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HORIZON

The magazine of useful and intelligent living

AUGUST 1943

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HORIZON

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The Memory of Past Lives

I t has long been thought that the doctrine of rebirth was rejected by the Fifth Synod of Constantinople, in the sixth century. Now comes a careful examination of the daily proceedings of this council, and it has been discovered the subject of reincarnation was never brought up. The council therefore never passed judgment, so the doctrine of rebirth is not canonical, technically speaking, for the law of reincarnation has never been rejected by the Christian Church.

That it is rejected by tens of thousands of the clergy does not discredit its canonical qualifications. The works of Origen were taken up by an unofficial synod some years after the Constantinople session, this later council consisting of a number of priests, mostly illiterate, but their discussions had to do with the extreme opinions of the Origenists and the heresies of the Christian Church. It is generally believed by the lay public that Origen’s doctrine of reincarnation, the authority for which is derived from the Egyptians, was rejected; but in the heresies that were rejected by this little known council neither word nor thought of reincarnation entered the deliberations. There is thus no official evidence that the doctrine is an anathema to the Church. This will probably come as a shock and surprise to the orthodox clergy and laity.

This brings to mind an experience of mine. On the way to Jerusalem I shared a railway compartment with a young and cultured Catholic priest, who had made it pleasantly evident that he had received what he believed to be an adequate foundation of spiritual enlightenment. Perhaps it was the weather, but the discussion turned to the problem of purgatory, and with nothing else to do we sounded the depths of hell for several hours, taking thorough care of the various states of the damned. We decided then that it was rather an unmerciful plan for a merciful Divinity to have evolved, and the priest acknowledged that had he been the Builder of the Universe he wouldn’t have built that way.

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reincarnation. He had, and said that personally he considered it an admirable notion, a reasonable solution. Then why didn't he accept it? He couldn't, he said, his Church wouldn't let him. It was then that I asked why, and in what words had the Church said it. He couldn't answer. He could not say where or under what circumstances the doctrine had been anathematized. He knew it was popularly held an anathema, that various priests under whom he had studied told him it was anathematized; but they had not said where and when the doctrine was rejected. It fell to me to explain that it never had been rejected, a very evident fact.

One of the most important voices raised in regard to reincarnation in modern times was that of Belgium's wartime hero, Cardinal Mercier. He said upon one occasion that he did not personally accept the doctrine of reincarnation, but there was nothing in the doctrine, or the belief, or acceptance of it, that in any way contradicted the essential premises of the Catholic Church; and therefore, a Catholic in good standing could accept the doctrine without endangering his immortal soul.

From the Protestant clergy, Dean Inge, of St. Paul's Cathedral, has said there is nothing whatsoever incompatible in the doctrine of reincarnation with the doctrines of the Christian Church. So, if there is no official objection from the Church concerning this important religious tradition, and no forbiddance from the one direction which is involved, the theological direction, then it would seem that the reason for the rejection of the doctrine rises more from prejudice than from Church opposition. In other words, the rejection has been a matter of interpretation, and not a matter of fundamental integrity or verity.

Having heard from both an outstanding Catholic and a Protestant, the opposition can be pinned down to fanatical viewpoints of the uninformed. It should be of interest to the world that H. G. Wells has named the three men whom he regards as the three greatest men who ever lived on the earth, (he reached this conclusion by accepting the historical and physical existence of these three persons), stating that these men in his estimation are Christ, Buddha, and Aristotle. The life of his first chosen benefactor of mankind, Buddha, was completely devoted to the teachings of reincarnation and karma as the only acceptable way to work out the problems of human destiny. Oddly enough, the famous author of Christ of the Indian Road rises to say that he would rather give up all hope of salvation than to believe for a moment that the western world would ever accept the doctrine of rebirth. I think the reverend gentleman is speaking out of turn. The fact of the matter is, from the time of Buddha's reformation the doctrine of rebirth and its corollary, the doctrine of karma, have been carried to all parts of the known world; and the greatest minds of all periods have been inclined favorably to the acceptance of this doctrine. It was adopted by the very Jews who became the disciples of Jesus; it was adopted by the Greeks who educated Aristotle.

At the present time we are forced to the important realization that lying between us and many of the good things we are working for are not barriers of facts and probabilities, but barriers of superstitions and erroneous traditions. Leading us astray from the golden time of peace we would walk toward is a great mirage of popular stupidity, erroneous and malicious interpretations, and outright misunderstandings. These have long stood between man and his cultural advancement. The reason for reincarnation being loosely rejected by the Church is not that the dogma of the Church opposes it; it is because the doctrine of reincarnation liberates the laity from the doctrine of original sin, from the doctrine of vicarious atonement, profitable institutions. It is a strong code that makes man his own moral agent; it makes each individual responsible for his own salvation; and it reduces theology from the business of soul-saving to the business of soul-educating. Soul education was theology's true and original purpose, but of course it is effort less likely to be lucrative than soul saving.

The modern world faces the necessity of re-stating the problem of individual integrity; we have need for a philosophy suitable for carrying us above and beyond the smaller concerns of life, a doctrine that preserves the principles of individual honesty and individual responsibility. The doctrine or philosophy that accomplishes this adequately and reasonably is the doctrine of reincarnation and karma. It is a doctrine which places the responsibility for individual action where it belongs, upon the shoulders of the individual who performs the action. The very beginning of religious honesty is that each individual shall realize the meaning of the old statement: Every man should work out his own salvation with diligence.

It was this idea that led me to the desire to accumulate and arrange such data as is available to prove the truths of reincarnation. Since the question must necessarily be established upon certain premises or hypotheses, the problem is, how can we prove physically the rebirth which is metaphysical? The Church, which has never proved anything, demands this proof. Science, which has never understood what it has proved, demands it also. In religion the weight of proof oddly is ever shifted to the other person.

What evidence, first of all, shall we say is authority? The Church tells us authority is to be derived from the laws and statutes of institutions—that a thing is so because certain groups of clerical humans have convened and ordained and determined it is so. Authority is one of the three direct instruments of proof, as acknowledged by Lord Bacon; but authority means that a particular group of scholars, men of admirable and noble ideals. Reincarnation has such authority in being still accepted by two-thirds of the living inhabitants of the earth. It has dominated as a philosophical belief as least six of the greater civilizations of all times. It has been acknowledged and accepted by the wisest of men since the world began. Long before the revelation of rebirth by Buddha, it had been taught in the sanctuary of the ancient Mysteries. It is established in antiquity, by the dignity and nobility of those then and now accepting it, and most of all by the constructive results which the belief has produced in society. But how shall those uninformed in the mysteries of rebirth be told in physical terms of metaphysical truths that belong entirely to the subjective life of man? That is indeed a problem. The weight of proof is something one group shows on to the other without prior necessity of asserting anything more than that new ideas are expected to demonstrate greater proof than the old ideas by which they are judged. Evolution is a very hard law to prove; the theory of ether, one of the most necessary instruments to science, is hard to prove; and Einstein is not only incapable of proving his theory of the Cosmos, but he is unable to communicate it to more than three or four living people, and one wonders whether even they know what it is about.

Among other abstractions is the theory of atoms, which is dogmatically accepted although no one has seen atoms; and there's the theory that other planets are not inhabited, which none can prove. Unproved assertions abound, along with accepted dogmas, all unprovable because beyond the present limitations of human understanding. Yet, in the face of all
this, doctrines no more abstract are persecuted because of their unprovableness, and from the sidelines we view the unproved persecuting them unprovably.

The unprovableness of all things relating to the inner life of the individual must be derived from inner experience. A person proves that which he realizes, knows, and discovers within his own consciousness; and there is no other possible way of proving the things which are beyond the external senses of man. We do not prove things because we show them, or perform them, but because within ourselves we know. Something which is thoroughly established in the knowledge of the individual is proved to that individual. All the spiritual aspects of life are justified by inner experience, not by outward proof.

