

15. URAM Archive in progress

1. URAM Archival Material includes the collection of all the articles published in journal form during the past thirty years following the Outline of the planned Encyclopedia of Human Ideas on Ultimate Reality and Meaning. It includes articles related to:

VOL. I Prehistoric and Non-literate Stage

Sect 1.1 Prehistoric Stage

Sect. 1.2 Non-literate Stage

Part 1. Africa

Part 2. Asia

Part 3. Australia

Part 4. Europe

Part 5. North America

Part 6. South America

VOL. II Historical Age: From the 30th Century B.C. till the 1st Century B.C.

VOL. III Historical Age: From the 1st Century. A.D. till the 19th Century A.D.

VOL. IV Historical Age: 20th Century A.D.

1. Individuals

2. Arts

3. Countries

4. Religions

5. Sciences

6. States of Human Beings

7. Systems

VOL. V: U.R.A.M. Science of Ultimate Reality and Meaning

Our readers may find a concrete system for naming items followed by numbering volumes and pages on the home page in section no. 5.

2. Boxes A.B.C.D. with their contents presently at 2 Dale Ave., in due time to be transferred to Jesuit Provincial Archives, in agreement with Jean Marc Laporte, S.J. Provincial and Jacques Monet, S.J., Archivist

A Box

URAM Project 1967-

1. History of the Outline

2. Information

3. Structures

3.1. Institute for Encyclopedia of Human Ideas on Ultimate Reality and Meaning

3.2 Association of Concern for Ultimate Reality and Meaning. Incorporation and Registration

3.3 International Society for the Study of Human Ideas on Ultimate Reality and Meaning

since 1985- (founded by Dr. Thomas T. Gilbert, Argonne National Laboratories, Chicago).

B Box

3.4. Journal: Ultimate Reality and Meaning. Interdisciplinary Studies in the Philosophy of Understanding. Copyrights granted to URAM authors to reproduce articles published in the journal in other publications.

3.5 URAM Monographs. Published No 1, No 2. Unpublished (No. 3, African Studies, No 4 English Literature)

3.6 Awards

C Box

3.7. Newsletter of the Institute for the Encyclopedia of Human Ideas on Ultimate Reality and Meaning 1972-1978; Newsletter of the International Society or the Study of Ideas on Ultimate Reality and Meaning. 1981 - vol 4 1993. Vol 13- ISBN 0315-3003.

3.8 Biennial Meetings of the International Society for the Study of Human Ideas on Ultimate Reality and Meaning .

3.9 Regional URAM Meetings

3.10 Encyclopedia of Ultimate Reality and Meaning (discussed)

3.11 Encyclopedia of Human Ideas on Ultimate Reality and Meaning (plan)

4 Members, Subscribers

D Box

5. Finances

5.1 Income: Fund-raising, Fund-raising Dinners, Donors, Donations, Subscriptions

5.2 Expenses, Printing, etc.

3. The Article of 1967, published in 1969, initiating URAM Research.

(For cartoons see work by D. P. Dennehy in Box A, no 1).

The full text of that article is presented here describing for our interested readers timeless names and structure of the URAM enterprise.

1. TIMELINESS.

It is a surprising phenomenon that with numerous encyclopedias on such subjects as peoples, philosophy, science, religion, church, scriptures and theology, an Encyclopedia on Ultimate Reality and Meaning does not yet exist. The concept of Ultimate Reality and Meaning, U.R.A.M., appears at best as a subordinate item among the general topics of the different existing encyclopedias. There might be several reasons for this striking shortcoming.

One possible reason is the presumed leanness of the idea itself. The idea of Ultimate Reality has seemed too lean, without resource to other themes, to demand its own Encyclopedia. There is so little known about it, that one word can hardly be said about it without speaking of something else.

Another reason might be a lack of central interest in a manifold, divided humanity. For a

humanity divided by philosophies, religions, churches, theologies, and national interests, and marked by the partisan defense of the validity and truth of philosophical, religious, ecclesiastical and theological views, the notion of Ultimate Reality and Meaning has perhaps not been of any real central interest. Being embodied in particular systems, it could not have emerged out of these systems with its own originality and permanent universality. Moreover since there has been no awareness of the necessity of learning from each other's experiences, peoples, philosophies, religions, and churches have felt themselves self-sufficient in explaining the idea of Ultimate Reality and the Meaning of human existence.

