

HORIZON

**The magazine
of useful and
intelligent living**

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Articles by MANLY PALMER HALL Philosopher



- *Keys to the basic principles of straight thinking*

How A Philosopher Thinks

THE word "philosophy" is one that an advertising man will steer clear of; one of them said to me not long ago, "Never use it if you are trying to sell anything; philosophy is much too ponderous a word. It makes people think of a college campus and a professor wandering about in clouds of abstract reflection. Or, it conveys the idea of ponderous implications and a battle of notions."

If many people are afraid of the word it is because they do not really understand what it means; it has been too broadly applied to their own system of thinking, or the thinking of some friend or popular writer. The word originated with Pythagoras, about 550 B. C., and is derived from two ancient Greek words, *phil* and *sophia*, meaning the "love of Truth," or "friendship with Truth." Pythagoras, a modest man, did not like the prevailing term for the learned, which was Sophist. The word implies "knowledge," *sophist* means "the wise"; and Pythagoras, called a Sophist, knew within himself he was not truly sufficiently learned to be actually termed wise, or possessing Wisdom; so he devised the new term, "phi-

losophy," as a designation for a lover of Truth, or Truth searcher. In the course of centuries philosophy has been the term applied to numerous complicated systems of thinking, to the pondering of Goethe, Kant, Nietzsche, Schopenhauer, and so on; and in its present accepted meaning, the term applies, for in its old Greek meaning the word philosophy simply signified any system of human thinking which is attempting to solve something and to come nearer to the truth of things. It is not a dogmatic term to indicate that Truth has been achieved, but that Truth is being sought after.

Up to the present time no complete system of knowledge, true in all its aspects, has been discovered. The systems are not perfect, but in them is a sincerity in the searching after Realities by the best we know about the substance of that which we desire to know. We can define thus the philosophical systems of our time.

The world is filled with groups of people, each particularly interested in some specialized line of personal endeavor. If you get up very early in the morning in the proper season and go off into the mountains somewhere, you



CONTENTS JUNE 1943 ISSUE

An identifying footnote to each article indicates whether it is an original article, a condensation from a Manly Palmer Hall lecture, or an excerpt from his writings. *Suggested Reading* is a guide to his published writings on the same or a related subject. A list of Manly Palmer Hall's published works will be mailed on request.

| | |
|---|----|
| <i>HOW A PHILOSOPHER THINKS</i> | 1 |
| <i>IDLE DREAMS COME TRUE</i> | 12 |
| <i>THE DECLINE OF THE WEST</i> | 13 |
| <i>WORLD TRADE</i> | 19 |
| <i>PLENTY... EVERYWHERE IN THE WORLD</i> | 20 |
| <i>SLAVE LABOR</i> | 23 |
| <i>ST. AUGUSTINE: Structural Christian Laws</i> | 24 |
| <i>PLAN AND PURPOSE</i> | 32 |

HORIZON

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will find gatherings of fishing enthusiasts breakfasting and talking a strange language. Their discussions of the advantages of reels, rods, lines and casting paraphernalia will introduce a hundred different names for these things, until you wonder if these men are speaking English. They all know what they are talking about. In the clubhouse on a Sunday morning golfers get together to talk about slices, and bogie, and stymies, and niblicks, and other strange terms wholly meaningful within their world of interest. When physicians or surgeons meet they have their own language, unintelligible words to express a tremendous interest in a new form of hemstitching in major surgery. Clergymen, strangely enough, also have a language of their own in which to couch their individual convictions; and if each understands more or less what the other is talking about, to the great body of the profane it is still a great mystery. Musicians have their language, and painters, and poets; and freelance writers have a shop-talk jargon meaningless to the mere aspirant. These different groups discuss their problems in their own language and terms, their plans and policies are evolved in a world peculiarly their own. And so it is that practically everyone is part of some fabric, patterned by some collective life. This small collective life is the individual's reference frame for living. A motion picture actor has one reference frame, a lawyer has another.

Plato, 2300 years ago, looking at this condition—it existed in his time, as it has since and always—observed something that to him was very significant and important; namely, that each individual was limited in his own perspective by his reference frame. Today's golfer, by vocation or avocation, in some way will inevitably adjust his entire theory of thinking to the experience of the golf course. All human beings become very much like the men he meets on the golf course, and let someone cut through him in the middle of the eighth fairway and he feels as badly disillusioned by this circumstance as a great

world leader would feel over the delinquencies of Adolph Hitler. In medicine we have the curious circumstance that it is very unfortunate for a doctor to get sick; the average physician has had sufficient experience in his world of medicine to be afraid of his own kind. And, unfortunately, he has studied the ailment he now has, which is a great detriment to his recovery; against the reference frame of his own knowledge he becomes very unhappy.

As Plato observed in the distant past, the average person never gets out of his own reference frame, for the reason he cannot live long enough in one life. Because of economic considerations he cannot sufficiently depart from that reference frame. Very often your reference frame and mine is closely related to our business or profession. To make a living we have to stay within it. This reference frame thus becomes the basis of an effort to interpret the world and everyone in it through a series of personal experiences within our particular reference frame. These experiences could furnish an adequate viewpoint if scattered over a wide variety of conditions; if for example, our business experience had been in China, India, Persia, Greece, France, Russia, and the United States; our experience then might be tremendously significant; but our business experience is usually entirely limited to waiting on the folks in a corner store in Peculiar, Missouri.

Politically, this country believed it to be a virtue to have nothing to do with the policies of other people. We came into this present war with no reference frame outside our own boundaries. If the average individual is utterly incapable of an adequate international viewpoint—and he is—it is because he has never tried to develop one. Plato realized this great limitation as the result of the conspiracy of civilization. Thus today's average person would travel around the world if he could, but he cannot; he would become an internationalist if he could, but he cannot; he would like to study a dozen arts and sciences and master them; but he must

stay with his job of bookkeeping or he does not eat. In consequence, necessity binds him to the reference frame of his own experience.

Regardless of the level of that experience, it is not sufficient, is not enough to assure the security of the individual, or the progress of his common collective kind. In this international crisis today we are trying desperately to develop internationalism. This internationalism urge is to policy, is to the theory of government, exactly what philosophy is to the theory of thinking. Philosophy is a kind of international method of thinking about the world of ideas. It is the international viewpoint as opposed to the peculiarly local viewpoint, a viewpoint that is built up by a series of personal experiences within a narrow reference frame.

We now have the answer in large measure to the problem of philosophy, but in practice philosophy has fallen into difficulty; it is because any system of ideas engenders a conflict between the idea and the physical limitation of the individual who is trying to work with the idea. That is why in many cases philosophical systems have been built up without philosophical procedure. A good example of that is instanced in what we call the Patristic school of the early church. The patristic philosophy, the great school of post-Nicene Fathers, which came to its highest form of flowering in the person of St. Thomas Aquinas, was built up entirely within the reference frame of the Christian church. And so in simple substance it was no more than a doctrine for all men based upon the experience of a few men within a notably limited field of action. It was philosophy built up as a world system by men who knew absolutely nothing about four-fifths of the world. Furthermore, they did not even regard it important to find out about it, having been completely paralyzed within their own reference frame. They were sure the non-Christian world was going to perdition anyway, and so did not bother to consider it. They tried to build up a system of world thinking

from a very narrow, limited personal perspective, and so it became a very high-flown system from the standpoint of theology, and various theologians having created it, they revised it and amplified it, they put their own schisms into it, and these broke up into other schisms, and when it was still narrower than was originally intended, to them even this narrow idea was too broad—and the Patristic philosophers presented the world with the phenomenon of the Dark Ages, when nobody thought.

The great curse of the intellectual processes of mankind has been the phenomenon of trying to build a pattern of all things from the viewpoint of one thing. We find it so often. My neighbor is of certain racial stock. My neighbor steals my newspaper; now, not only is my neighbor a thief and crook, but all his race and kind to eternity are thieves and crooks; because of my experience with him, and he is no good. That is the inevitable consequence of a narrow reference frame.

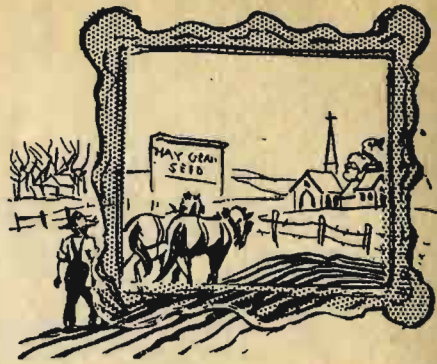
Unless we have traveled far mentally, and possibly physically, unless we have examined deeply into many widely different problems, we suffer also from the common error expressed in the problem of the neighbor—it is wrong logic, but we all indulge in it—the idea that collectives are represented adequately by individuals. We proceed upon the assumption there are groups of human



beings all alike, and that is not true. There are several great departments of behaviorism, and in certain broad, general values groups of people are alike in their basic reflexes and reactions; but before we include the sphere of mind we should be reminded that the Greeks, the Hindus, and the Chinese all agree that in mental nature no two human beings are alike. Men will compromise their individuality, economically, into a dozen different patterns; a dozen men all thinking differently will work at the same job and come into a superficial accord; but they do not think the same, regardless of surface indications that their thoughts appear in one simple classification. There is no way by which we can judge any block of human beings by any one human being.

Our modern viewpoint is peculiarly that of Aristotle, but we also know through Plato that the human structure is so complicated in its internal function that it is impossible to classify man as we classify animals, for the reason man has certain extra-physical perceptions and can at any instant depart entirely from a pattern. The usual reason that he does not depart from pattern is that he has no experience beyond the pattern. Plato, realizing the usual reference frame was inadequate, took the basic philosophic tenets of Pythagoras, combined them with the great structure of the Orphic philosophy, and gave to the world its greatest esthetic philosophy, Platonism, a school which is based upon an effort to correct one basic fault of mankind, and that is, provincial thinking.

Regardless of how we feel, or how addicted we are to our premises, there is no merit in provincial thinking. The average person has not the opportunity to escape from provincial thinking by the actual process of world experience; his only possible escape is along educational lines. Obviously, education is not a substitute for experience. You can study the map of the Argentine Republic, and you can read all the geographical details of it, but you will



never know from a book what you could gain from living in the Argentine Republic. But the book does make you a little more internationalistic than you would have been if you had ignored reading it. If you cannot go to the Argentine, you can know about it if someone from there explains it to you, or by study of textbooks, written by someone who knows for those who do not know.

