

HORIZON

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of useful and
intelligent living



DECEMBER

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Articles by **MANLY PALMER HALL** Philosopher

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STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., REQUIRED BY THE ACTS OF
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The magazine
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● *Into the structure of our lives
we must build the overtones*

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 civilization from the threat of the totalitarian states, 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 in great measure to a phenomenon of opportunism. Our civilization has offered wide opportunity to the dictatorially-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 then 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 overtone values, 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

by tangible and visible activities.

We can realize that we shall be confronted in a few years with a repetition of the present crisis unless this war is won completely. To win completely, we must have not only victory on the field of battle, but a triumph for the preservation of the intangibles. We may win this war with armies, but we must prevent the next war with scholars.

Not for a moment is it to be supposed that total victory can be secured by mere disarmament of the enemy or the dismemberment of his states. Total defense against totalitarian aggression requires provision of permanent armament for our intangibles. Through the military program we must preserve that mysterious, invisible culture which must not again be neglected in times of material stress and trial.

It is not enough that we win this war. We face the long, difficult, and vastly significant task of making a repetition of this catastrophe impossible by removing causes. Into the structure of our lives and our world we must build the overtones, the great spiritual values which can alone assure an enduring peace. Supplementary to our armies upon the fields of battle we must also have other armies, armies of essentially honest thinkers, men with minds trained not only in the sciences of our material life but in those deeper and more permanent sciences which we have so long regarded as abstractions, discounted because we could not see them, or see in our economic sphere their direct influence.

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 man 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 small 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 super-structures, regarding them as real. Building by child mind perspectives, we ignored the immaturity of 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 devisement 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 can not stand, that which has no substance can not be given substance by mere optimism. Nor even by the most earnest convictions of a

deluded humankind.

The battles we are now engaged in are to preserve ourselves against the consequences of our own short-sightedness. We are desiring, pathetically, tragically, to bring together the broken world which we smashed. We are asking from the universe another chance to build permanent empire. We are hoping that we shall be able to preserve the remnants of our culture, rearrange the pattern of our living, and prove that we have a right to endure, a right to continue.

It is very important that at this crucial time we shall prove our right to endure.

We may have the might to conquer our enemies. But to win totally and completely, we must have the right. The right that is implied by democratic liberty and democratic ideals is not enough; it must be inclusive of the right that is implied by adequate purpose and sufficient understanding of realities upon which we can build an empire that will rise from the ashes of an empire that had no vitality within itself. For it was an empire of possessive dreams, ambitious dreams of ambitious men.

In this emergency it might be well for us to go back a little and examine into the structure of empire, to discover what it is in great nations that has made them great, what it is in great civilizations that has given them endurance. From this we can gain useful information concerning the qualities that we must develop if we wish to endure, be part of the great permanent pattern of human progress.

Let us think for a moment of China. It has lived long, endured much, has survived many vicissitudes. What is China? Is China a great political system? No, it never has been; and by the temperament of its people, is not likely to be for some time to come. Was China a great industrial empire? Never. China never knew the theory of the business corporation, it never understood speculation, it had nothing in common with the Stock Exchange and Big Business. China never even enjoyed reason-

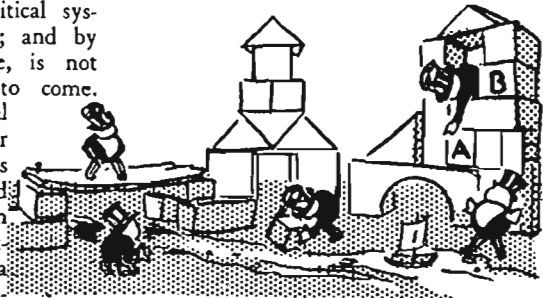
ably adequate government. Its emperors were profoundly ignorant of statesmanship. Its people, divided into numerous provinces and separated by innumerable dialects, divided by their cults and pillaged by their bandits, never recognized a unified empire or realized that they were one people laboring toward 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 tintured 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.

Who are the heroes of China? Are they generals? No. Businessmen? Never. The heroes of China are philosophers and mystics.

China comprehended a great people, nearly four hundred million human beings, but this is not the China that we loved. The China that we loved is represented by Confucius, Lao-Tze, 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-

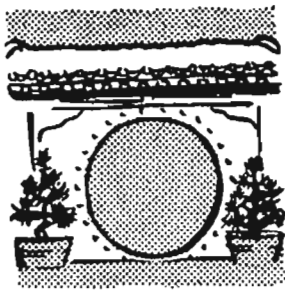


ments of a small group of enlightened men. And strangely, we do not even think of them as Chinese, for it has been well said that greatness is beyond race. Confucius does not belong to China, but to the whole human race. His wisdom is necessary to man. That which is necessary to man belongs to man. Great poets and great scholars, great scientists and great philosophers transcend race; they become universal beings, parts of a universal empire that is made up of all the thinkers and all the dreamers of the ages.