Jesus, it is said, was told that the whole of the people would follow him if he would perform a miracle, and prove who he was. He refused to perform the miracle. Why? Wherever we have truths established upon outward authority, we have little of the mystical realities that enrich the human soul; for spiritual truths in the human consciousness are primarily those who perceive with the inner part of the nature.

The doctrine of rebirth is met with the inevitable question, "If I lived on earth before, why do I not remember it? Who was I, and what was the relationship of my previous existence to my present state?" Now, to this question there are two answers. There are actual recorded historical incidents of individuals who remembered previous lives, and many were persons of high integrity and lofty accomplishments, men of such noble background that their word may safely be considered true. Buddha, whom H. G. Wells has raised to the place of one of the three greatest men of all time, described in detail to his disciples six hundred of his previous earth experiences. Pythagoras described to his disciples five of his previous existences, including the part he took in the Siege of Troy. The Roman Emperor Julian, one of the few honest emperors Rome ever produced, described definitely the conditions under which he once died before. There are many other similar records which have survived in history. Any doubt of these means we have to hold as dishonest the statements of some of the world's greatest thinkers. Far easier it would be if we charged our minds to agree with a much more enlightened viewpoint.

When the average person says he does not remember his past lives, he means he has no direct remembrance; yet in the subconscious mind of the average individual reside the phantom forms of previous existence. This is demonstrable, for in some measure they can be drawn from the subconscious mind by psychological processes.

Two things carried forward as evidence are, first, the individual's temperament; and second, experience. Each individual does not bring the memory of past achievements forward with him into this present experience, but a certain measure of experience which can only be attributed to past action. Often this experience is diametrically opposed to the doctrine of heredity—the only answer science has offered—often we can find in racial background no evidence compatible to present action.

As individuals we come into life equipped with certain abilities, and limited by certain deficiencies. Is this peculiar arrangement of assets and liabilities in personal existence to be attributed solely to the whins of fate, or to a law governing action? To the thinking person it seems evident that the vast differences between the assets and liabilities in separate individuals indicate a considerable background to this existence. It is the reasonable way to explain why persons coming into this life are masters of certain arts and sciences, which only need to be stimulated again, while others must work laboriously year after year to accomplish only in a small way the same desired mastery. The differences are too marked to be ignored.

Working throughout the law of nature we also find certain periods and cycles, and, as revealed in evolution, the recurrence of types; in the life of men we have the recurrence of both. The history of the world discloses that every so-many centuries certain conditions recur in society; the great catastrophies, the disfigurements of type again; and then after another interval the same type again repeats, and the cycle can be traced as far back as history goes.

The interpretation of this is, that civilizations coming into manifestation change the direction of their destiny according to the lives that flow into them. A nation moves in one direction for a length of time and then suddenly, without apparent reason, it goes off on a tangent; to account for these civilizations changes we say nations decay, integrity fails, moral collapse; and we say, as at the present time, that the world isn't the good old world it used to be, and we wonder what is around the corner. We must remember that by cause and effect society is creating environments, and into these flow lives that are consistent with the environments. A nation deteriorates only when producing vehicles suitable for deteriorating entities. What we call the breakdown of a nation is seen as the lowering of the standards of entities that are incarnating, due to the lowering of the standards of vehicles into which these entities incarnate. When a nation is decayed it is flowing in the flow of the higher type of entity; and so a lower type of entity incarnates. The nation itself does not deteriorate; but the life of the nation has been deflected at its source; and so only an ever more inferior grade of life is available to the empire's physical purpose. Thus does the empire fall and rot away, and distributed thereafter throughout all parts of the earth are struggling groups of people who represent only the remnants of the laggards of a once mighty race.

A stream damming along its course immediately cuts a new channel; it must go on. If it is the stream of life, what we call a new channel is a new race, a new instrument for the incarnation of life, for when one race can no longer support that life it appears somewhere else; life never ceases.

A philosophic key to empire is the law of attraction, like attracts like. Great and noble entities cannot be attracted by or drawn into corrupted civilizations. If we would then produce in this civilization a great nobility and consciousness, a great superiority of power and understanding, the world we build here must be suitable for such an influx of life. When a civilization breaks faith with the Universe, then universal power no longer enters into it. Behind the great pageantry of civilization we call life, are millions of entities waiting to pass from the unseen to the seen, to take upon themselves the vestments of body, to build empire for a while. Behind the physical world we see is the vast Universe of flowing life—there are sages and philosophers, saints and gods, heroes and villains, men great and men small, powerful and weak, old and young, those wise and those foolish, all waiting, by the laws of regeneration, to incarnate into physical existence. Each is to be drawn into a world similar to itself, drawn into a civilization appropriate to itself; so, that which is small in civilization will draw that which is small, as the great in civilization will draw that which is great.
great. Like attracts like, and an empire rises and falls according to the attractive power that is resident in its racial and national structure.

As ye have sown, so shall ye reap—and an entity seeking manifestation must come into a world suitable to how it has developed itself under this law of karma. If its karma is to do great things, it will not be born into a small world, but must wait for a great world to receive it. It is for that reason that mediocrity, with its always greater opportunity to humanly manifest, is always more common than exceptional types in individuals.

People say, “When we come into this life would we not be much wiser, better, and happier if we brought the full experience of things done in the past?” It would be so, if we could not perceive that behind the present law is a reason great enough to justify it. That which the Universe decrees must be the Absolute Good. It is not what we want to do, or do not want to do, that constitutes wisdom; wisdom is the acceptance of Reality, it is man’s resignation to the truth of Being. Wisdom does not give man the power to rule over the universe; wisdom gives him the power to accept and live in accord with the rules of the universe. The great are not persons who have risen above natural law; they are those who have risen above ignoring natural law. Neither gods or humans are the makers of law; they are the servants of the law. No being in the vast experience of existence is great enough to deflect Universal Law in the smallest measure or degree. There is no exception to Law.

Nothing is more kind than divine justice, nothing more often unkind than human justice. Universal Justice moves according to a broader vision than is possible for man, and so the philosopher says, “If it is the will of the Universe that man shall not remember his past at this stage in his life, it is not for us to question this will, but to understand, to see why it is so.” It is by mentally changing places with the Law, we perceive its wisdom. The principle then to be applied is quite simple. Histories as we know them are at best but shadowy records; we have no account of the enormous spans of time that are past. Thinking of history in the terms of a few thousand years we become excited to find the Chinese civilization has lasted 25,000 years. Our best lives are not measured in three score years and ten, nor are our lives to be measured in three or four millennium years—our lives are measured in infinite experience. What action we are to experience, if we knew it, would crush us.

To begin with, no man alive upon the earth is great enough to support the sum of his own thinking. Man has learned in the millions of years of his development, has experienced through millions of years of his progress; if all this past was united it would leave man not the smallest place in his thinking equipment to think of or to control it. He has no record to which we can point. Behind each one of us is a vast record of accomplishments and mistakes; this you remember when thinking of somebody whose life has been ruined because of something they did twenty or thirty years ago. Hardly two persons out of a thousand can live down their own past for the last thirty-five years. It is what we did twenty years ago that gets most of us down, that perverts and overshadows our viewpoints, and colors our opinions. If in those things that occur to us today, we can by the thought of them be so upset in our judgment that we are mentally and morally incapable of honesty, how well off would we be if we had 200 millions of years of recallable background? If we could remember all the past lives—all the persons we had wronged, all the crimes we had committed—our present life would be dwarfed out of existence. Our attitude would be: Why do anything, when there is so much to be done? and we would stand still in hopeless resignation.

