

HORIZON

The magazine
of useful and
intelligent living

JULY

1943

Articles by **MANLY PALMER HALL** Philosopher



- *The Pyramid and the Bible are works greatly maligned by interpreters of both*

Pyramid and Prophecy

WHAT bothers practically every student of the Great Pyramid problems is whether or not the pyramid was built as a prophetic monument. The answer involves a number of other subjects, for there is no actual or absolute proof that the pyramid was built for any known purpose; all supposed purposes are but interpretations based upon varying degrees of evidence. All records of proof are so obliterated by time, or destroyed by vandalism, nothing

was built by the Arabs, between 3000 and 4000 years before the Christian era. Copts and other sects of the desert say it was built, according to their traditions, about 70,000 years B. C. So, you see, there is but a trifling difference of 66,000 years in controversy.

Too, the Egyptologists remind us the Arabs are romanticists of the highest order, and they advance the *Arabian Nights* to prove the truth is not in them. Science cannot disprove the historical ac-



is left which would prove anything in a court law. The Great Pyramid now stands as the unsolved riddle of the ages, guarded by the inscrutable Sphinx and constantly endangered by the shifting sands of the desert.

According to Egyptologists of a conservative school the Great Pyramid



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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.

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curacy of the Arabs, but it points to the Arabs as coming from a family of prevaricators, so it is to be assumed that everything they say is a lie at the beginning. This again will not hold in a court of law; but Egyptologists are not lawyers, and there is in consequence a lot of opinionism and battling of notions in most of so-called pyramid findings.

The date at which the Pyramid was originally built is interesting to some, and perhaps significant to others, but is not a matter generally vital—no more so than to know the day when Abraham Lincoln was born; what he did as a man is the important thing. The real interest therefore is in the reason for the pyramid's existence, and strange and marvelous are the given reasons. Reasons have been piling up since the beginning of the 9th Century.

According to the oldest of the Arabic traditions, pyramids were treasure houses, built by Cyclopean Giants who lived upon the earth before The Deluge. These Giants, the Adamites, or the Pre-Adamite men, are supposed to have been colossal creatures. It was said that during a time of warfare the Great Pyramid was built in a single night to hide the treasures of the antediluvian king, Sheddad Ben Ad. That is the oldest of the Arabic traditions.

Another is, it was the original Ark, erected to preserve certain persons against a Universal Deluge; and the claim is, there is evidence of water having reached 300 feet up the side of the Pyramid. This would indicate that around it the entire land was submerged in water; but no such Deluge has been recorded in history. The idea it was built as an ark for the deluge is also

accepted as worthy of discussion—but not accepted unreservedly—by the great Egyptologist, Piazza Smythe.

These two stories summarize the Arabic traditions. The Arabs insist that in ancient times the casing stones were covered with hieroglyphics, one of which bore the inscription: "I have built, erected, and finished; and that which I have built will remain to the end of time, for it was difficult to build and impossible to destroy." Of course, that does not tell anything. If it is interesting, so is the idea sponsored by Herodotus, who said that the outside of the building was originally covered with hieroglyphics to immortalize the number of onions consumed by the various stone masons who worked upon it.

Greek and Roman traditions, for the most part, agree that the Pyramid was built as a royal tomb, intended for the Pharaoh Cheops. But he was not buried in it, being of bad character and unworthy of so great an honor. Another of their traditions was that the Great Pyramid was a temple sacred to the god Osiris, as the Flame. Pyramid means flame, the Flame Mountain, or the Hill of Fire, and in the original state the sides were perfectly smooth, covered with a white stone, and the sun striking on it turned the whole edifice into a triangle of light. Another tradition Greeks and Romans agreed upon was that the Great Pyramid was visited in early times by the Christian philosophers, who were initiated in its crypts and tombs.

Egyptian opinions in regard to the Pyramid are also worthy of consideration. If, according to one group, it was the tomb of Cheops, according to another, the tomb of Osiris, the great black God of the Nile, then to a third group



it was the tomb of Toth Hermes Trismegistus, or Hermes, the God of Learning; and to a fourth group it was the peculiar dwelling place of the Mysteries, or the Rites of ancient Memphis, the mysterious Repository of Eternal Wisdom of the ancient Egyptians.

Modern suppositions go into the reason-why for the Pyramid from another angle. According to one group it is an astronomical building, containing within it the secrets of the celestial measurements between the earth and the parts of the solar system. The Smythe group believes it was a granary built in Egypt by Josephus to keep the stores of Egypt; but as the rooms are inefficiently out of proportion to the size of the building, and could not contain sufficient grain even to take care of a small community for one year, this is not an impressive supposition.

Others believe the Pyramid was set up as a great system of time measurement, and that it is really a sundial, casting shadows at certain angles indicating certain things; the trouble with that theory is, the shadows do not fall where they ought to.

Among other suppositions, one is, that the Pyramid was built by the so-called Children of Israel while in bondage to Egypt, to conceal within the whole story of the Mosaic Law, and it is a building of Revelation. The trouble with this is, the structure was built far too early to be applicable to biblical religion.

It is sensible to recognize that the Great Pyramid of Gizeh, while the greatest pyramid in Egypt, is not a unique structure. There are several hundred pyramids in Egypt, some now only broken ruins, while others are still comparatively perfect, and all are built approximately on the same general plan. The Great Pyramid is regarded as the most perfect example of pyramid building, but it is not the largest pyramid in the world; the pyramid of Zochicaloo, in Mexico, is 300 feet longer at the base. In every way it is larger than the Pyramid of Cheops, but because of its ruined condition we can gain no estimate of its original height. Pyramids were

built in all parts of the world; there are others in Central America and a few in South America.

The Pyramid of Gizeh, according to the popular belief, is different from every other building in the world; but by actual comparison it exceeds the second pyramid only slightly in height and size, and the second one is almost equally as fine a piece of workmanship. The third pyramid is considerably smaller than these two.

The Great Pyramid was first opened in the early years of the 9th Century, and the question arises, what was actually found. If we agree with the Arabs for the moment—and there is no reason why they should be wrong about everything, for after all, they built a great cultural civilization—the Arabs insist that when the Pyramid was opened what they found within was a golden man—that is, some kind of a box described as in the shape of a man, gilded on the outside, covered with writing and inlaid with jewels. This golden man was taken into Arabia and has since been lost. They of course meant a mummy case. But, the great coffer in the King's Chamber is too short to house a body without the body being bent.

The opening of the lower subterranean chamber of the Great Pyramid came later; on the walls were found Greek and Latin inscriptions, which means that the room had been opened at some time during the classical period. By the type of writing, this is supposed to have been done between the first and third centuries, and furthermore, the opening was not one made to the outer surface, but through some subterranean passage not since discovered.

When Davidson, the first man to make a consistent exploration of the Pyramid, opened the room of construction, he found hieroglyphics painted on the walls. To open the room he had to force his way through the enveloping rock, justifying the supposition that the writing was put there at the time of the construction. Markings apparently of Egyptian hieroglyphics were found laid on in red pigments on the low ceilings

of the construction rooms; you have to kneel down to see them, and they are now in a greatly mutilated condition and cannot be read. It is believed they form the cartouche of the Pharaoh Cheops, with indications of what may have been the Cheops Seal. The question is, was the inscription put there at the time the Pyramid was built, or was the inscription put on afterward? This inscription remains the one stumbling block to the acceptance of the great antiquity of the Pyramid.

A peculiar tool-like object resembling the head of a hatchet was found when the Pyramid was opened, in form a lunar crescent with a handle coming out of the lunar arch. And there was a small sphere, about the size of a child's ball; this is believed to have been a tool used for leveling; when a stone block was put in place, the ball was placed in the center, and if the ball rolled off the block was not level.

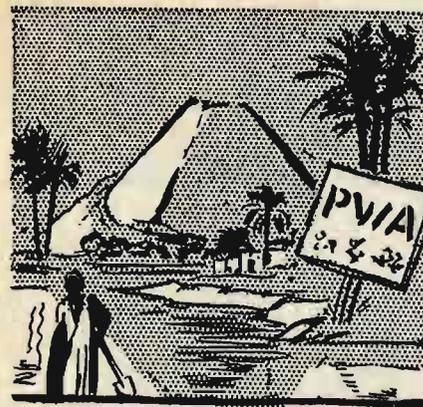
There has been much speculation as to how the Pyramid was built. The belief that it was raised by levitation has been regarded as quite improbable, a needless putting on of a metaphysical appearance to something that could have been accomplished mechanically; it could have been built with unlimited labor and wealth. Today it could not be duplicated because of the labor problem; if labor could be secured in this country for a long enough time to accomplish such a piece of work, the expense would be prohibitive. The limestone blocks, sawed with copper saws, the teeth of which were precious stones, were afterwards trued and fitted together in rows or levels. A whole floor or level was laid at the same time. The size of the stones decreased progressively from the bottom to the top, many of the stones weighing tons. The base of the Pyramid, the ground area which had to be first covered, is about 11 acres.

As to the use of mechanism, Herodotus mentions a simple machine for lifting stone, based on the counter-balance principle. Also, for the building of the rooms long runways were made, remnants of which still remain. Sometimes

a runway had to be more than a mile in length. These were slanted up, and as the rows of stone blocks were built up a mountain was built around them, in a long, gentle incline. The mountain was increased as each layer of blocks was built up; when it was finished there was nothing visible but the stone on top, and the mountain was then torn down. According to the Greeks, the length of time required for the construction was between six and ten years, and one record states 65,000 people were employed; they came with their families and set up a complete city.

While the most common thought considers the Great Pyramid as a royal tomb, an extravagance of Cheops, another and equally significant idea is to be seen as having bearing upon the situation. A peculiar principle in action among the Egyptians was belief in the immortality of the soul; they believed in reincarnation, believed in trans-substantiation. Thus the Pharaohs, when they died, retained their identity as long as their bodies remained, and so the Egyptian priests or initiates were mummified; they could stay then in the spirit world, but as earthbound souls they formed a Council of the Dead, and continued to fight for Egypt in heaven even as they fought for it upon the earth. So, the longer the final disintegration of the body was put off, the longer the priest or initiate continued to serve Egypt, and everything possible was done to preserve the continuity of the intellect of the departed. Very astute Orientalists and Egyptologists hold to the opinion that herein lies the Pyramid mystery, an indestructible house for the preservation of the soul. How the great lived was not important, how they died was not important; but that the soul lived was all important.

The body of everyone who died in Egypt was not preserved in this manner, for all were not regarded as worthy to be bound to the earth. In many burial grounds in Egypt are figures seated usually with the knees drawn up against the chest, a position symbolical of rebirth, the position of the embryo,



with the hole in the earth the womb. To be buried in the womb was to signify that the departed would be reborn. In the case of a priest or a great warrior, his continuity was believed essential to the dynasty, his power was needed for the protection of Egypt, and these bodies were protected, and so it was that even after an elapse of 10,000 years Cheops served Egypt as a mysterious metaphysical force. This is the story the Copts told, and they were among the early Christians of Egypt.

To understand the magnificence of the royal tombs, the Egyptians believed, like most ancient people, that the abode of the dead was in the underworld. Modern Egyptologists are inclined to ignore this thought, and yet it is the likely excuse for building a mountain over a room no larger than average size.

