The Adepts In A World At War

Today we struggle to achieve by physical power, the one means we know. We may as well face it: the current idea of accomplishment suggests the erudite attitude of the policeman, who admits there are many forms of persuasion, but in the administration of police routine the dependable form of persuasion is a blackjack.

For we are, today, working with physical people in a physical world, where physical things are real; and metaphysical things are but the substance of things hoped for. Few indeed are the individuals to whom the metaphysical values of life have become so real that they dominate the physical world. We have spiritual aspirations. And when things are not too hectic, we feel a sort of kinship with things sacred and matters spiritual. But when it comes right down to a contest, the sensory reflexes win; when the weight of the visible is compared with the invisible, we are very likely to accept the tangible as a standard of action—because we know it. As much as we may believe in the intangible, our physical perceptions dominate our estimation of values. It is thus that, by the only means that we know, physical means, we are attempting to achieve an end that is in itself not alone physical, but to some measure metaphysical.

As an instance:
It is very strange how people who are extremely physical in their own viewpoint, utterly materialistic, will go out and die for the most abstract idealism.
The word Democracy does not define a purely physical thing. Democracy is a political structure, it has physical legislators, it has politicians; but it is reasonably certain that the sturdy citizen who is willing to go out and die for Democracy would not go out and die for the politicians. Very few indeed are the individuals who would really embrace an opportunity to make life's supreme sacrifice for their Congressmen.

Im impartially dissected, the structure of Democracy even seems to be made up very largely of little human beings you do not like very well, of a mass of people who are not especially outstanding or upstanding. What we will die for in the attempt to preserve Democracy is then an intangible, an over-tone. Unbending materialists, who rate them-
even to the materialist. Whatever he with conviction, produce merit. And whatever he without works are dead." In this uni-

body to intangible purposes. One in­

can know, "The Lord helps those who

sustain body, but in some way to adapt merely because we desire to win. We

are not going to produce works: "Words

verse everything we desire must be

producing the only means which we attribute to various external forces.

On the other hand, we should not as-

sume that strange mysterious powers be-

yond our estimation are going to fight

our battle for us, and assure us victory

merely because we desire to win. We

can know, "The Lord helps those who

help themselves." And great faith are not going to produce works: "Words

without works are dead." In this uni-

verse everything we desire must be

earned. We must merit any condition

which we hope for and desire.

Merit is based upon enlightened action. Enlightened action, in harmony

with conviction, produce merit. And

merit is the basis of reward, for the

achievement of that which is desired is

reward.

Divine intercession is not going to

permit us to be stupid forever and still
to be confronted with the same prob-

lem. More worlds, more in space that

we cannot reach out to. Greater dis-
tances, greater infinities. In the midst

of infinite expanses countess cosmic sys-
tems, and in them great inaural universes, millions of suns hurtling through

incomprehensible space — and in the

midst of this immense and inconceivable
diffusion the human being, utterly in-
capable of knowing any form of ultimate

concerning anything. Not actually or

absolutely sure of anything, even his

own existence.

Can we confidently sit down then at
council table and tell how we should put the world together and take it apart?

We can only hope. We can just do

the best we know, and hope it is not too

bad. There is no certainty, no final

pattern of things. Everything changes.

The reason everything changes is be-

cause everything has to keep on chang-
ing until it is finally right. Nothing

that is inadequate, incomplete, insuffi-
cient or immature can survive. We can

have no concept of that which is truly

mature. We are groping. In all the

process of social change of nations man

is grooping—out toward the solution of

things, but never actually getting hold

of the solution.

In the animal kingdom the creatures

are instinctive; there is no conflict be-
tween the animal and the world about

it. The animal is bound to be in rea-
sensible harmony psychologically, because it has not yet evolved the individuality

which makes it separate from nature.

Man is the one creature that has been

off on a tangent and set up its own will.

Animals have never believed that na-

ture's laws should be different, but have

obeyed the laws that have pressed in up-

on them. Man on the other hand has set

up an immense artificial system, one

in conflict with universals; and he is

torn to pieces by the wheels of conflicting systems which he
has set up. Man is not destroyed by nature or the universe; he falls in the conflict between his own standards and things as they are.

As this becomes more obvious we come to appreciate that the human being is incapable of self-administration. Furthermore, he knows that, within his own soul and heart; he always has been. Since time remote he has dreamed dreams of gods, and that is why the average human being is happier and better today if he believes in something—even though he cannot prove it—if he believes in something better than himself. Way down inside he does not believe in himself. Not believing in his own sufficiency, he invests the universe with certain power to administer, calling this power God if he wishes, and his Deity becomes the missing executive, the thing man knows is necessary, a mind greater than his own to guide him.

In temporal government and rulership, most people are happier when someone tells them what to do; the strain of self-determination is too much for the majority of human beings. They are afraid. They know they do not know. Perhaps they will not admit it in those words, but always they like to have someone in the background to lean upon. As long as the human being is immature and insufficient it must know some form of parental protection.

The Ascients created and maintained great systems and institutions of philosophy and learning to constitute links between the universe and man. They recognized the existence in the world of Elders, Older Ones, Wiser Ones, the Shepherds who kept the flocks. These shepherds and priests are still in one form or another objects of universal veneration, their absolute necessity recognized.

From India and China, and from the older lands, Egypt and Persia, has come down to us the story of how in the world at all times there is present a protective administration over the inadequacy and insufficiency of human nature. It assures that there is no possibility of man completely destroying himself, nor can any despotism get out of hand. There is no possibility that a program which is contrary to universal good can permanently succeed.

We question: If it cannot permanently succeed, why should it temporarily succeed? Or, as someone observed, as long as good must prevail why does it not prevail in the first place, and save us lots of time and trouble. Utilitarian thought! The reason why good must ultimately prevail is that good is no more than a name we have given to some kind of law. We look about us and see how things are inevitably done well in Space and this we term good because we know no other standard. It is, like when the individual paints a sunset then the sunset must be accepted as factual, right and beautiful, or else he would not paint it. Good is a concept based upon values in the universe.

Now the reason that good must ultimately conquer the universe will inevitably assert itself. It does not assert itself in the spectacular manner the dictator does, but slowly and inevitably, like water wearing away the rock. But, whether it takes one year, ten years, or ten million years, the universe will win. There can be no successful resistance to that which is dictated by Universal Law.

The reason why this victory must be ultimately but not immediately is because man is being taught the conscious knowledge of Universal Law. If law is merely asserted it would be like an arrest made without the apprehended one knowing why or what the charges were. Merely being spanked by the Infinite periodically would not instate a state of grace to the individual.

A man says, "I will go this way," and all of a sudden something pushes him in the opposite direction. Nature does not do this; nature lets him go the way he intended to go... until he discovers the thing he is looking for is not over there. That is the only way he can discover it is not over there. And it is the way he discovers how to really find it. It is also the way in which he learns to know what the thing is he is looking for; because the ultimate method of discovering the location of anything finally is to discover its quality.

We ask for something without realizing it and thus we discover what that thing is; and this we did not previously know. If nature interfered it would destroy forever the power of the individual. The moment the universe asserts itself, the individual becomes an animal, returning to an instinctual level. It is only because man can make mistakes that man can discover truths. It is only because we can go in the wrong direction that we can ever go in the right direction, because right and wrong are extensions of consciousness. A mind incapable of error is incapable of right action.

And so we must have the conflict eternally going on, and we can not interfere with that virtue, the manner be allowed to continue blindly beyond the point of useful experiment, therefore, over, around, and about man in a curious, protective mechanism is a strange school of philosophy, identified as the Lodge of Adepts. Our view of it is not as an absolute fanatic might view it, but as a reasonable extension of temporal power into the sphere of spiritual values. What governments are to nations and people, this Lodge of Adepts is to the moral life of the earth. It is the governing body which makes the laws and the body of which protect men from themselves. It administers certain aspects of universal integrity; it also protects man from excessive motions in directions contrary to universals.