China has thus outgrown even great Cathay, to become part of the endless procession of eternal values; and it is because China gave birth to these values within its own boundaries that we remember China. We do not know much of its wars. Very few have ever read its annals. Not one Occidental in ten thousand can name five emperors of China. But we all know that in some way streams rose in the high mountains of Cathay that have flowed down the mountains and out beyond the boundaries of China, beyond the wall and its gates, and have made the whole world richer and finer. We love China because it has been the Mother of Greatness.

What is Egypt? Is Egypt Rameses the Great, or Seti, or any of the great kings—Amen-hotep? Is it its conquerors? No. What about its governors and politicians? We do not know the names of a half-dozen of them. What about its generals? Forgotten. They are now not more than mummies in some museum in Europe—mummies of remembered value not because of the men inside the boxes, but because of the art on the outside. We care little who is in the box; a great master painted the lid.

Egypt was a mysterious world of learning. From all the rest of the Near East, scholars went to Egypt, and there in mysterious temples, under the earth, in strange old shrines, a mysterious



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 complexion of human motion.

Had there been no Egypt, there would have been no Europe. It was not the conquerors of Egypt that made European civilization possible, it was the priesthood. They were men in long robes and pleated 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, pounding 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 a body of men, about six 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? No. Italy is art, Italy is music, it is all that mysterious 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 emerging from 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 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 about him in the overtones of his civilization. Just as great empires produce genius out of themselves, so the material empire of man is dedicated to the release of genius through its own nature.

If we are searching for something that will bring peace 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 his 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 in which the world can be made safe—safe for democracy or safe 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 sorrow. We must learn it through wars and the 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 we pass 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.



We want more now than merely physical peace. We want more than the power to re-allot lands and territories and colonies. We want to see something greater than the re-emergence of the captive states of Europe. If we want them to come forth again, want them to be free people again, want them to go on again, why? It is because we believe that each state and each nation is the vehicle for the release of something that is fine, something that is noble, and something that is necessary to the final security of humanity.

There is no use preserving nations if their only desire is to go on as they always have gone on, warring with their neighbors. There is no need for preserving man if man desires only to live that he may create another world of profits, barter, and exchange. Man himself must realize that the thing he is fighting for is not preservation of himself as a unit of economics, but as a channel for the realization and manifestation of eternal values. When man recognizes that, he will be a pen in the hand of a ready writer. Until he knows that his justification for existence is that he is an instrument for the revelation of eternal values, he will not realize the dignity for which he fights, will not discover the reason which justifies his own survival and makes his perpetuation valuable to the human family. He is not valuable merely because he eats and sleeps and works. He is valuable because he dreams; and because, through him, universal dreams are coming true. To the degree that he recognizes the divinity of himself and the divinity in himself, is he valuable; and he is to be appraised in the degree that he consecrates himself to the release of that divinity through action and through thought.

These are the elements of a philosophy of total peace. They are the truths that man must realize before he can build a world that can endure. In these are his hope to escape from the periodic turmoils into which his small purposes and short vision are everlastingly projecting him.

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 fore-ordained 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. It is going to be much more embarrassing 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 also 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-

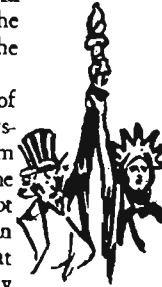
fense program, and we must begin where that program is of the greatest importance, directly in the lives of our people.

The first and natural point of approach is our educational system, for this is the mechanism which prepares our youth for the problems of living. If it is not essentially sound, nothing else can be essentially sound. It is true that a small minority of mankind may grow up to greatness in spite of environmental condition, but for the most part, the growth of our whole people demands the cooperation of our educational institutions. Our educational structure must meet the challenge of a mature world.

We can no longer teach what we have been thinking. We can no longer teach men to fit themselves for a world that is closing. We can no longer train them in opinions and attitudes which no longer solve or answer the problem of our time. We can no longer build our Twentieth Century civilization upon a Fifteenth Century educational theory.

We can no longer evade or deny the absolute necessity of re-stating the basic motives and reasons and principles and foundations of our living. Education must encompass one basic fact, and that is, no human being is educated who is not safe after he has graduated from an educational institution. No individual who is a graduate from an educational theory and who then goes forth without a realization of the basic values of life is educated. He is merely a highly-schooled ignoramus. The world is filled with such people.

It is not sufficient that the lawyer know law. It is absolutely necessary that he shall feel justice in his soul. He may know all the laws and all the loopholes in the laws; he may be able to build for himself success and a great practice, be a judge, and then go to Congress; he may end up on the Supreme Court bench, honored and respected. But if that man does not love justice in his heart, he is not a lawyer, and he is not an educated man.



The same is true of medicine. The medical college's honor student may know all that is expected of him, may go forth into society and build a great practice, the sick and the lame and the halt may come to his door; he may perform great operations, evolve distinguished prescriptions, and gain a position of highest professional distinction; but if that man does not love the sick,

and has not as the basic motive of his life a sincere, impersonal desire to help and serve his brother creature, he is not a doctor; and he is not an educated man. If his main interest in his practice is profit, if he is interested only in what he can get, he not only fails to be a doctor, but he shows an ignorance so great that he is a menace to himself and his world.

