

MENTATION

Cogito ergo sum"

VOLUME III, ISSUE 1

50¢



DR. DOUGLAS GALIAS, H.W.



BILL GORDON



DOROTHY FULDHEIM

TELEVISION INTERVIEW

DR. DOUGLAS GALIAS, IS INTERVIEWED BY DOROTHY FULDHEIM AND BILL GORDON ON THE ONE O'CLOCK CLUB, CHANNEL 5, CLEVELAND, OHIO

*"To Make Spiritual Truth An Effective Force For
Ordered Freedom and Common Good"*

The PROSPEROS

MENTATION VOLUME III, ISSUE 1



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THE HIGH WATCH, THE PROSPEROS (See Page 4)
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WHAT IS THE PROSPEROS?

The Prosperos is an independent, non-sectarian religio-educational organization chartered in 1956 in the state of Florida. Its founders were Phez Kahlil and THANE.

To its student-members, The Prosperos is the foundation for a school in the Oral Tradition of teaching, often called "fire in the mouth" wherein the emphasis is placed on words of practical value for the moment, rather than a fixed catechism of doctrine.

BACKGROUND AND POLICY

It is trite yet constantly necessary to speak of the crisis of our age. Ours is the first global age. It is the period of an unprecedented surge toward freedom on the parts of all peoples.

At the present moment, there is taking place a rapid shift of emphasis. On all sides there is an ever growing accent on the primacy of the ideological in the world struggle. By ideological is meant the ideals and beliefs which men in a given society regard as fundamental and accept as guide-lines for every day living.

The answer, clearly, is to meet an adversary head-on at the ideological level -- to meet him with true ideas and convictions. Here, all men who are convinced of Infinite Being and know that man is a spiritual being, are bound to stand shoulder to shoulder. The instruction of The Prosperos, as no other instrument today, gives man deep spiritual convictions and makes him proof against materialistic ideologies.

Material possibilities, however vast and enticing, are insufficient; indeed, they are positively dangerous unless man releases a corresponding spiritual energy and vision and manifests spiritual discipline and control.

In our efforts as a people to achieve a peaceful world . . . there has developed a serious imbalance between the material science and economic components and the intellectual and spiritual factors in our civilization. The spiritual unity of free men must be for the purpose of bringing peace on earth, ending the dark menace of nuclear destruction, and ushering in a great new age of liberation and spiritual fulfillment.

The Prosperos organization has a greater potential for serving man capably than has ever existed before. Never has the need for such basic wisdom and spiritual leadership been as great as it is today.

PURPOSE

A - "To bear witness in an age of material greatness to the primacy of the spiritual; to interpret the importance of spiritual dimensions in practical affairs and common concerns, and to spell out what free man can do to act effectively in the present world crisis".

B - "To give man a new identity (actually show him how to recognize his only true identity) and to develop and channel this concept beyond his presently cognized equipment and resources."

C - "To foster and develop spiritually-motivated action in social and civil life."

THE PROSPEROS

NATIONAL SERVERS CENTER
323 PERSHING DRIVE, SUITE B
PLAYA DEL REY, CALIFORNIA
90292



EDITORIAL

by **THANE**

In the June, 1961 issue of *Mentation*, we attempted to give you some idea as to what is *The Prosperos*. In order to present you with the broad program in a few pages, we were able to merely touch on our most important phases of activity. Each forthcoming issue of this publication will be concerned with explaining in more detail our purposes and the methods we intend to use to accomplish these ends.

In looking over the articles submitted for *Mentation*, we find there is, at this point, one predominant theme: Youth. Since these ideas come from students, whom we hope will represent all our readers, we feel this issue should deal with that subject of most interest to our readers.

The problem of juvenile delinquency in today's society is well illustrated in the following article from *Time Magazine* of September 15, 1961: --- "In Los Angeles -- Gene Klosamer, 87, was treating Mrs. Edith Sanford, 70, to a ride along the street in his slow (4 m.p.h.) three-wheel electric cart, when two teen-agers in a 1951 sedan drove up behind him, gleefully pushed the unsteady cart along until it overturned. The elderly riders suffered broken bones and numerous cuts. The two youths drove on -- laughing -- and showed no signs of remorse when they were arrested later. 'It's not against the law to push a cart, is it?' one asked, grinning. 'The old people weren't hurt, were they?'"

This same article in *Time* quotes Captain Jim Glavas of the Los Angeles Police Department's juvenile division: "This is typical of what we are up against; a complete disregard for everything -- you can't give a reason for it. It seems to be a national malady. The standards seem to have disappeared, and we have kids without standards."

We in *The Prosperos* feel we have a solution; a way to teach young people these badly needed standards.

We have made mention of our school in Hawaii just being organized, *Prosperos Hawaii Seminary and Academy*. Many people have requested more information about this institution; that is, what do we plan to teach, how will the methods of instruction differ from those in ordinary schools, which age groups will be accepted, etc. The answer we usually give to the basic question is that the only other school in the world similar to the one we plan is *Summerhill* in England. But when we use *Summerhill*, merely as a comparison, too many people

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(EDITORIAL, continued)

jump to the conclusion that we are going to duplicate exactly those concepts of the English school. This is not our intention. Quoting from the founder of Summerhill, A. S. Neill in a letter of March 22, 1961 to Harold Hart:

"Now about the U.S.A. Summerhill, I think I told you before that the difficulty, as I see it, is that no man should follow another. Christ's disciples were a lot of inferiors; so with Freud's and Jung's. Any head who said, 'I am to run my school on Neill's lines', would be inferior. He must infuse the idea with his own personality.

"I don't want to see an American Summerhill tied to my Summerhill. I want no disciples. If I have inspired anyone, OK; but he must move on to his own philosophy as I did. I was inspired by Freud, Homer Lane, Steckel, Reitch; but I took from each only what I wanted. I could not remain a disciple. So get some chap who can grow -- not remain a follower."

The above is Mr. Neill's view on a Summerhill School in America. A society has been formed in New York City, headed by Harold H. Hart, to start such a school in this country.

