



*The
Philosophy of
Purposeful Living*

25 Years of Accomplishment

THE PHILOSOPHICAL RESEARCH SOCIETY, LOS ANGELES

THE PHILOSOPHICAL RESEARCH SOCIETY
INC.

Its aims and purposes . . .

Accomplishments . . .

Immediate and future plans . . .

In the application of age-old and
classical philosophies to
living problems of today

PHILOSOPHICAL RESEARCH SOCIETY, INC.
3341 GRIFFITH PARK BOULEVARD — LOS ANGELES 27, CALIFORNIA

"The end of our foundation is the knowledge of causes, and the secret motions of things; and the enlarging of the bounds of human empire, to the effecting of all things possible."

— *Lord Francis Bacon*

All of the skills and services and most of the materials required in the preparation and printing of this brochure were the voluntary group contribution of students of philosophy.



ENTRANCE TO THE BUILDING UNITS
THAT NOW CONTAIN THE LIBRARY,
THE BOOK BINDERY, STOCK ROOM,
EDITORIAL ROOMS, PRINTING PLANT,
AND THE GENERAL OFFICES

Aims and Purposes

The charter of the Philosophical Research Society as a non-profit corporation sets the boundaries of its purposes:

TO establish a school of philosophy according to the plan of the philosophical-religious institutions of ancient Egypt, classical Greece, and enlightened India. It is ever to remain non-sectarian, without adherence to creeds or dogma, a fountain of higher learning for truth seekers of all races and all beliefs.

As a research foundation its pattern, so far as practical, is the Serapeum at Alexandria, seeking to make available the accumulated wisdom of the ages to all who desire it.

As an institution its purpose is sound instruction in physical, mental, and spiritual development, in general education of the highest order. Instruction is to be available through lectures, exhibitions, public meetings, seminars, classes and conferences, in the sole purpose of advancing the cause of the development of aspiring individuals and of humanity generally.

Through its research library the finest obtainable philosophical literature of the world is to be made available, including rare volumes and manuscripts never previously accessible to the public.

Its publishing program is directed to successive printing and continuing distribution of books, magazines, booklets and brochures relating to spiritual and mental higher development.

The keynote of all activities is support of the significance of spiritual force in a material world, with philosophical instruction directed to wider understanding of the laws of living for the physical, moral, and spiritual welfare of all humankind.

In letter and spirit these purposes have been progressively carried forward since the first day of the Society's organization.



Manly P. Hall

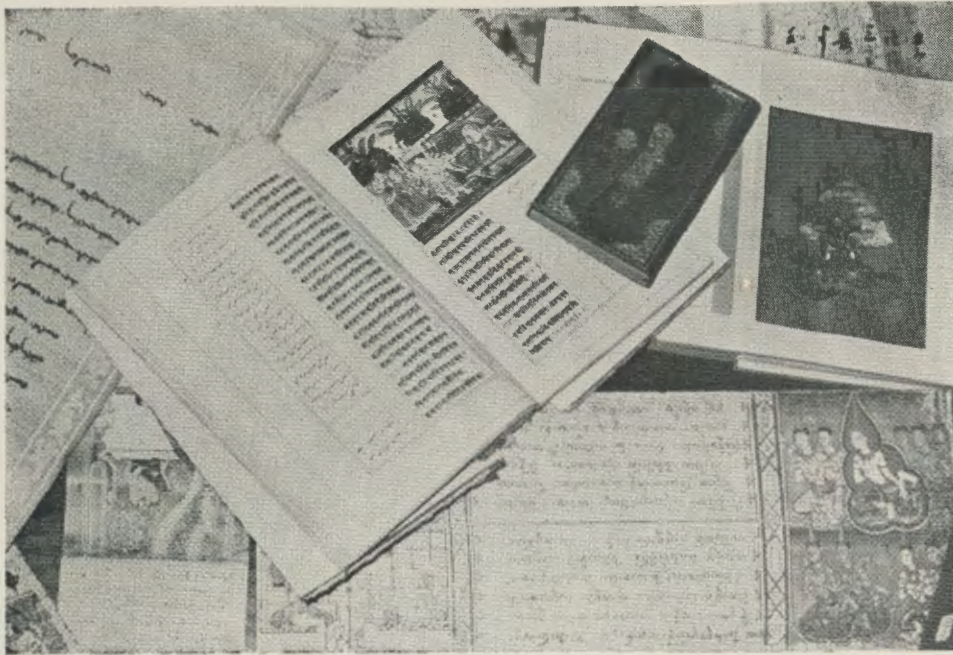
The Founder

MANLY PALMER HALL has won a place of distinction as a leader among those who seek to preserve idealism in civilization; internationally known, he is in many ways America's foremost philosopher. In 72 published works, in more than 6,000 public lectures, 500 broadcast talks and fully a thousand magazine articles, by instruction to students in classes—over a period of 25 years of dynamic public activity, he has steadfastly sought recognition of the belief that world civilization will be perfected only when human beings meet on a common ground of intelligence, cooperation, and worthy purpose.

He believes that adversity cannot be faced by the individual who is without a philosophy of life that really justifies the reason for living. And a nation, too, is an inert mass, if it has not an appropriate and adequate idealism. Any culture that is materialistic can not survive, lacking a vital principle.

It has long been the endeavor of this American philosopher to re-state for the individual of our time the teachings of a few great human beings who in the past thousands of years have pointed the way to an adequate philosophy of life, and to apply these teachings to modern problems and modern living.

Philosophy is Manly Hall's working tool—setting reason to the accomplishment of normalcy and enlightenment. His books discuss life in its own everyday terms, his writings are profound, but easily readable. His lectures and teachings have especial value for the seeker for a more cultural understanding of the purpose of living and the ends to which our individual lives can be shaped.