I am not concerned with lack of technical skill. We have an abundance of it. Any type of technician can be produced by giving men the opportunity of reasonable training to develop reasonable aptitudes. Nor need we be concerned with any shortage of intellect in this country. Neither is our concern with any lack of skill or of machines to aid individual skill, nor of ingenuity to devise more machines to develop precision workmanship. What we do want to know is the motive in the heart of the man behind the things. We want to know what the man is thinking about, what he is dreaming about, what he is aspiring to, what has led him in his desire to gain knowledge. Is it that he may exploit his brother man, or that he may enlighten him? Have we realized that the purpose of skill is to serve, and that the man who is truly great is truly a servant?

These are the problems which underlie the permanence of things.

We observe today the dilemma and disaster of a great nation, the German people. Germany as a nation has produced much in technical skill, much in science, industry, economics. It is a nation of patient workers, skilled craftsmen, a nation that has contributed to



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 of exploration into the most hidden parts of nature, you will find not a line in any of them—not a single line—to inspire the reader to use nobly the knowledge the book contains!

Beauty has not been part of the education of the scientist. Those who wanted to, could study the arts, as im-

practical people who would always be geniuses with temperaments — people to be passed over, as 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.

Either education must justify and perfect itself, or within it lies the root and seed of its own destruction. Education must reveal to man his true place or it will destroy forever its own right to lead man.

A great disaster suffered by education is one of which most educators are proud. Strangely, the mind works to make us reverence most that which is our own undoing. Not many years ago I heard a very prominent educator say we should honor above all other men Hippocrates, the father of medicine; and we should honor him for one thing more than any other: he forever separated medical science from religion!

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 astronomer 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 rutted 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 is 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. Happless 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 than 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.

The second part of this discussion of problems among the most important facing the world today will appear in the January issue.



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 ration 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 them.

As I look back, I find my mind wants to remember—what? Only about people—the common man and woman who, in total war—must suffer the war.

One remembers flashes—like bits of moving pictures—of people. The children sitting in the schools, eating, and behind them, on the blackboard, the words: *Your eggs—come from Uncle Sam. Lend-lease food.*

One remembers broken funny incidents: The night the air raid sirens came howling up the Thames from the East like wolves in the hills, and an old maid from down the hall knocked on our door and asked to come in. She wore a dressing gown, and curl papers, and she was embarrassed. So we made tea—and she explained herself. She said: "It isn't that I mind dying, so much. But they will

always come as I'm in the bathtub. One doesn't want to die, in—in an undignified way."

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 shifts of the factories and the girls singing above the noise of the machines—singing the popular American songs that Bing Crosby sings.

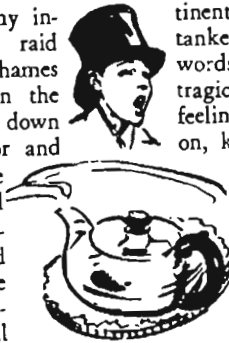
For the people of Britain often sing, today. Sing aloud in the cities as they walk in the total blackout. You sing, because.... well, for one thing, other people hear you and don't bump into you. And you sing because, somehow, the spirit is free, freer than it ever was before!

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 old Irishman. No one blamed him for pushing on. Convoys 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—embody the spirit of Britain. A determination never 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.

—oOo—

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

—oOo—

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

—oOo—

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

—oOo—

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

—oOo—

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

—oOo—

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 its cave and not only killed any possibility of our entering the league, but made it certain that we would adopt in-

ternational policies which would make World War II almost inevitable.

Both Russia and the United States retreated into isolationism to preserve their peace. Both failed. Both have learned their lesson.

Russia and the United States have had a profound effect upon each other. Both are striving for the education, the productivity and the enduring happiness of the common man. The new democracy, the democracy of the common man, includes not only the Bill of Rights, but also economic democracy, ethnic democracy, educational democracy and democracy in the treatment of the sexes.

The ferment in the world today is such that these various types of democracy must be woven together into a harmonious whole. Millions of Americans are now coming to see that if Pan America and the British commonwealth are the warp of the new democracy, then the peoples of Russia and Asia may well become its woof.

Some in the United States believe that we have overemphasized what might be called political or Bill of Rights democracy. Carried to its extreme form, it leads to rugged individualism, exploitation, impractical emphasis on states' rights, and even to anarchy.

Russia, perceiving some of the abuses 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 cost us already the blood 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 to read and 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 is paid as much.

Thousands of Russian women are in uniform, either actively fighting or standing guard.

We in 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 is undoubtedly 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-

tion of all the peoples of the world and suggested as a starter a combined highway and airway from southern South America across the United States, Canada and Alaska, into Siberia and on to Europe with feeder highways and airways from China, India, and the Middle East.

Molotov's first reaction was, "No one nation can do it by itself."

Then he said, "You and I will live to see the day."