We cannot all experience the great world pattern, so then the best thing is to try to understand, vicariously at least, certain aspects of the world pattern. Theory is not a substitute for experience; but, too, the human being does not live who can become operatively perfect in everything; all of us must therefore to some degree amplify our lives through theoretical patterns. This is the basically sound viewpoint of all philosophic education. It is the process of building the individual up to a participation in his world and time without the necessity of his personally experiencing things which would take millions of years to experience. That the mind is capable of theoretical experience gives us the philosophical basis for thinking.

Today our thinking in politics is "global thinking." When our leaders first began to talk about global inclusiveness, the few people who had either intellectually or actually experienced global contacts, turned to each other and said, "Hmm; we are beginning to see the light of day"; but the man in the four-cornered town by the side of the road immediately liked our Statesmen a

little less, for the new reference frame was out of the frame of the provincial, and we prefer to distrust what we do not understand.

Now, philosophy has as its basic premise the problem of reference frame in the world of thought, world of ideas, world of beliefs; and it attempts to break down the great fallacy of thinking, the effort to explain all of anything by the analysis of one of its parts. This you can not do, said Plato; you must become internally aware of all, and in the light of all explain the parts. False philosophy teaches that all are like any one; true philosophy teaches that each one is part of a larger collective, and that you must think in terms of the relationship of things to the rest, rather than in isolating everything and trying to understand it by itself. It is the difference between studying a tree and studying the leaves.

So the philosopher, approaching the problem of life, does so with certain basic categories of values. He also has a reference frame, and he will be limited by it; because even the most enlightened and liberal thinker is not entirely emancipated from his reference frame; but if he is a true thinker, his is larger and more inclusive than the reference frame of the uninformed person.

The difficulties that arise in philosophy are numerous. Here is one of them. Philosophy is based upon natural law. Human civilization is based upon man-made institutions. Most of the institutions that we are now addicted to were created in times when men had a comparatively inadequate knowledge of natural law; warriors and conquerors, rather than scholars, tended to the job of formulating nations, states, policies, and governments, with the reference frame of the individual who created the pattern not adequate to the job. For thousands of years we have been building a civilization away from fact. Today two-thirds of the things we do are comparatively meaningless, and a considerable percentage of what we do is actually and definitely detrimental and

destructive to us and to the social pattern.

But the errors have been sanctified by tradition. They have been given to us by our learned, taught to us by our religious groups; they have been perpetuated in our schools. We learn some at our parents' knees, as they earlier learned them. And the question arises, through how many generations does an error have to be perpetuated to become a fact? The answer is, you can perpetuate it from now until doomsday and it will never become a fact.

For thousands of years people believed the earth was flat. Irrespective of social patterns, social traditions, social beliefs, social acceptances, there is no way in which that which is basically untrue is ever going to be made true by weight of numbers or pressure of authority.

We thus have to divide the world into two distinct groups of people. The larger group believes the collective viewpoint must be so. The minority group believes the basically sound empirical, that only that is true which is true—regardless of beliefs or unbeliefs. You can easily see that a thinker from that basis will think straight through something at a time when no one else is thinking straight through, and that makes him a very unpopular person. Furthermore, according to practically all standards of our living and thinking, that person is going to be a failure. The last words of Confucius were, "I have failed." The basic belief of the world when opposed by the integrity of an individual results in a terrific conflict, with the individual inevitably the sufferer. The only consolation remaining to the philosopher is such as was expressed by the late Woodrow Wilson in regard to the League of Nations Treaty. He said, "I would rather fail in a cause that must ultimately succeed, than succeed in a cause that must ultimately fail." The philosopher knows that in the end his thinking will win, but for Bruno it was the stake, for Socrates it was the hemlock, and for Jesus it was the cross, because the world is not going to accept something it does not understand.

A man who had studied philosophy rather carefully and thoughtfully came to me one day and said, "I am in a tough spot. Ever since I began my study of philosophy I have had a hard time. I want to give it all up. But I am stuck, I cannot give it up. If I am determined not to believe it any more, still I cannot forget it. I know I will always believe it; and that is the toughest of spots to be in." This was his difficulty: he could never be less than himself, no matter how hard he tried. Once you have created a larger framework you cannot again go back to the smaller one. Your problem is that of trying to steer a course in the presence of your own integrity, against the matter of adjustment to the world situation as it is.

It will be well now to come to a few of the problems of philosophic thinking, how the philosopher does think. You may have noticed that outstanding materialistic world personalities in majority have been comparatively uninformed persons. A man like Adolph Hitler, of extremely limited education, is a natural dictator, why? Because the less we know, the more certain we are; and if we know nothing, we have not a doubt in the world. Corporal Schickelgruber is certain of everything. When you read Napoleon's letters you know he was a militarist, well schooled in that field, but comparatively ignorant of everything else. Ignorance is a very comfortable state of affairs. If you have enough of it, you do not even know you have it. You therefore do not suffer, and if people around you suffer terribly, you do not even know that. If Adolph Hitler had ever taken a worldwide Cook's Tour he would not have become dictator of Germany. It was because he had no world experience that he became convinced of the superiority of the German superman. Germany looked like the only country on the earth only because it was the one country he knew anything about.

With that type of reference frame (so limited as to be almost no frame at all), you have absolute objective certainty—

and the aggressiveness of certainty. An individual has this kind of objective power because of no complication within himself. If you have it, you never doubt yourself, you never question yourself, you never wonder about yourself. You move upon the assumption of the absolute sufficiency of yourself. Wonderful—unless or until you take a flight around the world, mentally or literally, or begin to study Buddhism. And should you too perhaps study art, you are not so sure poetry has in it all there is. Study Spinoza, and you are not so sure of Immanuel Kant. If your study is solely of the writings of Kant, you are sure there is not an error in his philosophy; but study someone else and you begin to wonder. Wisdom, as it begins to increase, creates a peculiar phenomenon. It begins to destroy your certainty. You go eventually into a kind of middle distance where you are not sure of anything. Finally you realize (let's hope) that this is the middle distance which you must inevitably pass through between ignorance, which is certain of everything, and wisdom, which is real knowledge.

The middle distance experience is quite embarrassing, because now you cannot be dogmatic, you cannot be sure; you have come to know enough to wonder how much you do know! The world says that is stupidity, that you must be sure. But you cannot be sure—if you think. The only way you can be absolutely sure is to become a Schickelgruber. When you begin to question, the world should consider it a good sign. But the world does not know that. The world does not like it.

It is inevitable that when you begin to understand things, when you begin to realize the consequences of action, you will not be so ready to act quickly. When you realize the essential integrity



in others, you will not cast them aside so quickly. When you realize the tremendous potentiality in half developed ideas, you will not turn away from them merely because they are not complete. Your position becomes one where you say to your clergyman, "Dr. Jones, I love your church, but I also love to go down the street and hear Dr. Brown." Dr. Jones might possibly think you are a heretic. Then, tell Dr. Brown you like to hear him, and also Dr. Jones, and it is possible that he will say, "Make up your mind which one you want to hear." They do not realize that the man you want to hear is the one who has the most to say. Nor will they share your conviction that they are both saying something, but neither one is saying it all.

Among other complicated problems is the one where someone in trouble goes to another person for advice. The average confidant will listen to one side of the story, be overwhelmed, melted down to a sympathetically sentimental state. But when the intelligent thinker is presented with a problem he says, "Can you tell me less of what the other person did to you, and more of what you did to him?" This is not of course a good way to keep friends. It is the accepted idea that in order to prove we are devoted to our friends we have to agree with them. But if we are thoughtful we want to know what they have done that is wrong. To assume that the other person is all wrong is not being thoughtful. The problem of life calls upon you as you become more thoughtful to be less dogmatic about things, involuntarily you like to look at several sides of one problem at one time. Instinctively doing this you suddenly realize the good in a number of different things that are apparently contradictory to each other; the process forces you to believe in one thing because you believe in all of them. Imagine what would happen in politics if the Republicans began seeing the good side of the Democrats, and the Democrats said, "Well, you know the Republicans are human, too." It would be the ruination

of politics, but it would be the beginning of an intelligent government.

It comes hard to us to think in cooperative terms under the competitive philosophy of life we have built up in our material world. Our philosophy of a material world is built up almost entirely upon our environment, tradition, and experience. The environment in which we learned it is wrong, the tradition which taught us is wrong, and our experience has been conditioned by the types of people whom we contact, who in themselves are functioning upon wrong foundations. So, just exactly what do we find? A grouping of patterns of things as they are. Not the grouping of things as they should be. The philosopher is in the rather difficult position of a man who holds the tiger's tail—he cannot let go and it is unsafe to hang on. We are living in an unphilosophic era, one of terrific materialistic emphasis on economic exploitation. It is not easy for the individual to adjust an idealistic system to a materialistic era.

Luther Burbank, to cite an instance, was one of the most complete idealists I have ever known; his greatest basic value in life was his love of plants. Burbank never made any effort, actually, to fit into the world of which he was a part. It is no doubt because of that the world is recognizing him as one of its great men. Oddly enough, he has been honored all over the world because he did not care, really. It was not because he was indifferent, he was busy. He stayed within a world that had its own reference frame, not an enormous one, but a very gentle one. He saw the whole world in the terms of his garden. His little book, *Training the Human Plant*, takes the ground that the human being is a kind of flower, and if you spend as much love and care on it as with your pet dahlias, your life will be considerably better. Burbank's hands were always black with the earth; loving his plants and loving his world, he still had to make a living, and he was not particularly successful; because when you sell plants and seeds it is a one-time

sale, and the purchaser has nature's biological processes to take care of his needs the next year. On a single sale Burbank's customers became independent of him. But on the scriptural admonition, "Be fruitful and multiply," Luther Burbank cared little if he could not make anything much in the way of money out of his work; it was his life and his world. When the time came for him to die, the people in his community apparently did not think much of him. They liked him; oh yes, he was a nice old chap. But where was Luther Burbank recognized? In distant places; in Russia with its great agricultural problems; in Asia; and gradually the people of Santa Rosa said, "Our neighbor Burbank must have amounted to something. Maybe we missed something." They began to recall him with his old Chinese gardener, getting down on his knees and talking to his flowers. According to the U. S. Survey he was a little touched in the head; gardeners do not talk to geraniums! But Luther Burbank talked to them, and the geraniums did what he told them to do; and the United States Horticulturists did not talk to them and they did nothing. In his own funny way Luther Burbank was a great philosopher, for he was true to the great Laws of Life which he found in the plants; and because he realized those basic Laws were the Realities. They are the very Laws the philosopher tries to keep ever clear in his mind.