AMONG THOUSANDS OF RARE BOOKS AND MANUSCRIPTS ARE ITEMS OF WHICH THERE ARE NO DUPLICATES IN ANY LIBRARY ANYWHERE

THE FIRST PURPOSE OF THE LIBRARY HAS BEEN THE ACCUMULATION OF THE PHILOSOPHICAL WISDOM OF THE AGES AS A CONTRIBUTION TO THE WELL-BEING OF ALL PEOPLES THE LIBRARY FACILITIES ARE PUBLIC; THERE ARE NO FEES OR CHARGES



The Library

THE Library of the Philosophical Research Society is rich in source material inspirational to the desires of thousands of today's men and women for enlightenment in seeking an intelligent and liveable code for their individual lives.

An American of today finds it exceedingly difficult to embark upon a sound program of philosophical education. Science is flourishing, religion is well supported, but philosophy—one of the three major branches of human learning—is without adequate representation in many sections of the United States.

Graduates of the schools of higher learning observably lack the inspiration in their lives that a broad philosophical instruction brings to the earnest student. And any actual living of the philosophic life is almost unknown in our country today.

In the twentieth century we are heir to the accumulated wisdom of the ages. This would be the happiest and most fortunate of generations had we remembered and applied the inspired philosophies of the past with the same intensity with which we have perpetuated the sciences and crafts. The Society believes that the one best way to avoid repeating our present social dilemma is to make philosophical education an integral part of the life of all peoples.

In establishing this particular center of philosophical learning the first purpose has been the accumulation of the wisdom of the ages as a contribution to the well-being of all peoples. The Philosophical Research Society considers certain teachings to be the true foundation of individual and collective security. It has found these in great truths given to the world by such illumined thinkers as Pythagoras, Plato, Buddha, Confucius, Hermes, Aristotle, Jesus, and Mohammed; and these basic teachings, along with the sayings and writings of numerous other prophets and sages, are the primary interest of the Society.

Application of the age-old wisdom to the problems of our present day and hour is the main aim and purpose of the Society.

Thousands of rare books and manuscripts on the philosophies of the Occident and the Orient are comprised in a research library collection that contains items of which there are no duplicates in any library anywhere. There are Cabalistic scrolls, woodblocks that link up the world's indebtedness to Buddhism for the invention of printing, fine specimens of the palm-leaf books of India, and rare Egyptian papyrus of great antiquity.

The Society has its own bindery with craftsmen skilled in preparing and preserving rare manuscript items and scrolls in special binding and cases. The printing plant, donated by Manly Hall, has made possible inexpensive reprints of rare and unavailable books for general circulation.

The library facilities are public; there are no fees or charges.

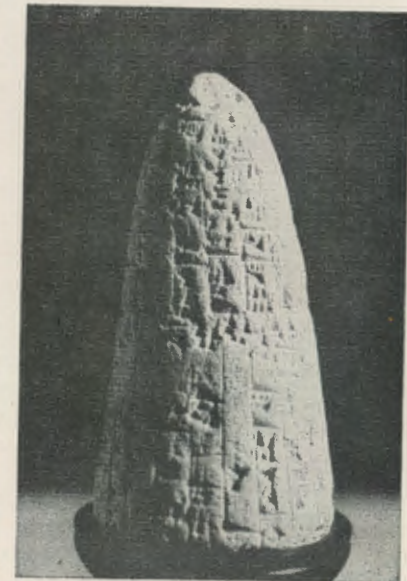
The Museum

TYPICAL of the treasures contained in the Museum of the Philosophical Research Society are the two items illustrated. The collection has had the benefit of twenty-five years of Manly Hall's researches and his acquisitions in travels all over Europe and the United States, and into China, India, Japan, Burma, Egypt—literally, around the world.

The museum has the largest prayer wheel ever brought out of Tibet; it contains more than five million prayers. Available to scholars are Chinese oracle bones of the Shang Dynasty, 1500-2500 B. C. Several Babylonian seals are on exhibition, one from the reign of Hammurabi, 2200 B. C., the founder of ancient law. There is Khmer sculpturing from Cambodia, Persian miniatures, banners from the Juggernaut car of India.



AMONG THE EXCAVATED FIGURES
IS THIS HIGH PRIEST OF THE
ZAPOTEC MYSTERIES.
15TH CENTURY



BABYLONIAN SACRIFICIAL CONE
FOUND IN THE TEMPLE OF ISHTAR
IN THE RUINED CITY OF NISIN.
CIRCA 2175 B. C.



Publishing Activities

PUBLISHED books offer the widest channel for dissemination of philosophic teachings and the Society has given considerable scope to its publishing program. It has its own typesetting and printing plant and its own bindery. More than a half-million books have been published and sold, and the distribution becomes wider each year. It would require many pages to describe the full scope of the operation, but it can be typified by a brief outline of a dozen or so of the subjects covered in the endeavor to add substantially to the sum of human knowledge.

One book deals with the first principles of philosophy, stating the basis upon which a philosophic thinker becomes the servant of wisdom and obeys its laws; in terms easily understandable the basic principles are given which will equip the mind to cope with any issue of living with a fair measure of true intelligence.

Another book traces Immortal Truth through the colossal learning of the great masters of the art of living, in twenty magnificent chapters fully definitive of the goal of philosophy in man's age-long quest for a full measure of security and happiness.

A specialized book deals with philosophy as preventive medicine, with a clear exposition of the laws that govern the spiritual, mental, and emotional forces in people's lives that lead to sickness.

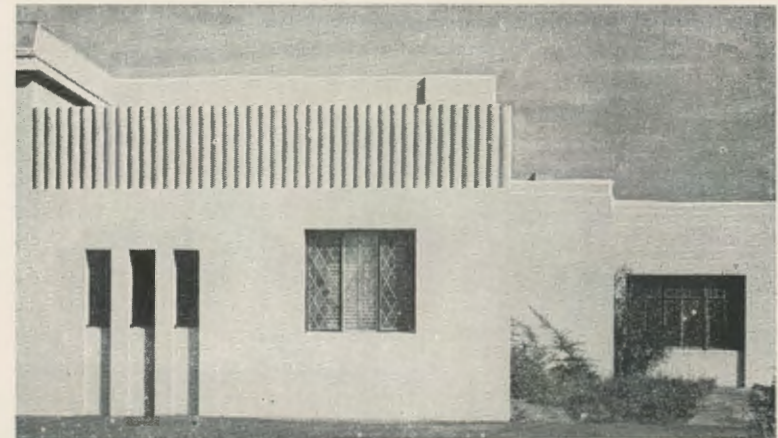
Included are Manly Hall's personal experiences with the ailing and how in various instances restoration to normal health was achieved; with also the reasons why some methods of healing succeed and others fail.

