and dedication, especially in the last three months before the little one enters the material world. There is a good reason why the first thing a newborn babe does is cry with fear or frustration. If we learn to be born better and live better, we can pass out of this life with a better hope.

ATHANASIUS KIRCHER

Athanasius Kircher (1602-80) has never received the recognition appropriate to his contributions to several comparatively unrelated spheres of learning. Some of his contemporaries recognized his genius, but no in-depth study of Kircher's labors has appeared in English. The recent work of Joscelyn Godwin, *Athanasius Kircher, A Renaissance Man and the Quest for Lost Knowledge*, is most timely. It presents an excellent summary of his life and literary achievements and includes one hundred and five illustrations from the printed editions of his works. This book has been out of print for several years, and we hope that a reissue will appear shortly.

In my large book on symbolical philosophy published in 1928 I included illustrated material from Kircher's *OEdipus Aegyptiacus*. The big extending plate of the Bembine Table of Isis is folded into the text. It is believed that the table was originally part of an altar, and this relic of uncertain origin was for some years in the possession of Cardinal Bembo. It has been preserved in the Museum of Egyptian Antiquities at Turin, and there has been a report circulated that copies of the table in full color would be available to the public.

The PRS Library now has original editions of three of Kircher's writings. The *OEdipus Aegyptiacus* is in three volumes, *Mundus Subterraneus* in two volumes, and the *Arca Noë* in one volume, all in the large folio format. The remarkable frontispieces are handsomely engraved and should probably be included among emblemata. Curious combinations of symbolic elements would strongly indicate that this learned Jesuit was deeply versed in esoteric matters. According to H. P. Blavatsky, there appeared among European mystics Athanasius Kircher who taught a complete philosophy of universal magnetism. It was in reference to Kircher's interests that she writes, "His numerous works embrace many of the subjects merely hinted at by Paracelsus. His definition of magnetism is very original, for he contradicted Gilbert's theory that the earth was a great magnet.



Engraved portrait of Athanasius Kircher (1602-1680) from *Mundus Subterraneus*.

He asserted that although every particle of matter, and even the intangible invisible 'powers' were magnetic, they did not themselves constitute a magnet. There is but one MAGNET in the universe, and from it proceeds the magnetization of everything existing. This magnet is of course what the kabalists term the central Spiritual Sun, or God."

One of the reasons that Kircher's writings are seldom quoted is that they are available only in Latin. Some years ago, however, it was rumored that translators were at work; but as far as I know nothing has as yet appeared. References to Kircher exist in a few learned journals, but articles in the various encyclopedias provide little or no insight concerning the depth or width of his accomplishments.

Athanasius Kircher was born in a small town on the northern bank of the Upper Rhone on May 2, 1602 and died November 28, 1680. He was named Athanasius to honor the saint whose feast day was May 2. As a youth he was well-educated according to the facilities of his time and entered the Society of Jesus in his seventeenth year. For most of his lifetime Kircher was a teacher in one of the prominent Catholic universities. He was ordained to the priesthood in 1628. As a linguist he was able to give instruction in Latin, Greek, Hebrew, Chaldean, Arabic, Coptic, Persian, Ethiopian, and most of the European languages. To some degree his facility in languages was a result of his own travels, for he visited many countries, studied their doctrines and philosophies, and in some instances familiarized himself with the archaeological details which he found in these environments. Each new language opened the door into another field of research. He became well-informed on myths and legends, arts and sciences, and trades and crafts of distant countries and former times. On several occasions his wanderings carried him into dangerous regions. Like a true scientist, he was ever ready to hazard his own life in the quest for knowledge. The almost miraculous protection from the evils of the times strengthened his convictions that his labors had the blessings of God. Kircher was one of the first to consider the possibility of a universal language, but apparently he was not destined to perfect such a project. It remained for a later time to develop Volapuk and

Esperanto. Volapuk never received much attention, but Esperanto has a considerable following even now. Kircher was correct in his conviction that many of the world's problems could be solved amicably if all the nations spoke the same language and brought their problems directly to each other.

It is difficult to determine the actual religious convictions of Athanasius Kircher. There is no evidence that the Catholic Church ever attempted to discipline his contemplations. While the Jesuit order was extremely unpopular in non-Catholic countries, it should also be remembered that he received the full support of his church and members of the Catholic nobility. Probably his was a birth out of time—a little too soon to profit by the labors of the new scholarship and its patrons. In the early years of the seventeenth century a separation was also noticeable between religion and science with a definite drift toward intellectual materialism.

Kircher devoted a vast amount of time and effort to Egyptology. He endeavored to translate the Egyptian language, but his achievements were marginal. It was not until the discovery of the Rosetta Stone, which was obtained by the British following the French surrender of Egypt in 1801, that Jean-François Champollion was able to reveal a definite key to the Egyptian language. Even now we are not certain that the old hieroglyphics conceal deeper esoteric meaning. All that Kircher could do was derive such information and speculation which had descended from Greek and Latin sources. For example, he obviously made use of the hieroglyphical emblems in the books of Horapollo Nilous. The quality of scholarship evidenced in the works of Kircher is seldom to be found in modern scholarship. Even great universities can boast of a professor who can read, write, and teach six languages from different periods in world history and surviving only in remote places. Fortunately, Kircher was able to win the patronage of distinguished persons who contributed to the funds necessary for his researches. The Renaissance attitude to support genius perpetuated the arts and sciences of Italian elegance as shown in the great revival of classical learning by Lorenzo de' Medici. Every aspect of ancient excellence was revived; and for a time at least the glories of Egypt, Greece, and

Rome fascinated powerful men, religious and secular. This salutary condition largely contributed to the success of Kircher's varied interests and accomplishments.

In *Oedipus Aegyptiacus*, which title is a play upon Oedipus solving the riddle of the Egyptian sphinx, there is a handsome engraving of this subject as a frontispiece in Volume I. Within thousands of pages of this work are all sorts and kinds of curious information. This quiet and gentle Jesuit Father explored the mysteries of alchemy, transcendental magic, the cabala, geomancy, Egyptian metaphysics, and even went so far afield as to study Chinese philosophy. At one time Kircher asked the Church to permit him to become a missionary to the Chinese, but for some reason not stated such permission was not granted. Having little foundation from the labors of former scholars, he had to create the very hypothesis which he hoped would ultimately prove to be scientifically sound. While some of his findings have not stood the test of time, he dared to explore the unknown world of antiquity and the complicated contemporary difficulties of the Thirty Years War.

Among the innumerable curiosities it should be noted that Kircher is accredited with the invention of the magic lantern. This might be considered a blot upon his memory because it made possible the motion picture and, particularly unnecessary, television productions. In one of Kircher's books is a curious illustration showing the operation of the magic lantern. Kircher's plate shows the operation of the magic lantern as a box-like machine inside of which is an oil lamp with its light intensified by a mirror. At the front is a tube with lenses which can be focused, and the light passing through a glass slide with pictorial material makes a clear enlargement on a conveniently placed square of white screen. I remember clearly that as a small boy I once had a toy magic lantern, the light of which was provided by a candle. With the lantern came several slides picturing toys and scenic views.

During Kircher's lifetime there were several serious earthquakes and volcanic eruptions in mainland Italy, Sicily, Stromboli, and other parts of the Mediterranean basin. Wherever natural phenomena seemed to need a more detailed description, Kircher was on the spot.



Title page of Kircher's three volume set in folio depicting Oedipus solving the riddle of the sphinx. The work is dedicated to the Emperor Ferdinand III.

On one occasion he was lowered on a rope to measure and analyze the walls of a volcanic crater which seemed about to erupt. Thus, to his other attributes should be added courage in the pursuit of knowledge.

Most modern scholars have been inclined to give up Kircher as being completely incomprehensible. It would seem that no one person could have accomplished the literary labors attributed to him. To solve the mystery it has been suggested that he presided over an elite group of researchers whose religious commitments allowed them considerable leisure to advance their intellectual interests. If Kircher was the leader of such an assemblage of scholars, some of the preliminary work could have been entrusted to his co-workers. It is also interesting to learn that Kircher was both an archaeologist and an antiquarian and that collections he assembled are now preserved in the Vatican. It is probable that this accumulation was expanded by appropriate contributions of artifacts formerly in the collections of princely houses.

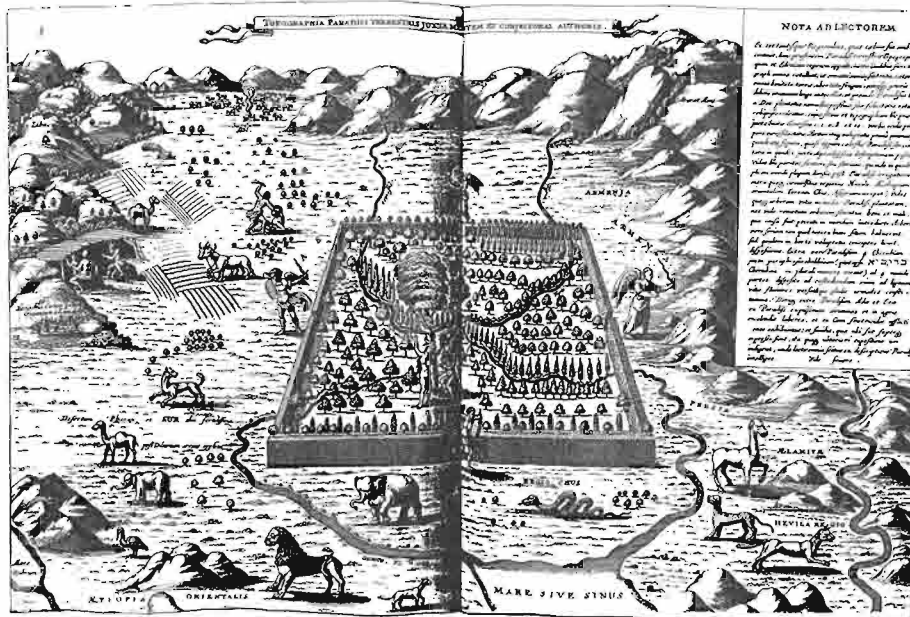
Europe was in turmoil for most of Kircher's lifetime. Even short journeys were dangerous and religious bitterness reached fanatical proportions. In spite of this handicap Kircher was able to travel considerably in Germany, Hungary, and the Papal States. Having no political ambitions and refraining from participation in public affairs, Kircher lived his long and useful life with practically no interruptions or interferences. He was a contemporary of Andreae, Bacon, Ashmole, and Boccacini. Kircher can certainly be regarded as a patron of higher learning and gave his life and time to the advancement of science, religion, and philosophy. He never displayed any theological bias, but he is not mentioned among those who contributed to such projects as the Royal Society of England or the Rosicrucian controversy. He must have known of them, and they must have known of him. One of Bacon's closest friends was Toby Matthews, a staunch Catholic who carried Bacon's message to Southern Europe while Kircher was still a young man.

This leads us to a recent project which included Kircher. The Los Angeles County Museum of Art implemented an exhibition which it called "The Spiritual in Art." The purpose was to penetrate

beneath the surface of abstract modern art to discover if possible the secret sources of idealism in the souls and minds of those who create and support art. As the project developed it was decided that it should be a traveling exhibit to become shown in Los Angeles, Chicago, and The Hague. As most modern artistic idealism derives from earlier sources, important illustrations from the books of the seventeenth and eighteenth centuries were included. The Museum communicated with our Society because they knew we had a considerable library dealing with mysticism in both East and West. We agreed to cooperate with this project, and a number of volumes were selected by members of the staff of the Museum. Possibly the rarest of these were first editions of the English physician and esotericist Robert Fludd, and the rare four volume edition of the writings of Jacob Boehme with a number of illustrations attributed to Peter Paul Rubens. Included were original printings of Athanasius Kircher from *OEdipus Aegyptiacus*. It was indeed a happy occasion to know that after the lapse of centuries recognition would be given to those who labored so faithfully nearly three hundred years ago.

One has the feeling that Kircher was aware of the writings of Robert Fludd, who lived earlier in the same century. Fludd did not cover so great a field, but the two men had parallel interests in music, mathematics, and cosmogony. The cabala also was accompanied by unusual symbolical plates and tables by both Kircher and Fludd. In one of his works Kircher published a map of Atlantis and identified the islands of the Azores as vestiges of this ancient continent. The *Arca Noë* included a map of the world. Neither of these was as controversial as the map of the Garden of Eden showing the terrestrial paradise in an attractive and rustic form.

Kircher is an outstanding example of Renaissance scholarship. Europe emerging from the Dark Ages was largely dependent upon Greek and Arabic learning. To the degree that these sources were available to him, Kircher advanced his ideas with confidence. Where solidly established facts were missing it was inevitable that Kircher was unable to find solid ground upon which he could have built a universal reformation of the arts and sciences. His findings were logical to himself and many others, and only time would ultimately



The Garden of Eden from a symbolical engraving in Kircher's book the *Arca Noë*.

remedy these shortcomings.