The philosopher, in trying to think out the daily problems of his life, is at a great disadvantage in some respects, because he will not, can not, and does not take the attitude of dogmatism with which the average person approaches his affairs. He is inclined to suspend his decision because he is not sure, and it is not always so easy to undo something that has been badly done. The philosopher who sits down patiently with a slow minded man is almost certain to be accused by a third person of being as dumb as the other one. It seems to be stupidity to be wasting his time listening to a stupid man. But, because thinkers do not do the things the thoughtless expect them to do, what is to be done about it? Nothing. The reference frame changes too fast. With its change you begin to think inclusively.

The philosopher approaching the problem of this war is not going to be satisfied merely with a victory. He wants to know how war can be cured in its substance and root. His thinking is nationalistic only in the international sense that the good of the one is accomplished by the good of all. He works with politics but cannot be politically addicted, for comparatively unimportant are the policies of parties when compared with the integrity of ideas. And so it goes, through all the different lines of life, personal and impersonal. The Laws in which he believes he applies to our problems, abiding in the decision regardless of whether to do so is entirely comfortable or not. It probably will not be entirely comfortable if it is a good decision; for then follows a demand to do something better.

It is to be recognized that ten thousand men have done the world's work, sustained by the rest of the population. Some wove the coats of the thinkers; some planted wheat for them, some died for them, and some worked for them; but it is those ten thousand men who have done the constructive, progressive, creative things of the entire structure of humanity. And nine out of ten were persecuted, called every imaginable kind of a blithering idiot; but without those

ten thousand men our civilization would be twenty-five thousand years behind where we are now. Now that they are gone, history has caught up with them. The first civilized man we know, the great Egyptian Pharaoh Aknaton, was ridiculed by his own people and finally died of a broken heart in his early thirties because he said, "I believe in the brotherhood of man, therefore, I will not do war against my own brother." Egypt said he was a fool, and he died, and his dynasty died. Everything that could be heaped upon a man in the forms of ignominy was heaped upon him, and today, 3,400 years later, the world knows Aknaton was the greatest Egyptian who ever lived, and one of the greatest forces in our civilization. Buddha, Pythagoras, Zoroaster, and Moses drank at the fountain of the wisdom of Aknaton; and if it had not been for him a large part of the New Testament would not have been written. If it had not been for Aknaton I question whether the Magna Charta would ever have been signed. And without the Magna Charta it is a question whether the Declaration of Independence would have been signed. In the Magna Charta are words almost identical with the words of this ancient Pharaoh, the man who said: "The greatest power in the world is Beauty. God is not a God of nations, but of the World. Democracy, Freedom of Religion, and Freedom of Speech, these are worth dying for." In every conceivable form of print we are saying that today; Aknaton said it 3,400 years ago, and died for it. He was especially great because he lived three thousand years before his time.

It is said of Mozart, no one knew where his body was buried, even his wife did not walk behind him to his grave. Schubert, dying of starvation, left five hundred songs that made the world beautiful. These men belonged to a world of dreamers, and because of that we called them impractical, but because of the ideals of dreamers we have been given everything we call practical. They are the reason we have good sewage, good food, and good laws; they



are the reason we have written books; it is out of the dreams of men like Paracelsus and Leonardo da Vinci that we have better medicine, religion, science, art, and literature. They were not great in our sense of what is practical. We have to strain to see them as people who had some strange department within themselves that lived their dreams. Homer enriched all of Greece by his poems; Aesop enriched the world with his fables; a little hunchback man, Milton, blind, has left a great pageantry of drama which has enriched the world for more than a century.

All these belong in the philosophic reference frame because they had ideals. They were searching for Truth—not only searching for it for themselves, but to give it to others. These men tried to live by divine universal laws in a man-made world, and they all suffered, suffered greatly.

There are millions of people who want to go and hear religious promises of peace, power, and plenty; but few there are in the wide expanse of the world who want to undertake the apparently thankless task of trying to live true to what they believe—in a world that will never leave them alone in peace after they do it. And yet, from the beginning of time there have been people with just those convictions. Prometheus brought the fire from heaven and the gods rewarded him by binding him to a rock and setting the vultures to gnawing at his liver forever. He is

the symbol of punishment for bringing light to men. The Promethian souls who have similarly tried, because of something within themselves, to bring light to problems of living, have always been persecuted, destroyed, and have paid for what they have attempted to do. But they know within themselves it is the only thing they can do. With what is within their hearts they must go on.

Such pressures within the consciousness present a problem. Life is more difficult when instinctively you think about others, and not just about yourself. It becomes more difficult to live under full realization of how easy it is to hurt someone else, how easy it is to destroy those who are not very strong, not very sure of themselves, and who do foolish and stupid things. It is so easy to criticize; and somehow you as a philosopher are in a very bad spot when you do not feel like criticizing whenever people think you should. The philosopher knows that putting other people's good before his own belongs to a world of values that has to come; that this world will never be safe for man until it is a happy world, because man has ceased being a spreader of unhappiness; for it is obvious that we will never have fair business and honest opportunity and established rights of individuals while strength is regarded as the privilege to enslave, or to otherwise force things from their natural course. We know the system we build up is wrong, and we know it will not work; and we also know that a large part of the misery and the unhappiness in private lives and public careers is the direct result of trying to live away from simple and beautiful fact.

In any estimate of the philosophical thinking process, the first requirement is, "Think things through." A thought is not a thought unless it is a complete picture. Nothing is gained if we think as far as what is advantageous to us, and drop off there. Something in Kant's philosophy is helpful here; colloquially expressed, it is this: "Apply this rule to any notion or thought you have: If everyone in the world thought this,

would everyone be moved by it to cooperate, and be just, and honest, and good?" In other words: If my notion became the universal notion, would it be as fair to me and others as it should be?

Thinking things through means to think things through in terms of consequences. Someone has said, "A thinker is not a doer," and in some respects, that is true; because the more we think the more cautious we are. And this is not because we are afraid of the consequences of a considered action from the standpoint of its physical success or failure; it is because we are estimating what the consequences of the action will be upon the common good.

Another thing you cannot figure is, "Even if you do things badly it will not be noticed." Aknaton unsupported in Egypt changed the course of history. Each individual in his own little sphere can change the course of something by being true to what he believes; otherwise he will not change anything. As you think things through to consequences, you of course realize in this world you cannot do everything; but you can live by the Socratic theory of doing that which is beautiful and good.

This is a reference frame. How we work from it is determined by what we think is beautiful and good. That we have no absolute pattern to work from is evidenced by our 'good' people being adherents to two hundred and fifty jarring sects in our society. The absolute pattern exists, but we have not the capacity to see it. And so our idea of what is good and what is bad is something developed from our reference frame. The idea will have flaws in it, because we are bound to be influenced by the traditional background that gave us that reference frame. The old systems of philosophy provided for this; neophytes were told: When you are ready to enter the Temple of Mysteries and learn, you must leave behind everything that you have previously known.

When you erect a new structure of thinking you cannot use the old framework. The beginning of all spiritual education is the recognition that pre-

vious experience is not going to help you, unless that previous experience is in the same plane of your new action. The man who has been a successful banker will find that what he has gained in the reference frame of banking is not going to solve his philosophical problems. It may bring to philosophy a life already organized by discipline, accustomed to doing things in an orderly, sequential manner; but the attitudes of banking will not be helpful. Intending to become a philosopher, if he tries to work out great problems of the universe on the basis of banking practice he is going to trip himself up; it is the wrong reference frame. When he comes to philosophy he must leave behind him all he thought he knew, bringing with him only the aspiration to learn anew, to do something more.

Life does that to most of us; it brings us finally to the place where we say, "If I knew more I could do better." Life is ever reminding us of our own inadequacies. Philosophy presents a viewpoint, a new reference frame, and all that can be brought within it are those things out of our lives that have been philosophical. Entrance to the Temple of the Mysteries requires the conviction that we know absolutely nothing, that we are willing to learn again. Plato said, "In the presence of the hierophants of Egypt I was a child and in ignorance."

To bring to philosophy a new mind and a new beginning is difficult, for we

have to get out of our consciousness whatever philosophy of life we have built up for ourselves. It is sure to be largely a defense mechanism philosophy, developed out of our experiences, and from our contacts, and from our dreams; sometimes we are pretty proud of it. But, unless we are really happy, it is not good enough. If it was good enough it would make us happy.

Pythagoras and Plato, and the Egyptians, stated basic requirements: Living a universal existence in a mundane world, you begin by realizing that you can get the Laws of Nature flowing with you. This is possible when you are harmonized with them. Behind your little dream can be the whole weight of the cosmos, if your dream is in line with the cosmos. In that motion of Space you have more behind you than all humanity together acclaiming you to the world. The support of Space is far more than the mere support of men. Moving in harmony with the Law, you have a strength and security that nothing can touch.

In Space is a place which each of us must occupy. It is strange that we should regard this Truth as abstract because it does not relate intimately to the sixty-five or seventy years we live here, that our thinking does not encompass the hundreds of millions of years we are likely to have to live in Space. We call 'practical' that which will make a man survive more comfortably in something that will not en-



ture. We regard as impractical and abstract the end to security in that which does endure.

The average adult who takes up the subject of philosophy has a life expectancy of thirty-five years from the time he takes it up. Those thirty-five years will be filled with dissention, problems, change and adjustment. Which is most abstract then, that which relates to the thirty-five years, or that which relates to all time? From a qualitative standpoint if you understand the Universe you can live anywhere in Space; but if you only understand the small problems you'll be terribly ignorant when you leave the environment of little problems. The average person going to live in a country where Spanish is spoken will spend months studying Spanish, but he will face the infinitudes of his Self without a thought.

The philosophic thinker tries to establish himself as an eternal value. He tries to think thoughts that neither health nor death, nor age, nor youth, can change. His thoughts of those about him and of the values that are within him are in terms of eternal values. Philosophic thinking thus has a quality of consciousness which will not collapse emotionally in the presence of wars, depressions, crime, pestilences—or anything else. It establishes an eternal

(CONDENSATION FROM A PUBLIC LECTURE. *Suggested reading:*
FIRST PRINCIPLES OF PHILOSOPHY; PURPOSEFUL LIVING
LECTURES ON ANCIENT PHILOSOPHY)

Idle Dreams Come True

SOME Americans during the War of the Revolution sneered at the very principles of the Declaration of Independence. It was impractical, they said—it was “idealistic”—to claim that “all men are created equal, that they are endowed by their creator with certain inalienable rights.”

The skeptics, the cynics of Washington's day, did not believe that ordinary men and women have the capacity for freedom and self government.