In Egypt the religious ritual followed the rites of the dead. In all religions they nearly always do. In Christianity the mystical traditions follow the death and resurrection of Christ, and we have the saying about the seed which falls in the earth, unless it dies it cannot be born again. In Egypt the death rites and the initiation rites of the ancient mysteries were identical. The Egyptian initiations were given in the tomb or the sacerdotal crypt, thus the soul of the dead priest partook in the ritual. If this may seem to be a very unusual type of religious belief, it is one we have to work with; after all, it was the Egyptians and not ourselves who built the Pyramid.

Another angle to consider is, the Egyptians themselves having left no discoverable record to give any indication of the meaning of the Pyramid, there are suggestions in the *Book of the Dead* that the Pyramid was very old even in the ancient Egyptian civilization; and so it is quite possible the Pyramid went through several processes of rebuilding, reconstruction, and re-dedication. We know the Pharaohs mutilated the monuments of their predecessors and put their names on them, which makes it quite possible that the Great Pyramid is older than the man who is supposed to have built it. Equally possible it is that the whole structure was renovated at some remote time, which may account for the Egyptian hieroglyphics in the Pyramid, for with this one exception it is entirely bare of inscriptions and other markings.

It is also quite possible that it was the first federal project recorded in history. In a great period of famine and drought among the Egyptians, the King or Pharaoh might have set the populace to work upon pyramid buildings, not because they were necessary, but because they would keep the people employed over a long period of time. Records among the ancient classical writings point to that assumption. In the writings of Diodorus Siculus it is stated the Pyramid was an unemployment project.

Among a certain number of illusions are those to be attributed to the many people who believe the Christian religion is the one and only true faith. The Pyramid being of noble proportions, it is their opinion that it must have been built to bear witness to the Judaic and Messianic mysteries. This is the viewpoint that is the basis of most of the Pyramid prophecies. To me, there is no evidence whatsoever that the Egyptians were interested in the Second Coming of Christ. Their own religion had an entirely different concept—a concept we should have had, which we did not get—for they were far ahead of us. In the *Book of the Battle of Horace* it is stated the Millennium is the Ever Coming One. In other words, the

Egyptians did not believe in a Millennium as the average person conceives it. They believed everyone, any person who in himself was lifted up to Truth, accomplished a Millennium Mystery in his own life and nature. At any time anyone could have Truth born in him again. And that circumstance was the Second Coming. The astonishing idea that the clouds would someday open and let the New Jerusalem come down from heaven on a windlass did not enter into their ideas.

Furthermore, the Egyptian religion stood for 5,000 years with only one major reform in it, the adding of a mystical element to an occult. From the beginning of recorded history, from at least 6,000 B. C., the Egyptian religion was an organized belief, and down to the time of the last Ptolemy, never at any time did the Egyptians borrow any major doctrine or belief from some other people. When you study some of the things Christians have believed, you know how infinite can be their capacity for credulity.

What looks to be the truth of the matter is, the Pyramid measurements are part of a great architectural science. In any organized mathematical formula certain cosmic influences are at work, for after all, an architect is merely man building according to the laws of nature, in knowledge of the laws of nature. It is furthermore evident that the builders of the Pyramid understood heliocentric astronomy; and if they understood heliocentric astronomy 4,000 years before the Christian era and had any contact with the Judaistic theology, why did the Judaists cling entirely to the geocentric astronomy?

The astronomers who built the Pyramid knew the solar system, but the men who built the Old and New Testaments did not. This too is a difference of viewpoint which cannot be reasonably passed over. So it is very improbable that there is any direct connection between the Pyramid builders and any phase of Christianity.

Why then, has there been so much excitement among certain groups of peo-



ple over the Pyramid, and the possibility of its being a prophetic monument, foretelling the Second Coming, the next World War, Peace, Power, and Plenty, and other assorted things? It depends upon what you believe in. When the Romans built a city they usually killed a heifer on the ground where the city was to be built, took out its intestines, and prophesied by them. Think of what you can do with a Pyramid, when you can prophecy 5000 years ahead on a cow's intestines! You do not need much to start with. Curiously enough, there was practicality behind the cow's intestines; they had for a certain length of time let the cow graze on the ground which was to be the site of the city, and by examining the intestines it could be determined whether or not there were any injurious elements in the soil or water which would result disastrously to the city, which changes the action from something ridiculous to one having within it an extraordinary amount of common sense.

The Pyramid has been divided off into measurements, into cubits, by the prophecy advocates, and within these measurements they have been looking for dents and scratches on the Pyramid passages. When someone finds a small scratch, he announces, That is the World War! It works out fine if you believe it, as something in the original plan of the Pyramids.

The only way these prophecies can be proved is by their working out correctly. I have investigated a number of them. The millennium prophecy recorded within the Pyramid is fairly recent; yet I have discovered that the millennium prophecy has been circulated since the 12th Century. All millennium prophecies have failed to date. Probably you can re-

member a few of the "end of the world" scares you had when you were children; for a long time the world has been going to end in a short time.

Cold fact brings us up against this: All the prophecies contained in the Bible are allegorical, symbolizing certain hidden things unknown to the average person. If the allegorical parts of the Bible are taken historically you're in trouble, for prophecies dealing with the human soul are not to be misinterpreted into social predictions. And there is the other matter also, that Bible translations are not correct to start with.

The most reasonable attitude to hold toward the Pyramid is that it is a magnificent example of geometry, and into it is incorporated all the existing forms of existing knowledge in antiquity, as a miniature of the Universe. Like Solomon's Temple, it is a duplicate of the world, to show in story that the Universe is the Temple of the Ever Living God. From any exact pattern you can create a system of prophecy; you can do it with the Colosseum or the Pantheon, or any other ancient building, for all of them are astronomically equilibrated in all their parts, and all were built for the purpose of revealing Universal Law. But there is no evidence to presume this Universal Mystery was bearing witness to our modern theology, for today we do not even know the laws by which a structure such as the Pyramid was built. We are very much more shallow than they were; their theology would be beyond our comprehension. Ours to them would be a silly

belief. It is very unlikely they had any intention of foretelling the Second Coming of Christ, or a World War, since they were building a lasting monument to Universal Law. We are not able to understand that monument for the reason we are superstitious about it, as we are superstitious about our Bible. Both the Pyramid and the Bible are greatly maligned works. Their purpose has been brought to nothing, by the misunderstanding of those who have sought to interpret both.

Two things are certain: Great changes are coming into the world. And the end toward which man is struggling has no date line to it. We are not going to wake suddenly in a changed world. The change that is to come about we must bring about, in reforms we must accomplish. Perhaps it will be thousands and millions of years before men will live together in peace on this earth, yet man would lead us to believe that some great change is just around the corner; there has been such human belief from the beginning.

Like the Egyptians 5,000 years ago, growing and struggling toward a far beyond, we have not the intellect to guess what tomorrow is going to be. Predictions and prophecies are of little use if we are to become universal thinkers; and the Great Pyramid is best seen as a magnificent architectural achievement, something to confound us in its present splendor. As we do not bow down before this mystery, but strive to perfect ourselves, we will gain the form of intellect which will enable us to understand it.

(CONDENSATION FROM A PUBLIC LECTURE
Suggested Reading: HOW TO UNDERSTAND YOUR BIBLE;
A SYSTEM OF WORLD PROPHECY; FREEMASONRY OF THE ANCIENT EGYPTIANS)



● *We cannot remain free behind our oceans
while freedom is denied anywhere on the planet*

Brotherhood --- *A Necessity*

By Raymond Gram Swing

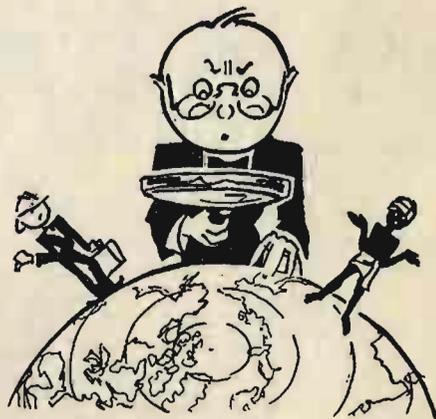
TWO simple aims were announced for the last war. It was to be the war to end wars. And it was to be a war to make the world safe for democracy.

At this moment, to recall those aims is to feel the sharpest whiplash, for few if any greater failures ever stung the minds of men as does the failure to win the last war after victory had been assured on the field of battle.

But having said that, let us admit that the failure was not produced by evil, or indeed by a want of effort. Let us see that we have been victims of a far more destructive influence, the fault of short sight.

It happens to have been my own assignment to have reported the last war and to have reported from Europe much of the effort expended to secure the peace, and to preserve the new democracies created after the war. I should not be able to acquit this generation of its failure. But it is fair to say that it made a tremendous effort. Conference after conference sat, pondered, analyzed, and debated the problems of the peace. Many hopeful gains were made. At moments it seemed as though the great victory was going to be won. More statesmanship was expended than the public knows. Harder, more conscientious work was done than has been acknowledged. In retrospect, one is entitled to the opinion that what was lacking was not the sense of responsibility, but something far more limiting—the scope of mind.

That is not to say that we did not all have an education during the last war on certain primary themes. We learned the meaning of militarism, the importance of political freedom, the rights of



self-determination. You who recall those days know they were stirring, and hearts indeed were true in seeking the good. Dreams were dreamed of a better world.

Nor do I belittle such dreams by calling them dreams. I say, indeed, that without dreams, in the years of terrible tragedy, the impulse from that tragedy fails to work through to constructive ends. What I do suggest is that the dreams during the last war were not expansive enough and inclusive enough. And the failure after that war was the counterpart of the inadequacy of the dreams. And what should mark the difference between the last war and this is in measure of our dreams.

Our dreams today can be and must be greater. The achievements after this war can be and must be greater on that account.

After the last war it was not enough to defeat militarism with superior force. It was not enough to draw up documents giving people self-determination. If war was to end, the conditions which produce war had to be understood and

changed. Little enough was said about this by the dreamers of 1917 and 1918. Did they have much thought, for example, for living standards in China and India? Did they care much about bestowing the dignity of full equality on the colored races of the world?

Great as was the last war, in loss of life and wealth, the thinking it produced did not go deeply enough into world relationships.

Now we are discovering that our own safety as free Americans is at stake, and its fate is being decided, not behind the defended shores of this continent, but on faraway battlefields and distant seas.

Look for a moment at how clear the connection has become between once remote and obscure problems and our own security. We in America suffer from a rubber shortage which is partly due to the fact that the defense of the Malay Peninsula was without the aid of the natives of that region. Had they been brothers of the white democrat in fact, Singapore might not have fallen for many months, or perhaps not at all.

The wonderful resistance of the Chinese, which is a large part of our own security against Japan, has been dealt a deep wound in Burma, and the Burma Road is now cut off. The Japanese victory in Burma was based in part on the aid of the Burmese who had not become brothers of the white man in fact.