It is by means of this protective mechanism always at work that we gain the distinctive direction which Aesop once gave to a listener to his fables. The man had asked, "Aesop, what is the occupation of the gods? Do the gods work?" Aesop said, "Yes." And the man then said, "What do they do when they work?" Aesop replied: "It is the labor of the gods to lift up those who fall too low, and drag down those who rise too high."
The only comparable disaster would be the discovery of those who are dictated to that they could not be dictated to. Both of these things at the moment would be fatal to the progress that must not end in inertia. The absolute end of all effort would come with the realization that the extremes toward which we are hurrying so desperately are not possible to us. We would not try to save ourselves if we did not believe we could be lost. We would not try to right wrongs if we believed and knew that the wrongs would be righted inevitably by universal values. "Vengeance is mine, said the Lord, I will recompense." We read the promise, but we do not believe. We will not wait; we are afraid the Lord might be busy on our day.

And so it is absolutely essential that our involvement with this presence as an outside force inevitably at work should be so subtle and so carefully timed that we are never actually aware of it. For we must never be discouraged from trying to do the thing for ourselves.

Nations disappear and die because nations are not essential to the universal economy. In the evolution of man there is only one thing actually evolving, and that is man. We must realize that the State basically and ultimately exists for the protection of the individual, that the State is merely a pattern, but the individual is an immortal being.

Everything that is significant in the evolution of man is based upon the concept that all that man has created and devised exists for one purpose only—to protect and further the development of immortal man.

In Europe whole nations have been hypnotized by the psychology that the individual exists for the State. Yet the State is no more than what someone believes it is. It is a dream of someone. It is something which is ever changing.

In the case of Germany the dreams were those of Goethe, Karl Marx, Nietzsche; these men each had an idea, and the ideas gradually crystallized by psychology into a State. Never anything but ideas, from what we can see from our perspective they were not such very good ideas; but for them Germany is sending out by millions young men and women to die. These individuals are being sacrificed to the maintenance of notion and opinion, when everything that we know, everything that is real in life, tells us that all these States and structures have existed for only one purpose, and that is to serve the individual, to serve him in the form of protection.

As a form of experience, the State is a sphere of opportunity for the testing of the individual integrity. The State is nothing more or less than a group of individuals who have come together and agreed upon certain rules by which they are fraternizing, and by which they will protect the rights of each other to grow and pursue knowledge and improvement. The State is no more than a pattern created by man for his own preservation.

The struggle the world is passing through today is indicative of the insufficiency of our knowledge concerning basic principles, our inability to create for ourselves immortal structures while we remain comparatively ignorant of immortal laws. In this conflict and pressure it will be well for us to lean upon and accept the reality of certain abstract powers that are protective and preservative. Napoleon recognized certain things, and for this he was called superstitious. He observed on one occasion that a military general can plan for everything except the unforeseeable. He was asked what that was. Napoleon answered: In everything man does, regardless of what it is, there is a predictable pattern and an unpredictable Providence.

Probably the most perfectly organized predictable pattern in the world is the German army. It is an unpredictable thing against the weather. Germany has seen that against the weather the predictable collapses.

Some little factor over which man has no dominion or control is the one that throws out the gearing of the most completely organized structures. A circumstance strangely insignificant often changes the destiny of worlds to come. Practically every vital key person in history is today in the position that he occupies only by what appears to be a miracle.

Consider Winston Churchill. During the Boer War in South Africa he was taken prisoner by the very type of Condors being used against Germany today, and Mr. Churchill came within an ace of being executed. He talked himself out of it by a speech more important than the greatest of his later political career.

Adolph Hitler's life was saved during the first World War, it is said, when the armies decided to sing Christmas carols in their trenches, hold to a truce in no-man's-land for Christmas Day. An Allied soldier had Adolph covered with a gun in a shell hole just at dawn, and did not pull the trigger.

In his first battle Napoleon had three horses shot out from under him. If one of these bullets had found its mark, history would have been changed.

When the great Mongol, Genghis Khan, was an infant, the little caravan that his wandering, nomadic parents lived with was attacked by another tribe from the Gobi. The mother hid the baby in a bush, and as one of the enemy soldiers went by the bush with a drawn sword he slashed at it, missing the baby boy only by a few inches. Had his sword not missed the child, the greatest conqueror of all times would not have changed the map of the world.

Against the unpredictable the predictable falls to pieces. An unreasonable fog on the English Channel permitted the evacuation of Dunkirk. Unpredictable because every pattern that man devises is confronted by the presence of the unpredictable there can be no certainty in mortal affairs. The unpredictable is not however a blind force. Back in the middle of the last century the French Academy carried on a series of exhaustive researches into the nature of lightning, than which nothing seems less predictable, except that it is not supposed to hit twice in the same place, and even that is doubtful. Furthermore, if it hits in the same place twice it is not quite the same place, because the first time changed it. However, members of the Academy of France made a discovery so significant that they actually did not dare whisper it outside their own clustered chamber. They discovered what they called intelligent electricity. It seemed well indicated that electrical energy possessed some form of intelligent energy, a sort of mental determination—but its what and how, they have never been able to discover.

The curious fatality which changes the course of empire, it is to be observed in a study of history, reveals the unpredictable as always carefully patterned. A visitor to our library recently revealed a secret ambition. He wants to write a book about great outstanding wars and the consequent changes in social and political structure, dealing with a certain something that has impressed him very forcibly. He instance that biographers had done well by Marshal Foch, General Pershing, Woodrow Wilson, in the last war; we have the papers of Ambassador Gerard and the memoirs of Colonel House. "But," he said, "what intrigues me terrifically is, wherever a
big man has done a big thing, there has been someone reading like a ghost behind him. In physical history these people fade in and out of the pages for no known reason. Curious conferences are held. The men are seen in one place and then another. Some that are mentioned in the papers of Col. House are the same men mentioned by Marshal Foch. But no one says who these men are, or where they came from. The history he would like to write is a history of these ghostly people who have stood behind the great. That would be getting awfully close to the brasses round. He probably does not know it, but that book is not going to be written; that book would be entirely too vital a document. For it is the ghostly ones who stand behind the great who are responsible for the exceptions—the laws of Providence. A ghostly black-robed man behind Moham med gave the world Islam. A mysterious, abstract personality behind George Washington helped to make the new nation. This world has been built up by ghosts, great ghosts, and certain men have put on their clothes and have been accepted as ghosts. Any important changes that have taken place in the history of the world have come about through the ghosts who have without credit stood behind the great. By ghosts I am not now referring to any of the properties of the American Society of Psychical Research. I am referring to the written history of un-witten men who are part of an intangi ble governing structure. Thought, reading, and some consideration of the history of the world will reveal to us the fine hand of these fathers of the infant human family. And now, especially, we like to realize that they are still functioning and still at work. Every government has ghostly personalities somewhere in the background, and day after day, as nations hurl themselves against each other, as this struggle of great con tinents goes on, the world is bound to gether by a strange network of inter related forces working both physically and metaphysically all the time to make

sure the game cannot be played outside these rules. We know from the laws we have studied, from the thoughts we have had, that this protective mechanism exists. Those who have the right to know, know where it is, and how it works. The School of Adepts is still functioning as it always has and always will, the silent power behind the throne. It is the type of power that breaks up the patterns that men believe to be infallible.

How does this power basically and primarily work? It works as a secret society, great, intangible. It cannot be captured or caught up in words. It cannot be in any way brought under the dominion of any nation or state. It cannot be made to work for any nation or state. It remains that which it potentially is, an intangible government over the whole earth. As the Government of the World King, it has no relation to the political intrigues of man. As in days when Kings were Initiate Priests and participated in the structure of this great spiritual hierarchy, in this day too it functions hidden completely from the gaze of the profane. It is so perfectly administered that the percentage of success is markedly increased. He knows, as in the immortal words of Goethe's Faust: "How closely we are linked and merit, does never to the fool occur." In the affairs of nation there is no such thing as luck, only Law; but it is convenient for man to term it luck, and it is convenient for the gods to leave it that way. As there can never be a victory of the lesser over the greater, there can never be a moment when the ambitions of any man or group of men, or nations, can stop the inevitable and immortal progress of human consciousness. It may halt it for a day; but that halting is a learning. Everything that happens gives us perspective toward the real. There is no way in which the lesson can get out of hand. No nation can fall if it desires to fall. No nation can rise unless it desires to rise. And nothing which ultimately is against the motion of humanity toward integrity and enlightenment can ever have permanent dominion over the individual. When man, in the complexity of his childhood and immaturity, manages to get himself into an absolutely hopeless tangle Providence steps in; and Providence, what is it? The ghosts behind the great. It is a body of human beings, as John Hayden said in 1660. It is an Order of living men, their houses secret, hidden by clouds, the servants of the General. This Order of men always has been and always will be, a mysterious brotherhood dedicated to the preservation of humanity from the insufficiency within itself.