Today’s man as a personal incarnate being represents a great history of yesterdays, behind him are all the good things he has done, and all the bad things. He comes into this life with a special purpose, and it is not to remember what he has done, but to bring forward the chemistry of previous lives. Behind him are certain fallacies and truths, certain debts and credits, and there is no virtue in the memory of incidents, no virtue in the vain regrets of things done and not done; we come into the world with a certain series of abilities and debilities, representing the sum of things we have done and the sum of things we have not done; and it is with these we accomplish the purpose for which we have come.

In this chemistry of previous lives bound up with our individuality; it is what makes John Doe different from Henry Smith; it is the thing that urges us to build, urges us to do that which helps us to accomplish of greater things, and consequently haunts us with the realization of our own insufficiency.

We are the present; we are the past living in the present. No great line of demarcation exists between the past and the present, any more than when we look at the picture of the child and the grown man we say they are different entities. The child is the past, the adult is the now; but the child of the past is the person of the now. The child of the past has not ceased to be; he has continued to grow into the adult. The man is but the manifestation of the child, and what we are today is the experience of the past living in the now, influencing the destiny of the now. Now, and all that is part of it in turn becomes a part of tomorrow. So, today always absorbs yesterday, each day as it becomes a yesterday is absorbed with the rest.

That which is accomplished in soul power survives. The soul power in man is man. In collective man the soul power is empire; for empire is not a mass of human beings, but soul power living in and through human beings.

Today’s world has lost anchorage with the great philosophies of the past and drifts in a stream of superficial modernism, in a current of biased and shallow thought, its ship of destiny in imminent danger of going on the rocks. Out of today’s constant evidence of the lack of integrity in mankind, comes the question, “How can we make individuals honest?” The man will be great who gives a working answer to that and makes it stick.

There is no power in armies, none in wealth, nor in authority; the one and sufficient and real power is soul power. The weakness in things of man is due to weakness in soul. In every department of our life, individually and collectively, the soul is weak. The soul in man is so weak he has not the courage of his convictions, nor do his convictions hold him. The soul of the nation is so weak it cannot bind together nations into a constructive psychology. What can we do? Man cannot be frightened into a state of grace with vivid discourses on hell, you cannot terrify him with authority, you cannot control him with wealth; he is escaping from the superstitions that held prehistoric man in bondage, is mov-
ing toward an inevitable individualism that cannot be stopped.

Mortal laws as the impulse to break away and be free is rising constantly in the racial consciousness, against which all the various institutions which we have built up to hold society together are not effective. The great part of this individualism is still unconquered and unenlightened, without realization that individualism's freedom and liberty are but temporal privileges; at no time are they sufficiently strong or important enough to permit the individual to deviate from Universal Law.

Man's day should be like nature's; few, inevitable, and certain. No one is excited when the sun rises, nor when nature decides upon rain. Changes constantly occur but man does not look upon nature as a despot, nor does he send a petition to the Universe because the sun goes down; the laws are certain, and so man proceeds to conform with them. He greets the sunset with electric light, for that which cannot be cured must be endured. It may be his desire to stay up all night, but he has to sleep the next day. Eating may be a luxury, far beyond his finances, but still he eats.

Under the laws of nature man feels no sense of tyranny; he accepts the laws as graciously as he can, seldom recognizes nature as exercising any force upon him, for nature is inevitable.

It is in understanding this great program of universal law that we have the hope of building moral integrity, a philosophic efficiency which will make a man a safe individual. We can no longer control man, but we can educate him into the realization of his responsibilities. If today's people could be taught the truth of rebirth and karma, it could do more than anything known to establish nations in integrity. If dictators knew that for their despotism they must pay with lives of slavery; if tyrants knew that under the laws of rebirth they themselves would fall under the tyranny of others; if those that wrong knew they would be wronged in the same way; if each individual knew in his heart and mind if he fails to unite in the common good that in the future he will suffer from the lack; if each individual knew that that rises by the sword will perish by the sword; that the individual who cheats will be cheated; that he who lies will be lied to; that, person who is unkind will suffer; that the jealous become the victims of their own jealousy; that the man who hates is the one sure to suffer from hate—if each man could know all this is true, and that there is no escape, no alternative, no vicarious atonement, no exceptions, then it might be realized by men that what they do in the spirit of kindness shall be done to them, what they give they keep, what they keep they lose. If every individual could know for every good deed performed the universe becomes kinder; if each realized that the kindness, love, generosity, idealism, truth, and integrity they develop will be the state of their own happiness and well being, then living would develop under a different type of incentive, an incentive based on honesty, based upon the facts of life.

Man may make all forms of law, enact all types of statutes, but the only cure for evil has washed away the ashes of the book-burnings. The blackened and burnt-out shell of Louvain library fades in the background of the picture of starving children and old people dying with misery all over Belgium. The thought of famine and pestilence stalking Greece makes us almost forget that on Acropolis flies now the Swastika, in defiance of every value the people of Europe and America have treasured since the beginnings of their history.

And yet it was exactly these crimes against spiritual values, against the integrity of science and the freedom of men's creative spirit were after all minor crimes. The river of billions of millions, crying to high heaven for vengeance, has washed away the ashes of the book-burnings.

The crimes committed by the Germans under their present-day leaders have piled up mountain high these years. The horrors of reprisals in Yugoslavia and Czechoslovakia, the tortures of civilians in all of the occupied countries, the massacres of the Jews in Europe, are apt to give us an impression, that the outrages committed against spiritual values, against the integrity of science and the freedom of men's creative spirit were after all minor crimes. The river of blood, millions crying to be washed away the ashes of the book-burnings.

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In the spring of 1941 I learned that a young Swedish girl who was a great poet, Karin Boye, had voluntarily sought death, because her heart was broken by the things she saw happening all around her. There is one of her exquisite little poems that has been haunting me for years. I am unable to render more than a faint echo of her beautiful lines:

If of the whole long life
only one day was left to me,
I think, then I would seek for the fairest thing Known to the world.
The fairest thing in the world is just Integrity.
But without that life is not life nor reality.

— from “The World We Fight For and American Unity.”
A new level of government to emphasize human rights rather than a nation's rights

Beyond The Day Of Victory

BY HAROLD E. STASSEN
Governor of Minnesota

I BRING you a message from the Middle West. It is this. The men and women of our farms and factories, our offices and home, know about the airplane and the radio and mass production. They have loved ones at Pearl Harbor, on Bataan, at Guadalcanal. They now have sons in northern Africa, over the seven seas, and in European skies. The overwhelming majority of the people of the Midwest know that the walls of isolation are gone forever.

There still are some voices from the past. But the people are ahead of their leaders. They listen to news reports from far-flung battlefronts. They read of events on other continents. They consider the views of the commentators and the columnists. They may lack some of the detailed information of high vantage points, but they have a perspective of their own and they are thinking things through.

There is a rising tide of public opinion that no one can sweep aside. It says that the developments of science have made America a part of a closely knit world with new duties, new responsibilities, and new opportunities.

They have resolved that they will not countenance a weak negotiated peace by compromise. They will back up the men in the armed forces, and the Commander in Chief, until complete decisive victory comes to the Stars and Stripes and the flags of all the United Nations.

But they do not stop at that point. They are thinking beyond the day of victory in the war. They have resolved that these honored dead shall not have died in vain. They are seeking the answers to the problems of lasting peace in the world of tomorrow.

It is to stimulate the search for these answers that I frankly present my views. In keeping with basic principles, we must find the practical, step-by-step advance along the pathway toward a just and durable peace.

Realistically recognizing the association of many nations with us in this war, and the fact that together we will have actual jurisdiction over the world on the day of victory, it is my proposal that we begin now to plan and to establish a definite continuing organization of the United Nations of the World.

The pages of history tell us over and over again that when men are living close together they need a government to prevent anarchy and conflict and tragedy. This has been true from the earliest tribes and clans on through states and nations. The development of science in travel, trade, and communication clearly indicate that government, limited to a national scale, is not enough. We need a new and higher level of government to serve mankind.