Lord Bacon was more fortunate in developing his own version of the Delphian tripod of religion, philosophy, and science. He interpreted the descent of knowledge by which the oracles of old would contribute to the advancement of the scientific method as based upon tradition, experience, and experimentation. Tradition is that form of memory by which the past can make its natural contribution to the future, and the validity of conclusions is justified by experimentation. While Bacon's knowledge resulted in the rise of a new order of secular learning, Kircher stressed personal experience with its emphasis on the justification and basic support of the seventeenth century Catholic world.

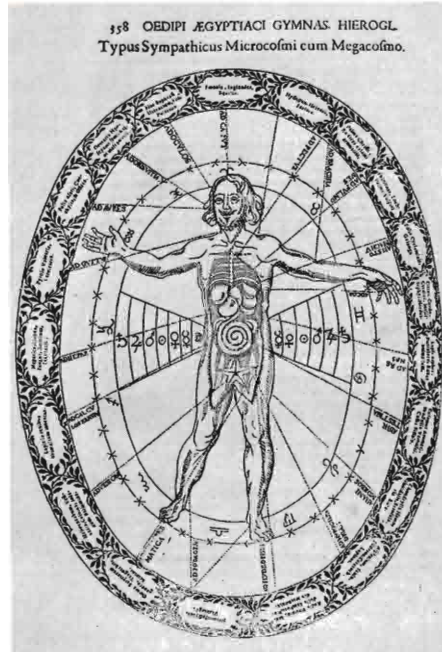
It is generally agreed that the most important of Kircher's writings was his *OEdipus Aegyptiacus*, 3 vols., Rome, 1652-54. It would be expected that such a work as this with its emphasis upon the cabala, alchemy, astrology, and the wonders of Oriental lore would have

opened this kindly Jesuit to the retaliations of an outraged Church which had excommunicated many progressive thinkers with less justification. It was almost incredible that Kircher was never subjected to any restriction of his labors and his publications placed upon the Index during his lifetime or the centuries that followed.

The numerous engravings which ornament most of his publications were elegantly designed and scientifically correct so far as was then possible. Many years ago I had Kircher's treatise dealing with what we now call standard time correction. The beautifully engraved title page was inscribed with the words "The Horoscope of the Society of Jesus." Somewhere along the line the volume has disappeared. We also had another book, *Magnes, sive de Arte Magnetica*, Cologne, 1643, a plate from which we reproduced in our large book on symbolical philosophy. In this work Kircher explains why the sunflower always turns its face to the sun. This book also wandered out of our Library back in the 1930's.

When the Los Angeles County Museum of Art assembled their exhibit, they included an engraving of a composite of the sympathies between the human constitution and the departments of the larger universe. This rather jaunty figure stands in the midst of the planets and constellations and was similar to those used in most of the almanacs of the period. There are a number of illustrations representing the surviving monuments of Egypt in *OEdipus Aegyptiacus*.

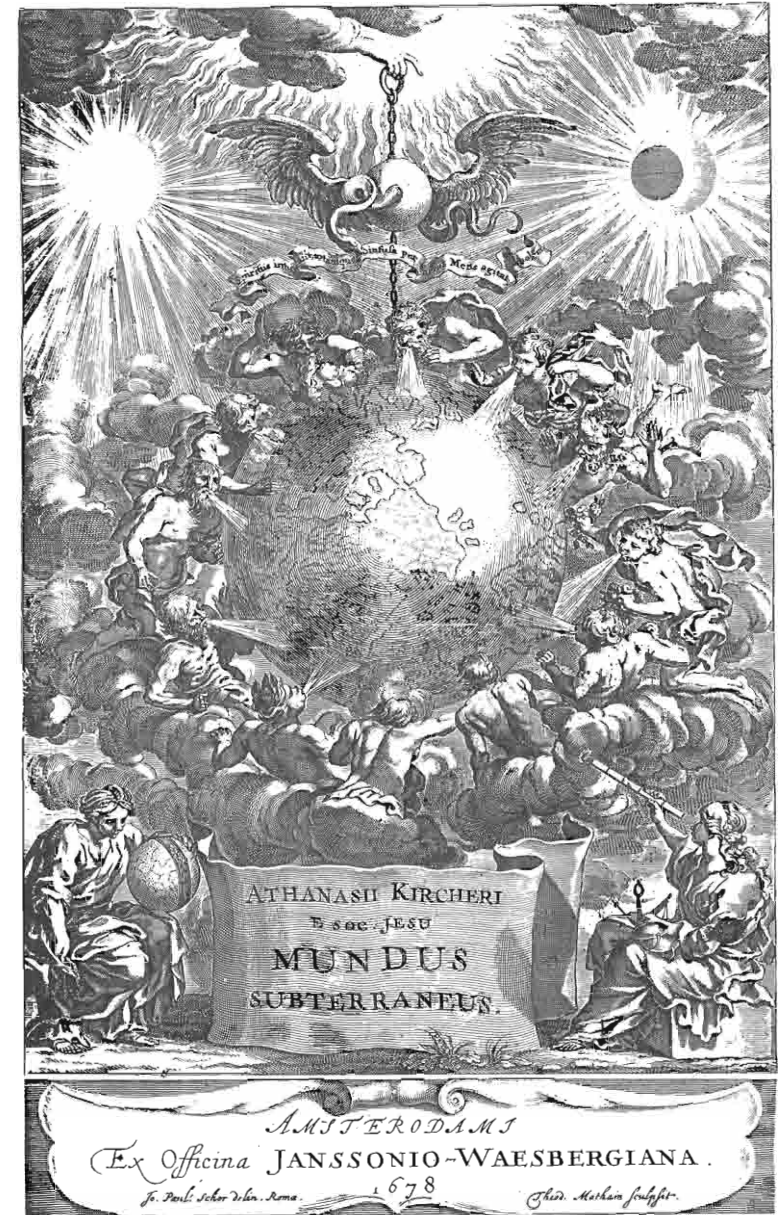
In his *A History of Magic and Experimental Science* Lynn Thorndyke gives special consideration to the literary labors of Athanasius Kircher, and he is especially concerned with the *Mundus Subterraneus*. This work appeared in Amsterdam in 1665 and was dedicated to the Emperor Leopold I. Apparently, the book was inspired by a series of volcanic eruptions in Sicily in about 1638. The author notes that he was present and in great danger for fourteen days and made a valiant effort to explain the subterranean causes of volcanic disturbances and related phenomena. While his findings have not been supported by later research, they were impressive to his contemporaries. Thorndyke mentions Gabriel Clauder, physician to the Duke of Saxony, who admitted that Kircher was more powerful than ten thousand other antagonists; and he paid the following tribute



Engraving from Kircher's *OEdipus Aegyptiacus* showing the sympathies between the human body and the cosmic system.

to Kircher quoted by Thorndyke: "His incomparable brain has produced more works than warriors poured forth from the Trojan horse."

A second edition of *Mundus Subterraneus* appeared in 1678 and, like the earlier edition, was published in two volumes. Each book has a finely engraved title page. The subject of the elaborate opening plate of *Mundus Subterraneus* shows the earth under the influence of the twelve winds. Two seated figures below are, on the right, Astronomy and, on the left, Geography. In the upper corners are the sun and a curious figure apparently intended to represent an eclipse of the moon. The earth is suspended from heaven by Homer's golden chain. There is a winged globe from which a serpent is emerging, which seems to indicate the demiurgus of the Gnostics. The principle of universal mind is also found in Egyptian art where the globe appears as winged and is accompanied by a serpent or serpents. In one of his text illustrations for *OEdipus Aegyptiacus* Kircher

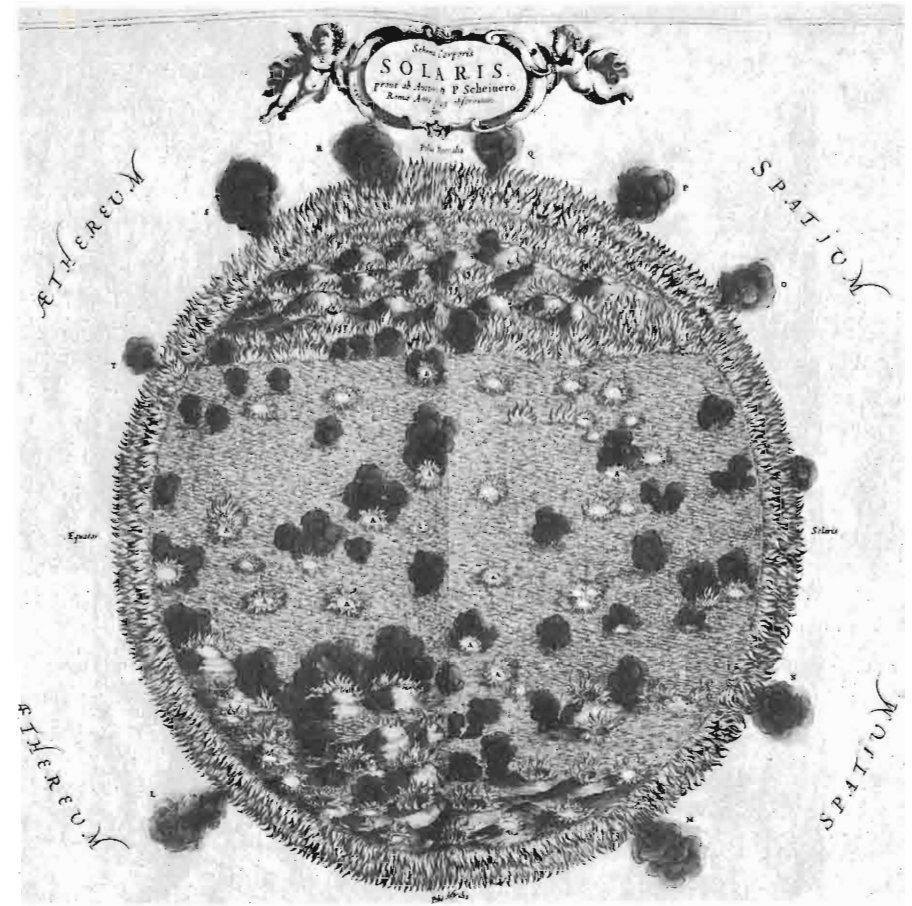


Opening plate from the 1678 Amsterdam edition of Kircher's *Mundus Subterraneus*, which was dedicated to Pope Alexander VII. Chigi, who had been papal nuncio at Cologne.

describes the symbol as *Hemphta*, the pantamorphic concept of Deity.

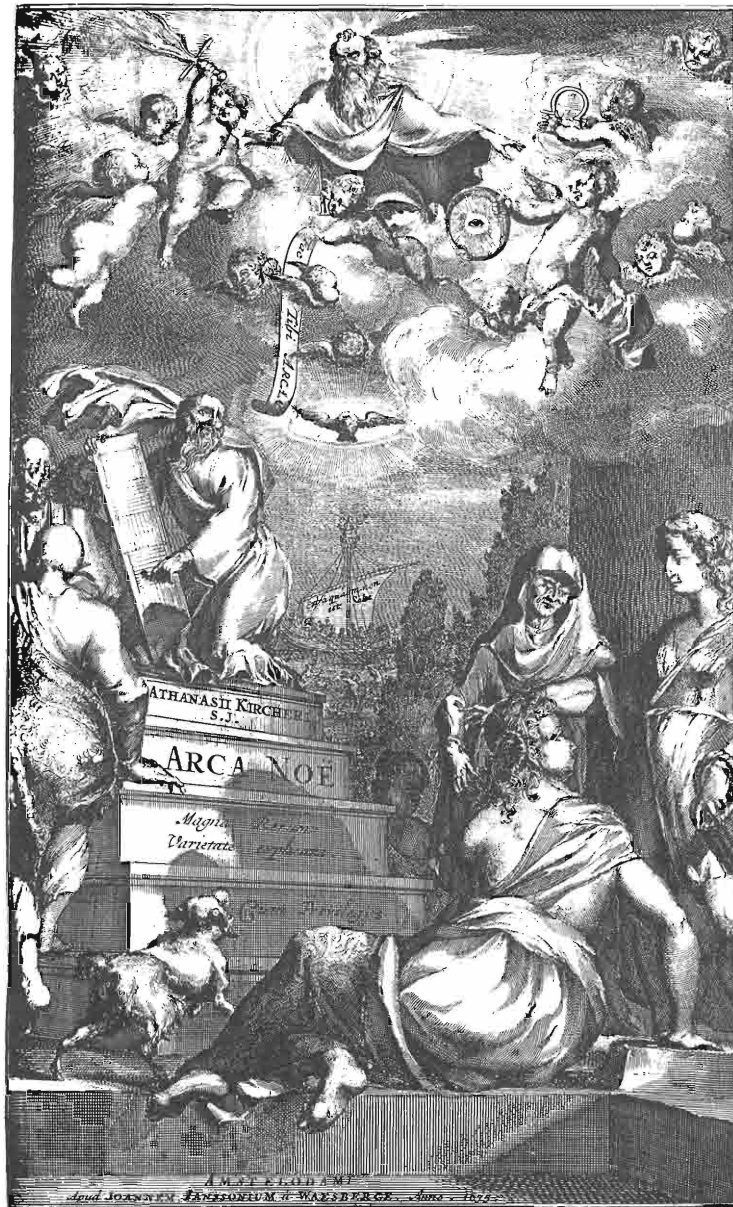
The front engraving of the second volume features a statue of Diana of Ephesus. Mercury is represented holding the caduceus and a female figure, possibly representing Wisdom, is drawing in a book what appear to be Egyptian monuments. A head at far right, surrounded by a luminous halo, could represent Orpheus; and through an open window miners are at work seeking the treasures of the earth. Kircher was attempting to describe the internal construction of the planet but expanded his labors to include descriptions of the surfaces of the sun, showing a sunspot maxima, and the moon very much as it is represented today, showing the crater which was named in honor of Kircher. There are also dramatic representations of Vesuvius and Etna in eruption. What was visible to the naked eye was well-depicted, but the hidden causes of earthly commotions as discussed by the old Jesuit Father have not survived the test of modern research. Even Galileo is said to have been impressed, if not converted, by Kircher's imagination.