The new democracy by definition abhors imperialism. But by definition also, it is internationally minded and supremely interested in raising the productivity, and therefore the standard of living, of all the people of the world.

First comes transportation, and this is followed by improved agriculture, industrialization, and rural electrification.

The big planes and skilled pilots which will be ours when the war comes to an end will lead us into a most remarkable future as surely as day follows night. We can make it a future of new democracy based on peace.

As Molotov so clearly indicated, this brave, free world of the future cannot be created by the United States and Russia alone.

Undoubtedly China will have a strong influence on the world which will come out of this war, and in exerting this influence it is quite possible that the principles of Sun-Yat-sen will prove to be as significant as those of any other modern statesman.

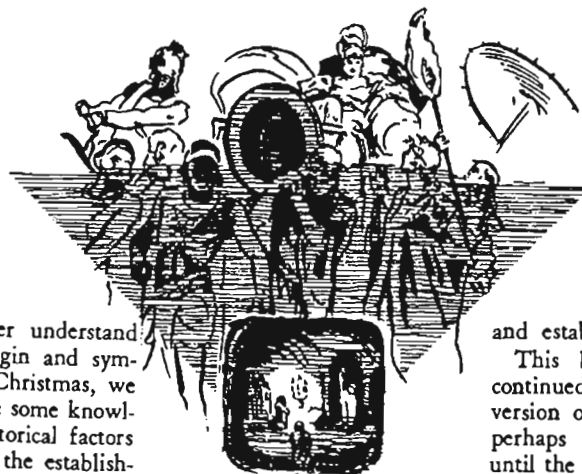
The British commonwealth, England herself, the democracies of northwest Europe, Latin America, and in fact all of the United Nations, have a very important role to play.

But in order that the United Nations may effectively serve the world, it is vital that the United States and Russia be in accord as to the fundamentals of an enduring peace based on the aspirations of the common man.

It is my belief that the American and Russian people can and will throw their influence on the side of building a new democracy which will be the hope of all the world.

● Christmas as a universal ceremony 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 have descended 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 Romans were celebrating 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, the story 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 strange bonnet; and he was particularly the Egyptian god of children. This deity dwelt in the inner world of Am-enti, 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 several forms, 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 the world began in the month of December. An aged person, he is usually shown with a scythe and hour glass, our present day conception of Father Time, cartooned as an old man shuffling off and a little child coming in. The same cartoon was found on the walls of Pompeii, and in the ancient records. It is part of the ancient myth of the god Dionysius.

Now, the Christmas tree. Tree was the ancient symbol of immortality. Albert Pike in his great book on Free Masonry says that a tamarisk, or acacia, can be cut, squared and built into a doorpost, and the next year it will sprout—you cannot kill it. The tamarisk is thus the symbol of immortality, and in the old philosophies it shared honors with the pine. Our acceptance of the pine is based upon two traditions: One is, the tree remains green, and so it is the symbol of life through death, of immortality, eternal existence. The

other tradition goes back to the traditions of Adonis in the ancient Greek myths, particularly in the Phrygian myths. It is the story of the Sun God Atys, wounded by a wild boar at the foot of a pine tree, his blood going into the pine; the tree therefore remaining the symbol of eternal life from the Creator.

Our Yuletide candles come from the ancient Jewish Festival of the Candles.

Christmas, as a universal ceremony among men, should be better understood. It has been too long associated with material things. We have lost the spirit of the ancient times, when Christmas was a beautiful festival. It was a time set aside for rejoicing that the period of the Winter Solstice brings back the annual promise of the year.

On the 25th day of December, according to the ancients, the sun begins its victorious march back into the zenith of the Northern Hemisphere, a season to be celebrated as the time of the birth of Light. It was their belief 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 every 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 of the Birthday of the Sun furthermore, as surely as the outer 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 occurred at the same time, and so they 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.

(CONDENSATION FROM A PUBLIC LECTURE)

● *He believed he could live at will either in the physical world or the invisible world*

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 attitude 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 almost all agree 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 can lead to some 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 firmly 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.

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 application is dubiously successful. Too often it is destructive of an individual's integrity.

The average person will I 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 validity 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, spiritualism's contribution to mankind is constituted in upholding these two great philosophic truths.

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 reputed good, a considerable percentage of indifferently 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 speculation, 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 profession. 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 researches 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 innately within himself the power of psychical perception. Like most mediums, he was not trained in psychical matters; but unlike most psychical people, he was able to control the impressions which came to him. As a psychically sensitive person, he lived in a



strange world of invisible values, of semi-tangible symbolism. He had the common problem of others who work in this field; he had to clothe his inspiration in some tangible vestment; many of his most abstract ideas have in consequence come down to us clothed in a curious language, the result of his own patient searching for words to express the most intangible ideas.

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 in his viewpoint. He possessed the very unusual faculty of keeping all his work within certain boundaries. He never decided he was going to save the world. He never decided he manifested the second coming of Christ. Nor did he ever assert that all the spirits in the invisible world had looked with favor upon him as the peculiar vehicle for saving humanity. These are common delusions, but they never seemed to afflict him.