The problem that really then confronts the individual is always the same. It is not whether he will survive or not, but whether he merits to survive. If he merits, he survives. The human being survives everything. Man survives life and death, the rise and fall of states, the coming and going of empires. But the structures which he builds up in physical nature, whether they be his own body or the body of his State, the survival of these structures for their maximum period is based upon merit. That which is furthering the Law lives, that which is against the Law dies. When men have not strength enough to administer this integrity themselves, then the ghosts behind the great work through them, working forever in a material world where everything apparently is tangible, physical, and literal. Strangely, the very materialism we boast of is one of the things that protects this mystical thing we do not understand. It is able to function in this strange structure more adequately because men do not believe in it. Because men do not believe in it, they do not allow it to interfere with them. They continue
to believe they must build their own world—and that is good. In the fact that they do not believe in the existence of an invisible, intangible government of the world we find one of the reasons it can function. Whether we believe in it or not important, but whether we believe in ourselves; for the measure of integrity we develop is the basis of the function of this invisible body.

So in every nation, in every great community, in every camp of the army, in every hospital, in every temple and in every village, there is something, somewhere, to bind this thing into the pattern. All this great chaos through which we are passing is pointed toward the release of man toward progress. Everything that is being done is being supervised. Men are making their small mistakes toward right action. Against the tragedy of man destroying himself there stands an absolute protection which no human power can interfere with, because it belongs not to the sphere of human power but to something beyond. And all the dictators and all the generals and all the armies in the world have very little power when we restate the secret order belonging to two worlds. The old masters, "What merit, or power, or dominion have the little men of the world?" What power, for example, does one of our modern dictators have? He can wave his hand and an army dies; in this presence there is no actual division; it is the Law. The man who solves our problems grows, but we will only grow when we solve our own. This is a world of solving and growing, and that is a moment of great solution in which we are growing up toward a better day.

With us, guarding every inch of the treasure hoard of coal, iron, oil, rubber, new democratic allies. Un. Japan's flag flew over thousands of miles of land and sea. Japan captured the bases and drove out the garrisons of nations that had shipyards to build navies and factories to make planes and tanks.

In all this time the only great victory on land against the Japanese was won at Changsha by the Chinese—a nation with no arsenals able to make anything as large as field artillery.

Who are these allies of ours? Only 30 years ago—one human generation—they were living under an emperor. Eleven years ago their Northern provinces, in Manchuria, were invaded by the Japanese. Five years ago, at the Marco Polo Bridge, they began the war, as we now see, that will not only decide the liberty is being carried on by regular American air forces now in China. We can send more planes as fast as we are able, to help give the Chinese the power to turn back the Japanese. The Chinese must be world arms. But do we yet understand what the spirit of China will mean in the years of peace after the war?

I think the most important single thing that we can emphasize at this moment is this: The Chinese have already proved that in 30 years—the time that it takes a man to grow up and learn his job in the world—a whole people can
advance from the political system of a despotic empire to the democratic system of a free republic.

In that time the Chinese have created a political unity which has not only saved their own country, but will help to save others from conquest.

They have created a wide system of education. Their engineers are among the best in the world. They have proved that Asia need not be ruled by strong-arm methods. They have proved that they can rapidly attain higher standards of living, and are eager to do so.

They have proved that in Asia the difference between China's devotion to peace and progress and Japan's lust for conquest is not a difference between inferior races and superior races. It is the difference between free men and men who are yoked by a cruel creed of militarism and imperialism.

In Europe, the British and the Russians and the Yugoslavs are proving that this is also the difference between them and the Germans and Italians.

We, Americans, dedicated to the proposition that all men are equal, have allies in the Chinese who are determined to make their side of the Pacific Ocean equal to ours in political democracy, economic security, and human dignity.

(From a Public Address)

Library Note

It is obvious to the thoughtful that most of the arts and sciences which we know today had their origins in religious beliefs and metaphysical speculations.

The library of the Philosophical Research Society has recently been enriched by a collection of seventeen examples of inscribed bones, belonging to the Shang dynasty of ancient China. These fragments are covered with pictographic characters in the earliest form of Chinese writing.

Inscribed bones of this character, generally classified as oracle bones, formed the implements of a primitive system of divination. Various pictographs representing birds, animals, insects, and some inanimate objects, were cut into the surface of the bones, the process accompanied by prescribed magical rites. Fire was then applied to the bone, and a fine lacework of intricate cracking resulted. The relationship of these cracks to the pictograms was then interpreted by the Shaman, or priest, and the auguries played an important part in the daily life of the people.

The Shang dynasty is the earliest historical dynasty of China, extending from 1122 B. C. to 1776 B. C. The preceding legendary Ysia dynasty (1776 B. C. to 2205 B. C.) has not yet revealed any examples of writing.

It is possible to trace the development of the modern Chinese written character directly to the pictographs on the Shang bones. We are, therefore, deeply indebted to the primitive superstitions of the Chinese, who buried these fragments of burned bone in their funeral mounds for our knowledge of the origin not only of the Chinese word-forms, but also for a great part of their art stylization. The following examples show how modern Chinese characters have evolved from the bone pictographs.

- YU-FISH
- SHU-CATERPILLAR
- HO-GRAIN-CORN

Wonderful Land of Mu

In the light of present world conditions let us turn to Plato and see what he had to say about causes of war.

He observes that certain countries develop more rapidly than others, extend their sphere of influence, enjoy better government, stronger leadership; and sometimes these more active nations suffer from geographical limitations. Theirs is better hygiene, resulting in an increase of the birth rate and the lowering of the death rate, and the inevitable result is overpopulation. With their advancement in the arts and sciences, particularly those protective to the life of man, they bring about the recovery of people who otherwise would die, and at the same time diminish plagues and pestilences. Now, if the nation further has internal government sufficiently unified so there is no population loss through civil war, and is so located geographically that there is no loss of life by seismic disturbances, tidal waves, and fires, the development and increase is certain to be more rapid than other surrounding nations. Ultimately then, the development of this stronger, or more aggressive, or even more secure nation sees how it could advantageously extend beyond its inherited geographical boundaries. A neighboring power conversely is under a weak or selfish government, subject to immutable internal strife, inferior hygiene, and insufficient education; it could prove to be a menace especially in the matter of plagues, and also in the danger from border clashes in its interior streamings. It is a weaker power too, because it has not developed its natural resources to the reasonable limits of its geographical reach.

To ambitious states already overwhelmed by Barbarians from the North.

China, another cultural civilization, has suffered from political corruption since the beginning of history. India, a great philosophic empire, has been for a century under foreign rule. It is to be seen that various states according to

Plato made no effort to vindicate the stronger power for yielding to the constant temptation for oppression; the condition itself was to be considered inevitable as long as there was inequality, which there always would be; international strife would continue as long as nations existed.

Also, according to Plato, national policies and national principles ultimately determine national destiny. Nations, like individuals, choose careers, programs, policies; and according to their selection of destiny, so will that destiny come to pass.

Some nations choose to excel in the arts and sciences, others elect economic and industrial supremacy, a few have striven for military supremacy; but whatever it is that is selected as the principal purpose it will ultimately describe the fate and outcome of the national existence.

The Greeks were an example of philosophic belief. The nation never shone greatly either industrially or from a military standpoint. The Greeks were artistic, cultured; in their own particular fields they were without equal; but they were not a strong industrial people, theirs was not a strong military nation; they were unable to efficiently protect the doors of their institutions when opposed by the highly militaristic system of the mercantile minded Roman Empire.