In addition, there could also have been the fear that one's own peculiar identity might be threatened by communicating with another's views and experience. Since each peculiar identity has appeared as a threat to the survival of one's own, self-defense prevented any special interest in knowing what others have discovered about the Ultimate Reality and Meaning.

But probably the most weighty reason must have been the lack of awareness of the historical nature of human existence and human ideas. It had been assumed that human understanding is supra-historical, free from all particular premises conditioned by its surroundings, and able to reach its definitive fulfillment by itself once and for all. The eventual self-manifestation of the divine to man was understood as one's further attempts to free oneself from the fetters of temporal-spatial existence, rather than a divine's sharing in the historical.

To these reasons there could be added many more which might explain this serious shortcoming of scientific research in the human sciences. For us, however, of greater importance are those reasons which help us realize that an Encyclopedia of Human Ideas on Ultimate Reality and Meaning is not only desirable but a real necessity of our time.

An Encyclopedia like this seems to be necessary first of all for a better understanding of human existence. Among the many ideas and thoughts humans may have their ideas and understanding of Ultimate Reality and Meaning are those which most profoundly reveal the mystery of human existence. There is probably no place where individual uniqueness and originality can be manifested more effectively than in the description of one's insights into Ultimate Reality and Meaning. In thinking about it, one penetrates the innermost part of her or his self and reveals most acutely his or her own Within. Dealing with Ultimate Reality and Meaning we become more personal, more ourselves, than we do dealing with other external or internal themes, where we more easily can hide our own self. Only in one's reflection on Ultimate Reality and Meaning (whether affirming or denying it) is one really forced to actuate the whole of oneself and to make use of one's greatest freedom, that of one's total Self. By facing the problem of an Ultimate Final One, whatever this might mean to one, one activates the deepest potentialities of his or her human existence and really becomes "subject-person." The idea of Ultimate Reality reveals individual subjectivity, and in discovering this subjectivity one further discovers his brotherhood and her sisterhood with the Whole. One unearths in oneself that which he or she possesses in common with every other human being.. He or she finds something

which is present in everyone and which, therefore, reveals that one is not only a woman or man, but a fellow traveler in the world of men and women.

Secondly, an Encyclopedia of Human Ideas on Ultimate Reality and Meaning is necessary for the growing interdependence and unity of the whole of humanity. Contrary to the experiences of the past, the idea of Ultimate Reality and Meaning might not be dividing, but rather a unifying force for the humanity of the twenty-first century. Since the humanity of our times has become aware of the historical character of the human ideas and their dependence upon the different progressive experiences of the past perhaps we are the first who can really think seriously of living together with others in a pluralistic society. For we have discovered that the recognition of differences and the peculiarities of others does not threaten the growth of our own peculiar identity, but rather fosters it. An understanding of human existence which aims at any kind of thoroughness demands such a pluralism. This is especially true of human understanding of Ultimate Reality and Meaning. If that understanding is to be truly “ultimate,” it cannot be manifested in a complete way to any individual. It is the Ultimate Reality and Meaning for the whole of humanity which is present in all humanity, and each individual shares it in his or her own way.

Indeed, every human being in his or her best hours expresses concern about the meaning of the whole of life and asks about the Ultimate “One” which is not further reducible to something else, but which is that to which everything else must be reduced. One might conceive and call that Ultimate Reality by different names according to the special premises conditioned by one's own primary experiences. But when one speaks of it, one is talking about something common and understandable to everyone, since everyone is in a different way attracted by it.

Ultimate Reality and Meaning, expressed by different symbols and images, admits of all kinds of interpretations and includes all the possible meanings given to it by a progressive humanity. It always permits new interpretations and includes new meanings, since as an attracting force it is present in all experiences. Although an individual, limited by the notion of her or his personality, might not interpret the Ultimate Reality and Meaning as a person and thus might be seen as an a-theist in the light of a different concept of Ultimate Reality, he or she might at the same time be seen as a non. “a-theist” in the light of another idealistic (Transcendental Ego) or materialistic (Matter) or humanistic or even nihilistic view of the same Ultimate. The same view might be called theistic or atheistic or even nihilistic or non-nihilistic in a different context and relation. Therefore, the term atheist, like the term theist, can be a relative concept. Because of its unlimited forms, the same Ultimate Reality and Meaning might be conceived of as Non-Reality and the Ultimate Meaning as Ultimate Meaninglessness. All these interpretations are conditioned by each one's particular existence, which by turns are manifestations of the existing total Reality and of its awareness.