If we are to win the war, the United Nations must not lose the control of the

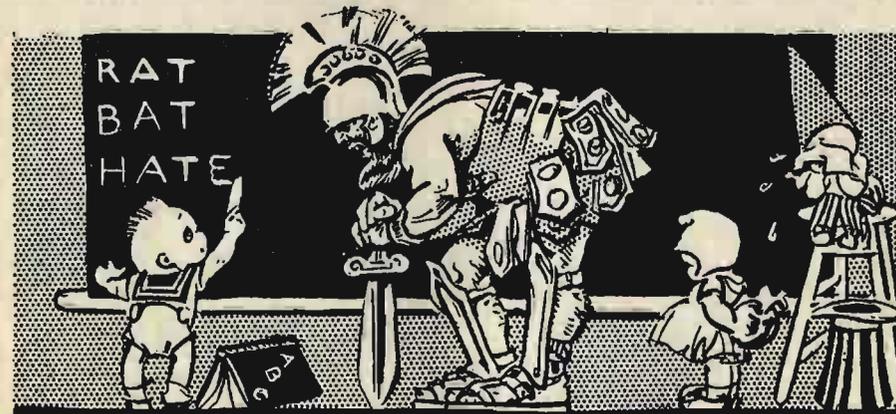
Indian Ocean, yet who is to say that the Indians themselves have been made sufficiently alive to their membership in our system of human brotherhood to aid in holding India from the Japanese?

The resistance in the Philippines turned into a heroic and helpful delaying action through the courage and spirit of the Filipinos. They had been given some measure of brotherhood, and it contributed to our own safety.

And we should—and do—begin to see what man has never seen so clearly before: that brotherhood is not a sabbath sentiment, it is a crying necessity, a defense, a source of strength, a relationship without which we ourselves are exposed and in dire danger.

Out of fragments of experience in this war we already are learning that we have a responsibility to other peoples, no matter how far away they may be; and if this war should be lost it would be because of the inadequacy of our past concept and practice of brotherhood. And if it is won it puts us on the highway to the practice of brotherhood, on a scale surpassing the dreams of the past.

The sufferings of a person or a nation are the same; in them the mind is stretched to encompass truth it could not hold before. Today we of the living generations are seeing truth never before perceived by democratic societies. We are seeing that what we need, if we are to survive as free peoples, is not less but more freedom. We are beginning to



perceive that we cannot remain free behind our oceans and coasts while freedom is denied to nations and races anywhere on the planet.

And we are beginning to perceive that political freedom is not of itself sufficient. The world is economic as well as political.

Just as political freedom is not safe if it is not part of a world system of political liberties, economic freedom cannot be secure unless it is part of a world order based on economic opportunity for all.

We begin to have an inkling of the necessity to our own children and their future that the standard of living shall be raised for millions of men and women in what we call foreign lands, to whose lot we have been comfortably indifferent.

In the process of mind-stretching, we do not learn policy. We only see. Policy is the subsequent application of a vision.

Today we dream, tomorrow we lay the roads to the realization of the dream.

All of us, dreaming of a dignified and peaceful world, may ask ourselves in the anguish of perplexity, how can the dream be realized? How are we going to remain free and yet govern the world by social action?

Today we need not concern ourselves too gravely with the difficulties of policy. There is an element of fate in human destiny, not a fate dictated by supernatural powers, but the fate of being circumscribed by our own vision. That which we cannot see we cannot perform. And that which we do see, if

we see enough, lies within our ingenuity to achieve. The last war stretched the minds of men to see visions surpassing their previous dreams. They did not establish what they had dreamed. It is said of them scoffingly that they were dreamers. But it should be said of them that they dreamed not wisely enough, and not perceptively enough.

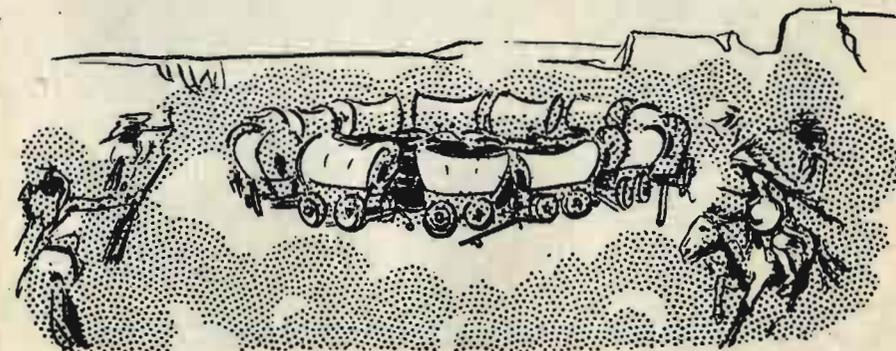
Today we see much more. We behold it in the peril and wrath and the greatest power of destruction mankind has ever devised and encountered.

It is no paradox that in such awful hours men envision their greatest and gentlest potentialities. We are striving for a better good. We failed not because we were not good, but because our concept of the good was inadequate.

So it is truth that this must be a war of the people for all peoples, a war for the establishment of brotherhood, a war to be followed by strong nations shouldering their responsibility toward those who are backward and poor. Seeing the war in that perspective, we give the statesmen of the peace the foundation for policy which they did not have after the last war. They tried to build a new world with the tools at hand.

And what were the tools? The minds of the men and women of the world. And these minds were partly closed.

Now in the ruins of their failure, we must know that our own preservation is in acknowledging the reality of the power of human brotherhood. This time we open our minds to apprehend that, seeing it we must practice it, lest we perish.

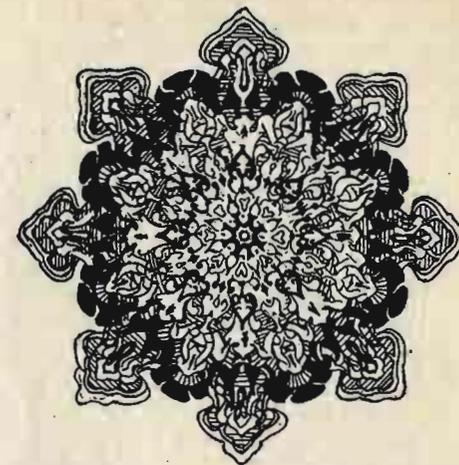


● *If you wish to be conscious after you die—*

The Secret Of The Golden Flower

IN the famous Mme. Tussaud's Wax Works, in London, is a room with walls lined with mirrors in a many-sided prism. As you stand in the middle with the light turned down, these mirrors are adjusted by mechanism, and you suddenly find yourself in the middle of a snowflake. Thousands of facets and fronds extend in every direction, with you in the midst of a great geometric pattern. It changes constantly. It seems that you can see for miles into reflections of every conceivable pattern; you appear to be in the midst of a living cell, and for the first time you get some feeling of what the Fourth Dimension is—you are no longer in a room, but in a Cosmos.

People come from all over the world for the experience of standing in the midst of these patterns and feeling themselves in boundless space. The ingenuity of man has by a peculiar arrangement of mirrors made possible a realization of how strangely the universe is brought together, for the inventor used geometry to create the illusion; he used some of the laws Nature has used to create the Universe. You perceive this geometrical mystery as something infinitely beyond human estimation, because even as we struggle and strive, we can not understand anything greater than ourselves, we cannot become a part of it. As the astronomer looks through the telescope, for a moment he becomes part of the fourth dimensional vista which his eyes envision, he becomes part of the great immensity which he can never hope to understand; the immensity is so inconceivable it seems almost blasphemy to think of it or speak of it, and in its presence man recognizes the futility of making laws or dogma concerning these immensities.



We like to think we produce learned people, but when our knowledge is measured against the universe no one knows anything. Every form of knowledge is only a degree of ignorance, say the Chinese, wise people; they alone appreciate the significance of ignorance. While other nations have been striving after knowledge, China has ordered its ignorance, accepting it as inevitable.

The Chinese, always a strange people, have a conception utterly apart from ours in their love of art. You know of course that there is a great deal of fraud in art—you buy an old painting and discover it was painted only a few weeks ago; you buy an ancient Chinese ceramic vase, and discover it was made in Hoboken. Nearly all museums are loaded with fakes which have passed the test of museum curators. Many dealers unknowingly pass out fakes and reproductions for originals because they do not know the difference themselves. This subject of faking art was brought to the attention of a Chinese, a connoisseur, a man who had long experience in art appreciation; he gave me the following formula: It is possible to copy anything so perfectly, he said, that the greatest expert cannot detect the fraud; but it is impossible to ensoul anything. You can duplicate the form, pattern, appearance

perfectly; but anyone who knows art can feel the difference—simply because antiquity bestows soul, which cannot be copied. The difference between the fraud and the original is the difference of age. In fakes, acids are used to corrode bronzes, dyes and dippings can make a new piece of china look aged, but art is not appearance, it is a soul. With an instinctive power to sense the soul, the great art connoisseur can immediately detect fraud. The average dealer cannot do this because he is a dealer, and not a true art lover.

The soul in an antique vase, it was explained, has been put in it by the people who have owned it. The Mandarin who owned it originally, during every day of his life probably dusted it himself, because in Asia they do not allow servants to touch their art. He sat beside it, he read, he talked, he studied beside it; perhaps at the hour he died it was beside him. His descendants loved and cherished it for centuries. All the cultural life of these people went into the vase. You can not see it, but it is there, a part of art. Lived with, it can continue to be lived with bestowing a benediction of culture. Those who successively have the vase get this something which cannot be copied.

But this culture cannot be bestowed upon a young civilization; it requires that a people mellow through thousands of years; they have to suffer together, to experiment and to aspire together; centuries must pass before culture is possible. And what culture is to human beings, soul is to porcelain. It is something you cannot see, but the Oriental art dealer can in five minutes tell you whether an art work is good. He cannot teach you how to do it, unless you have a soul capable of sensing that the fine work has been lived with, it has aged in the experience of people. It is an interesting viewpoint. Western world people well might think about it, because culture is to civilization what style is to the personality.

As the symbol of tradition and culture, the Chinese gentry in the old days

wore several finger nails three to six inches long, covered with nail guards of solid gold. At first thought this seems fantastic and impractical. It is impractical, but that is the very reason why it is cultural. The Chinese, the most impractical and most cultural people in the world, wore them that way because they were inconvenient. They tended against the efficiency of life, which we call practicability, to them the first of the cardinal sins.

Man, reasoned the Chinese, is not presumed to be a practical creature; he has the capacity to be higher culturally because of his peculiar mental and spiritual endowments. It is practical for the animal with a sharp beak to pick for seed, but it is impractical for man to do the same thing; by virtue of his mentality he is different. It was because the long finger nails were always in the individual's way, were constantly bothering him, that he was constantly aware of what he did. We pick up and lay down a hundred things every day that we do not need to pick up and lay down, and where there is no thought or tradition in the handling and using of things, this is a bad state of affairs to the Oriental. To do anything or pick up anything by means of the clumsy nails was effort; the Chinese could not possibly engage in utilitarian enterprises with these nails in his way, and that is why he wore them. Inconvenience, not tradition, had decreed that he have them; because they were inconvenient they were thought-stimulating. Thus, as the economic depression made 120 million people think in this country, long finger nails made 400 million people think in China.

We do not understand the Chinese and they do not understand us, but they have a reason for what they do, a purpose that lies behind everything. If you have ever examined Chinese pewter, you will always find either a dent in it, or a hole punched in it, or something to spoil the pattern. It has been mutilated on purpose; the reason is, the Chinese mind develops the danger of perfecting anything; man honors the Infinite, but

never attempts to be as perfect as the Infinite. With evident humility the Chinese realize the danger of doing physical things too well, never forgetting that whatever man can do can not endure. It is part of their culture, a part of the strange life of the East, which begins by acknowledging their own imperfections. The Oriental mind realizes the danger of trying to become a god, and trying to do things as well as a god. It is a strange attitude, but it is part of the East, a part of the psychology of a nation, developed in the fullness of time.