The *Turris Babel*, published in Amsterdam in 1679, should also be mentioned. There is an engraving in this work which could be of considerable interest to psychic archaeologists—a group rapidly gaining numerical strength. In Kircher's engraving the great pyramid of Giza is presented with proportions reasonably accurate. It even shows that the capstone is missing, which is correct and has been the cause of considerable speculation; but there are two unusual features which are definitely worth noting. Entrances are shown on two adjacent sides slightly raised above ground level. Each of these entrances is in the form of a double arch. Also, on the surface of the ground near each of the arched entrances are rectangular openings revealing steps leading down to some underground structure. Each of these sets of steps is labeled "subterranean crypt." The true mystery of the great pyramid is still open to considerable debate, and rumor lingers on that there are other chambers within or beneath the structure. Is it possible that Kircher, who read Arabic, had come across the report that when Caliph al Mamoun opened the pyramid one of his workmen mysteriously vanished and was found a short distance away in the desert unable to account how he got there?

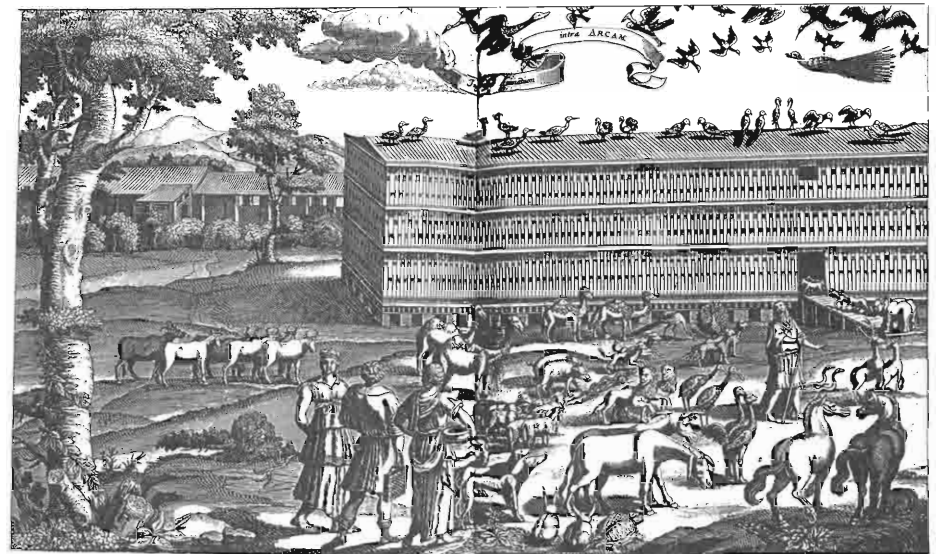


Engraving from *Mundus Subterraneus* showing Kircher's concept of the sunspot maxima.

Nor should we pass lightly over the fascinating volume *Arca Noë* (the Ark of Noah), also published in Amsterdam in 1675. As usual, Father Kircher wandered afield to depict with considerable detail the Garden of Eden, but the pièce de résistance is Noah's ark. It does not seem that our venerable author was attempting to restore the original vessel but rather to demonstrate that it was possible, though not probable, that the biblical account could be justified. Folded into the volume is one magnificent copper engraving over thirty-



Title page of the *Arca Noë* by A. Kircher.



Kircher's engraving to show the animals entering Noah's ark with Noah himself leading the way.

seven inches wide and seventeen inches high. The front wall of the ark has been removed to reveal the interior arrangements. Each of the pairs of clean animals had its private room. Those less privileged were gathered in dormitories, and the accommodations for Noah and his family were placed near the middle of the ship. There was also considerable storage room for food, and reptiles were accommodated in the bilge. There are other illustrations which show the building of the ark, the vessel floating through the deluge, and the waters drowning evil humanity. There is also a small woodcut showing some mountain peaks that were not submerged.

It would be a mistake to assume that scientific fantasy has faded away from our modern lives. Actually, today we are involved with scientific mysteries which Kircher, with his Catholic background, would have passed over lightly. Flying saucers, invasions from Mars,

and flights into the galaxy are now accepted by many solid citizens who have been trained against such fantasies in academic institutions. Groups practicing the rites of Satanism exist in both America and Europe. Exorcism has received considerable attention, and there is a brisk business in charms, talismans, and amulets. Conservatives supposed that Kircher accepted many superstitious beliefs, but most of them have popular acceptance today. Alchemy and astrology in particular have large followings of well-educated and dedicated researchers, and literature on these subjects is increasing rapidly. Yesterday's fantasies become today's facts, and the new facts in their turn become tomorrow's fantasies. It is inevitable that Kircher will not be forgotten, and in due time his complete works will be available in English and be included among the monuments of Renaissance literature.

Members of the Jesuit order were among the first Christian groups which reached China. They learned the Chinese language, wore Chinese clothing, and supported the cultural establishments of the more enlightened emperors. It was due to their friendliness with the Chinese beliefs that they were able to create observatories such as the one on the city wall of Peking. One of Kircher's books, *China Monumentis*, Amsterdam, 1667, deals with China and, of course, when he gives his attention to the subject we may expect an unusual treatment. In this book he also discusses India and Tibet.

Kircher was familiar with the philosophy of Confucius, and one of the most pleasing likenesses of the great Chinese philosopher appears in Kircher's book. It was fortunate that Kircher did not live to see the unwise policy that was instituted by the Roman Church, which forbade the Catholic clergy to wear Chinese clothing, fraternize with Chinese scholars, or in any way accept Chinese doctrines and beliefs. It was at that moment that Christianity lost China. Its earlier favorable acceptance of foreign teachings was never restored.

By any estimation and in spite of its imperfections, the writings of Athanasius Kircher are among the outstanding achievements of the past. Never before, nor since, has any Catholic scholar dared to think so far beyond the horizon of his church which dominated

both the universities and the states. He interpreted the known in terms of the unknown and the unknown in terms of his personal convictions. Erroneous details correct themselves in due time, but from the beginning of human history knowledge has been based on the slow but rewarding process of gradually transmuting fantasies into facts and creating new fantasies to challenge the imagination of the future.



WHEN EARTH'S LAST PICTURE IS PAINTED

When Earth's last picture is painted and the tubes
are twisted and dried,
When the oldest colours have faded, and the
youngest critic has died,
We shall rest, and, faith, we shall need it—lie down
for an aeon or two,
Till the Master of All Good Workmen shall put us
to work anew.

And those that were good shall be happy; they
shall sit in a golden chair:
They shall splash at a ten-league canvas with
brushes of comets' hair.
They shall find real saints to draw from—
Magdalene, Peter, and Paul;
They shall work for an age at a sitting
and never be tired at all!

And only the Master shall praise us, and only
The Master shall blame;
And no one shall work for money, and no one
shall work for fame,
But each for the joy of the working, and each,
in his separate star,
Shall draw the Thing as he sees It for the God of
Things as They are!

—Rudyard Kipling

SCIENCE AS A SACRAMENT

There is only one of the seven sacraments of the Church which could be a solid basis for the reconciliation of sacred and secular concepts and beliefs. While there may be some theological differences, both of these divisions of knowledge recognize the sovereign importance of the propagation of the species. Marriage is a sacrament involving the establishment of a family and the perpetuation of human life. It is assumed religiously that marriage is an honorable state established by God for the fulfillment of the plan of creation and redemption.

Science is beginning to recognize the importance of home and family. Scientific research is revealing clearly the value of morality and ethics for the continuance and preservation of the human species. Many scientists today are speaking out in the terms of psychology. The lowering of moral standards is just as dangerous to materialistic institutions as it is to the churches. In a sense, therefore, critical world conditions are indicating the immediate importance of idealism as a remedy for the prevailing materialism. We may need physicists, but unless they are also idealists they can be a danger to themselves and a menace to the progress of the world.

In the last ten years especially it is observable that the younger generation is morally deficient. Juvenile crime, venereal disease, and human relationships without benefit of adequate moral standards have already demonstrated that the abolishment of traditional patterns is contrary to the best interests of both science and religion. In this emergency there has been a strong upsurge in church attendance and numerous new organizations have come into existence to comfort the victims of the scientific approach to mysteries of origin and destiny. I know personally a dozen or more groups of disturbed and disillusioned persons who find no consolation in the present academic pattern of living.

I have mentioned before my talk with a physicist occupying a pro-

fessorship in the University of California at Berkeley. I asked him how he felt about the development of nuclear weapons. He answered simply and forthrightly that it was a responsibility of science to invent and discover, but it was no concern to the scientific establishment what use would be made of the information which they provided. Like Pontius Pilate they wash their hands and ignore consequences.

The religious population of the earth vastly exceeds the atheistic segment. We have at least three billion human beings on the earth today who believe in the existence of a divine power or principle at the source of life. Several atheistic political structures are in serious administrative and educational trouble for the simple reason that atheism has destroyed respect for the eternal principles everywhere evident in the universal plan. The tremendous emphasis upon the importance of physical knowledge has resulted in a loss of integrity in most fields of learning, including science itself. As Napoleon is reported to have said, "An atheist can conquer an empire, but only a religious person can govern it with propriety."

The sacrament of marriage is present in one form or another throughout the civilized world and also in the surviving cultures which still exist on the boundaries of modern life. According to the *Book of Common Prayer*, marriage is an honorable estate established by God for the perpetuation of his creation and the ultimate redemption of humanity. The central point is the home, for as an establishment it is the source not only of population but of moral maturity. The physicist I have just mentioned was a happily married man with four children, and it was evident that he was struggling with the matter of allegiances. He was not a physicist at home, and he even went to church to please his wife and give some moral stamina to his sons and daughters. He told me that he was a materialist six days a week or he would lose his job, but he had vestiges of religion on the seventh day. A great many nominal agnostics are scientists, but they are married and have families. They also find that their children need spiritual guidance under one name or another and depend upon their wives to preserve the young people from the disasters of delinquency.

We are not certain when the concept of family inspired the recognition of the human soul as separate from the mind and body. The

soul is invisible and intangible but very real as a consequence of its presence or absence as a social equation. In some mysterious way a belief in the sovereignty of good produces a constructive career, but when this aspect is neglected vice runs swiftly through every level of society. A person without religious equilibrium in his compound is far more likely to become a criminal or add to the general corruption everywhere noticeable. In marriage the assumption is that romance, marriage, parenthood, and the perpetuation of the domestic virtues are absolutely necessary. Without a dedication to principle the individual is deprived of his internal strength and drifts often to an untimely grave.

Many atheistic countries are striving desperately to improve living conditions of their people without consideration for the needs of spiritual education. They have all failed because virtue requires a reason for itself. Where public gatherings for worship are barred by the state religion retires to cellars and garrets but does not die. The more important communistic countries are now tolerating religious services, the opening of churches, and institutions for the training of secular and regular clergy. The improvement has been immediate, for there is no physical dictator who can substitute for the Divine Power which regulates all things.

Progress is now limping along trying to devise a means for reconciling the benefits bestowed by contemporary leadership. A great question arises and may be put into words in the query of "What is success?" The great desire of the moment is to be successful, and the most convenient way of accumulating success is by the exploitation of the monetary system. When we think of the full life extravagantly lived, we point to the politicians, the athletes, the theatrical stars, and the master minds behind colossal conglomerates. We stand in awe of wealth, worldly power, and fame. We have, therefore, gradually transformed our planet into a money market. Everything is for sale, and the prices are always too high and still rising. There seems to be something unrealistic about this program. In due time the great man disappears leaving behind him all the grandeur of his worldly success. He has lived and died for something that must perish with him. In many cases his last hours are burdened with fears, and

there are some grounds for them. Science is continually building greater machines with heavy emphasis upon instruments of war. The automobile was regarded as a tremendous blessing when Henry Ford designed his model "T" car. Now autos are a heavy burden upon the earth, and traffic congestion is increasing daily. The motion picture was heralded as a source of universal knowledge. The invention was all right, but its use was a general disappointment. Television, a marvel of scientific mechanism, is mostly a menace to viewers young and old. Truly the mountain has given birth to the mouse, and even the mouse is dying.