They said that liberty and equality were idle dreams which could not come true—just as today there are many Americans who sneer at the determination to attain freedom from want and freedom of fear on the grounds that these are ideals which can never be realized. They say that it is ordained that we must always have poverty and that we must always have war.

They are like the people who crab at the Ten Commandments because some people are in the habit of breaking one or more of them.

Franklin D. Roosevelt

existence now, by thinking eternal thoughts in a non-eternal world.

The world is forever changing; generations of men and women are forever coming and going; yet through it all the eternal values are known to some people. Why, is explained in the assumption of reincarnation and karma and natural law. Some in every generation are born into this strange empire of dreamers and belong to Space, Destiny and Time; and to them it is very real. In time it must be everyone's world. Everyone will be happy when it is their world. We will be happy as people and individuals when we all can settle down quietly on this earth and love the Beautiful, venerate the One, and serve the Good. These are the simple, eternal values that are true in Time, Space, and Eternity.

If you can put these fragments together with a little psychological skill of your own you will know what is meant by philosophic thinking. It differs from other kinds; some just have it, and others find it difficult. But it is simply thinking better, kindlier, and thinking things through; thinking in terms of eternal life.

While this may seem very abstract, it is something that is very real when we need it. The strange thing is, we never know when we are going to need it. We surely need it now in wartime.

● *What Oswald Spengler did with the idea, History Repeats Itself*

The Decline Of The West

ONE of the most thought provoking books in print is Oswald Spengler's *The Decline of the West*. It conveys the constant sense of danger, it is written in a ponderous manner, it is heavy, and complicated. Spengler, with a new idea worrying him, strives through many pages trying to express it. He scatters bombshells in the ranks of accepted learning.

Spengler is a layman in the field of science, and for a layman to have an idea is the beginning of scientific heresy. So Oswald Spengler had to proceed step by step slowly, and often in a clumsy manner; but nevertheless we find in the book a number of important ideas. To have expressed these ideas directly, wouldn't have done; science will not take to an idea in its naked state; it must be dressed up in proofs, likenesses, and verisimilitudes before it can be seen.

“History repeats itself” is the basic idea that occurred to Spengler. It has of course occurred to hundreds of other people, but he has handled it as though no one else had ever heard of it. It is his premise that there is a certain consistency about action: Men are born, and, barring accidents, reach maturity and die in old age, establishing a material cycle. In the same way, history—which records the development and culture of nations, art, science, literature, all of these things—passes through cycles of recurrences and repetition. Each civilization rises and passes through the identical cycle of experience, falls at the end.

About four pages are devoted to this fundamental premise, and the rest of the book consists of amplifications. Brought to bear upon this premise are extracts from every form of human knowledge. The extracts are pertinent, and from a scientific standpoint the matter is presented in the accepted consistent order; and as a result humanity has come to know and accept what he terms a philosophy, in the out-working of history, or the natural law in action. Into this theory he has worked in a great deal of other material valuable to us, particularly in observing the four paths of culture, the Hindu, Chinese, Arabian, and European. In some places he changes the Hindu for the classical Greek and Latin civilizations; and in some places he changes the Arabian to the classical civilization; but the several systems of civilizations are paralleled in series of charts to show that each accomplished the same cycle of circumstances, that certain causes and effects are consistent throughout nature. He does not directly relate cause and effect, but relates a continuity of circumstances.

Spengler's viewpoint is not essentially theological, but it does take into consideration the existence of the religious factor in the social order. He gives the religions full weight, not because he senses them as the foundation of truth, but in acceptance of them as indicative of the development of culture. To him religion is one of the manifestations of an organic force, rather than the animating principle. He sees energy or in-



tellect working out in music and art, and he sees it working out in religion. His view of religion is that it is one of the manifestations of the social complexes inside of man.

Spengler takes the attitude that the whole of civilization is the objectification of the principle in man. He does well with the subject along physical lines. Moving inside of man, he maintains, is a series of systematic reactions, a series of patterns; and these patterns in turn produce external civilization, problems or complexes; and the whole of man's outer environmental existence is based upon these internal patterns or forms moving in his own mind. Civilization is thus the objectification of a certain form of man's own consciousness. He then reduces the whole problem to an internal chemistry, pointing to how this internal chemistry by modification and time equation produces a pattern of external results; the pattern is ever consistent throughout all nature. He asserts that by means of these patterns all present conditions can be diagnosed from the past; and all future conditions can be diagnosed from the present. This is because as we move from one circumstance to another, our movement is consistent with these patterns.

He presents his evidence to show how the present civilization, having reached a certain point of unfoldment, should be on the verge of a great transitorial period.

In more detail, according to Spengler, the racial development of mankind passes through two distinct stages. The first he calls culturing, or culture. The second he calls civilization. He distinguishes definitely between them. Culture is ages of accumulated wisdom, and anything that is cultured is refined. Refinement means inward sensitiveness, inward proficiency, and a wide range of inward reflexes; therefore, people can be cultured and not be civilized. The Chinese are exemplified; they possess ages of culture, but are not civilized, in the sense of being integrated into a great organic industrial structure, like the western civilization, which is a civilization

of economic and industrial efficiency. Civilization consists of the building of great external forms. Culture is the refinement of the inner proficiency. Therefore, a great sector of the world can be cultured and not civilized, as we find in the greater part of Asia. Or, it can be civilized and not cultured, as we find in a greater part of the West. Western civilization has very little innate culture, because culture is the fineness in things. It is the capacity to enjoy the finest of human experience. It is something that makes men musicians, artists, it produces great systems like the Greek and the classical philosophers of Greece.

Under culture the external life is lived at a minimum of material efficiency. Under culture men are perfectly willing



to walk. They do not need great buildings, all they need is a tree to sit under, a musical instrument and a book of poems. Culture is inward sufficiency. It makes the individual inwardly self-sustaining. He does not have to read. He does not have to dash off to the movies; he does not have to go here and there. His own inward wealth makes it perfectly possible for him to sit quietly alone under a tree and enjoy himself. It makes him interested in fineness, delight in beauty. It destroys, or has a tendency to destroy, most of the major objectives in action. The cultured man is not interested so much in money, wealth, power or authority; he is intensely interested in fineness. He can enjoy the sunset, or the trees reflected in a lake. And he can have a great inward enjoyment which does not involve outward things. He has within himself resourcefulness, the capacity to build his own world and his own life, and live it according to his own purposes.

Culture is a very innate thing. Strangely enough, it usually precedes civilization, and follows it; and so there

are alternations in society. Civilization, culture, civilization, culture; they alternate throughout the ages. There is the dominance of one for a time, and then the dominance of the other.

Civilization, distinguished from culture, represents an entirely externalized existence. Civilization is closely aligned with the sense of seeing, as the basis of objectivity. When we see, we are subject to the illusion of the importance of externals. Therefore, to see with the eyes closed—the East Indian method of seeing—is subjective. The individual seeing inwardly, or living inwardly, is cultured. The individual who sees outwardly is imprisoned to the functions of civilization, as we hear him say, "This house will have to have a new coat of paint," or, "I will build a bigger building so it will stand way above the rest." Seeing results in objectivity leads to competition. Competition leads to industry. Industry leads to economics. And economics leads to collapse. Civilization as the development of things seen is a worship of objectified perception.

Our religions, our beliefs, our arts, our sciences, our esthetics, come either from a cultural consciousness point, or from civilization complexes. Wherever it is neither possible or logical for man to perceive, civilization resorts to symbols, symbols derived from things seen to represent the unseen. In symbolism we thus have forms resembling ideas and consistent with ideas.

The purpose of civilization is to improve the outward condition of all things, inclusive of the outward existence of man, the outward condition of the individual. Humanitarian efforts, such as hygiene, sewerage, foodstuffs, clothing, research in science to find cure for diseases, and all the social services, are toward the improvement of the outward condition, toward the perfecting of the outward life.

As civilization represents external values, culture has within it the innate intrinsic values. When outward things increase, inward things decrease, and vice versa, in the ebb and flow of ob-

jectivity and subjectivity, which in *The Secret Doctrine* is called the ebb and flow of life. A hundred statements in *The Decline of the West* seem to be taken almost verbatim out of *The Secret Doctrine*. Wherever Spengler's viewpoint parallels the philosophic, he falls into acceptance that as men look more and more outward, civilization becomes hypnotic. "The biggest thing ever made," is made from the smallest possible motive, because nothing is smaller than gain. When a man says, "I made it to make money," that is the least reason he could have for making it. It is the farthest from value. The motive is wrong and the end is wrong. Some individuals live through all their years devoting their lives to profit; they make things for profit, they live for profit. With others, the outer fixations steadily increase until profits eclipse everything else. The crash is certain, with things going to pieces, because profit cannot hold the world together.

Up to the present time in the alternations of cycles between civilization and culture there have been only a few years when there has been maintained any equilibrium between the two principles.

Spengler considers ideas; he says they are closely related to environment and heredity. He does not mean heredity in the biological sense, but heredity in the sense of transmission from generation to generation of cultured beliefs. In other words, people are influenced by their own beliefs. They sense a certain relationship between what has been and what is. The abstractions of mankind assume the relationship between what has been and what is. And so Spengler explains how everyone in the world is wrong.

He points out that all opinions which have come down to us have been based upon partial evidence. For example, the Chinese wrote Chinese philosophy as though China was the whole world; and if in our history we have forgotten to mention the Chinese, they have forgotten to mention us in theirs. And our western philosophy has been ignored. To China, China is the world

pattern; to the Greeks, Greece was the world pattern; to the Arabians, Arabia was the world pattern; and to Islam, Islam is the world pattern. Accordingly, all world philosophies and cultures have arisen in comparatively small groups, out of a special premise, and then have been transmitted to the world. The idea is, the premise behind nearly all our so-called beliefs is provincial.

The Bible is the product of a provincial, limited premise. It was written for one community, for a people who had no realization other people existed; suddenly lifted from that community and given to the world, the premise remained the same. An alien group of people were forced to live according to the standards of the original group, with our religious spiritual ideals, or systems of culture, not adapted to the whole.

So, what we call religions or beliefs are built upon the knowledge of a particular time, developed under the psychology of a particular time; our modern religions and philosophies thus are not universal truths, but particular opinions. Spengler builds up a strong argument to support this belief, but in another place in his large book he makes a hole in it. Spengler, I think, makes his mistake in believing the provincial premise is incapable of being enlarged into generals.