But our ideas of The Prosperos school coincide with those of Mr. Neill's. In other words, we can but compare with Summerhill; our actual institution will be, for the large part, unique.

As yet, we are not prepared to issue a definite statement of policy, though what we wish and fully expect to accomplish is very clearly seen by each of working closely to establish our school. We hope in this issue, to enable you to see the need for such education and show you what has been done up to this point. Also, you will begin to realize our task will not be easy in presenting this much needed system of education to the world.



WHAT IS THE HIGH WATCH?

The High Watch is the voting body in the membership of The Prosperos organization, which is composed of an Executive Council, Seven Trustees, plus High Watch, Mentors, Fellows and student-members. The Prosperos is a movement, whose message is disseminated through a school as a teaching and is a Trust, - - entrusted to High Watch members and managed by the Trustees. Members of the High Watch take an active part in the furthering and understanding of the Prosperos' teaching as prescribed in the by-laws. For information relative to membership and qualifications, write to the President stating your interest. Address on page one.

INTERVIEW

The following is a transcript of a live television interview of Dr. Douglas Galias by Dorothy Fuldheim and Bill Gordon on the ONE O'CLOCK CLUB, NEWS - Channel 5, Cleveland, Ohio on Sept. 30, 1963 at 2:15 PM.

BILL GORDON: We would like to have you (the audience) welcome Dr. Douglas Galias to our program.

I don't know how to explain in an introduction exactly what it is that you're involved in, Doctor, maybe you could explain it to us.

DOUG GALIAS: Well, Bill, we're presenting a series of lectures at the Carter Hotel starting tomorrow night: and these lectures are on STRAIGHT THINKING----how a person can think properly, clearly, and objectively without prejudice, without bias, and without emotion.

DOROTHY FULDHEIM: Oh, come you don't really believe that?

DOUG: I think it's very difficult to do, but---

DOROTHY: Well, why should you want that? I mean you can get a machine to do that but since you're a human being, you have emotion along with thought.

DOUG: In the realm of emotion, Dorothy, this is one of the most mechanical areas of man, especially the expression of negative emotions.

DOROTHY: Well, I don't understand what you mean by "negative" emotions.

DOUG: Well, whenever you get angry, whenever you have hate, jealousy, boredom, depression---

DOROTHY: That's pretty positive.

DOUG: Right, very positive--in a negative sense. You've said something "Man is a machine"---

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(INTERVIEW continued)

DOROTHY: No, I say he is not. I say that the difference between a man and an electronic machine, even if this electronic machine can think more quickly, more precisely than man, the machine hasn't got what we have and that's "Emotion" along with our thought. And I don't know why you want to do away with it.

DOUG: Well, that's very true, Dorothy, but if you examine man you find that even his emotions are mechanical. You see that man is a "creature of habit" and that when he expresses emotion, he thinks he is doing this by self-will, but he's not. It's strictly a mechanical habit and he can't control his emotions. So you see the conclusion is that "Man is a machine."

DOROTHY: Well, I'm not accepting your premise. What do you mean that the emotions are mechanical?

DOUG: Well, for example, I'm sure I or your husband or anyone could say certain things to you and you would react in a certain way. You would have to react in a certain way. Certain words trigger certain reactions.

DOROTHY: Well, could you foretell what kind of emotional reaction I'm going to have if I listen to music, or watch a sunset. That's not mechanical is it?

DOUG: If I knew your background, certainly I could. We always react by our previous experiences. We can't react any other way.

DOROTHY: Well, I don't deny that, but I don't think it's mechanical.

DOUG: Oh, very definitely.

DOROTHY: You mean my liver and my organs decide how I'm going to react?

DOUG: No, your previous experiences.

BILL: And what do you want to do, get rid of these previous experiences so we think without having the emotions to cloud the issue, or---

(CONTINUED ON PAGE 26)

THE PROSPEROS CHALLENGES CALIBAN

--- AS EAST MEETS WEST

For many years Thane has predicted "the future of the world shall come from the East" ... This prediction is now becoming an operating force. The Prosperos, and you, will be a part of the vast program now emerging, with headquarters in Hawaii. It now becomes clear why our teacher made his home in the Pacific many years ago. The Prospero Message is the bridge between East and West. Aloha, clarified by the system of straight thinking in the abstract, eliminates boundaries -- has no Color -- embraces no prejudice. The Prospero Academy and Seminary is a school without peer. Young people will have the opportunity to learn how to think, instead of what to think, as our present-day education fosters. They will know how to leave the world of dimension and enter the kingdom of Mind, without the struggle and confusion of mass thinking. For this purpose, the Prospero Charter was born -- that generations, yet unborn, might know the region where the intuition (supra-conscious) is enthroned.

The purpose, nature and object of the Prospero Academy is out-lined in the charter of our corporation. Article 2 reads; "The fostering and encouragement of a higher degree of spir-

itual enlightenment and understanding, the basis of true Spiritual Democracy as interpreted in terms of the self-evident Truth that Being is the equality of man; -- to safeguard the future welfare of the youth of America and the world; to build them up to a high plane, mentally, morally and spiritually; to foster, guard and protect them that they may grow and develop into upright cosmopolite citizens; to provide healthful recreation that they may develop perfect healthy bodies; to educate them in the better class of art and literature that their minds may only absorb that which is of the best, and to encourage them to study the latest scientific matter; to give them a moral and spiritual background in keeping with the Atomic Age so that they will be able to meet the world's problems with poise and intelligence and create a solution of affairs with peace, equity and justice; to so encourage and train them that they will exercise a spirit of liberty and tolerance toward all whom they may contact; to instill in them the reverence and knowledge of Spiritual reality and resource of Democracy as envisioned by our forefathers and thus be prepared to oppose and be immune to any propoganda or agitation, either

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(CHALLENGE continued)

from within or without, which has as its object the destruction of Democracy as a way of life."

As The Prosperos are moving forward from the East, other eyes are turned toward the Orient. Hawaii is the home of the East-West Center. As part of the University of Hawaii, this Center is bringing young students from Asian countries for training in the arts, sciences and crafts. An act of Congress agreed with Professor Turnbull, Vice Chairman of the University, when he said, "What better place than Hawaii for an East-West Center. We're so mixed in our backgrounds that no student can feel discrimination or nationality."