If science had made an early partnership with religion, all of these inventions could be used to enrich human character and insure a world of universal peace. Without religion, however, selfishness took over with all the misfortunes of exploitation.

Materialism in general has had a detrimental effect on marriage. If you take religion out of the ceremony of matrimony, the nobility of human relationships is largely lost. Where marriage is ill-considered and loses all of its overtones the divorce rate increases and many young people see no real reason for binding themselves with the ties of marriage. Every human delinquency affects more than one person. We have the highest standard of living in the world, but many children are coming into the human race who will never know who their fathers were. There has to be some rule upon which there is reasonable agreement or nations will continue to struggle to possess the earth which can never actually belong to them.

Many of the sacraments are very largely involved in ecclesiastical matters, or have comparatively little to do with the preservation of human society. Marriage, however, requires the ability to live according to Divine Laws in a material world. It is not in conflict with theological teachings, nor does it in any way limit the advance of science. It really supplies the essential reason for science. The sciences in general are concerned with physical life in this world, but religion has to do with the inevitable something that extends beyond material existence. To deny that anything survives death also terminates the essential purpose of science. If the end is silence, there is no excuse for the sound and the fury. We build every day

with a frantic allegiance to creature comforts and conveniences, which we must leave behind, but give no thought to the probability that we are going somewhere for which we are generally unprepared.

In marriage two human beings impelled by the mysterious agency of love itself, which man can never fully understand, decide to unite their destinies for their journey through the mortal sphere. They want to build a home which is the true symbol of soul maturity, raise a family, love, honor, and assist each other till death do them part and perhaps beyond. Matrimony is a sacrament that must be sustained by unselfishness, patience, steadfastness, and daily effort. The burdens may be heavy, but they are easier to carry if two persons love each other. There is a mysterious strength that is bestowed upon those who with right motives share life and preserve mutual self-respect. All this cannot be implied when marriage is legalized by a Justice of the Peace or a local judge. The glamour is gone unless something is added which is more valuable than a ritual. Even in the case of a religious marriage, it must be realized that the clergyman sanctions the marriage but does not sanctify it. He can meet the legal requirements of the state, but marriage is only solemnized by those two who resolve to share the common circumstances of living. Marriage is sanctified by fidelity, unselfishness, patience, and putting love above all other considerations, and is willing to sacrifice even life itself in the service of the beloved. Such believing ennobles character, and on every level of human society it would strengthen respect for law and respect for the natural wonders of the earth which are bestowed upon creatures that were fashioned to inhabit this garden.

In the present generation most persons are eager to avoid responsibility. They wish the advantages of a home without considering it a limitation of personal freedom or drain upon the budget. There is, therefore, a good deal of infidelity with no sense of wrong doing. Gradually modern psychiatrists are also catching up with this defect of character. It is obvious that where parents form no permanent union children are at a serious disadvantage. The mental and emotional injury will be carried into the next generation when these young people take over the management of their world.

No serious person should fail to consider these difficulties and many other problems which we cannot include in the present survey. We watch the suicide rate go up, the narcotic trade spreading throughout the world, prisons bursting to overflowing, old plagues becoming new diseases, and discover that the importance of living, so-called, is losing most of its meaning. There seems to be no way to explain the tragic years of the present century without accepting the obvious fact that material advancements in learning have resulted in a serious moral regression. We are losing the incentive to grow; we have compromised our belief in the dignity of honesty; and we are losing self-respect and regard for the rights of others.

All life finally is a sacrament. We come here to be grateful for an important experience, to be thankful for a beautiful and verdant world in which to gain this experience, and to prepare ourselves for a larger destiny than we can even comprehend in our present state. In the long run we are part of something greater than ourselves. We do not conquer planets or come to understand the wonders of the universe simply with material inventions and devices. We must contemplate the total mystery, our relationship to the unknown and the greater, the duties of the known and the necessary, and prepare for a maturity and fulfillment beyond the margins of our limited sensory perceptions.



There are two things in life that a sage must preserve at every sacrifice, the coats of his stomach, and the enamel of his teeth. Some evils admit of consolations, but there are no comforters for dyspepsia and the toothache.

—Bulwer

Wealth, after all, is a relative thing, since he that has little, and wants less, is richer than he that has much, and wants more.

—Colton



Curiouser & Curiouser

A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND

WOMEN'S RIGHTS—EGYPTIAN STYLE

Sir Flinders Petrie in his book, *A History of Egypt*, states that Pharaoh Neteren, who was born about 5216 B.C., ordained that the throne might pass through the female line. This started something of considerable contemporary interest. Margaret A. Murray, Fellow of University College, London and a profound admirer of Petrie, provides considerable information on the status of women in ancient Egypt in her volume *The Splendour That Was Egypt*. Other references are available, but these are sufficient for our purposes.

It would seem that nearly seven thousand years ago the dwellers beside the Nile had a simple and workable solution for a problem that is still a common source of litigation. In these later days when a billionaire dies leaving a skillfully drawn will as to the disposition of his estate, every relative or associate of the deceased will file a claim for his or her share of the booty. The litigation may continue for years, and the wishes of the deceased are of no moment.

This could not have happened in Egypt in the days of the pharaohs. In the first place there could be no billionaires leaving their properties, because no Egyptian man owned any property. He left no will or oral instructions, and he gave away nothing because he had nothing to give. The great estates of Egypt, also the middle-sized ones and those of slight natural value, all belonged to women. The factual

chattel passed from grandmother to her daughter, and from the daughter to her daughter, to infinity. Any member of the group could marry but could not bestow title to any valuable possessions upon the husband. He only had a life interest in an estate which he could not give away or which could be taken from him. He was probably the most luxurious pauper of all times.

The husband could not be sued for debt, nor was there any way in which he could be attached for alimony. He had no ready cash with which to assuage the broken heart of some fair lady. His children could not disinherit him; he paid no taxes for property or income because he possessed neither. Everything he owned belonged to his wife. She could not be sued by anyone, nor could any man win a judgment against her. The estate remained above litigation for generations, for no one could sell it nor could it be given away.

There were certain problems that had to be considered; and, as these applied also to the ruling family, they resulted in some interesting situations. As described in one of the earlier books, the queen ruled by divine right and the king by the right of the queen. Obviously, if the queen died the king lost his throne, because everything, including his palace, belonged to her. It was likely, therefore, that he would make a new marriage to someone who could provide him with the station and luxuries to which he had become accustomed. At this point the problems of marriage and remarriage gained extraordinary importance. If, for example, the queen should chance to die in childbirth and the child was a girl, the king would marry her on the day of her mother's death just to keep everything in the family. These state marriages broke through all biological rules. One of the kings married his own mother, and this was considered a very happy solution to the prevailing difficulty.

The Romans ran into this situation when Anthony had to marry Cleopatra to proclaim himself King of Egypt. When Julius Caesar disposed of Anthony, he in turn is said to have courted Cleopatra; but she chose death rather than the haughty Julius. The Romans ultimately eliminated all possible heirs to strengthen their claims to sovereignty over the Egyptians.

Ladies of quality received appropriate education, and various lines

of activity were open to them. They traveled at will without escort, and it was noted that crimes involving women were virtually unknown.

Margaret Murray describes in some detail the marriages of the Pharaoh Rameses II. By his first wife he had a daughter whom he married, but she died without issue. The only alternative apparently was to marry his mother, and to quote Margaret Murray, "the mother of Rameses was Tuya, and on her statue her titles are: 'The King's mother, she who bore the mighty Bull, User—Maat-Re, Wife of the God, Mother of the King, Great Wife of the King, whom he loves.' In another inscription she is called 'The living Wife of the king.'"

In the old sculpturings and reliefs the king and queen are often represented together, and it is obvious that they both shared the same interests, traveled about together, and received similar veneration. One of the most honored careers for women at that time was to become a Priestess of the Sacred Houses, the temples of the principal deities. If necessity arose, however, she could be married to a ruler *in absentia*. All women of the genteel class were taught to read and write and participated in the rites and rituals of the religion, including the sacred dances, chants, and the ceremonies of the several orders of deities.

It is difficult to imagine the times when a man could not be sued for breach of promise or child support. Those were the days in which no woman was looking for a rich husband and no man could hope to take over the community property or fight over the custody of the children. With the woman things ran along smoothly, because there was nothing to be gained by disturbing the system; and for the man there was no illusion about marrying an heiress or profiting by a broken home. If such a situation could be brought about today, a number of expensive lawyers would be in bankruptcy. There might be some hope that a marriage would last. The record was for keeping it and not for breaking it. If it was broken, the man found himself with nothing and the woman would not discover any losses on her side. All this happened five thousand years before the beginning of the Christian Era.

THE GRUMPIES

Some people who come into this world are born in the objective case. In every aspect of life from the cradle to the grave something is wrong. It is assumed that this mental peculiarity may result in isolation or at least a small circle of friends. Actually, however, disposition is a psychological virus which can seriously affect health and the length of life. The human body has a dispositional factor of its own separate from and often inconsistent with the attitudes of the person living within the body. Those with serious dispositional characteristics usually show the effect of home conditions during infancy or even before birth. Most negative attitudes are controllable and can be cured if the environment improves. There are some, however, who can resist every attempt to rescue them from their natural negativism.

The world as it is today must be faced with constructive attitudes or the disposition tends to become antisocial. To escape from the pressures of situations which a person rejects it is likely that he will attempt to retire from the human race. If he is not appreciated for his true worth, he will deprive society of his presence. After a certain length of time isolation leads to loneliness, and it becomes necessary to create a private world to justify negative mental attitudes. This often leads toward some type of religious escape mechanism. Some neurotics build a private religion of their own, bestowing upon themselves imaginary virtues and permitting their faults to be gradually interpreted as esoteric endowments.

If one feels the world is against him, the chances are that he has rejected the normal patterns of human relationships. In childhood he was a disturbance to the entire family, and if the relatives showed resentment it was construed as jealousy or misunderstanding. In school this type of child makes few friends and is "at outs" with fellow students and members of the faculty. To maintain their illusion of superior intelligence such pupils may leave school and later

consider themselves to be underprivileged. Under these conditions marriage is seldom successful, and one or two broken homes result in exaggerated self-pity. If these grouchies have children, they have further suffering because the young folks refuse to take on the dismal feelings of their elders. The last act takes place in a retirement community or trying to live entirely alone in an atmosphere of cherished tragedy. It must be realized that this is not only a dispositional tragedy but works a severe hardship on the functions of the physical body.

We are warned today that many thoughtless men and women are being "hooked" by intemperances. When one becomes all wrapped up in a shroud of gloom, this distinctly affects every cell in the human body. In other words, grumpy people have grumpy cells, sluggish functions, and a group of sad and morose vital organs, weary ductless glands, and miscellaneous nervous debilities. Drugs and alcohol give a temporary lift but in the end prove fatal to those who lean upon them for support.

Because present world conditions are unfavorable to most of the human race, folks seem to have legitimate grounds for some type of frustration. Therefore, it takes a little more energy to stay on the cheerful side when it would appear that human society is headed toward catastrophe.

Among the new diseases that attack the visible and invisible resources of modern humanity we should always include the grumps. These are contagious, infectious, debilitating, and terminal if not treated when they first appear. There is one important difference between physical and metaphysical diseases. Humanity has developed an extensive list of treatments which can greatly improve the physical health, but the grumps can be cured only by the sufferer himself.

Fortunately, the experiences of living are numerous and diversified. If one notices that he has overlooked any good news that comes along and bestows all his mental and emotional energy worrying over lost causes, it may well be time to reorganize his inner life. He may go to his physician claiming low vitality, negative attitudes, and an uncongenial family. The doctor may recommend a spring tonic such as calisaya bark and iron or psychological therapy. Actually, however,

the better tonics will be quite expensive and the therapy will be exorbitant. These two factors add further causes for the grumps.

I have had a number of this type come to me for assistance, and they are hard to work with unless they voluntarily cooperate. You can say to a chronic worrier, "What are your interests in life? Is your job pleasant?" Of course, the confirmed grump will explain why he is the victim of an economic catastrophe. What are his avocational interests? He watches television, is absorbed in sports, but is most fascinated by the disagreeable things featured in major TV dramas. If he reads, it is popular literature or dismal excursions into the realms of politics. He is not a church goer but sometimes comes at the end of life to lean heavily upon a faith which he rejected in his early days.

An optimistic religious association offers some remedial value. The emphasis is upon cheerfulness and the immediate availability of a Divine Power which protects weary victims of contemporary conflicts. Most of the doleful religious organizations which contributed to the anxieties of our ancestors are fading away. The idea of frightening "grumpies" with threats of dire consequences in the world to come is no longer fashionable. The emphasis is now upon fulfillment rather than frustration. These organizations are flourishing like green bay trees and also bring individuals into immediate contact with hopeful members of the congregation.

