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

**About the Cover:** New Mexican retablo of San Juan Nepomuceno.



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## CHALLENGE OF CHANGE

Youth has a spirit of adventure and, as Lord Bacon notes, is suitable for new enterprises. Gradually, however, the mind becomes increasingly dependent upon stable situations and familiar environments. Old shoes are the most comfortable. Ancient chairs seem to invite rest and repose, and antique furniture is far more friendly than recent purchases. Habits set in and routines, if interrupted, develop stress patterns which are annoying and discomforting. It is often the case even now that the boy raised in the country fulfills his ambitions in the city and returns to his childhood home for his retirement years.

Assuming that we have a life expectancy of the great climacteric year which we reach at eighty-one, we have quite a span of time which nearly always requires some adjustments along the way. It was certainly possible to spend an entire lifetime in a small town without experiencing the discomforts resulting from mutations of the environment. In other words, change was so slow that the only major interruptions were war or a great catastrophe. This is no longer the case. We are now living in a world which presents a new challenge every few days or weeks. We have lost the peace of mind which consoled our ancestors. In the memory of the living there are many useful or useless inventions, comforts, and commodities. Our moral codes have been debased, and our attitudes in general would be completely incomprehensible to our ancestors. Change comes every day,

and attempting to remain contemporary is a heavy burden upon the spirit.

Some of us can still remember the horse-drawn streetcar and the days when policemen carried only nightsticks and there was far less crime. Today employment situations are bewildering, and stability is no longer to be found in modern jobs. Anxieties caused by mechanization threaten the futures of countless sincere workers whose skills are no longer useful. Even the young now training for the future will find much of their education to be useless. Machines take the place of people, recreations are largely dissipation, and each person trying to chart the course of his own future is frightened or at least depressed. The economic situation has never favored the need for the feeling of security, but now conditions have considerably worsened.

When I went to work, the head of the company had a speech which he delivered to all applicants. It was somewhat as follows: "When you join our firm, you should regard it as a life commitment. We do not employ job-jumpers who go from one place to another tempted by a small improvement. If you are faithful to your work, you will be employed until retirement—which will be at your sixty-fifth year. At that time you will enjoy two benefits: first, a pension for the rest of your life and, second, a grandfather's clock with chimes and your name on a plate on the front. When you marry, your salary will be automatically increased. We expect you to be thrifty and save part of your earnings, but in catastrophic emergency we will come to your assistance."

Even though the motive in business was profit, there was a certain gallantry about it. You respected your firm, worked overtime without hope for further remuneration, spoke well of your employer, and so conducted yourself that there could be no blemish upon your character.

There was virtually no change in what we call working conditions. Equipment remained for fifty or sixty years with proper maintenance. There was no incentive to update anything. America was behind China in bookkeeping because the abacus was a very efficient device. Young men with traces of ambition nearly always

tried to avoid employment as bookkeepers. It was considered a dead end with no hope of advancement. On the other hand, one of the bookkeepers that I met was completely happy. He was as orderly as his ledgers and died content.

Education was focused upon the concept of moderate intelligence. Nearly all large firms were reluctant to employ the over-educated. Those coming out of Yale or Harvard were dreaming of high careers and usually were not well-trained for hard work. The school system was somewhat better than now because it never taught complicated subjects in the lower grades. You could use what you learned—reading, writing, and arithmetic—and those who wished to prepare for a specialized career made the necessary arrangements for further instruction. The end result of it all was a minimum of dissatisfaction, virtually no strikes, very little unemployment, and a kind of gentility reminiscent of that delightful play “Life With Father.”

Of course, the security which comforted our ancestors is no longer possible. Every day there are new inventions and continuing temptation to find more lucrative positions. Nearly everyone can have a specialty and look forward to wealth and fame. There is little supervision, and the ambitions of a few endanger the security of many. Change is nearly always a calamity. It means that we are suddenly deprived of a familiar environment and the opportunity to make our contribution to some purpose beyond ourselves. This is especially true today when retirement programs are available to most older citizens.

Probably the retirement crisis is the most difficult to cope with. The person who has worked through the best years of his life has found fulfillment without neurotic disturbances. His family life is reasonably secure, and no one expected wealth or fame. It is generally noticeable that retirement projects are unsuitable to active minds. Instead of being a release from labor, the older years are the end of active existence. The retiree suddenly realizes that his job was his life and that he is not prepared for a personal existence motivated by internal resources.

I have worked with a number of those who have looked forward with keen anticipation to freedom from work and responsibility. Most

of them were bitterly disappointed. They did not find freedom to do as they pleased, because they had nothing that they pleased to do. Some went so far as to go back to school and were building a new career. This was a good decision, even though it was unlikely that they would actually become active on a new project.

We cannot but wonder how babies born today are going to adjust to a completely demoralized society. They have nothing to look forward to and may well be the early victims of broken homes. If they are born in 1989, the world will be entirely different by 1999. They will grow up in a kaleidoscopic environment of computerization, which will affect dramatically every art, science, and industry. Transportation will be forced to a standstill, and education will continue to prepare young people for 1970 or 1980. The view is disappointing in the extreme; but, after all, we are actually only tourists and the scenery may change completely while we are still here.

It looks very much as though the Divine Plan has decreed that there is no safety in mortal existence. We are here to learn and adjust to change and recognize the need for strengthening those resources within ourselves which our present economic structure has completely ignored. We are not born here to be bankers, stockbrokers, lawyers, or television stars. For one reason or another we seem to have a solid career; but, actually, if we do not change ourselves, universal law will change us. The young in spirit find each day of interest and significance. Our various activities lead in the end to the dissolution of the flesh. The great adventure lies ahead, and we should be prepared for it and realize that there is a plan which can help or hurt depending upon our own ability to accept change and do new things without doubt or fear.

More, in his *Utopia*, created an imaginary commonwealth which expressed his conviction that it was perfectly possible to outgrow fear if we could give up the illusions of wealth and fame. Instead of taking many lives trying to understand the laws of accumulation, we come to realize that in the larger universe this type of knowledge is completely meaningless. We live in a universe in which there is no practical use for the daily education that has been passed on to us with such optimistic fervor. Take the curriculum of a great univer-

sity, look it over carefully, and decide what you can learn that will be of any use to you when you are not here. The optimistic answer has been that, even if the curriculum is of no value, at least we learn how to learn. This answer is also completely meaningless.

Some time ago I saw a delightful cartoon. A very complicated space machine was thundering through the higher atmosphere leaving a trail of smoke and debris, and near it was an angel flying gracefully and playing on a violin. The message came through. After all, we have to fulfill the physical needs of mortal existence; but our real problem is to release the wonders of the inner life through the instruments of embodiment. We can take out of this life only what we are and not what we have. The stocks and bonds are buried in the bank vaults, but friendship, compassion, and kindness go with us. All the real values come through the conscious acceptance of a universal pattern. We are citizens of space exiled for a time on the surface of a small planet. Perhaps the first job is to prove that we can do something for our own backyard. We can turn this planet into a beautiful garden, instead of a smog-bound mass staggering along its orbit with what looks to be a most uncertain future.

We claim that we can do just about anything that needs doing. Would it not be better if we could prove to each other that we know the principles of right living and are trying to apply them? If our environment was secure, most people would not be worrying about their own futures. Life to the end would be safe, confident, and meaningful. We could change many times in many ways, but there would be no anxiety. The world in which we lived under the management of an enlightened humanity could go on indefinitely bringing forth new generations doing things which would teach the necessary lessons so that we could graduate with honors.

Nature is constantly changing. The seasons come and go, and there is an abundance of opportunity to share in the modes of infinite variety. If we did our homework properly, we would also escape the ailments of despondency. We would no longer fear the future or cling desperately to the ills we already have. There is no doubt that anxiety and insecurity tear down the physical body and its resistance to the encroachment of age. It is observable that many

*(continued on page 53)*

## GOSSIP

There are three main forms of communication—telephone, telegraph, and tell a neighbor. The motivation behind gossip can be somewhat complicated. Very often it is simply an effort to impress the listener with a proof of the informant being the carrier of interesting news. In several cases I have known the purveyor of otherwise confidential statements or events was simply attempting to attract attention or become a center of interest. For the most part, the gossip is unaware of the tragedies which he can cause in the lives of those around him. Most folks are too busy living their own lives and avoiding censure to pay much attention to the doings of their neighbors. Actually, the spreader of rumors is more or less neurotic or suffers from a feeling of insecurity or frustration.

The history of gossip down through the ages began before recorded memory. When there were no books or newspapers, information was built up in the memory and provided an important source of conversation. Most of the classic writers such as Chaucer, Virgil, and Homer gathered their plots from scattered bits of ancient gossip, usually of a critical nature. Plots and counterplots were revelations of hidden activities and, therefore, of general interest. Back in the old days many an innocent victim was burned at the stake or broken on the rack because of idle gossip. In the city of Venice a person who disliked someone would accuse the victim of his animosity of witchcraft, treason, or religious nonconformity. After the accuser had written out the accusation, it was put in the mouth of a stone lion placed conspicuously in the precincts of the Doge's Palace; and the accused person would never be seen again.

In the mid-Victorian era a breath of scandal could wreck an individual, ruin his family, and undermine good standing in the community. In these later days the consequences of slander are quickly forgotten, unless the brunt of the remarks are directed to a person



in public life. At this moment, the press is largely devoted to embarrassing circumstances; and those attaining prominence must expect to be slandered.

My esteemed Grandmother insisted that gossip should be ignored and that purveyors of derogatory remarks should be dropped from the social register. Although the Bible does not forthrightly condemn gossip, perhaps it is covered in the Mosaic law where the honorable person would never be guilty of bearing false witness. It is reported that the Egyptians considered gossip a cardinal sin. The old Hindus said that everyone was responsible for the thoughts behind their words that could damage the reputations of their neighbors. The unkind word does not fade away. After it is spoken it remains close to us, even in future generations and embodiments. In substance, we will sometime, somewhere be victims of unjust or partly justified accusations if we have perpetuated such allegations.

At this time we are being viciously miseducated by television programming. Nearly every film exposes private lives with their attendant foibles. Entertainment is mostly created to enable the viewer to share in the miseries portrayed by the cast. It used to be that a cheerful ending was mandatory, but now the feud is continued on a weekly basis. In any event, the plot must get down to the serious business of abusing confidences. In some instances there is no justified relationship between the elements of the plot, but there are many incidents in which ulterior motives contribute to tragedy.

There are occasions in which strange remarks are carefully worded to do the most possible damage. Information is passed on "for your own good," but this is not always the benevolent intent. When individuals come for help because they have been misinterpreted or are only trying to be helpful, there is nearly always some ulterior motive—protestations of innocence and kindly smiles are not to be trusted. A deep-seated defect of character should always be suspected when persons criticize each other. Therapy, therefore, begins by improving the disposition, if possible, of persons given to habitual criticism. It is quite possible that the gossipier is a neurotic, for one of the most common symptoms of this type of negative thinking is a gloomy approach to personal frustration already firmly set in the

mind. Very often a neurotic is highly prejudiced. Human beings can be divided into two types—those who think as we do and those who differ from us and are, therefore, completely wrong. Once we have decided that another person does not believe as we do it is necessary to save them from their own mistakes. With the best of intentions we can declare the other person to be hopelessly wrong, stupid, and stubborn. It is likely that this attitude is not acceptable to the victim of such remarks; so they may, in turn, point out the shortcomings of the gossiper. The result is a feud that can go on for years; and each person protects his own convictions to the bitter end.

Bigotry is an advanced form of gossip. It settles down as a quiet process of disintegrating every opinion contrary to the bigot's own views. Religious intolerance must justify itself by condemning the doctrines which it opposes. We are all aware of interreligious strife, most of which has no valid substance. It is militant opinionism by which a believer gains in stature by defending himself with a deluge of words.

On most levels of thinking today gossip contributes to the success of amoral public relations. On the fiction side many forms of entertainment would probably be bankrupt if they could not assail personalities with impunity. Documentary films are often strongly prejudiced. Biographical material is made to provide sensationalism, and fiction is devoted to tearing down the reputations of imaginary citizens of good character. Historical dramas distort political conditions; and humor is not very humorous but is often in bad taste. A few days ago it was rumored that several of the news analysts were prejudiced. It used to be that minor delinquencies were passed over lightly and virtues emphasized. At the present time, the reverse is true.

Scandals are more numerous today than they were fifty years ago; and, at the same time, there is little or no emphasis upon sober thinking. Truths are of little interest, but a well-supported lie can change the course of history. In the older times hero worship influenced the thinking of the young, but nowadays juvenile delinquency is roundly applauded.

Not long ago someone suggested that decency should be taught

in school. If such an effort was made, some irate parents might mob the classroom. It is difficult to understand why so few fathers and mothers consider the raising of children their primary duty. Science is remiss in this area. A group of highly educated individuals will settle down to a life of study of the reproductive processes of tarantulas. For twenty years of such effort their book on the subject will have an acceptable, if limited, circulation. Another group is struggling to solve the mental capacities of ground squirrels. Their ability to store food for the winter bewilders the investigators. How about a thorough study of why Johnny is on cocaine at fourteen, or why Jane is struggling to bring up her baby when she is only fifteen years old? The answer to the question is simple. To expose the facts behind these cases would be an indictment of modern living and prove conclusively that there is really nothing funny in the fun generation. Many young people are embittered before they are old enough to graduate from high school. Their disillusionment strengthens suspicions and tends to support the now popular belief that most so-called good people are nursing unpleasant secrets. When these hidden vices are passed from one person to another, they contribute to bitterness about humanity in general. If we condone degeneracy of one kind or another, we permit it to increase until vices become standard patterns to be accepted without question.

Today, if you mention a venerated historical personality, you are likely to be told that he was actually despicable. He may have done much for his world and passed many rules for the common good, but his vices will now form the basis of a best selling fiction or a risqué prize-winning movie. Some years ago a director of "B" pictures for a large studio told me that he had thought of suggesting a movie on the life of Cagliostro. It would be a sprightly production, and he suggested that he would like Adolph Menjou to play the leading role. Needless to say, nothing ever happened.

Gossip can often be competitive. Victory is reserved for the one who dramatizes the most unpleasant rumors. Someone confided in me not long ago that there is something wrong with every interesting person. When meeting someone on the street after the lapse of a

number of years, the first thought that comes to mind is what kind of delinquency is he cultivating at the moment. A girl about twelve years old said that she would really like to go to church; but, if she did so, it would be held against her by her peers.

Gossip can often lead to blackmail. The victim may be willing to pay if his name is not mentioned. A certain character who had a very bad reputation for demonology and witchcraft once wrote a book in which he named many of his disciples who had practiced diabolic arts or attended infernal masses. Before the book went to print he offered to leave out the names of certain persons for a reasonable consideration—perhaps £100 for an insignificant name and £1000 for someone in Parliament. The book did not sell very well because most of the names disappeared, but there was a neat profit from the blackmail.

In older days there was a saying that the devil finds work for idle hands, the point being that a person who has no constructive thoughts often becomes a scandal collector. Such individuals listen carefully and later exaggerate generously. There is much for the mind to do that is more constructive than picking on the mistakes of other people. It is amazing how few persons have real interest in gathering facts, but a great number never miss an opportunity to nurture rumors. Psychiatrists have found a sadistic streak in gossips. They really want to hurt someone simply because there is a certain distinction in being the bearer of disturbing news.

There is a revival of interest in the old art of phrenology. The brain has over forty faculties which should properly be developed. If they are neglected, these specialized areas of mentation modify the shape of the head. Physiognomy goes a little further and declares it to be a fact that the features of the face speak a language of their own. As the mind rises in its thinking, the face becomes more benign; whereas deterioration of character shows on the face as distortion and premature aging, which even plastic surgery cannot fully conceal.