All the small parts are microcosms, or small units of the whole. It follows, in my estimation, that if Greece is a microcosm of the whole world, then a belief evolved in Greece is potentially consistent with the whole world, being derived from the same world pattern. If the whole world is one pattern, Greece is a small miniature of that pattern, and Greece in this miniature producing a philosophy, the philosophy produced in the miniature is consistent with the whole. Or, to make it clearer: Greece, while one nation, was similar to the whole of the world, in the same way that one man as an individual is similar to the whole of mankind; it thereby follows, if out of the miniature, or the small microcosm, something comes forth, it will be consistent with the whole,



Greece, at a certain stage of evolution, produced a certain philosophy, and that philosophy is applicable to the whole of mankind at the same stage of evolution. A thousand years later some other civilization could come along and reach the point where the Greek culture would be consistent; because races, nations, and subdivisions are different stages or levels of racial and social development. So, if one nation is on the third step of evolution today, another nation a thousand years later may be on the third step; and the psychology of the third step is equally applicable to both.

Spengler attempts to prove that we have a universal viewpoint, and by it the capacity at this time to perceive all of recorded history and compare the different cultures. He says we can study and compare the Chinese and Greek cultures, as it could not be done at the time of Confucius; we can study and compare the Arabian and European cultures, or the Greek and Hindu, which was impossible at the time of Akhnaton; for we have a perspective, which was impossible at the time of Krishna, or the latter incarnation of Vishnu—but Spengler faces us into another problem. He believes all religious revelations are really human opinions, based upon some human pattern. The divine element is excluded in his thought. He does not acknowledge any source of religious inspiration higher than the pattern in which it rises. He does not perceive or believe there was any source beyond that of, say, Plato. Nor that Plato's living at his particular time was responsible for the opinions of Plato. Each teacher is seen as no more than an extraordinarily developed man capable of a great degree of clarity in his own time; Spengler does not permit the premise of any source of knowledge greater than these men themselves possessed.

To some measure that is true. In working in comparative religions, we



perceive the majority of the revelations of the world teachers limited, limited to their own period and time; but every so often through their writings there seems to be a flash of intuition—call it what you wish: divine guidance, spiritual over-shadowing, the grasp of facts—and great teachers let forth into being the universal truth, something entirely beyond the scope of their race or nation. To Spengler such utterances express exceptional moments of clarity, still bound by racial and national perspective. Their usefulness rests in cyclic repetition, for all people pass through cycles of similarity.

Spengler sees us as all passing gradually through the seasons of development. He divides the existence of all culture into seasons; spring, summer, fall, and winter. He shows how we pass through the seasons of the year of the world, he then shows us we are in the winter of the world. This corresponds with the 5000 years of Kali Yuga, or the last of the Yugas, the Iron Age; Spengler's view of the picture is the same. He calls it the Four Seasons—the Hindus call it the Four Yugas, or Periods of the World, Birth, Growth, Maturity, and Decay. Decay he calls Winter, but he shows there is consistent decadence, and that this must precede the final destruction of civilization. This is interesting. In speaking philosophically of summer and autumn, the season of harvest, Spengler gives a list of philosophers, all German. I do not know whether or not this detracts from his universal viewpoint, but we are not all universal, and he is writing in the winter of the world. He is writing admittedly in a condition of culture incapable of producing a truth. It is an interesting psychological point. He acknowledges we are not on a point or plane of balance. He must logically therefore acknowledge all view-

points are subject to unbalance, including his own.

In the winter of the race we are approaching a series of circumstances which are strangely enough consistent with the present time. Considering that this book was written years ago, he has been remarkably prophetic. He says the 20th Century, and the 21st, will bring us back to the level of the Caesars at the time of the conquests which resulted in the collapse of the Roman Empire. He shows this cycle in the history of the world as always having produced dictatorship, conquests, and the reawakening of the thirst for world power. He calls the period between 1800 and 2000 the period of war, the period of conquest. According to Spengler, and his opinion is based upon the parallel of the 5th Century, we were at the time he wrote approaching a process of destruction which parallels the fall of the Roman Empire. This does not mean America or Germany. He applies it to the western civilization, in the same way we have termed the Roman the Latin civilization.

As in Rome, he says, we have passed out of the culture into the material civilization. Rome began gradually the building up of a great empire under the rule of such kings and philosophers as Numa, men of a mystical and philosophical combination. Then, after a great period of culture it began moving into an industrial empire; it began to colonize, and it became the forum for merchandise in the West. Rome became a great industrial-economic empire almost immediately after the beginning of the rule of the Caesars, and this rule reduced the Roman empire from one of great power to absolute corruption and destruction. The same thing happened in Greece, Egypt, India, and China. Always, as objectivity begins to manifest, corruption begins. The moment when we begin to lose our culture and evolve a civilization, at that moment we die. Why? Because civilization is a compromise with fact, and nothing that compromises fact can live. Civilization is death creeping over man; civilization

is man becoming more and more immersed in the element of destruction. Civilization is built in great crystallized geometrical forms, so if you were far above a city, you would see a spiderweb of patterns, the same pattern to be seen in snowflakes, only on a vaster scale. In other words, snowflakes are crystallizations, and civilization is crystallization. The more civilized we become, the less cultured; and the more civilized we become, the more dead we become; because as soon as we build we have to defend; and this brings wars; and as wars bring profit, war and profit is the end of empire.

The whole pattern is worked out in excellent balance, as far as the premise is concerned. But, I think, Spengler failed to take into consideration certain subjective forces. In certain places he passes over causations because he does not know them. But these causations could be filled in, to make a very important document, supplementing the one he has produced. His cyclic program could be related to the celestial movement, because there is no questioning that world cycles are based upon celestial cycles; he apparently did not think of that.

The motion of empire is around a central sun, the same way the motion of planets is around a central sun. Civilization is a group of races circling around a hypothetical sun, moving around the center of life. Civilization is really a planet moving around a central sun from which it receives its life and en-



ergy, and it is controlled by that Sun.

Spengler's picture of the Decline is based upon this motion of repetition. According to his pattern, the western world is slowly declining because it is farther along in the process of civilization and corruption. Other nations are attempting to copy it, and they will fall later also. The farther we get into civilization the more rapid the fall must be. Other nations, very old, are not so highly civilized; but civilization will be brought to them, it is inevitable—if no one else takes it to them, the Standard Oil Company will. Misery loves company. In time they will be civilized, and then they will begin to die; culture is the wise man under the tree, and civilization is the foolish man under the load. That is the way it works out in action.

Spengler brings out the example of the plant and the animal, showing the plant to be free and the animal in servitude. Inasmuch as the plant has no environmental consciousness, it does not partake of the anxiety and fear of life. The animal, because it is objective, is no longer self-sustaining. The plant lives without moving, remaining in adjustment with the universe; the animal, having broken this adjustment, must roam about for its living. What he means is, the internal life, the life turned inward and not outward, is free; while the life turned outward is in bondage. The more sense perceptions we develop, the more we are in servitude; the more we see, the more we want; and the more we externalize the more we are bound in civilization; the greater our desires and hopes, the harder we struggle for existence.

Spengler, I presume, would like to have us believe he is a scientific atheist;

but he is very much of a Taoist; he is very much a part of the system he rejects as being inconsistent. His book brings out Buddhism strongly, for its whole philosophy is achieving realization or inward experience, and by inward experience overcoming the world. That is, you cannot overcome the world by fighting it. But the world is overcome by turning the focal point of energy so the world no longer fascinates you. When we no longer want the world, we have overcome it. The Lotus Blossom is the symbol of Nirvana, which means it achieves Truth, it lives, develops and perfects its existence without cognition of environment. It is not aware of the world, therefore, it lives beautifully in the world. The flower as used in philosophy is the symbol of spontaneous life, living without recognition of external things; it is living as though it were the only thing alive, and at the same time harming nothing. It is the symbol of coordinated sufficiency, rain from heaven, food from the earth, unchanging and unchangeable except by the laws of the season.

Oswald Spengler's book is based upon

(CONDENSATION FROM A PUBLIC LECTURE. *Suggested Reading:*
FACING THE FACTS; FACING THE FUTURE)



World Trade

AN exporter is a man who sells goods to another man overseas who does not want them; or if he does want them, has not the money to pay for them; or if he has the money, is not allowed to send it; or if he is allowed to send it, no one can tell what it will be worth when it arrives.

— T. R. Sparkes

PLENTY . . .

Everywhere In The World

BY MILO PERKINS

Executive Director of the Board of Economic Warfare

OUR country is settling down to the grim business of smashing the Axis power. There is a growing sense of personal responsibility for winning this war. Total victory cannot be left to the other fellow to work out in his own backyard.

Each of us must contribute personally and with a whole heart to the utter defeat of our enemies. Our individual determination and efforts are all that stand between us and slavery. They are so important that nothing else matters for now.

This is as it must be, but there is deeper, more significant meaning to this conflict.

We are engaged in a struggle that transcends the present war. This is a long, long fight to make a mass-production economy work. The battle started when machines became important in the lives of men. It should be over within the generation following this conflict.

The battle will be won when we have built up mass-consumption to a point where markets can absorb the output of our mass-production industries running at top speed. Then, so far as our physical needs are concerned, life can become a journey to be enjoyed rather than a battle to be fought.

Our minds are now creating neat little time compartments labeled pre-war, war, and post-war; but these are like the labels of childhood, youth, and manhood to the individual who lives through them. This is a single and continuous struggle to achieve one goal.

Complete victory will not be won until there is a full and increasing use of

the world's resources to lift living standards from one end of this planet to the other. The Twentieth Century is a time set apart for the winning of this total triumph.

Humanity is not going back to the wolf stage. Men lost their battle to avoid this war. It was lost primarily because the world was unable to distribute what it had learned how to produce.

This failure was as true of trade within countries as it was of trade between countries.

The nightmare of underconsumption was the black plague of the pre-war era. We put up with a civilization which was commodity-rich but consumption-poor too long to avert the present catastrophe.

Today we realize as we never did in peacetime how important an all-out production effort is to our national strength. We are going at it like men killing snakes. We are building the machines with which to wipe the tyrants from the face of the earth.

Our young men are fighting like tigers to keep this a free world. Their courage will bring us final military victory at the end of which we shall have the greatest production of raw materials, the greatest industrial plant, and the greatest number of skilled workers in all history. All this will exist side by side with intense want throughout every land. The bridging of that gap will present the greatest challenge any generation of young people ever faced.

Better than half of our industrial output at the end of this war will be going

to one customer—our own Government. The business will exceed 70 billion dollars a year. Any attempt to stop that purchasing power abruptly would result in complete bankruptcy.