There has been great emphasis upon curious beliefs. Faith healing enables frightened mortals to recover from ailments they never had. There are cases also in which individuals desperately ill have experienced almost miraculous benefits by permitting positive attitudes to win a victory over acute anxieties.

Years ago there was an optimistic minded preacher who caused quite a stir in Southern California. Many neurotics were converted to a new life of faith and trust, and there were countless testimonials. Let us imagine for a moment that the individuality within ourselves becomes committed to cheerful believing. The testimonials in this case are the happy cells. The stomach seems to feel the glory, and the liver is a ready convert. The elimination gives thanks to truth, and the "grumpies" depart like fallen angels.

It is noticeable in these last days before things get better that most folks cannot control their own attitudes. They lack completely the courage to think straight and the strength to carry a constructive resolution to its fulfillment. There is no faculty more important to the future of society than the recognition that we can do what is necessary with a reasonable use of will power. When we decide to make a certain change and never carry through, it is not because the "grumpies" sneaked back—rather they never left. We are producing a generation of easy livers in an uneasy world atmosphere.

There was never a time when moral courage was so important as now. Everything worth doing must be fought through against the stasis of masses. We are not taught to make decisions. In the first place we do not learn how to think, and we completely lack the stamina to live up to our own abstract estimates of personal and collective integrity. The only matter of the moment is fun. We wish to enjoy every passing day with complete rejection of maturity. Lacking any purpose for existence, young people fall into crime simply because it is exciting. They have come to believe that breaking natural law is the height of amusement. In the end each of these disorganized or unorganized young people come to sorrow, but this has very little effect upon contemporary misconduct.

Everything is getting bigger and better and more expensive. Progress seems to be taking place all around us but is not developing within us. We have bigger computers, but those millions of cells that cooperate to make possible the function of the human body are getting no help and are simply taken for granted. We take the world for granted and pillage it; we take the human body for granted and corrupt it in every conceivable way.

There is one thing to be said in favor of the "grumpies." They are worried about everything, but a little worry now and then can be constructive. It means that we are reminded that if we do not take care of what we have and what we are progress will be dissolved in ruin, individually and collectively.

Unfortunately, however, the average "grumpy" does not seem to be able to vitalize a negative diagnosis into a positive pattern of therapy. If we look back upon past years, we could discover some

of the lessons we are in this world to learn. Pythagoras advised retrospection, which is a process for growing by remembering the patterns of past actions. He believed that each person can restore his own faith in life and universal truths through a systematic recollection of the consequences of thoughtlessness or the willful determination to break natural laws for some kind of physical advantage. The Divine Plan includes a complete cure of the "grumps," but it is cheaper and less fatiguing for each person to be his own psychiatrist. No one else can know him as well as he understands himself, and there is no need for moral support if he is traveling in the right direction.

The average psychologist will tell you that he is making a substantial living from those who have put personal pleasure in the front of the mind and duties to their environment somewhere below the cerebellum. We now have drugs that can temporarily counteract some forms of "grumps" and make it possible for a "grumpy" to undertake a hazardous re-entry into society and earn a decent living. This is temporary, however, and in the course of treatment the patient will often reject the medication and start a new cycle of brooding.

One day an anxious mother came to discuss with me a very unusual situation. She had twin daughters who were completely different in both appearance and temperament. One was by nature happy and well-adjusted, the other was a real "grumpy" in the making and was particularly annoyed because her good-natured sister had many friends. The morose sister also had friends, but they all drifted away until only one remained who was also a potential psychotic. Incidentally, the mother had a broken home, and the neurotic daughter was striving desperately to take over complete control of the family in order to disadvantage her twin sister. It all seemed very complicated. The girls were in their middle teens, and the optimistic sister was anxious to go to college. We finally decided that it would help if the college was not local. In other words, the direct conflict between the sisters was markedly reduced.

The family was not particularly religious but was willing to try anything. As is frequently the case, the neurotic sister became deeply absorbed in religion and determined that she was predestined and foreordained to pursue a religious career. We decided that this might

be the best answer and so it proved. The "grumpy" is now preparing for the missionary field, where she will find real problems that need loving and thoughtful attention. In the years that have passed the happy daughter is now married, and the "grumpy" sister is in a mission in South Vietnam. She is surrounded by suffering and has found contentment and an outlet for a frustrated desire to be valuable.

The type of religion that is usually best for a "grumpy" is a simple conservative approach to spiritual matters. In a small town church neighbors sit side by side and the minister chooses a convenient Bible text, often from the Book of Psalms, an amateur organist providing an appropriate musical background. The congregation would be of one mind or the members would not be there. The services usually have a touch of nostalgia, but there is seldom any mention concerning the perils of the afterlife. The emphasis is based upon long accepted customs.

It is risky, however, for a confirmed "grumpy" to become involved in popular metaphysics. The wonderful, the miraculous, and the extraordinary are upsetting where there is a tendency to hysteria. Improbabilities are accepted as certainties, and with this type of believing there is no censorship or discrimination. With an imagination that is already overloaded mystical preoccupations are convenient escape mechanisms. The believer must accept much on faith alone, and hallucinations take over the leadership of both thought and conduct. Normal persons have difficulty in adjusting to miracles—real or imaginary, and neurotics can interpret almost any doctrine and adjust its teachings to the satisfaction of their personal negativism.

The best solution is the development of a dynamic interest involving a certain amount of physical activity. Nature has a tendency to afflict neurotics with many painful or disagreeable experiences. It can be assumed that if a "grumpy" does not redeem himself in the present embodiment he will have further opportunity in a future incarnation. This means, of course, that he will be reborn with the same faults which he suffered from in the body that had been left behind; but pressures will increase, troubles will multiply, and there will be no peace until self-pity and all the other "grumpy" attributes

are corrected by positive thought and action. Nature is not so much concerned with the forcing of temperamental improvement. It is well said that "the mill of the gods grinds slowly, but exceeding fine." Many people have chosen to live between the upper and lower grindstone, but in every case there will be a happy ending sometime in the future.

One of the sad things about "grumpies" is that they were born with good minds and have received adequate educational advantages. Somewhere along the way they renounced their own heritage of progress and became hopelessly enmeshed in some situation which they could not transcend. This is very often an emotional situation. Women especially have daydreams of a good marriage, a secure home, a faithful husband, and happy children. If a great disillusionment shatters this perfectly normal emotional fulfillment of life's meaning, there can be traumatic consequences. If the emotions are not too deep, the person will survive and may later establish a reasonably successful domestic future. There are numerous examples in which a frustrated romance or a bad marriage have so disturbed the psychic content of the victim of emotional shock that they never completely recover their natural optimism.

One saving grace is that most "grumpies" have to work for a living in some capacity. For the hours of employment they must appear happy and well-mannered. A fortunate occupation has actually cured some "grumpies," but if they still isolate their lives and minds in their hours of leisure the basic situation will not be altered.

Every "grumpy" must look forward to the age of retirement with the realization that he or she may have fifteen or twenty comparatively pleasant years which are too good to be spoiled by dumping into them all the miseries of the past. I have known a number of such cases. They simply wandered around in tragic memories and were unable to survive old and deeply embedded heartaches. Some of these folks have told me several times the same story of the tragedy that ended everything. All they were looking for was one who would listen and sympathize at appropriate times along the way of the narratives. This is not a good approach for a considerable period of well-earned retirement.

I strongly suspect that lonely living in a retirement home that provides only the necessities for survival is also detrimental to the health of the person. Emotions affect every part of the body, and where they are allowed to gain control they can hasten the deterioration of the flesh. A happy oldster can be busy and cheerful for many years and enjoy every one of them. He can face the future without fear or regret. Progress has also made it easy for the "grumpy" to perpetuate his grumps.

In the last century the household was a complete institution, and the elders were respected members of the clan. They helped in numerous ways, and in two cases I know of personally grandparents saved the marriages of their grandchildren. In the years between they shared in most of the activities. My grandmother of blessed memory kept to the time of her death a group of metal moulds from which her grandmother made her candles. There were tragedies, and they were faced seriously; but at the psychological moment one of the children had the measles, and the scene was quickly refocused. No one thought that the end of life would ever be lonely or neglected. Progress has changed all this. The family has been scattered over the face of the nation, and the elders have been tucked away in some institution for the aged. This is bad for the "grumpies" to contemplate. We are inclined now to think of people as important financial property only until they retire on moderate pensions or Social Security.

The modern "grumpies" are to a degree victims of social change. Many of them are never called upon to be of any service to the families they helped to establish. India with its population of half a billion people has an answer for this problem. When the families have raised their children and sent them out on the journey of life, the elders are released from all domestic responsibilities and leisurely retire into an ashram or place of spiritual refreshment. It is now their right to study, meditate, discourse with the wise, and perform benevolent duties in neighboring communities. The last fifteen or twenty years of life are a reward. They can be a bit self-centered because the children are all grown up and have families of their own. There is no reason to worry over domestic squabbles,

since they are not prevalent in India. Their secular life is so completely involved in a religious believing that the spiritual and the secular are inseparable. Peace and quiet are treasured and are the rewards of dedication to the duties of a householder. In the ashram the mortal world is already fading in the distance. The larger universe of eternal growth inspires, protects, and fulfills the spiritual needs of the dedicated person.

For most there is no television to remind them of everyone's woes, including their own. The press does not bring constant rumors of war and strife, crime is not reported in grisly details, and the gentle current of the Jumna River carries the waters from the high Himalayas downward to the Indian Ocean.

The "grumpy" may consider this a primitive kind of existence where people behave themselves because there is nothing else to do. The "grumpy" may wonder how the elderly Indian couple can be free from the vices of a privileged society where crime is continuous and corruption enervates every science and profession. We do not recommend retirement to the high hills, because each person who has lived a full life has developed resources and a code of conduct which can carry him successfully through all the days of his years. Those who do not become addicted to "grumpyism" in their earlier years will not be devastated by it later in life.

Among the burdens that "grumpies" usually try to carry are the mistakes of collective humanity. If they had centered on their own shortcomings, they might have had a moderate victory; but when they take on the infirmities of Europe, Asia, Africa, and the Islands of the Sea something or someone will offend them nearly every day.

The truth is that the first duty of a reformed "grumpy" is to learn to get along pleasantly with himself. If he makes this adjustment, he will also have more friends and be a welcome guest when he seeks companionship. Heaven has decreed that the first step towards universal regeneration is for private citizens to learn to be kind, thoughtful, patient, and honest. After this has been well-disseminated, nearly every institution of humanity could be improved with relative ease.

There are a few heroes in this world who have stood against the

errors of their times. Some have been martyred, others ridiculed, but the majority were quietly ignored. There is no instance, however, in which they developed "grumpyism." They knew what they were doing, they fully realized the difficulty of the task, and they expected no reward but trouble. If a "grumpy" would get himself off of his own mind, he could make some contributions to the improvement of his world, and this is all that is expected of him.



Man is not what he thinks he is, but *what* he thinks, he is.

—Emerson

When the unit thinks only of itself, the whole, which is built of units, perishes, and the unit itself is destroyed. So it is throughout nature on every plane of life.

—H. P. Blavatsky

Esteem that to be eminently good, which, when communicated to another, will be increased to yourself.

—Pythagoric Utterance of Demophilus

To be conscious that you are ignorant of the facts is a great step to knowledge.

—Benjamin Disraeli

It is the property of a divine intellect to be always intently thinking about the beautiful.

—Golden Sentences of Demophilus

I have discovered the philosopher's stone that turns everything into gold. It is "Pay as you go."

—John Randolph

All philosophy lies in two words, sustain and abstain.

—Epictetus

*In
Reply*



A Department of Questions and Answers

MYSTICAL EXPERIENCES

Question: In the last few years a number of books have appeared describing mystical experiences involving beings from other planets or teachers from the ancient world. There are also classes, seminars, and workshops dealing with all kinds of spiritual wonders. Is it not about time for you to tell us what your contribution will be?

Answer: On the subjects which you describe my contribution is silence. The Philosophical Research Society is not a metaphysical organization and does not have members or any system of esoteric instruction. We are a research center for persons of all beliefs and denominations who wish to understand more completely the religions and philosophies which have guided humanity through the ages. We are not denominational nor do we support or criticize any particular sect or personal systems of instruction. To align ourselves would very soon destroy our relationships with the many religions that are flourishing in the world today. It is much more practical and useful to protect the friendships which for many years have contributed to the value of our essential purpose.