On the occasion of a pleasant day spent with Luther Burbank in Santa Rosa in 1934 the renowned horticulturist and progressive thinker assured me that he was not an atheist. He accepted without question that the wonderful world around us is caused by a Divine

Power, but he had serious reservations about theologians and the various dogmas they attempted to promulgate. Burbank insisted that children should not be subjected to the conflicting patterns of sectarianism. They should be allowed to grow like beautiful flowers in the garden of life. A young person should not be contaminated by the public school or the groundless opinions of narrow-minded elders. If a child can remain healthy, happy, and normal up to its tenth year, it will have a chance to experience the release of consciousness through its own mind and not be victimized by the shortcomings of its elders.

The sensitive boy or girl can be embittered and disillusioned while still in childhood. They take on the conflicts of their environment and become incapable of essential learning. When any person can no longer think straight, worries, grievances, and prejudices take control, destroying the natural optimism of the unsophisticated juvenile. Every creature is fashioned to fulfill a special destiny. One tiny flower growing in a barren lot is not lonely. It is busy being itself, and from its own nature it derives everything necessary to its survival.

Self-pity is a contagious emotion which can gradually affect all members of a family. Gossip has much the same effect. It is not something that comes naturally; but, rather, it is acquired through lingering contacts with persons who have come to think that scandals are proper subjects for genteel social gatherings. Burbank was convinced that our virtues are innate, but our vices are accumulated through associations with other members of the human family. The human plant fulfills the destiny for which it is fashioned. If it can reach its early teens without negative habits, it has a good chance for a happy life.

Burbank was certain in his own mind that to understand life we must focus our attention upon living things and not stories about them from printed pages. No one is really born selfish, combative, jealous, or gossipy. They have been adversely conditioned by the practices to which they have been exposed. In other words, the plant can wither and die if the soil where it is striving to grow is impoverished. When a child comes into a family, it must depend upon

that family to fulfill its destiny.

Many experts came to Burbank to learn the esoteric mysteries of horticulture. He made it plain to them that if you wanted a plant to grow and flower and bear seed in its time you must first of all understand the laws governing that plant. You can feed it, fertilize it, water it, and trim it occasionally; but in the long run you are only helping that plant to fulfill its own destiny. A child in a bad home is like a plant in poor soil. It will be stunted and devitalized, developing subnormal tendencies; and these are the only ways it can reveal its needs.

In society constructive members working together create a family that is mutually protective. If a rose has good soil and proper care, it will blossom and be a joy to behold. If, however, the soil is poor and the plant is neglected, it will be attacked by aphids, sicken, and die. To meet this problem we use bug spray, but the real trouble is that the rosebush is hungry and insecticides are not food. A distinguished lady who was decorated by the Japanese government for her knowledge of plant life learned that aphids never attacked a healthy plant. By the same token, bad habits do not attack children who have become strengthened by moral and ethical nutrition. If they are healthy, they will not turn to marijuana for consolation. If they are learning to live with well-adjusted parents, there is little probability that in their later years they will develop unpleasant habits or attitudes. True students are too active minded to nurture gossip and jealousy; and when they finally contact unpleasant characteristics in other persons, they are not infected by poor examples.

We all have both positive and negative capacities. Unpleasant members of a community are like weeds which destroy the beauties of a garden and take the energy that should be saved for constructive purposes. By Burbank's credo there is very little to gain by trying to educate a disagreeable elder. The gossip can be disproved, but there is an old saying that those convinced against their will are of the same opinion still. Once an individual has issued a proclamation on almost any subject, he must defend it to the bitter end. To be proven wrong is a serious blow to the self-complacency of an egotist.

If persons have difficulties maintaining friendships or becoming well-adjusted members of their social group, they may feel unjustly rejected by those around them. They should try to clearly think through habits that antagonize associates and accomplish nothing as far as their own well-being is concerned. Perhaps they are competitive, or over-opinionated, or lacking in social graces, or obviously prejudiced. Then again they can be guilty of gossip which has proven detrimental to those around them. Even the best effort to correct critical conversation may not avail. One approach has often been helpful. Rather than talk about persons, conversation should be centered on places and things. We can be just as important because of travel or study or sports with very little probability of causing offense. Of course, if someone brings gossip, there may be a moment of temptation to pass it on. It is frustrating to keep a secret, but to circulate it may be detrimental to the well-being of everyone involved. Listeners will love to know about it; but we are all responsible for the control of our words, thoughts, and emotions.

One helpful circumstance brought about by major changes in the world's thinking is that most gossip has lost its novelty. A century ago the shadow of suspicion could ruin a career, but today morality and ethics have lost much of their power to influence individuals or world affairs. This does not mean, however, that it is safe to compromise standards of integrity. All character defects lower the threshold of our personal conduct—in other words, the toleration of offenses against society. A criminal act or misdemeanor detracts from the dignity of a normal life, and it is regrettable that we have failed to do better and fallen below standards that have already been attained.

Every day we read about new ailments and an assortment of effective remedies. While there is not a cure as yet available to take care of gossip, criticism, and unpleasant dispositions, some experts simply prescribe drugs which contribute to forgetfulness or total extinction of mental function, especially memory. Amnesia is no solution for melancholia, self-censure, or anti-social prejudice. The only practical remedy is to strengthen constructive convictions and give the memory a thorough housecleaning. If there is enough energy

to share negative criticisms with all the friends and relatives, there are other possible ways of vitality more positive and rewarding. Today especially there is little or no contact with fresh air, a clear sky, or a pleasant garden. If gossip is not transmuted into constructive observations, it will end in isolation. If however we become involved in a cheerful project, we will keep old friends and make a number of new ones.

To return for a moment to Burbank, we should note that cheerful parents are of a great help in training children. A new difficulty seems to be arising because unhappy parents share their neurotic feelings with their young sons and daughters. They must tell someone, and it may be Junior, a normally happy child of eight. The lad is disillusioned before he has a chance to look forward to a happy career. Sometimes it is hard to endure the reverses that descend upon us, but there is little to gain by self-pity. It is far better to prove that we can live well and constructively under stressful circumstances.

It is easy to assume that few have suffered the problems we have had to face, but most problems are opportunities in disguise. We must face the simple fact that we are an imperfect creation which must grow as best it can in the environment where it finds itself. The Japanese have selected the pine tree as the perfect example of the Divine Will. It stands alone upon some rocky ledge or wind-blown peak, torn and twisted by the blasts of fate but standing firm until the end. The pine is a tree for all seasons; and a cheerful person, well-aware of his own opportunities to grow, attains the fulfillment of his purposes with the least possible waste of time and energy.

It has been noted that various scandal sheets, newspapers, or magazines are devoted largely to the exposé of personal delinquencies. Many folks would be perfectly willing to expose most of their misdemeanors if they could have a well-retouched photo of themselves in some journal or widely circulated publication. If one cannot be famous, the next best thing is to become notorious. There is a streak of this in gossip. The stories may be harmful, the facts uncertain, and the consequences tragic, but for a moment at least the talebearer is a person of distinction. They are not just listeners but are listened to, and there is a brief escape from monotony.



In youth the gossip may be considered vivacious, but as the years gather all negative streaks of disposition begin to appear in the face, in the mannerisms, in the very structure of the physical body. Health is also damaged and a number of major ailments can be traced directly to dispositional debilities. Due to the troublous times in which we are living, the majority of human beings develop strong prejudices and criticisms. They attack and defend political leaders they have never met, read of the corruptions in law and medicine, and are reminded every day that they are potential victims of some conspiracy, local or international.

It seems perfectly proper to express righteous indignation for everything that is going wrong. There has been some effort to decide just what is meant by the term "righteous indignation." It is assumed that it is our moral duty to express our disagreement with our present cultural concepts. It is confusing, however, to decide who started the gossip in the first place. There are persons who are willing to gossip without charge, and there are others who are well-paid for attacking the reputations of public personalities, including those prominent in both sports and theater. Assuming for a moment that we are all in this world to mature our dispositions and refine our attitudes, we must also attain discrimination, the ability to judge clearly between information and misinformation.

Educators must ultimately become concerned about the plight of young people. Surrounded by bad examples, nourished on abstract learning, and totally unprepared for honorable living, the youth of today's generation are sent forth to face a virtually impossible situation. Actually, to be educated we must be adequately informed about what we need to know in order to live constructively. Education must provide us not only with the incentives for good character but the practical means by which it can be attained. We are told that there is a whole generation now coming up more than half of which has never heard of Adolf Hitler. He belongs to ancient history far away and is of no contemporary importance.

We are graduating illiterates. We forget that some students can read or write perhaps but learn nothing and continue to perpetuate

*(continued on page 58)*

## SENSORY POLLUTION

It is generally acknowledged that the human being has five sensory perceptions. In Oriental philosophy two other areas of perception are listed but are not as yet developed in the average person. For the purposes of this article we list the sensory perceptions as follows: sight, hearing, smell, taste, and touch. They are bridges between the external world and the reflective centers of the internal life. In their natural functions all these sense perceptions are constructive, helping us to understand the nature and substance of the environment in which we exist. All of the perceptions contribute also to the health of the body and the normal functions of the nervous system, and it seems appropriate that their contributions, good and bad, should be carefully examined.

In the material world we are suffering from greatly intensified levels of pollution. Almost every aspect of daily living is affected, resulting in increased physical illness and social confusion. Most present-day physical pollution is due to overpopulation and the inability to dispose of toxic wastes. Every effort to rid the world of contaminated substances so far attempted has been largely ineffective. The most dangerous waste today is associated with nuclear weaponry, but industrial waste has also become more dangerous. Chemical waste has received some consideration, but that which is due to other types of pollution is passed over lightly or with unrealistic optimism. It is assumed that all things will be solved by time, but at the moment the passing days and years are adding to the dilemma until anxiety is widespread.

If we follow the Hermetic axiom "As above, so below," we see the world around us gradually deteriorating as a result of pollution. But we have no practical way of remedying this situation without a disastrous collapse in our standards of living. Certainly overpopulation is a major contributing factor, but here again we are in

no way inclined to curb our own propensities for freedom of action. As the human body is a little planet, it is a miniature of the outer world and is also exhibiting serious evidence of pollution. On the physical level we are attempting to improve nutrition; but, we are told, without the additives, preservatives, and chemical substitutes there would be grave difficulty in providing the food necessary to feed the population explosion. Whichever way we turn we find ourselves in danger of creating two difficulties for the one which we have found a partial solution. There are, however, some areas in which significant improvements could be accomplished. Possibly the most important of these is the sensory perception band. Being tied closely to the emotional nervous system, there is always danger that the natural balance can be disturbed by a kind of psychic toxicity or habit-forming addictions which can do to the mind what dangerous drugs can do to the body.

Let us consider sight as the most excellent of the sensory perceptions. To maintain normal vision we must provide the eyes with nutrition and exercise. This could lead to an examination and treatment of destructive optical toxins. A perfect example of the abuse of the eyes is television. We are addicted to it with the same intensity as those who have decided to make cocaine or heroin their fatal habit. There is no doubt that advances in motion pictures have made television increasingly detrimental. Color confusion is now built into television advertisements. To this we are adding computer color and an additional confusion. There is no doubt that eyes are damaged by hour after hour of intensive television viewing. We were given eyes to be used in connection with healthy activity based on good judgment. The protection of our health might reasonably include the reading of a book occasionally. In earlier times mankind, for the most part, needed middle and distant vision; but gradually we came to isolate ourselves in a dark room for several hours a day watching a kaleidoscope of complex imagery, much of which cannot even be considered enjoyable. Also, the capability of sight is a gift which could be used to increase knowledge. Eyes can help us to learn, to understand, and to create valid labors of our own inspiration and artistry.

The average visual program is little better than optical toxic waste. It may not clog the sewers of our city, but it destroys the normal function of the mind. Proof of this is not difficult to assemble. Much entertainment is now geared to violence. The audience is expected to enjoy murder, rape, and mayhem. There is a great deal of shooting, which in itself is disturbing to the nervous system; and the pornography frequently present in programming is injurious to young and old. At the end of a long session we are tense, disillusioned, and disgusted; and our faith in ourselves, our country, and our world is damaged. This is not the reason for which the sensory perception of sight was bestowed upon us.

I visited one day in the home of Helen Keller, who had no remembrance of sight, for it was destroyed in her infancy. She knew what it meant to be deprived of this bridge by which each of us is united with numerous aspects of our common experiences and personal achievements. Nature did not intend us to merely experience the tremendous emotional tension considered today to be so essential a component in a motion picture, which without stress or detrimental emphasis would not be regarded as a success. This is the nutrition which we receive through our most powerful faculty of communication. There are other secondary factors. Present-day insistence upon a polyglot and meaningless architecture, paintings, statuary, commercial designing of all kinds, and labeling of products is pointed toward disturbing the normal tenor of our ways; and now we are coming under the influence of subliminal commercialization in advertising. Actually, this situation is just as dangerous as the pollution of our water supply; but, because we have grown accustomed to the ailments resulting from optical illusion and confusion, we consider these things to be normal and if we live in constant psychic stress we call it fun.

In sober truth we actually do not want to be reminded that we have created a way of life dangerous to survival. While toxic waste may bring us obvious sickness and interfere with all our pursuits, we make a half-hearted effort to remedy its pernicious effects. But in a case of psychic toxin we take little or no remedial measures. Every day we are tempted to break the rules of common sense. Ex-

travagance is closely linked with sight. We see expensive things and use every means, fair or foul, to secure them. The rich and the frivolous become our ideals. If our eyes were turned upon any important consideration, we could live happily without being jealous of opulence. All together we are in the presence of a disrupting faculty which we must civilize and dedicate to useful purposes or it will undermine us and bring the thoughtless to inevitable sorrow.

The second sensory perception in order of importance is hearing. Many animals have far more acute development of this faculty because nature has taught them to realize that sound is often associated with danger. With the average human being noise has become another form of sensory pollution. Perhaps in this area we might give first place to hard rock. Some like to think that it is a survival of the tribal sounds of savage peoples. Whatever it may be, it has been scientifically proven to be extremely dangerous to small children and that those under the age of twelve would be better off if they never heard it. As many adults have not actually reached the twelfth year of sensory maturity or morality, sound control has special meaning for them. We have lived in a century in which we expect good plumbing, pleasant homes, and modern schooling; but we have not rescued our minds and emotions from the jungle. I have resided for a time among primitive people, and nearly all of their ritual music deals with sacred matters. To us this music may seem barbarous; but, in reality, it is highly moral and actually religious. This is not true of popular modern musical style. Although the ceremonial drum beats did not seem to endanger the older civilizations, many people become hysterical, lose all sense of value, worship crooners, and spend available funds to make sure that they are plentifully supplied with noises for which there seem to be no sensible excuse.

A friend of mine who was in the foreign mission service discussed this matter with a doctor who had carried on a research project on matters of sound. The physician stated clearly that rhythms definitely affect the heartbeat and that long sustained discords have a harmful effect upon bodily functions. Even worse, there is noticeable damage to the sensory perceptions. A great difference separates the folk music

of our ancestors, which was largely sentimental, and today's rock, which is brittle and lacking in any proper use of the benefits of harmony. Sounds that are harmonic rest or relax the nerves. The exception is martial music, which is traditionally associated with the stimulation of combativeness and which we do not need.

In India the heartbeat is called the drum of Shiva and regulates the functions of the entire body. It may be true that under certain conditions it is permissible, even necessary, to stimulate the heart's rhythm; but to raise it to a frenzy for hours every day not only exhausts its vitality but destroys its deeper emotional values. Now, in addition to this type of noise, we have millions of cars, the roar of airplane motors, and such common sounds as doorbells, telephones, the clatter of children, and the barking of pets. These, however, while they might possibly cause a passing stress, are nothing to compare to a formulated consistent racket which really has no purpose except to irritate. In this aspect sound becomes a habit-forming stimulant endured by the body but never accepted as a legitimate use of energy.

The sense of smell, while apparently of secondary importance, is one of the ways in which nature requires cooperation. Its most intimate contribution is involved in nutrition. The Chinese developed their entire culinary art on the sense of smell. Today the olfactory sense is also heavily involved in cosmetics and was described by one oldster as a pleasant scent to displace an odor. Smell is dedicated to the prevention of death because it warns the individual of contaminated victuals and dangers in the environment, one of the most common being smog. Nostradamus, while a town physician, was asked to help prevent the spread of the plague. He told the citizens that they had a swamp near the town with a fetid and unhealthy smell and they must clean it out. He was rewarded by ridicule and antagonism. The swamp had always been there, and it should remain. In quietude Nostradamus decided that if the bog had the right to stay he also had the right to leave and did so without further argument.