Rome, with a different psychology, dominated the Greeks, and was in turn overwhelmed by Barbarians from the North.
their policies bring about the right consequences of their chosen mode of existence. It is the same with individuals, according to Plato.

A man may succeed admirably in a chosen career, and yet may be said to have failed when his achievements are compared with those of others. If for example, he chooses philosophy for his life's work he is, like the philosophic nation, apt to be weak in other departments. Philosophy does not result in immunity from the limitations which learning may impose. A man may be a very great mathematician and a very poor politician. He may be able to understand the deepest mysteries of nature, and yet be comparatively ignorant of the techniques of merchant and manufacturer. He achieves in his own world. He seldom desires after great wealth or great extension of domain, is seldom interested profoundly under which political system he lives, as long as it permits him to continue his mental researches. He is content to think, and fated to let the rest of the world go by.

This too, is the fate of the philosophic state. A nation given to the arts, con- creted to culture, may achieve tremendously in its chosen field, only to fall politically before some far less advanced people, because of a program so abstract that it does not provide defense for national boundaries.

The story of Greece and Rome will illustrate two orders of conquest. Although Rome conquered Greece, Greek culture conquered Rome. Greece then, was never actually conquered. Greek thought, logic, philosophy, even the Greek language, idioms, styles in clothing and architecture, painting and sculpture, became the dominant keynote of Roman civilization. Rome even borrowed its gods from the Greeks, and was happy to receive them. This cultural exchange of the conquered people continued untouched by Roman supremacy, and so, technically it was the Greeks who achieved in the end. While their political system collapsed, their civilization continued on, to influence not only the Roman world but the modern world.

Today, two thousand generations years later, we are still in debt to Greece, and will be as long as civilization remains.

Plato pointed out how, in this way, nations sometimes survive their failures. Their great values do not cease, for the real purposes for which nations develop are immortal. According to him, there is still as much a need to continue his mental researches. He is content to think, and fated to let the rest of the world go by.

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Today, two thousand generations years later, we are still in debt to Greece, and will be as long as civilization remains.

Plato pointed out how, in this way, nations sometimes survive their failures. Their great values do not cease, for the real purposes for which nations develop are immortal. According to him, there is still as much a need to continue his mental researches. He is content to think, and fated to let the rest of the world go by.
mound builders. They brought with them the evidence of their worship in their carved stones; in monoliths they developed primitive instincts in the creation of architecture. Comparatively unacquainted with any of the higher and finer arts, they corresponded closely in their culture to the peoples of the Stone Age, the Neanderthal, the Cro-Magnon, and other primitive pre-historic types.

In a museum on the peninsula of Yucatan are two very curious carved figures, resembling anthropoid apes. These figures, one male and the other female, the female carrying an infant in its arms, date back to a period far earlier than the Mayan culture known in that area. The carved figures, more than life size, grotesque in an apelike way, are statements in stone of the scientific hypothesis of the missing link. It is evident that the great and ferocious squat imitations are not apes, but very primitive humans, and if the figures are life size, which is probable, these were people in excess of seven feet in height weighing several hundred pounds. The two figures have never been officially commented upon in any of the archeological findings, neither has it appeared pictorially scientific journals; the nature of these figures makes it apparently safer to ignore them scientifically; to admit them into the present controversial status of the origin of the people of the Western world would be exceedingly inconsistent with the subject as thefindings are now given to the public.

These figures seem to be true Lemurian, possibly the only existing likenesses of these people, who it is thought, possibly lived originally in trees or in natural caves. The concept that the Lemurian was a sort of superman, possessing all forms of wisdom and knowledge, is entirely inconsistent with such records as we have of Lemurian culture, whether it be the Easter Island figures, or the Pre-Aryan remnants of India, or the Pre-Aryan remnants of China, or even the Pre-Aryan or Pre-Atlantean remnants of the Near East. In every case, the very ancient level which might be regarded as Lemurian shows no indication of these people having possessed a great scientific knowledge. Rather we may say, they possessed the peculiar clarity of purpose and action of the Lemurian was a sort of superman, possessing all forms of wisdom and knowledge, that is evident that the great instinct that their every movement was determined to universal intelligence; their social motion was true and wise, not because they knew things, but because they knew how to proceed in so closely related to universal instinct that their every action was dominated by cosmic law.

The westward migration of the Lemurians into Asia continued in a westerly direction, covering a great period of time. These migrations did not occur in a period of 50,000 years, or even 250,000 years; they have to be thought of in terms of millions of years, and as a constant motion, wave upon wave of emigrants flowing out from the parent source and extending themselves slowly across the surface of the earth.

Nature was the great enemy of the primitive Lemurian; in the pre-historic world he had to fight fantastic forms of which we know nothing; as he developed the stronger world, and the stronger, the world of preserving records upon stones, first sought for fire, formed the first bone fish hook, he was slowly groping after security in a world weird and incredibly nightmarish. He faced the prehistoric mammoth, and the comparably weak creature in the presence of surrounding strength, he was forced to use terrific ingenuity; and so he developed innumerable institutions, the classification and extension of which are the basis of modern civilization. But he did not proceed as one people, he proceeded as has been said in a series of waves.

If we should say then, that five million years ago a wave of Lemurians migrated from Asia to America, and that at some almost similar time another wave moved westward, reaching the coast of Asia—what we call Asia today—it is obvious these two groups extended their sphere of domination, fighting their way across the surface of the earth as waves may have at some remote time met again. It is evident that this occurred. Those who came to America gradually extended northward and southward; those who reached the coast of Asia continued to migrate in a westerly direction.

After the passing of hundreds of thousands of years, these migrations across Europe and Asia finally reached the coast of the Atlantic, throughout the area we know as Southern France and the Mediterranean. The vestiges of giants remain here; in Andalusia are caves, apparently of Lemurian origin, and skeletons of forebears averaging seven to nine feet in height. These bones fit the carvings found far away in Central America.

Having reached the coast of Europe it remained only for the Lemurians to move in a westerly direction to reach America. And here was the group of their kind that had been existing and migrating throughout the western hemisphere—two streams of identical origin, after completing the circle, had met again, met after a lapse of a vast amount of time. At the meeting it was no longer so obvious that they were the same people, for their migration had resulted in changes in their construction, appearance, and temperament. They who had started out as one nation met as strangers. There was no recognition of fundamental identity of origin, for these people had lost the records of millions of years of wandering and were without capacity to orient themselves historically.

Other migrations meantime had moved from the mother-land, and these migrations in turn superimposed themselves upon the earlier and now indigenous migrations, and the new wave that had followed in millions of years of wandering reached the Americas. And as generations blended, their record resulted. Those who came from other areas had developed more rapidly; in this very ancient world a mysterious influence was working out the very battle of the ages which in fuller and more complex form we are perpetuating today.

The cultural state of the Lemurian has been widely speculated upon. If we had a cross-section of the Lemurian culture, what would be its relationship to ours? Would it be something greater than we have, or would it be less? The answer is obvious. It would be less.

The difference between our highly evolved present state and that of the Lemurian is the difference between an adolescent and an infant. Anyone who doubts that we are, comparatively speaking, only adolescent, needs only to look about him to be convinced that we certainly should not be considered mature. We are in a period of emotional stress which leads to human adolescence, but wherein the youth is still infinitely older and wiser than the infant in arms. The infant has protective power the older child has lost, in a degree of certainty regarding the unknown. As we become older we become less certain in everything we do. And as we become wiser our certainties become even less. As far as true value sense is concerned, the primitive individual is like the small child, for his value sense is closely related to desires, appetites, and survival.

If we could take a true Lemurian, and a true member of our present race, and wreck these two on a desert island, the Lemurian would have far the best chance of surviving. He would instinctively set to work on the process of survival. The more advanced person, separated by centuries of culture from primitive problems, would be bewildered; in
order to survive he would require tools and instruments. The numerous things he has become de-

pendent upon. But if we say in this sense that the Lemurian
culture was more fundamental than our own culture, there is no justification for the popular belief that the Lemurian was a superman. Nor is there justification for the belief that the redis-
covered and reconstructed Lemurian culture would greatly advance our present civilization; there is no reason to suppose that the Lemurians possessed any knowledge essential to civilization that we do not possess. They may have used certain forms of knowledge that we possess, but do not use. Sensory per-
ceptions were much more keen than ours, be-
cause these had to be depended upon for survival. But there is no reason to be-
ieve that these ancients had a great philo-

sophic empire, as some visionaries have tried to convince us was the case.