Another book meets the need of the Bible student who is baffled by the many unintelligible passages in the greatest book in the English language.

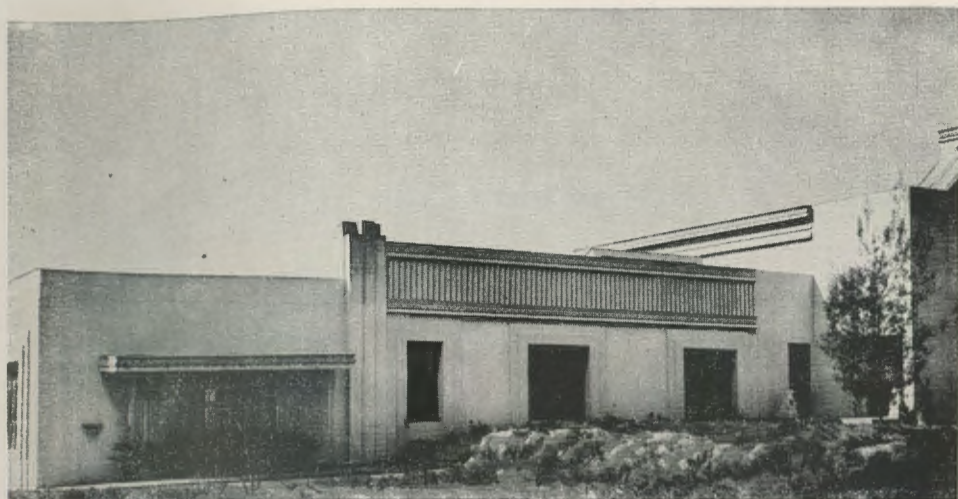
The purpose of still another book is to discipline thinking toward enlightened living through communion with the inner self; it details a method of developing awareness and thoughtfulness so that these become as natural and acceptable as the process of eating and digesting food.

Another book has the mission of giving to Americans a vision of the purpose of their own nation, the destiny of which is the outcome of a brilliant plan preserved through hundreds of years to prepare and condition America for leadership in a free world.

The theme of another volume is that the judgments and counsel of twelve great, wise and good men have become the basis for the laws and statutes by which humanity lives. The inspiring lives and magnificent words of these great teachers are revived to the end of understanding the nature of the human inspirations that have led us to progressively enlightened codes.



SOUTH WING, AND THE EDITORIAL OFFICES



THE PRINTING PLANT OCCUPIES THE CENTRAL BUILDING

In story form another book is descriptive of the way of the East, making comprehensible the ageless doctrine of the Nameless One who abides in timeless space. This message is for those in the western world who have long wanted understanding of the simple and beautiful truths which are inherent to the holy life in India.

A book on occult anatomy is a unique contribution; it is based upon the conviction of man's immortality which led the sages of antiquity to view the human body not as the man, but as the house of the man, with the science of the soul occupying first place in the "anatomy of the philosophers."

Faith in the substance of things not seen has led many persons to cling with impassioned devotion to some unworthy person and spurious doctrine, and another book serves as a guide to sources of wisdom in the occult; its instructions are curative of the paralysis of blind-acceptance thinking, giving the reader the ability to detect frauds and misstatements.

Reincarnation is evaluated in a book in which the doctrine of rebirth is set forth to explain the apparent injustices of life, the inequalities of intellect, capacities, birth, and fortune in a clear restatement of a belief so important that it is basic to many major systems of worship.

The principles of wisdom in the cosmic motion of the stars is the subject of a book on the great astrological tradition, based upon the philosophy of astrology which conceives that the universal process of the struggle of activity and inertia is one revealing a complete formula for living.

These brief descriptions of a dozen titles cover only half of the book productions; there are as many more, and on equally diversified phases of philosophic thinking.

Brochures and booklets span the widest sort of horizon: Plato's allegorical story of Atlantis is examined and a key to its understanding given. Cooperation with the laws of nature as a means to enjoyment of good health is another subject. Hypnotism is dealt with constructively; electricity is examined from the view that there are two kinds of electricity: one brute and blind, the other intelligent and clairvoyant; a method is given for culture of intuition and the super faculties; the teachings of the Great Buddha are interpreted as a philosophy of life.

The foregoing is descriptive of but a half dozen of the brochures and booklets; in all, there are forty-six published titles.

A quarterly magazine, HORIZON, is another publishing activity, its pages being mainly devoted to making available in printed form Manly Hall's current lectures.

Author's royalties have never been retained by Manly Hall. The proceeds from the sales of all his published writings have been donated to the Society.