Wherever the sense of smell is seriously offended or the individual is sickened by odors, the time has come for action. All over the world

today industrial odors and various fumes from military and civilian projects mingle with those of gasoline. The individual is now in danger. He must ultimately decide whether he could live without the poisonous vapors or die because of the pollution. Faced by this decision, he probably would keep the smell if there was some chance that he could survive it for a reasonable length of time, such as ten or twenty years. After that smog becomes a legacy for future generations.

In ancient times various perfumes were used in magical ceremonies. Some fragrances were supposed to delight the nostrils of the invisible creatures which hover about the abodes of humans. The fumigations, as they were called, finally descended to the use of a sulphur candle to purify and cleanse private homes in nineteenth century New England. All odors are not perceptible to persons with weak sensory functions. It is always wise, however, to recognize the danger of food pollution, which is first conspicuous to the sense of smell. The various preservatives which are supposed to make it possible to merchandise food products are believed to act as agents against the rapid deterioration of many food products.

Specialists in various fields have carried on their own researches in the science of odors. Most house painters no longer suffer from painter's colic because the chemical elements in the paint have been changed. Specialists can detect atmospheric pollution, and now we are trying to find a place to dump our contaminated rubbish. We must remember, however, that fumes can surface after a considerable time and constitute a serious menace to the health of families who do not realize that the ground beneath their feet is loaded with dangerous toxins. Nuclear accidents warn us of the death that moves in the air, and there is serious anxiety that the air we breathe will become more heavily contaminated with the inevitable accumulation of toxic waste. The American Indians, especially the Plains tribes, were aware of this difficulty or gradually became psychically sensitive to the situation. They solved the problem of waste in a very simple way. They had a refuse pile a short distance from their small communities. When this pile reached a certain size, they simply moved away from the area. A hundred years after they had departed

the sun had purified the waste and the archaeologists had moved in to excavate the pottery and other remains. It is not too soon for us to begin a thoughtful and meaningful program for the handling of rubbish.

Many ancient people used odors in the compounding of perfumes, and in Europe seasoning of one kind or another concealed the fact that the meat was on the verge of decay. Religion has used all types of odors, and incense has been an essential part of religious ceremonials. Odors of the most stringent kind can have definite effect upon health and form a partial partnership with smoking. Here, again, the odor should warn the user that tobacco is not advisable. To meet this situation various flavors have been incorporated into tobacco products. If we should educate the sense of smell, it may add some years to our lives or some pleasure to our daily existence.

Taste is probably the most dangerous of the sensory perceptions. Most of these mechanisms protect us from the evils of our time, but taste lures us into a variety of culinary dissipations. Animals are also susceptible to temptations of gastronomic excess. The more affluent countries have catered strongly to the tastebuds. Foods of every kind contribute to indigestion and damage the health. From birth to death we cater to false appetites; and, as one philosopher observed, "We dig our graves with our teeth."

In more ancient times banqueting was a daily ceremony and gluttony the proof of hospitality. The lists that have survived indicate that an hospitable Roman might spend a fortune on his food-loving friends, and the only pause in the procedure was an occasional fast day established by religion. Our more recent ancestors believed in plenty of good food well-cooked. Breakfast might start with steak and end with hotcakes dripping with butter and syrup. Anyone who could not survive this was considered delicate. The saving grace was probably the absence of preservatives and artificial flavorings.

When I was growing up, the grocery store was not devoted to canned and packaged goods but provided the basic ingredients for home cooking. Also, most edibles were of local origin. Royalty might ship fish frozen in blocks of ice for hundreds of miles; but such delicacies were restricted to the wealthy classes, while those without



these luxuries could just as well survive to a good old age.

The taste buds are particularly addicted to flavors. The Chinese also like texture in addition to the aroma of foods. Today cuisine must taste good regardless of its contents. The result is that bakeries, delicatessens, restaurants, and even hamburger stands have to cater to the taste buds.

For centuries the French had culinary problems. As cities grew larger, the demand for foodstuffs increased rapidly; and the local sources were soon exhausted. There were no refrigerator cars nor means of fast transportation, and huge quantities of foodstuffs reached Paris or some other city such as Marseilles in a deplorable state of decomposition. There was only one answer—a good taste must be added to cover the bad one. Spices, all types of condiments, and sometimes generous amounts of bottled goods helped to hide the lamentable state of nutriments. Even when I was in Paris, the old procedures were still being followed. In the winter, of course, about the only fresh vegetables were potatoes, turnips, and members of the onion family. Long before the first snowfall everyone was tired of leeks, garlic, and unglamorous turnips. Even now, it is difficult to get a glass of milk in a French restaurant. If you ask for one, the waiter will take on a sympathetic look and ask, “Monsieur has ulcers?”

Another tricky dietetic problem is salt. It is a preservative suggested by the word “salvation.” It is a payment for services and has been rendered from Latin “salary.” If conditions are fortunate, you may become salubrious. Almost all words related to food seem to imply salt. Animals forget their antagonisms when they are together at the salt lick. Every good stable in the old days had its salt block within easy reach of the horses. The Ethiopians paid their taxes in salt, and as a gift the saline substance was especially popular. Today we are warned that it is a slow poison, but the taste buds have a longing for it. Thus, the sense of taste is a cause of more trouble than most of the other sense perceptions.

Contemporary marketing of food has required some form of preservative, and nutritionists are largely of the opinion that the chemicals that preserve the food often destroy the eater. It is not

uncommon for the sense of sight to lure those who dine well to feast upon dainties which could not survive chemical analysis. It is only lately that dietetics has come to be recognized as an important science. The time devoted to cooking is now considerably restricted, and to prepare a healthy dinner one must sacrifice several television programs.

Schoolchildren, when I was growing up, stopped into a little candy shop facing the playground and bought two or three hard candies called "sourballs" for a cent apiece. It was not too bad, however, because these children were very active physically and walked several blocks going home. Today bad eating habits continue, and the physical body has no way of disposing of the unnecessary calories. We may say, therefore, that the sense of taste is an attractive traitor, giving us a little temporary joy but ending in miseries for our older years.

While the sense of touch is not considered as especially important, it has a number of symbolic values that together preserve us from numerous mistakes. In earlier times no one would think of buying anything they did not touch. The Scotchman always ran the fabric through his fingers to discover if it was new wool or had been reclaimed from some previous usage. Very few persons would buy clothes that they did not try on, and they would sit in a chair first before they bought it and handle a trinket they had bought for a bridge prize. The Chinese made a great deal of the sense of touch. Those purchasing bedding, pillows, or clothes would want to feel the items before acquisition—not always because they were suspicious of values, but as an ultimate guarantee that it was satisfactory in every way to its new owner.

The sense of touch is also valuable to the artist and especially the musician. Those playing the piano or the organ, strumming a banjo, handling a violin, or even sounding rhythms on a drum must use hands trained to react to a variety of stimuli. Touch can combine with other sensory faculties to compensate for some lost perception. To the blind feeling had to take the place of seeing until the development of cassettes provided a decided improvement beyond Braille. There is also a definite contact with taste, and part of the

pleasure of eating is in the texture of the food. Touch also was important in clothes designing, weaving, knitting, and the use of tools. To the sculptor textures are important in working with marble, clay, wood, or most metals. As a sign of friendship, we shake hands; and this seems to carry a greater certainty than any other form of greeting. In older times the armored knight had to take off his gauntlet in order to shake hands and could not hold a sword at the same time.

It would seem, therefore, that the sensory perceptions are sources of many of life's certainties. Through communication we achieved a community existence denied to animals. We build houses, dam rivers, and create countless devices that have to be controlled by the hands. Altogether, therefore, we have all the elements necessary to provide the mind with the means to weigh and estimate the exigencies of material existence. In the same way the senses provide the means of expressing from within ourselves a wide variety of attitudes and emotions. Within consciousness there is an endless longing after knowledge, an enduring desire to learn more about the world in which we live. Out of the use of the sensory perceptions we also discover that within our own faculties are means and ways which give us considerable information about the mind's control over all the aspects of the body and its functions. For the painter the hand holds the brush, but the soul inspires and perfects the picture. All parts of ourselves can be released through the combinations of the sensory perceptions. These are not one-way roads. They share what they receive and gradually build up a structure of reasonable certainties, which protect us from the fantasies of imagination and the delusions of physical existence.



We sleep, but the loom of life never stops,  
 And the pattern which was weaving when the sun went down  
 Is weaving when it comes up in the morning.

—H. W. Beecher

All habits gather by unseen degrees,  
 As brooks make rivers, rivers run to seas.

—John Dryden

## RELIGION AND SCIENCE ARE COMPATIBLE

According to the 1988 *Information Please Almanac*, the population of the United States is listed at 243,800,000. The same source also provides a statement of the number of Americans who are affiliated with religious groups. The information is derived from the records kept by the churches themselves. The total religious population is given at 147,926,600.

The statistics also state that only those who have actually proclaimed themselves as members of recognized churches are counted and that undoubtedly there is a considerable number who believe in spiritual principles but follow their own inner guidance to support their moral and ethical codes. Altogether it would appear that the religiously minded are sufficiently numerous to receive some consideration in determining the American way of life.

If over half of the American people have spiritual alliances, they are also entitled to be properly recognized in all departments of society. Certainly they outnumber extreme materialists and, from a purely business standpoint, are a great economic asset of the country. How does it happen that they are tolerated and, to an extent, respected but are seldom allowed to participate in programs for the advancement of the ideals of the nation?

With the exception of a few seminaries and dwindling parochial schools, the religious community has little to say about the education of the young. Children brought up in average homes may have a slight experience of church and Sunday school or grace with meals, but ten or fifteen years in the educational system may transform them into intellectual atheists. This is not consistent with the beliefs and ideals of millions of responsible citizens. The ever-increasing disregard for integrity in both private and public affairs is clearly a deplorable result of an inadequate standard of moral instruction in contemporary society.

We must also realize that the religious population in America today includes all the major faiths of the world and a number of minority sects and cults. Looking over the list of religions which statistically constitute our spiritual heritage, we find that all major religions have common agreement on basic moralities and the cultivation of private and public virtues. One does not betray the church of his choice on the grounds that other beliefs have failed to emphasize the Ten Commandments. There is no sect on the generally approved list of acceptable faiths that does not state with appropriate clarity that stealing, murdering, bearing of false witness, and child abuse are unacceptable to honorable persons. In other words, it is perfectly possible for an intelligent family to be religious without being theological.

It is easy to say that we should not creedalize our public schools, but this does not mean that moral instruction is either unnecessary or contrary to the good of the people. There is something wrong with a society which permits its children to attain voting age without basic concepts of integrity, honor, and charity. We use charities whenever we need funds, and all denominations donate; but it seems to be taken for granted that such words as spiritual, moral, or religious are dangerous to the survival of the American economy. Occasionally, someone like Madame Montessori establishes a plan for the instruction of the young which contributes to a higher degree of personal integrity, taking into consideration that the time will come when the sons and daughters of today will assume the responsibilities of protecting their nation against both internal and external corruption.

There seems to be no proof that a nation gets worse if its people get better. This does not mean that problems will not endure, and there will be many problems for coming generations when parents of the future cannot protect the education of their children without the aid and support of a nationwide policy. Parents today are challenged by adjustments which in most cases are beyond their moral understanding. Either they do not know what to do with their children or are too much involved in self-centered projects and pleasures of their own to dedicate time and effort to the needs of their progeny.

Those pioneers who built the strength and prosperity of America came to the new land in search of a haven where they could worship God according to the convictions of conscience. Hardly had the ships made a landfall before theological disputes arose. We have not been able to find a truly universal faith in which we recognize that virtue by any other name must be protected and cultivated. No matter how poetically vices are permitted to flourish, they remain a danger for all concerned.

We may ask ourselves as to the real meaning of growth and progress. Why do individuals or countries desire to enlarge their spheres of influence? It would seem that any reasonable end could be attained by enlightened living and a proper morality without breaking the peace. We have tried every accepted means to end war, crime, and poverty and more recently the narcotics crisis and the alarming spread of crime in general. Up to now, there has been very little success. Some feeble efforts have been made to prevent the growth of the narcotic empire and the frightening increase of moral and physical crime, but it is obvious that basic integrities are fading away. No nation seems to be ready to accept the age-old belief in a Divine Power that rewards virtue and penalizes vice. In sober fact, we have come to believe the exact opposite and take it for granted that virtue shall be penalized and vice accepted as inevitable. Economic systems become centers of corruption, and wealth is an encumbrance upon both the rich and the poor. Without the strengthening of a moral code the proper corrections cannot be implemented and nature will continue to burden humanity with plagues, rebellions, and suffering. It is time we begin to realize that a universal law recommends that it is better to fortify truth than reward corruption.

This takes us into another phase of the problem. Nearly all religious systems have special respect for moderation. They do not preach a society divided into two classes—the haves and the have nots. We know of no respectable faith this side of sorcery that has rewarded ambitious individuals for impoverishing others to maintain a high degree of extravagance. Present policies are so lacking in ethics that they continue to cause revolutions and rebellions, which in the due course of time destroy political and economic systems

attempting to perpetuate selfishness and depravity. All of the great faiths of the past have honored unworldliness, and today this means a state in which wealth is not omnipotent, omniscient, and omnipresent. If we want to correct the crimes of our forebears, we must change the policies which influenced millions of essentially honest people who have come to regard corruption as an essential factor in social progress. The future security of nations, families, and individuals depends on a proven system of merits and dedications as revealed by the great religious leaders, philosophers, and humanitarians who have given their lives to disseminate the doctrine of moderation in all things. Why is not moderation of ambition included as an essential principle in our system of education?

There also seems to be confusion as to the meaning of the word happiness. Everyone wants to be happy, but today it is a habit-forming delusion which is devoid of all maturity and seems to recommend that the best way to be happy is to remain a perpetual adolescent and avoid in every way possible the threat of maturity. In catering to this type of uselessness we waste the best years of life and health of both body and mind. A few learn too late that they have betrayed the plan of their own redemption.

That half of the population of the United States which is at least nominally religious is just as important to the prosperity of the country as those without any religious incentive in their lives. A recent issue of the *TV Guide* had an article asking why there is so little reference to religious subjects on the airways. Many of the daytime programs that run serially for years feature family situations, both serious and humorous. It is seldom, however, that even a hint of religion is included in these programs. In order to indicate some concern on this matter, one station showed Cecil B. De Mille's massive film *The Ten Commandments* on Easter Sunday. The viewing required four hours, and the picture was made many years ago. One or two other feeble attempts to mention the most important Sunday in the Christian world also involved running some vintage films. The *TV Guide* suggested that small touches of religion could be added when picturing domestic situations and might exercise a constructive influence on young people.

If half of the children attending public schools come from religiously oriented families, how does it happen that the very mention of the subject causes a severe flurry of consternation in the educational system? Everyone is warned that the subject should not be mentioned, as it might detract from the competitive ambitions of the young. There are parochial schools, and some private facilities are permitted to mention morality cautiously and mildly. The less said the better. This difficulty is not entirely due to a policy of the establishment but often results from conflicts on a theological level. Parents seem afraid to expose their children's minds to the broader issues of religion. The idea of a comparative study of faiths and beliefs leads to an outbreak of anxiety. It seems to be dangerous for religious people to be exposed to other religious people who belong to a different church. When the children grow up, however, they have to mingle with all the faiths that have been established in the United States. Their friends go to different churches, and the children mingle easily without extreme consequences. Some, though, have been so indoctrinated with sectarian prejudices that the safest course is to refrain from any discussion that might awaken theological conflicts.