A patient observer of psychical things, a recorder, Andrew Jackson Davis worked with the sick and suffering, tried to improve the state of man through simple means. So, he becomes a pattern for procedure with spiritualism, a symbol of what the better psychical research really is. He lived his life making use of the sensitive powers



he possessed without attempting any colossal and fantastic use of the reforms which came through to him. His books are the best balanced and organized of all psychical literature on phenomena.

In the last fifty years thousands of books have been written on psychical phenomena. The interest in them is not great. For the most part they represent the personal experiences of their writers, not important, but seeming terribly so to the individuals to whom they occurred. A psychical experience holds little of general interest. If the writer reports having spent the afternoon talking to Pythagoras, no one worries much. Possibly one reason is, when the sensitized one comes back and tells what Pythagoras talked about, it was an appallingly off day with Pythagoras, one when he was not talking about anything.

Psychical experience writing gives the impression of a general deterioration among the deceased. I remember once reading a collection of new Shakespearean plays dictated by his ghost. The ghost of the great bard did not do well, but maybe no worse than the bard himself would have done—being a Baconian, I do not believe anyhow that Shakespeare wrote a line of the plays accredited to him. But this and other writings lost the name of action; these personal experience books, often well written and of nice appearance, sort of let you down when you read them. Great men who have gone on and then decided to come back to have a long talk with the world they have left, do not seem to have much to say about what they are doing. They seem also to have lost their grammatical sense when they went over. Also, they develop strange and inconsistent ideas. Among mysterious things that happen to them is, that regardless of their nationality or race, they suddenly start speaking English. And irrespective of the time and place which produced them, they begin to think the way we think now; whatever the age of their earthly existence, when they pass on, they seem to become our contemporaries in viewpoint

and attitudes. It is these things which cause us to wonder just exactly where psychical experience left off and imagination began.

I recall a book of well over a thousand pages describing the flower life of the other world, and all I could get out of it was, the flower over there is the same as it is over here, only it is different.

Also, quite a large American Indian population seems to have moved across, and thereupon lost interest in its own great racial traditions, instead to become occupied currently in overshadowing our affairs. The reason why the American Indian is chosen is obscure.

If these books are curious, spiritualistic art is more curious. I remember visiting a house where there were spirit paintings. One was so large they had to cut a hole in the ceiling so the upper half could extend through to the second floor. The subject wore a double-breasted Prince Albert coat, a carnation in the buttonhole, a costume curious for an archangel, and the whole thing was reminiscent of a paternal ancestor's photograph, of an ancestral spirit perpetuated not in the other world but in the memory of the family within which the painting had been done.

Andrew Jackson Davis did not suffer from art or book conceits. A devout believer in the mysteries of the other world, in his time psychical phenomena was in its infancy in this country, and so he was preserved from a malady which has afflicted those who followed after him: He was not able to copy.

When someone says something, and someone else says, "Me, too," I think of the man selling hot chestnuts on the street corner. Across the street was a very ambitious vender, and he spent the whole day yelling at the top of his voice, "Fresh, roasted chestnuts!" The less ambitious competitor was doing fairly well by adding after each call, "Me, too." In the psychic situation, someone has a vision, reads something, writes something; then thousands of others perceive the same mysterious psychical phenomena. Yet up to the time

the original thinker found it, no one else had noticed it.

Andrew Jackson Davis lived in a time when about the only person who preceded him in any of these mysteries was Emanuel Swedenborg, and it is obvious to anyone who has read the works of both that Davis did not copy Swedenborg. Davis resembled Jacob Boehme in many ways, but not in parallel to the German mystic. Davis was an original thinker. Contemporary with Ralph Waldo Emerson and other great men who lived in New England at that 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 glasses of Franz Schubert, living a quiet, retiring, sensitive existence. He was well liked and respected by those differing with him, and this at a time when religious differences meant a great deal and could lead to most uncomfortable forms of persecution.

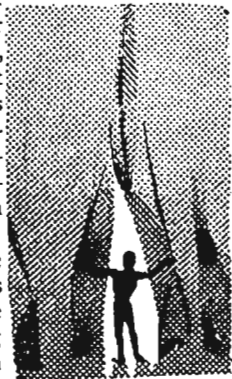
Not in line to copy anyone else, Andrew Jackson Davis settled down to the things he himself had seen and known. Millions of others have copied him, but his research had the validity of being



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 in the 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 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 easy in the realm of the mystical, but if you come upon anything of value, you must use it for something that will work. So, Davis set himself to find out how to make psychical facts valuable to the life of the individual. He sought to answer how could the knowledge of the contact between the two worlds contribute to the physical efficiency of the persons in this world? Davis turned to the healing art. He began the process of applying psychical laws to medicine with really amazing results. He



was able to develop a great many formulas and medicines for correcting sickness, a most practical use for metaphysical speculation.