THE SECRET TEACHINGS OF ALL AGES
AN ENCYCLOPEDIA OUTLINE OF

Masonic, Hermetic,
Qabbalistic and Rosicrucian
Symbolical Philosophy

A

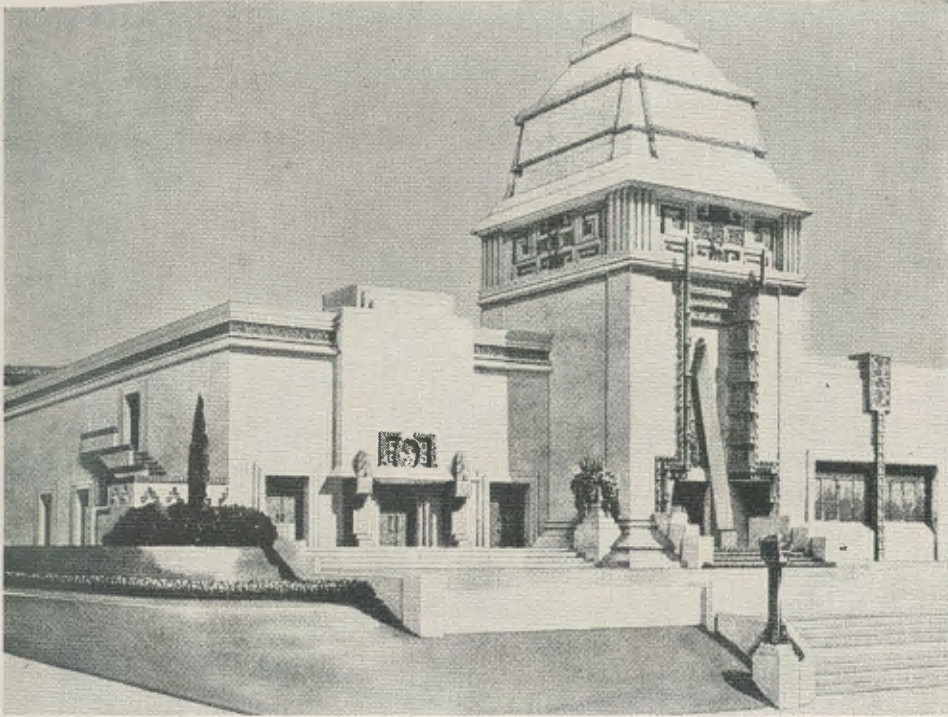
Monumental Book

IN the tenth year of Manly Hall's endeavors to preserve civilization's idealism through philosophical procedures, a notable book was published. It remains the outstanding publishing achievement of the Society as a major contribution to human knowledge. In philosophic content it is a master interpretation of the secret teachings of all ages. It is more than the story of man's quest for Truth; it is a summing up of this great search.

This book could have been written only in the twentieth century; it dared to speak what past centuries were not strong enough to hear—that there exists a secret doctrine concerning the inner mysteries of life concealed within the emblematic figures, allegories, and rituals of the ancients and preserved by initiated minds since the beginning of the world. It took two and one half years to write the manuscript, seven years to gather the material.

Book reviewers hailed its publication with unbridled enthusiasm. "A masterpiece by a master-mind." "Into this volume has been compressed the quintessence of a colossal learning." "It represents rarities which many a collector would give his soul to own." "It is a living human document pulsating with the mental and spiritual vibrations of a profound thinker." "It reduces whole libraries to the compass of a single tome."

This massive reference work is now out of print; it has become a rare and valued item in the libraries of more than a thousand educational institutions as a monumental contribution toward interpretation of the deeper issues of human existence.



THE CENTRAL TOWER WILL BE THE OUTSTANDING ARCHITECTURAL FEATURE WHEN COMPLETED; ALL BUILDINGS DERIVE THEIR INSPIRATION FROM THE MAYAN, ONE OF THE EARLIEST CULTURES OF THE AMERICAN CONTINENT, IN AN ADAPTATION TO MONUMENT THE ANCIENT WISDOM OF THE WESTERN WORLD

Architecture of the Buildings

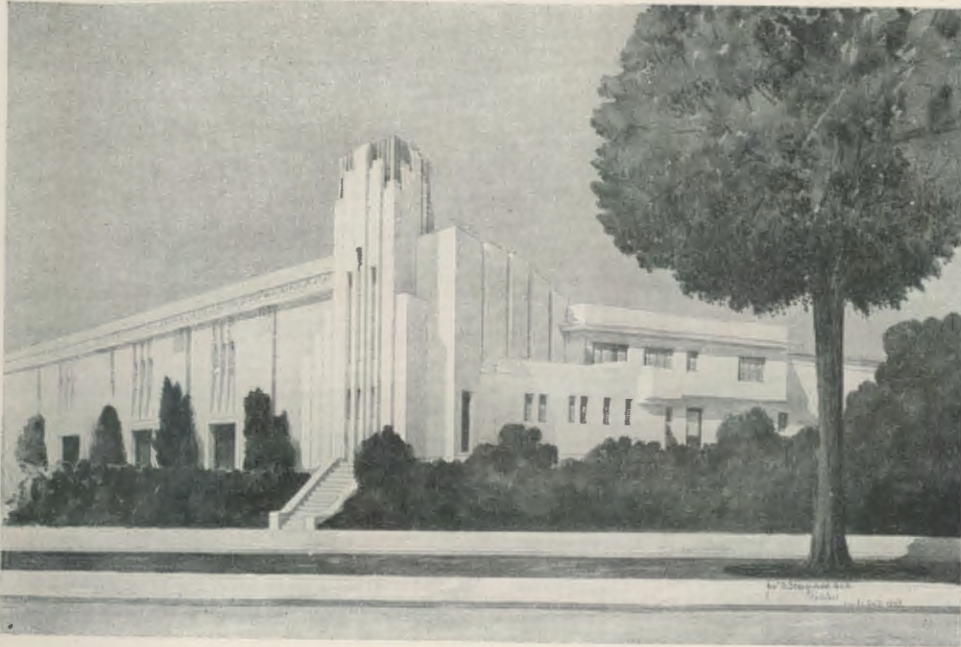
THE architectural theme for the buildings of the Philosophical Research Society derives its inspiration from an outstanding early culture of the American continent, that of the ancient Mayas.

The ancient Mayas were a peace-loving people of high mental and spiritual achievement, master builders and great engineers; they conceived and completed their building projects on a stupendous scale.

Only fruits and flowers were placed on their altars, and they believed in the One God and the immortality of the soul. With design motifs that lead the mind into the abstract, the Maya art inspiration is particularly appropriate to a center of philosophical learning which draws upon the master thinkers of the past for knowledge of the abstract in the philosophical sciences.

The general outline of the principal tower is the Tau Cross in conventionalized form, symbol of the creative power; the motif is repeated in interior decoration and in the belted and plain friezes and triple window openings. Maya symbolism is founded in spiritual truths. The Circle is the symbol for the Creator, and power and force and energy without limit; the Serpent is the symbol for protection; the two in combination convey the meaning that all protection lies in the will of the Creator of all things. Throughout the buildings these emblems appear singly and together over the entrance doors and various openings.

The property level is high above the sidewalks and provides a natural pedestal for impressive architecture. The completed central tower, as the outstanding architectural feature, will be visible from various points of the compass for considerable distances. The present structures are of steel and reinforced concrete, ageless materials employed in the most advanced techniques of modern construction.