Thus an adequate understanding of Ultimate Reality is not thinkable without a united

cooperation of the most diverse kinds of men. The greater the variety of views of Ultimate Reality and Meaning is proposed, the more adequate will be a knowledge of that reality. Philosophies, religions, churches, nations, Christians as well as non-Christians, believers and unbelievers, theists and atheists, materialists and existentialists, philosophers and theologians, mystics and businessmen, individuals and communities, young and old, in one word, everyone reflects some kind of participation in that Reality. Everyone (including the one, who believes only in the meaninglessness of human existence) belongs to the existing reality, and can contribute to the total understanding of it by describing and explaining the "Why" of the meaning, or the "Why" of the meaninglessness of the life-reality she or he experiences. Whether the expression is negative or positive, it is always an expression of the same one human existence.

Thirdly, an Encyclopedia of Human Ideas on Ultimate Reality and Meaning is necessary to have a new, refreshing, and more adequate understanding of Ultimate Reality and Meaning. From what we have said before, it follows that an adequate understanding of Ultimate Reality and Meaning is not thinkable without having analyzed and considered the most diverse manifestations of human existence. Ultimate Reality and Meaning discloses itself in each single member of humanity. Since the history of human thought is rooted in the history of being, when humans are talking about Ultimate Reality and Meaning there is more than just talk about Ultimate Reality and Meaning. Ultimate Reality itself is brought by human being into language and thus in some sense appears in it. It is Ultimate Reality which gives itself to man to think about It by bringing her or him back to his or her ground and letting her or him listen to It. Any talk about Ultimate Reality is a participation in It, and each participation in It is a manifestation of It. An understanding which is inclined to exclude some aspects of Ultimate Reality and Reality cannot be adequate. An adequate understanding of Ultimate Reality is possible only if the Ultimate Reality and Meaning is disclosed thus as it has given itself thought and expression in human language from the beginning of the history of humanity until now, and this would be precisely the aim of the New Encyclopedia.

Such a new understanding of Ultimate Reality is evidently fundamental for each religion as well as for each individual. Since religions are supposed to bring about the communication between human beings and the Ultimate One, each religion is essentially based upon some insight into Ultimate Reality. The beginning and booming expansion, as well as the crisis and decline of each religion, are necessarily connected with the relevancy of its understanding of the Final One. Crises in religions and churches are finally crises in the concept of God which, because of a changing historical awareness, became irrelevant.

So also is the understanding of Ultimate Reality fundamental and vital for each individual being. Since a human being is always a puzzling problem for him- or herself she or he will always experience a restless curiosity and burning desire within in the face of that most exciting and interesting, and, at the same time most mysterious question "Where do I belong? To whom do I belong? What is my "Wholeness"? Is it something or Somebody? What might that somebody or the universal and ultimate something look like?

Fourthly, such an Encyclopedia is demanded not only for the refreshment of religious and human life, but also for the renewal of theology as scientific research. The possibility of a real renewal may be found in a common universal dialogue about Ultimate Reality and Meaning, which the new Encyclopedia is aiming at, providing a new insight into the one relevant problem of human existence. It might create a new atmosphere and renewal of both theology and philosophy which humanity has never known before. Such an Encyclopedia could become, indeed, one of the lasting achievements of our times.

Finally the projected Encyclopedia will endeavor to analyze the basic structures and models of human understanding. Studies dealing with the general patterns of human thinking in lack of comprehensive analytic studies so far were limited to a particular group of people in a definite period of history. The present work through the fullest description of human understanding relative to Ultimate Reality and the Meaning of life might present to the inquiring mind the indispensable data for reflection upon both the fundamental structures and operating dynamism of human understanding and upon the recurring pattern of self-revelation given man by the Ultimate Reality.

In the different phases of history a remarkable fact can be observed. All over the world a certain new religious impetus or cultural boom is occurring simultaneously among different peoples whose social communication is zero. Now this phenomenon can give rise to the question: Is there a certain pattern or structure subsisting in the particular local cultural and intellectual development? Does the self-revelation of Ultimate Reality given to humanity follow a certain recognizable pattern throughout the ages? Or to the same question from another aspect: Does humanity in its freedom follow a particular pattern in projecting ideas of the Ultimate Reality and the Meaning of human existence?