When we think about it, the world is seeking at the moment for something of value derived from the speculation of the intangible. As a race we are still too seriously involved in the problems of the flesh. We incline to think that the philosophic problem does not solve anything. How would the knowledge of the invisible world and its laws contribute to our present physical life, making that life a better one to live and easier for others around us?—that is a thought which Andrew Jackson Davis summed up in the idea that the physical universe is contained within the invisible universe. The world of spirit surrounds the world of form. Spirit penetrates and permeates through all the parts of form. And, so to speak, we are living in the midst of a spirit life. We are in a sort of ante-chamber, a vestibule of the universe of spirit. Regardless of anything we attempt to do, or anything we meant to do, or anything we are working with, we are ourselves flowing toward that sphere of spirits; and 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's experience after death. To him the important thing was that all life is flowing toward a spiritual state. Just as rivers empty into the ocean, so all physical lives are flowing and emptying into the great sea of spiritual life. We are impermanent residents of the physical state, destined by a power far beyond our own to pass beyond the veil between the seen and unseen, to become in our turn part of the population of the invisible world.

This thought to him revealed a great many things. But first, it justified the

experiment of research into psychical phenomena. At the time of Andrew Jackson Davis the belief of the Egyptians was unknown to the thinkers of New England. To him it had already been realized, that is: The Egyptians believed that as long as we are all moving inevitably toward a different condition of being, we really should give the matter a little intelligent consideration. We should give it at least as much consideration as we would give a week-end at the beach; or perhaps as much as if we were planning to move; because, planning or not, we are all going to move one of these days.

This eventuality should not lead us to morbid introspection; there is nothing 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 toward it. We know we should not worry, be anxiously concerned, we should be normal about it; the transition is to be recognized as a factor in living, just as surely as we recognize spring, summer, fall, and winter as seasons for which we prepare. Obviously much more should we prepare ourselves for the greatest seasonal change—the metaphysical equinoctial change of the ancient Greeks—this important transitional episode. But most people come to it utterly unfitted and unprepared, and, usually, not too full of grace as the result of the way they have lived here.

Andrew Jackson Davis became convinced that long before we could live here normally physically, 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.

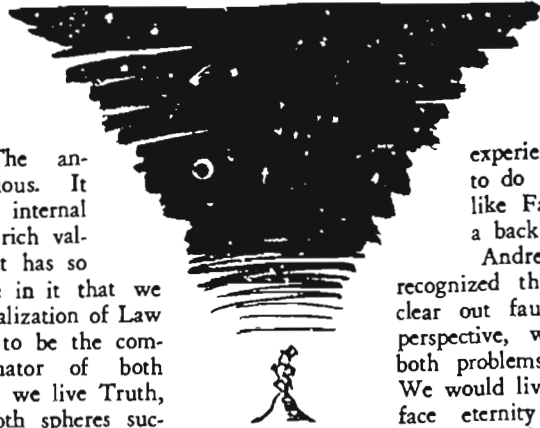
He explained further, and he is intelligent, consistent and reasonable in his explanation, that as we establish the after-death life as a bigger experience than the physical existence, we shall overcome a great many evils, political, industrial.

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 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 an interesting 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 we are bankrupt here.

If we fail to live well here, we overshadow 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 unfoldment 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 may have become 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 careers 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. Where-

ever we were and whatever we were doing, we would be safe. He of course evolved these conclusions as the result of psychical 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 two worlds simultaneously. By conscious act of will power he could be in this world or the invisible world. Andrew Jackson Davis could live too in either the physical or invisible world, according to his desire, or according to the nature of the impulses which flowed through him at various times. Living in two worlds gave him an interesting problem to work out.

He interpreted the relationship between these two worlds this way: Men lived constantly surrounded by spirits, spirits lived constantly surrounded by human beings. That is, we are just as close to the spirits as the spirits are to us. Our world impinges upon their

world to the same degree their world impinges upon ours.

According to Davis, by his own experiments, it was a subtle, internal process like turning the dial on a radio to tune in a station, which suddenly changed the world you lived in. Both worlds are the same place. You do not go anywhere. You do not go to a distance and become a participator in a strange land, but in yourself you can cause to die out one sphere of existence, you enter into another.

Davis wondered what would happen if he went beyond that second world, and got into a third. There are seven different worlds of living things, all existing in the same place and at 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 an 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 periods 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 season 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



occurred, and the worlds separated. According to Andrew Jackson Davis, when these worlds approached to a closer proximity, the invisible universe coming into closer sympathy with the visible, there were periods of greater spirituality, greater spiritual prowess—spirit mingling 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 person with only a few seconds to live are both closer to the invisible world than the matured individual who has every physical faculty awakened and tuned 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 spiritual.

Davis decided too that the small hours of the morning, the low zero hours, are those in which you have the closest contact between the two universes, and that under stress and strain it is quite possible for anyone to become temporarily psychic. This makes it important that every person, regardless of his education and state, should know something about what psychism is. Only then can he take it wisely and not draw fantastic conclusions from any peculiar experiences that 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; but 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 before. Now, he has merely passed through a metaphysical experience, but if he has no idea that is 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 extricating himself.

Or, it may cause a violent reaction. He forces himself to believe he was seeing 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 imposed upon.