THE LECTURE AUDITORIUM, LIBRARY
EXTENSION, AND STUDENT RESEARCH
ROOMS ARE PROJECTED IN THIS
ARCHITECTURAL DRAWING AS NEXT
STEPS IN THE PROGRESSED PROGRAM

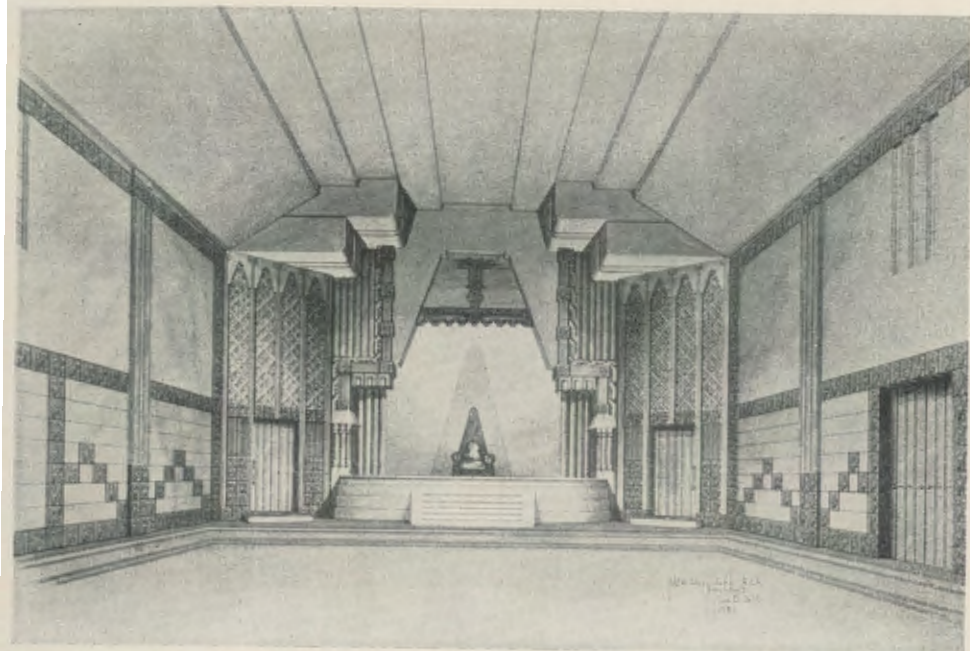
Immediate and Future Plans

STEPS of special significance toward realization of the full purpose of the Society are planned for this year, the twenty-fifth year of Manly Hall's unremitting efforts to establish in the United States a permanent and true center of philosophical culture.

Building units that now contain the library, the book bindery, stock room, editorial rooms, printing plant, and the general offices have been built within the past ten years, and have functioned without interruption and to full and overflowing capacity. Construction was begun at the lowest point in the depression years, yet all objectives were achieved on schedule. The buildings stand today without one dollar of indebtedness against them.

The remaining units are those which will provide the much needed Library extension, the Auditorium for lectures and philosophical forums, the Cloisters for students of the Collegium, facilities for group study of advanced philosophical courses in the arts and sciences, and a headquarters for seminar assemblies.

The immense influence for good of the philosophic teachings has been demonstrated beyond question of doubt. The Society began its planned program with a library contained in packing cases, and then continuously for twenty-four years the lectures on purposeful living were given in movie theatres during unoccupied hours, in rented auditoriums, in assembly halls. Six thousand public lectures have thus been given to a total attendance of a half million persons, eager for instruction in applying the age-old wisdom teachings to modern life and a better way of living.



THE LECTURE AUDITORIUM WHEN COMPLETED WILL HAVE ITS USE RESTRICTED SOLELY TO PHILOSOPHICAL DISCOURSES DIRECTED TO A COMPLETE PARTICIPATION IN LIFE

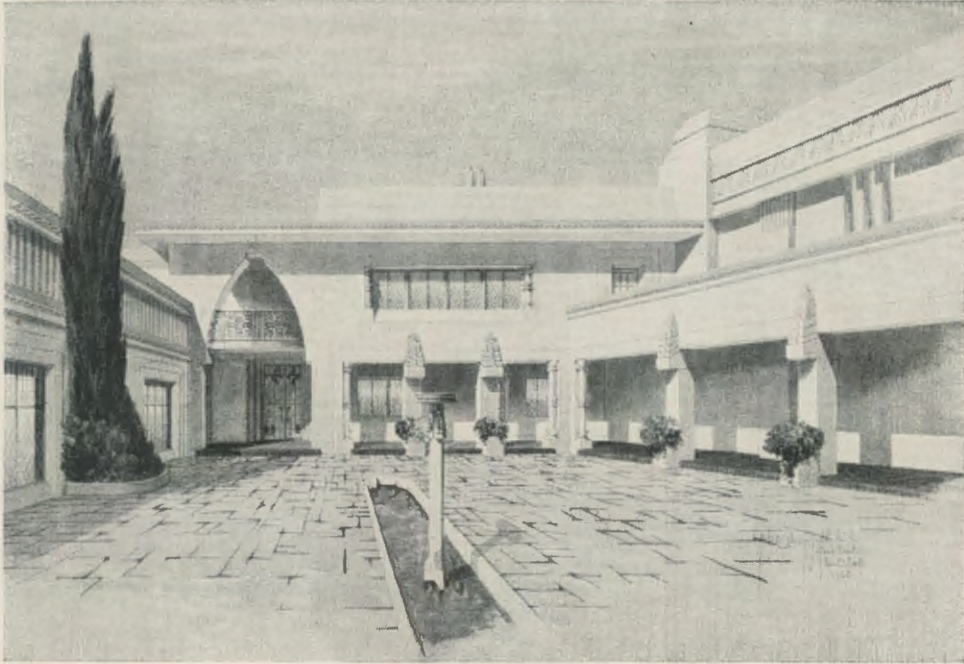
THE NEED FOR AN ALWAYS AVAILABLE AUDITORIUM IS BASED UPON SIX THOUSAND LECTURES WHICH HAVE DRAWN A TOTAL ATTENDANCE OF MORE THAN A HALF MILLION PERSONS

From the inception of the long range program it has been considered both fitting and philosophically reasonable that the philosophy of purposeful living should earn its own way, step by step, achieve its growth by its own merit. The progressive requirement now is integration, in the providing of physical facilities for the Society to function on its own premises. Library expansion is required to take care of accumulated and irreplaceable collections; the increases in lecture attendance have made necessary an always available auditorium; there is need for scholastic facilities for higher instruction of selected students, to insure unbroken continuity in carrying the Society's educational mission through to succeeding generations.