There must be a gradual and sensible unwinding.

Government must encourage business to regain its peacetime markets as fast as it can and business must encourage Government to taper off its activities slowly enough to keep production going full blast. The heavy demand for civilian goods in the immediate post-war period will make it easier to accomplish this transition.

Capital investment in heavy goods for reconstruction must replace capital investment in armaments at a rate adequate to maintain full employment. Any wavering in this course will bring on a tragedy worse than war.

We can and we should have open discussion about the various methods of using our resources to the utmost. But that is quite different from questioning the absolute necessity of their full utilization.

Failure to use those resources to the utmost would be the one sure way to lose the way of life for which our sons are now willing and ready to die. Full-blast production for a gradually rising standard of living will be as necessary to win the peace as all-out production now is to win the war. It will be physically possible. Our number one post-war job will be to make it fiscally possible. If we can do that, private enterprise will enter upon an era of unparalleled activity.

The greatest untapped markets industrial capitalism has ever known will open up before us. Their development will be the one hope for our profit system.

Industrial capitalism cannot survive without those markets. Of course it won't be easy. There will be complicated distribution problems to be worked out. There will be the problem of how to get purchasing power into the hand of potential customers so they can become real customers.

There will be the problem of how to develop a peacetime job for every displaced worker in our armament industries. It will be hard but it won't be any tougher than winning this war.

The plain people of this earth know what they want in the post-war period. Above all else they want to be *wanted*; they want a chance to work and be useful.

They want an income which will give them enough food and clothing and shelter and medical care to drive the fear of want from the family fireside. And they want these simple things within a society that guarantees their civil liberties.

The plain people will be understanding about the problems of readjustment. They will work hard for all this, and they will walk any reasonable roads to these ends. But the chains of the ages have snapped. The one thing they won't do is to take "no" for a final answer to their cry for full employment. Not after all this suffering; not when they see themselves surrounded later on by too much of what they need most and yet might not be able to get.

Idleness, be it of men or money or machines, will be the one unforgivable sin of the post-war world.

"But," some people ask, "How are we going to do all this?" The question sounds reasonable enough at first glance. Actually, however, only the timid ask it.

The courageous ask, "Which method do you think will work best?"



In the first case, the questioner really doubts that much *can* be done to make the world work any better in the future than it worked in the past.

In the second case, that hurdle has already been cleared, and the concern is with the most efficient and business-like ways of getting the job done. It makes an enormous difference. The "how" people are afraid of the future. The "which" people welcome it! And make no mistake about it, the future belongs to them.

I could tell you about ways of financing housing in the post-war world.

I could tell you about an imaginative use of long-term credits to industrialize the backward areas of three continents.

I could tell you that if the peoples of Asia alone earned an extra penny a day it would open up a new market of 4 billion dollars a year for somebody.

I could tell you about what a decent diet for everybody would mean to farm income throughout every country.

We could talk for hours about these things. As soon as the political shape of things to come in this world gets clearer, workable methods and programs must be considered in great detail.

But there will be time for that. Hundreds of preliminary blueprints for economic readjustments in the post-war world already have been drawn. We are not short on blueprints.

What we are short on is faith in the future of our own country. Let's not put the cart before the horse. What we need first is a new buoyancy which comes only to those who know there is a solid basis upon which to welcome tomorrow with a sense of adventure.

Once that is reawakened in us as a whole people, a thousand and one individuals will come forward with a thousand and one businesslike projects for making a mass production economy work.

The magnificent fight of Secretary Hull for a freer flow of goods in this world is going to be won. Every farmer, every worker, and every business man will be needed to get the job done. Personal responsibility for economic vic-

tory at the end of this conflict will be as necessary as personal responsibility for military victory is today.

That's the way we conquered the West and that's the way we built our magnificent industrial empire. That's the way we're going at the winning of this war and that's the way we're going to win the peace.

When a whole people is dedicated to one goal no obstacle on earth can stand against the singleness of purpose. These are times of great crisis but we needn't be terrified by them. The Chinese write the word "crisis" with two characters, one of which means "danger" and the other "opportunity." That's worth remembering.

When the history of this period is written a couple of centuries from now, the present war may be treated as an incident of adjustment to the scientific realities of our times.

In every civilization of the past, bar none, if men took the most that it was possible to produce and divided it among all who were alive to share it, the answer was always a miserable standard of living. Within your lifetime and mine, however, men have entered an era dominated by the machine and the test tube. If we take all that can be produced at the end of this war and divide it among the people who will then be alive to share it, we shall be within reach of a very good standard of living for the first time in all history.

That will be the most important material thing that's happened to the human race since the discovery of fire and the invention of the wheel.

The job of the future will be to build up a mass consumption great enough to use this mass production. That will require a bold and daring use of long-term credits by every enlightened government of the world. Governments must enter fields where private finance cannot enter without assuming risks that are too great to take with other people's money. By that very act, however, the area of private investment will be broader and safer than it was in the last two decades.

A world at work at decent wages is a world of economic stability. Idleness is the greatest of all threats to confidence.

Of course there are changes ahead but this evolutionary progress need not destroy our system of private enterprise. On the contrary, those changes can provide an environment in which industrial capitalism can be strengthened enormously.

We have it in us to measure up to this job of maintaining full employment. The war is toughening us for the greatest conquest men have ever faced—the conquest of backwardness and unnecessary poverty. We are learning to live like men who are conquerors to the core.

What does all this mean to us as individuals? It means that our personal fortunes will be tied to what happens to groups of other men in this world as

those fortunes never were in the past.

It means that what today does to us as individuals is probably not very important.

What is important is, what we do with tomorrow by way of keeping the whole world at work on all-out production for a century to come. If we can lose ourselves wholeheartedly in that job, we shall find personal completeness as men have never found it before.

If we cannot, the tides of life will leave us to one side; we shall become isolated in a world where men are growing closer to each other.

After all, the only lasting security for any of us lies in moving constantly forward.

Those who have won to this understanding welcome a changing future every morning of their lives—and love it.

Slave Labor

IN a report on Nazi slave labor the Office of War Information revealed that the best available figures indicate that one out of every seven workers in Germany is a foreigner.

Three techniques have characterized the Nazi drive for slave labor. Voluntary enlistment brings in some workers but agreements with puppet governments and associated neighbors and conscription are the main recruiting techniques. These techniques are varied from country to country. For example, in Belgium the military handles worker conscription while in France it is handled by civilian agencies.

Inasmuch as volunteers are likely to prove the most efficient and reliable workers, the Nazis have carried on an extensive campaign of propaganda and cajolery to convince foreign workers that it is to their best interests to go to work in Germany. Filling the Nazi-controlled newspapers with "work-in-Germany" ads and plastering walls with similar posters, the Nazis hold out to skilled workers effulgent promises of plenty of food in Germany, opportunities to send money home, vacations at German expense, opportunity to learn a useful trade, and so on.

These promises are never kept. Foreign workers are herded together in camps, barracks, and unused factories, and in some cases, billeted in private houses when they are working in cities. According to reports reaching United States Government agencies, the camps are crowded, the food—cooked by the workers—is bad, the heating is meager, and some of them even lack lighting and running water. No food ration or clothing cards are issued to workers living in groups, and the workers' clothes are obtained through their industrial establishment. Pay deductions for foreigners often reduce earnings 25 to 30 percent.

Desperately in need of manpower and fearful of the coming invasions of Europe, the Nazis have apparently now decided to ignore the matter of efficiency and solve their labor problem, regardless of cost, by conscripting slave labor in bulk.

St. Augustine: *Structural Christian Laws*

CHRISTIANITY is firmly established as the religion of Europe and America, and in various forms it has extended itself into other countries with different religious backgrounds, such as China, India, Persia, and Arabia. This wide diffusion of Christianity can be attributed to one definite ingredient, simplicity. The words that Jesus spoke in the New Testament have in their simplicity their strength and power. Most people can understand them, if not apply them. Most of the other sacred books of the world are very complicated books, imposing great restrictions on the lives of the followers. The Koran is very involved, the Vedas are great and old and mysterious. The teachings of the early church swept away the great philosophic institutions of the past, and in their place stood a series of simple dramatic statements. That it has been difficult to apply them is the unfortunate discovery of the ages.

The Christian Church has enlisted a number of great minds to its cause, has recorded a measure of broad thought, some of it profound; four names stand out with great strength in the early history of the church: Gregory the Great, St. Jerome, St. Ambrose, and St. Augustine. In the impetus given by these four men was laid the foundations of lasting theologies and theocracies. The most humanly interesting of the four was St. Augustine. His two outstanding books, *The City of God* and *Confessions* have earned the literary respect of the ages. They are magnificent examples of writing, inspired by a great emotional and passionate force.

Our consideration of the life, work, and teachings of Augustine, Bishop of Hippo, one of the great literati of religion, begins with his birth on Novem-

ber 13, 354, at Tagasta, a town of Numidia, of which his father was a civic officer. The Pythagoreans then flourished, and his father was a Pagan. Augustine following in the footsteps of his father, grew up without any profession of Christian piety, although for a time he seems to have been impressed by the opinions and teachings of his mother, a devout Christian. It is an interesting indication of life at that time that there is no evidence of any conflict between the Pagan father and his Christian wife. Later, it was to disappear, this tolerance that admitted the Christian faith, allowed it to grow up in the midst of other beliefs without separating family and kindred; there were none of the constant difficulties which even now are observable among sectarian groups.

Augustine in youth was an earnest student, of brilliant mind; well versed in rhetoric and arithmetic, he became an excellent tutor to others, a teacher of grammar. He maintained his Pagan attitudes. He did not want to be a Christian, but the Fates had dictated otherwise, and slowly as his life evolved he passed through a series of incidents which drove him inevitably toward the church.

Of his youth and early manhood St. Augustine subsequently repented bitterly. Bound in the fetters of sensuality, he long remained a man of unconventional habits. According to the canons of the church, he was an embracingly successful sinner. He succeeded in breaking a good many of the Commandments before he reached manhood, and in his *Confessions*, looking back upon his youth he bitterly repented the wasted years of love of the world and the flesh, years laden with what he came to be-

lieve to be sin. Passing from one phase of thought to another, he did not start out very promisingly; when in his youth and in the midst of his dissatisfactions, he came in contact with the teachings of Manes. Manes was a Neo-Christian thinker, a Gnostic, one who believed in strange cults. It was as a fervent member of the Manes sect that Augustine contacted divination, necromancy, astrology, and many other strange arts and sciences. It was here he received the curious cult teachings of the Gnostics and the luxuriant wealth of Oriental myth; and he evidently took to these philosophies and for a time became not only a Pagan in the terms of the church, but a heretic.