Your public library probably has a copy of *The Secret of the Golden Flower*. I would suggest you make it part of your lifework to read this book; it is stimulating. It moves upon several points of purpose, and with the usual Chinese detachment from immediate involvements, it strikes at the heart of several problems which we cannot face because of our involved method of approach.

This book is a product of the Taoist consciousness in China, evolved out of the strange man Lao-Tze, who combined ancient Chinese mysticism and Yogi philosophy of India in his thought. Lao-Tze's philosophy is something like this:

All through life man is concerned with the building of something, his great work being to perfect himself. In childhood he builds a body. In middle life his mind turns to family, and he bestows upon his offspring the care he earlier devoted to himself, for he feels

that in taking care of his own progeny he is in a sense perfecting himself and his purposes, in and through them. Having reached the point in life when this task has been accomplished, the mind has only one other purpose: it is, to learn to face death; psychologically, this is always in the subconscious mind of man.

The great emphasis on death is possibly because externally it is so seldom considered; it is too dominant to be discussed. As people who, when they are very happy, burst into tears, or when very sad, laugh hysterically, man, constantly faced with death, refuses to discuss it in its own light; the idea is eliminated unduly from all his thoughts and actions. But, from the middle of life on, death must be recognized as the consummation of everything a man does, for his actions and his possessions focus at the grave; yet seldom does he give this recognition, continuing to the end of life as though he were to live forever, although well aware that any day may be the end.

The race has thought and considered and experienced this thought cycle in common over a vast time, until it has become a characteristic—in childhood, the purpose of building the self; in maturity, the perfecting of and the responsibility for family; and in advancing years, the preparation for the transition period.

Civilized people of all nations have united in the acceptance of the continuance of some principle of intelligence after death; the normal healthy man is



unwilling to look forward to an end in extermination; his consciousness rebels against the belief that at the grave every purpose, attitude, and ideal ceases. Important in the psychology of the race is a conviction of survival. If we do not think consciously just in these terms, the thought is the basis of what we are, in our subconscious self. In the course of millions of years it has influenced the body form, built the brain, has throughout the ages contributed to what man is and does.

In the commentary which is published with *The Secret of the Golden Flower*, Dr. Carl G. Jung, the great analytical psychologist, divides from Freud in the latter's emphasis on the sexual consciousness as controlling in the race; to Jung it is not sex which is the dominating impulse, but the mysterious problem of survival. But Jung maintains that the psychologist is not in a position to commit himself on such a matter as immortality; he finds himself away from any foundation of data verified by experimentation. He may have opinions, but as opinions of science concerning immortality they are of no consequence, because the scientist knows nothing about it. The opinions then, arise from maturity of thought; from a scientific standpoint, there is no experimentation that enables man to become peculiarly fitted to discover immortality.

Dr. Jung wrote his commentary on the Chinese classic because he was amazed to find in it a link between the semi-mystical psychology of the East and the conclusions of western psychology. The Chinese story which provides the central part of the book deals with the building up or the creation of a super-physical body, a superphysical consciousness which the individual is to use after death. Dr. Jung knows, and others have discovered, that this particular approach is not only Chinese, but Egyptian. What the Egyptians believed is spoken of glibly by many, but few know what they believed. The Chinese and Egyptians united in one great belief; that immortality had to be earned, it was not natural to man. In other words, those

who were ignorant, or unconcerned with spiritual matters, after passing out of this life did not enjoy what the ancients would have termed immortality, because a man having had no life beyond matter, or material purposes, had not the essence of subjective consciousness within himself. The thought is this: Those who wish to be conscious after they die must while they live build the body they are going to function in after they die. That is the "Secret of the Golden Flower."

Consider a tradesman, a grocer, say, all his life here concerned with the rise and fall of the prices of wholesale groceries; his friends with whom he mingles are interested in the same things, those which force themselves upon them; he may have opinions about politics but his life is ethically merely social; he has ideas which, to him, are great, but actually they are only small ideas; and so he lives through the course of his years—with never a thought that would be any good to him if he did not live here. What happens? The more he lives, the more he adjusts himself to his physical existence. With this physical existence removed there would not be anything left; he does not think beyond it, has no hopes beyond it. No effort whatsoever is expended to think in any abstract way.

He may say, "I have a religion of my own, and it is this: I believe in the Golden Rule." Good; but if the Golden Rule means dealing out sixteen ounces to the pound, what will happen to him when where he is going there are no ounces?

Suppose we take the individual whose life is spent in taking care of his family, a doting parent whose psychology is that of the mother hen; what happens when he clucks his last cluck and passes out of this life, to find broods and cluckings have no place in the beyond? Those who have never lived for anything but their children, when they get into the other world, have nothing to live for. This is a world of particulars. The hereafter is a world of generals.

One who has been living a small personal life here, goes into a world where personality has no existence; what is his state? He has no state; because there is nothing there like himself. So, say the Chinese and Egyptians, an individual who builds no life within himself which can survive the grave has no expectation of immortality. As surely as a man cannot live here unless he builds a body suitable for this life, so he cannot rise Phoenix-like unless he builds a body suitable for the life beyond the grave. Man creates his own immortality by so existing and so living that he is building constantly a detachment; the loss of life then destroys nothing in him which is real.

Observe the extreme misery of people suffering from the sense of physical loss of a dear one passed on: "He was all we had; everything we had was bound up in him." Unless they are able to adjust themselves to life, they spend years of loneliness. If they are so lonely in the loss of one person, how much more lonely they will be if the whole world goes—as they go from this their whole world, departing from everything that has meant anything to them, entering into an experience which is entirely strange, one which demands for its adjustment a standard of thinking far above average.

The Chinese and Hindus and the Egyptians acknowledged a solution, re-birth. The individual who could not face the Infinite had to come back and keep on building until he could face the Infinite. So, in Egypt the typhoon swallowed up those who cannot face the Infinite; in India, the Lord of the Lower World received those who cannot face the Light; reincarnation being symbolized by the devouring monster which in ultimate solution eats up souls. Taoism leaves a loophole. It says, the worlds beyond cannot be stormed by anyone; those not fitted to live in them must be returned to the hazardous existence of our mortal state, and reincarnate through life after life, until they build the life that survives the grave.

The Chinese have reduced the building of the Supersubstantial Self to a

science, as contained in *The Secret of the Golden Flower*, to an exact system of building immortality, of releasing it from its potentialities. The formula or pattern itself partakes somewhat of the Yogi. The book states all the steps necessary to the accomplishment of meditation, which is seen as gradual detachment of consciousness from the objective. The consciousness, then free, is symbolized by a bird that from the crown of the head flies out to all parts of the world. The Chinese philosophers say in substance, there is a little door in man, which, being opened, permits the Self to fly out and go everywhere and be everything, thus losing forever its sense of limitation. In other words, when the Supersubstantial Self is perceived as the Free Soul, the birth or death of the body no longer causes a limitation on that soul.

Most people believe the soul and body are hopelessly united, but the Chinese says: No, they can be separated; and Lao-Tze's way to separate the two was by the accomplishment of tranquility, wherein the suspension of all material purposes became the key to freedom.

Achieving a sense of complete detachment from things, you change your very chemistry, are emancipated as a free soul, and from that time on you can voluntarily throw off the world. Material responsibility you can assume like a hand putting on a glove, but never again mistaking the glove for the hand. You can meet all the problems of life, and the problems never again become real—for they are something always separated from you, rather than you.



Instead of saying, "I want wealth," you say, "In me is a material principle which desires wealth, but it is not I that desires wealth." The Free Soul recognizes always that impulses come not from itself, but from appetites.

To accomplish the detachment that frees from limitation, is in the book symbolized by thought given to the position in which the eyes are to be held in meditation. The book says: Do not open the eyes; because if you open the eyes you see the world; do not close the eyes, because if you close the eyes you introvert and see only yourself; but by keeping the eyes slightly open and partly closed they are freed from the desire to look outwardly or see inwardly. The eyes being symbolical of the mental focus, the individual who is the ego-centric thinker confuses himself with the world; and the heliocentric thinker confuses the universe with himself. Relaxed eyes seeing nothing, are free.

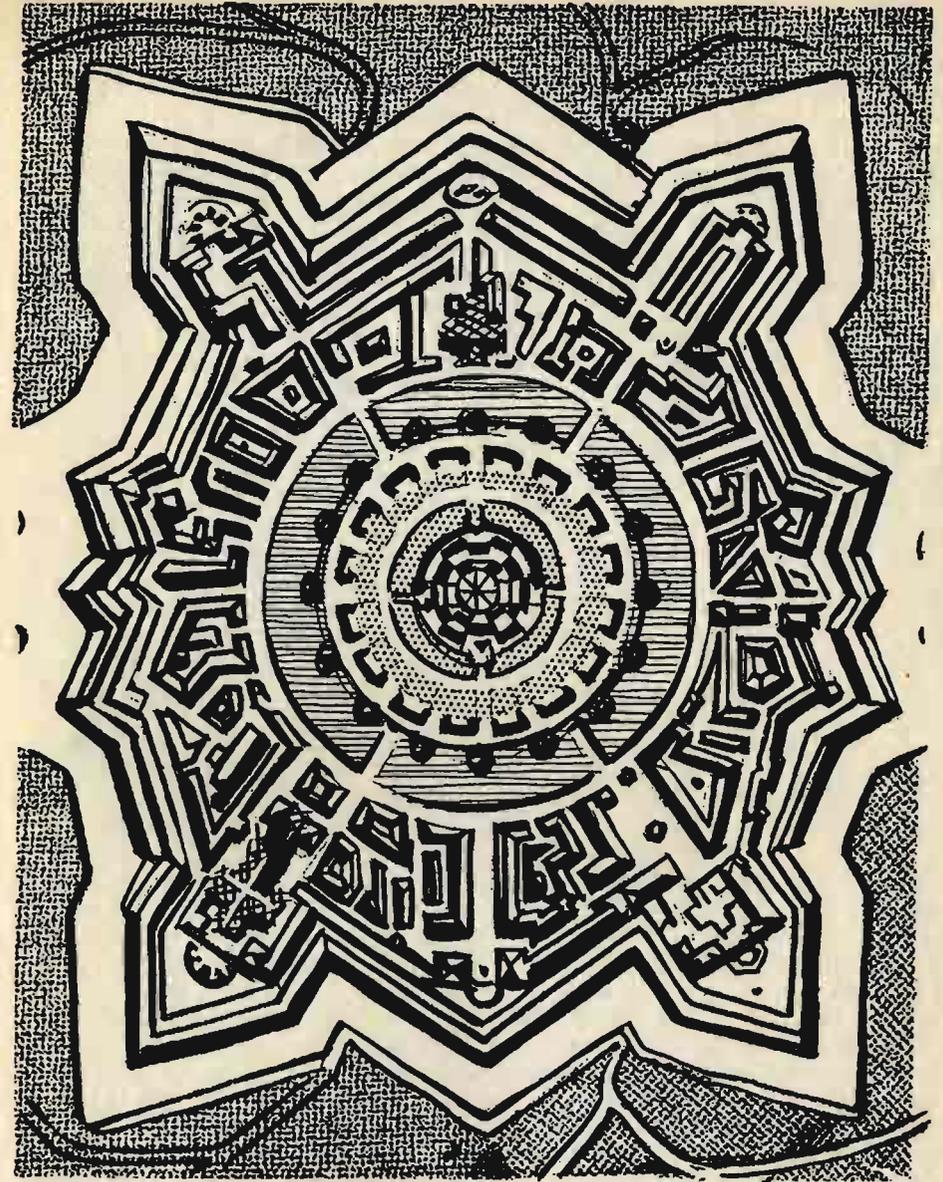
The point of detachment, the mysterious emancipation that frees one from both the illusions of the external and the illusions of the internal, is realization of the Free Soul, with its capacity to flow into all purposes and be none of them. An individual finds an exquisite joy in helping others because he possesses the capacity to appreciate the value of what he does; he assists everyone; and so living his life he assumes none of its illusions, but gradually builds more and more of freedom—and this he achieves not by a desperate effort to lose what he has, but in the ability to be himself; not to be what he has, or has not. A Persian mystic has presented the thought in this manner:

"To dispose of what we have is a very hard thing to do, for we have not only our personal possessions, but our very world is part of what we have. Each individual feels proprietorship over it."