Religion is a vital factor in the progress of civilization, but it is also one of the most difficult to interpret to the satisfaction of all concerned. Beliefs are highly competitive. Each believer is a little wiser than all the others, but there seems to be no practical way to measure the quality of mystical revelations. Those who defend and

those who assail are at equal disadvantage. As Lord Bacon pointed out, there is only one scientific way of estimating non-scientific material. Everything must be examined in the terms of its consequences. If it makes a solid contribution to good it is worthy of approval, and if it fades away in a short time it obviously lacked acceptance by its followers. This brings us to the most vital point—what is good? The term is applied on various levels. Some will describe home-baked bread as good; another will interpret it as a promotion in business or a substantial bank account. Moral good is examined on a basis of ethics; and among religious beliefs good is obedience to the will of God as recorded in sacred books and, by the same concept, transgression is evil.

There is another delicate point to be considered and that is the degree of integrity attained by the individual in his own struggle against the moral infirmities of modern society. Does reading a book, attending a seminar, or joining an organization actually confer spiritual benefits? Are we to regard our allegiances or acceptances as the basis of personal progress? According to the findings of PRS in its studies of comparative religion, there seems no indication that membership or acceptance ensures religious growth. It may inspire an individual to belong to a worthwhile group of dedicated persons, but the real proof must always be basic improvement of character. If a selfish person remains selfish, there is no belief or faith that can ensure him a better destiny.

It should also be remembered that we must render unto Caesar the things that are Caesar's, but to God the things that are His. Growth, therefore, begins with the correction of those common faults which harass us every day and return with each human embodiment. All the ritualism, concentration, and affirmation provide no remedies for a bad disposition. Only those who live an unselfish life are worthy to experience the immanence of Divine Grace. If we cultivate metaphysical attitudes to compensate for weaknesses of character, our labors are in vain. Furthermore, if we try to use mystical means to improve physical circumstances, all the great world teachers have declared such motivations as unworthy and more likely to contribute to common misery than improve existing situations.

Most of the religious disciplines that are becoming fashionable today originated in the Orient, where they have been practiced for thousands of years. An Oriental aspiring to the fulfillment of his spiritual needs disposes of his worldly goods, detaches himself from the moral pressures of materiality, and seeks the assistance of a guru or accredited teacher. When he becomes a chela or disciple, the truth-seeker swears to be obedient in all ways and throughout his entire life to the teachings of the great sages who have gone before. If he is faithful and basically an enlightened person, he will begin that long pilgrimage that leads beyond the stars and comes in the end to the heart of God. There is no longer any interest in competitive thinking, no prize for intellectual sophistry, no material profit, and no expectation of mortal reward. This point of view has established the foundations which have withstood the tempests of times and circumstances. For the dedicated disciple there is no longer what Buddha calls the hinderances. It should not be thought, however, that such an allegiance must end in loneliness or isolation. Love is no longer limited to family or nation but gradually becomes an infinite tenderness for all that lives and a willingness to sacrifice limited personal happiness for unlimited sharing with all creatures great and small.

Even the most orthodox systems of theology have taught that we must forgive each other and do good to those who spitefully use us. We must be faithful to our responsibilities, sincere in our affections, and trustworthy in our friendships. We cannot neglect any of the burdens which we voluntarily assume, nor can we lightly neglect situations that threaten our comfort or economic security. We must seek no unreasonable profit and carry with fortitude inevitable losses. In other words, for most persons we are considered too good. There must be some way of escaping from the difficulties we have created for ourselves. In Early Christianity the discipline of penance became very important. It was the belief of the original church that without appropriate penance there could be no relief from the consequences of an evil action except absolution, and there could be no absolution without penance. When we are unkind to a parent, thoughtless of the well-being of a child, or indifferent to the normal obligations

of friendship, no amount of metaphysical discipline can compensate for our own shortcomings.

In modern Western society wealth, fame, and pleasure are primary considerations. To gratify these impulses we may make occasional sacrifices but only in emergency. We look at the world around us and see the havoc that dishonesty has caused. We pay for our prosperity in crime, suffering, war, and poverty. Most prosperous nations are in a state of chaos today, and the structures created by money fall with the Stock Exchange. We are devastated by narcotic addictions, alcoholism, and avarice. Can we honestly say, therefore, that we can afford to cultivate with the greatest care personal living habits, characteristics, and policies which threaten to ruin our earthly environment?

If you are sincerely interested in the new religious movements which offer a variety of disciplines and teachings, you can ask yourself one simple question: "Have I a right to seek means of escaping my weaknesses without overcoming them?" If after some analysis you realize that you have failed as a homemaker, gone through too many divorces, and neglected your children, it is time to pause. You may not be able to correct the past, but you can learn from it and you can say to yourself that you have been selfish, pleasure loving, irresponsible, over-ambitious, and jealous in years gone by. If you are forced to finally acknowledge that you have actually corrected very few of your obvious weaknesses, this may be the first step. Instead of dashing off to join some spiritual community, why not do *them* a great favor and stay home, clean the inside of your cup, and only seek to be one of the elect after you have something to confer in terms of constructive example. If groups continue to be flooded with self-seeking candidates, even the most honorable organizations will be ruined by their own membership.

In most of the authentic esoteric schools applicants for membership have to pass through an appropriate period of probationship. This usually requires five years. During that time, prospective members are under constant surveillance and are expected to attain proficiency in both knowledge and integrity. Self-discipline is mandatory, and aspirants are subjected to various trials and tests to prove

beyond question both intelligence and dedication. From the very beginning they are bound to secrecy, and it is interesting to note that through the thousands of years during which these institutions have flourished there was never one who broke the rule of silence which had been taken before the altar of the Divine Being and the assembly of the sages.

Today we resent the idea of protecting the Great Work from those who have not proved that they possessed the proper qualifications. In ancient times increase of knowledge carried with it special responsibilities. Those who knew more were expected to live better than the uninformed. This was not because the initiates wished to preserve the Mystery tradition for themselves. They were ever anxious to find worthy disciples to perpetuate the sacred institutions. Knowledge is power, and its abuse becomes the foundation of tyranny.

A few organizations have required some form of proof that a prospective member is worthy and properly qualified. This brings into focus the value of tradition as a means of checking the validity of a belief, sacred or secular. A doctrine may be strongly supported in its own day and draw to itself distinguished persons; but, if it does not accomplish an enduring improvement upon its members and the world in general, it is defective.

Today worthy applicants for higher learning are difficult to come by. Graduates from our educational system have little or no understanding of those natural laws which made possible the survival of civilization. Education is now dedicated to earning a living and not maturing a life. A religious organization has the right to pass on the qualifications of prospective members. It has been noticeable that there is little or no investigation of the lifestyles of those who feel that they are qualified to go on to better things. I have personally known of groups that have been drowned in the mediocrity of their own followings.

If you are really interested in making a contribution to the good of society, you should prepare a résumé of qualifications such as might be required by an individual seeking an executive position in the business world. You must search in yourself to find out your strength and your weakness and the degree to which you would

dedicate your life and your resources to self-discipline. First of all, are you free from prejudice, religious intolerance, or social delinquency? Were you a good child, an eager learner, a substantial citizen, and a successful marriage partner? Have you intemperances which would endanger health or will ultimately dominate your existence? To what degree are you resolved to use your time for some constructive purpose and transcend the commonplace standards of modern community existence? Finally, whoever you are and whatever you feel about yourself, do you wish to become an example of personal maturity in an adolescent lifestyle which now predominates?

If you have overcome at least in part a few of your shortcomings, you will probably be drawn to membership in some organization which stands for the principles you have cultivated in yourself. Actually, your own integrity will not permit you to make a poor allegiance.

Mystical groups depend for their survival upon dedicated disciples. It is obvious that organizations must depend upon the financial cooperation of their followers, but the poorest of these are the ones who have contributed money only. Most of the world religions have been damaged by wealth. They have survived for a time on the bounties of princely families or wealthy merchants, but they have not drawn to themselves dedicated spirits ready to give the fullness of themselves, their time, their effort, and their intelligence to a worthy cause.

These simple facts are clearly revealed in the operations of natural law. We cannot read the minds of other people, and we have no way of discovering the ulterior motives of our associates. Very few spiritual realities can be demonstrated to the satisfaction of a physicist. There is no laboratory in which we can isolate the germ of integrity. To borrow a thought from Voltaire, a theological committee can be composed of three ecclesiastics throwing stools at each other's heads. Each of them is infallibly right. The only practical answer is to examine the effect of beliefs upon the believers. There is a consensus of opinion, largely non-clerical, that unselfishness is wiser than avarice, patience is better for all concerned than anger, that love is a nobler emotion than hate, and self-improvement brings

a new dignity to human existence. Most of the world follows the moral teachings of some saint or sage, and the non-religious have found the same policy essential to the endurance of their socialistic enterprises. We will have to accept, therefore, policies which have contributed most to the best part of our way of life and some justification for existence.

In India there are professional magicians who perform strange and wonderful tricks. I saw one exhibition of this in central New Delhi. A wandering mendicant grew a mango tree in about half an hour. It was not as remarkable as it sounds, for he made a little tent around the seed when he planted it and we did not actually see it sprout. A small group of tourists, however, were profoundly moved by the wonder of it all because they had heard about such miracles while still at home. Wise old Indian teachers are not much influenced by such displays. They prefer to sit under some pleasant tree and read the sacred classics. It is usually a mistake, therefore, to be over-influenced by supernatural occurrences which may or may not be authentic. Perhaps it is best to agree with Bacon when he pointed out that there is no need for miracles because the ordinary works of God and nature are sufficiently miraculous. What we are looking for is a way of life by which we can cross the perilous sea of fantasy and come to a safe haven on the further shore. In Buddhism the doctrine is the ship of salvation.

We are often asked the name and address of some exalted being, but we cannot be of assistance. The individual who is growing according to the law will fulfill the ancient maxim, "When the disciple is ready, the Master is there." Until discipline has properly fulfilled its purpose, the truth seeker must sustain his integrities because this is the only road which leads to the end of pain. It does not follow that we have to suffer all the way. An enlightened life is rich in values which make each day a blessing.

If a bolt of divine enlightenment came to an individual waiting impatiently for an illumination, he would not recognize it and the occurrence would only further contribute to his misery. How can a person like this actually grow? What did he do to deserve a mystical experience? We do not know, but we can say that it will be available

to him only when he earns it. He must first be faithful to his present job. He must provide for a family, if he has taken on the obligations of a householder. He must cooperate with others of his kind to protect his community. He must earn his wages and perform each task with complete honesty. He must overcome his own bad habits and maintain his moral integrity.

It may happen that he attends a church. If so, he should obey to the best of his ability the creed with which he is affiliated. If he does not belong to a church, he can devote time to charitable enterprises and programs of self-improvement. He will discover that these small, but indispensable, efforts to grow will gradually lift him to a higher level of human relationships. His acquaintances may be fewer but more worthy. One of the most frequent circumstances is that at just the proper moment he picks up a book, talks to a stranger, is moved to serve some person in dire need, and a ray of light moves both his mind and heart. That ray of light was always there, but he had to perform an action of his own before it could manifest. With this first step the mystical world will gradually unfold, and he is safe so long as he is free from ambitions and avarice.

Nature will never give him a situation utterly beyond his strength. He will be tested only according to the measure of his own growth. He will be tested, however, because he must prove that his growth is real and not merely an intellectual fantasy. What we desperately need at this time are those who want to take one step forward and are content to grow as nature intended them to grow. In the course of proper growth society will be more secure. Where a person tries to be more than he is disillusionment and discouragement often result in the abandonment of some worthwhile objective.

Beware of escape mechanisms. Do not seek an easy way to salvation, for, as Euclid said of mathematics, "There is no royal road to learning." We have been given a mind capable of memory, retention, observation, and reflection. There are always ways to improve this equipment, and ultimately we will actually outgrow it; but at no time can we afford to use it contrary to natural law.

There are a number of good testimonies pointing towards a true fellowship of faiths. By degrees we are learning that if we wish to

be truly religious we must obey the laws which control human behavior. A religious feudal system is breaking down. At the turn of the century there were over five hundred feudal states in India alone. This land of the saints was a network of semi-autonomous principalities, reminiscent of the condition of Europe in the Middle Ages. Today, India is one country and tomorrow the dream of Gandhi may be fulfilled and the whole world be bound together by the slender thread of love.

We have many requests from confused people who wish to be told of some existing organization which is reliable and will meet their individual needs. It should be obvious that each person seeking spiritual growth or consolation must grow by learning to develop discrimination and common sense. The American comedian, W. C. Fields, is accredited with the classical remark, "You can't cheat an honest man." Nearly all imposition caters to the weaknesses of human nature. If one is ambitious, he is vulnerable to innumerable temptations. If he is lonely, there will be numerous opportunities to be imposed upon. There are two ways of approaching this problem. I know of one case in which a very honorable person felt the desperate need for greater spiritual insight, and he finally joined an organization which actually had nothing to offer. Their pretensions could never be fulfilled, but the man to whom I refer lived a beautiful and serene life without ever suspecting that his own integrity protected him completely.

