To Keep The Post-War World In Order

AS WE continue to see the unfolding of great military drama, to preserve certain basic principles of civiliza-
tion from the threat of the totalitarian state, we must realize that the problem we face is not that of maintaining the outer form of our culture, but of protecting its component parts which are spiritual from the most severe hazard to which civilization has ever been exposed.

An ideology threatens the very foundations of human progress. And so our desire is not alone to win the war, but to strengthen the basic integrity of the race; we would like to make certain that this war will not be repeated, that the dangers we now confront will not arise again.

We know our present disaster is due largely to a phenomenon of opportunism. Our civilization has offered wide opportunity to the dictatorial-minded, to the tyrant, and to the despot. It has at the same time made difficult the accomplishment of any constructive reforms the human mind has been inspired to devise.

By physical destruction of a people, we can not remove the menace. The actual problem is presented in the spiritual eclipse of the great systems of idealism which are the very substance and reality of human existence.

As the ancient Greek philosophers so wisely observed, the physical universe as we see it is suspended from invisible causes, supported by invisible foundations, sustained by an invisible life, and perfected through the perfection of invisible qualities in the life of human beings. Everything that is truly vital and truly real is a mysterious, intangible overtone. We cannot actually perceive the overtone, yet its absence warns of the collapse of every value that is significant.

Today's fighting is to preserve overtones, intangible realities. Some of these realities we call freedom, equality, fraternity. As we begin to dimly perceive the significance of these intangibles, we begin also to know that the great strength of our world is not in what is visible, but in that which is invisible, abstract, metaphysical, and spiritual. It is these intangibles which are the most powerful forces in a world that has been long and mistakenly governed.
during the century past, the world moved gradually to a scientific foundation—inspired by three great minds—Huxley, Darwin, and Spencer—civilization began to look at life as a great mechanical, mechanistic complex. It began to think of all values as physical values, and in this process it naturally elevated to chief place the peculiar symbol of physical values, wealth. It began to estimate character in terms of things possessed. It spoke of men as rich who had much of this world’s goods. To quote the old Vishnu Purana, “The rajah was the one who had many elephants.” We began to think in terms of real estate, stocks and bonds, development in industry, and the gradual shifting of our economic program onto a basis of mass production. We became hypnotized with the physical world we were building. Like smitten children building with little blocks, the toys seemed absolutely real. With the small blocks of our industrial and economic hypothesis we began to build great superstructures, regarding them as real. Building by child mind perspectives, we ignored the fact that by our own viewpoint, took ourselves with great seriousness. We regarded ourselves vital and important creatures, doing things of tremendous significance.

Gradually this auto-hypnosis grew to the point where in recent years we have become so completely dominated by this strange fantasy of our own devise that we can no longer see the real values of living. We have lost sight of intellectual maturity, lost sight of the significance of man growing up. Our world has become a playground for perpetual adolescents. It has become a place where half developed minds, fascinated with their own theories, have forgotten the universal plan and the laws of life. Rapt attention has been focused on this program of childish building, false building, in a misunderstood concept of life.

The condition speeded to its inevitable result, collapse. As that which has no strength cannot stand, that which has no substance cannot be given substance by mere optimism. Nor even by the most earnest convictions of a duly adequate government. Its emperors were profusely ignorant of statesmanship. Its people, divided into numerous provinces and separated by innumerable dialects, divided by their cults and pillaged by their bandits, never recognized a unified empire or realized that they were one people laboring toward a common end.

What then was China? Was it freedom? No, China has never been free. Was it ambition? China has never been ambitious. The great civilization of China to which the world turns today and to which we all pay homage was a civilization of intangibles. The civilization of China was art, music, poetry, magnificent fabrics woven with threads of gold, music that sang with the song of the old moon lutes.

Civilization in China was a strange, ethereal value that has tainted the whole world with something nobler. When we think of China, we think of round doors, little fir trees, and snow-peaked mountains. We think of scholars sitting quietly in their bamboo groves, studying the classics. We think of great words from great men.


China comprehended a great people, nearly four hundred million human beings, but this is not the China that we loved. The China that is represented by Confucius, Lao-Tse, and Mencius, men who were more than men; through them moved realizations that were eternal. The whole civilization of China is summarized in the achieve-
priesthood kept through the ages a great body of learning. It is because this learning was so significant that ancient Egypt is remembered. It was so significant that it was destined to change the whole complex of human thought. Had there been no Egypt, there would have been no Europe. It was not the Europe of ancient civilization possible, it was the priesthood. They were men in long robes and flowing skirts, with black braided hair and beards, with twisted serpents on their foreheads, and the cross of life as their scepters; it was before these Hierophants that Plato bowed. It was to visit these men that Solon traveled from Greece to gain the knowledge that became the laws of the Athenian states. To these same temples Pythagoras went, pouncing upon the iron gates until the priests let him in to share the mysteries of geometry and music and the strange arts of architecture. Egypt was its arts, its sciences and its philosophies. And for these things it will be remembered beyond the memory of any industrial or economic people.

The same is true of ancient Greece. Greece is not its wars, not even its cities or its great ruins, not the empty shrines and temples that stand there today. Greece was about one hundred of them, who in the course of three hundred years accomplished more than half of the thinking of the whole world. The wealth of Greece was those men. The strength of Greece was those men. While that strength remained, Greece was supreme among all the nations of the world. Men can destroy anything that the physical ingenuity of human beings can build up, but defeat can not come to these intangible overtones.

What did we think of Europe? Europe, the last great civilization to come forth upon the earth. Europe into whose waiting capacity flowed all the streams of the old world—European civilization, what is it? Is it innumerable petty states and feudal princes? Is it that endless conspiracy of succession by crowns which has been recorded so well and about which we care so little?

What is Italy? Is it the Borgias, or the de Medicis? Italy is art, Italy is music; it is all that the commonplace culture which was Europe's gift to the world.

And as we look back over the panorama of time, the last fifteen centuries of European history, what do we see? Do we see the dawn of industries, the building up of the physical patterns we are accustomed to? No; we see the coming of a strange, misty darkness, the luminous forms of the great, Leonardo, Raphael, Michelangelo, Gutenberg. They are Europe, for they are the immortals. These are men who will be remembered after all the physical empires have gone; always it will be that way, and for one very good reason.