Manly Hall has many times stated his views of what is basic to the institution of true learning—it is an activated program of help to each individual to discover in himself the values that give personal security. This is primary. A vast amount of knowledge is dispensed by the systems of formal education; but this is not learning. Learning is that which helps you to live, to be a satisfactory human being to yourself. The Society feels that the needs of a postwar world will require of educational systems a complete overhauling to this end. The dogmas of theology are being outgrown, the material sciences are static, and our conception of economics is medieval.

The philosophy of purposeful living approaches life as something to be lived from the standpoint of complete participation; it recognizes that each of us must have a profession, a trade, or a craft to take care of our economic survival; but that these must be bedrocked in idealism and unshakable integrity. Education that ignores the necessity for spiritual, mental, and emotional orientation will help us to become rich, but not happy.

The center of philosophical instruction provided by the Society is a haven for the individual who really begins to think and who will not consent to be deprived of the right to think. The teachings are most useful to those who, having arrived at the point of realization of their shortcomings, want to understand their relationship to Eternity; those who have found insufficiency



CONSTRUCTION HAS BEEN COMPLETED OF THE STRUCTURES SHOWN IN THE LEFT HALF OF THIS DRAWING

IN THE RIGHT CENTER BACKGROUND IS THE LIBRARY EXTENSION VIEWED FROM THE PATIO

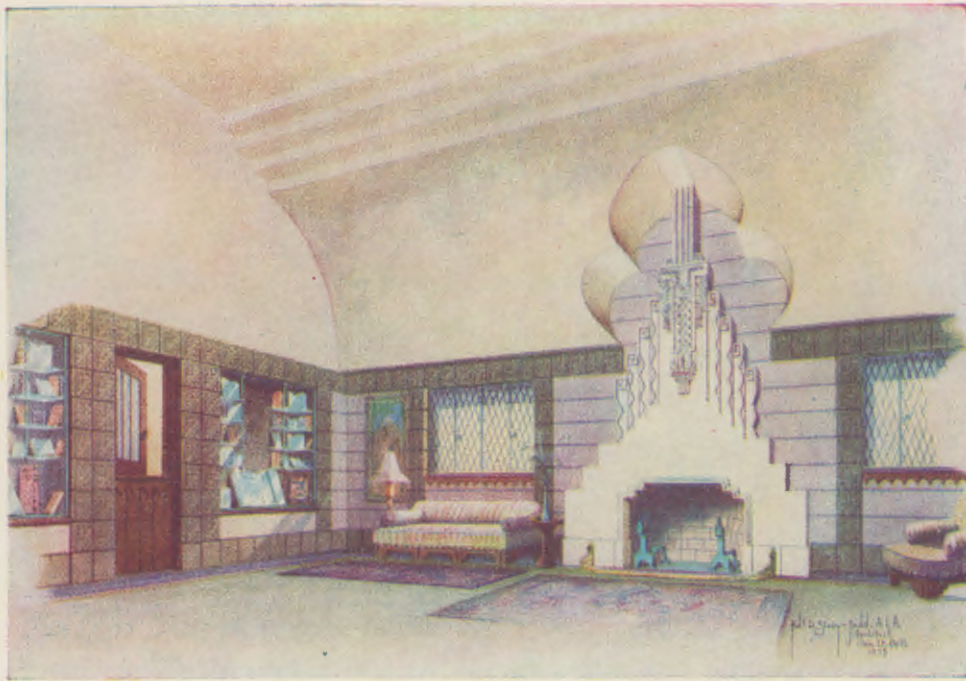
THE CLOISTERS CONTINUE ON THE RIGHT

in the academic evasion that the human hope of immortality is an escape mechanism of the libido. The philosophy of purposeful living places spiritual values first, in the realization that these enable the individual to get along with himself, and this accomplishment is vastly more important than the preparation that is solely to achieve economic success.

For humanity can not turn solely to the material sciences to survive the stress of a world in upheaval and under reconstruction. Materialism is not welded into our life plan; in our inward convictions we will ever refuse to be materialists; in every emergency we return to the things we inwardly believe. It is generally lost sight of that the spiritistic beliefs of man are far older than any developed science; that they belong to an ageless state of human life; that they are part of the inevitable instinct of beings. The Society recognizes that through the eternal tomorrows learning must always move on into the unknown, the uncharted, the unsuspected. Intellect is not to be coupled with literacy; they are not the same thing. It is the mission of the philosophy of purposeful living to re-state the ancient wisdom in the language of today, make clear its application to modern problems; and in modern adaptation to disseminate these teachings as individual instruction for the purpose of the individual's growth.

Advanced instruction in these principles of enlightened living has been given by Manly Hall in several hundred student class lectures. But as with the public lectures, these courses have had to be given in such rented halls and assembly rooms as were available at various times. The Society's program now calls for transferring advanced instruction to the proposed buildings.

The classical background for philosophic assembly of all comers is to be provided for by The Cloisters, with study halls for research and the Auditorium dedicated to open forum philosophical debate. A selected student body will be enrolled as were those of the first Collegium, as a voluntary association of students and teachers. Under Roman law The Collegium was a body of colleagues engaged solely in the study of the betterment of mankind; it had very little resemblance to its successor, the College of today.