In time he went to Rome, and perhaps a year later on to Milan, by which time he had lost intellectual rapport with the teachings of Manes. He came under the influence of a great Christian speaker of that time, Ambrose, bishop of Milan. Augustine admits he was much more interested in the speech than in the subject; a master of rhetoric, he was amazed to find another more able than himself. It was words and not thoughts which first attracted his mind. Later, Augustine began to feel the meaning of the words. His conversion took place when he was 32 years old; he received baptism on the Easter following. About three years later he decided to quit the world and devote himself to a religious life. The opportunity came while he was visiting a friend at Hippo where it seems there was a vacancy in the church. They needed a presbyter and the people of the community chose him at a meeting, a situation more or less accidental. He rapidly advanced and in five or six years he became bishop of the See.

The whole flood of Christian theology now flowed in upon Augustine. He was like a little ship moved by a great ocean, and Christianity immersed him in its teachings with a terrific rushing power. He turned back on those who had been his former friends and acquaintances and attacked them, as his new belief swept away all else. With the same passion that had hitherto

marked all his actions, he enthusiastically accepted the church dogmas and teachings as of unquestioned authority, and began the writing of his *Confessions*. It was about 30 years later that *The City of God* was published, a contribution to the philosophy of history and the full repository of his natural theological opinions.

But meanwhile in the church Augustine found only impermanent happiness. The Roman Empire was crumbling. The Goths, the Vandals and the Huns were upon the outskirts of the Empire, pillaging, burning and destroying, and the peaceful, contemplative years which should complete the life of a man who had long since given himself to God were instead years of sorrow and suffering. His mother died, happy because he had been converted to her faith. As the years went by, personal attachments fell from him, and he was, in his own words, a man alone, looking out on a world that no longer had in it anything that was his own. He lived only to preach, to write, and to establish the canons that were later to be accepted as the greatest dogmas of the church.

At last the city of Hippo was besieged by the Vandals, and even while the city was falling St. Augustine was dying. He passed in the seventy-fifth year of his life, and during the very last moments of his life he could hear the cries of war about him. He died mercifully just a few days before the city fell. He never saw his beloved parish destroyed by war. The people came to him and begged him to pray for them, but he was too sick to pray, and in the midst of the crash of swords on shields he gave up the ghost in the year A. D. 440.

Analyzing the character of Augustine, it is obvious from the beginning that he was not a philosopher. He made no claim to being a philosopher. He was a man who from childhood was moved



principally by his feelings, a man tossed hither and yon by his own emotions. During his years as a bishop he was always fighting for something or fighting against something.

There were practically no placid years in that strange life. He lived both to found, and to tear down. He was gifted with a wonderful flow of language, so great that people came hundreds of miles to hear a sermon. He could speak and it was said his face and whole being was lit up, and he was possessed by this terrific urge within him, but never was he a truly profound thinker. He felt; and what he felt *had* to be true. He was moved about by the current of his feelings. In his youth his feelings had led him far into what he believed later to be sin, and in his advancing years his feelings verged toward God with complete abandonment of attachment. He stormed the Gates of Heaven.

It is not from Augustine therefore that we gain any great structure of philosophic thought. He was in no sense a gentle Plato, surrounded by his disciples, speaking and teaching in the Athenian Groves; nor even an accurate Aristotle, nagging at his teachers' heels; but a tempestuous orator who first, like Saul, kicked against the pricks, and then, like Saul, was converted and turned upon those with whom he had formerly been associated.

As Augustine is studied he separates from the strange halo with which time has surrounded him, and stands forth for exactly what he was—a man of extraordinary brilliance, eloquent in oratory and persuasion, a man of both wild and pensive moods, who, through it all and nevertheless, laid down great structural laws. Most theologians admit that St. Augustine was the most powerful force in the integration of Christianity. He truly found the religion in the desert and left it in the temple. He lifted it from a faith with a rabble following to a great organic structure. He radiated the power of an organizing mind, but Augustine never organized himself. Augustine used his high passions to



sow a whirlwind for his enemies, and never was there peace for himself.

The life of Augustine also bears out the axiom that, whenever a great penitent appears he has first been a great sinner. Peter three times denied his Lord, and to him was given the keys of heaven. Augustine, like other sinners of the church, had a youth of riotous living, and out of his very sensuality came a later fanatical zeal, in a desperate desire to overcome the attitudes and instincts that had formerly been his. A fanatic in religion who tries to make others believe as he does, is always a man who was an unbeliever a short time before; no one feels more tremendously than he the necessity of reform. Augustine's power is to be attributed to his change in the direction of his emotions, even though he never fundamentally controlled them.

By study of his great books we can see that Augustine barely escaped being one of the world's geniuses. If he had only been able to control his feelings! In his *The City of God* he reveals what might be termed the first instance of historical chronology, and as you become aware that he was a reformer of power, that his dream was essentially sound, then in the midst of your accepting and acknowledging this, he says something that sweeps away all your faith in what you are reading. If he had studied philosophy instead of rhetoric he would have thought it through. But he couldn't think it through. His intensity of purpose blinded him to the ordered procedure of thought... a very interesting man to have known, but a very hard man to have lived with.

His life was divided into three parts which he termed his three battles, his three assailings of heresy; always he was hard at work digging out unbelievers who rejected his beliefs. He had no desire to hurt them, just wanted them to

have truth as he saw it. When a man believes his own truth to be the Universal Truth, it is inevitable that he should lead, even if doubt can arise as to the direction in which he is going. A great leader in the world's acceptance of leadership is to be a Caesar, an Alexander, or Napoleon, equipped with absolute and implicit faith in what you believe, and the certainty that what you believe is better than the belief of any other man. With no interference from logic or reason, you can then go forward, and if it is a good belief your people prosper, but if it is a bad belief, they perish. One requisite of leadership is complete egotism; Napoleon once said of himself, "If I am not right I am not Napoleon."

Augustine was not Napoleonic; his purposes were definitely spiritual. He did not believe that he was right necessarily; but he believed so completely in the authority of the Church that he acquired a sort of second-hand egotism, an authority that was not his own, but a something of ideal substance by which he could see that others who disagreed with him were wrong. Having by that process eliminated everyone else, he could move forward successfully against all obstacles. Deny the reality of obstacles, and you have no conflict in the world. As long as you believe that everyone in disagreement with you is wrong, you have a viewpoint of great power. Administering that power, Augustine strengthened and contributed to that fallacy of the Faith of which he was a part.

In the course of considerable wandering among men, it has been my observation that the theologian, the Christian theologian, is always right. He is infallible. Long after Augustine, a thousand years after Augustine, a map maker made a map of the world which he divided into thirty parts. Twenty-one of these parts he made black, to indicate they were inhabited by lost

souls; and the other nine parts he made white because they were Christians. Now, what more can you ask? It isn't egotism, it is just being right! The missionary goes forward today, perhaps sincere, but seldom brilliant; and in foreign lands he comes into the presence of people who know a thousand times more than he does. But, he is always right. He is armed with the infallibility of his belief, not because he can prove it is right, but because he has assumed it. He rushes in by choice, loaded with theological affirmations. If anyone talks faster than he does, it is because the devil has moved in on them. He can't lose, because he never knows when he is beaten. If anyone else appears to have an intelligent doctrine, it is because the devil uses devious means for controlling the souls of men.

I knew a very intelligent man at one time who was much annoyed by the proselyting of certain missionaries in his part of the world, and he said, "We can't do anything with them. We try to show them that we have a faith of our own, but that does not interest them. They think no one can have a faith but theirs. We try to show them our faith has been sufficient for ourselves, and the missionary then tells us our ancestors all went to perdition. The only way we can win is to massacre them. What else is there to do?—as long as they live they are right."

That was the way Augustine's mind worked, and he established some strong precedents that later flowed into the faith of Christianity. Before the 6th or 7th century Christendom was not absolutely infallible. It acknowledged it was a religion; but after the 10th century it was *the* religion—and everyone else was wrong. From this position it has slowly extended to its present magnitude. As *a* religion most of the parts of the world recognize it; as *the* religion, well, that's something different. Christianity's is a peculiar complex, but one that shows up in many places in the history of religious dominance.

It is worth the effort to examine into the beliefs of St. Augustine, because



each of us today has in some way run against those beliefs. Being in a Christian-dominated world we are under the domination of the psychology of at least certain Augustinian survivals, and some have led to very strange results that Augustine himself would have condemned.

The power that struck Augustine, that moved him from his foundation and made him one of the greatest organizers of the Christian church is revealed in his books, which usually start off with something like this: "Praise to God, the Father of All, I, Augustine, the least of men, a sinner by Thy Grace brought to Thy Throne." The power is often so mentioned in the writings of the early Saints. Before we read far we are informed in every case these people were sinners. That seems to be the outstanding designation, and the controlling motivation is repentance.

Sin. By use of the word a sort of vicarious flagellation is administered. Sinners. "By Adam's fall, we sinned us all"—it used to be taught to the Massachusetts school children in the 17th century. Sinners. "Conceived in sin and born in iniquity." Not a very cheerful start-off, and yet sin is the very cornerstone of the faith.

There are two kinds of sin, according to Augustine. The first is primordial sin, by which we participate in the sin of Adam—fixing in memory that little episode of the apple. The second is natural sin, or mortal sin, which arises from our misdeeds and conduct. With that combination hanging over us there is no escape except the Church; because even if we get over the natural sin so that we live utterly virtuous lives, we still have the primordial sin; and that we cannot do anything about. In the writings of the early saints there is constant emphasis upon the misdoings of man, and how by this misdoing God is



glorified. The logic is a little difficult, but the substance has remained.

Augustine believed this, and believed it so firmly he gave up all other beliefs and clung to this: That man in himself is nothing, but through God and His Son he might be lifted up unto eternal peace; but, about this mystery man himself could do very little. It all rested with God, and man's only participation in salvation was his acceptance of this Faith. So, Augustine had faith. He placed all other things far from him and clung to that. And like nearly all who come late to a belief, he tried desperately to bring others to that faith—the faith that the salvation of man rested with God and not with man. Man by no virtuous action of his own could achieve salvation, except by the one action and that one was to be baptized, to thus accept the true faith and to perform the sacraments.

That is the very bone and sinew of the Augustinian belief. He states it in many words, in beautiful flowing paeans of praise to this Eternal Mystery. Man himself is nothing, of few days and many troubles, but by the mystery of baptism he participates in the divine benefaction. And that's all that life was, man searching for God. The only reward for living was to make peace with God.