In Dr. Jung's commentary published with *The Secret of the Golden Flower*, he refers to the Mandala, which comes out of Tibet, as a mysterious design which the ancient priests, and also the neophytes, used in the accomplishment of meditation. Very ancient Chinese,

looking for a means of freeing the soul, made a discovery which was to become art. Or, maybe they did not discover it; it could have come down from Cro-magnon man. But anyway, man's most primitive instinct caused him to become aware that the things around him inescapably influenced him. To stand beside a moving stream caused a mood to arise in him; as he watched the sunset he felt something. What influenced him was a life which was not a living thing, just a condition rising in life. The first Mandala may have been the setting sun, the most mysterious of sights; it may have been the round face of the moon which became the basis of primitive man's stirring of himself. We still feel a similar stir occasionally in the presence of a great work of art, in a great symphony of music; we are moved off our matter-of-fact foundation to an attitude we did not have before. Mandala may be a form, a design, or a combination of sound. The most important of the sound Mandalas was the Om formula of the Tibetans; it contains six sounds, by the means of which every atom of the physical body can be called into action. Another important Mandala is the Devil Dance in Northern Asia; and other Mandalas are worked out in some pattern, either in dance, picture, or drama. One of the particular Mandalas is the drawing, a picture or arrangement of lines which has a peculiar action. The science of such action was known to Mesmer and Cagliostro.

We know nothing in the West about the Mandalas. They are very strange things, designs used in an effort to disentangle Self. The principle, or law, behind the Mandala is the same principle which crystalizes the snowflake. No matter how carefully we live, everything we do falls into patterns. Dr. Jung, when he was psychoanalyzing people, discovered they like to draw, and they always form patterns; and these patterns when drawn are nearly always geometrical, based upon a four-sided form of some kind. Not only do these designs exist as the outward expression



This Mandala illustrates to Dr. Carl G. Jung the parallelism between Eastern philosophy and subconscious European ideas in the formative state; it is a picture made by a patient during the course of treatment. Jung remarks that no European Mandala known to him achieves the harmony and completeness of those of the East. The Mandala illustrated above is described thus: A fortified city with walls and moats. Within, a broad moat surrounded by a wall, fortified with sixteen towers and another moat following this wall. The last moat surrounds a central castle with golden roofs whose center is a golden temple.

of the individual, but the effect inwardly is important. In *The Secret of the Golden Flower* is the story of of Mandala, the pattern of the flower itself, a design of the thing the individual desires to accomplish, a design which becomes alive in him.

The principle is, the Mandala is the archetypal pattern for the form of the Golden Flower the neophyte desires to build; for not only should we desire immortality, but we must build the structure according to laws, and as surely as man's physical body is built according to pattern, so the soul body has a design, and not only must we desire to build it, but we must form it into its design — this is the ancient Mandala principle.

The design is roughly circular with a geometrical pattern quadrated. These designs, when used in meditation, become points of fixation. To the individual using them in a certain way suddenly these things come to life—not in the sense that they live, but the eye looking at them bestows life, as that which forms the picture on the paper or cloth becomes whirling life patterns created in the mind itself. These in turn become the basis of the building of the Golden Flower. From these whirling patterns the mind enters the pattern, a vast geometrical complex.

Jung, working with the subject, discovered the peculiar power of these symbols. He found them in all religious literature of the world. He discovered they were used extensively in ancient times. The principle is important. If you can get the principle, all else will work out itself. The principle is this:

Man, approaching metaphysics in an abstruse manner, has nothing in himself to work with. It is part of his conscious experience, therefore, that the beginning must arise from a form of stimulus from the outside. The desire to cause this activity comes through the eyes. It can be a mood brought on by many things.

You may remember the Mandala described by Dante in *The Divine Comedy*. It was in the form of a rose, which is the western form of the Golden Flower.

The Rose of the Rosicrucians is the equivalent of the Golden Flower of China; and the same principle is in the Lotus.

Selection of the Lotus is because of its peculiar position among flowers; this flower has its seed when it blossoms and not afterward. Instead of the flower falling and the seeds forming, the seeds are formed in the heart of the blossom. This is the reason it is used as the symbol of immortality, of the multiplied Self being formed in the heart of the Golden Flower. Buddha, seated in the Lotus, is of course the Super-Essential Self rising out of the heart of the flower.

The center or seed of the Golden Flower is the heart, and by special discipline the immortal self is born in the flower heart. In India, the mysterious Lord of the World is born in the heart of the Lotus, and the myths of India all relate to this curious circumstance; Krishna standing in the heart of the Golden Flower is the most pictured symbol in Asia.

In the Chinese pictures this is shown by the Golden Flower in the heart; and from it, radiating in every direction, is the multiple personality, because the moment the individual discovers this Golden Flower, immediately he is capable of anything. His consciousness is sufficiently universalized so he participates in the consciousness of all other things, the goal toward which all mystics are striving, the impersonal experience as apart from the personal experience in life.

St. Hildegard describes the experience of seeing the golden flower. She says, "I did not see it with the eyes, nor without the eyes, but was rather aware of it, beholding it as from within the Self, a luminous, golden flow, flowing outward, itself strangely like a pattern in a snowflake and Self in the midst."

So, through meditation and discipline and the use of the Mandala, the living replica of this pattern is formed. Jacob Boehme in one of the earlier editions of his book gives a picture of the Golden Flower, although he does not call it that. Each race and nation has dis-

covered an appropriate name for the mystery—for the Light within, the Light which is the Garment of Glory, the Robe of the High Priest; and the building of it is something which survives the grave, for in the symbolism the individual rides off at death in a chariot of fire, in the luminous body he has built.

In one Chinese picture it will be shown as a bird coming out of the head, the bird being the symbol of resurrection. In another picture the soul is riding on a bird, and the bird, with wings spread in beautiful plumage, is the Phoenix, the bird of resurrection, the beautiful bird of life. To the philosopher, this is death; the transporting of the personal consciousness into the heart of the Golden Flower, where he becomes one with the sages and philosophers of the ages, where he lives forever in this luminous, conscious thing they have built.

It is a very strange philosophy, and intriguing. United with other systems of thought it has many things to recommend it. It appears again in another one of the Sacred Books as the story of the bird that laid the Golden Egg, and in the old book it describes the eggs this strange bird of the sky laid, and the last egg was not the egg of iron, but it ended with the egg of gold, the soul. The mysterious power of the luminous golden Self is not unknown to most mystical philosophers, but the problem of actually reducing religion to a science has been evaded in all western religions. Our religion is a vicarious participation in all good things; we have never accepted religion as a disciplined procedure or practice. Ours takes the form always of fairy stories.

We never recognize the necessity of doing anything in particular in order to justify the term, religion. Religion begins by the application of the virtues, but does not end there. Those practicing the virtues are not necessarily religious; the practice of the virtues is the necessary foundation only; it is not sufficient to go through the ages merely giving sixteen ounces to the pound, be-

cause the Universe is not built that way. Religion is not moral relationship with others, but the perfecting of Self by Law—and this is something we do not think of in the western world.

Eastern metaphysics reduces religion to a science, to be acknowledged and applied constantly, and by so doing a great deal is accomplished that is really important.

The problem of building the Super-Essential Self can be sketched briefly. It rises in meditation, under certain simple rules. The first is, to become prepared for realization the meditator seats himself. The reason why Eastern Deities are pictured seated is not that sitting down is a more perfect position, but because it symbolizes establishment; and not to be constantly moving is the beginning of wisdom. This does not mean the standstill should be physical; it does mean not shifting the points of center mentally. Sitting down in a certain fixed position infers one-pointedness of thought. Of a number of good beliefs in the world no one is big enough to live them all; the wise man chooses one thing and sticks to it, but the foolish man, unable to do this, is forced to stick to one thing. There is a lot of difference between selection and inability. The wise man having determined a course of procedure stays with it, but the foolish man must be disciplined to stay with it.

The second rule is the creation of the Super-Substantial Self in the heart. This is the ability through meditation to realize firmly there is a Reality, that the existence of the superphysical chemistry is born within the physical body—the body becomes the womb of the soul. Man builds his spiritual body in the matrix of his material form.

So, in metaphysical procedure there must be the spiritual concept, and there must be the gradual building of the body of the embryo soul through scientific procedure, until at last the metaphysical child is born. This is the Christ child, the child that is born in you and is the hope of glory —

"Though Christ a thousand times in Bethlehem be born
And not within thyself, thy soul will be forlorn."

The old mystery of the Pauline Disciples of Christ is identical with the concept of the Golden Flower. The lily is the western symbol of the Lotus. Christ is the symbol of the birth of soul in Self. The building of the Soul Child causes the Chinese to symbolize the heart as the womb with the embryo within it. The Divine Child is born within, it gradually grows up and becomes the sage, and the smaller Self, like Arjuna at the feet of Krishna, bows to its own soul.

Thus the sage is born within. Not in the outer self is the philosopher, but in the inner self ruling the outer. When

the inner is perfected, it then can live alone; and being born out of the womb, capable of independent existence, it rises victoriously out of the body, the vehicle of limitation.

It is a strange story, but one thing in it seems particularly practical, and that is, the thought of building on the inside, in the subjective part of yourself, the living thing you desire to be. You establish in your own mind the pattern of your own perfect Self, then create that perfect Self within. Gradually in the course of time this Self, perfected, becomes a real entity, becomes the real You. You have an existence apart then, as far as the personality is concerned.

If it is a strange concept, it is a very wonderful one; through study of it you can come to some new and important conclusions about life.

(CONDENSATION FROM A PUBLIC LECTURE

Suggested reading: SELF-UNFOLDMENT; DEATH AND AFTER)

Non-Essential Vacation Travel

WITH troop movements and other military traffic mounting to new peaks, it is imperative to keep down seasonal increases in civilian travel. These increases can be held to a minimum, says the Office of Defense Transportation, if every citizen will place on himself the patriotic responsibility of traveling only when necessary.

As a guide in determining whether a trip is necessary, the ODT has defined as nonessential trips to other cities to visit friends; trips home for the week end; sightseeing; trips to the theatre, races, or other places of amusement; any social travel or travel for pleasure; and travel merely for the sake of going somewhere.