Two world wars and a depression in a single generation speak loudly and tragically of this need.

Alliances—treaties—pacts between nations are not enough. Just as men living together in a community must not only agree that they wish to live together in peace but must also establish a mechanism of government to serve them, so the nations of the world must not merely agree that they wish to live together in the world in peace but they must also definitely establish a mechanism of government to serve the people.

This does not mean that the new level of government will take the place of the national level of government. It will not fundamentally disturb domestic sovereignty. Nations will continue to have their own flags, their own constitu­tions, their own heritage, their own citizens.

The new level should be added to carry out those relations to other nations, which have been unsuccessfully conducted by despicable diplomacy, international intrigue, balance of power, extraterritoriality, spirals of rising tariffs, devalued currencies, making and breaking of treaties, and recurring wars.

This new level of government must emphasize human rights rather than nation's rights. Its cornerstone must be a deep respect for the fundamental dignity of man, of every race and color and creed.

One of the most eloquent pleas that has been made for an enlightened peace came from the lips of Madame Chiang Kai-shek in her message to the United States Congress. She said:

"We of this generation who are privileged to help make a better world for ourselves and for posterity should remember that, while we must not be visionary, we must have vision so that peace should not be punitive in spirit and should not be provincial or nationalistic or even continental in concept, but universal in scope and humanitarian in action, for modern science has so annihilated distance that what affects one people must of necessity affect all other peoples.

The need for such a higher level of government becomes increasingly apparent as we discuss in tentative but definite terms its function and its framework.

There are seven activities that will require the gradual development of a government of the United Nations of the World:

First: To establish temporary governments over the Axis nations, preferably headed by citizens of the United Nations whose ancestry goes back to the

Axis nation to be governed. These temporary governments would disarm the Axis nations and punish their criminal leadership for their betrayal of civilization, but no wholesale reprisals against civilian population should be countenanced.

Need will exist for temporary governments, during a much more limited period, over some of the liberated countries. In these cases, of course, temporary administration should continue only during the period required for the people of such countries to arrive at orderly choices of their own governments.

Both in the Axis nations and the liberated countries, individuals placed in temporary administrative charge by the United Nations should be barred from establishing citizenship in those countries, and prevented from holding office when a measure of local autonomy has been restored.

In still other areas, underdeveloped or disputed, United Nations trusteeships or territorial administrations will be necessary. These responsibilities will begin before the war is over, and failure of the United Nations to develop a community approach will tend to shape the nature of the peace. The problem of North Africa is small compared to those which will confront us if we continue without an agreed plan by the United Nations as a whole.
Second: To maintain a modern United Nations Legion as a world police force, or "keep the peace" force. No orderly government in all history has been successful without a police force. The best-governed city in the world would return to the law of the jungle in a few years if there were a complete lack of a police force. This was one of the three fatal weaknesses of the League of Nations. Thus, there must be a United Nations police force manned by volunteers enlisted on a quota basis from the members of the United Nations.

This does not mean that the individual United Nations, including the United States of America, should maintain strong armaments of their own. This would serve a double purpose. It would be a force that could back up the United Nations Legion, if necessary. It would also be the best safeguard against a breakdown or a perversion of the government of the United Nations of the World. Just as the law-abiding members of the frontier community continued to pack their own guns long after the first sheriff, with his six-shooter, was installed, so should the law-abiding nations of the world continue to maintain their own armaments after they install the first world-wide police.

In other words, I do not propose that we place all of our eggs in the international basket. But certainly we should place some of them there. They might hatch something better than recurring wars, each of increasing tragedy and horror.

Third: To constitute an elementary Bill of Rights and Code of Justice for mankind, and a United Nations Court. It should include the protection of minorities, wherever they may be, the prevention of religious persecution, and the liberation of enslaved peoples. These human rights of individual men and women are of basic importance. We should not forget the fundamental and ringing declaration of the birth of this country:

"We hold these truths to be self-evident, that all men are...endowed by their Creator, with certain inalienable Rights."

The right of national self-determination must not include the privilege of the majority, after deciding their affiliation and formation of government, to persecute the minority. The tyranny of the majority can be just as vicious as the tyranny of one man.

If we develop human rights, wherever men are found, the exact location of boundary lines will become of less importance and we will gradually work out the perplexing problems of mixed populations.

Fourth: To administer the key international airports and airways of the world. We all recognize the part which airpower now plays in war and will play in keeping and developing the peace. The extreme advances in aircraft building and design, the tons of thousands of war-trained fliers and navigators in many nations, mean breath-taking strides in the air. We must have air tariffs, rules of the air, air traffic and safety controls, and channels for flight, coordination of weather data, maintenance of radio beams and communications of safe and stable airports. If we fail to develop air administration on a world level, we will not only stifle growth but will give rein to international rivalry, cut-throat competition, and power politics which could be the quick cause of another world war.

The catch phrase, "international freedom of the air," will not be the answer. It would lead to anarchy of the air and the basic violation of domestic sovereignty. Rather must we seek orderly use of air and reciprocal rights to land under a new level of limited United Nations supervision of world aviation, comparable approximately to that of the Civil Aeronautics Authority in the United States.

This would give universal impetus to development of air traffic and contribute much to the relations between men. It would make world cooperation easier to develop and maintain.

Fifth: To administer the gateways to the seas. Ocean commerce and travel will be of great importance—not lessened by the development of air traffic, but playing a vital part in a widening range of total travel, transport, and communication.

Sixth: To increase trade between the peoples of the world. Only thus can general world living standards be improved gradually, and only thus can countries with high living standards maintain them without war.

This proposal contemplates a sudden effort to make trade universally free, but simply to stimulate trade on a scale that will surmount barriers which arbitrarily make for scarcity and keep living standards low. Such a program should involve assurances by our own Government to agriculture that the total market for American agriculture will be maintained in ratio to increased world trade.

We should also contemplate increased capital investment in undeveloped countries by this and other countries with large capital resources. This will be one means of maintaining the balance of trade.

Stifling obstructions and heavy dumping of goods should be minimized, before these break down economic systems and cause world distress.

It can well be said—what does it profit a nation, if it holds within it all its trade and, earning the jealous dislike of other peoples, sacrifices its sons upon the battlefields?

Seventh: To increase the literacy and improve the health of the people of the world. No one need emphasize the importance of a community-of-nations approach to the problems of health after this war. The result of undernourishment, the ravages of disease, and the wounds of war will require the best that medical science can do to prevent widespread epidemic and suffering lasting for decades. Drawing from the great medical centers of the world, a United Nations Health Service should be developed to give to these problems, in an orderly fashion, the best that medical science can give.

In education, the principle of academic freedom should be applied rigorously, and a method should be developed by which the great universities of the world have a definite part in administration of the program. We should no more attempt to indoctrinate people by force with our philosophy of a way of life, whether social, economic, or political, than do we approve the Axis perverted incalculation. Rather should we develop through the great universities of the world a United Nations insistence upon academic freedom.

We must see to it that men and women and children can read and hear and see as they wish.

We must make available to them through the printed word, the radio, the movies the widest possible information. We can also establish local autonomy for education.

We must have a fundamental faith in the ultimate result.
Some question may be raised about the justice of having the United Nations Government administer so many of these activities on a worldwide basis, embracing nations and areas which do not have membership in the United Nations. But we have in our midst many men and women who are not citizens of our country—some of them, perhaps, who have had no voice in our government; yet they are under the jurisdiction of our laws and our courts and are justly treated. They have certain rights, duties, and responsibilities.

They can attain citizenship. On the other hand, many rights of citizenship can be taken away for serious violation of our criminal laws.

There may, with equal logic, be nations in the world which must abide by the laws of the United Nations though they have not qualified for membership.

Furthermore, the course should be clearly defined by which they may ultimately become members.