Translators are all familiar with the results of dynamic planning. The Prosperos Charter included the provision for a School. The general consensus of students and Trustees alike, was that this School should be in Hawaii.

Hawaii was pushing along toward statehood, and as success approached, a strange thing happened. In the words of Dr. John Stalker of the University, "We suddenly stopped looking toward the mainland. It was as if we had been released to be ourselves. We were becoming a state of the U.S. and we felt free to look toward the


Orient."

Hawaii is a state, but not the European descended state that Iowa and Virginia are. In Hawaii more than 30% of the population is of Oriental descent, Caucasians account for only about 20%. But all live together in a brotherhood that has not been seen since the founding of our 13 colonies. Hawaii is the new frontier advancing freedom and understanding for one world.

The Prosperos Academy and Seminary is here on an island paradise to bring forth this view of the Christ: "I come, not through organizations rendering me what is often no more than lip-service in their assumptions of Brotherhood; I come to each and all who love me, no matter of what race, class or creed. The greatness of their need of me, the strength of their desire to see me, shall be the measure of their power to see me. The peasant in the Swiss mountains; the scientist in his laboratory; the artist dreaming of his creations; the mystic and the psychologist; the spiritualist and the musician -- to these and many others I come if their intuition, their inner vision be true enough to recognize me, if there be in their hearts That which responds to the Love which eternally flows forth to

(CHALLENGE continued)

them from mine - - - Verily has
it been proclaimed throughout

the ages that God is Love - - -
Love the very essence of the
Absolute ---." 

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our readers. This includes arti-
cles (preferably of less than
2500 words), poems, etc. Please
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peros Hawaii, Box 8366, Waikiki
Station, Honolulu 15, Hawaii, at
least three weeks before publi-
cation date. Letters to the
editor invited.

LETTERS to the editor

Thank you so very much for the book, *Mentation*. This book does a thorough job of explaining just what Translation is by making it plainly understood in its right perspective. It states what I wish I could have answered people when questioned as to just what is Translation, or *The Prosperos*.

I am very thankful for *Mentation* because it will save me time: I merely give people *Mentation* to read when they ask about *The Prosperos*. It will be a great help to me and a big asset for *The Prosperos* for wonderful advertisement.

Jane Galias
Cleveland

I must confess I know relatively little about your organization, having heard of you only

through Bob Achzehner and from dealing with your book store in El Monte, California. However, I was intrigued by your publication, *Mentation*, though I had only a few moments to glance through a copy. The material it contained appeared to be very much in line with what I have been trying to learn for some time now.

I would be very grateful if you would send me a copy of *Mentation* as I would like to be able to read it with more thoroughness. Like so many people today, I am searching for spiritual truth, and I realize that it is a slow process of sifting wheat from chaff. Your publication seems to be one of the better "grains" that have revealed themselves to me, and I cannot help but feel that I could learn much from it.

Charles N. Ritley

Firmness is that admiral quality in ourselves that is merely stubbornness in others!

All of us are tempted, now and then--Who among you hasn't felt the urge to fold, spindle or mutilate?

Congratulating his son on his 13th birthday, a father asked how it felt to be a teen-ager. "It's alright, I guess", he replied, "except for the reputation"!

THE TEMPEST

THE STORY OF YOU

--- by William Shakespeare

A Modern drama in Elizabethan Dress..

The Tempest is one of Shakespeare's last plays. It was accepted with little acclaim or understanding at the time of its initial presentation. Almost all plays can be traced to a very few basic plots, yet drama authorities have pondered the source of this material. Perhaps Shakespeare knew upon what he was basing the plot. It is more likely that he was intuitively reaching forward to the Twentieth Century; for these characters are certainly playing out a modern psychological analysis. It is the story of MAN'S SEARCH FOR HIMSELF. It is the story of TRANSLATION: Man's ascending understanding of his supra-conscious abilities. It is the story of RELEASING THE HIDDEN SPLENDOR: when man gives up his old concepts and beliefs for the cognition of his true identity. It is the story of CROWN MYSTERIES: the magic, romance and intrigue of man's final acceptance of his "whole" nature, and its creative male and female attributes.

You are all the characters of the play, embodied as Prospero's understanding of himself --- as you are Prospero. This is your story.

As the play opens, Prospero and his lovely daughter MIRIAM have been shipwrecked on an island after being exiled from Prospero's dukedome and cast to sea by his brother, ANTONIO, who has usurped the throne. On the island, Prospero finds only two inhabitants, who become his servants: ARIEL, a spirit-like being, and CALIBAN, a monstrous animal-like creature. A storm at sea brings another party to the Island, a rival Duke of Milan, accompanied by his handsome young son and the unruly crew of his demolished vessel.

A group of Prosperos in Cincinnati recently went together to see a stage presentation of Shakespeare's THE TEMPEST. I would like to share with other students some of the symbolisms that I think I may have comprehended, seeing this from the viewpoint of Releasing The Hidden Splendour and other Prosperos teachings.

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(TEMPEST continued)

Prospero, representing man's conscious mind identity in persona (ego), has been exiled from his "real estate" by his fickle and undependable "man-state-consciousness," Antonio.

Discovering that he has the ability of magic, Prospero casts his eerie spells on all who enter the "island" to which he has been exiled. Through the exercise of his mind, he can interpret, project, rationalize, imagine and see all life as he wishes and to suit his fancy; but only within the "island" of his own comprehension. He recognizes his dual mentality: the conscious mind (Prospero, the magician) and the unconscious mind (Caliban), the unreliable, lying, diabolical monster who would destroy Prospero's magic abilities. Prospero discovers another facet of his mentality, the supra-conscious Ariel, the intuitive, altruistic, understanding agent, ready to aid Prospero when called upon.