Of similar significance is the architec-
tural dilemma encountered in the search for this lost civilization. Not long ago a series of books was published relating to the subject of Mu. They were presented as the result of very intensive research plus exceptional opportunities. They were supposed to contain the true records of the civilization of continental Lemuria. When these books were bro-
ken down and analyzed, it was discovered that they did not exist.

In the first place, the human mind lacks the capacity to place any bonds or limitations upon such a problem as Mu. It is to be realized that twenty or thirty levels of human remains may be found in one thin strata; the very ground we walk upon has supported not only our civilization, but a dozen or more. Ar-
thological research in Central America reveals that some of the temples have twenty ancient temples under them, some going back 300,000 years or more, and these are comparatively modern. A common mixture of dust, is like the greatest, an inseparable mass. Thin-

k of the difficulty you would have if with a magnifying glass and a pair of tweez-
ers you tried to differentiate between these little grains of dirt, to say: "This little grain of dust is Lemurian, and this one Atlantean." You cannot divide up the dust. You cannot shake out of these ancient remnants anything that resembles a pattern of survival. When you have gone all the way down through twenty different levels that are now to be per-
ceived, you find twenty levels down to be comparatively recent. And instead of being able to say this is modern, and that is Atlantean, or else Lemurian, you are forced to from imagination that you must differentiate between scores of dif-

ferent migrations, some belonging to one period and some to another. The com-
plexities are innumerable. Only those go-
ing in where angels fear to tread, would somewhere pick up a piece of carving and say: "This, gentlemen, is pure Le-
murian."

The reasonable person is not greatly moved by various stories concerning how things were a long time ago. In substance and in essence, we are not en-
tirely sure of the way things are now. The average individual has a very indis-

tinct concept of how the Laplanders live today. We have less concept of how the Central African lives today. We have such a mistaken idea as to how the Asians live that we have kept on send-
ing missionaries over to them. Actually, we do not know how our neighbor lives; nor do we understand the simplest im-
pulses of those who are closest to us. There are probably a million people in the area around New York City who cannot give you even a general picture of what Central Park looks like. Mil-

lions of others have yet to take a good look at the Statue of Liberty. When we have so limited a perception of things near to us, how much more limited is our true concept of things Lemurian that vanished away before we were even thinking creatures!

It is therefore not wise to dramatize our concept of the past, but to preserve as far as possible a rational viewpoint. The evidence available seems to indicate several things which we can accept with reservation. They are at least along lines of probabilities. The first of these pos-
sibilities is that the Lemurian world was not as advanced as we consider any more than the Atlantean world was a conti-

ent, any more than in a million years from now it would be correct for people to look back and say ours was the Aryan

Continental. There are Aryans on every area of the earth's surface. And there were

Lemurians on every continent too.

Therefore a word better than continent is distribution. The Atlantic world was a distribution of a race of people; the Lemurian world was a distribution too—including parts of all the continents we know, and parts that are now sub-
merged. It is a sound assumption that our present distribution includes parts that were submerged during Lemurian times.

The Lemurian world was thus the whole earth as it existed 200 million to 250 million years ago. Evidently, while it was a complete distribution, like our own world it was somewhat localized in intensity of its cultural procedure. For many hundreds of years the com-
paratively recent Aryan culture was local-
ized in Asia. The point of focal power then moved westward to be localized in Europe. Under existing con-
ditions today the power and center of the Aryan race is moving again, and will probably be localized in the Americas. This power and center is the nucleus from which all the rest is ad-

ministered; the heart and brain of the whole distribution involving the whole earth's surface being the part usually re-
garded as the continent or true race. It is however only the administering power.

The administering power of the great center of the Lemurian culture appears to have originally occupied the area approxi-
mate to the Indian Ocean and the Australian archipelago. It was a great continent that still survives in scattered islands and as a mass of submerged shools, covering an area nearly as large as North America. Originally this great area was an enormous shelf that, through a series of catastrophes, gradu-
ally submerged. It was a very slow process resulting in the dividing of the land into the Islands of Mud, an infra-

lution by water rising slowly but with in-

exitable force over millions of years. It was not like the Atlantean Continent, 11,000 B. C., which was sunk; there was no great loss of life, no great catastrophe in connection with the sinking of Le-

muria. It merely faded away like a worn-

out world retreating to its source.

From the Lemurian center as from
some radiant pinwheel tribes and races were constantly thrown off—the nebular hypothesis applied to the earth's surface.

These migrations carried widespread the primitive culture of a most simple and tribal existence. There is reason to believe that among the Lemurians the institution of the medicine-man had its origin, beginning the simplest forms of priesthood, the simplest forms of religion, the rudiments of the worship of the heavenly bodies, and of the forces of nature, worship of the ghosts of the dead, and worship of the generative processes. These are the ancient institutions of the world with no explanation. Possibly one of the primitive institutions was the worship of the dead; certainly ghosts played an important part in spirit worship. Wherever we find remnants that seemingly have retained part of their Lemurian traditions, we find the worship of the dead. We find it in Central Africa. We find it in most isolated islands. We find it among the oldest surviving people, who believe that the idea of religion was not to worship God but to propitiate the spirits of the deceased. A very elaborate discussion of this belief can be found in The Golden Bough by Frazer.

The worship of the dead brought with it Totemism, Fetish Worship, and a form of primitive priesthood. There is no evidence that the people in these very ancient times recognized the existence of a single God, or a collective principle, such as monotheism or pantheism. The worship of one God or a multitude of Deities did not come until the establishment of the social order.

Until man recognized father and mother he could not worship God. He could not conceive of a Father in Heaven until his emotions to his earthly parent took hold of him. He held to a very practical viewpoint. As long as there were no true human relations there could be no sense of either loving or hating God; so, instead of the adoration of God there was recognition of the proximity of the dead, those who were still there. The belief in the disappearance of the personality from an objective to a subjective state, was the beginning of the realization that something was left that might hover around, in explanation of the mysterious circumstances occurring in nature. This belief was primary.

Next to this primitive instinct was recognition of required veneration of the generative or procreative processes, symbolized in totemism, to the pole, the monolith, the monolith. This recognition extended to the symbols of the axe, the ax, the pole, the home, the tribe, the nation, the state, the entire institution of the race; these primitive symbols were carried about all over the earth.

The Lemurian, so far as his arts and sciences are concerned seems to have left very little. Whatever art he possessed was not cultivated; it was purely instinctive. If he drew it was from impulse, without technique. There was something very fine about his impulses, his primitive art has something that makes us want to go back and copy it; but there is no evidence that he was aware of the significance of the thing he did. That is also true of architecture. There is no evidence he built a house, but there is evidence that before the end of the age he did discover the use of the arch, the key to the term arch-itecture. He developed the first primitive type of boat by hollowing out logs, but there is no evidence he ever carried on beyond this point.

He held to a very practical viewpoint. What was necessary he did, what was unnecessary he left. He held to the ancient idea of the importance of the dead, and worship of the generative race; these primitive symbols were carried about all over the earth.

As it is a mistake for us to believe that all the ancient world was primitive, it is also a mistake for us to regard all the ancient world as something superior to our present condition. Somewhere between these two extremes lies the truth.

In spite of our wars, in spite of our crime, in spite of our individual and collective delinquencies, in spite of our inhumanity to ourselves, we have found a way to a better world; and if we think for a moment, the world as it is now, is the best the world has ever been.

We can look back on Golden Ages, as good old times in which we think we would prefer to live; but if we could actually be transported to those good old times, we would hasten back to today as rapidly as possible. For written history and records perpetuate only the small amount that is great, forgets in kindly fashion the vast amount of that which was not great. What is written of the Greeks, for example, is of a thousand intellects that have changed the course of the world, but nothing of the millions of slaves who lived and died without hope. When we think of the plague that was Egypt, in the great structures of Karnak, the pyramids, the temples and the palaces, we do not think of the way in which they came into existence, that they were built by blood and tears of the living, that incredible suffering went into the creation of them. Most of them were built by benighted rulers, ruling over badly and ill-governed people. One good King is remembered; we forget fifty outrageous circumstances. We set high value on the one piece of beautiful sculpture that has come down to us from the dirt that was part of that same heritage.