Men do not come into this world solely to perfect their outer lives, but to order their outer lives sufficiently so that their bodies become the instruments of their immortal purposes. Every physical part of man survives, and every physical part of his civilization is doomed to inevitable decay. Everything built with hands will be destroyed by the ravages of time. The mission of man on earth is to develop within himself those mysterious values which he sees always in the overtones of his civilization. Just as great empires produce genius out of themselves, so the material empire of man is demanded to the release of genius through its own nature.

If we are searching for something that will bring order to our world, permanence and security to our states, then we must realize that the strength of the individual is in his spirit, and not in his body. And so is the strength of civilization in its spirit, and not in its outer form.

We can not win an enduring peace by merely binding with physical chains those ambitious men who would destroy peace. We cannot preserve physical empire by trying to rule man with man-made dictums.

We cannot make our world safe simply by posting upon it the arbitrary statutes of our own wills. There is only one way the world can be made safe—safe for democracy and peace for mankind—and that is to return it to the keeping of its own spiritual powers. There is no other way. No human being is safe for himself or for his environment until his spiritual nature rules the rest of him. No human being is harmless until he is wise, and no civilization is harmless until it is wise. No world is safe until those mysterious powers that we call the gods, or the laws, are the absolute rulers of that world.

This we must learn through the bitter course of some terrible war. We must learn it through wars and rumors of wars. For surely these wars will come to no end until men return the keeping of their world to those universal values which alone are significant and sufficient to serve it.

We can win the war and create only greater opportunity for the same condition already existing to arise again. Out of the tragedy of war, out of the reconstruction period that must follow war, out of the chaos in society which arises from the disintegration of states, we will form new and strange patterns. These patterns may be taken over again by other opportunists, for every chaos through which he passes is an opportunity for ambition to rise above confusion and to force ignorance to the service of its own ends. We will never fail to create opportunity for despotism until we have discovered the inner laws by which it is our hope to bring order to our world.
As we ponder intangible values, as truths which must come through at the present time to the preservation of our world, let us think of America. Our nation is being moved inevitably to leadership among the nations of the world. We are the peoples of a great tomorrow. We are predestined and foreordained by some mysterious Providence within to take up the torch and light the way for a world in darkness seeking light. We can dream forward to the time when in our keeping will be a considerable part of the civilization of the world. This civilization is not only going to feel the weight of our wealth and our military power, but it is going to be influenced profoundly by our customs, our cultures, our attitudes, and our convictions. It is going to regard us as a kind of object lesson; it is going to try to do things the way we do them, to accomplish the things that we have accomplished.

All men venerate success, respect power, and desire is natural to imitate that which apparently succeeds. Inescapably our nation has become morally a great sphere of object lesson influence. We are going to be heard, we are going to be watched with much more embarrassment to be watched than heard. And far more difficult to achieve by actions the status necessary to maintain the respect and admiration we desire to merit.

We must not only be strong enough to prevent wars among small nations, or among greater ones; we must be prepared to make our contribution as a mature civilization. The period of our adolescence, the age of our irresponsibility, is closing. We can no longer be concerned with small matters. We can no longer afford to live by the childish codes that have up to now dominated most of our relationships with ourselves, each other, and with our world. The demand is for maturity, a realization of mature responsibility and what that implies and what that means. We must prepare for it.

It is a preparedness as great as the preparedness for war. We must be able to prove that we possess a spiritual de-
the educational status of all civilized mankind. But something has been missing; and that intangible something—which we have never before realized to be necessary—is that which has loosed Germany upon the world as a great menace today. It is the lack of soul power behind brain power.

This does not mean that all German people have been soulless; great art and beauty have come from Germany. But the men of Germany who are now in the saddle, now ruling the rest, now dictating the destinies of the German State, these are not the nation's artists, musicians, poets. They are a tribe educated in power and the desire for power, in the belief that man can be civilized without being kind, can be educated without being gentle. Firmly believing in the eternal right of might, force has been elevated above principle and armament above art.

But, read the textbooks of the world:

Those which our younger generation is studying, and the textbooks which Germany and England and France studied, and those translated for Japanese boys and girls, and what do you find? In all these textbooks educative of skill, technique, of inspiration to ambition and success, those revealing the small, ethereal oddments of mankind, to be generally regarded during their own times as failures, because they were not rich.

Mystics and dreamers we have always had; but not enough of them. We have never tried to create them, we have indeed placed every impediment in their way. When they have tried to come out and do something, we have crucified them, starved them, ignored them. And so we have ignored and forgotten and defiled and defamed that which was the most necessary thing in the world, the empire of our dreamers. We have had no time for those who could see ahead into tomorrow, who could recognize values beyond the dollars and nonsense values of our day.

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Do we realize that at the same time we divided medicine and religion, we also divided science and idealism? That we separated a profession from that honesty which is the root of all profession? That instead of making medicine stronger, we made both religion and science weaker?

Then as it went along, science further emancipated itself. It separated itself from philosophy, declaring that now it was free to be science and could breathe the free air of its own emancipation.

But division did not end there; division never ends. Division establishes the precedent of division, and goes on dividing until it achieves that strange state of affairs referred to on one occasion by Elbert Hubbard, when he said, "A specialist is a man who knows more and more about less and less until he knows all about nothing."

The biologist and the physicist separated. The astronaut shot off like a comet in one direction, the psychologist shot off in another direction. The anthropologist and the geologist no longer talk each other's language; in fact don't even want to speak to each other.

Each scientist a little holier than all the others, each went deeper and deeper and deeper into his own lore, until his very depth ruffled him, and he became incapable of seeing over the sides of the hole he had dug for himself. Thinking he was digging up the past he was only burying himself.

No greater evidence of specialization is observable than in the field of medicine. It used to be that an individual could have a pain anywhere and call a doctor. Now the body has to be divided into innumerable small zones, each of which the private preserve of some specialist, and it takes a clinic to diagnose one pain. What is the result? The question emerges: When a man is sick, where is he sick? He may hurt somewhere, but he is sick all over. He is sick all over. Here indeed is that man today the cause of whose ailment is not where the pain is!

The horse-and-buggy doctor of fifty years ago was much more of a physician. He was a sort of priest in a small world of his own. His duties and his problems were as universal as the life of his community; he not only cared for the physically sick but for the mentally sick, and the spiritually sick. He had a word of sound advice, a hand-clasp when it was needed, a gentle smile when that helped. Not long ago, a really great doctor stood up before a class in medicine and said, "Gentlemen, a successful physician is not a man with a great knowledge of medicine alone, but a man with a great knowledge of and a great love for human beings. The study of medicine includes every art and science known to man, and until you know something about what every man is doing, you will not know how to help men to get over the consequences of what they have done." The students patiently listened to the remarks, probably immediately forgot them.