ODT has appealed to people who feel they must spend their vacations away from home to observe the following rules to minimize the strain on overburdened trains and buses:

1. Take the vacation, if possible, in the fall or winter and not in July or August, when travel normally increases.
2. Take the whole vacation at one time; don't split it up into several short periods or a number of long weekends.
3. Begin and end the vacation on a Tuesday, Wednesday, or Thursday.
4. Spend the vacation as near home as possible.
5. Go to one place and stay there.
6. Travel on day coaches; carry box lunches on trains, to avoid putting a further burden on Pullmans and dining cars; avoid overnight trips.
7. Carry as little baggage as possible and check the heavy pieces.
8. Plan to allow for transportation contingencies requiring last minute changes.
9. Be prepared to expect delayed arrivals, crowded conditions and lack of the usual travel comforts.
10. Remember that most of the usual supplementary rail services to resort areas will not be running this year.

- He destroyed forever the blind egotism of man that he is of a nobler fabric than the rest

Charles Darwin:

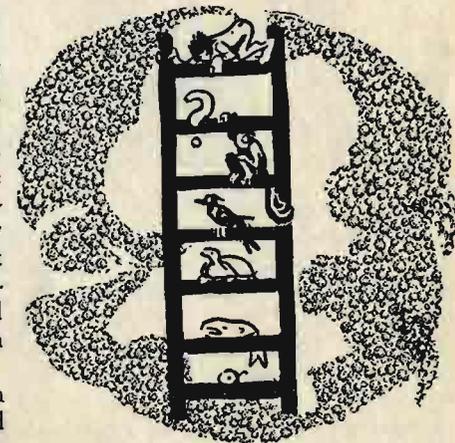
On Evolution

THE 19th Century is the dividing line between the old and the new dispensation, with materialism emerging a dominant factor in human thought. Before then, it was generally conceded that all life had a spiritual foundation. The change required assuming that the spirit is an escape mechanism for an individual suffering from an inferiority complex; and it was on this basis that the 19th Century began to build a universe without benefit of clergy and without taking God into consideration as a factor.

The great luminary of the modern world of thought, Charles Darwin, lived from 1809 to 1882, covering in the span of his life a greater part of the 19th Century. This extraordinary man, out of a profundity of reflective power, dared to behold the human being as a product of growth, rather than the result of a special creative power. He no longer could accept the belief man was a separate creature, pre-ordained to rule all things.

To Darwin, man was a product of nature, the highest of the animals, the result of millions of years of adjustment between natural law and environment. Darwin conceived a ladder of ascent, each rung representing a step upward in animal evolution. He sensed a certain comradeship between all the parts of life, and man was not regarded by him as a sacred creature, a divine organization, but one of the innumerable forms which exist in nature, possibly the most complex of these forms. Wallace, a contemporary of Darwin, came to the same conclusion at approximately the same time.

It would not be accurate to say that there was no belief in evolution up to



the time of Darwin, but it is fair to say he was the first to bring forward this concept and make it a dominant world belief. He supplied a new foundation for the attitudes of men, and there was to be much of progress in it and some disaster associated with it. For when Darwin divided man out of the spiritual concept of life, the war between biology and the church began.

It was the duty of religion to regard man as spiritual, to insist that man was fundamentally a spiritual creature. This Darwin opposed. He had examined the human being carefully, and could find no spirit within. Mind, consciousness, habit, to him all of these were the by-products of adjustment with the law of form. There was no such thing as an immortal entity. The after-death state had no significance in the Darwinian theory; man he regarded as one of the innumerable animal forms which had come and gone in the chemistry of time. This was somewhat humiliating to the human, and it's possible that here began man's development of an inferiority

complex, as little by little Darwin definitely divorced science and religion, even in the same way that Hypocrates, B. C. 460, divorced religion from medicine.

Now, Darwin lost by separating the material and spiritual concept of man. He lost morality. He lost a legitimate idealism. He lost immortality. He lost the unique estate of man, as one created separate according to religion and the golden legend. Lost also were many of the artistic reflexes and the esthetic values of man spurred on by his ideals in the artistic departments of life—all this was swept away.

But, Darwin's gains also must be taken into consideration. He destroyed forever the blind egotism of man, that which had made man consider himself of a nobler fabric than the rest, the egotism that man made the world, in the very presence of a divine-made world. He also showed man's true relationship to nature as essentially that of an animal, even if the only animal that possessed the power of self-knowledge, and incidentally the only animal capable of tears. And it is to be noted also as a gain that Darwin, in some measure, explained the reason for man, showing him to be an adjustment between eternal principles. In the process of this adjustment to principles man had evolved into innumerable types and kinds.

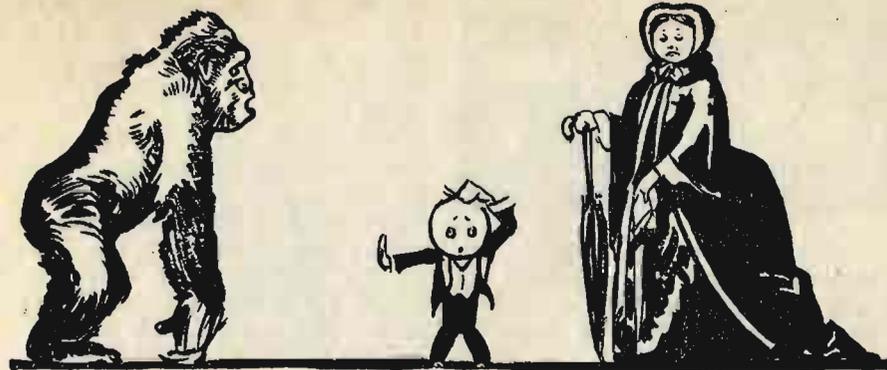
Darwin of course disposed of heaven and hell in one fell swoop; satisfied, as Ingersol said, to give up the concept of heaven if someone would take away hell. This aphorism of heaven and hell had from the beginning offended the mind of the intelligent; it was Darwin who showed that heaven and hell had no place in his biological concept of human existence. He destroyed heaven and hell at the expense of immortality, for he regarded immortality as wishful thinking—with the individual hoping he might survive, might exist forever, in a world ever changing.

So, Darwin changed the course of human thought. His was a great contribution, by a man of scholarship, with a mind of profound inquisitiveness. But,

as has been the observation with many leaders, their disciples are far less tolerant than they, and out of the Darwinian philosophy—evolved by a very noble minded man contemplating a world and a world problem—came a mass of little upstart thinking to justify taking away the props which had supported man from the beginning of time. The upstarts were much more Darwinian than Darwin was, for when small minds take hold of large matters fanaticism is always present.

The second half of the 19th Century thus ushered in a sweeping materialism, which not only attempted to affirm its own belief but to destroy and take the place of all other beliefs. Darwinian philosophy became the religion of the materialist; Darwin received the halo and was canonized by the cult of unbelievers. He appears much more fanatical through the ideas of his followers than through those in his own personal life. Darwin, unquestionably believing in the integrity of his own discoveries, laid the foundation of our modern education, rooted the great system of which we are a part; but Darwin, if he had lived into the 20th Century, would no doubt have changed his mind on many things. As a central idea this is worth thinking about.

It is our habit, for example, to quote as authority the opinions of persons long dead. Followers, instead of going forward, cling tenaciously to the words of some illustrious founder; they think back to him instead of forward into life. They become more distant from the now, ever clinging to the past. Had the same founder remained alive, he would probably have many times changed his own mind; but once his dead opinions are fixed, followers consider change a heresy. There is always that danger in leadership. Inevitably the leader will die sometime, his followers then die with him, only they do not know it. Had he lived a month longer he might have changed his mind, but the followers require that the things he discovered remain the same as he discovered them; and they will build the



whole Universe from the point where he was when he passed from the earth.

The Darwin theory, which was way ahead of 1850, has had to be subjected to constant reform and restatement in the 20th Century. New discoveries due to new motions in human beliefs require that all things should be kept in a fluidic condition subject to change. In politics we often try to live by some ancient document written by men who have been dead for centuries, who in their time could have had no concept of how we live today; but we hallow their memory, and so try to live back to them, instead of making necessary reforms and going forward to new conditions. This motion in society is deification of human nature: Anything that has existed for a long time must be very good, even if it is no good. To change that which has great precedent is to question the infallibility of those who brought it into existence. The bible gives us the same problem, trying to adjust writings of 800 B. C. to living conditions of the 20th Century, A. D., leaning backward and trying to go forward at the same time.

With the Darwin theory the doubts of men acquired a certain cloak of respectability; and soon all the suppressed doubts of the ages began to come forward. Among Doubting Thomases was Huxley, a man of rare genius who tried to combine, to compromise the doctrine of eternal evolution with the problems of the Victorian England; it was quite a decision to reach, whether or not

Queen Victoria had ascended from an ape. Such things belonged to a daring the 19th Century never possessed, so Huxley become a compromiser; a good man in his way, he did his best with one small mind to encompass the whole of knowledge. Herbert Spencer, with another type of intellect, refused to divorce philosophy from idealism, and thereby definitely lost face with the materialistic authorities.

By the beginning of the 20th Century the literati and intelligensia were more or less convinced that man was a mechanical creature, something like a robot. This mechanical creature was not fabricated, but one grown out of a chemical action, to live then its span of existence with a shrewd cunningness inherited from ancestors, and finally to sink into the oblivion of non-existence as a reward for physical life. And the scientist of today is very loath even to believe in the survival of identity, or the continuity of consciousness after death; he still regards man as a peculiar by-product of the Cosmos.

One scientist announced with definiteness and finality that nature had not originally included man. Man was an accident. What nature had intended to do was produce an anthropoid ape, but sometime, millions of years ago, this anthropoid ape had foot trouble, fallen arches or something; (mind you, this is a modern thinker, with modern scholastic honors, not some backwoodsman); and so the anthropoid ape came down out of his tree. No longer able to swing



from tree to tree and cling to the branches, he began on the ground the process of adjustment. Most of his food grew upon trees, and so he began to stand erect; and there you are—man's whole human physical posture is due to fruit hung slightly out of reach! Anyhow, having stood up for a while and liking it, this super-simian that was going to be man began to show an intellectual genius not exactly like any other simian. Whether this was due to the flat feet, we do not know. The exponent of the theory does not know. But it is his hypothesis that standing upright gave this creature a sense of superiority, possibly due to the fact it was not living like other simians. *Ergo*: man is a monkey with a sense of superiority.

Maybe it is true, but it somehow doesn't sound right. There are gaps in the theory, one at the point in the Darwinian theory of evolution which is called the missing link. The missing link is the psychological point of severance between man and the simian, the transition period wherein man awakened, the point where he as an animal was forever divided from other animals.

They have never found the missing link for the reason that by its chemistry an animal brain does not have the same surface that the human brain has. That has been discovered by examining the two brains. The animal brain lacks the convolutions in its surface; and that has been studied and thought about, but it does not answer anything—does not tell why the convolutions are on one surface and absent from the other. Nor why is it that the human brain, not the largest brain by any means, should be capable of the peculiar personal quirk we call human, which other brains do not have. Darwin could not explain it;

nor has any other materialist has been able to; in the presence of the super-human chemistry of thought, any possible materialistic explanation is taken away.