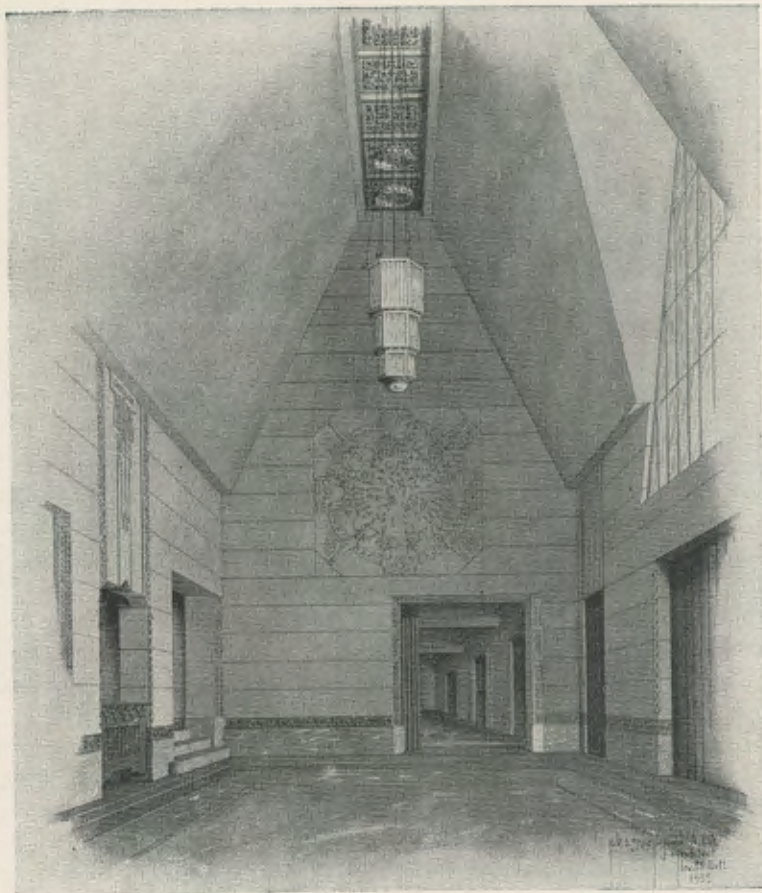
THE LOUNGE HAS BEEN DESIGNED AS A PLACE OF ASSEMBLY AND TO DISPLAY ROTATING EXHIBITS OF RARE AND SIGNIFICANT ITEMS ILLUMINATING THE VARIOUS FIELDS OF LIVING PHILOSOPHIES

BUILDINGS UP TO THE LINE OF THE WALL ON THE LEFT HAVE BEEN COMPLETED

The pattern of Collegium instruction derived from the ancient Greek schools of the classical philosophers, and this is the pattern which has been re-stated and reaffirmed in present day application by the Philosophical Research Society at Los Angeles.

The Society has adhered to the classical method in the conviction that it is the one proven way to intellectual culture and spiritual enlightenment. The Greek philosophers taught individually, the master having no more disciples than he could care for; and prior to admission each student was interviewed in great detail to determine his mental equipment and spiritual attitude. The master was highly individualistic; he was not qualified as in this modern day by passing standardized examinations, but was selected because of outstanding reputation and personal accomplishment. Five centuries before Christ, the school of Pythagoras demanded of all who came to study a familiarity with arithmetic, music, astronomy, and geometry. Socrates' school stressed as the principles of all things, God, matter, and ideas—with ideas defined as the incorruptible substance, the intellect of God. Plato's philosophical teachings embraced ethics, physics and argument by critical examination of logical consequences. Aristotle considered the soul to be both rational and irrational, and so taught a two-fold philosophy, practical and theoretical—practical embraced ethics and politics; theoretical learning was directed to physics and logic. It was not until the 1st Century, A. D., that the mass of humanity turned—mainly in the schools at Alexandria—to the importance of the study of physical life and physical phenomena, which was eventually to reach maturity in our 20th Century in a preponderance of emphasis on materialism and commercialism.

Spiritual understanding is rated first in the attainable ends of instruction in the philosophy of purposeful living. Perpetuation of these teachings through coming generations is provided for by selected students receiving their advanced instruction first hand from Manly Hall. As an internationally recognized authority on forty great religions and philosophic systems, he has never had a particular *ism* of his own to promulgate; complete freedom from bias has especially qualified him to re-state the proven bases for

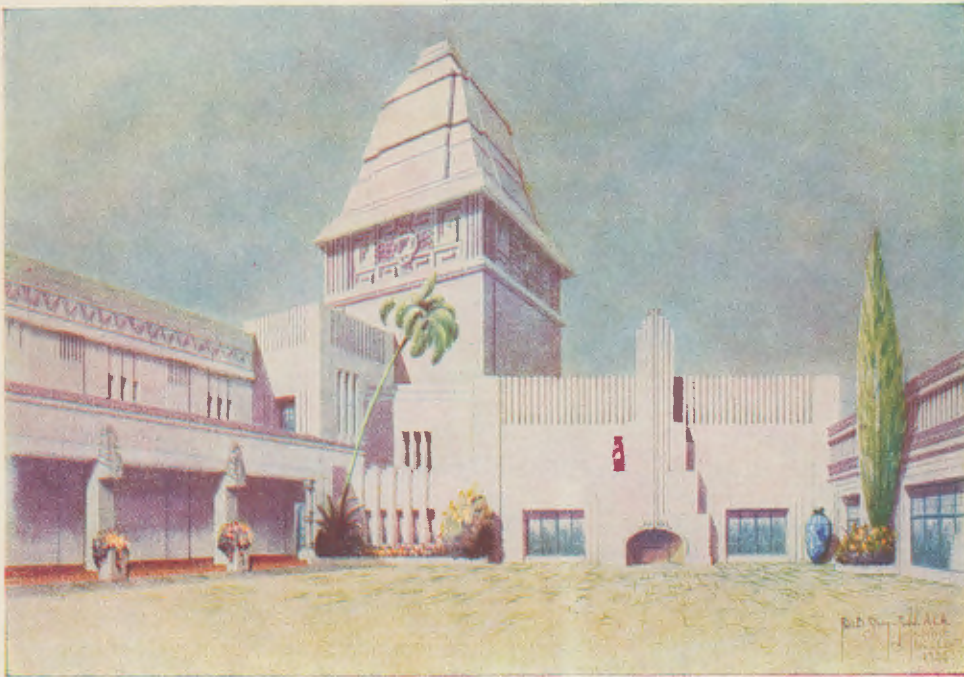


ENTRANCE HALL AND FOYER
TO THE AUDITORIUM

study of the deeper issues of human existence. During the life span of Manly Hall the Society is assured of his full time devotion to public lecturing and writing on this one subject, inclusive of his personal direction of the advanced instruction for students to be individually prepared to inaugurate a perpetuating faculty for The Collegium.