Certainly such an enterprise as is outlined here below is enormous and might need decades to complete. Nevertheless, it seems that this time of ours, could carry out such an enterprise. And this is, perhaps, the first age which could, since this is the first time that such universal cooperation (as required by the nature of the Encyclopedia) has become a real possibility. Because of past experiences and new communications, humanity tends today to be committed to the common progress of the whole of mankind. Because of new developments any scientific research is compelled to take into account the whole present as well as the progressive moments of the past, and their unlimited correlations forecasting the future. In addition, by means of the advanced forms of communication the results of numerous individual research projects become common property within a relatively short time. Revolutionary innovations have made scientific research possible at such a rate that great numbers of dedicated men and women can share in scientific investigation. Archeologists, historians, linguists, biblical scholars, theologians and philosophers of the most distant countries of the world can effectively cooperate. Though the difficulties are many and very serious, they do not seem today to be absolutely insurmountable.

From what we have said, it is evident that such an Encyclopedia is to serve only the interests of science and cooperative communication. It cannot aim at any kind of proselytizing or demonstrations of proposed theories, nor at apologetic refutations of opposite views. It has to contain only a simple scientific description and analysis of each view without any polemics. The thoroughly scientific documentation of each one's faith and convictions joined with a certain auto-criticism (the necessary token of any scientific approach), should be the only criteria used in selecting contributions. As far as it is possible, the author of each item has to be someone who believes and holds the view in question, and is the most competent on that issue. The task of the new Encyclopedia is to disclose all that humanity has ever thought about the Ultimate Reality and Meaning of humanity from the prehistoric age until now. It is to provide a detailed study of the development of human ideas on Ultimate Reality and Meaning rather than a shallowly generalizing comparative study.

For the sake of a correct understanding we shall now explain the title, the structure, and the proposed divisions for the wanted Encyclopedia.

2. TITLE

According to its nature, the title of the Encyclopedia is carefully formulated. With special intention we avoided the word "God" in it. It is true that in several cases Ultimate Reality and Meaning is called God (cf. Judeo-Christian religion, Islam, etc.), but this is not always the case. By adopting the word "God" we would have excluded at once all philosophies, religions, and persons who do not understand Ultimate Reality and Meaning in a theistic sense. There are many religions with beliefs in gods, but whose gods are not considered as Ultimate Reality. Since the purpose of this Encyclopedia is not to recount the innumerable gods of the different religions, it cannot be titled as Encyclopedia of Human Ideas about gods. There is no room in it either for Zeus or for Jupiter, but rather for the Fate to which, according to the classic mind, both gods and human beings were subject.

Similarly we avoided the term "Absolute" because it did not seem to be universal and all-embracing enough. It would exclude numerous groups (e.g., existentialists, etc.) and views which do not conceive the whole of reality in the form of an absolute.

Since we did not want to exclude either emanationism or evolutionism, we also avoided terms such as "Original" and "Final." The term "Ultimate Reality" seemed to be the most adequate, since it can be considered in the sense of Beginning (Alpha) as well as in that of End (Omega). It means that to which the human mind reduces or relates everything and that which man does not reduce to anything else.

This, however, is not understood always as "One" in a numerical sense. It can also include all those conceptions which understand Ultimate Reality as an irreducibly complex plurality of different elements, as for example, matter and spirit, gods and world, etc. All these considerations led to the inclusion of "ultimate" in our title.

Finally we added “Meaning” to “Ultimate Reality.” Otherwise Ultimate Reality might have been understood exclusively as a purely exterior objective reality, as something outside of human beings ignoring the evolving subjective interiority and the awareness manifested in intentionalities and meanings. There are some religions and philosophies, for instance, which do not have any image at all of reality as ultimate. They express themselves rather through images of evolving actions in social maxims or ethical commandments and values. The final “One” is manifested or posited only in the human activity projecting final ideas and meaning of possibilities. Since the Ultimate might be conceived either as existing exclusively (only), or inclusively (also) in the activity of the mind by which one projects final an universal meaning, a meaning of meanings, conditioned by one’s own time and space, the title of the Encyclopedia must have the flexibility to include both of them.

The “human” was added, not for distinguishing human thinking from angelic or any extra-terrestrial beings but to underline that as any human idea so the human idea of ultimate reality and meaning too is temporal and open to further improvement, and development or to become obsolete.