We must not forget how closely the great cultural achievements of the past are associated with the most trying human experiences. The paintings of the Renaissance are associated with the horrible sufferings of a most execrated genius of da Vinci and Raphael may lead us to say that it must have been wonderful to have lived in Venice under the Doges, not recalling that all but one of the Doges died of smallpox because of the lack of sanitation. While it might have been wonderful to have lived in Italy in the time of Dante, we would also have stood a very good chance of being poisoned by one of the Borgias. Had we lived in our country between the Revolutionary and Civil War periods we would have had to contend with one depression after another, one economic collapse following another. Distance lends enchantment. The complication of the past is a magnificent contrast to our discredit. But the past is peaceful because it is dead. Living off the best of the past, we are apt to compare it with the worst of the present.

We are not however living off the million years which have gone before. Our progress has been achieved as the result of the accomplishment of twenty thousand people since the beginning of time, and some of these are possibly re-births; it is they who have given to the world every per cent of its culture. Out of the billions who have lived, twenty thousand individuals have nur-
vived, in that their thoughts are the basis of our present social condition; the rest are forgotten.

We are more indebted to one man in Egypt, the great philosopher Amenhotep, than to millions of human beings of the 5,000 years of Egypt.

In the person of divinely enlightened Plato we are indebted to Greece. But Plato was too great to be merely a Greek; he belonged to the human race. His contribution to the eternal progress of man makes us forever indebted to Greece, for Greece produced him; but so did Greece produce innumerable others who not only did nothing, but detracted from that which had been done.

Even as we like to look back, we must then recognize that individuals are the source of progress; and not times, races, or nations.

Going back as far as Lemuria to seek inspiration we must not fictionalize. Not only long ago I read a book in which Lemuria was in some way mixed up with good old-fashioned socialism; in combination of looking backward to Lemuria and looking backward with Bellamy, it tossed about in a turbulence of Upton Sinclair, Bellamy, Technocracy, Moral Rearmament and modern motion pictures. The author assumed Lemurians living in golden palaces under a condition of almost perfect social peace; they were trailing garments, a-swishing through the antediluvian world; the priests read all languages, and spoke all tongues; the people dwelt together in a magnificent state of harmony, so wise, so perfect and so good, that all attempts that followed afterward became quite feeble imitations. The one flaw in the account seemed to be that if the Lemurians—or the Atlanteans, or the Aryans—had ever for one instant been what this author described, their civilization would never have ceased, because they would have achieved Eternity. The Golden Age was theirs, because you cannot be perfect and then lose it—the achievement of perfection removes the faults of imperfection, therefore it is an eternal state.

Out of a sort of cosmic nightmare, a very beautiful idea can express a hope in departure from probable fact, particularly in a concept of ancient times. So, let us recognize that the Lemurian is to us what the small child is to the adolescent; that every grown up person grows up through the natural and necessary experiences of infancy, but these are not something that should be held up as supernatural. We flow gradually from infancy to childhood, from childhood to maturity. We are all seeking maturity of viewpoint and a power that the Atlantic and Lemurian civilizations did not possess. What they possessed was knowledge of the obvious arts and sciences. They may have had power, but they did not know any more what to do with it than we do with our dynamite and T. N. T.; for we too do not understand; no more than with the ancients is our moral nature abreast with our mechanical progress.

Rather than to look backward seeking a perfect world, we are better off looking forward to a growing one. It is comforting in these moments of extreme disillusionment with society to realize that in the worst we can possibly do we are still greater than bygone ages, and that out of each action we can perform will be distilled greater and more adequate progress. As surely as we stand upon the very dust of Lemuria, so surely in our spiritual culture we are using the dust and the wisdom of the rest of the past to make our present.

The child who is born today thus receives the richest birthright the world has ever known. Now is the greatest moment in the history of time. It is the focus of all that has gone before, the good, the bad and the indifferent. The use of now determines tomorrow. For use or misuse, it is the supreme privilege of the now living man to have the right and opportunity to enjoy the accumulated culture of all times. He is here to live the fulfillment of the ages. He will have mistakes, but they will be a little grander than ever before, and his errors will be a little more sublime. He will have limitations, but they will be a little less limiting. He will fall short of his desires, but he will fall a little less short than man ever has before.

This is our hope: That we in turn, before we are dust, will make our contribution to the pageantry of progress that extends toward Eternity. On the foundation of the past stands the modern world; and on the achievement of today must be lifted the foundation of tomorrow. Progress is eternal, and the values we believe in are ageless. To realize that firmly in these times is part of our personal standard of security and intelligence. It is the realization that makes the philosopher stand the changes that destroy the others.

(Condensation from a Public Lecture: "America will not fail to bring Christian principles of peace and goodwill to all races and creeds and even to people of our enemy nations—Elzie Papajiohn, christening minesweeper.

The American sky dragons are sowing the seeds of hope in the people in occupied areas. They provide a stimulus for Chinese soldiers. — Te Kung Pao, Chinese newspaper.

In terms of what will be required to defeat our enemies we have only just begun to get into our stride. — President Roosevelt.

It is becoming daily more clear that too many of the men in Washington do not yet seem to realize that we are in a total war. — Clare Booth, playwright.

Holland wants to recover its lost territory, join in economic planning after the war and do something to prevent more war. But I do not forget for one brief moment that first of all there is a war to be won—Queen Wilhelmina.

An extravagant girl, says a writer, usually makes a poor mother. First, however, she makes a poor husband.

One of the advantages of being air raid warden is that after interviewing all the neighbors you'll know just where to borrow anything.

An Argentine man grew a cabbage weighing 34 pounds and measuring 48 inches around. There's a swell head for you.

Henry Ford believes women will resume their place in the home after the war. And, with their experience, they'll be able to fix that leaky faucet themselves.

On September 30 there was enough money in circulation for every man, woman and child to have $102.04. Who has yours?

These scrap drives haven't been very thorough. That youth next door still has his saxophone.
The Lost Vision

In religious matters, more so than elsewhere, we are confronted with an amazing absence of truth. Precepts that should be firmly grounded are greatly interwoven with fancy, and we find astonishing contradictions. If a belief is worthy enough to be believed in the first place, it should be understood. It deserves to be wholly and completely analyzed; and by merely going back to the early Christian era and studying the conditions of those times, particularly the problems which dominated the minds of the people, very pertinent and interesting things come to light.

Judea in the first century was a hotbed of political intrigue and the people were incited against Rome. The section was under the bondage of heavy taxation; it was fiercely opposed to being ruled by another nation; by a thousand political intrigues it sought strenuously to throw off the yoke of Rome. Rome dealt harshly with the opposition of Judea. But as the Jews were beset upon, certain of their leaders desired to hold higher positions, and the aristocracy of the nation was induced to join hands with Rome in order to preserve their personal estates. So it was in these exceedingly difficult times, and out of a political melting pot, that there arose the first evidence of the Christian faith. Although it did much to color the local belief, the people were divided in a decision as to whether Jesus was the king of the Jews, liberator of the people, or whether their allegiance should be paid to Caesar.

If we had the original documents of faith we would find both the Jews and the Disciples sharing the same dilemma: What about Jesus’ political status, closely related to his moral status? Looking into this further, and from a non-partisan viewpoint, we find the original Christian believers moving on to Rome and involving themselves in litigation. The Emperor Caesar tells us clearly that the faith became associated with greed and sedition. Their refusal to acknowledge the sovereignty of the government was too much for the Roman people, who, though confronted with temporal problems, yet as a people acclaimed Caesar the one king, living or dead.

Then, in the historically famous incident of Nero and the burning of Rome, we have Nero’s claim that the Christians burned the city. The Christians claimed otherwise, and the question was at an impasse. But since, scholars of impeccable character have suggested that the Christians were involved in litigation with Rome.