In all these activities, the delegation of power and authority to the government of the United Nations by individual member nations would be limited and specific. All powers not delegated would be expressly reserved to the sovereign nations. The citizen would find his city, state, and national government functioning pretty much as they do now, but there would be introduced a new and higher level of government.

It would not be perfect. There would be mistakes. But it would make progress in service of the people.

If any one or more of these functions are to be administered by a United Nations Government, what shall be the form of that government?

By and large, the new government would probably have the form of a legislative or parliamentary body. A strong America can contribute in large measure to progress in the world.

We must not permit suspicion or disension to develop between us and the United Nations. We must respect Russia, China, the British Commonwealth of Nations, and the United Nations of South and Central America and of Europe, and extend the same courtesy to their internal problems that we expect them to extend to us.

In each of these activities, the delegation of power and authority to the government of the United Nations by individual member nations would be limited and specific. All powers not delegated would be expressly reserved to the sovereign nations. The citizen would find his city, state, and national government functioning pretty much as they do now, but there would be introduced a new and higher level of government.

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A Glimpse of One of the Most Interesting Periods in the History of Civilization

Plotinus and Proclus: On Theology

The most enlightened of the neo-Pagans, both contacted Christianity; and both rejected it as being inferior in quality to the teachings of Plato. It is not to be believed that these men were more heretics, attempting to build their own estate at the expense of Christianity; so great indeed was their personal virtue that the church has been able to find no fault in them except in their disbelief.

Plotinus, surnamed the Great, was the moving spirit of the Neo-Platonic school, which as it gradually gained its power, drew to it the best, the noblest of the pagan minds. This oasis of paganism stood in the midst of the desert of warring Christian sects, flourishing in Alexandria from the second to the fifth century A.D., so powerfully that the Christians found it necessary to literally destroy it. While it stood it was an impassable barrier to spreading the early Christian creed.

Why did these men reject Christianity in favor of Platonism? Why did they believe Plato was the great messenger of the gods? Their answer was very simple, direct, and in their own terms, logical and reasonable.

In the first place, this school was made up of philosophers, and at that time Christianity offered no philosophy. It had not yet acquired its elements, and the more trained thinkers could not accept easily; they demanded evidence, demanded proof, required the element of a superior mind process. Christianity offered none of these.

Secondly, these men had outgrown the concept of a religion apart from other religions. Plotinus and Proclus could not accept the idea that the gods were more favorable to one belief than to another. To them, any faith that assumed that truth was wrong, was in itself unworthy. Truth belonged to no cult, no creed, they maintained, but to all men equally, to all men capable of participating in that Truth through the development of their own faculties and powers. Dogma was not acceptable to them in the presence of the great rational system which Plato offered.

To know something of the lives of Plotinus and Proclus is an aid to understanding their teachings. Plotinus is recorded as having lived a life of peculiar integrity. To the end he refused to tell any man the time or place of his birth, for he did not wish his name or birth date ever to be regarded as either verifiable or to be worshipped. And, said he, a birthday is not due for honor; it is more a time at which the Rational and Divine Principle is encased in a physical and material body; the day of one's exile from the sphere of life and reduction to a common state of mortality is not a time for rejoicing and celebration. The true birth of every man is the day upon which he becomes enlightened, for on that day he liberates himself from the earth. Upon the occasion of his illumination he might well celebrate a great and good thing, but on his natal anniversary he should weep at the remembrance that he has been exiled from the gods.

Consistently the life of Plotinus was one of excessive moderation; the few fragments of history which have descended concerning him tell us he desired no persecutions for himself. For the majority of his years he wrote nothing, having received verbally his instructions from Ammonius Saccus, his predecessor and the founder of Platonism. He long preserved, according to the will of his Master, the mysteries that had been imparted to him, and only in the last ten or twelve years of his life did he commit anything to writing. But then he composed twenty-seven books, which contain in them the substance and essence of the Platonic restoration. It fell to Plotinus to restore and restate, to give to the world the wisdom that had been given previously 600 years before by the great Plato, and to complete when in the 68th year of his life he departed from this world.

Plotinus had felt throughout his earthly life that he was an exile, obviously for a little time separated from those invisible worlds where his mind dwelt in his complete detachment, and his disciples, he moved among men but was not of men. His eyes were always toward the Infinite, but he fulfilled the philosophy of Plato by neglecting nothing that was necessary during the physical life. Of moderate and temperate mind, the Justices and Courts of Alexandria called upon him in council, and through many years he accepted the duty to arbitrate difficulties and dissensions among men. He died without possessions and without touching anything. According to him, was the most enviable state that man can achieve—to die owing nothing, having nothing.

His Platonic successor, Proclus, was born about the year 412, some say 414, A.D. To what Plotinus had left he gave a new and greater valuation. Born prophetically, his coming and his works proclaimed by an oracle, Proclus was a man who from childhood had dedicated his life to the gods. Growing up in the midst of conflicting Pagan and Christian beliefs, he inclined toward the Platonic philosophy, and studied with, among others, the immortal Plutarch. Having achieved to mastery, Proclus set himself to the difficult and arduous task of re-interpreting Plato, and it was he who discovered the divine philosophy behind the philosophy of Plato. Proclus left to the world the best books ever written on the theology of Plato. Plato in his life never wrote anything finer. Proclus, believing himself to be the reincarnation of one of the disciples of Plato, slowly gathered together the
then scattered writings of the great Athenian Master, restored them, completed them, amended them, and released them through the great structure of Orphic mysticism.

Proclus was of course feared and hated by the early church. But his mind was such an extraordinary brilliance that even his enemies did him homage. During his life he not only had to fight extraordinary physical ailments; but by his fiftieth year he had become so completely immersed in his philosophy that he forgot that he was sick, and we are assured by some of his disciples that when the Master was so ill he could hardly speak he had to be reminded of his illness; he had reached the point of so complete an absorption in philosophy that even pain did not bestow awareness. He could undergo the most terrific pain without knowledge that he was suffering; he was so immersed in his beliefs that he simply could not remember that he was human. And so he overlooked the symptoms of his own death, and died unexpectedly, continuing in his discourses to the very end. This occurred about the year 485.

To those of us who constantly confront the problem of illness and sickness, the testimony of Proclus is of interest; he himself stated when reminded of his poor health that he did not sufficiently focus upon his body to notice it; his mind, elevated by his work and his dreams, had become insensible to the problems of the body. Then too, he regarded the body as a temporary abode of a Living Principle, which must go on living throughout the ages.

Proclus discovered what modern philosophers have not discovered; namely, that Platonism is a religion; that it is a great faith as well as a great ethical code; and that in the presence of this great faith no more is necessary.

He was a man most methodical and practical; he wasted nothing. To him waste was a double sin. He said that human beings must not realize that whatever it is they waste it is not their own; it belongs to the Universe. He lived not only frugally, but by definite habit, and arising always at the same hour; retiring at a set hour, it is said that during the height of his career Proclus actually lectured twelve and fourteen hours a day. He felt that there was no time for him to put off until tomorrow; he said he knew that the ship which was his flesh might have to travel out to sea with any tide, and that it was his duty and responsibility to see that his message was taught as quickly as possible. He was a profoundly devout man, he lifted the teachings of his predecessors to the greatest heights of mysticism ever reached. Well educated by more than twenty years of schooling, he was also a mystic, contending that mysticism was the only Reality. He taught that the materialist lives in a darkened world, that even the small life of the partially awakened soul is denied to the man who has no ideals.

It is almost inconceivable that the great school of these philosophic men should have lived and developed its ideas and truths so completely as it should have lacked succession. But it gradually disappeared when after the secret Council of Nicene the church councils were raging, even as Christianity claimed to hold the world—and this we do know, and know it definitely, that the most of the idealism of early Christianity was derived from these Platonists. They were too great to be destroyed, as they were great enough to be copied. They were men of devout lives, men of great integrity, men of universal and undying wisdom.