I distinctly remember when both gentlemen and ladies wore religious symbols which they proudly displayed. These indications of special believing have been removed from persons in business, lest it result in the alienation of customers. There is a simple way to get around this dilemma. The essential teachings of various faiths are actually identical. The Ten Commandments are very much the same in the religious teachings of Europe, Asia, Africa, America, and the islands of the sea. There is no reason to believe that if we pass lightly over theological prejudices that any of the spiritual teachings that have contributed to the security of the human race should result in a wave of righteous indignation. While we are hard at work trying desperately to protect our sanctified notions, sin and death rule the world.

There has been an intense search for some non-theological solutions which could create a strong ethical foundation for the improvement of human conduct. The moment idealism is suggested anxiety



sets in, taking it for granted that religious scruples will undermine our economic and political allegiances; but, unless we can find some way of reinforcing the constructive visions of society, nothing will change for the better.

In the last century we have moved from an ethical to an economic foundation. We are now concerned mainly with the accumulation of wealth. In most cases this interferes with the ethical platform which is necessary to protect citizens from themselves and each other.

In the television industry there is an increasing resistance to amoral art. Propriety, decency, and contributions to the improvement of society are basic responsibilities of the entertainment field. It is not considered desirable that we should be exposed constantly to depravity and violence. There is no reason why a fair share of entertainment could not be devoted to the improvement of the people who spend many hours a day watching the films which have come to be the great opinion makers of our time.

In order to protect the divine rights of their countries, Russia and China attempted to destroy the ways and means by which the people could improve and correct the political corruption of the past. Fifty years later it is becoming obvious that without morality and ethics no political structure can endure the changes through which humanity must pass in its quest for peace and security. In the last three or four years the non-religious approach to social maturity is proving to be a complete failure. We cannot develop integrity without ideals, and these in turn must be firmly supported by ethics contributing constantly to the internal development of humanity.

Striking out in another direction, we must face the great delinquencies that are the natural by-products of atheism and the glorification of a socialized society. Several other ingenious methods are surfacing at this time. There must be a compromise between those supporting atheism and those upholding theism. Between these extremes the integrities of the people are being torn and disfigured. In China and Russia this has resulted in the rise of a limited capitalism by which citizens can be inspired to bestow greater personal effort and integrity to the maintenance of the state, but there seems no way of creating idealism without increasing faith. In a number of social-

ized countries the churches are reopening, and the clergy are permitted to practice the rituals of their faith. There is no need to deny the fatherhood of God in order to encourage the brotherhood of man.

In the last hundred years civilization, so-called, has moved relentlessly away from integrity, honesty, and honor and toward a ruthless economic concept which has destroyed the well-being of countries and the intimate relations of family living. There is a very simple answer; but no one is willing to try it, and those who would benefit the most are the most reluctant. It would take time for this plan to fully ripen, but human nature will be given additional support as the project proceeds. Instead of presenting Deity as a distant image ruling all things by divine right, there is a better way to think about this matter—and this brings us directly to the realm of science.

As science was actually born of religion, there should be some way of reuniting these two departments of learning so necessary to each other in facing the problems of today. Pythagoras, who contributed mathematics and the musical scale for the benefit of mankind, was an initiate of the esoteric sanctuaries of Greece and Egypt. Euclid venerated the gods of his time, and Socrates strengthened the union between virtue and moral responsibility. Ptolemy of Alexandria gave us astronomy, building upon the ancient foundations laid in Babylonia and Assyria. Hippocrates is credited as the father of medicine and gave Western civilization the Hippocratic Oath, the most important moral document in the field of medicine. Ancient physicians were required to venerate all the gods, but efforts to eliminate the spiritual implications have been attempted in recent years.

William Harvey is credited with the discovery of the circulation of the blood, but Dr. Breasted of the University of Chicago states that a medical papyrus recorded this information more than a thousand years B.C. The great astronomers who drank deeply of Ptolemy's fountain were a devout group. Galileo, Copernicus, Kepler, and Brahe were all defenders of the faith of their fathers. Sir Isaac Newton has long been regarded as one of the most important stars in the scientific constellation. He not only had strong leanings toward religion and wrote books on the subject, but his copy of the *Rosicru-*

*cian Manifestoes* is now in the Mellon collection at Yale. The book is annotated by Newton. The great advances in knowledge have been inspired by piety, a virtue worth restoring.

For Pythagoras the three great sciences were mathematics, astronomy, and music. For some reason the mysteries of harmony are no longer creating excitement in the academic field. It is generally known that contemporary popular music is detrimental to life, liberty, and the pursuit of survival. There are many fields in which science could take on the major tragedies of our time, discover their real causes, why they have been allowed to go uncorrected, and why it is important to give them immediate consideration. While it may be a dramatic achievement to put satellites into space, it is even more vital to get humanity back into orbit.

As Francis Bacon intimates in his *Novum Organum*, science must ultimately prove the validity of religion. This does not seem reasonable when we realize the feud persisting between these disciplines for over two centuries. Depth of thought, however, can convince the honest thinker that Bacon was correct. He recognized three levels of the universal structure and the instruments for the understanding thereof. The first and highest level is revelation, which equates with religion. The second is observation, which is the proper foundation of philosophy; and the third is inductive reasoning leading to experimentation and reflection.

In the second half of the nineteenth century there was a significant effort to reconcile mysticism with the natural sciences, and among the reconcilers were Herbert Spencer and William James. It seems to me that the reluctance of scientists to deal with the problem of the moral universe is responsible for the prevailing materialism. With its heavy emphasis upon the expansion of physical knowledge, the scientific community has failed to realize that it has built its house upon sand. The reason that many scientists are atheistic or agnostic is because they have never attempted to answer questions dealing with the causation of mortal existence. Applying the point directly to religion, the structure of modern knowledge has never applied its own rules to the primary problems of universal and personal origins.

The real question seems to be whether intellectualism has tried in every way possible to explore the mystery of universal existence or simply ignored it. Some insist that there is no solution to this mystery and others, more sophisticated, seem to believe that there is no mystery and therefore the question will remain forever unanswerable. The simple fact remains that the most vital subject upon which to focus attention is relegated to the realm of theological speculation.

Has any serious attempt actually been made to employ every available instrument of science in the exploration of First Cause? Until the ultimates of beginning and end have received the benefits of all available mental skills, it would seem unscientific to condemn the religious convictions of mankind as arising from self-delusion. Could it be that materialism is the most tragic of all delusions?

The more we know of science and the universe which it reveals to us through the microscope and the telescope, the greater the wonder grows. While it is unlikely that we will ever create a lens powerful enough to reveal to us the face of Deity, much can be accomplished if we examine carefully and systematically the history of civilization as it has been recorded over the last ten thousand years.

Bacon observed that much can be learned about any person through the study of his conduct and conversation. On a larger scale we can trace the creating power of a solar system or a galaxy by its processes and their consequences. If someone should ask "Is God a militarist or a pacifist?" the answer is simple. In the entire history of mankind war has brought nothing but destruction, misery, and death. It has corrupted the laws of human relationships and has been fought to fulfill destructive ambitions. No one has ever won a war, and no one ever will.

Therefore, it may be assumed that the Eternal Power has been trying to tell us from the beginning that it will always punish militarism. Enlightened teachers of all times have taught the importance of arbitrating differences and cultivating constructive relationships. Science could set one of its great machines in action and by computerization come to the conclusion that war is against the will of whatever power may be that fashions planets and stars. One by

one each of the problems of life could be carefully estimated impartially and honestly and an appropriate mass of statistics assembled to support conclusions with scientific exactitude.

When we do this, we will find that nature and nature's God has never brought security to those motivated by ignorance, superstition, and a resolve to abuse the resources of the world in which we live. Cases proving this point are legion; and, if properly examined, documented, checked, and rechecked, the results are just as determinable as the law of gravity. Integrity then moves from a narrow world of mortality to a greater universe of moral certainties that have always existed and always will. Little by little we can formulate a concept more completely factual than anything we have ever known. These moral findings of science could be included in public education, and young people who are not easily convinced by theological sermonizing will be duly impressed by bulletins issued from the sanctified heights of scientific infallibility. While higher education ignores integrity, we cannot expect very much improvement in personal or selective standards of thought and action.

If a properly equipped scientific group can prove conclusively that juvenile delinquency is the result of failure to permit ethics to be a vital subject in the field of education, the prevailing silence would not be due primarily to indifference but to simple old-fashioned ignorance. We could form committees of concerned parents, invite the cooperation of religious leaders, enlarge the police force, and build more prisons, but very little could be solved by a vast expenditure that is not supported by a thorough research program. Gradually it can be learned that morality and ethics are part of that power that abides in space and controls the galaxies.

By degrees we are approaching a little better understanding of the mysterious plan which underlies existence and demands acceptance. When science discovers and proves conclusively that "Thou should not steal," this in no way conflicts with the religious beliefs of civilized nations. In fact, honesty becomes a religious commandment and a social decree at the same time. Suddenly, religion and science have met on a common ground. This could be extended to cover the other nine commandments which exist only because

humanity over uncounted centuries has learned that it is only by the cultivation of integrities that mankind can survive. This fragment of insight is not generally accepted in the world of today, which is falling apart through failure to unite spiritual and temporal codes of conduct.

There is another salient point; and here science has a considerable advantage. Scientists have been taught to respect the research projects of their confreres. This happy fraternity is not accepted in the religious world. Here we have a conglomerate of infallibilities in which every possible effort has been made to emphasize differences. A little work in this area would not only contribute to the dignity and utility of theological systems but would also provide an emotional support for scientific intellectualism.

The more we study the original writings and teachings of the world's religious founders, the more we realize that they were all teaching the same system of ethics; and the only differences are historical and linguistic. We have come to assume that names require unconditional approbation. When the Decalogue tells us to honor our parents, we find this statement completely compatible with the words of Mohammed that the mothers open the gates of heaven. We are always desperately struggling about jots and tittles. The moral codes are virtually identical in all of the world's advanced religions. If the 147,000,000 church-goers in the United States would unite and devote their time and energy to strengthening their moral and ethical teachings, rather than defending their sectarianism, they would embolden science to proclaim the importance of spiritual convictions. The scientists know that we should all overcome our prejudices and put principles above personalities. It might be possible to enforce just laws, because for the religionist they come from a divine source of life and for the scientist because such rules are good common sense which has been subjected to the test of ages and remains unchangeable regardless of variations in customs and policies.



A man of words and not of deeds  
Is like a garden full of weeds.

## HERE AND THERE IN MEMORYLAND

### Part II

Beginning about my second year for one reason or another I traveled extensively. One reason was that my esteemed Grandmother was a seasoned globe-trotter and seldom, if ever, remained in any one locality for more than six months. My earliest memories include riding in what was then called a "go cart," which was actually a sophisticated baby buggy. In due time Grandmother and I landed in Chicago and established headquarters in the Auditorium Hotel, a massive structure facing the lake. The memory of the dining room of this hostelry remains clear after all these years. The maître d'hôtel was a turbaned Hindu in flowing robes who bowed almost incessantly. In the middle of the room was a fountain with rocks, plants, and a flowing stream. We were seated with a grand flourish, and it seemed generally accepted that Grandmother was a lady of distinction. She was more distinct than might first have been imagined, because she was directly related to the Potter Palmers who are remembered in Chicago for having snubbed the Prince of Wales.

Grandmother had a strong impulse to visit some relatives in Massachusetts, others in Connecticut, and a strong family contingency on Long Island. Having done the proper things for everyone, Grandmother moved on to Pennsylvania, where she considered it appropriate to attend a Quaker Church meeting. We selected a Friends meeting house near the hotel and sat quietly in the back. There was no minister or music, and ladies sat on one side of the church and gentlemen on the other. Small children were seated with the nearest adult relative. After about a half hour of silence, Grandmother became somewhat restive. At that very moment a woman near the front of the church rose and delivered a short sermon on the dangers of corruption and the joys of redemption. She then sat down and nothing else happened. Finally, Grandmother and I joined

the departing group and she whispered to me, "This was a useful experience."

In Germantown every year there was an enactment of an important battle of the American Revolution. It centered around an old mansion called the "Chew House," where a celebrated battle raged. There was a large section of reserved seats, and Grandmother was ready for another experience. The redcoats came in with fixed bayonets, and the Colonial forces met them in the middle field. There was a violent outbreak of musketry, and some of the soldiers gained a special vantage point on the roof of the old house. Mounted officers were shot from their horses; and there was much buggle calling and flag waving and, of course, the British troops were defeated. I seem to remember that this performance was inspired by a book called *Cleveden*.

Having completed this circuit, Grandmother headed westward; and we arrived in San Francisco a few months after the great earthquake. Traveling by water to San Diego, we reached our destination in the worst storm in the history of the city. It rained without stopping for some thirty days; and, in spite of the bad weather, Grandmother decided to settle down for a while, at least until the sky cleared, so we moved into a little cottage overlooking Point Loma. Our next door neighbor was the son of Ulysses S. Grant. Grandmother regarded him as socially acceptable.

At the back of our house was a small semi-detached room which Grandmother and I decided to transform into a miniature theater. The stage was about two and a half feet wide and two and a quarter feet high. Grandmother's artistic talents resulted in some splendid scenery. Small candles were footlights, and the front curtain rolled up in the best approved style. Among our important productions were "Robinson Crusoe" and "The Battle of the Merrimac and the Monitor." To produce the necessary smoke for the latter scene we blew talcum powder through soda straws.

Amerindian cultures always fascinated me. I first met the Plains Indians when Grandmother decided to make a brief sojourn in Sioux Falls, South Dakota. Incidentally, we were there for the celebration in honor of the first trolley line. Most of the rail was single, but

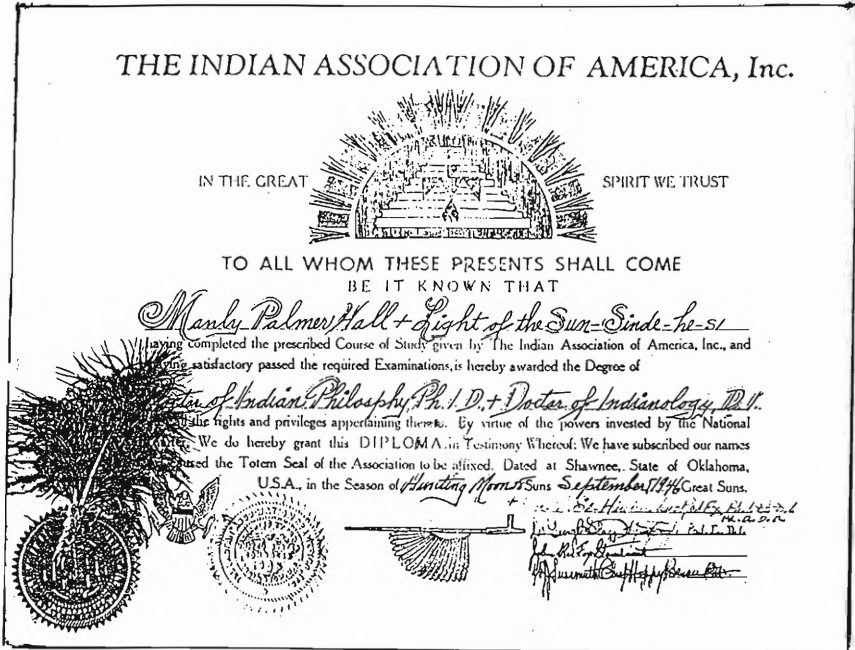




A rare photograph of Sitting Bull, the Indian medicine priest, with one of his wives. At this time he was living on an American army post.

about the middle of the run there was a bypass. Whichever car got there first waited for the other. Of course, Grandmother made certain that we were included among those who took the first ride. This transportation system suffered from uncertain timing because both conductors were elderly men with kindly dispositions. It was not uncommon to make various stops along the way to pick up eggs, take letters for mailing, or pass a private note to a person at the far end of the route, which was all in all about two miles long.