The other side of the situation involves a certain amount of discipline. The truth seeker must recognize reality and unreality when he is confronted by them. He must decide why he feels attracted to a certain group. If these cults or sects promise or even imply that he can use spiritual means to advance material objectives, it is time to pause and consider that one should never join any cult that offers the improvement of life without self-discipline and the proper censoring of attitudes and ambitions. We all want to be happy, but if we are willing to accept beliefs that inner security can be assured by physical assembly with others of like mind we are sadly mistaken.

Some years ago there was a famous spiritualistic medium, Eusapia Palladino, who became world famous for her psychic powers. Per-

sons of all walks of life sought her advice and made long journeys to visit her. One day, perhaps in strict confidence, she is said to have stated firmly that she did possess genuine extrasensory perception and did practice trance mediumship. She added, however, that it was impossible for her to perform her seances simply on request or have premonitions for a dozen or more persons in one day. To meet this demand she had to resort to a certain amount of imposture. When the spirits were not present, she had to manufacture them. I think we can say firmly that this is true on many occasions and that it is almost impossible to distinguish that which is genuine and that which is not genuine when they involve the same person at almost the same time.

If you are deeply concerned with the improvement of your own inner life, you should first decide whether you are at present qualified to make a responsible choice. Do you have at least an intellectual concept of false and true doctrines? Do you understand the moral and ethical requirements of growth? Are you ready to improve the quality of your daily living, straighten out your own moral code, and dedicate your remaining years to the proper use of the faculties and powers with which you have been endowed? Are you in control of your own appetites? Have you the insight to compare organizations and discover the one which is most suitable? When you have discovered it subject yourself to an appropriate probationship, and the light shining in your own heart will show you the way.



A printer of a 1631 edition of the Bible was fined three hundred pounds for leaving the "not" out of one of the Ten Commandments.

Psalm 119:161 reads: "Princes have persecuted me without a cause." The first word was printed "Printers" by a careless printer in an edition of the Bible printed sometime before 1702.

Remembrance is the only paradise out of which we cannot be driven away.
—Richter

GUARDIANS OF THE EMPIRE



r. K. Nakamura was already waiting for me and dressed in formal native attire when I entered his store. On this occasion he was even a two-sword man, and it seemed for a moment that he had stepped out of the remote past.

Smilingly he explained that he was attending a very important meeting and he would be happy if I chose to accompany him. Our destination was within walking distance, and those we passed along the road appeared completely indifferent to my friend's medieval appearance. He explained that Japan is most fortunate to be an enlightened country and especially tolerant in matters of religion.

All legitimate faiths are permitted free assemblage because they contribute to the moral excellence of the nation. It had proven wise, however, to make certain that doctrines leading to contention or advocating immoral practices should be excluded. Mr. Nakamura then told me that we were on our way to the testing of a religious doctrine which wished to have its beliefs promulgated in the Japanese Empire.

By this time we had reached a rather dilapidated old building showing strong European influence and general neglect. Several men were loitering around the entrance; some gave me a second look, but as a friend of Mr. Nakamura I was immediately welcome. The interior of the structure consisted of one large room. There were chairs and cushions around the four walls; the large table in the center gave the impression of a board meeting. There were ten chairs, four on each side and one somewhat larger and upholstered at each end of the massive table. On the table was a curious lamp in the shape of a small bronze pagoda. It had three wicks which were burning brightly.

Almost immediately a group of men and women with very serious and determined expressions, all dressed in native attire, seated themselves around the wall. At the last moment the eight chairs around the central table were appropriately occupied by six men and two women. An elaborately dressed gentleman, obviously a priest or bishop, was then seated at one end of the table, and a most distinguished person with gray hair and the mon of an illustrious house completed the company.

After a few moments of quiet, Baron Ogawa, obviously the chairman, rose to his feet and addressed the group, "We give allegiance to the Lord Buddha, whose teachings have supported the Empire and other nations of Asia for more than twenty-five centuries." All rose, bowed, and then sat down. The chairman then spoke again, "We are ever mindful of His Imperial Highness, Shotoku Taishi, who gave to Japan its first code of ethics based upon the teachings of Our Lord, the Buddha. The constitution of the Prince Shotoku has preserved our country for over twelve hundred years." All rose, bowed, and sat down.

The chairman continued, "We all give honor and fealty to His Imperial Majesty, the Emperor of Japan, for whom we have the greatest personal affection and for whose sake we would gladly sacrifice our lives and our worldly goods." Again, everyone rose and, facing a portrait of the Emperor Yoshihito, bowed ceremoniously and resumed their chairs or cushions.

Baron Ogawa, as chairman of the meeting, then pointed his fan to the robed figure at the far end of the table. "This is the Very Reverend Soboba who wishes to establish churches and missions in our country. He does not yet realize that we have adequate means to determine whether any teachers or their teachings are suitable to our people. The Reverend Soboba will now describe his religion for us." The vested figure, with a note of pomposity, spoke substantially as follows: "Japan has long followed ancient doctrines, but it has come to a new generation in which the old ways are seldom profitable. We bring a religion of progress with each individual making all possible use of his skills and his knowledge. We no longer accept beliefs that keep men poor. Religion must bring with it wealth,

power, industrial expansion, and competition. Japan by using religious instincts correctly can become a powerful world nation. The highest religion is that which gives each person the opportunity to dominate the society to which he belongs. We bring you a faith for the future as an inspiration for world domination. The great virtue is to succeed and to excel, regardless of ancient ethics or principle." With a flourish the brocaded cleric sat down.

For several minutes there was complete silence, and I heard Mr. Nakamura draw in a deep breath and mumble several syllables in Japanese. The chairman then rose and pointed to the lamp with its three wicks. "The religion of a people becomes a kind of psychic atmosphere in which they are born, live, and die together. The flavor of our faith, like the scent of a beautiful flower, fills our psychic atmosphere. We do not make laws merely by passing legislations, nor do we ask various persons to cast ballots on these matters. This lamp represents the soul of Japan. It is the ever-present motivation; it is the faith of the mother and the grandmother, of the child and the grandchild; it is the home of the farmer, the merchant, the government, and the emperor. This lamp speaks for all our people—not according to what they may say, but the way they live, think, dream, hope, and pray. It is not this little room of people that may decide the question of the moment. The lamp answers for us all, the people of Japan. If it shines brightly, it is affirmative; if it grows too dim or is extinguished, it reveals the will of our people. We will now ask the lamp the three vital questions."

After a moment's silence came the first question, "Do the people of our country wish to give up the old ways and place wealth above integrity?" Instantly one of the flames went out. "Now the second question: Do our people wish to give up their moral code so that they can live as they please without conscience?" The second lamp went out. "Shall this organization be permitted to instruct the Japanese people in the doctrines you have recently heard?" The third lamp went out. Baron Ogawa, addressing the entire group, then asked a fourth question: "If an effort should be made to go against

Continued on page 69



Happenings at Headquarters



We report with regret the passing of Johan Franco, an outstanding historian of music. It is from him that we acquired a research collection of material dealing with the life and works of the Comte de St. Germain, one of the most mysterious persons of the modern world. Included in this group are first editions of the Comte's music, an analysis of his compositions, and considerable historical data dealing with his early life and ancestry. References to the Comte included in the memoirs of several celebrated persons are brought together with articles in various journals, clippings, and photographs.

A few days after Mr. Hall's eighty-seventh birthday there was a gathering in the Library of the Society to festivate the event. As he is on a strict diet, the "goodies" were subject to dietetic approval, but everyone seemed to enjoy them. Incidentally, his health is improving and he has diagnosed his infirmity as "old timer's" disease. He promises to do better next year.

Through the generosity of our good friend Mr. Ned Rebard, who exhibited his art at Headquarters several years ago, we have received an unusual group of Oriental ceramics. The accompanying photograph shows some of the items. It was a most gracious addition to previous gifts, which have included beautiful examples of Chinese carved furniture and tableware. Among the most important items are a pair of Chinese vases which will be included in our next exhibit.

On April 11, May 9 and June 13 there were workshops for the Veritat Foundation held in the Lecture Room. The events were friend-



Pair of Ch'ing Dynasty Chinese porcelain vases with covers. Gift to P.R.S. from Mr. Ned Rebard.

ly gatherings of truth seekers to discuss the truth about the cosmic, solar, and human love principle. Marie Bauer Hall presented an inspiring account of her work at Williamsburg, Virginia and numerous publications relating to a universal reformation of world society and personal living. She spoke to capacity audiences.

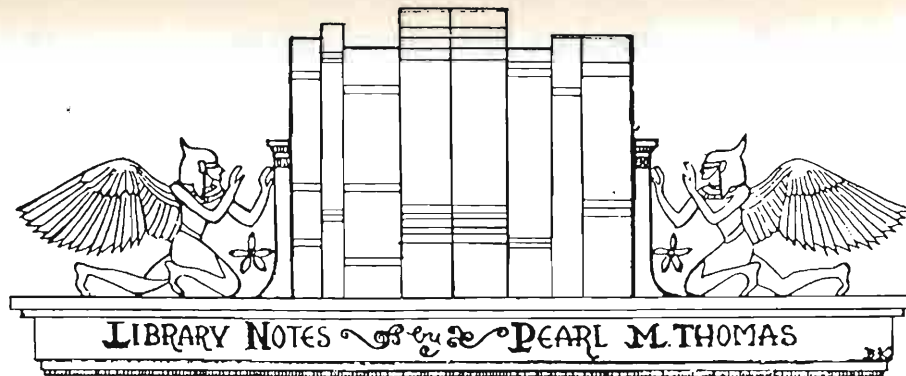


GUARDIANS OF THE EMPIRE

Continued from page 67

the will of the people, do they have the means to prevent a false doctrine from spreading throughout the country?" With a blaze the three lamps came together with a blinding radiance. With a quiet smile the chairman closed the meeting with the remark, "We give thanks for the wisdom of the past and that the laws of Shotoku Taishi are still strong in our hearts and minds."





THE LAND OF THE IN-BETWEEN

At the closing ceremony for the 1988 Winter Olympics in Calgary, Canada a number of Korean performers enacted the ever-popular Farmers' Dance, one of their oldest art forms, danced by men, women, or children. One of the distinguishing characteristics of this energetic dance is the rapid twirling of the long white paper streamers attached to the hats of the male performers. This was followed by Korean skaters of all ages. A lovely Korean lady in the native costume sang traditional songs of her homeland. During this time, Hodori, the folksy Korean tiger for the '88 Summer Olympics, skated about the much enlarged stage. Then, all of a sudden, my TV screen became blurred and I realized that I was crying. No wonder I couldn't see! Studying this ancient land has been a revelation for me; Korea has been a well kept secret. Let us hope the opportunity that the 1988 Summer Olympics offers will help to establish Korea as a developing new nation for the eighties and nineties. The Republic of Korea (ROK) is the first of the Third World or developing nations of the Orient to attempt to put on an Olympic extravaganza. It is both an opportunity and a vast responsibility and could well be an opening for other lesser known nations to follow in her footsteps.

Los Angeles is fast becoming an international city, a mecca for people of many cultures. For Angelinos this presents the opportune time to learn and to appreciate other backgrounds, many of which bear witness to a long and often eventful history.



Entrance to Koreatown Plaza, Los Angeles. Photograph by Pearl Thomas.

More immigrants from Korea have located in Los Angeles than any other place in the United States. Quite a number of them were professional people in their own land, and here many have gone into small businesses in an area called Koreatown. As we know, professional people, particularly from the fields of medicine and education, are required to take further training in California and have often needed time to become more familiar with the English language before they could again apply their skills. So, the businesses that many Koreans take up may not represent the skills these people had in their homeland, but they do seemingly come in with money and a desire to undertake a chance. Restaurants and shops of many kinds are frequently run by a family group, and they are willing to work much longer hours than we in the West consider a work day.

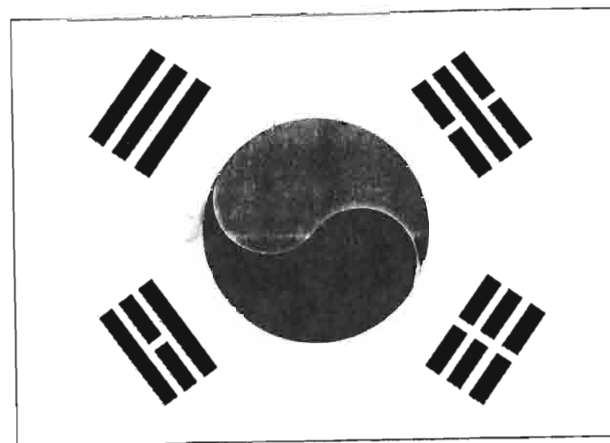
Driving recently through this area, it seemed much larger than

our local "Little Tokyo" and Chinatown. Both of these areas are not spread out too far, and they have been established for many years. Koreatown here is fast developing and only started in the mid-1970's. Many new modern buildings are going up; and, as time goes on, it will undoubtedly take on a more unified appearance.