That in substance is the story of the Neo-Platonists, one of the noblest groups of men that ever functioned in the world. The greatest idealists of today build upon the basis of their dream, with the comforting knowledge that if one believes in something that is not quite the belief of other men, that belief has great promise in nobility and integrity. The common concept of metaphysics today is that it is merely some distant relation of philosophy and science, with no right to be present in the curriculum of schools, with no honest place reserved for it in the libraries of men. This one science of all sciences that can bring men toward Reality. Wholly legitimate is the concern of the metaphysician as he sees education going farther afield into materialism, with physics, biology, and chemistry producing men and women from all classes who have no faith in themselves and no faith in the world.

According to the Neo-Platonists, the beginning of education was the realization of the interdependence of God and men; nothing divided from the Divine can achieve greatly in the human.

What we know now as theology is derived definitely from the Neo-Platonic concept, but unfortunately it has lost the name of action. Theology, as well as the language of the Gods, is one of the greatest branches of human knowledge, but the Neo-Platonists discovered something Christianity has not yet discovered in the intervening 1600 years: that theology by itself is not a tool of action.

You can study religion until doomsday's bell, and remain just as imperfect as you ever were. There is for instance no particular relationship between the possession of the Bible and the assurance of a spiritual existence. You may own the Bible, you may use it for a paperweight, it may be presented to you by your club or lodge, you may even read it from kiver to kiver never missing either jot or tittle, and still be as bad as you were in the first place. It has been a peculiar fallacy of belief that if you were close to the Bible, religion sort of jumped across at you. The Bible is read daily by individuals hard-headed and hopeless; their dog-eared copies of the Book have not given them any participation in religion. And the pew of the churches of America have been worn thin without bestowing religion upon the people sitting in the pews. What is still more amazing is that with all the endeavors which have been made by various organizations all over Christendom—and they now extend to the furthest corners of the earth—these have not stopped war, have not stopped crime, have not stopped the varied forms of vice that have plagued humans for 10,000 years. Clearly, the Scriptures lack the vitality to make them work.

Now, this does not mean that good people have not emerged out of the study of the Bible; but it raises the question whether they would not have become good if they had studied only the annual seed catalogue. The person who is fundamentally right in his attitude seems to continue in this attitude regardless of what he believes, whereas one who is fundamentally wrong seems to remain wrong no matter what he believes.

What is the answer? The Platonists had it. There must not only be theology, which is but the science of religion; but there must be theurgy; which is the science of the practice of religion.

Theurgy was the great Neo-Platonic contribution. The word means the science of the use of the Divine Knowledge to the individual. Theurgy is the science, the knowledge of which makes Divine Beings out of men, contrasted to theology, which is merely telling them about it.

I think any one who has examined into the various denominations will agree that what Christianity lacks is the operative method of making its people work. Christendom's working activity is represented in some millions of persons trying to live by something about
which they are quite hazy as to just what the prescribed living consists of, what with 25% Christian sects widely at variance as to exactly how to live it.

A story that touches lightly the problem is the one about the chance meeting of two men, one of whom was a Methodist. "Have you joined the Church, Brother?"

"No, I have joined the Baptist Church," he inquired. The other man said, "Yes, I have joined the Baptist Church." The Methodist looking at him in save him in salvation by water immersion, said, "What a pity! In my Church is the Army of the Lord, yours is only the Navy."

Various sectarian differences have continued to hinder the application of religion. In this regard, the Neo-Platonists taught the operative science of making men superior men by a scientific process.

Those who had graduated in the theological mysteries became the teachers, preservers of the integrity of nations. Religion thus was not merely an appendage to the State, but a great living force in the State.

The Divine Theology of the Neo-Platonists teaches us something like this:

The Gods of the Greeks were merely personifications of ideals — the Gods were the Universe and its Laws. They lived not to be regarded as Divinities; they were no more than the symbols of ideals. Orpheus, revealer of the Greek traditions, had concealed the Mysteries of the Universe under this form, a pantheon of Divinities. Various initiates of the old Lycus had then created fabulous stories, and these Divinities appeared in such stories as the War of the Titans, or the Abduction of Europa, as a means of setting forth symbolically certain allegorical mysteries. Thus was constituted a secret cipher science for the decoding of the old symbolical writings in the language of the Mysteries, especially as they had calculated in miles the distance between the earth and the sun. To preserve astronomical facts was not to them so important as to preserve the Mysteries, the mysteries of the astronomy of the Soothsayers.

The Neo-Platonists digging into hidden things were amazed to discover something that theologians have chosen to ignore: That underneath the fables, such as Plato's "Iliad" and other mythological allegories, which have descended to us, is the Mystery of the Orphics of Greece; and so it was proved for all time that they created the art or science which they termed Theurgy — the application of the knowledge of the perfection of man. They had an exact science, and they knew it; a science by means of which men could be lifted up to the Seven-Rayed Gods into participation with the DEITY. Now, so long ago I read a magazine article by some scintillating accredited to one of our large universities. This thin-minded professorial one, who was obviously suffering from a cerebral amnesia, discussed from the pedestal of his own pedantry, the Neo-Platonists, to bewail the circumstance that it had not yet been made evident that these poor benighted creatures were suffering from the greatest of all human ills, the most incurable of all human maladies, mysticism.

The one hopeful thing he said was, mysticism was incurable, which seems to mean that we are not going to get over it in spite of him.

The modern encyclopedia gives the following two paragraphs to a hazy discussion of this most important subject — not yet, among all their contributors, have they found anyone who could make a really intelligent summary of the mysticism of the Neo-Platonists. It was mysticism which had within it the magical power of growth. Even as the mango tree in India seems to come forth before the eyes of those who planted it, so by theurgy the divine in man grows before your eyes in the greatest and most mystical magic of all, the magic of unfoldment.

The light of reason, as one writer has said, is like the sun that casts its rays upon the earth, causing all things hidden therein to come forth; the seed opens, the green sprout comes forth, reaching toward the light; and such is the sun of theurgy that causes the divine in man to come forth out of the darkness into the light of reason.

What to these people was the desirable state of man? What did they see potentially behind man as a force to be extroverted through discipline? The Neo-Platonists were modest people; they did not see man truly as a God, and so they said something that offends a lot of people, the reminder that we have no sense nor knowledge of what man ought to be as man. Bused with trying to make a divine creature out of man, we have yet to discover what man should be as a human creature. By some diversity of nature we are suspended between the beasts and the gods, and in this middle distance we try to build a world, without knowledge of what a human being should be. By common custom we look at others, and if we are like them, we decide we are normal, and the majority we set the standard of right.

The Neo-Platonists differed on that important point. They said, when you want to see what men are, do not stand on a street corner because you do not see them there. You see ghosts walking, and seen animated masses of earth in which all that is real and enlightened is hidden; you see only the obscuration, in the darkness that is a total eclipse of light, and shall such be termed men? Only in potentials can they be termed
These monsters represent degrees of development. We are the many headed dragons because we are constantly contradicting ourselves; and many-headed we must remain until we achieve the one-headed. We are struggling and striving for security and contentment in a world wherein they do not exist. So all the fables of the theologians of the past caricature man as we know him, one quite apart from man the rational creature.

Why did the disciples of Pythagoras always refer to the master as "The Man?", as in the Bible we are enjoined to "Behold the Man." Why? Because in the Old Mysteries only the initiated were human—the rest were trying to get humanity. Pythagoras knew him, one quite apart from man the rational creature.

Pythagoras was one. To those who knew him he was like a god walking the earth; but he was not a god, he was merely a human being walking in the midst of those who had not reached the state of humanity. Had he been a god he would not have been here.

Plato was a human being because all the energy in him had been lifted up to the contemplation of Reality; he had none of that strange moral asceticism that limits our perspective. Looking upon the world he discovered the world was good. That was the way it had to be.