It seems, therefore, that the title Encyclopedia of Human Ideas on Ultimate Reality and Meaning is concise and expresses the universal and timely nature of the new Encyclopedia. The same will be manifested by the structure of the Encyclopedia.

3. STRUCTURE

Properly to organize all the materials, the Encyclopedia is to be divided into two parts : the first part will include four volumes and will contain a positive study of each item in its historical background. The second part will -comprise a fifth volume, based upon the first four volumes, which will deal with the historical development of human ideas on Ultimate Reality and Meaning from the very beginning of humanity until the present. This last volume will be a comprehensive study in which the inquiring and reflecting mind will try to explain the common models or patterns of human understanding. Having described the notion of the Ultimate Reality and its Meaning found among the most varied peoples, differing as they do in time and space, the first four volumes (Part One) will offer a unique possibility of finding the most universal dynamic of human thinking which has driven the human consciousness from its dawn until now (fifth volume, Part Two).

The first volume is to deal with the period before written history, i.e., with the prehistoric and archaic age.

By the prehistoric age is here meant that period which did not coexist with the historical age, and is accessible only to archeological studies. Its date is approximately from the middle Pleistocene until the Bronze Age, about 3,000 B.C. Though there are very few, if any, tangible facts which could serve as a basis for speculation of scientific value about

religion, there are certainly sufficient facts and clues which manifest that human beings from their early age were driving at something more than they were or had at hand. This driving at something “more” is the embryonic existential form of the idea of Ultimate Reality and Meaning. Mankind's beginnings are very important and decisive in every aspect for the later development of humanity ; this is true *a fortiori* in regard to the idea of Ultimate Reality and Meaning. The experiences of the early human beings had a decisive influence on the spiritual and religious development of mankind to such a degree that in some sense the insight of our early forefathers lives on and is carried within ourselves. Therefore, it seems to be necessary to collect all the data from the early childhood of the human race and to give them a place in the Encyclopedia.

The archaic age, distinct from ancient history, means that period which did, or perhaps still does, coexist with the historical age and therefore is accessible also to ethnology, for example, the non-literate aborigines of Africa, Australia and America who had no knowledge of writing. We would like to list here all of them. Through a division into the different linguistic families, we would like to see listed here most of the peoples of whom we have historical records. Early people with their original, spontaneous symbols, perhaps reveal much more of the depths of human existence than do civilized, sophisticated individuals with their rationally developed, artificial symbols. Each image and symbol of the early people is a valuable clue toward understanding the great variety and differences of the human race..

The second volume proposes to study the historical age from the invention of writing (about 3,000 B.C.) until the first century B.C. Here are to be mentioned all the written documents of mankind as well as the outstanding personalities, societies, and cultures, indicating the understanding of Ultimate Reality and Meaning evident in each, whether explicit or implicit. Even the recognition of the absence of any explicit reference to Ultimate Reality and Meaning is already in some sense a positive datum, which is to be acknowledged. This absence may be relevant for the historical development of the idea. In most cases however, there will always be some indications which might serve as a basis for modest, yet valuable, speculation.

The third volume will the historical age from the first century A.D. until the nineteenth century A.D. ; it will include all the important personalities of humanity, philosophers, leaders, founders of religions, poets and writers, as well as the most characteristic ideological movements in their historical settings.

The fourth volume is to be dedicated exclusively to the twentieth century, which will be studied in a more detailed way. Since that century is accessible not only to historical science but also to psychology, sociology, and to a variety of statistical studies, it will be divided into five sections.

The first section will list the outstanding individuals of the twentieth century, and explain their understanding and ideas on Ultimate Reality and Meaning.

The second section will be dedicated to the independent states of our world. The purpose of this section is to show how a people or country as a society in its global history has contributed to a better understanding of Ultimate Reality and Meaning. In general, throughout history different peoples have shown special preferences and tendencies towards definite forms of ideologies, philosophies, and views on Ultimate Reality and Meaning. Moreover, the different ideologies common to the several peoples had been considerably modified by the special genius and character of each single country. Since most of the ideologies, philosophies and religions will be studied by themselves under their own headings, here in this section the task will be to point out the peculiarities of the common trend of ideas resulting from the particular background of each country. This is reflected in the national literature and in the policies and legislation of the single states.