The really great man of science is a man whose values run deep and broad, who is a human being first, a scientist afterwards.

By the gradual and inevitable process of division, we have broken learning, one noble fact, into innumerable fragments, not one of which is capable of individual survival. And not one of which is capable of contributing to the survival of anything else.

The physician who serves the greater purpose knows that the sickness of man's body is in nearly every case evidence of the sickness of his mind and his soul. The true physician is not satisfied to patch up the body. He must remove the cause of mind and soul disease. To do so, he must be a metaphysician, a philosopher, and a priest.
Sing--
For the Spirit is Free!

By Eric Knight, Captain, U. S. A.

THERE is always a danger in writing and speaking that words will lose meaning. Democracy, liberty, freedom, courage, fortitude—these are precious things. So precious that perhaps we should raise the number of times a man may speak of them during his life lest the ear become dulled to the names, and the things themselves lose their flaming, sharp-edged meaning.

One is aware of that today in speaking of Britain. The words have been used up.

And words would not make you really understand the shattered stones of Plymouth, Coventry, Liverpool, London, or Hull. Words alone can make no man understand the ungentle rain from heaven of bombs and screaming steel.

My mind does not want to seek words for these things. My mind does not even want to remember.

As I look back, I find my mind wants to remember—what? Only about people—the common man and woman who, the spirit is free, freer than it ever was behind them, on the blackboard, the follow it, and never surrender. They incidents: The night the air raid tanker torpedoed as the sun set. No to remember—what? Only about people you. And you sing because, somehow, words:

Sam.

not even want to remember them. because, well, for one thing, other
dents of common people: A sailor wear.

One remembers those things—incidents of common people: A sailor wearing a piece of mistletoe in his cap and whistling at a girl as he comes on leave at Christmas... The Anglican minister saying grace over one can of lend-lease meat, in the rectory kitchen beside his seventh bombed out church in the East End slums... The people sharing their sandwiches on trains which no longer have dining cars... The night, thru the factories and the girls singing above the noise of the machines—singing the popular American songs that Bing Crosby sings.

People of Britain, often sing, today. Sing aloud in the cities as they walk in the total blackout. You sing, because... well, for one thing, other people hear you and don't bump into you. And you sing because, somehow, the spirit is free, freer than it ever was before!

And they sing because, I think, they see the inevitable pathway of duty clearly before them, and are determined to follow it, and never surrender. They will never give in.

On the boat, as I came to this continent in a convoy, we watched a tanker torpedoed as the sun set. No words that I have shall convey the tragic horror of that—standing there, feeling your own boat go pounding on, knowing that you were leaving men to die in a burning sea.

Our captain was an Irishman. No one blamed him for pushing on. Convos obey the orders of the commodore.

But, somehow, it was on the captain's conscience and it made him speak. That night he said suddenly:

"Sixty years I've sailed this ocean. Sixty years! And no bloody Hitler ever lived that will make me stop sailing it—until I die!"

Those words—forced from a man by horror at a tragedy—embry the spirit of Britain. A determination swears to give in, never to surrender, never to be beaten.

The people of Britain will uphold that determination, because they have learned something very precious. They have learned in war that Democracy has two sides. Democracy not only gives; it also must be given to.

In aggressive fascism, you are ordered to do things. Very often Democracy lies in doing exactly the same things—but in doing them because we want to do them, not because someone makes us do them.

And it is paradoxical today that he who sacrifices most, shall possess most. And he who gives most, shall have most.

In such a way the people of Britain reach truer democracy. For they have given, willingly, nearly everything they have—their comforts, their homes, their lives, if needs be.

And such a spirit, thank God, today imbues the American people. What the country demands shall be given. And the more it shall ask in sacrifice, and the sooner it is asked, the more willing shall be the giving!

In that spirit we shall carry forward the war of the United Nations. Britain has shown the world how to hold fast, today is interested in getting together with America to carry the fight to the enemy.

(From a Public Address)

Sideline Musings

An Illinois couple danced 24 hours without stopping, and then called it a day.

It is said that successful people have the most ill behaved children. To the victors belong the spoilt.

The opportunity that knocks only once at your door can easily be found these days hanging around downtown.

Looks as if suits for slander should be worn as vanity cases.

If, generally speaking, women are pretty; they are also pretty generally speaking.

Our musical ear reports plenty of scrap in Tin Pan Alley.

The freeze-out by American occupation of French North Africa was viewed by the Germans, says Berlin, with "icy calm."
The old democracy did not serve as a guaranty of peace; the new democracy must

United For The Enduring Happiness Of The Common Man
By Vice President Henry A. Wallace

The first person to sense the eventual significance of Russia and the United States was the French author, Tocqueville, who 107 years ago wrote: “There are at the present time two great nations in the world which seem to tend toward the same end, although they start from different points. I allude to the Russians and the Americans... Their starting point is different and their courses are not the same, yet each of them seems to be marked by the will of heaven to sway the destinies of half the globe.”

Russia and the United States today are far closer than Tocqueville could possibly have imagined when he traveled across the United States in 1835. The continental position of both countries and the need for developing rich resources unmolested from without have caused the peoples of both nations to have a profound hatred of war and a strong love of peace.

Russia has had her bitter experience with isolationism. So has the United States.

In 1919 Republicans and Democrats alike sought through a league of nations to express their belief in the collective security of that day. Taft, Hughes, Hoover, Lowden and Root all wanted a league. Then isolationism came out of alism, exploitation, impractical emphasis made it certain that we would adopt in- of excessive political democracy, has

placed strong emphasis on economic democracy. This, carried to an extreme, demands that all power be centered in one man and his bureaucratic helpers.

Somewhere there is a practical balance between economic and political democracy; Russia and the United States both have been working toward this practical middle ground.

In present day Russia, for example, differences in wage income are almost but not quite as great as in the United States. The manager of a factory may be paid ten times as much as the average worker. Artists, scientists and outstanding writers are usually paid even more than factory managers or political commissars.

The chief difference between the economic organization of Russia and that of the United States is that in Russia it is almost impossible to live on income producing property. The Russian form of state socialism is designed not to get equality of income but to place a maximum incentive on each individual to produce his utmost.

A third kind of democracy, which I call ethnic, is in my opinion vital to the new democracy, the democracy of the common man.