Men cannot be truly human while there are boundaries, states, and nations; it is into such domains that the ants divide their ant hills.

Men cannot be human while hate and distrust for each other flourish; these are the signs of the frightened animal.

It is by the study of Divine Theurgy that they must strive after humanness, to be lifted up from their present state into a more enlightened, wherein is the element of a new material state which contains the virtues that we desire.

Therefore, Theurgy is the lifting up of man to the state of humanity. It is the lifting up of half-formed creatures to the light of Truth. It is the release of those powers and faculties within man by means of which the Truth within is identified.

As we look back to those ancient and mysterious times, we see there have been some human beings. Pythagoras was one. To those who knew him he was like a god walking the earth; but he was not a god, he was merely a human being walking in the midst of those who had not reached the state of humanity. Had he been a god he would not have been here.

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Proclus and Plotinus were human beings in the midst of a world of beasts. Divine Theurgy is the power that lifts, that makes human beings out of lumps of clay in which are hidden the sparks of the Divine Nature. But unfortunately the great theological movement of The Church destroyed utterly the school of Neo-Platonism. Our theology has presumed we are already human, and so has paid for its presumption for nearly 2,000 years; it tried to tell us things that human beings should understand and we cannot understand them. The words of Jesus can be memorized, but not understood. Why? Simply because you cannot understand anything until you are like that thing. Jesus said to his disciples, "Love ye another," and our world does not know the meaning of the word "Love." It is not sure of the meaning of "one another," and so there is hopeless confusion in which people try to love something they do not like, strive to appreciate qualities antipathetical to their natures. We know how to read and write, but we do not know the meaning of the words we use.

When the great Truths are given to us the theologian bites his finger to the quick trying to figure out why we do not understand, and why any ordinary individual should not be able to get along with any other ordinary individual. And he will not know because he is not a philosopher; he expects things from human beings that are not there. He expects them to have spiritual impulses and they do not know what spiritual impulses are.

How much wiser it would have been if the part of Neo-Platonism had been preserved which taught that you have to get people ready to learn; that, with luck, and if you work on them hard enough, in fifty or a hundred lives they may be able to learn. As it is, the assumption must be that grown men, wise in this world's conceits, are utter infants in the mystery of spirit; you must assume that they know enough to collect eight per cent interest on their principal, but know nothing about themselves; and unless they get to work and educate themselves in the mysteries of the spirit in the same way they educated themselves in bookkeeping, they will never understand.

The problem is to prepare to learn. We are not ready for divine things, but we are ready to begin to get ready. And to follow the teachings of those who have come that way before us is the only way to begin. There is no use of our trying to get our educational institutions to bestow initiation upon us. They haven't it themselves. But this we can remember; although the old schools are gone, by the Grace of God, there is nothing that is necessary has been lost. It is still possible for the individual to accomplish... for six hundred years after the death of Pythagoras, Apollonius of Tyana became a Pythagorean—not because there was a school, but because he imposed the disciplines upon himself.

In like manner the old wisdom is still available to every person. You can become a Neo-Platonist, because a Neo-Platonist is not a person belonging to a school, but a person who follows a course of procedure. This was the old Platonic rule: first, astronomy, and music; and after these three, contemplation, the realization of man's place, the ability to walk quietly in the ways of the world and to achieve through the experience within.

To be like Plotinus, who died owing no man anything and possessing nothing, to become through the daily works of our lives truly Platonists discovering the Reality, means to begin the practice of Divine Theurgy—which is no more than that we shall stimulate the humanity that is within us, bind our desires, and our spirit, conquer all things which are less, serve those things which are more, and in the midst of a world of uncertain values, remain firmly established in the Divine Realities.

In the practice of these things we shall achieve the mysteries, and that which has been vanished from us will be reborn again. The mysteries of the spirit in the same way they educated themselves in bookkeeping, they will never understand.
The Price Of Freedom

By Sir NORMAN ANGELL

The Address of the Winner of the Nobel Prize for Peace
at the Nobel Anniversary Dinner

THIS is the most scientific, the most learned of all the generations which men have ever known. Yet all its science, and all its learning, has not enabled it to prevent the most destructive, the most cruel, the most appalling outbursts of violence, threatening the whole earth, which men have ever known. We face a condition in which ninety per cent of mankind stand in mortal peril from the violence of the ten per cent, for after all Germany and Japan together do not represent in manpower and resources more than about ten per cent of the world which they menace. How comes it that the ten are thus able to put the ninety in deadly danger — danger of their freedoms and welfare, their bodies and their souls? The answer of course is that the ninety have so failed of unity that the relatively tiny minority could destroy them in detail; a little gang of ruthless men could overcome twenty nations, because when one was attacked the others remained indifferent. The minority could therefore apply what Churchill has called the simple and deadly plan of one by one. This is the most hackneyed, the most obvious, the most platitudinous, and tiresome of all truths concerned with our present situation. It is also the most important and the most ignored; was yesterday, and may be again tomorrow, the most passionately repudiated and denied. It is perhaps useful to consider for a moment why it was repudiated.

I am of course merely reminding you of history, the history of this strange fact that the most learned, the most scientific of all the generations of men persisted in denying the most elementary perhaps of all the social truths, this truth: that if the most vital right of all, the right to life, whether of persons or of states, the right not to be tortured, killed, destroyed, is not defended collectively, by society as a whole, then it cannot in the long run be defended at all. If we will not defend other nations, their right to life, then inevitably the time will come when it is impossible to defend our own nation, our right to life. If each is to be his own and sole defender, then any minority which can make itself stronger than one can place not one, but all, at its mercy.

How did this most-learned of all the generations come to deny the self-evident?

After the last war there were some of us who said, "Henceforth we must defend each other. If one member of the corporate body of civilization is the victim of lawless violence, then that body as a whole, led by its most powerful elements, must come to the aid of the victim, to the end that he shall be saved to come to our aid if the need should arise." The critics, sometimes very learned critics, did not say, which would have been the truth, that this principle of unity, though sound and fundamental, would be extremely difficult of application in a world of nation-states and would therefore demand scientifically directed efforts at clarification, so that the mass of men would grasp more clearly and vividly its indispensability, and insist upon guiding policy in the light of it. Much criticism, perhaps most, was to the effect that this device of helping each other, was utterly wrong in principle. It was wrong, we were told, because the undertaking to aid in the defense of others meant in reality undertaking to go to war, and war was wrong; or at least it was wrong if waged on behalf of some universal principle, some rule of general security. It was only right when used to defend yourself. It was wrong to do for the rights of others what you were ready to do for your own rights. It was objected that we could not defend the law or the status quo so long as these were unjust; although there never has been anywhere in the world, and there never will be, an entirely just law or status quo. We were told that you could
Thought Transference

On the issue of telepathy, the problem of thought transference, one of our universities has carried on some research in the area of clairvoyance. Let me tell you about our department's findings.

We have been working on developing ways to transmit thoughts from one individual to another without the use of physical means. Our research has been focused on the concept of thought transference, which is the idea of being able to transfer thoughts from one person to another through mental means alone.

Our work has involved studying the brain and how it functions. We have found that each brain has a gland that vibrates like a tuned-in radio set. This gland is sensitive to the vibrations of the other brain, allowing for the transmission of thoughts.

To ensure that this process is effective, we have been working on ways to amplify the vibrations of the gland. This has involved developing techniques to increase the sensitivity of the gland to vibrations, as well as ways to reduce any interference that might disrupt the transmission.

Our research has been supported by the university and has involved a number of postgraduate students. We have been able to demonstrate that thought transference is possible, and we believe that this technology has important implications for the future of communication.