From this time on until the advent of Constantine, in the early part of the 4th Century, it is certain that confusion continued to grow, because Constantine most certainly had nothing in common with the faith. He was a very vicious and evil man acknowledged as such by all. One open accusation was that he had burned members of his own family in oil. The Grecian Mysteries flourished in Rome at this time, and Constantine was greatly desirous of becoming an initiate of the Eleusinian Rites, the most profound of all the mystery rites; but his sins were so vile the priests refused him permission even to approach the temple gates. He was forbidden in these words: “Vile man, get thee hence. The House of God is no place for one of your caliber who tortures his own flesh and blood. Such Mysteries can only be revealed to those who are worthy of the Gods.”

So Constantine, desiring above all else to be assured of forgiveness for his immoral soul, contacted Christianity. It lent ear to him, willing that he negotiate with the faith. Certain terms were made whereby he permitted Christianity to exist within the Roman Empire, trading the concessions for the promise of the Christian priests that he would not at death be despatched to perdition. All in all, it was a strange pact. Thereafter he is constantly referred to as the “Great and Good Constantine.” But despite indulgences granted him, he became very fearful on his death bed; he pleaded with the priests to save his soul. He died a Pagan; but with assurances that because he had been associated with the Christians, heaven would be his reward.

After his reign Christianity changed to a political hierarchy. We find it gradually moving along a constantly modifying course; various doctrines and dogmas established were added to the Gospels. The followers of Jesus and His Apostles, and so Christianity has been continued to its present state. In the weakening of the original fabric, and because of definite forms of ignorance continuing, the actual teachings of Jesus have been obliterated. The sayings of the Syrian Master have been ignored for 1900 years.

This argument would not embrace a record such as the Sermon on the Mount—for if we may look for any integrity of testimony, it is to the Gospels of St. John—but rather it points to the causes of the evidence from the beginning. This is the first great wrong. The second is sectarian bigotry—maintained by assumption of the clergy that all religions elsewhere in the world, except Christianity, are either a totally inferior pagentry, or else demonically inspired. The adherents of Christianity have been led to believe that they alone possess the Truth.

This belief, inconceivable with our progression to such mediums of travel and thought as transference of aviation and radio, remains so fixed that any doctrine savouring of Paganism is ever a very ‘hot’ issue with Christianity.

To those two wrongs we have added corruption number three. For centuries the church has increased its wealth through the amassing of its temporal holdings, its real estate and physical property. It is as if oversized altars pertended power. Representative of havens of safety for souls, this is all wrong. The churches have too radically departed from the simple surroundings in which the teachings of the Messiah first were given; on hill sides, under the trees, along winding byways, and at the water’s edge. Today’s worshipper has been deprived of a reasonable heritage, the right to pay reverence in the environment where life is lived.

All over the earth, too, it is thought anathema to have the doctrine of the faith denied. This is a situation reminiscent of the agitation of a certain listener who approached the great speaker at the conclusion of his presentation of the Milton and Dante conceptions of the Universe, a viewpoint which to the perturbed hearer was “absolutely destructive to the moral fabric.” Said he: “You have taken away our God!”

Isn’t it well to ask ourselves: “What sort of a God have we? Is it the average vague impression of a benign old man with white whiskers, seated on a heavenly throne, with archangels on either side? Now we may not think every man is capable of devising his own belief. On the other hand, it is neither right nor fair to cast millions of people in one molded belief. That cannot be satisfactory to anyone.

Rigidly circumscribed religious codes have inspired some of the greatest crimes in the history of the centuries. And the set-to continues between the various organizations and tenets of Christianity and the moral enforcers, although many are the unanswered questions, and the inconsistencies in documents. Yet we
know definitely the authors of the Gospels were men of extraordinary ideals, and normally possessed inspiration; theirs were not ideals to suffer moral degeneration. Through study of the Gospel of St. John, man emerges definitely as a noble, idealistic, and gentle soul. I rise to declare the various sects are as coffins for these ideals.

In the so-called piety of the last generation, when the evening custom was to gather the family about the fireside while the father, seated, read verses of scripture, stress was laid on the adage "Spare the rod and spoil the child." Father never quoted the other verse: "Parents, provoke not your children to wrath." Ecclesiastes sermonized on the wickedness and misery of sin; it was impressively borne down on every human soul that he was in dire danger of losing that soul. All joy was discomfited; and the few examples of enthusiasm were scarcely backed with the adequate clerical understandings such enthusiasm should have had.

Now, regardless of years of research into doctrine, have we shown very little improvement spiritually—this not because we are bound to the narrowness of theological concepts, which creeping in, detract from our wisdom? If we could realize the difference between theology and religion, differentia, and comparative, we could take the first step toward knowing Truth. The purpose of knowing Truth is to release the spiritual values of Life. This one fact, completely understood, would change the whole outlook of mankind. True religion is not involved in affirmations to some high potentate and despotic arbitrator—in a vast cathedral built by the millions of coins extracted from the poor. Nor has it to do with vested choirs singing in unison, often off key. Nor is it invested in elaborate symbols of worship. In no true sense of the word is this religion. Religion is man's very foundation of age. It is his dream of all that is good, fulfilled by understanding.

A man is not religious because he murmurs responses to a Litany, but because in his own soul he is living the Truth with conviction in the right. This honest man is not an heretic, whatever the mumblings and murmurings of the great order of ecclesiastics.

The time will come when true religion will be an ever active and present force in the life of man. That time awaits abolishment of dogma and the murmuring of platitudes. Around us today is the evidence of great unrest in those nations nominally Christian—even our own—whose faith has sanctioned the most cruelly destructive massacre of right the world has ever known. The greatest of religious wars have been perpetrated by those who call themselves God's children. There have been 800 such wars in the last two thousand years. This alone is proof that the original teachings did not adhere to man off to a bad start on the wrong foot. He was instructed that it was not so much what he did to others that matters but what was done to him.

We have very dissenting groups among the so-called Christians, yet this does not mean that this faith has not accomplished a great deal of comfort in bringing some degree of understanding to many of its followers. It is my contention, nevertheless, that the earnest thinker who found such comfort in Christianity would have found it in another faith as well. Because of being moved by great and sincere impulses and intentions of good, he had the right aspiration in himself.

Today we have at least a dozen world religions, some great, some smaller, yet all functioning along the same lines. All are united fundamentally in one basic ideal, and while this ideal is observed to some degree by certain of these religions, many have failed, even as Christianity—Why is this? Because we are a race ignorant of the significance of Life, its Plan, its Purpose; and, in particular, the specific part each man plays in Life's relationship.

Man having lost the vision cannot be spiritual, normal and happy in his living. What we need at this moment is a reformation to the definite restatement of Principle—let us say, a Resurrection of Ideals. We need to build new hopes, then strive to live the reality of the Law. We need less talk; more earnest work for the Right and Truth in all things. We need to become more charitable to others, to see less of error in our fellowmen. Above all, our need is to realize ever more and more the Fatherhood of God and the Brotherhood of Man—Unity instead of separateness.

Some may say we cannot do these things, yet there is always something we can do, and even though it is not of the greater things of accomplishment, a definite opportunity comes to each individual to live out what he believes, where he is now. With whatsoever integrity and wisdom he has, each person can live more closely to the Law of Life.

In Christianity, a great world religion, is to be found one of the greatest teachings ever to be given to our world in statement of Eternal Truth: "Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind, and with all thy strength ... and thy neighbor as thyself." Our need is to try to live this Truth, given to man to aid him in the restatement of his being. As we fully realize the implication of this statement in our faith, we will forever forget the platitudes of the clergy. Certain Truths given us in the beginning are the ones we must set to work to live out, and regain the simplicity of childlike attitude. If but one man lives out this Law in his own life, his influence can do much toward the greater establishment of good about him.

In our beautiful, glorious statement lies the very foundation of Christianity—to love our God, and our neighbor as ourselves. All the rest is unimportant. This is Christianity. The various sects dividing it, whether Protestant or Catholic or orthodox, are all unimportant. Every phrase, the sacred symbols, the symbols. They bear small significance to that which is the Sacrament of Living. The whole of scriptural injunction is fulfilled when in the substance of our faith we love our concept of the Supreme Principle. And never has it been better expressed than in the Psalms: "The One, The Beautiful and The Good, as that Absolute Beauty which is ever manifesting in itself as Sovereign Serenity and Justice, sustaining all things.