The third section will analyze the ideologies of the twentieth century. Since many of these are explained in their historical beginnings, here they will be studied as transformed by the twentieth century. The twentieth century had a transforming influence upon the ideologies of earlier centuries to a degree unique in the history of humanity. Marxism, liberalism, etc., as well as Christianity and Buddhism, had all been equally reformed according to the spirit of that age.

The fourth section will deal with religions and churches. Although many religions and churches, especially Christian, do believe in the Ultimate Reality and Meaning, nevertheless, the same God is viewed somewhat differently by the different religions and churches. In fact, the specific differences between various religions and churches might be derived from an examination of the special insight and understanding of the founders of those religions and churches about Ultimate Reality and Meaning. The previous life, early occupations, and social settings of the founders will help to illuminate not only their concepts of Ultimate Reality and Meaning but also the concept of God heralded by their followers. This is true of the Christian as well as non-Christian religions and sects.

The question of divine revelation claimed by religions and churches will not be affected. Though admitting in different cases the supernatural origin of revelation, the supernatural message is to be understood as perceived and understood by the human mind and translated into human language for the purpose of its transmission. For we will limit our consideration to this human aspect of the revelation of God.

Finally, the fifth section is meant to study the concept of Ultimate Reality and Meaning according to the different social classifications of humanity in our present age. Thus there is a variable concept of Ultimate Reality and Meaning according to the different states of humans: sex, temperament, color, health, living conditions, profession, layman and laywoman, priest and so on. Even the different religious orders within one community of faith, whether Protestant or Catholic, Christian or non-Christian reflect differences in their images of God. For instance, the way a Franciscan conceives of God is different from the

Way a Benedictine or a Jesuit does. Each “Weltanschauung,” world view supposes a particular idea of Ultimate Reality and Meaning so much so that the differences in world-views are due to different ideas of Ultimate Reality and Meaning.

The presentation of materials under each item in the different volumes basically contains two parts. Each will begin with brief but essential information about the subject: description (people, persons, country), historical lifetime, geographical, historical setting, etc. After this informative introduction the idea of Ultimate Reality and Meaning is then studied in depth and in all possible extensions. Throughout, the Encyclopedia will subject the names, terms, images, symbols and metaphors used to designate Ultimate Reality and Meaning to philological analysis; and will clarify the idea itself principally through studies of its historical background and evolution during the time the idea was current. If the Supreme Reality discovered in a given culture or system of thought or religion did not of itself include or refer to the whole of reality, then an analysis of its relation to other realities and their correlations will be supplied.

The fact that all collaborators are men of the present times cannot be overlooked. The authors themselves are necessarily influenced and conditioned by present circumstances. To reduce somewhat this handicap in dealing with topics from the same temporal and spatial milieu the collaborators will be chosen in a way that the Encyclopedia will present the views of a great variety of contemporary scholars of differing backgrounds and personal convictions, whose fields nevertheless touch upon the topics under consideration. It may happen that more than one author will be commissioned to work on the same subject. When this is done the editorial board will decide either to publish one of the two articles, or will ask the authors either to present a joint work or to publish their studies as complementary to each other. In this way a one-sided presentation of a past epoch can be avoided.

The following extensive outline of the single items will disclose even more unambiguously the nature of the project. The list of items may look too particular and detailed. But this is purposely so. The aim of the Encyclopedia is to be as inclusive and complete as possible. We intend to offer not an opportunity for generalizations but for disclosing the particular differences and the manifold of human reality.

The purpose of the present work is twofold. Firstly to arouse interest among archeologists, historians, linguists, philosophers, theologians, churchmen, as well as among institutes and publishers, that will lead to a search for collaborators, friends and members for the projected editorial and advisory board. Secondly, the present outline is submitted again to the critical evaluation of the experts drawn from the widest circles.

Since the present plan is so vast in scope, it requires the most careful study and discussion of the list of items. The omission of any significant item as well as any serious miscalculation of the time element in history could easily jeopardize one of the real aims of the work, i.e., a comprehensive study of the patterns of human thinking as manifested

in the history of the most different peoples. We desire, if not to eliminate, at least to reduce limitations to the minimum by the distribution of the present prospectus.

Though the project is vast and may need decades to complete it seems worthwhile to spend talent, energy and time upon it, since it is a real necessity for a better understanding of the mystery of human life. We pray that all collaborators will reach the conviction that they are serving a great need, no longer to be overlooked or set aside.

We do hope that the idea will find a friendly welcome and bring about cooperative interest among many.

Thank you.