But we get along all right on the whole with the famous monkey theory. In most people's minds the Darwinian theory has been conceived as man growing up through monkeys, but in actuality that thought is not necessarily inferred, but rather, a gradual ascent of species. Darwin was able to collect a few skulls which showed development all the way from the most primitive type sequentially to the most human type. This is one of those examples of perfectly put together theory that has all the phenomenal aspect of a success, but just does not work. That there is some element of truth in it is obvious. Where did Darwin get off the track? Where did he break down and destroy his own viewpoint? Where did he go against his own theory himself?

His major difficulty seems to have been that he became so fascinated with observing that certain lower human skull types resembled certain higher animal types, so intrigued let us say by the pagantry of the jawbone, that he ignored that which was inside the skull. In his serious and sincere effort to create his ladder of progress he forgot completely the factor of consciousness, forgot to examine the thing progressing up this ladder. He saw, as forms, a monkey on one rung and man on another. But, importantly, these steps on the ladder were being used by something climbing up step by step, and he never discovered what that something was. The ladder he created he put to no use, regarding it as a symbol, when everyone knows a ladder is a utilitarian object, something for use; and, too, a ladder is inevitably associated with a sense of something ascending. Darwin's mistake was a ladder made out of the skulls of various creatures as levels of evolution; he did not discover that these levels were the means of something growing, the something that used them for upward progress. And so the ladder was a means of progress,

but not an evidence of progress by itself.

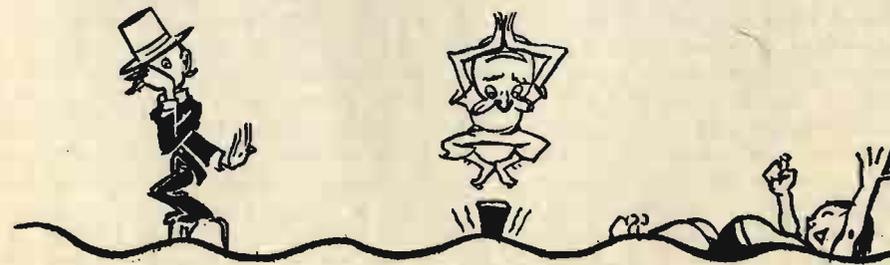
Religion found this weakness in the Darwinian theory, and went to work on it. Religion realized that Darwin needed religion to complement his own theory. But the theologians, mad at Darwin, did not make an intelligent use of their position; instead of using religion to complement the Darwinian theory, they chose to attack Darwin and all his ilk and kind; they excommunicated and anathematized them. Had religion realized that Darwin had half of the story and they had the other half, the two halves would never have started fighting, with religion holding to an unreligious viewpoint, and science an unscientific viewpoint.

The human is not on top of the ladder, as he thinks he is; he is only part way up. But prejudices come before facts to most people, so the conflict continues today between religion and evolution, even though the standpatters are dying off and religion is slowly awakening. It is safe to say that religion had no initial part in the desire to change. Religion has never been particularly progressive; it has always been the last segment of society to be converted to a new idea. Always first to be converted is the layman; last is religion; and next to last, science. Science moves slowly, but when converted science dives in wholeheartedly. Religion converted is of the same opinion as before it was converted.

Darwin has long rested in the sod from which he believed all things sprang; (some think not so far); but the conflict still continues to rage in our neighborhood church, and the Scopes trial in Tennessee is far from forgotten. The late William Jennings Bryan, who

went down there to see that the standpatters had their place in the sun, was a man of more than ordinary intelligence, and sufficiently popular to be at one time a candidate for the Presidency; he had a mind capable of good and of really great constructive thinking. But this man who was in so many ways progressive and liberal was adamant on his religious viewpoint. He still insisted upon the creation of Eve from Adam's rib. He insisted upon the literal translation of the story of the Ark, in spite of the one-window ventilation problem. He still believed conscientiously in the Tower of Babel and the confusion of tongues. This old standpatter fought for a losing cause, for he sought to defend a theology men had outgrown for centuries, one that we pay respect to today because of its dignity rather than its intrinsic usefulness. The ridicule of the world was heaped upon Bryan and the old man died—it is said, from a broken heart; although it was probably complicated by overeating. A leader for temperance, he would not touch alcohol, but when he died, it was remarked that he ate himself to death. But Bryan was crushed and broken fundamentally by the realization that he was the laughing stock of society; he could not stand the ridicule of the educated world.

Why did he lay himself open to such a terrific conflict? Why did he stand up for things he could not hope to sustain? Simply because he was reared in a religious tradition. The beliefs we have in the first twenty years of our life, we have again in the last twenty years—if we are not careful. The mind swings around in advancing years, goes back to the things it believed when it was young, and there it sticks. When Bryan



fought and lost his battle to sustain the belief that man was created by a Divine edict, and not by a process of growth, Darwin's last great opponent had been overcome; and yet in several States it is still illegal to teach evolution; teachers must stick to the orthodoxy of a spontaneous Divine creation.

Evolution may not answer all our questions, and we will change the evolution theory of Darwin in the same way we changed the nebular hypothesis. Man will always change his mind as long as he is healthy; when he gets to the point he cannot change, then scientifically and technically he is dead. Today's opinion least of all can speak for tomorrow; 500 years from now all present beliefs may be changed, but up to the present time we have no better solution to the mystery of man than the theory of evolution, and not necessarily the original Darwinian theory, but the amplification of those beliefs by several generations of more recent thinking.

It is safe to say that Darwin's thinking was one of the forces that moved man from his agricultural foundation to an industrial foundation. Today's comforts and conveniences are to a certain degree dependent upon Darwin. From the year 1400 to approximately the year 1800 there were very few major changes in the way men lived. We changed the size of coach wheels but we used the same type of locomotion. After Darwin came hygiene; up to his time it was the will of God that you died of this or that. A plague was the will of God; no one suspected the sewer. It was sacrilege to suspect that man might be responsible for his own ailments. The old Puritans folded their hands and said, "The Lord giveth and the Lord taketh away," when the Lord had nothing to do with it. Human stupidity had paved the way for man's superstitions. As long as men believed God was a material person, a very physical person, and believed in a very narrow God who hung around meeting houses on Sundays; as long as they believed God was a highly glorified Sunday school teacher, an inquisitive someone who occasionally

listened in on family scandal—as long as people believed in that concept of God, nothing changed. Everyone waited for God to do things. From 1830 to 1840 it was stated publicly, and accepted publicly, that the schoolhouse was open Saturday and Sunday for any type of civic discussion provided it did not include the subject of railroads; because it was obvious God did not intend men should travel at the hideous speed of fifteen miles an hour.

Through all the periods of the Dark Ages, the Medieval Period, and the Renaissance, down to the 19th Century, men did not question. God could do anything he pleased; bring on wars, plagues, and pestilences, and all progress was the work of the Devil—the Devil has been from the beginning a very progressive fellow. Questioning anesthesia was to result in untold suffering; rather than use it, men once had their legs amputated and seared with red hot irons, because God had meant men to suffer. Everything a man did up to the time of Darwin was very bad, especially if the man liked it. Darwin himself was told on numerous occasions where he would go after he died, where any man would go if he questioned. But Darwin removed the power of the church to hurt him, for not believing in heaven nor hell they could not do much to him. It has been said that if all the people had reached perdition because they were wished there by their enemies, Pandemonium would have been an exceptionally nice place to live in; you would be with the best people from the beginning.

The Darwin theory is much more important than at first appears, because it had terrific releasing power, and because of the change it brought to the beliefs of men. The emancipation of man from religion has resulted in progress. But this in turn has brought its hazards, because there is nothing more dangerous than an irreligious person. If the cure for theology is science, the cure can be as bad as the disease; nothing is worse than a religious fanatic unless it is an unbeliever. The atheist and fanatic both contribute to the miseries of mankind,



for both function from an extreme, and all extremes are dangerous. We must remember that although science has advanced numerous theories, it has never actually disproved religion. It has pointed out certain things in theology that do not look so good when pointed out, and just as it is certain that theology has made extravagant claims which it cannot prove, science too would have trouble proving some of the things it claims. The amusing thing about science and religion is, although much opposed they are much alike. They demand unquestioned allegiance. Both declare that they can confer perfection upon the individual. Whereupon each opposes the other violently.

The simple issues of our daily life have been simplified by science. We now regard disease as the result of physical unbalance, rather than Divine wrath, and we are not so worried about God wishing it on us. But as science goes farther into the issue it reports other discoveries; namely, the physical theory of disease, advanced by Darwin, is not the full answer, because it is now known that disease is largely a matter of attitudes, viewpoints, what we think. That being true, we shift off the material foundation; we have to realize that our emotional and mental attitudes are definite factors in our lives. Science is trying to probe into the unknown in man; and if it continues digging into the invisible far enough it will discover the framework of metaphysics and many superhuman factors. And thus science will dig its way back to God. Not the God of theology, but a rationalized concept.

Fear imposed by theology resulted in a certain similitude of virtue, as people out of fear did things and lived honestly because they were afraid not to. Darwin, removed fear psychology; he left it to the individual to do what he wanted to do. And then we saw how thin the veneer of civilization was; for instead of living up to freedom, the individual began to use freedom as a license to make trouble. The ultimate end must be we'll go back to religion. Religion safeguards the community. Materialism does not. One materialist may be a person of very fine character, one who would be good whether he believed in anything or not, because his nature is intrinsically fine; but on the other hand far too many are the materialists who find in materialism their escape from responsibility, honesty, and integrity. It is necessary that such people be inoculated with some form of belief, so they will be honest in spite of themselves, not because of themselves.

The older generation is getting chills over today's younger generation; but the younger generation has been worried about the oldsters for a long time, because the problem of re-educating a parent is the really difficult one. But, as we look about, we cannot find the niceties that used to mean something to us, little acts of gentility and refinement. We are realists. We do things because they are necessary; not because we have any feelings on the subject. The gray-beards shake their heads woefully and say the world is not what it used to be. The truth of the matter is, it never was. Yet there can be no doubt that the last fifty years shows a slow loss of something in the relationships of people; a certain delicacy, a certain fineness has slowly faded out. The consideration shown in the older times is missing, its loss excused by the modern generation saying they could not believe the older generation, it was hypocritical. But whether the niceties were believed or not, they were observed, and they made the world a more genteel place in which to live. "We were not intended to be genteel," counters the modern. "We are

the ape with flat feet. Why try to be anything else?" Whereupon he extorts all over the neighborhood, and believes that therein is the solution to his difficulty.

Darwin, quietly asleep in his grave, caused these things; it is his theory that made possible an enthusiastic impiety, a solid unbelief in things refined. Darwin's concept gave man the belief that he is an ape whose tail has shrunk, and man is determined to live down to this estate at all costs. As he lives down to it, he is a realist. Above the realist is the idealist, and much above the idealist is the dreamer, and these are on a level that might be called truly human; yet people are afraid of one who lives on that level. He is not one of them. Maybe he is merely one of the apes whose feet did not become flat. But anyhow he does not belong to the common kind, and feared, he is in consequence hated.

If we try to live down to the belief that we are just animals who had the fortuitous opportunity to stand up, the matter of ethics does not bother us. We forget the animal kingdom is dominated by a law which makes it ethical. When we try to live down to the animal standard we are not living down to an animal at all, but just being stupid—the animal has a grain of integrity; the animal does not commit the follies of which man is capable; the animal lives according to the laws of being and is ever consistently in accord with those laws. Animals live in most cases far more balanced, far more useful, far more upright existences than humans. Man, if he has come from the animal creation, as the Darwinians believe, came from the best stock in the universe.