Another class of person having the same experience might immediately rush to the family clergyman to find out if the vision was the work of God or the devil. According to their beliefs the clergy will decide which it was—and as something not coinciding with canon and text, name it probably the work of the devil. The requirement might be years of repentance and contrition to work that out.

Another, seeing father under these curious circumstances, and possibly being not too brilliant in his own right, may feel the presence of father on the invisible plane to be a constant source of strength, that father is still to be turned to for advice and help. But after having passed through the period of stress, he is not able to see him any longer. He never has another such experience. But he has meanwhile started on the rounds of mediums, clairvoyants, and practitioners, trying to find someone who will tune-in father. And he will no doubt find that as many different people as he goes to, all can tune in father. But each finds for him a different father. Father will say, 'yes,' through one medium, and 'no' through another. The young man naturally decides that the medium who brings in the father that

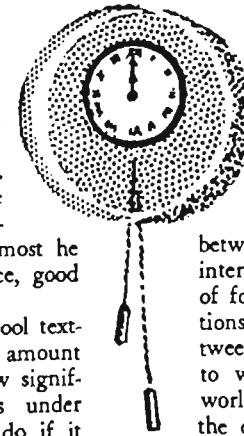


most agrees with his own is the best medium; then when anything goes wrong, instead of depending upon his own backbone, he will rush to the favorite psychic to have a long talk with father. Father becomes an escape mechanism. Instead of solving his own problems, the most he will get is all sorts of advice, good bad, and indifferent.

If such a young man's school textbooks had included a certain amount of psychism—what it is, how significant it is, the conditions under which it happens, what to do if it happens—his experience wouldn't have cast him into a world of doubt and misgivings.

It is problems such as these that are demanding more of education. Anyone can get along without this knowledge as long as nothing happens that calls for a decision, but the necessity of an important decision demands an adequate educational background. In these important matters present schooling does not help much, yet I affirm that the subject of psychical phenomena is so well established that it is the duty of education to include it at least in an intelligent survey.

Casting shadows of things to come to education, several universities are now making research into psychical phenomena. Some superstitions of the last



century are going to be the great psychical facts of tomorrow. We have worn out the old ideas, and we need new ones; need them to live reasonably and well. Life is too complicated for the old codes.

Andrew Jackson Davis saw between the two worlds a constant interplay, a mystical, intangible play of forces, a relationship, a vital relationship. In the play of energy between the worlds he found similarity to weaving a fabric making one world out of two, one visible and the other invisible, even as we have one living life variously manifested. This one world made of two worlds, is our world, the place where we live. Whether we live visibly or invisibly is unimportant, we live in these two parts of our own world. They make up our own life. They are constantly related to each other, even as the parts of day and night are related to each other.

As surely then as we sleep or wake, thus abiding in two conditions, so surely we live in two states, the physical and metaphysical states. In every thought we think, in every place we go, we must live in the realization of that twofold existence, build for it, think rationally, constructively, and optimistically about our relation to these two conditions. If we do that we shall live better here, and hereafter.

(CONDENSATION FROM A PUBLIC LECTURE. *Suggested Reading:* SELF UNFOLDMENT BY DISCIPLINES OF REALIZATION; PURPOSEFUL LIVING; LECTURES ON ANCIENT PHILOSOPHY; WORDS TO THE WISE; REINCARNATION; NATURE SPIRITS; OPERATIVE OCCULTISM.



● Many people would rather keep on having their illusions than losing them

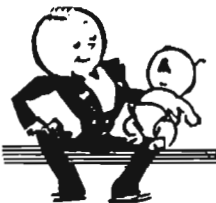
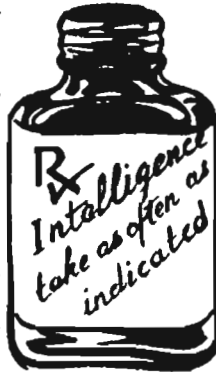
Have You Lost Your Illusions?

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. Pathetic 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 fact it is not the hat but the head that counts, and some of the best heads never once had a hat set upon them. Excepting 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 time prosperity of privilege is ready for a come-back just around the corner, truly an illusion.

The lives of most of us are made up of illusions, through which only occasionally do we discern facts. We often feel our faith is betrayed, but think little about what was the foundation for our orig-



inal faith. Did we look at that piece of property to see whether it was above or below water before we bought it? No; the man had an honest face, and in that illusion we lost \$462, plus the taxes. There was no doubt about that oil well—they were already down 12,684 feet. Nice people sold the house we bought, and if the living room floor fell through the first day, we hadn't thought about termites, nor that the muscular man leaning against the corner of the house might have been there for a purpose. Faith in human nature is fundamentally an illusion. We know enough about ourselves to know we should not have faith in anyone else; but we keep right on going.

You ask perhaps, at this point, are we to be suspicious of everybody? No. Not suspicious, just careful. In all forms of contact with the outside world today be prepared for an unseen joker in transactions and act accordingly, which means intelligently.