As the play unfolds, it appears that Prospero has considerable control over Ariel, who does his bidding on the promise that Ariel will be set free of slavery when the goal is accomplished. Caliban, on the other hand, seems cooperative and bows in submission, only to turn upon his master in sly, sullen deceitfulness. Both servants

respond only when called upon and commanded by their master. Man, functioning from the state of persona, realizes he is lost in his separateness. The negative qualities, misbeliefs, misinterpretations, evil appearances, lusts and sense testimony of the carnal nature are ever at war with the pure comprehension of truth and the altruistic nature. As man realizes that he can control his whole nature only by recognition of the whole, he begins to take command of the good life and sees this reward as an achievement rather than a gift. In the play, when Prospero finds himself caught up in the action, and thus out of control, he stands to one side, observing. However, when in control, he sits upon a throne, high above the action.

There are several other characters, who represent facets or machinations of Prospero's mind: a castaway, who drinks heavily, and in his false sense of mastery, thinks he can become master of the island; the jester, whose wishy-washy shallowness bids him serve and follow whichever elements seem to be in power, not having the seriousness to determine positive from negative; The Duke of Milan, ruler of a rival kingdom, seeking through collusion to keep Prospero from his rightful rulership. The Duke

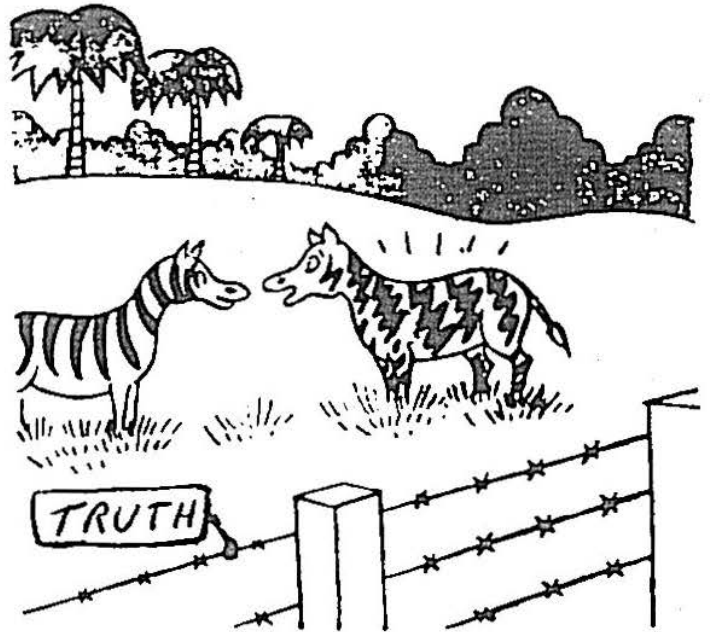
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appears to be full of fears, halt asleep to Truth, lacking in self-determination and thus filled with a necessity to prevent another from finding ascendancy; the son of the Duke represents the Duke's awareness of his own truth, innocence and "reality state."

Miriam, Prospero's daughter, meets and falls in love with the Duke's son. Both see life only as joyous and innocent. Miriam says to him, "You are the only man I have ever beheld, and though my father tells me of other men, I know that none could be more fair and excellent than you." It is notable, later in the play, when all characters are assembled, she seems unaware that they are anything but wonderful specimens of humanity.

All the characters, which represent Prospero's mental processes, have been aboard ships. They have been battered and tossed about by the TEMPEST, the stormy, uncontrolled nature of man's mechanistic, habit-patterned collective-unconscious mind. In this shaking experience of danger to his very life, man (Prospero) finds the secret of his nature.

Through the help of Ariel (higher understanding), all the enemies (unconscious errors of belief) are brought before Pros-



"I just discovered something—that's an electric fence."

pero for his judgement. Ariel helps Prospero don his white and gold robes, symbols of his true identity of kingship. Prospero analyzes his former enemies, scolds them, makes peace with them and then finds they need no forgiveness, for he has seen them unable to harm him. Paternal blessings are given for the wedding of the young son and daughter, and rulership of both kingdoms are turned over to them (the wedding of the male and female elements to a single principle.)

Prospero tells all concerned that though they gave him a bad time, they did no real harm to him. Here we note the Biblical analogy of Joseph's accusation of his brothers. Prospero decrees that all may now live together in peace and harmony. He does not deny his memories, but re-files them.


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(TEMPEST continued)

Prospero sets Ariel free to return to the etheric spirit world of axiomatic TRUTH, as if to say with Kipling, "--if you can meet with triumph and disaster and treat these two imposters just the same--".

In the closing lines of the play, Prospero says in essence, "THIS IS THE PLAY. Do you not see that all these characters

are but spirits, fictitious, unreal, imaginative symbols, thought pictures, interpretations?"

Prospero says---"WE MORTALS ARE OF THE STUFF THAT DREAMS ARE MADE OF." 

By Howard Horton
Cincinnati, Ohio

ANNOUNCING

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A BEGINNING

PROSPERO HAWAII SEMINARY AND ACADEMY

Mr. Earl C. Keller

Mr. Earl C. Keller worked closely with the first experiments of The Prosperos Hawaii Seminary and Academy. During the summer of 1960, he worked with a small group of students in Hawaii, continuing instruction which Thane had started a few weeks before. He wrote his paper to be delivered at the Fourth Annual Assembly of The Prosperos in Cincinnati. It was so well received there, we feel it should be passed on to our readers.

Most of you are aware, or at least you should be aware that one of the major aims of The Prosperos is to help and instruct youth. This simple sounding phrase of "help and instruct youth" points to one of the major problems the people of world face today. Some of you may be surprised to know that very few parts of the world have escaped this perplexing situation.

What we in this country lump under one heading called juvenile delinquents are represented in many other countries in more colorful language: In London, England, they call them "Teddy Boys". In Germany, their name has a more realistic meaning which, when translated, means "half-matured". In France, they are "Black Jackets". In Poland and the Soviet Union, "Hooligans". In Italy, they are called "Fat Calves." In Australia and

New Zealand, "Bodgies." And in Japan, "Mumbo Boys."