The result of living 100 years of the Darwinian theory is not satisfactory. Darwin opened the sluice gates of belief and through them has flowed endless unbelief. We need to get over this, to re-orient ourselves, to recover spiritual values in a world we have made sterile by religious unbelief. We can seek what is good in Darwin, and use it, and build up a better foundation for future living.

The first of these realizations is that man—while he may be derived from animal forebears, which is a matter of controversy—is essentially different from the animal as he is today, inasmuch as man is capable not only of thought, but of direct communication of thought. He is capable of the emotions of joy and sorrow, capable of self-responsibility and self-determination, and most of all, he is capable of right and wrong action. In the animal kingdoms these capabilities are not obvious; years of experimentation have shown many animals have no way of direct communication, only symbolical communication. Many years of experimentation have proven man as more capable of expression of emotions than the animal, because man has a more perfectly organized structure. Therefore, being incompatible with the animals, man stands alone, a little better than the beasts, and considerably less than the gods. In this middle distance, which is his proper abode, man must build his own structure of living, recognizing that he partakes of the animal in his appetites, partakes of the human in his mental capabilities, partakes with the gods in possessing life and energy. In the middle distance man must build his world as a combination of qualities animal, human, and divine; as a world it can never be a success while the individual denies some obvious state of Truth; and it can never be complete or perfect until man has achieved Perfection.

Today we are in definite need of the restatement of spiritual values and their recognition anew. War shows us what we think of life, something valued in terms of so-many rounds of ammunition. Because of Darwin today's is the most cruel war the world has ever known.



Because of man's depreciation of the values of life we exploit each other, compromise ourselves, misuse our capabilities and abilities. We do not need new beliefs; most of us have a belief. What we need is the peculiar courage and strength to use that belief, not as an escape from actions, but as an encouragement and inspiration for action.

Most people use their beliefs as a means of escaping reality. They are unhappy; the marriage collapses; the children leave home; business is bad; there isn't any money; therefore they will study metaphysics—as a sort of solace, a form of anesthesia, a process of wishful thinking, a defense mechanism for an inferiority complex. Religion used that way is no good to anyone—as something to lean on other than our own backbones; or as a sort of salve to touch up the bruised spots of the cosmic anatomy, a bandage or poultice to a bruised ego—almost anything except a working thing that can live and function.

The majority of religious people are neurotics, and the worse the neurosis the more religious they get, until there is a convergence toward the grave.

A true religion or a philosophy in fullest sense of the word is something more than a solace; it is an adequate release of spiritual values, it is the spur to individual accomplishment. It is not something we lean on, it is the tool we use. Our beliefs become the basis of what we think, do, and are. They become the reason why we have the courage to do right in the presence of temptation. They are the reason why we have the strength to make a proper selection. They are the principles of proceeding by reasonable thought; they are preventative, and are not merely a patching-up process.

If your belief is something you have merely come to because of the miseries and misfortunes of life, you are misusing it. If it is an escape mechanism for you, so you have something to cling to

like a drowning man; if your religion is merely a convenience, something that is a negative support to you; then you are not using it at all well.

It is important that we get our religion straight, that we realize in our beliefs we are not trying to get something we should not have.

The purpose of the person who believes something in the hope of ultimate heaven is a very bad one. To study religion in the hope that at some distant time and place we will be happy is a miserable reason for being religious, but it is a common one. Religion is to be studied so we will be more useful where we are now. A religious-philosophy can be a great, good thing, when well used; but it must not be a converting back to a pre-Darwin theory. It must be a growing forward to a fuller comprehension of life. Bryan clung to the old. There is no good in that. What we are to do is to grow forward to the new, so whatever happens in the vicissitudes of empire we have an understanding that bestows courage of use and conviction.

True religion gives the strength and wisdom to be yourself, and do what you believe, regardless of what anyone else thinks or believes. It is strength, and not escape. Out of Darwin's evolution theory we have new beliefs, new ideals of religion to deepen the religious-philosophy. All things are moving triumphantly through the ages, and man's proper religious-philosophy is the philosophy that keeps him in step with the future. The happiness which he desperately seeks is only to be found in perfect adjustment with the feet of progress, perfect adjustment with the highest concepts, the highest beliefs, and the highest knowledge which has been bestowed upon him by the experience of the race. If we have come all the way from a flat-footed monkey there is no way of telling how far we can go.

(CONDENSATION FROM A PUBLIC LECTURE. *Suggested reading:* EVOLUTION AND THE ORTHODOX CHURCH; HOW TO UNDERSTAND YOUR BIBLE; MAN: THE GRAND SYMBOL OF THE MYSTERIES)



The Japanese Are Tough

BY JOSEPH C. GREW
Former United States Ambassador
to Japan

I had heard indirectly of the horrible atrocities perpetrated in the rape of Nanking and of the fearful things done in Hong Kong when soldiers who had been taken as prisoners of war were bayoneted to death. But on shipboard we had direct evidence, for the dying shrieks of those soldiers were heard by a woman, a fellow passenger of ours, who herself told me the terrible story. This was no second-hand evidence but the reports of reliable first-hand witnesses and, in the case of the torture, the first-hand evidence of those who had suffered the tortures themselves.

I have lived for ten years in Japan. I have had many friends in Japan, some of whom I admired, respected, and loved. They are not the people who brought on this war. As patriots they will fight for their Emperor and country, to the last ditch if necessary, but they did not want this war, and it was not they who began it. Even during our imprisonment in Tokyo many of those friends used to contrive to send us gifts, in spite of the usual obstruction of the police who wished to cut us off completely from the outside world.

They were not the usual gifts of flowers but gifts of food, sometimes a piece of meat, which was the most precious gift they could confer, because they themselves could seldom get meat. For ten years I have broken bread in their houses and they in mine. They were personally loyal to me to the end.

But there is the other side to the picture, the ugly side of cruelty, brutality, and utter bestiality, the ruthlessness and rapaciousness of the Japanese military machine which brought on this war. That Japanese military machine and military system must be utterly crushed, their credit and predominance must be utterly broken, for the future safety and welfare of the United States and of the United Nations and for the future safety and welfare of civilization and humanity.

Let us put it in a nutshell: There is not sufficient room in the area of the Pacific Ocean for a peaceful America, for any of the peace-loving United Nations, and a swashbuckling Japan.

The Japanese military machine against which we are fighting today has been trained and perfected through many

years, for it has always had in view, even before the invasion of Manchuria in 1931, the prospect of eventually sweeping not only to the north against Russia but to the west and south in order to control what the Japanese have latterly termed "The Co-prosperity Sphere of Greater East Asia, including the South Seas."

It need hardly be said that the phrase "Co-prosperity Sphere" denoted in fact the intention to exert Japanese control, politically, economically —absolutely— over all those far-flung territories.

In 1931 came their invasion of Manchuria. In 1937 came their invasion of China south of the wall, and while their army eventually floundered in China, due to the magnificent fighting spirit of Chiang Kai-shek, his courageous armies, and his determined people, nevertheless the warfare which then ensued proved a practical training for the Japanese soldiers and sailors, who tirelessly developed and perfected the tactics which they subsequently used in their landings and conquests to the south.

The idea should not for a moment be entertained that the failure of the Japanese forces in China has discouraged the Japanese people. It has instead served to steel them for still greater sacrifices and to prepare them better for the war to the death upon which they have finally embarked. As the realization came home to them of the need for greater and greater efforts, they accepted

the inevitable war-footing reorganization of the country's life with characteristic calmness and determination.

Probably no other factor has contributed more heavily to the preliminary victories achieved by the Japanese in this war than the offensive spirit which permeates all of the armed forces of the Empire. This spirit, recognized by competent military men as the most vital intangible factor in achieving victory, has been nourished and perpetuated since the foundation of the modern Japanese army. The Japanese High Command has counted implicitly upon the advantages this would give them over less aggressive enemies. They have put great store in what they consider to be the white man's flabbiness.

They look upon us Americans as constitutional weaklings, demanding our daily comforts and unwilling to make the sacrifices demanded for victory in a war against a military machine which has prepared and trained itself in Spartan simplicity and the hardness and toughness demanded by war.

They attach great importance to the former disunity in the United States over the war issue, and they still count on an appreciable interval before an aroused nation can find itself and develop a fighting spirit of its own.

By that time, they feel, Japan will be in complete control of all East Asia.

When they struck they made no provision for failure; they left no road open

AMONG NEXT MONTH'S CONTRIBUTORS —

Norman Angell

Winner of the Nobel Prize for Peace

for retreat. They struck with all the force and power at their command. And they will continue to fight in the same manner until they are utterly crushed.

We shall crush that machine and caste and system in due course. But if we Americans think that, collectively and individually, we can continue to lead our normal lives, leaving the spirit of self-sacrifice to our soldiers and sailors, letting the intensification of our production program take care of itself, we shall unquestionably risk the danger of a stalemate in this war of ours with Japan.

I feel it my bounden duty to say this to my fellow countrymen. I know my own country even better than I know Japan, and I have not the slightest shadow of doubt of our eventual victory. But I do not wish to see the period of

our blood, sweat, and tears *indefinitely and unnecessarily prolonged.*

That period will be prolonged only if our people fail to realize the truth that we are up against a powerful fighting machine, a people whose morale cannot and will not be broken even by successive defeats, who will certainly not be broken by economic hardships, a people who individually and collectively will gladly sacrifice their lives for their emperor and their nation, and who can be brought to earth only by physical defeat, by being ejected physically from the areas which they have temporarily conquered or by a progressive attrition of their naval power and merchant marine which will finally result in cutting off their homeland from all connection with and access to those outlying areas—by complete defeat in battle.



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This magazine's wartime purpose can be simply stated: Its emphasis is almost wholly on the necessity for a practical and useable understanding of life's spiritual values if our world is to be brought to lasting peace.

We are told in letters from readers of inspiration received from each copy, of new energy derived from viewing current events illuminated by the enduring principles of philosophy. To be of that kind of help to the individual is fulfillment of the whole of the magazine's mission. For we believe unqualifiedly that each step forward in world betterment for humanity in the mass begins with stimulation of the separate individual to higher thinking and better living.

Now, other letters from readers make it gratifyingly clear that some among our friends have sensed that publication of such a magazine has its problems, and that one of these is rising costs. And they're right; it costs quite a bit more to publish HORIZON than it did a year ago. Everything has gone up—paper, printing costs, binding, addressing, mailing. It was never our intention that HORIZON should make a profit, and it hasn't. But it would be quite another matter if the magazine should have to be continued at a loss. How that could be done is a puzzler; a philosopher's pocketbook, be assured, is the slimmest of his possessions.

Each issue requires, month after month, hundreds of hours expended editorially; but this is as it should be, and we will find the time somehow. But the dollars costs of publication is something else. There your help is needed.

If every one of present subscriptions to HORIZON is renewed, that in itself will keep HORIZON going. You solve the whole problem if, before your subscription runs out, you renew it . . . but of course the best of intentions to renew, without the action, doesn't do HORIZON a bit of good . . . The rate is the same, \$4 a year, no increase; and inserted in this issue is a convenience subscription form.

Manly P. Hall