Ethnic democracy means merely that the different races and minority groups must be given equality of economic opportunity. President Roosevelt was guided by principles of ethnic democracy when in June of 1941 he issued an executive order prohibiting racial discrimination in the employing of workers by national defense industries. Russia has probably gone further than any other nation in the world in practicing ethnic democracy. From the Russians we can learn much, for unfortunately the Anglo-Saxons have had an attitude toward other races which has made them exceedingly unpopular in many parts of the world. We have not sunk to the lunatic level of the Nazi myth of racial superiority, but we have sinned enough to cause ethnic democracy to be heard of tens of thousands of precious lives.

Ethnic democracy built from the heart is perhaps the greatest need of the Anglo-Saxon tradition.

The fourth democracy, which has to do with education, is based fundamentally on belief in ethnic democracy. It is because Stalin pushed educational democracy with all the power that he could command that Russia today is able to resist Germany. The Russian people for generations have had a great hunger to learn and to write, and when Lenin and Stalin gave them the opportunity, they changed in twenty years from a nation which was 90 per cent illiterate to a nation of which nearly 90 per cent are able to read and write.

Russia has had a great admiration for the American system of technical education and public libraries. If she can continue during the next twenty years the progress made in the past twenty, she will surpass the United States.

If, in the future, Russia comes wholeheartedly into the family of nations, we may expect Russian scientists to make contributions to human welfare which will equal those of any nation in the world.

In any event, the Russian scientists will most assuredly be doing their best to place the results of science more definitely at the service of the average man and woman. Patents based on Russian scientific work will not be held out of use to benefit international cartels.

With regard to the fifth democracy, the treatment of the sexes, most of us in the United States have felt complacent. It has taken the war experience of Russia to demonstrate the completeness of our failure.

The Russian revolution gave equality of economic opportunity to women. Those who have visited Russia recently say that about 40 per cent of the work in the factories is being done by women. The average woman does about as much work as the average man and it is paid as much.

Thousands of Russian women are in uniform, either actively fighting or standing guard. While the United States have not yet in the same way as the Russians called on the tremendous reserve power which is in our women, but before this war is
over, we may be forced to give women their opportunity to demonstrate that with proper training they are equal to men in most kinds of work.

The old democracy did not serve as a guaranty of peace. The new democracy in which the people of the United States and Russia are so deeply interested must give us such a guaranty. This new democracy will be neither communism of the old-fashioned internationalist type nor democracy of the old-fashioned isolationist sort. Willingness to support world organization to maintain world peace by justice implemented by force, is fundamental to the democracy of the common man in these days of airplanes.

Fortunately, the airplanes, which make it necessary to organize the world for peace, also furnish the means of maintaining peace. When this war comes to an end, the United Nations will have such an overwhelming superiority in airpower that we shall be able speedily to enforce any mandate whenever the United Nations may have arrived at a judgment based on international law.

The first article in the international law of the future, I am sure, is the United Nations’ charter. The United Nations’ charter includes the Atlantic charter and there is little reason why it should longer be called the “Atlantic charter” in view of the fact that the broader instrument has been validated by 30 nations.

This United Nations’ Charter has in it an International Bill of Rights and certain economic guaranties of international peace. These must and will be made more specific.

There must be an international bank and an international TVA, based on projects which are self-liquidating at low rates of interest.

In this connection, I would like to refer to a conversation with Molotov, when he was here last spring. Thinking of the unemployment and misery which might so easily follow this war, I spoke of the need for productive public works programs which would stir the imagina-

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Christmas should be better understood

The Light of Christmas

To better understand the origin and symbolism of Christmas, we should have some knowledge of historical factors that led to the establishment of this most important feast day of Christians.

It was not in Syria that the Christian faith had its beginning, but in Rome. While it remained in the Near East the new faith was comprised of semi-fanatical followers, to whom the faith of the Roman empire was mild heresy. The real development of Christianity followed the migration of the cult to Rome. Rome resisted Christianity for nearly 300 years, in the sense of any official acceptance. The Romans believed they were well off in existing knowledge and religion, for they had borrowed much from the outstanding Egyptian and Greek cultures. The coming of a radical, disorganized group from Syria met general opposition, not only from ordinary people but also by men who had described to us as scholars of high degree. The Roman intellectuals did not believe the new belief was workable. And so the Christian faith, seeking to establish itself in the heart of a great military empire, was destined to go through the persecutions and vicissitudes inherent to any new belief setting itself down in the stronghold of old and established doctrine.

This battle of faiths continued until the conversion of Constantine—perhaps better stated, until the time of the ambitions of Constantine. Constantine was a politician primarily. He saw a great doctrine rising in the Roman empire, certain radical elements increasing in strength; he needed their strength to support his ambitions; so he sided with them, and thus was Christianity given its official status in the Roman Empire.

In the period of transition, Christianity was opposed by the cults and beliefs existing at the time, and it was necessary for the Christians to meet in secret. The great catacombs under the city of Rome, tombs of emperors and kings, were seldom visited by the living, and so these became the most important of the meeting places of the Christians. They perpetuated their secret cult while the Romans were celebrating some festival of their own. All the Christian ceremonial days coincided with the Roman Festivals. It was a matter of protection. From this circumstance we secure our season of Christmas.

The time of the birth of Jesus is unknown. Some declare him to have been born at the Winter Solstice, others at the Vernal Equinox, and other seasons
have been suggested as the time of birth of the Messiah; but the Christians in Rome found it convenient to celebrate this occasion at the same time the Roman calendar fixed the annual Birth of the Sun God, so the 25th of December is actually a Pagan date, from the Roman calendar.

Examining into the story of the New Testament, some inaccuracy is evident in stating that on the night of the birth of the Messiah shepherds were sleeping with their flocks. It would be very unlikely that on the 25th of December in Judea shepherds would be out with their flocks: the ground is then covered with snow; the flocks would have long since been driven into the fold, the shepherds huddled around the fires in their huts. No one stays out at night in Judea at this season. It is more probable the birth time was nearer the Summer Solstice, or the Autumnal Equinox, possibly with the Sun in the sign of Virgo.

The festival of Christmas would be incomplete without that important symbol of Santa Claus. Many explanations have been advanced as to the origin of the myth of Saint Nicholas. One is: He was a good theologian who lived in the 4th century, his name was Nicholas, and he was supposed to have been a man who was always giving away things and doing good. Because of his generosity, he was canonized; and after many centuries his name Saint Nicholas was slurred into Santa Claus. This is all assumption, for we cannot find anything in proof of the story.

In looking elsewhere for the origin of Santa Claus, we have several possibilities.