The very simplicity of this belief gave terrific dynamic power to it. It has become the credo of Christendom, and you can hear it affirmed every Sunday. It is preached today that man of himself is nothing, and is not preserved nor made whole by works, but by the Spirit of God which is within us, and that by the acceptance of a religion—the religion that was established by the Son of God, so proven by the Church Council—we come to Glory, we come in the end to a perfect at-one-ment with this Source of Good. The logic is all right if you accept it, and all wrong if you do not.

There are two kinds of people in the world—those who believe, and those who think. Those who believe accept this imperative without question, and come and make their offering. But

those who think, cannot accept this. It violates certain of the most precious tenets of reason. And so Christianity has had its heretics, like Bruno, and Savonarola; its protestants, who organized as the Protestants—and then in time turned to teaching the same thing. It was Martin Luther who picked up the belief of Augustine and held it high again. But always there were some who could not believe. And today an ever increasing number of people have tried sincerely, but they cannot believe; because something is moving within them. The Church says of this that the spirit of evil has found ways to tempt man away. But always there is some man who says he does not feel like a sinner, for he believes he has found some little measure of a greater Light.

The early church fought against an idea which was involved in the teachings of the Gnostics, of the Manes, of the Essenes, in the teachings of the Apostolic Orders, and the Neo-Platonists: It was the idea that men by their works become good. The Church still says, salvation is bestowed. The philosopher still maintains, salvation is earned. The deadlock continues. It was St. Paul who had said, "Words without works are dead." But he had also said, "Men are saved only by faith." And men ever since have read the Pauline doctrine and the Epistles and rubbed their chins meditatively and tried to figure out which statement is correct. The difference is between a man earning his right to be termed good, and having this right bestowed upon him; the question goes to the very core of the mystery. Which is right? Is Augustine right, bending his head waiting for God to act; or is it Plato, raising his head and searching for God? Which is correct?—that man shall be lifted up by a mystery, or that he shall struggle up through self-mastery toward the Light?

A great many things that are now known were not known in the days of St. Augustine. The followers of Augustine had not had the benefits of the works of a man who was to follow in their faith and in their own church,

another priest, Mendel. They had no way of knowing that the law of heredity would be discovered, that this law in turn would give place to another, that of growth in nature. This evolution, discovered within the last 250 years, gnaws into the very roots of Divine Bounty. It makes man realize that things are growing up instead of being lifted up.

Men today, like Augustine in the 4th century, do not know the Power within things that makes them grow. There are created words to represent energy, vitamins, proteins, carbohydrates, we have energy erg—we do not know what they are. We know that in some mysterious way we live, and the greatest mystery of life is that we live.

The same mysterious Godhead with which St. Augustine was confronted, is before us today, only we bring a different type of mind to bear upon it. Today's intelligent person, once he has learned to emancipate his mind from cults, finds it impossible to completely accept without proof or evidence, merely upon ecclesiastical authority, all the things that once could be easily believed. And yet what we want today is not a disbelief. Man cannot exist without belief standing in the midst of the universe; he cannot exist without ideals, without dreams. Whatever is said about the world we live in, most people live in a dream. For they live in what the world means to them, and not what the world really is.

All people who have helped mankind have believed in the substance of things unseen. Then why should we have any trouble being Augustinians? Why should we not go along and believe as he did? Why should we not prostrate ourselves before the Throne of Majesty and admit we are poor sinners? One of the reasons is we have a new concept of God. We no longer see God as the Father of sinners, but rather as the Father of Truth, Virtue. To our mind it is inconceivable that Divine Wisdom should bless anything or create anything in a condition of relapsed faith. The God we see in our minds today—it is our

best selves mirrored back to us—cannot be conceived as Deity that rejoices in the misery of its creatures. The wool shirt and flagellation are no longer part of our belief.

Yet we can see in the writings of Augustine obvious evidences of Truth. We know the reason he has survived is because he has said things we all believe, but he has said them in ways we do not believe. When he personalizes God we are no longer able to follow him. He did not know we would build great instruments to gaze into space. He did not know our minds would ever grow up to the place where we could conceive of a purely impersonal universe. We have simply outgrown some of his concepts just as surely as tomorrow will outgrow ours, and what to us today seems adequate will tomorrow be regarded as primitive half-beliefs. The world moves. Galileo on bended knee was forced to recant when he said the world moves, but he whispered under his breath, even as he recanted, "It still does move." In nearly 1500 years since Augustine lived, the world has moved forward. It has moved into knowledge that he did not have. It has moved into realization that he would have no part in. The old Bishop of Hippo, dying, heard the clanking of swords and spears of war. War still exists but the spears are gone. Everything that he knew has changed.

We have a new world, a new concept, a new realization, and in this our new world a new statement of faith is demanded. This world seeks not unbelief but a more adequate belief, not a rejection of spiritual things, but a progress, an evolution in spiritual matters consistent with the realization of our times. Our age demands ensoulment, it needs a religious soul to make it alive so it is not just marching in the ranks of dead years going by. It demands and requires restatement; but what do we have? We have the largest part of Christendom still geared to the 4th century. Every Sunday morning the teachings of the 4th century are being given to 40 million people in America.

Some beliefs transcend the ages. Philosophies can transcend them because they deal with principles. Theologies have to grow. They have to grow up toward philosophy. The principle of good and evil as operative in society still remains. The desirability of honesty still remains. The Golden Rule is still the noblest covenant of man. But the theo-centric world which St. Augustine knew has gone. We may admire him and honor him, as we have other men, but we cannot permit him to dominate us, so that we go backward instead of forward. Augustinian belief carries us back to a very benighted time when thinkers were few and beliefs were all too numerous and truths all too obscured.

Two things the metaphysician and mystic can do. Either say St. Augustine knew more than he was able to explain, and therefore he should be given a new interpretation; or else he will acknowledge that Augustine belonged to his time, and we belong to another time.

The substance of things we know would shock St. Augustine, but it is not likely that we will give up what we know now within reasonable certainty, that there is no such thing as *the* theology, that Christianity is not *the* religion. A truly great religion, those who ridicule it must realize that through the ages Christianity has done much good as well as some harm.

Christianity is but one of a family of faiths, and so surely as trees grow together in a forest, so the beliefs of men grow upon the earth, and who shall say which tree is the greatest? We shall have to realize what Augustine did not realize, that Truth is not in the custody of faiths, but in the custody of men. There is no religion on earth that can bestow it. The only thing any faith can do is help to fit the individual to receive it. The purpose of religion is not to issue dogma, but to fit man for the mystery of experience and consciousness.

Whatever you believe, whatever you try to do, you do because you hope that from the doing of these things you may

develop within yourself the merit that justifies internal illumination. Enlightenment comes not through organization, but through individuals who have earned it.

Then there's the problem of sin that afflicts us all. Sin. The sin of one generation is the virtue of the next. Less than fifty years ago it was actually stated that it would be impossible to hold lectures relative to railways in public schools, because God did not intend man should go at the unearthy, ghastly speed of ten miles an hour—the work of the devil. The telephone was the work of the devil. Anesthesia was fought for years because it was the work of the devil. Guttenberg was persecuted and nearly killed for the printing press because it was the work of the devil. The record makes it look like the devil does everything worth doing.

Man is born with an infinite capacity to make mistakes, and he usually uses up his capacity before he gets through. But what if he does? If he were not so constituted as to make mistakes he would not make them; unless a certain number of mistakes are in the Divine Plan for man he could not make them. Many a life is ruined by the mistakes that could not be forgotten, forgiven, or lived over; one great philosopher said: If we must make mistakes—and we must—let us make them gloriously, happily, try to do good to others, and try to see that never do we add to the mis-



eries of others. If we must make mistakes let us make them nobly, let us accept them as mistakes when we find they are, and pay for them gladly and let nothing daunt this innate courage within us. It is the courage to make mistakes that makes gods, and he who does not make them is neither hot nor cold.

We recognize and respect that Augustine, believing, struggled to champion what he believed; that he dreamed after God, strove to find God; but there is no evidence that God ever accepted him. There is no proof that Augustine ever found the things for which he was searching. He was searching for God. Maybe he could not find God because He was not discernible in the creeds and cults he was fighting. Maybe he could not find God because he could not find Him in the Pagans he was opposing. It is a Truth, not to be denied, if there is in heaven and earth anything that we utterly dislike and utterly despise, *there* we must search for Truth, and that searching we shall never escape. Man is not privileged by the Universe to dislike anything, to hate anything, to fight anything, except that which is obviously corrupt; and in his effort to work with that which is obviously cor-

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rupt his efforts should be dominated only by his desire to protect and assist, allowing neither personal or impersonal hate to enter into anything he does.

St. Augustine has rested these many years. His dust has returned to the dust from which it came. His words have gone on to dominate his church. Let us pay, therefore, our respects to this man for that which he believed, and let us with our wider, deeper belief, enriched

by centuries of progress, be as true to our greater belief as he was to his smaller belief. Let us strive to correct the errors that were Augustine's. We are not waiting for God. We are preparing and building toward God with Light and Truth. In this we cannot fail.

(CONDENSATION FROM A PUBLIC LECTURE
Suggested reading: HOW TO UNDERSTAND
YOUR BIBLE.)

Plan And Purpose

THOSE pioneers who are groping to find a way of preventing a third World War are undergoing some of the same kind of punishment that pioneers must endure.

Billy Mitchell was courtmartialled by the military bureaucrats but they couldn't courtmartial his ideas. A bullet got Lincoln but it couldn't kill what he stood for.

So when people get funny about Henry Wallace and his quart of milk a day, it is part of the game. You can bury Vice President Wallace under a pile of ridicule and prejudice, but you can't bury the common sense that says people who are willing to work should have enough out of this world's goods to feed, clothe and shelter them.

If it is worth anything to try to make another war impossible, then it is worth the effort that men like Vice President Wallace, Secretary Hull, Undersecretary Welles, and a host of private citizens like Wendell Willkie are putting into it.

These men who are talking about it are groping. They have no elaborate blueprints. They do not have all the answers. That doesn't wear me down at all in believing that they are doing an important service and that they need all possible encouragement to go ahead.

These men are all vague. Of course they are vague. Any working arrangement that comes out of this war will have to be developed among the nations on our side.

Nobody can be specific about methods at this time. We can be specific about the purpose.

— Raymond Clapper

Cut along this line; it will not injure the editorial contents of the magazine

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