It was in Sioux Falls that I saw the annual encampment of the Veterans of the Civil War. There were not too many of them left even then; and only a few marched, but General Howard always led the procession riding on a spirited horse. He had lost one arm on the battlefield and was regarded as a truly great patriot. It was also in Sioux Falls that I had my first contact with the Sioux nation and developed a deep fondness for the American Indians. It was here that the South Dakota Indians gathered annually to make their peace with the "Great White Father" in Washington, D.C. There was a well-kept lawn in front of the courthouse; and while the Indians were visiting many of them pitched their teepees on the courthouse grounds and certain aristocratic Sioux families enjoyed the dignity of the loca-



The Indian Association of America, Inc. made me an honorary doctor of Indian Philosophy in September, 1946. At this time also I received my Indian name "Light of the Sun—Sinde-he-si."

tion. The Indians were a friendly, good-natured lot; but boys will be boys. The teenagers bought all the aniline dyes available in the city, colored themselves and their horses in every imaginable shade, and rode down some of the less popular streets shooting out the street lights. Grandmother was not amused.

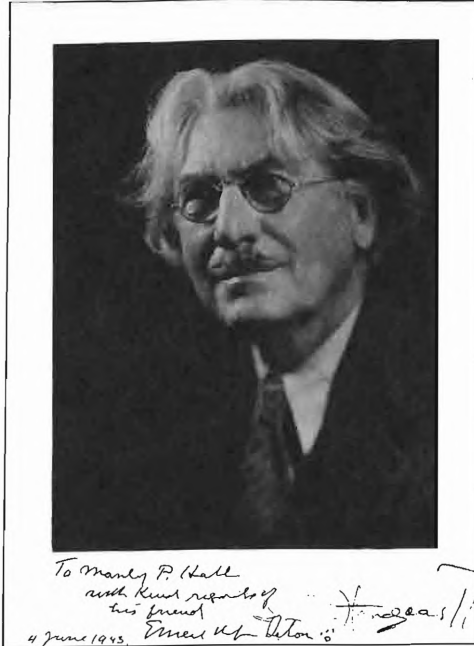
An extended period was to pass before I had a further opportunity to spend time among American Indians. For many years I have been a member of the Author's Club here in Los Angeles and attended regularly. I no longer attend regularly but still retain my membership. There were always luncheon meetings. The chairman was a distinguished author with a dry sense of humor who wore a hearing aid, and immediately after introducing a speaker he sat down and ceremoniously turned it off.

It was at one of the luncheons that I met Ernest Thompson Seton.

It was friendship at first sight; and later I was invited to visit the Seton family on their property, which was known as Seton Village in the suburbs of Santa Fe, New Mexico. At that time an elaborate research project on atomic weaponry was secretly going on in nearby Los Alamos. In Santa Fe the Fonda was the main hotel; and the large lobby was a gathering place for an assemblage of celebrities whose names, titles, and preoccupations were carefully recorded by Brian Boru Dunn, a direct descendant of Brian Boru, the last King of Ireland (1002-14). This descendant of Irish royalty wore a buckskin coat with fringe and a rather dilapidated cap with a reporter's card tucked in the front. Dropping in at the Fonda on a busy day, one was always faced by a motley crowd sitting around in the lounge. In the front row were the atomic physicists, sometimes presided over by Albert Einstein. In the second row were specialists in many fields gathered from far and near. In the third row was the press, and in the fourth row spies and espionage agents from a number of countries. Lounging around the walls were an inconspicuous group of FBI agents with occasional security officers from other branches of the government.

One summer I was staying at Seton Village and "the chief," as he was affectionately called, and his wife Julie went off on a lecture tour leaving a rank amateur (me) in charge of the property. My only assistant was an old Mexican gardener. One day he came in and remarked mournfully that rustlers were rustling cattle across Seton's land. The only thing I could think of was to phone the sheriff. When I told him about the rustlers, he did not seem much impressed; but, when I asked him what to do about it, he replied with a slow drawl, "Shoot'em and we'll come for the bodies."

Back in those days I became a close friend of Beulah, the little adopted daughter of the Setons. She was five or six years old and there was seldom another child in her age group she could play with. We devised all kinds of games, exchanged confidences, and wandered about the ranch. The Setons had a good library, and I read a number of books to the little girl. One day while Seton and his wife were sitting on a bench in front of their castle, Beulah, holding my hand and rushing up to them grinning from ear to ear and shouting loud



Ernest Thompson Seton, distinguished naturalist and co-founder of the Boy Scout organization. Mr. Hall was a close friend of the Seton family through the closing years of Ernest Thompson Seton's life.

enough to be heard in Albuquerque, exclaimed, "He's just as good as a child."

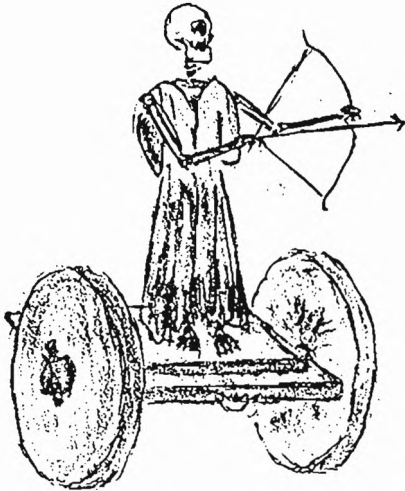
Santa Fe was in the midst of an area long associated with the Penitentes. Shortly after I left Santa Fe the public rituals of the cult were discontinued, and the sect was reincorporated as a benevolent association. They were violently patriotic and interpreted all of the Anglo laws in terms of Penitente procedure. In the mountain villages the proprietor of the main store regulated the morality and ethics of his community. Seated in the back room of his store, the proprietor, who was the "Hermano Mayor" of the Penitentes, measured out justice with simple directness. One man accused his neighbor of having stolen one of his watermelons. The Hermano Mayor said to the man who had lost the watermelon, "How many children have you?" —and he replied: "Three." Then the acting mayor turned to



Interior of a mission church during a Penitente ceremony. The tall triangular candlestick supported twelve candles which were slowly extinguished to indicate the parting of the disciples from Christ before the crucifixion. The death cart is shown, and the kind of mound at the right near the altar rail is a Penitente who has been flagellated.

the thief and asked the same question—and the man replied: “I have six children.” The acting mayor then decided the case with irrefutable logic. The man who had stolen one of his watermelons should be given five more because he had six children.

In older days the Penitentes in New Mexico and Southern Colorado had their own Passion Play. One of the group carried a massive cross up a steep hill while he was being flagellated by two or three strong men. He was then actually crucified, except that he was bound to the cross by ropes around his wrists and ankles. He often fainted, and it is reported that a few actually died. The church was unable



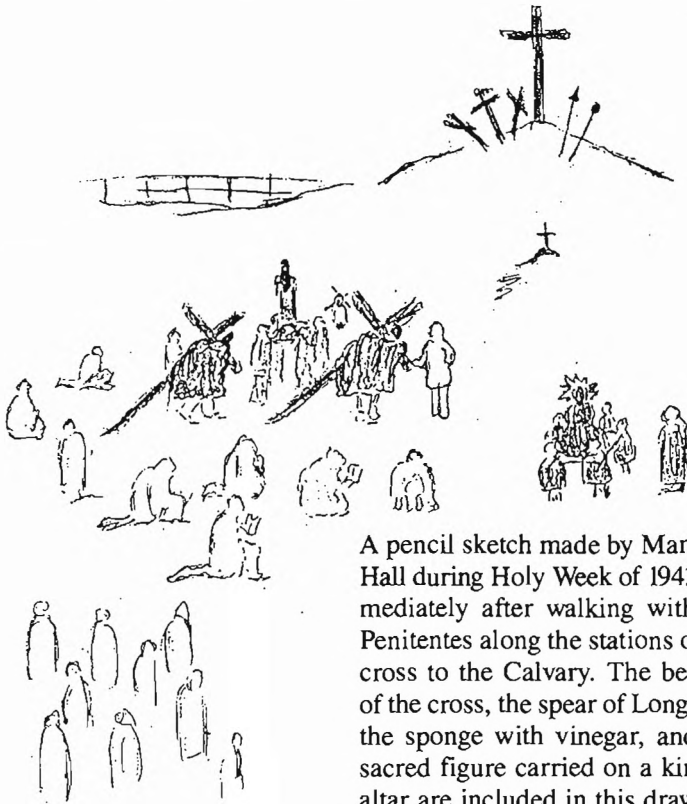
The Penitente death cart with two large wooden wheels and the figure of Death standing on a platform between them. Sketch by Manly P. Hall.

to control the situation. The meeting places of the Penitentes were called "moradas." In one town two moradas faced each other across the highway. The sign on one read "Morada Republica," and the other "Morada Democratica." Because of a friend who was accepted by the group, I was able to watch most of the Penitente rituals; but in my day the actual crucifixion was no longer performed.

The Penitentes were a flagellant group, and a similar sect existed for a number of years in the Philippine Islands. It was considered indelicate for a Spanish-American to slap one of his close friends on the back on Easter Sunday. The chances were he had practiced flagellation in payment of his sins. Penitentes did not trust the courts when need for justice arose. They settled all of their own differences and in many ways punished themselves more severely than Anglo law would ever have required. At the time of World War II a number of Spanish-Americans either volunteered for military service or were drafted.

It was in 1943 that I walked with the Penitentes on the lonely path to the Calvary. Thirty-seven years later I attended the Oberammergau Passion Play; and I realized that, while both are deeply religious, they are essentially different.

Oberammergau is a theatrical production founded on a powerful spiritual conviction, but it is still a play. The actors rehearse their



A pencil sketch made by Manly P. Hall during Holy Week of 1943 immediately after walking with the Penitentes along the stations of the cross to the Calvary. The bearers of the cross, the spear of Longinus, the sponge with vinegar, and the sacred figure carried on a kind of altar are included in this drawing.

lines, the theater was created to accommodate a large audience, and stagecraft is everywhere obvious. The Penitente rites are actually a reenactment of the original tragedy of the crucifixion of Jesus. There is no formal pattern with a proper cast of characters. In the earlier days the crucifixion came as near to the account in the Gospels as a human being could pass through and survive.

When I was in New Mexico during World War II, I saw the parents of young men in the army performing rites of atonement asking heaven to protect their children. The Penitentes were called brothers of sorrow. It all happened on Good Friday, and in the communities of Penitentes there was no Easter Sunday celebration. The resurrection of Christ was not dramatized.



The Holy Child of Atocha, a concept of the Christ child popular in Spain and brought to the United States in the early nineteenth century. This bulto (three-dimensional image) was made of clay, nicely colored, and seated in a chair of natural wood which had been varnished to an off-black. It was believed in the Penitente community that the Nino could unfasten the cords and walk about the neighborhood performing small miracles.

While in the Santa Fe area I acquired a number of religious artifacts, most of which had belonged to Penitente families. I also secured a typewritten copy of the words of most of their sacred songs. So far as I know, these hymns have never been translated into English.

Having become interested in Mayan archaeology, I met in New York a personal friend of Augustus Le Plongeon who recommended that I should visit some of the ruins of Yucatán before the modern archaeologists wrecked them completely. I had a little time, so I took a boat to Progreso; and I was warned that I would not be allowed to land unless I had vaccinations for prevailing ailments. This was a source of anxiety, especially when I noticed the doctor who had come down to meet the boat. He was in his shirtsleeves and wiped



the end of his hypodermic needle on the front of his shirt. It was obvious he had only one needle for all his patients. I told the doctor I was allergic to shots. He sympathized but remained adamant. I asked him if there was an epidemic raging on the peninsula of Yucatán. He replied, "Not at the moment, Señor, but it might break out any day." At last I found a vulnerable spot in his determination. For twenty dollars he decided I could land in peace and, if an epidemic set in, die in peace.

The waters of Progreso are so shallow that a vessel of almost any size cannot reach the docks. A small flat-bottomed boat, therefore, took me ashore, accompanied by a cargo of fighting cocks for the entertainment of the local population. The trip up to Mérida was uneventful and ended at the entrance of the Itza Hotel. This was an old hacienda with ornamentations in the style of Spanish folk art with lengthy inscriptions in pure, or impure, Arabic. It was a meeting place for explorers who "siestaed" there most of the time. Near the hotel was a kind of plaza with a bandstand at one end and stores facing the square. The fronts of most of these establishments were ornamented with fluttering lottery tickets. I especially liked the coconut ice cream but was warned never to touch cow's milk. I am reasonably sure that by now there are pleasant ways to visit the ruins, but in the 1930s the roads were exactly in the condition which dated back to the official visit of the Emperor Maximilian and his Empress Carlota.

At Chichen Itza I stayed for a few days in the hacienda of Theodore A. Willard, proprietor of the company which produced and distributed Willard storage batteries. We had many pleasant chats together, and I remember especially his summary of the archaeological researchers who were mutilating a number of ancient remains. According to the Mexican archaeologists, many of the monuments were at least three thousand years old. The German archaeologists favored a more conservative figure and more or less agreed on two thousand years. The Americans, who always have a tendency to doubt antiquity, chose to consider the structures as about one thousand years old. Willard, who had spent much time in the area, favored the Mexican archaeologists.

Recounting all of this traveling reminds me of my trip up the inland passage from Victoria to Skagway. Feeling a vacation to be in order, I took one of the simple tours which made summer cruises through this picturesque region. Vancouver is generously decorated with totem poles. These are the Indian equivalent of European heraldry. In some cases a bit of cosmogony may be included. The symbolism intrigued me considerably, and I purchased two poles about six feet high and with considerable inconvenience brought them home. Somewhere along the line they have disappeared; but I photographed outstanding examples, and they are described in early volumes of the *PRS Journal*.

By circumstances never fully explained I discovered that on my Alaskan cruise I was traveling with a large contingency of morticians and their families. Considering the seriousness of their profession, they were a happy and exuberant group. On the way up we stopped off briefly at Prince Rupert in Western Canada. The flora of the region was exceptionally beautiful, and I noticed that throughout my Alaskan trip the flowers were large and brilliantly colored. They told me that the summer only lasted for a few months, but as long as the sun was above the horizon the vegetation grew by night and day.

In Skagway I found myself in the happy hunting ground of Soapy Smith. Indeed, they had two skulls of him there; one when he was a small boy and the other after his unfortunate decease. About that time they dug up a frozen mastodon, thawed out part of it, and were the first humans in modern times to eat mastodon steaks. My stepfather was in Fairbanks at the time, and he guaranteed the veracity of the story. Soapy was probably the outstanding swindler of his day; and he owed his fame to the fact that he set up business in Denver with a large basket of soap, each bar wrapped separately in colored paper. He would take one bar from his basket, wrap a hundred dollar bill around it, put back the wrapper, and then drop it back into the basket, which he shook violently. If you were gullible, you could buy one of the cakes for ten dollars; but in the memory of the living no one ever found the one with the hundred dollar bill. He left Denver rather suddenly. In fact, he was run out of town on a rail with a strong invitation not to come back. Soapy was a good-natured fellow.



Display of a totem pole in Vancouver. There was quite an interest in these carvings, and miniatures of various sizes were purchased by visitors. This is the most unusual one that the author found.

However, he was simply born dishonest and never recovered. He had a devout side to his nature; and, when some citizens of Skagway could not raise the funds to pay for their church, the minister in desperation appealed to Soapy for help. The next Sunday morning Soapy walked up to the pulpit and laid a pair of six guns in clear view announcing with deep sincerity, "I think this is a good time to pay for the church." Needless to say, the necessary funds were immediately available.

Soapy had another way to raise finances. When the miners came in from the snowy wilderness, they were not an attractive lot. Most of them had not taken off their clothes for six months, and the temperature was from fifty to eighty below zero. Immediately upon entering town the first stop was at the barber shop. In Skagway the tonsorial parlor also provided a large tub of hot water and the approved routine never varied. First there was the bath, then the hair-cut and shave. Most of the sourdoughs, as the miners were called, talked about the gold they had found in the remote hinterland. Some made the fatal mistake of telling the barber that they had struck it rich and were bringing in a considerable poke. The barber, who was

in cahoots with Soapy Smith, while finishing the haircut made a little nick in the hairline at the back of the head which revealed to everyone that a wealthy miner was in town. It was not long before the miner had to return to his claim to replenish his gold dust, if possible.