The Egyptians had a strange god in their pantheon called Bes, depicted as a roly-poly figure, face bedecked with large whiskers, smiling from ear to ear. His ears were long, and he wore a tunic which was particularly long in the Egyptian god of children. This deity dwelt in the inner world of Amunet, an invisible world, but, interestingly, a world far off to the North.

The ancient Greeks have their parallel of the Christos in Dionysius. This deity was the personification of the incarnating ego in man, the ever-borning, representing the life in man constantly moving from body to body, but ever living. Represented in mythology, in the most important he is the Son of Zeus. His father so greatly loved him that he allowed the little god to sit upon his throne and hold the thunderbolts and lightning; we are told that he sits upon the right hand of his father in heaven, is born of an immaculate conception, and is the deity of the inward consciousness. Poor little Dionysius was so hated by rival deities that in childhood he was taken away from the land of his birth to a land of mystery far away, to the great Mt. Meros, and on the top of this mountain he was cared for and educated by a strange old god, Silenus, a roly-poly deity, with long whiskers, a kindly benign expression, celebrated because of his love and care of the Divine Child. It is quite possible that we have in him an early prototype of Santa Claus.

Another interesting tradition from the ancient world of the Greeks is that of the ancient god Chronos or Saturn, the Father of the Gods. His rulership over life was so accepted that all we have, that all we are, we owe to the sun. I think we are still much of that mind. Science has not been able to undermine the significance of the sun. Without this orb, life is impossible upon the earth; it gives the very energy by which we live, sustains the very life by which we accomplish. It is the common benefactor.

So highly did the ancients revere this great mystery of light that the Birthday of the Sun was set aside as the most solemn and significant of all festivals. They declared the Birthday of the Sun to occur on the 25th day of December. This day was the beginning of the life of man is sustained by this visible sun, so the inner life is sustained by the light of a secret sun. Said the Greeks, the secret sun is Dionysius—the soul of the sun sustaining the soul of man. These mysteries occupied at the same time, and so this day established a festival to pay homage to the common source of Good.

Furthermore, they had another belief we have lost sight of. To them the Light that came to the world came to all things. It was not a separate individualistic type of Light that shone up on a favored few; it shed its rays on the good and bad, the rich and poor. There was no discrimination in the light of the sun; therefore, it represented Eternal Justice.

Today's celebration is one we think of as the occasion for material giving of things. This coming Christmas might well be approached with a little more philosophy than previously—even, we might say, in the Pagan standard of idealism. Christmas might well bring to us the realization of the beneficence man receives from the Universe, and his profound indebtedness to the Universe. When the rising sun on Christmas day sends its long beam to our world, we can know that on the weight of that beam comes everything that is necessary to us. On that beam comes nourishment, nutrition, energy, vitality, thoughts, ideals, dreams, and emotion; that beam is a constant pact between ourselves and the Infinite.

That beam of light means there is nothing that is necessary to us that is not available to us, and if upon the earth men have deprived men of the necessities of existence, if men have perverted and destroyed all the great good upon which we must depend, then it is not the heavens but our own selfishness that is the fault; because the world contains everything in itself necessary for our happiness, peace, prosperity, and security.
Andrew Jackson Davis

In presenting a few highlights on the life work of Andrew Jackson Davis, the great American spiritualist and mystic, it is to be remarked that philosophy does not oppose itself to any system of belief. Through the years I have criticized certain aspects of psychical phenomena, not because of disbelief in spiritualism, but rather in the feeling that certain psychical practices are likely to lead the average individual into difficulty.

Spiritualism has accomplished a great deal of positive good in helping to improve the attitudes of men toward the after-death state. Radical improvement and correction is required of the old orthodox superstitions concerning the purgatorial condition of the human soul, the fear of death with which theology has afflicted man. Spiritualism, by emphasizing the after-death state of man as a normal condition, merely an extension of his physical life into the invisible universe, has made a powerful and rational contribution to the thought of the human family.

Modern civilization has need to catch up with the classical civilization. Christianity’s belief in the continuity of a rational consciousness beyond the grave is vital to us. On the other hand, communication between the two worlds is a problem which presents almost insurmountable difficulties. Great thinkers of all times have agreed such a communication is theoretically possible, but always agreed that the practice of it leads to a vast amount of idle speculation and destructive consequences. In the same way that the theory is uplifting, theory and practice are in conflict. The theory of spiritualism opens new doors to a larger concept of the world. But in practice it is control the impression of the most amazing wool-gathering of which a human is capable. It leads us into blind alleys, makes us easily victimized by charlatanism, destroys our initiative. It is so nearly true; almost, but not completely. And so it is capable of being misused with disastrous consequences.

The spiritualist is entitled to say, what doctrine in life can not be misused? It must be agreed, that is correct. Any knowledge we have can be misapplied. Through such misapplication we destroy the cause for which the knowledge stands, and unfortunately, in many forms of knowledge we seem unable to find a reasonable anchorage of thought.

In spiritualism we are dealing with a force so attenuated, a subject so abstract, that a person’s common sense cannot always come to his assistance. With certain forms of knowledge we can be constantly censored by our own intelligence; in these we will never get far from facts.

For instance: Suppose some one suggests you try to build a house without a foundation, let it float six feet above the ground. You know you can not do that, the house will not stay there, nor can a house be built beginning with the roof; you have to begin with a firm basement and work up. You can think that sort of thing through. But when you have abstract matters, where there is no real footing, it is difficult to keep your value sense straight.

This is especially true when dealing with things mystical and occult. The tendency of our minds is to imagine, to run off at wide tangents into illusions and delusions. With perspective and common sense lost, we begin believing not only that everything is possible, but everything, no matter how absurd, is true.

Definite deterioration in our method of thinking follows loss of perspective; sometime the result is loss of mental faculties and abilities, a general deterioration. Enthusiastic but uninformed people must be protected against such extremes of thought. Psychical phenomena, theoretically true, theoretically possible and theoretically good, in practice and misapplication is dubiously successful. Too often it is destructive of an individual’s integrity.

The average person I will think agree that from a reasonable standpoint the existence of psychical phenomena has been established beyond rational challenge. It is obvious to all thinking people that the many and various experiments which have been made and the tests attempted and successfully carried out are not one common body of fraud. No question remains as to the reality of a great part of this research. But in my mind is the grave question of the significance of this research, once we have accomplished the fundamental premise—that communication between the worlds is possible. Having established that upon reasonable ground, and with it the survival of the continuity of consciousness after death, set basement and work up. You can think that sort of thing through. But when you have abstract matters, where there is no real footing, it is difficult to keep your value sense straight.