This universal problem has reached such magnitude that recently 900 participants from 84 countries met at a United Nations Seminar in London in an attempt to arrive at an answer. There was a general agreement that the problem is serious, and unless something is done to check youthful trouble-makers, the world is in for a crime-wave beyond anything in recent civilized experience.

In attempting to come up with a cause for this major unrest in the juveniles of the world, the Australian contingent to this Seminar expressed their thoughts as to this cause which bears out most clearly, I think, what we have found in our work with youth in The Prosperos. These so-called juvenile delinquents are lacking neither in intelligence nor in money, but there is

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(A BEGINNING con't)

a very evident feeling of cynical hopelessness dominating all their thinking. Their life lacks real purpose and real security. It is very evident from the results of some of our work in The Prosperos with youth that what we teach actually provides the hope, the purpose and the security that youth is so earnestly seeking today. It is necessary to develop a moral and social responsibility which we feel can be done more effectively with what The Prosperos teaches, than in any other means available at the present. These young rebels without a cause need not only a cause but constructive leadership to channel their tremendous energies into fruitful accomplishments and to give them an opportunity to achieve the personal recognition they so strongly desire.

Probably the greatest fear in our mis-directed youth today is that of being submerged, unrecognized and unnoticed in an unidentified mass of humanity. We, in this country, foster and nurture this fear by attempting to cram them without deviation into a conformist mold of education and life. I doubt whether any of you, even using the wildest stretch of your imagination, could call what The Prosperos teaches a conforming type of education. This, perhaps, is one of the reasons why such a

high percentage of youth who are exposed to The Prosperos education avidly want to continue in this study.

I have been asked to tell you about some of the work with youth that we are doing in The Prosperos Movement. Although in my estimation the results of this work have been spectacular in their achievement, unfortunately the amount of work being done is comparatively small; because the average person will devote neither the time nor the means to carry on this work. It is only when one of their own children becomes an acute juvenile problem that they beat a hasty path to our door and plead for assistance. We are faced with the fact that people will spend billions for luxuries but not a dime more than they have to for special educational attention for their children. We, of course, lack the dedicated people to work with youth, the money to train these people if they were available and the money to support the work with youth after the people were trained.

How simple and easy it would be if The Prosperos Academy and Seminary were established and we were able to start the education of the youth at an early age. It is sad to relate that most of the students that we now work with come to us only after

(A BEGINNING con't)

they have reached an age approaching young manhood. By this time, our modern way of life and the education to which they have been exposed has buried their problems and their blocks deep within their subconscious. This, of course, makes the work with these students extremely difficult, requiring much of the personal time and effort of the counselor, which in turn cuts down the number of students we can handle with our limited personnel. Some of these students are brought to us, some we look for, and some just appear. At present, our few full time students, in exchange for their support and education, work within the organization to the extent of their abilities to help in its operation. A few students, but I might add, a very few, can afford to pay at least something for their counseling and education. Some, such as our many boys in the armed services here in Hawaii, we manage to help and educate by using every particle of ingenuity we have, to stretch our very limited finances. In my estimation, in a limited sense, we have been extremely successful in this work. Our files are filled with letters from boys in the armed forces reaching us from the far corners of the earth who have had a taste of what The Prosperos has to offer and whose appetites are

avid for more of it. My only thought and it should be yours also is, will The Prosperos let these young people down when they return seeking our teaching?

You may be interested in the mechanical details, so to speak, or curriculum of our present teaching operation. Naturally, because of our limited facilities and finances, our curricula is extremely curtailed. But we do the best we can with what we have. The first requirement is that each student must have gone through our Closed Class on Translation and Releasing the Hidden Splendour. Extended studies of these classes is carried out by designated reading assignments made by our teacher, Thane. If you have been following recent developments among the top industrial and business executives of our country, you will note that they have finally realized that the greatest lack in junior executives is in their ability to communicate. This fact was recognized by Thane years ago, and so he established the study of communication as a necessary part of our program. Field or laboratory work is accomplished by requiring such active students to work with local students tape group meetings and by actively participating in lecture series and Closed Classes. Personal improvement programs are

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(A BEGINNING con't)

set up for each student to cover voice training, speaking, personal habits and constructive English and pronunciation. There is a requirement for group discussions each day on Translation. This can take any form; such as the discussion of one of their own Translations, doing a group Translation, the writing of a commentary of the scientific aspects of Translation. Informal classes are held daily on such subjects as history, sociology, psychology, current events or world problems, and science. Creativity is fostered by the requirement of composition of articles, advertising brochures, and other means of creative endeavor. Social graces and communication are further advanced by means of open houses or get-togethers of local student activity. The final and most important part of this student training is the hours of personal therapy and counseling spent with each student by Thane.

Naturally, we would like to have a more formal curricula of daily classroom studies in mathematics, sciences, humanities, etc. However, under present conditions, this is not possible. The results obtained from this educational work in the short time that we have been in operation is ample proof that we are on the right track. Many of you

have met and known some of the examples of this education at our Assemblies and lectures. Some of you have met these students more than once and if you were observant you could not help but notice the unbelievable improvement and change from one time to the next.

I hope what I am saying will accomplish one definite purpose: When you consider that our teacher, Thane, has accomplished the above results in between the times it was necessary to come to the rescue of a faltering Prosperos organization, give lectures and Closed Classes, create all the necessary materials for correspondence courses, lessons, etc. and take care of the demands made on him by his students throughout The Prosperos, perhaps we all will begin to comprehend how little understanding and help has been given him to accomplish this work. I, who have been a part of this operation since the spring of 1959, will never cease to be amazed at our teacher's ability to accomplish his wonderful work under such adverse conditions.

Due to the pressures of modern-day living, the ranks of the youth today are filled with the neurotic, psychotic or near-psychotic. We also have the problem of homosexuality or latent homophile tendencies to

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NOTES ON TRANSLATION

— Helen Sandoz —

TRANSLATION: (Mechanical definition) Motion in which all the points of the moving body have at any instant, the same velocity and direction of motion; in contrast to or as distinct from "rotation."