In the love of neighbor in the second part of the statement we find the basis of communal existence, the end to all fault finding, the wagging tongues, the backbiting so typical of the average church social circle. It is imperative that we find that which has long been lost—the most profound sacred mysteries—which is that our study of great matters all comes to naught unless we have fundamentally a fixed integrity and humility within ourselves, based upon the supemvervation of service. It is the foundation of all metaphysics; it is something to be earnestly thought about; it is the key to the Mysteries.

When any of us in ourselves can achieve love of God, and love of neighbor, we can say we have definitely contacted the Law. He who has contributed to the wellbeing of the world is a Disciple of Truth, and he then has this responsibility put upon him—to live out this Truth in spite of wrong values about him, to act honestly in a world dedicated to greed, and to wisely venerate the Right in the presence of those who adore lesser things.

Only by using correctly and intelligently which is entrusted to us will we be sustained by the twisted thunderbolts and not be forgotten.

(Condensed from a Public Lecture
Suggested Reading: How to Understand Your Bible.
Twelve World Teachers.)
An Independent India

When we face certain basic realities they help to clarify many of our problems. A first realization is, that the changes which are taking place in the world today are relatively permanent. They will be permanent in the sense that they will continue, and will become the basis of further change.

The fond belief that many still seem to have, that after the war things will go back to the old ways, is an illusion. There is no going back in this universe. The great wheels of cosmic function and action have no reverse gears.

Human reaction in the main supports such a pattern. Many of you who have been away from your birthplace or childhood home save up and dream forward to the time when you can go back. Maybe after twenty years you can last make the great trip. And after two days in the old home town you are bored to extinction. There is no going back from that place. Nothing is more impossible to revivify than the past.

We all feel we would love to go back to something, somewhere, sometime; but when we get there it is not there. We have gone beyond it. That is because of constant emergence of potentials through ourselves; because we all are ever changing within our consciousness, and because this changing is a pattern changing forward. We can return to the scene of yesterday, but we cannot bring back the associated condition and state of consciousness that once was so significant to us. It is gone.

And so it is with the great political change of empire: that which is gone cannot come back. The world of the past forty years is gone; the changes and patterns of things which we have known are deep and significant changes; they are foundations for a continuous change that will go on to the end of time. One of the things most certain today is, we are not going back to the snug concept of empire. Accepting this as obvious and inevitable, we have some background for an estimation of the place Mahatma Gandhi is working with.

There is no question that India is going to express itself on the determination for political freedom. There is no doubt either that it is a misfortune that such a crisis should arise at this time in this critical period in history, a crisis unavoidably painful to the United Nations in their hour of stress. But, from the standpoint of the people of India, this is their golden opportunity.

Promises with a string tied to them won't go this time. The relationships between nations in the past have not been such as to inspire confidence over promises. Nothing is more easily given and more worthless than the ordinary political promise. Today India is in a near position to make ordinary or extra-ordinary demands, trying and formidable for us, but very strategic for India.

An estimation of a political concession is very largely a matter of viewpoint, very largely a matter of which country you are in and of; what appears to be high treason on one side is the most intense patriotism on the opposite side. But now we must more and more realize something that we have not realized before, and that is, that the power or privilege of any one people to assume that it can establish, the standard of right is
factions and factors that go to make up the intrigue of politics. Very involved and very intricate is the pattern of Indian civil life and Indian internal politics, complicated by the Rajahs, and by every government in the world being represented somewhere in India; and also, every state of intelligence and ignorance.

In the midst of this pattern is the little man Gandhi, weighing less than a hundred pounds, already advanced in years; and he, the only point of general cohesion in the great nationalist movement, is torn between allegiance to his own country and allegiance to a world cause.

I think personally we are likely in the Indian crisis to greatly exaggerate its significance and importance, and to allow propaganda to influence our opinion. Basically, the ideology of Gandhi remains unchanged. It is the same ideology that he had in South Africa, the same thing he has been working with since the beginning of his career. But now his relationship to the popular mind has changed, because of the crisis built up around him. In times of comparative peace his pacifism was regarded as a virtue. Now, because we would like to see India linked for safety with the other United Nations, his pacifism seems to be a vice; but his pacifism remains the same as always, quite understandable to the Asians but not understandable to us.

Think back a few years, and you will remember the consternation Mahatma Gandhi's pacifism created in England. He came near to causing an economic panic. Possibly excepting the thirteen American Colonies, he was the one political problem that England had not been able to handle—Gandhi, his dollar watch, and his safety pin. There was no way to cope with him, and England had been coping with political problems for quite a time and had considered itself rather good at coping. The nation had built up an empire covering over half of the earth, had developed an immense potentiality of wealth and authority, and here was a little man, who came over steerage and slept with the ship's cat, and nobody could do anything about him. The date of the great round table conference fell on Gandhi's day of silence, and he would not talk. With a man who will not talk politicians are in a bad way; talking is one of the best things they do, the one thing they know; Gandhi sat quietly munching his dates and drinking goat's milk. There is just no way of handling such a person.

Definitely beyond the ability of England to administer, Gandhi would not be any easier for the Japanese. He is much more difficult as a pacifist than he would be as a militarist.

If Europe at the beginning of the war had been able to take the attitude of non-violence, non-cooperation, where Germany be—If the Czechs, the Poles, the French, the Belgians, the Dutch, the Norwegians, and the Danes, had just sat; would not turn a hand to do anything; would not even stoop to ignore Germany; just sat.

We of the west are not temperamentally capable of doing that, so there is no use wondering what would have happened. It could not happen here, but it could happen in Asia. It could happen when Oriental meets Oriental.

To Gandhi's forty or fifty million followers must be added his admirers, which probably include 200 million more, in any estimate to be made of the difficulty coming to anyone who attempts to break up the solidarity of Indian psychology. What makes us unhappy is, Japan will try to cope with it in the only way that physical violence can cope with metaphysical values—out at extermination. India will be very difficult to exterminate. Even if a campaign of non-violence is held, and many

Any nation fighting for freedom is understandable to us, it is fighting for a cause we believe in, whether allied with us or not. We know too that the pages of history are not going to run backward toward the old monopolistic trend. The world we confront is a world striving to preserve itself for itself, and not for anyone else. Our real worry is not whether India and Gandhis will cooperate; it is less a question of whether or not India wins the war than if we want the war won we will have to win it.

India is never going to be enslaved again; India will see to that. If it can get out from under the domination of the British Empire, it is dedicated to freedom. And when it is free, India will not accept the domination of Japan any more than it will the domination of England.

A free India is a wall between Asia and Europe that can be very vital and significant. As India wins freedom for itself it will help preserve balance of world power. And I do not think we need to be too much concerned over the damage India is going to do. It is small enough to recognize and do; which is the greatest good for the Hindu. A free India represents to us a bulwark of power in Asia. And a free India is inevitable.
AFTER centuries of ignorant and dull compliance, hundreds of millions of people in eastern Europe and Asia have opened the books. Old fears no longer frighten them. They are no longer willing to be eastern slaves for western profits.

They are beginning to know that men's welfare throughout the world is interdependent. They are resolved, as we must be, that there is no more place for imperialism within their own society than in the society of nations.

Our western world and our presumed supremacy are now on trial. Our boasting and our big talk leave Asia cold. Men and women in Russia and China and in the Middle East are conscious now of their own potential strength. They are coming to know that many of the decisions about the future of the world lie in their hands. And they intend that these decisions shall leave the people of each nation free from foreign domination, free for economic, social and spiritual growth. They would like the United States to be one of their partners in this grand adventure.

They want us to join them in creating a new society, global in scope, free alike of the economic injustices of the west and the political malpractices of the east. But as a partner in that great new combination they want us neither hesitant, incompetent nor afraid. They want a partner who will not hesitate to speak out for the correction of injustice anywhere in the world.

Wendell L. Willkie