Soapy was not always subtle in his financial operations. At the back of the barroom there was a door decorated with a sign to the effect that the largest nugget ever found in the North was on exhibition for a limited time. The admission was one dollar. After generously patronizing the bar, some trusting soul would decide to see this curiosity. He found a rock weighing over a hundred pounds covered with gold paint. While the truth was dawning on him, he was tapped lightly and carried out the back door of Soapy's museum.

Another prime attraction of Skagway was an eccentric old man, who was generally referred to as "a fishwhistler." For a reasonable donation you could go out with him to a pool, and the fellow would start whistling. In five or ten minutes there were hundreds of fish. He did not even feed them anything, but they evidently appreciated the tunes he whistled.

Skagway was a socially conscious community. They had a club for "the midnight sons;" and when President Taft visited they initiated him and, as a token of admiration, provided a huge chair for his convenience. At the summer solstice it was customary to play a baseball game at midnight, and many outsiders staying there had difficulty sleeping because the sun never went down.

As a stamp collector, I should mention the dogsled postal service. Mail was delivered by dog teams, and the letters were properly canceled with a variety of appropriate devices. Actually, the dog team posts were more profitable to stamp dealers in the states than postal delivery in Alaska. It sounds rather strange to say that in Alaska they panned the sawdust on the barroom floor, and no respectable saloon was without a goodly amount of sawdust. As the hilarity increased, it followed that many of the "guests" who were paying with gold dust would spill some of it on the floor. After everyone had left or been carried out, a group who had bought the rights panned the sawdust and did very well for themselves.

At the turn of the century the Hawaiian Islands were still a quiet



The Rainbow Falls, one of the most beautiful in the Hawaiian Islands. Manly P. Hall photographed this scene with his trusty Graflex and considers it one of his better pictures taken in the Islands.

and gentle fragment of the earth's surface which had not been ruined by tourism. When I was first there, there were few visitors, hotels were small, and prices were low. The Islands were annexed to the United States in 1898, and the last native ruler was Queen Liliuokalani.

As might be expected, I found my way immediately to the Bernice Pauahi Bishop Museum Bookstore, which was presided over by an elderly lady who was related to the Hawaiian nobility. The museum itself was named for Bernice Pauahi Bishop, a direct descendant of Kamehameha the Great. I obtained several scarce texts on the history and traditions of the Islands, which the lady graciously autographed for me. I also visited the old palace where the royal crown of Hawaii was on exhibition.

In those days the aquarium was an outstanding institution, but when in later years I visited it several times it seemed less remarkable. Actually, the fish were of amazing colors, shapes, and sizes and were displayed against examples of the aquatic vegetation of the Islands. For those who wanted to appreciate the true spirit of the Islands

Honolulu was becoming too modernized. The little city of Hilo on the big island was the most delightful and was reminiscent of a New England village. Every year they celebrated the manners and customs of the old kingdom, and its own high society played the principal roles.

In the early 1920s I had an opportunity to attend a special festival commemorating the life of Queen Liliuokalani, the last royal ruler of the Hawaiian Islands. A prominent member of the Hawaiian aristocracy impersonated the Queen, and surviving members of the old royal court participated in the pageantry. Many of the priceless feather capes preserved in the Honolulu Museum were loaned for this occasion, and the various costumes and elaborate helmet-like headdresses lent authenticity to the event. A number of outstanding native dances were presented by students studying with a young lady who was not an Hawaiian but the very talented daughter of a Christian missionary. The young lady had been studying for years the sacred literature of the islanders and was familiar with the ancient legends upon which the local customs were based.

Among the great sights on the island of Hawaii are its volcanoes. Most travelers visit Kilauea, which is very much alive, and the crater covers a large area. In the center is the fire pit in which the level of molten lava rises and falls as the result of internal pressure. On occasion the lava rises above the level of the fire pit and overflows into the crater. The goddess of the volcano plays an important part in Hawaiian mythology, and even in modern times there have been a number of suicides.

In connection with recent trips to the Islands I should mention that Japanese Buddhism is represented by a beautiful temple with its gardens, and there are also monuments to Buddhism on the other islands. The old leper colony on Molokai has disappeared, and gradually Hawaii will come to be included among the overpopulated areas of the earth.

When I was in Honolulu after World War II, I learned that a plan was afoot to build a duplicate of the Byodo-in Temple located in Uji, a suburb of Kyoto. The Phoenix Hall, or the Ho-o-do, is an outstanding example of the architecture of the Heian Period built in 1073 A.D. during the dominance of the Fujiwara family. The

building is in the shape of a phoenix bird with its wings spread, and the sanctuary is located where the heart of the bird would be.

I happened to mention the rumor about a possible reconstruction of the famous building to my friend Mr. Yokoyama, one of the outstanding dealers in Japanese antiquities. Incidentally, he was the premier Rotarian of the Japanese Empire. When I further mentioned the building of a replica of the Phoenix Hall in Hawaii, Mr. Yokoyama looked very humble and told me that he had received the order to fashion the figure of Buddha for the sanctuary of the new structure. The old temple was wood, but the one in Honolulu would be ferrous concrete so skillfully painted that it would appear to be wood. A few years later when I again stopped in Honolulu I saw the Phoenix Hall in all its splendor. People had come from all over the world to view and examine the amazing structure. Mr. Yokoyama collected many of the items that are now in the Oriental section of our Library, and it was with his assistance that I was able to visit the Shingon Monastery at Koyasan.



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CHALLENGE OF CHANGE *(continued from page 5)*

elderly people have discovered ways to enjoy themselves. In the early years of the present century Grandmother might have sat in a rocking chair on the veranda and watched the world go by. The view usually included two or three neighbors, a dog, and the postman. The grandmother of today is enjoying herself in the Bermudas or taking a tour around the world. She has discovered that she is still capable of adventure and self-improvement. Many of the present reformers are struggling desperately to bring back the "good old days." Actually, they should be out adjusting to the "good new days" in which dreams can come true. There is no security in this world—it is within ourselves; and nothing contributes more to create what Bacon calls "a full person" than the challenge of new opportunities to release the potential for fulfillment through change, for there is nothing even in the extremities of the galaxy that is not constantly changing. Truly, the only thing in all the world that is changeless is change itself.





Ludwig II, King of Bavaria



## THE STRANGE STORY OF KING LUDWIG II OF BAVARIA

Ludwig II, often referred to as "the mad king of Bavaria," was born August 25, 1845 in the Castle of Nymphenburg. As a small boy he had a tendency to waking dreams or mystical experiences, and this later became a fatal habit. This tendency was accentuated by the romantic surroundings of the Castle of Hohenschwangau, where the young prince spent most of his early youth.

Ludwig's parents took very little interest in the development of their son. The ministers of state exerted immense influence to convince King Maximilian that his heir should accompany him on some of his morning walks. Bavaria was a comparatively small country with a picturesque setting, a long and dramatic history, and a complacent citizenry. Maximilian died in 1864. Ludwig II became king, and a few months later he met Richard Wagner. At that time Wagner was in desperate economic difficulties, and a wealthy patron was a godsend. It was in Wagner that Ludwig found the ideal musician of his choice. The strange mystical settings of the Wagnerian operas, the skillful use of inharmonic sound patterns, and the generally somber atmosphere of the Ring cycle fascinated the sensitive young man. The intimacy between Ludwig and the composer displeased the government, and Wagner was forced to leave Munich in 1865 shortly after the world premiere performance of "Tristan and Isolde."

During the first year of his reign, Ludwig made a favorable impression on his subjects. When he announced his betrothal to his cousin, Sophia, the Bavarians were more or less surprised; but the young king declared that the engagement was broken a short time before the wedding day. He never married but took a passionate delight in music. Ludwig not only patronized Wagner but also other great artists who attached themselves to the wealthy young ruler.

In the throne room building of his residence at Linderhof he ar-

ranged a winter garden to which he had direct access from his private apartments. The garden contained a grotto with a little cascade and a pool, deep and broad. Here he rowed about in a boat resembling a swan. In these surroundings he lived in a world of fantasy, dressed as Lohengrin, and forgetting everything that oppressed his mind. His favorite singers intoned fragments of Wagner's operas for the king from behind groups of palm trees.

Then came the war with France, and the excitement of this conflict which ended disastrously was disturbing to both the body and mind of the young king. Ludwig suffered from insomnia and complained of constant and violent pain in the back of his head.

His love of solitude grew by degrees, damaging his royal image; and at times he literally fled from the responsibilities of court. When Bavaria celebrated the anniversary of the Royal House of Wittelsbach in 1880, Ludwig declined to take part in any of the festivities. He became possessed of a morbid fear, and when he talked to strangers he only allowed them to stand at some distance and was mortally offended if they noticed his bad teeth.

From this point on accounts differ. According to some, his reason gave way altogether; and he took to the building of castles to distract his mind. Louis XIV of France became his exemplar; and he tried to imitate his gait, his carriage, and his daily habits. He surrounded himself with pictures of the French sovereign and his court.

When I was in Bavaria, I found an unexpected outlook among the people. We stayed in a little hunting lodge across a narrow valley from Hohenschwangau, the official residence of Bavarian royalty. In the public room of what is now a rustic inn there is a life-sized portrait of Ludwig II. There is no doubt a strange distant look in the king's eyes, but interestingly enough he is still exceedingly popular with the Bavarians. It is customary even now for festive gatherings to raise their beer steins with a toast to Ludwig, and his popularity seems never to have waned. One Bavarian told me that if Ludwig had decided not to become part of the greater German empire envisioned by Otto von Bismarck the whole population of the kingdom would have risen in armed defense of God, Bavaria, and Ludwig II.

The king was also a major factor in Bavarian prosperity. He kept much of the countryside busy building castles and attending concerts. No one seems to begrudge Ludwig's extravagances because they still contribute largely to the prosperity of the country. He never occupied Neuschwanstein, his architectural masterpiece; but it has inspired the fairy castles in the various Disneylands. Linderhof was a smaller achievement and gives the impression of being overfurnished; but the landscaping is beautiful, and it is one of the places where Ludwig played Lohengrin. That he was extravagant there is no doubt, but his expenditures have generated for more than a century a continuing source of wealth for Bavaria. Annually tens of thousands of tourists pay for the privilege of gazing upon the architectural splendor of the Bavarian palaces, which compare favorably with the great mansions of France and Italy but which once brought Ludwig and the Bavarian state to the brink of bankruptcy.

As to Ludwig's personal health, there are also differences of opinion. He was not by any means the first monarch to be eccentric. Prodigality is the privilege of the rich; and the more he spent, the more his people were profitably employed and therefore applauded his projects. It is generally accepted that he lived in a private world with no interest in the militaristic projects developing in Potsdam. It will be remembered that in about 1870 Bismarck was hard at work consolidating the free states of Germany into one massive structure to be called "The Great German Empire." There was little real enthusiasm for this project in the southern states. Prussia was Protestant and Lutheran, while Bavaria and Wittenburg were staunchly Catholic. The principal ambition of the Bavarians was to remain aloof from the whole situation.

On the pretext of his mental instability Ludwig was deposed and a regent appointed to govern the country. The Bavarians insist that Bismarck was behind the entire procedure and that he also designated a physician to attend Ludwig for the rest of his life. There is a small lake near the Castle of Hohenschwangau; and, according to rumors, Ludwig and his physician took a boatride on the lake with the doctor rowing.

A short time later something happened, but no one seems to know

for certain what occurred. It was officially stated that while on the boatripe the king had committed suicide and on the same occasion the physician died mysteriously on the boat. Actually, both bodies were recovered; and a heavy censorship was imposed on the entire country. When one talks about this, the natives imply that there is much more to the Ludwig story than was ever told and probably ever will be told.

One account tells us that the king's watch stopped at precisely seven o'clock and that Ludwig had drowned. This incident might have passed without question, except for the fact that there was no water in Ludwig's lungs and it is medically averred that he did not drown. Other possibilities were passed over lightly with the simple statement that there was no sign of violence on his body. The physician's watch stopped at eight o'clock, and there is fair evidence that he did drown. No effort was made to reconcile the inconsistencies set forth in the published account. The king's remains lay in state for an approved time wearing the robes of Master of the Knights of the Order of St. George. Luitpold became the regent of Bavaria; and the two countries, Bavaria and Wittenburg, remained independent kingdoms until World War I.



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GOSSIP (continued from page 15)

educated ignorance. While the inner life remains relatively empty and in a state of perpetual confusion, crime will increase, misunderstandings will spread like a plague, and gossip will be on everyone's lips. If in childhood there has been no help from parents or schoolteachers, then we must learn for ourselves that our words and our thoughts should be always constructive and built upon the good, gradually transmuting the negative faculties of the brain until they become positive carriers of useful ideas. At best, negative thinking, fears, anxieties, and antagonisms are sterile, debilitating, and invite disease, both psychological and physical. If these take over our daily lives, we endanger our present living and must carry a burden of deficiencies with us when we depart from this life.



*In  
Reply*



## A Department of Questions and Answers

### HOW TO THINK

*Question:* How can we make the best use of the faculties and powers which we possess?

*Answer:* This question is particularly germane to all phases of daily living and requires use of our own available intellectual equipment to frame an appropriate answer. The first part of this inquiry could be stated, "What is thinking?" The classical answer is to be found in the proper employment of the faculties of the mind with which we have been endowed. This suggests that the thoughtful person must think for himself. The congestions of modern civilization cause many to find someone else whose thinking can be adapted to another's personal needs. Essentially, education transmits the thoughts of other people on a vast variety of subjects. From this accumulation we are invited to select those ideas most suitable to our own needs. It therefore follows that we are forever indebted to strangers, living or dead, for thoughts and ideas which we can adapt to our purposes. There is a heavy penalty for those choosing to decide for themselves the information necessary to build a life or unfold a career.

It so happens that answers of some kind have accumulated around nearly every question that we can ask, and we are most likely to choose the one for which we have the greatest affinity. The scientist will search for a scientific answer, and the theologian may turn to the Bible for his frame of reference. It may also be convenient to ac-

cept the viewpoints of the neighborhood, the race, or the nation. A sense of security accompanies agreement with a majority. It would seem that others have done our thinking for us, and if anything goes wrong they are responsible.

Emerson was a strong advocate of positive thinking. He implied that every person should create a philosophy of life through a thoughtful contemplation of the world in which he lives and the variety of creatures that inhabit it. In the mid-nineteenth century the term "free thinker" was applied to anyone who dared to solve problems or clarify beliefs through the direct use of his own intellect. Emerson did admit, however, that we are all influenced—and often over-influenced—by persons whose mentations we admire or who are held in high repute by their associates. The actual original thinker is a curious and rare phenomenon and, while neglected in his own time, may receive the adulation of future ages.

In civilization as it is today clear thinking is heavily penalized, and every possible device is used to prevent lucidity of mind from becoming popular. It would seem that education should begin with the training of discrimination, but every effort is made to discourage such an endeavor. Nature intended that men and women coming into this mortal sphere should increase in wisdom and understanding and graduate from the realms of mortality with the achievement of genuine growth and understanding. The fact is that some leave this mortal realm more ignorant than when they entered it. Assuming material existence to be predestined, we compromise every personal conviction for economic and industrial systems which contribute nothing to personal well-being. Thus, if we want to know how to think, we must first admit that we are deficient in reason and common sense. If we accept the opinions of our associates, respectfully listen to the counsels of our elders, and pay heed to the solemn pronouncements of political administrators, we can probably attain to complete ignorance and thereby be generally respected.

In recognizing that we have a mysterious faculty called the mind we may be impelled to mature this instrument so that we can live a useful span of years with a minimum of tragedy. We must first ask how to put the mind to work to examine the facts and fallacies of

what is erroneously called mentation. There are all kinds of people. Some earnest individuals want to be truly useful and thoughtful, others wish to be comfortable with a minimum of exertion, and there are a great number who wish to forget all forms of self-improvement and do exactly what they please. This last type very often is frustrated by the consequences.