For most of my life, the apparent system of my thinking, believing and action has been based on "rotation," a way of arguing and reasoning to a new or similar erroneous conclusion based on an original erroneous concept. An idea so based bears considerable relationship to the hoop snake which puts its tail in its mouth and rolls aimlessly about the prairies. Or possibly the comparison could as aptly be made to the worm who stuck his head out of the ground one morning and seeing another worm nearby, called out, "hiya gorgeous!" The second worm answered, "Don't be a fool -- I'm your other end."

Since I could not believe in the damnatory philosophies or the many Gods so bellicosely defended, worshiped or given lip-service by the multitude of faiths, I presumed a personal divinity, which I could not understand, but felt certain was the only answer. Unfortunately, Ontology was not offered in college curriculum and no instruction in it ever came my way or was sought by me until I began studying with the Prosperos.

It was truly a long awaited, often suspected revelation to learn that anything experienced in my life of whatever nature which seemed lacking, inharmonious or imperfect was the result of a wrong concept and that the seeming condition was false. The scientific use of axioms as a starting point of a syllogism was something I could accept, understand and work with. Finding such a system made me feel like a tree with deciduous opinions that, with maturity, would begin to fall away and leave room for new, fresh experience.

Now I can translate in another defined sense -- using a new language; a positive, real language that eliminates useless, contradictory words and reveals Truth.

In the system of logic, a true syllogism must have as its first premise a statement of a Truth on which all minds must agree. There-

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(NOTES continued)

fore, since this statement of a self-evident truth (Axiom) is agreed upon by all minds, there is at this point but One Mind. The basic syllogism which establishes the irrevocable, undeniable Truth is the starting point for Straight Thinking in the Abstract.

Redefinition, elaborating and clarification of this premise reveals Truth, or Reality as that which is so. It is total, perfect, all there is of Being-ness, Is-ness, Infinite Mind. Anything less than Truth is a lie about the Truth. An attempt to define Truth is to discover that It is, indeed whole, perfect and in agreement only with itself. It cannot be defined except as a quality character--or as God. On the other hand, "lie" simply means to tell an "untruth"--revealing the scientific lexical fact that a lie cannot exist except in relation to Truth. All objective parts of speech defining concepts have antonymous counterparts (such as health-disease, abundance-poverty, order-confusion, etc.). The negative exists only in dependence upon the positive.

All the negative things are the "claims" of our sense. Any belief based upon structural, dimensional, limited appearance, are these "claims". The thoughts of physical man are expressions of duality or multiplicity. They indicate belief in both good and evil, mind and matter.

When these claims are considered in reference to the Axioms, by syllogistic reasoning the lie which appeared to exist is revealed. A lie revealed is self-destroyed. Here, by applying logic, we see that anything less than Truth has no existence in Reality. Each separate conclusion drawn from a syllogism will prove the Totality of Truth; the impossibility of there being any other essence than Truth; the falseness of the testimony of our senses. By straight thinking in the abstract, man and the universe are cognized as Being, harmonious, infinite and eternal. Circuitous, rotating thought is relinquished.

When all duality has been eliminated and there is left no element of sensual, physical or mortal theory, the Absolute is established--we have reasoned judgement--no longer tentative, provisional, unsettled--but final and permanent. The lie has been destroyed. The principles have been applied and the only conclusion reached. I am unlimited and am One with infinite Cause.

Through the practice of Translation the understanding of the Totality of Truth becomes more and more present. I learn the indivisibility of Truth, Creation, Principle, God. I learn that Life is everywhere, that Cause is Consciousness. I know that I am I, that I am Truth, whole, complete, perfect, spiritual, eternal. I know that what

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The Pitfalls Of Occupational Boredom

by Robert Wayne

The United States is rapidly becoming a nation of professional indifferentism. That is to say, more and more Americans are directing themselves or are being directed into professions for which they have no deep interest nor even real ability for that matter.

Look around you: How many doctors do you know who would be willing to go out of their way to do that little something extra, even if it meant no additional monetary gain? Have you seen many lawyers who will take a case for lower fees, just on principle or because it is a particular challenge? Or many teachers who try to improve on the present educational system, to really use experience gained to better help future students? You will find these, but they are a minority. Probably you have noticed too, there is a predominant laxity among, not only the above mentioned occupations, but in almost all other fields of endeavor in this country.

I heard a report the other day, of a large dental college in California. They stated that nearly seventy-five, percent of first

year students failed to complete the full course and become practicing dentists. However, it must be pointed out that the standards of this particular institution are high in relation to most other dental schools in this country. And these lower requirement universities would grant degrees to many of the seventy-five percent of failures, polluting the American public with more professional mediocrity.

In other words, what is lacking in real dedication; people tend to take up a work and give just as little as possible of themselves to their chosen field. The first reaction is, "These people are lazy." But laziness is a characteristic not to be turned off and on; as would seem to be the case of, say a doctor who begins closing his office at 4 P.M. so he can get in an extra nine holes of golf. He is very energetic as long as he doesn't have to apply his efforts to his work.

As I see it, there is a very basic reason, having little relation to laziness or inertia, for the ever-deteriorating quality of

(TURN PAGE)

(PITFALLS continued)

performance among our professional men and women. Instead, we have a nation of occupational mis-fits for the simple reason that, as a nation and as individuals, there is a lack of the willingness --- even the ability to be truthful.

From earliest infancy children are most influenced by the ideas of their parents. And in too many cases, these parents have preconceived ideas subject to little or no change. (Maughan) For instance, a father is determined that his son is to become a doctor---and has no thought of altering this plan. Such dogmatic thinking does not usually confine itself to one specific area, thus the child is conditioned to obey what, even in his infantile thinking, he perceives as unreasonable commands. When he reaches the age, then, at which he must make a decision regarding his vocation in life, he has little ability to think for himself in this regard. His father wants him to be a doctor, he is conditioned to do what his father wants, therefore, he begins the study of medicine. Now, maybe the boy should be a doctor and maybe he will become a good doctor. But what if, all through school, he has shown a great love and ability as an artist but no particular interest in the sciences or medicine?

The answer should be pretty obvious---he either flunks medical school or he finishes and becomes another indifferent doctor.