When there is departure from this universal program of philosophic realities and particular application of spiritualism is made to the cases of individuals, we find a certain percentage of reported good, a constant percentage of different results, and an immense percentage of error. It is error arising naturally from human mind fallacy. We are not perfect; nothing we do is perfect. The more abstract the field of our speculations, the more probability of error, unless in our own right we are trained thinkers. So often do the errors lead to trying consequences and tragedy, one should not indiscriminately advise an effort to communicate between the two spheres of life.

Every individual at times would like to attempt to communicate between the two worlds. Usually the desire follows the loss of someone for whom the bereft has a great affection, in natural impulse to preserve contact. The impulse is essentially selfish. But it is equally essentially human in these times of stress that we should be particularly susceptible to psychical phenomena, and to the influence of some person who is practicing this type of work. We may thus be exploited out of everything we own by any of many unscrupulous persons.

So, for the average person it is recommended that the theory of spiritualism be regarded as fundamental knowledge. The detail of psychical research is best limited to persons highly trained in specialized fields. It does not advance the average person to participate in spiritual phenomena; it can be read about, case histories might be listened to; but when one begins to dabble in the psychic he is endangering his own integrity of viewpoint. Unless much stronger than the average, he is apt to be swept away by psychical factors, escaping from them only after years of wandering in a fantastic world of dreams and distorted thinking.

Occasionally, someone researching in this field and proves to be a positive force for good. An outstanding case is that of Andrew Jackson Davis. As a young man he seemed to possess naturally within himself the power of psychical perception. Like most mediums, he was not trained in psychical matters but as one of the most psychical people, he was able to control the impressions which came to him. As a psychically sensitive person, he lived in a
Andrew Jackson Davis wrote books over a period of half a century. He wrote constantly of things he saw, of his own experiences. Through this entire period he never became irrational. He never decided he manifested the second coming of Christ. Nor did he decide he was going to save the world. He never became irrational. His books are of solid respectability, a friendly man with the wiry hair and intense of a paternal ancestor's fitting. Of all the spirits in the invisible world, Davis was an appallingly off day with Pythagoras, not talking about anything.

Psychical experience writing gives the impression of a general deterioration among the deceased. Davis resembled Jacob Boehme in many ways, but not in parallel to the German mystic. Davis was an original thinker. He was an innovator in overshadowing our time. Davis came too soon to participate in the glory of other people's research. He was a pioneer.

Because of a fine intrinsic gentleness of spirit, Davis never made the enemies that a great many religious leaders have made. People respected him, even though they did not understand him. He was scholarly, of solid respectability, a friendly man with the wiry hair and keen perception of a paternal ancestor's fitting. Of all the spirits in the invisible world, Davis was an appallingly off day with Pythagoras, not talking about anything.

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his own. With no accessible thought along these lines for him to copy from, his research was uncorrupted by any prevailing system of thought. He really dug for the things he believed. Later, research by other men, highly trained clairvoyants, has substantiated his principal findings, and this has revealed Davis as a man capable of seeing things and keeping the things he saw in proper order, bringing them through in a way that was reasonable, intelligent, rational.

One outstanding contribution of Davis is his field of the invisible world and its mysteries, is this exactness, almost precise, scientific, in his discussion of the method of transition between the two worlds, and the method of communication between the worlds. He shows and describes to us exactly what happens in the phenomena of death. The exact state of the various bodies and vehicles of man in the after-death state. And, with great exactitude, the method by which the entity comes into birth. The exactness of Davis technique is in great contrast to the average spiritualist's exceedingly hazy idea of how the entity gets back and forth between the two worlds, and what constitutes the technique of death and birth. Davis is clear-cut, precise.

Another important contribution is his struggle to tie up his psychical research with something practical. In this again, the amateur falls down. Discovery is something morbid about change; but there is something morbid about living in a neighborhood that is running down. Of course, the principal move we make in life—the transition—is with most people not because of any great effort; in fact, in the majority we are in no hurry for this transition; but we accept it as inevitable and face the prospect with amazing good humor—if theology does not first get in to scare us to death.

Knowing this transition is going to occur, the problem arises as to how we are going to build up to it. We know we should not worry, be anxious—concerned, we should be normal about it; the transition is to be recognized as a factor in living, just as surely as we are physical creatures, so surely we are moving inevitably toward the sphere of spiritual values, to abide there for an indefinite period of time.

Davis did not designate, mentally did not define, the existence of man in our experience, he would at once realize that as long as we are being, we really should give the matter larger consideration, that as long as we are temporal power is an excuse for tyranny. That is good sound mysticism.

Andrew Jackson Davis became convinced that long before we could live hereafter, we would have to include the transitional and after-death state in our philosophy of life. We would, in other words, have to build on the same kind of philosophy that causes us to build a home, establish ourselves in a community, or prepare ourselves for a profession. The ordinary smug philosophy of life gradually evolves until it includes the period from maturity to the grave. Our perspective should be larger, according to Andrew Jackson Davis; we should include the transitional period, and the after-death period.

He explained further, and he is intelligent, consistent and reasonable in his explanation, that as we establish the after-death life as a bigger experience than the physical existence, we shall overcome a great many evils, political, industrial.

Consider the physical world: Instead of being the end for which all men live, it is the front door to something else. The intensity of competition, the impulse toward exploitation, the ambitions toward world power, these befog the picture of the actual life of which we are a part. We sorely need a different method of accomplishing the things we want to do. Physical accumulation is as poor a reason for existence, as great temporal power is an excuse for tyranny.

That is good sound mysticism. Man is wholly capable of seeing more clearly and with a better perspective what he is, and why he is here. Widening the focus of attention now utterly upon his physical existence, to begin to think in terms of his citizenship in two worlds perhaps, the ambitions of experience, he would at once realize that nothing is important here unless it is important in that other state. Accomplishment would be seen as worth little, achieving little, unless it achieves in both worlds at the same time.

That leads to another thought. Achievement in two conditions of life constitutes an acceptable achievement. If we achieve only in this world, then our achievement ceases with our physical existence, and we are bankrupt in the next. If we achieve only in the next world, then achievement here is a mere pretense. If we fail to live well here, we lose the other world with false and worthless attitudes. What type of life then does achieve in both spheres simul-
taneously? The answer is obvious. It must be an internal life, a life of rich values, a life that has so much principle in it that we discover the realization of Law and Principle to be the common denominator of both worlds. When we live Truth, we live in both spheres successfully. When we live with the realization that the development and unfolding of our own better nature is the essential denominator on both planes of life, then we begin to live for eternity instead of for a time. We live toward the transition, instead of constantly living in the illusions of the transient physical life.