In the Republic of Korea there are over thirty newspapers, including two dailies in Seoul, the capital, published in English—*The Korea Herald* and the *Korea Times*. One of the many books presented to PRS by the International Cultural Society of Korea on the subject of Korea was entitled *My Korea, Also Yours*. . . The author, Mr. Kim Young-won, a journalist for the *Korea Herald*, wrote a weekly column under the byline "Bench Marks" (1972-1977) and shared his love for his country in these short articles. One would be of particular interest to Western TV listeners of the program M*A*S*H*. The author said that few Koreans could correctly understand United States military terms, but they most definitely understood M*A*S*H* (Mobile Army Surgical Hospital).

This article began with the start of the Korean War in 1950 and described how the unit was always stationed just behind the front lines and so was constantly being moved. Supplies were limited or slow in arriving, but the surgeons and the entire staff remained faithful to their jobs and tremendously cheerful. This came out well in the TV programs. The Koreans were gratified by the humanitarian conduct that often transcended the rules and regulations by which the staff was supposed to work. Army administrators sometimes failed to notice rules being bent to serve the greatest needs, like being helpful to Korean orphans and to Korean civilians who greatly needed medical help.

The national flags of most countries relate to historical events or to the aims and ideals established. *Taegukki*, the flag of the Republic of Korea (ROK) portrays much Oriental symbolism to which many Westerners can relate. The white background of the Korean flag represents the land. The center of the flag symbolizes the people with the *yang* (red, the same as Chinese), and the *yin* (blue, *um* in Korean) indicates for them a universe of perfect harmony and balance. Four trigrams surrounding this center represent heaven



The T'aeguk, Korea's national flag, symbolizes the country's unity in its design of yin and yang combined with trigrams. Photograph courtesy of Korea National Tourist Organization.

☰ with three unbroken lines; opposite is earth with each of these lines broken in the center, ☷ ☷. In the upper right hand corner is the trigram for water, ☵☵, and opposite is fire, ☲☲.

The Korean flag was outlawed while Korea was under the domination of Japan (1910-1945) and was not allowed to be flown in any public place. However, on Liberation Day in 1945 a great many Korean flags made a sudden appearance. Its symbolism means much to the Korean people.

Situated on a peninsula, with China to the west and Japan to the east, Korea has often been called "the land of the in-between." The cultures of all three nations have intermingled, and both Japan and Korea have absorbed much from the ancient Chinese civilization. But each of these countries has accepted what appeals to them and rejected those qualities which did not fit in with their way of life. Japan, for instance, never really embraced Confucian doctrines to the same extent as the Koreans, for whom these doctrines have been a vital force in their national outlook and daily lives. The Confucian ideals have tremendously influenced the Korean desire for good education; and at the present time there is almost complete literacy

from the college level to age fifty, making the country one of the most highly literate in the world.

Much of the credit for this literacy is due to an early ruler, King Sejong the Great (r. 1418-1450), who commissioned a group of scholars to formulate a phonetic alphabet that everyone could read and write. It is called *han-gul*, or "script for the people," and is totally unlike either Chinese or Japanese. It consists of ten vowels and fourteen consonants, which combine into syllables of no less than two letters or no more than four. It is said to be very easy to learn, even for outsiders.

Those of us who live on the west coast are probably more familiar than most people with the art of China, Japan, and India through seeing a great deal of it; but few of us can actually claim to be really aware of the arts of Korea, though surely we should be. Comparing Korean art to Chinese and Japanese, we find there are notable similarities between all three; but when the Japanese artists "borrowed" from the ancient Chinese civilization, they took what distinctly appealed to them and ignored the rest. The Koreans have done the same. But Korea, like China, is an ancient land, and many of its traditions are far older than those of Japan. In fact, Korea has had a great influence on the "Land of the Rising Sun." The ceramics of Korea are its most famous form of art. The earliest examples date from the Neolithic period. The famous "kingfisher" green-colored celadons were produced in Korea in the eleventh and twelfth centuries A.D. These were much admired by the Sung Period Chinese (960-1279), who recognized that the Korean potters developed techniques beyond their own.

When Buddhism entered Korea in 372 A.D., Buddhist religious art became prominent and much beloved. Many early temples, some over one thousand years old, are still standing and in use. Probably the most esteemed and best known is the Pulguk-sa Temple, located in Southeastern Korea. While the wood structure portion of the temple has had to be replaced, the firm foundation from the mid-eighth century is the basis for the new superstructure.

Korean art emphasizes naturalness. When Korean artists paint a picture or design porcelain, they emphasize scenes that they know



Pulguk-sa Temple, most popular of Korea's Buddhist shrines, originally dates from the eighth century A.D. Photograph courtesy of Korea National Tourist Organization.

from their own country, and it is done with an attitude of respect for nature. The colors they use are very reserved. Korean art also has humor, and this is shown in all of its aspects.

Korean art exhibits have been shown at most of the leading Western museums, both in America and in Europe. In Korea there are seven museums that are financed and operated by the central government. Two are in Seoul, the National Museum and the National Folklore Museum. The other five centers represent the remains and relics from this ancient culture that are indigenous to the various areas where the museums are located.

Koreans, like many Chinese and Japanese, can live happily adjusted to several major religious beliefs with no apparent conflict. Buddhism, Confucianism, and Shamanist beliefs have blended in the culture of Korea for over five thousand years. These religions are freely practiced today.

Officially, Mahayana Buddhism was brought into Korea in 372 A.D. by a Chinese Buddhist priest and received royal patronage at an early date. Probably the greatest single achievement in the early history of world printing was the woodblock carving of the *Tripitaka*

Koreana in the thirteenth century. It was composed of over eighty thousand woodblocks and took sixteen years to complete. It is the world's oldest and best preserved complete set of Buddhist scriptures. Now this famous work is being translated into modern Korean.

The biggest celebration of Buddhist believers in Korea is the "Feast of the Lanterns," commemorating the birthday of the Buddha (held the eighth day of the fourth lunar month, which occurs in April or May). Since 1975 this is classified as a national holiday by the government.

Koreans, however, in religion, as well as in their art, have such a strong sense of "Korean-ness" that they automatically alter religious concepts and artistic endeavors to make them come into harmony with the national identity. When Japan took control of Korea in 1910, attempts were made to consolidate Japanese and Korean beliefs, but to no avail. When it was necessary to observe their ways in secret, Korean culture was surreptitiously preserved.

The Master Confucius had no wish to establish a religion in his name; his approach to life was employment of a code of morals and conduct for the family, the community, and the state. In Korea, however, Confucianism became the state religion in 1392; and its influence has been largely responsible for the Korean approach to a close family life with the desire for a good education for all. Under Western influence, however, the fragmented family unit is becoming more and more prevalent. The Confucian ideals could almost become a thing of the past. Hopefully, this will never happen.

Christianity first entered Korea in the seventeenth century, and for some time there was much persecution; but by the late 1800's Korea was forced to guarantee safety for foreign missionaries proselytizing in the country. The Methodists and other Protestants brought with them modern knowledge in many fields, and they made it possible for many young, promising Koreans to be educated in America and in Europe. While Korea has not become a Christian nation as had been the dream, still there are seventy denominations of Protestant Churches in Korea (1987), and an estimated twenty percent of the Korean population adhere to some form of Christianity.

In Los Angeles the expanding Korean population finds great com-

fort in some form of Christianity, and many adhere to evangelical ideals. They find great peace in prayer, which helps them endure the long hours of work with little time for personal pleasure.

When Pope John Paul II. visited Korea in 1984 he canonized ninety-three Koreans, an event which gave Korea the fourth largest number of Roman Catholic saints in the world. This was the first time that a canonization had been held outside of the Vatican.

Korea has many inventions to her credit, some of which might surprise us in the West. While China actually invented the first moveable press for printing, the Chinese preferred woodblock printing and continued to use it. But some two hundred years before Gutenberg the Koreans were using moveable metal type.

We have in the PRS Library a copy of the first Western encyclopedia (1508), a remarkable one volume book which dealt with many subjects. In the Library of Congress in Washington, D.C. there is a copy of a one hundred and twelve volume encyclopedia set printed in Korea several hundred years before the European example. Korea was also outstanding in her production of paper made from mulberry leaves which looked like silk. Both the Chinese and the Japanese preferred the high quality of the Korean product over what they could produce. A twenty-five volume textbook called *Exemplar of Korean Medicine* was published in 1610 and is still highly regarded by Oriental herbal doctors for its practical value today.

Other early inventions from this peninsular nation include surveying instruments, sun dial, rain-gauge, and the first suspension bridge. For well over two thousand years astronomers of Korea have been studying the movements of stars and the early known planets. *Ch'om-songdae* (built between 642-646 A.D.) is the oldest observatory in the Far East and is still appreciated for its simple elegant lines.

Today the young people (actually of most nations, as well as Koreans) seek the large cities to improve their lot and dwell in apartment complexes which are probably quite similar wherever seen. The old style traditional Korean homes, with their beautifully tiled roofs and simple arrangements in the rather small quarters, had a device that today would probably be called "radiant heating." Under the floors in these homes were stone flues which conducted heat



Ch'omsongdae Observatory, acknowledged among the most important architectural remains in Korea, is perhaps the oldest extant observatory in the world. Photograph courtesy of Korea National Tourist Organization.

from the kitchen fires and kept the residences comfortably warm. This is another distinctively Korean touch.

There are approximately three hundred Korean family names. The usual arrangement places the surname first followed by the name identifying the generation, which is often hyphenated with the given or personal name. Among the best known of the surnames are Kim (quite the leader), Pak, Ahn, Noh, Shin, Yu, and Yun. A woman does not change her name when she marries. Today, many Orientals place the surname last to conform with the Western arrangement.



Korean woman and child attired in the traditional dress or *hanbok*. Photograph courtesy of Korea National Tourist Organization.

Koreans seem to make every effort to try to maintain their "Korean-ness." Their alphabet, *han-gul*, is an outstanding example of individuality. Their native costumes, *han-bok*, are charming and very distinctive. Also, their dances, games, and celebrations are largely based on their own traditions. They are a homogeneous people and proud of it. It is my belief that my enthusiasm for this land is certainly justified by the richness of its past and present culture.

The PRS Library has, aside from a number of early volumes on Korea, a fine collection of modern books which describe the advances made by this remarkable nation. In 1981 a friend, William Deming, presented the Library with a number of excellent books on the Land of the Morning Calm along with over one hundred slides. Recently, the International Cultural Society of Seoul sent us a box full of even more contemporary books on the country.

The Korea National Tourism Corporation of Los Angeles has also been very cooperative. They have loaned us a number of 5 x 7 glossy black and white prints, many of which have been reproduced in these

two articles. At present, I am planning to show slides contributed by William Deming and have been offered more from the local Korea Tourism Corporation. This will probably be at an Open House at PRS in July.

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Errata. The pictures shown in the Library Notes of the Spring issue of *PRS Journal* should also have been credited to the Korea National Tourism Corporation, 510 W. 6th Street, #323, Los Angeles, California 90014. The courtesy they have extended to us is much appreciated.

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Cautiously avoid speaking of the domestic affairs of yourself, or of other people. Yours are nothing to them but tedious gossip; and theirs are nothing to you.

—Lord Chesterfield

VOLTAIRE'S HEAD

During the extraordinary popularity which Voltaire enjoyed at Paris, the number of his portraits in circulation was immense.

One ingenious artist in particular, of the name of Huber, had acquired such a facility in forming his countenance, that he could not only cut most striking likenesses of him out of paper, with scissors held behind his back, but could mould a little bust of him in half a minute, out of a bit of bread; and at last used to make his dog manufacture most excellent profiles, by making him bite off the edge of a biscuit which he held to him in three or four different positions.

SOMETHING ORIGINAL

Campbell, the poet, received a request from a young lady to write something original in her album. He answered as follows:—

“An original something, dear maid, you would win me
To write; but how shall I begin?
For I'm sure I have nothing original in me,
Excepting original sin.”

A DREAM OF MAYA

By Lawrence Gustave Desmond
and Phyllis Mauch Messenger

This book makes available a photographic record of the architectural remains of Uxmal and Chichen Itza in the 1870s and '80s. Fifty of the illustrations are from original negatives and prints taken by Augustus Le Plongeon and now preserved in the library of the Philosophical Research Society, where they can be further studied by qualified archaeologists.

Manly P. Hall secured the Le Plongeon photographs, negatives, and some other documents from Maude Blackwell, who had held this material as a sacred trust. These pictures represent the earliest photographs of the Mayan remains on the peninsula of Yucatan. Mr. Desmond spent several years preserving and classifying the original pictures and negatives in our library.

A DREAM OF MAYA is a deluxe paperback printed by the University of New Mexico Press in Albuquerque in 1988 and is an appropriate tribute to the memories of Augustus and Alice Le Plongeon. \$19.95

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This book may be ordered directly from the Philosophical Research Society, Inc., 3910 Los Feliz Blvd., Dept. B., Los Angeles, CA 90027. Please add 10% to the total cost of your order for shipping and handling, with a \$1.75 minimum and \$8.00 maximum. California residents must add appropriate sales tax. All prices are subject to change without notice.