Lord Bacon remarked that one of the most important qualities of the mind is observation. Through the sensory perceptions we become aware of a variety of physical circumstances. We note what people do and the results of such doings. The world in which we live is a textbook of universal law. We see the alcoholic disintegrating until nothing remains but death. We observe the rich man struggling with the temptations and tribulations of wealth. At the present time, chain smokers, narcotics addicts, and chronic alcoholics are sufficiently numerous so that we can estimate the results of bad habits. Thus, we learn a few useful facts; but observation fails without proper consideration. Most alcoholics have seen other alcoholics but have not benefited from the use of their reflective faculties. The foolish man convinces himself that he cannot become an alcoholic, yet has built no strength within himself to refrain from indulgence in alcoholic beverages. Reflection makes other people's habits and attitudes available to us in the form of examples. In these strenuous times we often assume the unfortunate outlook that others will be punished for their mistakes but we are immune by some mysterious endowment which not only separates us from the other kingdoms of nature but also from each other. Before we can think we must realize that real knowledge will naturally require corrections of personal conduct.

For a long time advanced civilizations created institutions by which truth seekers could receive special instruction. Most of these ancient schools have faded away or ceased to function when ulterior motives dominated the ambitions of humanity. Somewhere in the remote past human beings discovered pleasure, and for ages it has been assumed that life was intended to be a span of personal happiness, free will, and over-indulgence. Having decided that the irresponsible person is greatly to be admired, we overlook completely the misfortunes which afflict the intemperate and the over-indulgent.

We read every day in the papers of crime and punishment. We look down upon the convicted criminal but derive a certain satisfaction from the wrongdoer who in one way or another escapes punishment. In most instances a deluge of observable misfortune falls upon those who have ignored the obvious laws of nature.

The mind is bestowed upon the infant shortly after birth, and some even believe that intellection begins in the pre-natal period. In any event, the mental life comes early under the influence of parents and to this is added a little later the public school system. Here we must pause. There is something abysmally lacking in an education that bestows no protection against personal corruption. The child reaches adolescence with no understanding of right and wrong; and he is taught to fit into a system of human society that is irrational, immature, and inadequate. In school children are taught the dangers of a sickly idealism which must be avoided, otherwise they will remain throughout life poor, undervalued, and undistinguished. To survive we must be sharper than our neighbor and also remember that we must accept without question a social pattern, even though it is falling to pieces around us. If in your heart and mind you realize that present purposes are leading directly to disaster, you may be ready to start constructive thinking. Having resolved that you are going to improve your life rather than waste it, you can begin to search out those truths without which integrity is impossible.

For ages religion has contributed valuable truths for the consideration of those seeking an honorable code of living, and even today many people would like to associate themselves with some belief that they can accept in their search for individual security. The proper choice requires considerable thoughtfulness, and it is less tedious to suppose that well-organized institutions with a sizable membership are the shortcuts to spiritual security. This may provide peace of mind to the uncritical believer but may prove in the long run an unfortunate decision. The joiner may notice certain conflicts which are inconsistent with a high standard of morality or ethics. Long-standing members may frequently prove to be selfish, self-centered, and subject to all the spiritual infirmities of the undevout. It is in this way that the mind begins its contribution to the life of the consci-



entious truth seeker. It does not require a profound study to notice that fanaticism flourishes in most systems of theology, and the believers and unbelievers alike set poor examples for those in need of guidance or instruction.

Two systems of mental culture have arisen to divide the false and true. One says, "We think because we are;" and the other amends this viewpoint by affirming, "We are because we think." Neither definition is very helpful to those who prefer not to think at all. We know, however, that the capacity for thought is brought into this world by every normal infant. There is a possibility of using the thinking mechanism to transcend the limitations of animal instincts. Perhaps the human being is an animal until he thinks and makes use of a potential which is part of his divine heritage. Most religions, for example, have established codes of integrity and seek to curb the dangerous habits of the *homo* who is not always *sapiens*. The power of religion to protect the believer from the terrors of his times has weakened to a large degree in the present century. Most older persons can remember that in their earlier years religion was a powerful force in correcting the errors of selfishness.

In order to relieve confused mortals from the restraints of virtue, a large number of so-called progressive nations tolerate atheism and permit morality to decline in favor of affluence. Several major powers have created political structures devoid of ethics and tolerance. The principal advocates of atheism have set up systems which began to crumble on the day of their inception. It is becoming obvious that no civilization can survive without ideals and voluntary fraternity. We see this happening combined with a bitter competition to control the economic systems of various countries, some of which are already denying their earlier proclamations. In spite of irrefutable logic, materialism and the profit system continue to fascinate the thoughtless—thus threatening the survival of an honorable human society. It does not require an extraordinary degree of mental activity to recognize the symptoms; but many prefer to deceive themselves, abuse their own faculties, and deny the testimonies of the perceptive and reflective powers of the brain.

The majority of the nations which in the last decade have claimed

a spiritual heritage have broken every principle of the faiths that they now espouse. Further testimony can be found in Lord Bacon's *Novum Organum*, where he declares that experimentation must be the final determinant as to the value of any fact or action bearing upon the fate of nations. If a concept is applied to the administration of a nation, its merits must be judged by its consequences. There is no major country dedicated to the concepts of wealth and power that has produced peace or prosperity for its own people or contributed to the advancement of an enlightened society. Bacon tells us that one of the prime functions of the mind is to observe and turn over to other faculties appropriate reflections relating to the merit of ideas and opinions. The process is the same whether it be in reference to world affairs or the correction of the prevalent evils revealed in family and community existence. If we perpetuate politically a procedure which endangers every aspect of human knowledge, we have grown old without growing up and we live in a senile society which is falling apart without ever attaining maturity.

If you want to know how the mind in general is involved, it is only necessary to watch television, read the daily press, and study the journals specializing in health. Gradually it may dawn upon us that it is perfectly possible to create a code for daily conduct that is not self-destructive.

The so-called fun generation arose from disillusionment and despair. Education has failed, politics is completely confused, every aspect of industrialism has been corrupted; but the human mind is still capable of straight thinking if we are willing to sacrifice our own miseries. It was the universal purpose to endow the human creature with powers and propensities by which, through proper use, an enduring and inspiring civilization could be developed on this planet.

To those who ask the question "How should we think and how can we use our lives here to advance the universal processes of Divine and natural law?," there is nothing unreasonable in the idea that a creature created with the power of thought should be able to use that power for the advancement of its own estate. There is talk that things will be better in the twenty-first century. Certainly it is an

improvement greatly needed. If we begin to think, we will begin to advance toward betterment; but this does not mean that we must wait for the twenty-first century. The period of expectancy can best be perceived as an immediate opportunity to use the mind, instead of waiting for some heroic personality to arise and lead us to the promised land which we have not earned.

In recognition that the mind is a magnificent instrument for which there is no valid substitute the yet relatively unrealized beneficial potential of the computer might also be acknowledged. It is obvious, however, that when the computer was bestowed upon a selfish and self-centered world another disaster was created which must be corrected before it contributes to further deterioration of character and economic impairment. The mind has given us already a series of inventions or revelations which we have resolutely corrupted in hope of gain. Today we have every facility not only for the diagnosis of the world distemper but ways and means to correct most of the difficulties which we have caused by our own ignorance. We use the term ignorance because it is a comparatively gentle word and, also, it is a synonym for selfishness. The mind did not confer a defective power upon mankind. The mind today is especially devoted to the purpose of increasing profit and concealing loss. Everything possible is being done to prevent the mind from evaluating the facts of life, and it is being used to perpetuate false thinking. The status quo must not be disturbed, even though it is the manifest cause of countless calamities.

The most immediate and intimate consequences of thinking are in the private life of world citizens. Community existence is threatened, family life is endangered, and bodily functions are being corrupted—all in the name of good business. While it is understandable that many people are not concerned with world conditions or the corruption of foreign dictators, it seems reasonable that we should all have some regard for the waste of natural resources and a tragic expansion of military power. Two of the most devastating wars in history have disfigured the twentieth century. The human mind is not responsible. It arises from the disastrous determination to perpetuate the profit system and, if necessary, ultimately perish

*(continued on page 69)*



## *Curiouser & Curiouser*

*A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND*

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### **A VINDICATION OF THE RIGHTS OF BRUTES**

Mr. Thomas Taylor (1758-1835) was among the most dedicated interpreters of the religious and philosophical literature of Greece and Rome who has arisen in modern times. He was not only devoted to the wisdom of antiquity but regulated his own conduct according to the traditions of the ancients. From the study of Porphyry, Plotinus, and Proclus he was convinced that animals are sentient beings and deserving of kindness and consideration. In his small publication, "A Vindication of the Rights of Brutes," published in London in 1792 and so far as we know not republished or reprinted, he writes, "I perceive however, with no small delight, that this sublime doctrine is daily gaining round amongst the thinking part of mankind. Mr. Payne has already convinced thousands of the equality of men to each other; and Mrs. Woolstonecraft has indisputably proved, that women are in every respect naturally equal to men, not only in mental abilities, but likewise in bodily strength, boldness, and the like."

As society has already clarified human rights, it appears appropriate to consider the natural privileges of animals, birds, and fishes. Since these creatures were productions of the same Divine Power that brought forth humanity, it would appear that they inherently share in such rights and privileges as all sentient beings. Mr. Taylor speaks not for himself alone but for all those who have made philosophy their journey into a more enlightened way of life. He

does not impose total abstinence from animal food but points out that it should be restricted. How much more could he have written were he alive today when prime rib has become a status symbol?

Many modern religious movements will not accept members unless they are vegetarians. On some occasions this results in a difficult situation. I know of an instance in which a would-be member of a metaphysical group asked if an exception could be made in her case. She lived in a small town north of the Arctic Circle. Temperatures a good part of the year were from forty to sixty degrees below zero, and there was no way of functioning without a fur coat. Also, most of the food was frozen meat. After a considerable length of time, she received a letter stating regretfully there could be no exception made for her.

In Japan state vegetarianism was compulsory during the reign of two empresses. To meet the emergency the government subsidized the fisheries. It was hardly necessary to penalize meat eating, because it was relatively unknown.

The priests in the Egyptian temples held many animals in veneration and frequently represented their deities with the heads of birds, mammals, and even reptiles. Throughout the ancient world advanced systems of mystical discipline required a vegetarian diet. Especially noteworthy was the school of Pythagoras at Crotona. The Neoplatonists and Gnostics required abstinence from animal food for disciples under esoteric disciplines and for mendicants doing solitary vigil in the wilderness.

A new school of thought is springing up in defense of a meatless diet. In the first place, land for the grazing of cattle is gradually disappearing as a result of increased human population. This, however, is a negligible factor up to now, but things are getting worse. Organizations have appeared to restrict vivisection, and there is a rising doubt if it is contributing to the advancement of knowledge. Some of the leading Greek schools, including the Neoplatonists, frankly taught that heavy meat eating increases crime, contributes to militarism, and underlies a considerable part of violence. The civilized person is becoming aware that the food he eats has a substantial influence on his disposition.

Thousands of people are engaged in raising and slaughtering meat for human consumption. The fact that this practice can be regarded as contrary to the dictates of natural law is partly revealed in matters of human health. Physicians, nutritionists, and dieticians advise the reduction of animal food in the diet. It has also been noted that there would be many more vegetarians if each meat eater had to slaughter his own beef.

As the world gets smaller and the human population increases, the animal kingdom will be reduced in numbers. There is a serious waste of food in feeding grain to animals and then eating the meat in order to benefit from the nutrition. It would be simpler, healthier, and happier for all concerned if we ate the grain in the first place. Thomas Taylor was moved to extend consideration to trees, plants, flowers, weeds, and even minerals. Where does rational life begin on the scale of organic development? Do we know for certain the relationship of plants to their environment? It well may be that the plant must adjust for its survival in approximately the same manner as human beings. The composite structure of plants reveals the same essential wisdom as the various circumstances by which animals protect growth and their very existence.

One thing is certain—crime is on the increase. Never before in history has the whole world been so completely involved in misery and anxiety. We blame many different excesses for our troubles, but a good number of them may arise directly from our concepts of nutrition. Taylor makes mention of the holy men of India and is strongly influenced by their sacred practices and dedications. He is also conscious of the psychic power of a beautiful rose or the wild flowers of the fields. They are perfectly adapted to their environment. The wonder of them is referred to in the Bible where it is noted that Solomon in all his glory was not as beautiful as a lily of the field.

There is some virtue in adjusting to the world, instead of trying to dominate it with personal appetites and opinions. In the last few years we have cast aside most of the rules and regulations by which nature fulfills its mysteries. Completely indifferent to the rules of the game of life, we are becoming daily more wretched in the body and frightened in the mind. Taylor does not think that fruit and

vegetables have the same toxic effect as meat. His conclusion was reached nearly two hundred years ago, but modern research is sustaining the findings of our remote ancestors.

If we forgive the animal kingdom for its occasional attack upon mankind, perhaps the universal power of things will remind us that we were not intended to be carnivores. The ancients were even more thoughtful of plants, for they lived sustained by fruit without destroying the trees. We may all debate what the gods desire, but our aches and pains remind us that civilization has broken faith with natural law and created a situation in which it is difficult for the average man or woman to be healthy; but well-being for oneself, as well as other sentient life, can be attained by consistent practice of selfless thought and action.



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IN REPLY *(continued from page 65)*

with it. The only conquerors who can contribute to the protection of humanity in these sad times are private citizens who have conquered themselves. Socrates declared that selfishness was more dangerous than a vulture, for the vulture eats only the dead and selfishness consumes the living.

There are some signs which indicate a better use being made of humanity's mental resources. Groups are springing up in many parts of the world trying to end the rules of tyranny and corruption. Education must provide the mind with proper material to inspire constructive thinking. The labors of the past are important. They reveal both our achievement and our mistakes. There is no reason why we should not use the human mind for the purposes it was intended to serve. Cooperating with the brain and ennobled by the powers of the soul, the prevailing reign of terror could be brought to an end. Perhaps Nostradamus was right. The twenty-first century may be the beginning of a new world order dedicated to the restoration of those essential values which can bring our planet, now overtaken by intellectual, moral, and social darkness, to the resplendent golden time we look for.





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## Happenings at Headquarters

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### **PROGRESS REPORT BY MANLY P. HALL**

As most of you know, I have been passing through a series of health problems for the last two years. According to recent testings, my health is gradually improving. As this is my eighty-ninth year, I am probably suffering from a mild attack of "old-timer's disease." While recuperating, I have also done considerable thinking. I remember all the wonderful people who have helped me to carry on the labors to which I have dedicated my life. Many of them have passed on or are in retirement due to advancing years. While I have regretted the curtailment of my public activities, the time has come when I must face the future.

For several years the Philosophical Research Society has drifted along without due consideration for its future usefulness. Dedicated friends have served faithfully, but we have no structural entity to support their efforts. A changing world has made long-range planning necessary to survival. The world-wide collapse of integrities is recognized as an international tragedy, and I am now strongly convinced that the PRS will endure through the critical period that lies ahead. If the PRS is to become a vital force in the strenuous social pressures that face us all, it must be maintained by a staff of dedicated and experienced persons capable of understanding and carrying out the teachings for which it was created over sixty years ago.

To achieve the necessary improvements and conserve available resources we need persons with proper business training to guide us through the dangerous problems of investment, accounting, and governmental paperwork. A small experiment in connection with banking has already proven that there is no substitute for knowledge.



We have done very well with the distribution of our various publications. However, we have not been equipped to handle the increasing demand for our literature. Computerization of the ordering and publishing is enabling us to markedly reduce our expenses and, at the same time, keep more of our publications in stock. You will be happy to know that our publications are being more widely distributed than ever before. In a number of new books by other authors, some in Europe, our publications are quoted as sources for reference. The facilities of our Society also needed additional upkeep. With better equipment and a little additional care for our shrubbery the premises appear more attractive at a considerable saving. I have already learned by observation and the study of recent reports that the PRS is moving in the right direction to guarantee our survival.