Civilization is not significant as an institution. Man does not fulfill his destiny by building ant hills. Nor by building better mouse traps. Neither is destiny fulfilled when a man says, "I have gone as high as I can go. I am sitting on top of the heap." From a cosmic standpoint, nothing is more ridiculous than a man sitting on top of a heap. It does not mean anything to the Universe whether he is on top of the heap or under the heap. High position is no more than ego satisfaction. To achieve greatly is unimportant; it is ridiculous rather than sublime. A man must have been a great politician, but politics is not great; therefore he has achieved greatly in something unimportant. If he is smug he is not valuable, if pompous he is not profound. In a large way he is capable of sensing his own importance, but the Universe will never sense his importance. And so a great many are wasted in this world because the ends do not justify the means. The purpose to achieve being inconsistent with any rational reason, the person merely gets some valuable experience in what not to do next time. He, like Falstaff, grows in a backhand progress.

Andrew Jackson Davis recognized that if we could clear out faults by a larger perspective, we would solve both problems simultaneously. We would live well here, and face eternity well. Wherever ever we were and whatever we were doing, we would be safe. He of course evolved these conclusions as the result of psychological experiences, conclusions in themselves greater than the experiences which produced them. But the result was his ability to interpret from particulars the great Truth from which they are suspended.

Realizing that he was constantly surrounded by a sphere of invisible things, the development of Davis brought his speculation to another interesting point. It is somewhat in parallel with the great French work, *The Comte de Gabalis*, supposed to have been inspired by Comte St.-Germain, and written by Abbe de Villars, who was later assassinated because he wrote the book—the story of a man who became a citizen of the world, and got into a third. There are seven different worlds of living things, all existing in the same place and in the same time, but separated by a vibratory rate which makes each one unique and separate, makes each one normally unaware of the existence of the other.

The question also arose in his mind as to what degree the visible world is affected by the invisible. Plato and Pythagoras had worked on the same problem, but it is doubtful that Davis knew it. Most of the Greek philosophers and Hindus speculated upon the relationship between the two widely different states of being. The possibility of both planes coming together was also definitely considered. For example: On one occasion aboard ship the Greek philosopher Aristophanes was asked the distance between the two worlds. He inquired of one of the sailors, "How thick is the wall of this ship?" The sailor said, "Three inches, Master." Aristophanes then answered the question, "The difference between the two worlds is three inches." The thickness of the walls of the ship was the one thing which prevented them from drowning; that thickness therefore was the distance between the two worlds.

In our daily life a turn of the automobile wheel is all that is necessary to eliminate the distance between the two states. This other world is so close, according to Plato, in the small hours following midnight the two planes mingle. That was the period used by the Greeks in initiation; the time when souls entered into the material state.

The two worlds so close together always, Andrew Jackson Davis wondered how much one affected the other. Could we exist in the other's rate of vibration if we were in tune? Would it have any effect upon us? Is it not possible that inside of man there are parts and members capable of feeling these vibrations not susceptible to other parts? Is there anything taking place in the invisible world that does not affect us to some degree, even though we are unaware of it? What, then, is the effect of the world of the invisible upon matter? What is the effect of the dead upon the living? Is there an effect, whether we know it or not? Is there concourse between these two worlds?

It was these problems that Andrew Jackson Davis set out to investigate and bring in his testimony. His conclusions: The two worlds do meet. There is a powerful relationship between the objective and subjective worlds. The worlds meet in several ways; in the individual through certain sensitive parts of the body, and in the lives of individuals in periods of stress and strain by which their function is changed. They meet also in society itself. Meet in the larger world in certain times of day and night. And they meet in a still larger way in certain times or cycles in the world's history.

This last is a very interesting thought. Just as the year has its seasons in which the sun appears to come closer to the earth than at other seasons, so at periodic intervals the two worlds come closer to each other. This has a bearing on the spiritual histories of races and peoples. Every people has the tradition that there was a time in the history of the world when invisible beings were visible to man, when the spirits could be seen, when they mingled their lives with the lives of men; and then there came a time when this no longer...
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Wisely and not draw fantastic conclu­
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According to Andrew Jackson Davis, when
we approach an individual to a closer
proximity, the invisible universe coming
together sympathy with the visible,
there were periods of greater spirituality,
greater spiritual prowess—spirit
mingle more in the lives of things,
the causal energy more closely related
itself to visible things. Plato called it
the Cycle of Fertility, the Golden Age.
Also, with the end of the Age comes a
renaissance of spiritual culture, and the
worlds come together again.
Man's life is under the same influence.
A child a few minutes old and an aged
man, aged experiences, are closer
are both closer to the invisible world
than the matured individual who has
physical and faculty awakened and
in life. At the beginning and at the
end—and even industrial enterprises in their
first state and in their
last—come closer to the
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Davis decided too
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the two universes, and that under stress
and strain it is quite possible for any­
one to become temporarily psychic. This
makes it important that everyone, regardless of
his education and state, should know something about what psychic
is. Only then can it be taken
wisely and not draw fantastic conclusions
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come to him.
A person who has passed through a
metaphysical or mystical experience,
and is unable to properly analyze its
merits and demerits, can become very
upset by what is perhaps a simple
experience not to be regarded as impor­tant.
For example: A stark materialist
is uninterested in metaphysical things;
his father dies, and a few days later
he sees his father, who speaks to him.
He knows this is not a dream. Nothing
like this has ever happened to him be­
fore. Now, he has merely passed
through a metaphysical experience, but
if he has an idea that what it is, this
vision may become the basis of complete
unbalance of his life. It may cause him
to suddenly desert from everything he
believes; he may dive headfirst into
spiritualistic phenomena, and be forty
or fifty years astray from himself.
Or, it may cause a violent reaction.
He forces himself to believe he was see­
ing things, and so the whole thing is a
hoax. He will then be the enemy of
the whole field of psychic research, in
the belief that he has been metaphysically
impressed by spirit himself.
Another class of person having the
same experience might immediately rush
to the family clergymen to find out if
the vision was the work of
God or the devil.
According to their be­
liefs the clergy will de­
cide which it was—and
as something not coinc­
siding with canon and
scripture, name it probably
the work of the devil.
The requirement might
be years of repentance
and contrition to work
that out.
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Have You Lost Your Illusions?