The same thing applies to those people who become lawyers because they, or their families felt this profession would elevate them socially. It is a matter of their being controlled by the external world of the physical as it relates to the unconscious mind rather than letting their true inner convictions, analyzed in the higher reaches of mind, be their guides. Being a lawyer gives social status and financial security, both of which ends are interpreted in the unconscious as necessary to survival. Man has the ability to reason, to review his past, and so to control his present and future. If he relied upon this unique gift and searched within for his real desires in life, he might, instead of a lawyer, become a car salesman. If he has been truthful with himself, and knows his real forte lies in selling cars, then he will be much more successful as a car salesman than as a lawyer, even though the salary and the social standing may be less in the formerly mentioned occupation.

Among those people who recognize this problem of mis-


(PITFALLS continued)

directed vocational aims in our society, there is a great deal of controversy as to what should be the solution. Since a child's first contact is with his parents, then it is obvious whatever such difficulties manifest through him, probably began in the home. Thus, of course, it would seem the most effective answer is to educate the parents in properly guiding their offspring; unless you stop to consider the almost insurmountable enormousness of the task of training the individual parents. The only practical solution then, is to establish schools to begin properly educating the children as early as possible in their lives. Such a school would begin its instruction with the child as early as his third year. The methods would, of necessity, be radical. It would be a boarding school, because of the intensive nature of the teaching and also because it would not be wise to try to mix the school environment too closely with that of the home.

This institution would have as its policy, the exercise of a new kind of discipline, much of the responsibility of which

would rest with the child.

But most importantly, this system of education would allow the students to develop naturally along lines for which they are most qualified. They would be guided and encouraged into those fields in which they showed the greatest aptitude and interest, but they would not be forced in any direction. If some boy or girl showed no ambition or interest above that of being, say, a mechanic or a housewife, this would not indicate a failure on the part of the school. Because they would probably make very good in their chosen fields. On the other hand, if he should decide to become a doctor or she a career woman, then we can be satisfied with the assurance they won't be indifferent in these capacities.

The ideas of education presented above are a part of the policy of The Prosperos planned school, Prosperos Hawaii Academy and Seminary. We feel we have the answer to professional indifferentism. We need now your support in spreading this answer. 

The man who watches the clock, generally remains one of the hands!


(A BEGINNING con't)

create additional neurosis. Recently in Honolulu, we have taken on the case of a young man who was sent to us. He is completely homosexual. After two very long counseling periods with Thane, our teacher turned this case over to me because of his necessity to return to the Mainland. One evening after a long counseling period, he joined with our staff and student visitors for the balance of the evening and evidently enjoyed himself thoroughly. I had a feeling of deep humility that evening when, as he was leaving, he turned to me and said, "Mr. Keller, I cannot thank Thane and you enough for what you have been doing for me. I have been able to speak and think clearly for the first time in my life because I knew there was nothing but love and understanding under this roof". This boy was desperate when he came to us, feeling there was nothing in life for him and that he had reached the end of his rope. Naturally, he still has a long way to go but after taking Releasing and Hidden Splendour, he will be able to help himself more readily to a useful and responsible position in our society. I could go on and describe case after case of young people who desperately need

what we have to give.


We hope someday to see the establishment of The Prosperos Retreat where several times a year we can give a six-weeks intensive advanced training course for those people of The Prosperos who wish to carry on work of this type. We hope to see the establishment of The Prosperos Academy and Seminary where we can start the education of our youth at an early enough period in their life to prevent their becoming another statistic in neuroses laden youth of tomorrow.

The Prosperos work with its youth program is of such vital importance to mankind that nothing that each of you can contribute in time, effort or money is too little or too big to maintain its operation.

I have tried, in this report, to give you a "bob-tailed" version of what we are doing in The Prosperos youth program. The material on this subject, however, is so great that I could not go into complete detail in such a short period of time. If I have left with you a little comprehension of the vast possibilities of our youth program and the necessity of our work among our fellow men, I shall be grateful and happy. 

(NOTES continued)

my senses tell me are but lies about perfect Knowingness; that all is Mind-unfolding.

Constant practice minimizes doubts that controvertible doctrines may intrude. We cast out the material, mortal mind clothed in its intellectualism, which is, indeed, poor raiment. We learn not to plan, demonstrate, outline or project, but to rely strictly upon Axioms and the order that comes from straight thinking in the abstract, uncontaminated by material, dimensional or structural fallacy. 

* * * * *

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(INTERVIEW continued)

DOUG: Very definitely, that's it exactly. We seek to give man a new sense of self, a new identity not based upon previous experiences -- not based upon what psychology teaches you you are today; not based upon what your parents have told you you are, or certain theological teachings.

BILL: Start fresh, right up from the beginning, a re-birth in other words. But you are a victim of all your past experiences, how do you get rid of all these things? If you say "Hitler" to me, immediately I get the emotion of "I despise."

DOUG: Well, the first thing you have to do is to realize that you are caught in a mechanical habit. This is the first thing. Once you recognize that you are a machine, then, and only then, do you have a chance of breaking your mechanicalness; and releasing yourself from a whole backlog of memories.

DOROTHY: But you're still a machine.

DOUG: Very definitely, but if you can release yourself from your memories, if you can release yourself from your former experiences, you can be free.

DOROTHY: Can you with this lucidity of mind remember any other experiences you've had if you accept the idea that we've never really died?

DOUG: Well, it depends upon what you mean by --- "if you accept the idea we've never really died." This involves certain concepts of immortality, certain concepts of space and time. And I think before you can answer a question about immortality or life-after-death, you have to answer the question "Is there a life after birth?"

DOROTHY: Well, I'm waiting --- "Is there"?

DOUG: Very definitely not.

DOROTHY: You mean after you're born, there is no life?

(INTERVIEW continued)

DOUG: Very definitely not. You see, after you're born, the whole progress of your early training and education is to treat you as a machine; to treat you as a commodity to "fit in" to a certain pattern in society ----

DOROTHY: ---- Yes ----

DOUG: --- And as such, you're conditioned and right now, you're a bundle of "conditioned reflexes."