In conclusion, our research has been successful in demonstrating the possibility of thought transference. We believe that this technology has the potential to revolutionize the way we communicate, and we are excited to see where this research will take us in the future.
support the 10 million who are learned. That is an issue, and a practical one. Universities depend for their survival upon endowments, and few can come from scientists, because the scientists do not get into the economic strata where they can make endowments. When the universities look for endowments, it is generally among the barons. So the popular mind is a place in education, since it pays for it; and as every 125 million unlearned, the popular mind is one thing to be afraid of; it has irresistible power when it is used.

The popular mind of America is obviously becoming definitely metaphysically conscious. It is swinging over to the occult in spite of science, in spite of learning, in spite of all the biologists and physicists. Today, as never before in the history of man's evolution, we see the evidence of the collapse of the things we have believed in, trusted in. The mind turning to new thoughts cannot be stopped. Passing laws can not prevent people from thinking the way they want to think. That can not be done even in a dictator country.

In this country, as the public interest increases in the possibility of the superphysical faculties of the mind, it is sure to become generally known that this is a belief as old as civilization; it existed even in a dictator country. It is as if the brain is a radio receiving station, the tuning in of a radio so as to pick up selected rates of vibration. The gland's motion is controlled by the mind; but it is also well within the possi-
bilities that the control is instinctive, that the little gland is linked in with the tuning itself. In other words: Every emotion or thought you have in life changing the hormone balance of the body may change the vibration of that gland. A fit of temper, hate, fear, suffering, all these change the vibratory rate of that gland. One of the most potent changes is causing grief, switching over the whole hormone balance of the human body with a distinct effect upon the glandular system. Emotional stress, love, definitely changes the secretions of these glands in the amount of secretions issued into the system.

The pineal gland is most subtle; its vibratory rate changes with a person's profession. By research I have proved that the profession of an individual or his trade is indicated by the vibration of the pineal gland. For example, if a businessman is confronted with the problems of daily living he will have a lower function of that gland than a schoolteacher will have; in turn, a schoolteacher will have a lower function than a minister will have, presuming that we are dealing with a minister who is attempting to interpret with a sense of piety his religious doctrine; a philosopher, or mystic, or a profound occultist will have a still higher function of that gland—and as the mind goes from the material into higher lines of thought, the rate of the pineal gland becomes more and more attenuated.

Now, the rate of vibration of the pineal gland is an adjustment, and so it is possible to bring in or tune in certain things. It is as if the brain is a radio receiving set which when the brain in its normal condition is a regular wave set, but by means of the pineal gland it can be turned into a short wave set. The pineal gland brings in a wave of vibration different from the normal functioning of the brain, the principle being likened to
The clairvoyant condition is merely one of those psychic exceptions in nature which is no more remarkable than the one before. This clairvoyant condition is a gland function which is inherent and more prominent in some men than others. This gland is the pineal gland, which is a small mass of connective tissue located in the brain. The pineal gland is thought to be responsible for regulating the body's circadian rhythm, or its sleep-wake cycle.

These peculiar adjustments, which are perfectly possible and normal to man, are something a man may also bring into the world with him; some people are born with that gland working at a vibration rate higher than others. This clairvoyant condition is merely one representing a gland function which is inherent and more prominent in some men than others. This gland is the pineal gland, which is a small mass of connective tissue located in the brain. The pineal gland is thought to be responsible for regulating the body's circadian rhythm, or its sleep-wake cycle.

Theresa Neumann, the Bavarian girl, on Friday of each week for thirteen years lived without food. Scientists saw and heard this girl break every physical law science can imagine her; her weight always remained the same. In nature there are occasional physical deformities, so surely there will be superphysical abnormalities. The clairvoyant condition is merely one representing a gland function which is inherent and more prominent in some men than others. This gland is the pineal gland, which is a small mass of connective tissue located in the brain. The pineal gland is thought to be responsible for regulating the body's circadian rhythm, or its sleep-wake cycle.

Yet it is close to being a certainty that many times, immeasurable in number, a vision was directly due to this gland functioning. For example: fear or desire will cause a temporary change in the vibratory rate to greater wave bands in the mind and average individuals.

Psychical and sympathetic contact is another matter which is very interesting; two people who are extremely like each other, and both sensitive, are much more apt to find a common ground in telepathy. This research is establishing that man is gradually becoming clairvoyant, which was taught by the Brahmans thousands of years ago; they said the time would come when a race would live upon the earth, everyone of which would know the hearts and thoughts of other men, and thus they would live in the physical world and in a metaphysical world at the same time.

Some people may want to try to figure out in their own minds whether they are telepathic. Telepathy has nothing to do with mediumship, nothing to do with obsessions, or "possessions," or anything of that kind. It is the test of the ability of the individual to perceive beyond the normal ken of the average person. A good thing for the person to do who wishes to know whether or not he possesses such an extension of powers, is to take two ordinary white cards and mark on one a cross, and on the other a circle. These two cards can then be taken by another person; he memorizes one card and places it face down on the table; and then the first person tries to determine which of the two cards it is. In this very simple experiment the individual who can average a percentage of six or more out of ten, possesses some telepathic ability.

Strangely enough, telepathy does not require that another person is in the know, because the man who possesses the telepathic faculty can perceive that not known to another person; the two cards can be shuffled and, without looking at them, laid on the table, the experimenter then trying to perceive which one each is. Great accuracy can be attained by careful training; in two weeks the ability is possible to pick correctly eight out of ten, a percentage of accuracy which is way above normal in chance selection.

In conducting an experiment of this type, a long careful meditation on the subject is not desirable; the individual who is going to be able to do it at all, will get the ability instantly; effort and desire will speed up the clairvoyance, but if the gland is functioning too slowly in him, he will not get it. This will be a good test for all metaphysical students who believe they are just one step from Mahatmahood at the present time; because they can't get better than two or three out of ten, the chances of their being a Mahatma within the next few weeks are slight.

Another experiment you can try is this: Two persons sit down at different places at the same time, one to be a receiving station and the other a sending power. One then thinks of something like the color red, to see if the other person at the other end can receive the
thought. If there is a considerable amount of sympathy between them, it will be amazing to see how well this can be done.

From these simple experiments you then can proceed to a more careful and critical study, and after a time it should be possible to read a printed page of a closed book. If you can do this, you may be sure you are telepathic. Try to keep in mind that any great effort will destroy any possibility of accomplishing this; it has to be done spontaneously. To sit for five minutes with the eyes closed, teeth clenched, hands gripped with an effort to get it, will make it certain you will not get any kind of results.

Most people who have studied metaphysical matters for a number of years have some degree of telepathy, and continued study increases that ability, and their chances of being able to do these things will be twice as great as that of the average layman. And if you prove the possibility of telepathy to yourself, it will make little difference what the scientific segment thinks, or the rest of the world.

The experiments can be built up until with an ordinary deck of playing cards you can call off all the cards successively without seeing them, and while this has no practical value in itself, it can convince you of your own superphysical faculties. If gradually you become able to read the text of a closed book, you should also be able then to tackle the problem of psycho-analyzing complexes, because of the ability to tune-in to the type of impulse which is causing the individual trouble. There are many practical applications to come out of the first research.

In most cases those who have studied things metaphysical will be more successful than those who have not; because study is bound to affect the hormone balance of the body, as is being proved by science. Study affects the blood stream and every part of the body; whatever you do is constantly changing the chemical balance of your body. In itself this is a start toward a good disposition, a powerful impetus toward detachment from problems. It is a great help to relax and let out of your life any destructive emotions or attitudes that embroil your chemistry, because only the person without destructive emotions and attitudes, without greed, without hate or worry can possibly be healthy; and that health adjustment is karma. The Ancients said that it is the Law of Compensation. But how does it work? It works chemically; it works by creating a hormone unbalance in your body. No individual can escape what he thinks or does. The wise man follows a temperate course, out of his desire to enjoy the peace and security of temperate living.

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