Intelligence is the sure cure for false illusions.

Some illusions we can afford to maintain for our own good. None of these represent the mass thoughtlessness of the people.

Recognizing the fundamental desirability of keeping optimistic, cheerful, and maintaining a cooperative attitude, we need not for example embrace the inconsistent but common belief that the world owes every one of us a living. It is an illusion that many people sustain, but in truth all the world owes us is what we can earn for ourselves by intelligent effort. The desirable life calls

for the exercise of discrimination, and with it the resolve never to accept anything that is not ours by legitimate merit—you know, 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. Disillusionments 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 religion—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 mediocracy.

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 no good, they are meritorious because they think 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; so they must reinforce themselves with illusions, use their illusions as an armament against facts. This is wrong. Life is not essentially cruel. Facts are really kind, really generous, and really beautiful. Attempting to find beauty where it does not exist has nothing of

helpfulness in it, but there is something magnificent in recognizing fact where it does exist. Illusions are a superficial estimation.

A man came to me one day and said he figured he'd been robbed of \$10,000 by a certain religious organization, adding: "I have lost this money, but I am rather glad I lost it."

Illusion. He did not mean it. No one is glad when he loses \$10,000.

He said, "There is one more thing; I believe that it will be used for a good end." Thus he comforted himself and was lifted up by his own comforting. By way of further patting himself on the back, he said, "Maybe if I hadn't given it to them, they would not have



had the chance to be sorry they were not honest." Another way of looking at nothing.

What he should have done was made prior investigation into where the money was going. But, he didn't; he looked into a pair of soulful eyes and signed 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 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, none 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 car means much to you, we know you will want to take good care of it." There's no way of knowing that. Maybe we are anxious to burn the old jalopy and collect the insurance. But anyway, the way to preserve that automobile is to use a fine grade motor oil—the offered magnificent blisterine, vitamine charged, protein free, floating-starch motor oil—a marvelous opportunity. I didn't ask for it, nor did you; it was brought out solely in the spirit of service, and to justify 35c a quart. Nothing is more helpful than advertising to destroy anyone's illusions.

The thing to do is to think clearly, see the world just as it is now. It is a world made up of people who are fundamentally a little better in their daily life than they have a chance to demonstrate. They are people with a reasonable amount of ambition, a reasonable

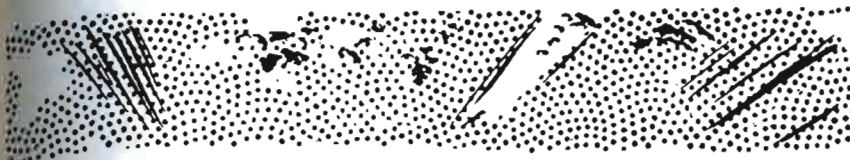
amount of common sense, if no one interferes with it. But most people have been trained out of their common sense.



Consider politics. We have in this country two great political parties. Essentially both the political instruments of our nation are made up of the same people, so these parties are illusions. They are the same democratic idea of government under different names, they come from the same neighborhood, work in the same building, their psychology of objective is the same. Yet at election time we work ourselves up into high excitement and forty million people in this country will swear on oath as to the character of their candidate—and they have never met him, nor met anyone who has met him. They know he is their friend, although he hasn't done anything especially friendly to them. They know the other candidate as their enemy, although he has never hurt them. They know their man must be elected, or the nation will collapse. But the nation keeps on going.

In education we have this fallacy: The children should have all the advantages the parents did not get. Another illusion. People say that three-fourths of those listed in *Who's Who* are college graduates; the biggest percentage of executives who head great corporations are college graduates. But, some of our greatest men did not go to college. Some of the greatest of the greatest were self-educated. Education is illusion unless it teaches people how to live constructively—not how to make a living; but how to live.

Today between sixty and seventy million people in the United States are worshipping somewhere, and yet that worship has not made them honest. Why? Because in many cases there is an illusion as to what constitutes virtue. As long as we have the belief that merit rises not from what we are, but

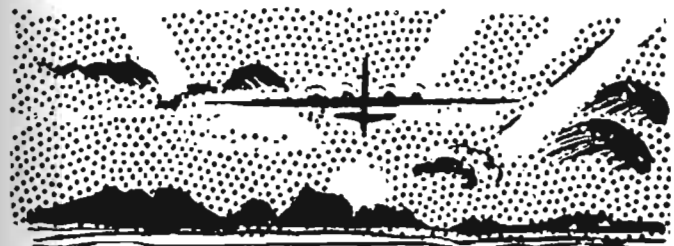


from what we believe, we will not have honest people. As long as people believe by joining the church eternal salvation is assured, religion fails. Religion is not a setup to be joined; religion is a way of living. Many sects actually teach outwardly that the virtue lies in belonging.

We live from day to day cheek by jowl also with 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



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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 straighter. 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.



(CONDENSATION FROM A PUBLIC LECTURE. *Suggested Reading:*
FIRST PRINCIPLES OF PHILOSOPHY; FACING THE FUTURE.)



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