In order to accomplish these ends, the proper means must be provided. Future leadership must not compromise any of the basic teachings, which alone justify its existence. The administration of the PRS must always be in terms of the public benefit, and the staff must practice in daily living and business associations the principles which we teach.

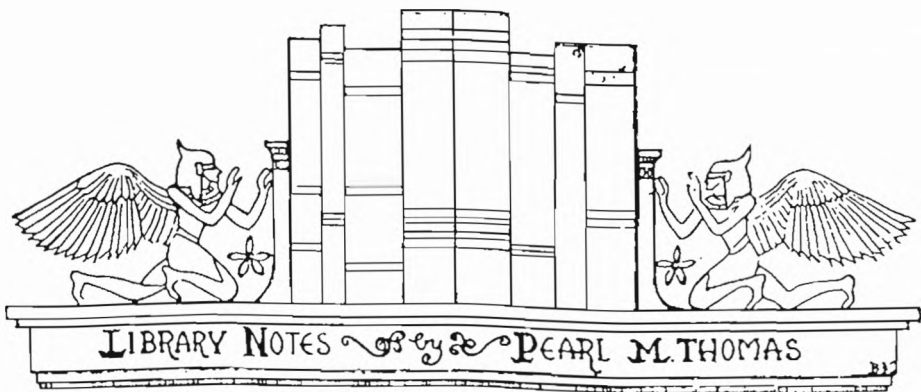
Through careful and sincere dedication there has been established mutual respect and scholarly exchange with various learned organizations in a number of areas. In future issues of this *Journal* we will give further details of improvements in our program.

You will be interested in our plans for the extension of our educational functions. I plan to live to see the materialization of my dream of an educational structure dedicated to the concept of ensouling knowledge. This vision inspired me to write and publish my large book *The Secret Teachings of All Ages*, which has been in continuous publication for over sixty years. Often the achievements which I hoped to see have appeared impossible, but times are changing. A tired, sick world is beginning to realize that only practical idealism can bring peace in our time for our children and our grandchildren.



The test of every religious, political, or educational system is the man that it forms.

—Amiel



## THROUGH THE YEARS

### Part II

My most recent Library Notes for the *PRS Journal* were entitled "Through the Years." They told of experiences of some of the good friends of PRS, both past and present. The present article also follows the same theme, and the stories could continue forever!

In the early days, speaking at the Dennishawn Auditorium on Grand Avenue in Los Angeles, Mr. Hall made an announcement one evening that he had been corrected in the use of a certain word and was informed most plainly that the word in question was not in the dictionary. Mr. Hall explained that, as he had not copyrighted it, anyone could feel free to make use of this word. The word was "directionalize." Though it sounded all right to me, standard dictionaries still do not recognize it. However, Mr. Hall's audience recognized a good joke and loved it.

Judson Harriss, PRS volunteer and friend of the Society for many years, often recalls Mr. Hall's love of "a play on words." For instance, the Harrisses attended Wednesday evening classes on "grand opera" and discovered that MPH sometimes referred to it as "grand uproar."

Gilbert Olson met Manly P. Hall shortly after Gilbert came to

Los Angeles from Indiana in 1930. During their friendship of almost sixty years, they have shared many a delightful experience. One of the little events that Gilbert related to me recently was about a day when the two of them were standing on a street corner and a speeding sports car whizzed past them. Gilbert commented: "If I did that, I would be sure to get a ticket." Mr. Hall, in his quiet way, calmly told Gilbert: "Some day, when that man is not doing anything illegal, it will balance out . . . he will get a ticket then." The law of karma always prevails, so there is really no need to be disturbed about passing events, even speeding cars.

Gilbert told me that at one time Mr. Hall seriously considered engaging in photography on a professional basis, since he has always loved it. I recall most distinctly that, when an art display of some of his polaroid pictures was exhibited in the PRS Library, the Polaroid people asked to make use of these enlarged photographs. They considered them exceptional. One of these displays involved the polaroid shots MPH had taken in Oberammergau, the Bavarian village made famous for its rendition of the Passion Play performed every ten years.

Mr. Hall's photography is present in a great number of his writings. As an example, in *The Phoenix* at least three articles contain photographs taken by Manly P. Hall on a world tour. These have no credit lines for them. Any illustration in his writings where credit is not evident represents Mr. Hall's photographs or pictures from his own collection. The many pictures he took at Yucatán are contained in a portfolio and have been displayed several times in PRS Library exhibits.

Mr. Hall and Gilbert Olson often went to various stamp collector's stores, where MPH would carefully—but rapidly—look over the various stamps and the assorted catalogs. One day, quite by chance, Mr. Hall found a loose stamp that was not listed in any of the catalogs. He bought it and later found that it was worth many times the amount for which it had been priced.

A "Men's Committee" was organized at PRS many years ago, and the members took on many jobs that required attention. Gilbert was the organizing influence for this work; and sometimes Mr. Hall would join the volunteers, including going out to dinner afterwards.

At one of these meetings the men were particularly pleased when MPH made the comment, "We have all been together before."

Gilbert also established a PRS Study Group at his apartment in Huntington Park; and, like the members of the Men's Committee, many from this group are still very active at PRS—the Harrisses, the Ritcheys, Don Pratt, and Elda Shippey among them. Later, when Gilbert moved to Downey, the group continued to meet on a regular basis for almost twenty years.

In 1969 Gilbert and Meredith Olson accompanied Manly P. Hall on a trip to Japan, which was an outstanding occasion for all of them. Mr. Hall was especially pleased to see Mt. Koya, a renowned center of pilgrimage, and to view the Nestorian Monument placed there by Lady E. A. Gordon, as well as to pay respect to the memory of Kobo Daishi (A.D. 774-835), master builder and the founder of the Shingon Sect of Buddhism with over ten million members. Meredith Olson, a well-known artist, painted a remarkable water-color, which she called "Koyasan" as a memento of this trip. Mr. Hall was so happy with the findings of this sojourn that he added a forty-page article to the Autumn 1970 *PRS Journal* with eighteen pictures that he had taken on the trip. The article is entitled: "Koyasan—Sanctuary of Esoteric Buddhism."

Gilbert Olson and Manly P. Hall made it a habit to visit many book stores in and around Southern California. One of their favorite places was located in Long Beach which literally looked like "acres of books," and that is its name. Gilbert was always so impressed with the knowledge MPH had of the books which were of interest to him—the authors and titles, the dates they were published, and the validity of each. The owner of this book shop often took Mr. Hall upstairs to see other books that would be especially pleasing and of course "right up his alley."

While on the subject of book stores, I phoned Dawsons (the well-known Los Angeles antiquarian book sellers) and had the pleasure of talking to Glen Dawson. I inquired about details of their friendship with Manly P. Hall. Mr. Dawson told me that Mr. Hall was one of the earliest customers for the book store and one of the few of those still living. He mentioned a number of choice items which

MPH had purchased that are among the PRS Library treasures. Through the years, whenever MPH came into the store, the Dawson brothers, Glen and Muir, took great delight in showing him their wares—for here was a real student who thoroughly enjoyed anything to do with books. They also relished a mutual humorous exchange.

A delightful book of reminiscences has been published by Dawson's Book Shop, 535 North Larchmont, Los Angeles 90004. The title is *My Own Los Angeles* (1982), and it was written by Warren G. Rogers, who married one of the four Dawson girls. Young Warren was employed at the Dawson Book Shop for approximately five years in the early 1920s and loved the atmosphere which included a sign stating "Welcome to Browse" as part of the congenial surroundings.

During our conversation, Glen Dawson brought the book to the phone and read a paragraph which began on page 37:

An "interesting personality I met in the Book Shop about 1920 was a young man of large stature by the name of Manly P. Hall. He was deeply interested in delving into early philosophical writings and their symbolic meanings. On one occasion we secured a book for him from abroad that he was very anxious to have. It was being held in the local customs office for charges. In order to release the shipment it was necessary for someone from the shop to call for it. Mr. Hall was in the shop with a friend . . . who drove a Ford coupé. In order to accommodate him, I agreed to go with them to the Customs Office at Temple and Main Streets. The only way the three of us could fit into the coupé was for me to sit on Mr. Hall's lap, which I did." I have been told, on good authority, that young Warren was a very slight man.

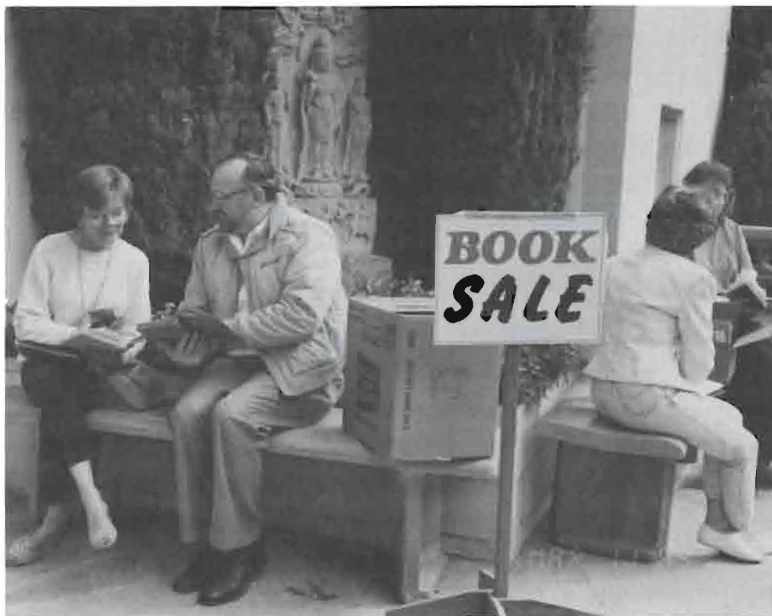
Last April 16th, the *Los Angeles Times* carried an obituary notice for Frances Steloff, the founder of the Gotham Book Mart in New York City (1920). I had the pleasure of visiting the Gotham several years ago and on leaving picked up some "free goods" which told about this remarkable "little book store," one of the most influential in the literary world. A PRS volunteer, Steven Casciola, also read these pick-up sheets; and he too visited the shop on West 47th in the heart of the jewelry district of New York City. He met Miss

Steloff, who invited him to come up to her apartment, which was located directly above the shop. There he found almost as many books and just as much clutter as in the store itself! She served him tea and told him stories of some of her experiences at the shop she had founded almost seventy years ago. Steve purchased several books about the shop, and I am the proud possessor of one of them. The book is *Wise Men Fish Here* by W. G. Rogers (Harcourt, Brace, & World, 1965). The title is taken from the famous metal sign outside the entrance.

Steloff had a rare instinct about authors, and for many years her establishment was a mecca for writers to gather, share interests, and do considerable book and record partying. Christopher Morley was one of the leading lights of the group, which also included William Rose Benet, James Joyce, Van Wyck Brooks, T.S. Eliot, Martha Graham, and Rudolph Valentino. Tennessee Williams came to work there for a time; but "time" was something he was not too much aware of, so he quickly lost his job. When Steven mentioned Manly P. Hall, Frances Steloff was delighted and remembered him well. In fact, Mr. Hall had purchased from her a fine collection of vellum-bound books by Jacob Boehme, which the PRS Library cherishes. Frances Steloff maintained her dedication to a good life devoted to serving others, particularly young writers who needed assistance. She gave life her best effort in everything she did. She was one hundred and one years old when she passed away—a truly remarkable woman.

The PRS Library had its Eleventh Annual Book Sale on the weekend of March 11th and 12th. I always try to get in an hour before the sale, but "dealers" laden with their boxes are already standing on the steps waiting for the door to open, since they are eager to seek out treasures. By 11:30 A.M. they are usually all gone.

It is a great group of volunteers who help every year in these booksales. We make a game out of it and have a good time playing it. Among these volunteers are Marie Bingham, Jane Bopp, Kay Heron (who typed fifty-five pages listing the books available and the prices), Paulene Marr, Jeanne Sims, Doris Rahmig, Jerry Stearn, and Rosey van der Borg. All of them are marvelous to give so generously of their time and energy.



Pleased bookbuyers at PRS's Eleventh Annual Book Sale.



Jane Bopp and Olga Dymtryk.



Kay Herron, Pearl Thomas, and Doris Rahmig.

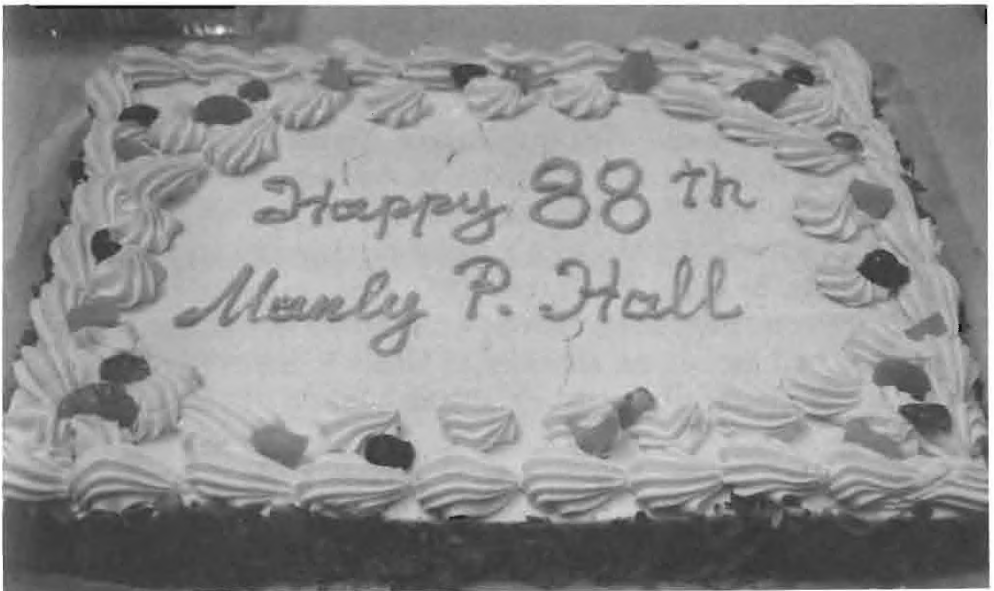


Marie Bingham, Rosey van der Borg, and Paulene Marr.





Marie B. and Manly P. Hall.



Birthday cake for celebration of Mr. Hall's eighty-eighth birthday.

The impish expression on the face of Manly P. Hall may be in keeping with the fact that his party was celebrated on St. Patrick's Day. Approximately fifty people were present in the Library—staff, volunteers, friends, and several trustees of the Society. Mr. Hall made his usual kindly remarks—always with a certain amount of humor.

Anne Badger, secretary to Manly P. Hall for about three years in the early 1970s, wrote some notes for me to use for this article. The notes from the various friends who responded to my request for their recollections were all interesting and informative, and I normally paraphrase this material for the *Journal*; but, in this instance, I decided that Anne's notes would completely lose their flavor if I, very much her senior, would attempt to rewrite them. Therefore, they are reproduced here just as received.

"I don't have to point out that Mr. Hall is truly an amazing person. One day I gave him some letters I had typed, which he signed with his right hand. Several days later, however, he signed a document using his left hand. I had never before encountered anyone who could write perfectly with both hands and thought at first it was my imagination playing tricks. From then on, I decided to be very observant; and, sure enough, in the next few weeks, Mr. Hall affixed his signature using his right hand one time and his left hand another. I finally could stand it no longer.

"'Mr. Hall,' I said, 'I'm truly in awe. Yesterday you used your right hand to sign letters, but today you're using your left hand.'

"Mr. Hall looked at me in astonishment—as if to say isn't it just like a Capricorn to make such a mundane observation. Staring at me blankly, he said, 'Was I really?'"

In the notes that Judson Harriss wrote for me he summarizes extremely well the current activities of Manly P. Hall: "He's still at it, writing, lecturing, excluding nothing, universally inclusive."

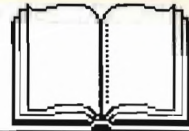


My mind to me a kingdom is; such present joys therein I find, that it excels all other bliss that earth affords.

—Chaucer

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