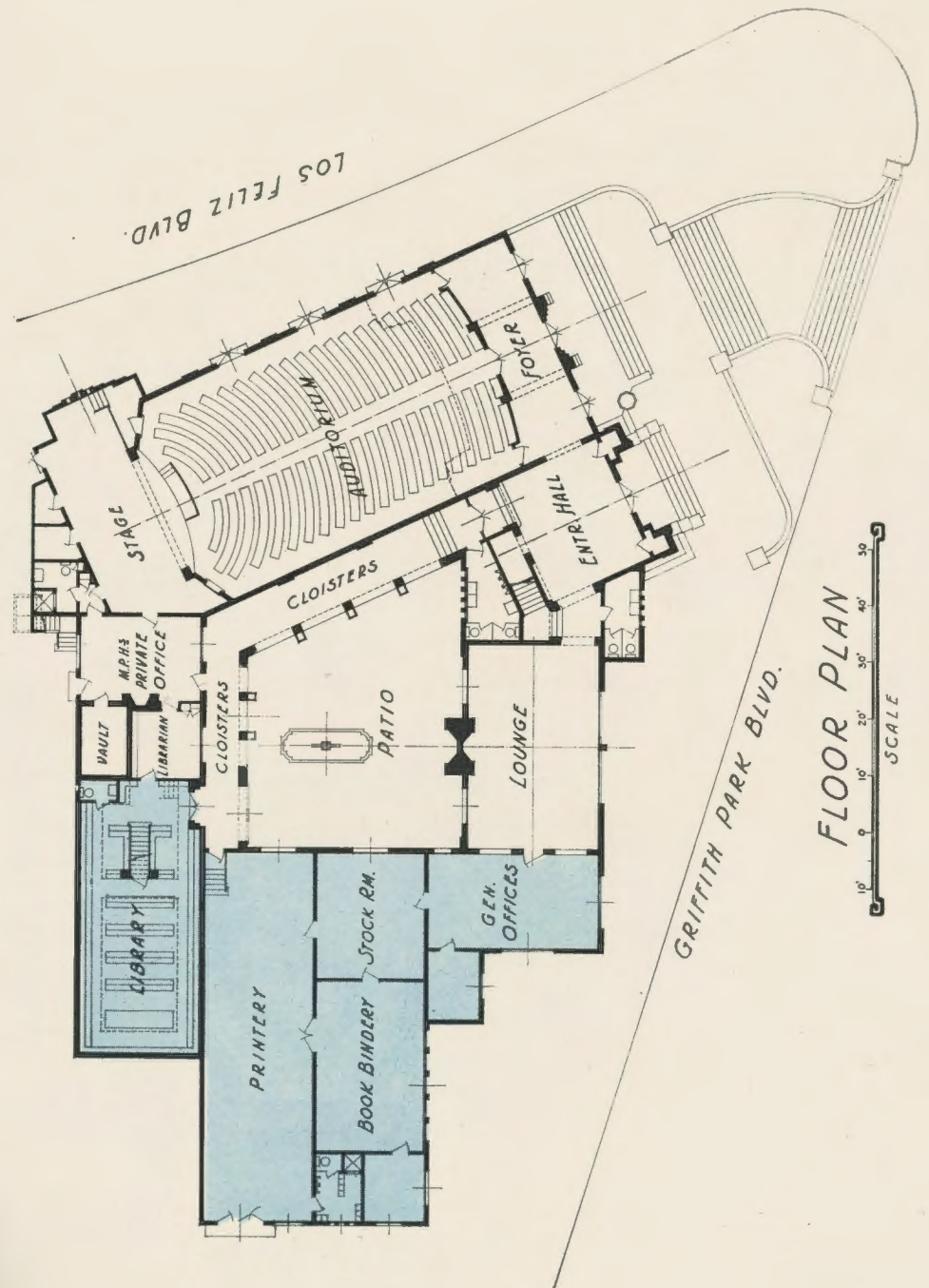
The Auditorium is similarly protected. By specific dedication its use is restricted to lectures on the various philosophies by qualified authorities: subjects such as the philosophy of mathematics, the philosophies in comparative religions, the philosophy of medicine, of physics, of art and architecture, the philosophy of music, of the drama, of international law, world politics and economic controls, of astronomy and astrology, of statesmanship and sociology, as well as esoteric and occult subjects now considered not within the scope of materialistic theology and formalized science.

The location of the Society's buildings is ideal. For philosophical nature study it has within easy walking distance the developed expanses of the largest municipal park in the United States. The Greek Theatre is nearby. Also the Griffith Observatory and Planetarium. All these facilities are available in valuable supplement to the Society's own museum and library assembled to document a summing up of man's endless seeking for knowledge of the bases for purposeful living, in his eternal quest for Truth.



ARCHITECT'S DRAWING OF A GENERAL VIEW FROM THE PATIO

THE SECTION AT THE RIGHT IS INDICATED ON THE FLOOR PLAN BY THE SHADED PORTION WITH THE ADDITION OF THE REMAINING UNITS THE SOCIETY WILL BE PROVIDED WITH FULL PHYSICAL FACILITIES TO FUNCTION ON ITS OWN PREMISES AS AN INTEGRATED CENTER FOR CONTINUING INSTRUCTION IN THE PHILOSOPHY OF PURPOSEFUL LIVING



PUBLISHED IN 1945 TO
COMMEMORATE THE TWENTY-
FIFTH YEAR OF THE DYNAMIC
PUBLIC ACTIVITY OF

MANLY PALMER HALL

TO ESTABLISH A PERMANENT
CENTER OF PHILOSOPHICAL
LEARNING IN THE WESTERN
WORLD

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