DOROTHY: What do you mean "there is no life after you are born"?

DOUG: Well, unless you have a sense of identity, unless you know who and what you are, unless you know where you come from, unless you know where you're going -- not in just your 30, 40, or 50 years that you're apparently "alive" here on earth -- but unless you know your direction, your destiny, you can't possibly say that you are alive.

DOROTHY: Where do you think you're going?

DOUG: I know this, Dorothy, that until I can break my mechanicalness, until I can release myself from the past, I can't possibly even speculate about where I'm going.

BILL: Are you still involved with your past a little bit, Douglas?

DOUG: Well, unfortunately, I was born in the same conditions that everyone else was born in, and I have to release myself from the various memories, the various habit patterns that everyone else has.

BILL: Even the good ones, even the good memories, the good habits?

DOUG: There are very few good habits. For example, a good habit would be driving a car by reflex. This is an excellent habit. It's one you can't do without -- but then again, if your reflexes are slow, it's a habit pattern that has to be broken.

DOROTHY: Well, I'm particularly interested in how this applies to man's orientation to death. Does your Group have a philosophy that enables you to face this?

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(INTERVIEW continued)

DOUG: Very definitely. When you apply STRAIGHT THINKING, Dorothy, you come up with certain conclusions that are valid. You see, man for centuries has been speculating on the question of evolution, life after death; the question of destiny, the question of evolution, the missing link. Well, that's fine, but he's just been speculating — he's never come to any real conclusions.

DOROTHY: Well, are there any?

DOUG: Very definitely. Don't you think there are?

DOROTHY: I don't know, that's what I'm interested in. What conclusions do you have about death?

DOUG: Well, for example: if immortality is a fact, then it's something that should be experienced rather than just speculated about --

DOROTHY: --- Yes ---

DOUG: And we hear a great deal about, you know, life-after-death, immortality as far as Heaven is concerned with some type of Valhalla. Well, this is fine but it abandons one's initiative to find definite answers right here and now to the question of life. We feel, in The Prosperos, that there are certain basic laws of physics, certain basic laws of Nature, that apply to man's identity; and once you come to know these, you can very definitely have ideas on life-after-death, that are true.

DOROTHY: What are your personal ideas about it?

DOUG: When you apply the scientific method to yourself, Dorothy, you come up with one inevitable conclusion; that life-after-death involves space and time. It involves your concept of Einstein's Theory of Relativity. And by that I mean, that you find that time -- as the American Medical Association has shown in a recent article in Readers Digest -- time is a "relative" thing. Einstein has proved this. In this article in Readers Digest, they show that you may be younger than you think. That their Committee on Geriatrics has shown that there are no diseases that produce old age. This is their conclusion, the American Medical Association. If this is true, there are no diseases that

(INTERVIEW continued)

cause old age, then you can conclude, logically that possibly aging is an abnormal process. And if you can conclude that, then perhaps death is an abnormal process.

DOROTHY: Well, this is a conjecture that has been enunciated very frequently but what does your Group give in the form of assurance that you could conquer death--that it's not necessary?

DOUG: Well, the one assurance is giving you the ability to think clearly and properly about it, and you will come up with conclusions yourself.

DOROTHY: Well, is this man, THANT, that your bringing---

DOUG: --- THANE ---

DOROTHY: -- THANE -- has he found a method whereby he can prevent senility, the decay that age brings and immortality?

DOUG: Well, he says this about old age and immortality; if there is a truth involved in immortality, if it is a truth, then you can find it yourself by STRAIGHT THINKING. Certainly by crooked thinking you're not going to find any truth.

BILL: You call the Group, Prosperos, and their having meetings and lectures with the head of the Group who is Mr. THANE --

DOUG: Just THANE

BILL: --- THANE, one word, THANE, and he's from Hawaii, I understand --

DOUG: ---- Honolulu.

BILL: And he's coming here to lecture at the Carter Hotel, tomorrow night?

DOUG: Tomorrow night at 8 PM.

BILL: And the next two nights:

DOUG: Yes, Wednesday and Thursday.

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(INTERVIEW continued)

DOROTHY: Do you have a large group here?

DOUG: Not too large, about 50 members.

BILL: Any particular religion or any particular group that seems to be brought under or attracted to this Prosperos thinking?

DOUG: The Prosperos presents a non-conformist line of thinking, therefore it is mainly non-conformist type of people--people who are interested in a change. You mention religion: we feel about religion that there is no religion higher than Truth. And, therefore, religion should be a universal education concerning certain fundamental principles which are true, undeniably true ---

DOROTHY: Well, doesn't every prophet believe that he alone knows the truth?

DOUG: Very definitely, but if you apply the scientific method of logic to yourself and to the universe, you come up with certain incontrovertible conclusions ---

BILL: We have a conclusion here that's incontrovertible, too, because the time is up on the ONE O'CLOCK CLUB but Dr. Galias, we thank you very much for telling us about it. I know a lot of people will be interested in hearing those lectures at the Carter Hotel.

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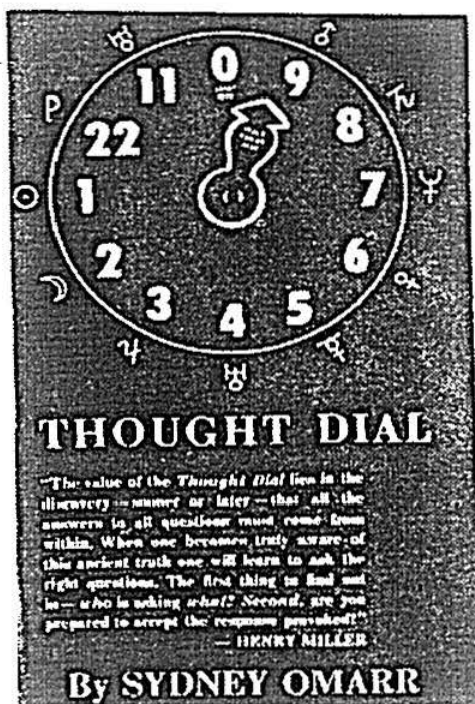
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