The illusions of most people have a bad dent in them. An illusion is a belief in something that is not true. It is a belief inconsistent with some fact, and which has originated in the emotions.

One of the most common illusions is to believe your children are brighter than other people's children. Another is that as an individual you are better than other people. Only occasionally is either true.

That material things will make us happy is an illusion, quite untrue. Parethic devotion to someone we really know nothing about is another type of illusion. There are still people who believe that merchandise is sold at half price. Then, of course, there is advertising's disconcerting revelations about ourselves, only to be corrected by using a trade-marked pill. An illusion that almost embraces disaster is the importance of having this year's hat, when in reality it is not the hat but the head that counts, and some of the best heads never have a hat set upon them. Expecting in certain specialized professions we must put up a front; there's another illusion. And we have an illusion our children should go to college, when not one in ten will get a thing out of it. We have the illusion that old age and prosperity of privilege is ready for and maintaining a cooperative attitude, which only occasionally do we see.

Ilusions is to believe your house was lifted up by his own comforting. They feel if they think well of him. To suspect virtues where they do not exist has the appearance of being a virtue, but it is not. It is just as much a mistake as failure to see virtues where they do exist. There is need here for getting the right perspective on reality, letting illusions die.

Many people say they would rather keep on having their illusions than lose them. They feel if they think well of someone else, and even if that individual is not good, they are meritorious because they think they feel well of him. To suspect virtues where they do not exist has the appearance of being a virtue, but it isn't. It is stupid. It is just as much a mistake as failure to see virtues where they do exist. There is need here for getting the right perspective on reality, letting illusions die.

The exercise of discrimination, and with it the resolve never to accept anything that is not ours by legitimate merit—you, buy a necktie and have a suit of clothes thrown in—not try to get something for nothing; then, we will not be disappointed when we do not get it. Disillusionsments are largely due to ultimately coming face to face with the inevitable, only that which is honest is real.

Frequently from a sense of duty people fall into the illusion of unquestioning obedience being owed to other members of a family. Does merely being born of the same family make the family obligation a great overwhelming matter? Not necessarily. Philosophically, we can know that our family is made up of those whose wisdom is like our own. Under duty illusion, many people have destroyed their lives and gained nothing.

Everything that is not real is illusion. One of the greatest collective problems the world has ever known is religious—which can be the greatest good to the greatest number, can be the greatest danger to many. The intelligent acceptance of religious values is proof of the highest intelligence. Acceptance of religious illusions is the absolute proof of mediocrity.

Many people say they would rather keep on having their illusions than lose them. They feel if they think well of someone else, and even if that individual is not good, they are meritorious because they think they feel well of him. To suspect virtues where they do not exist has the appearance of being a virtue, but it isn’t. It is stupid. It is just as much a mistake as failure to see virtues where they do exist. There is need here for getting the right perspective on reality, letting illusions die.

Most people feel that reality is brutal; at all hours until the neighbors send in the check; when later he realized he had been a fool, with true human nature he tried to talk himself out of it. The mind functions that way; it is always hunting little alibis to bolster up its mistakes. A pitiful illusion is the one that supports marital unhappiness. A couple may be throwing plates and furniture at each other at all hours until the neighbors send in a riot call, yet strangely this man and wife will remain together because they do not believe in the ideology of divorce. They have an illusion about the permanence of families, note about the impermanence of chinaware. Only illusion can keep two people together who
ought to be in separate cages. It is abiding by the great structure of religious belief we have built up which gets in the way of using our old-fashioned common horse sense.

To live in a world without illusions would not be a blank state of affairs, but the result of intelligent choice. You can lose illusions only because they are not real; if they were real, you could not lose them. Meeting the world squarely, when you are buying ten yards of calico at 11 cents, and the man says he is in business solely to serve you, you know he is lying; and you might help him by telling him so. He is in business to make profit. Why not an honest statement; one that would say, "We have a good grade of motor oil. You need the motor oil, we need the profit. Drive in and let us fill your crankcase." But no. "Dear friend, your son has every reason to believe that you are a plumber, and collect the insurance. But anyway, he is elected, or the nation will collapse. But anyway, he is an aristocrat out of him. Do not make an aristocrat out of him. If your business is making a reasonable profit, be satisfied; you might promote something that involves dishonesty. If your interest is in religion, in metaphysics particularly, you will want illumination. Illumination is the bait hung out to cause illusions in the lives of people. But illumination must be earned; there is no other method of getting it. There is no reason why anything extraordinary should happen to you. There is no reason why you should be picked out of 130 million people for great benefits. Accepting normalcy in life, let us try to live intelligently. Realize most of

from what we believe, we will not have honest people. As long as people believe by the church eternal salvation is assured, religion fails. Religion is not a setup to be joined; religion is a way of living. Many sects actually teach outwardly that the virtue lies in belonging.

We live from day to day check by check by people who through various illusions are unthinkingly dishonest. Even the wisest of us are to some degree influenced by these illusions, from which there is no complete escape, only relative escape. But we can accept facts. If your son has every evidence of becoming a good plumber, let him be a plumber. Do not make an aristocrat out of him. If your business is making a reasonable profit, be satisfied; you might promote something that involves dishonesty. If your interest is in religion, in metaphysics particularly, you will want illumination. Illumination is the bait hung out to cause illusions in the lives of people. But illumination must be earned; there is no other method of getting it. There is no reason why anything extraordinary should happen to you. There is no reason why you should be picked out of 130 million people for great benefits. Accepting normalcy in life, let us try to live intelligently. Realize most of
the suffering we go through is caused by our illusions, by our unwillingness to accept facts. If you have been disillusioned in the people you love, if you have lost faith in those you worship, perhaps the disillusionment came as the result of unwise and unconsidered acceptance.

If you have lost your illusions, do not be sorry but glad. Be disillusioned. But be disillusioned constructively. You can not be disillusioned by anything that is real. If you are living in a perspective of false values, shift out of it; everyone has true values within himself. But these can be destroyed by what we call life.

All things being equal, we are as near human as we will ever be when we are about seven years old. At that age we do not fall for fallacies. Children are difficult to deceive, they think straight. It is as they grow and get set in this civilization, that their vision is dimmed by false values.

Out of the 130 million people that make up this country, probably 120 million are essentially honest. They are only dishonest because of their illusions. With the best intentions in the world they are making most of the troubles we have today, simply because they will not accept facts. Therefore, let us as individuals strive definitely for emancipation from unfounded beliefs. Let us avoid as we would avoid the plague anything that promises a reward we have not earned.