

HORIZON

**The magazine
of useful and
intelligent living**

AUGUST

1943

Articles by MANLY PALMER HALL Philosopher

••• TO EXPEDITE MAIL DELIVERY •••

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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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VOLUME 2 No. 12



● *In our subconscious minds reside the phantom forms of previous existence*

The Memory of Past Lives

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

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

the doctrine is an anathema to the Church. This will probably come as a shock and surprise to the orthodox clergy and laity.

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

I asked him why he believed then in damnation. He said he had no right to believe anything else, and his final authority was his Church which had taught him so. I then asked him if he had ever contemplated the doctrine of

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

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

From the Protestant clergy, Dean Inge, of St. Paul's Cathedral, has said there is nothing whatsoever incompatible in the doctrine of reincarnation with the doctrines of the Christian Church.

So, if there is no official objection from the Church concerning this important religious tradition, and no forbiddance from the one direction which is involved, the theological direction, then it would seem that the reason for the rejection of the doctrine rises more from prejudice than from Church opposition. In other words, the rejection has been a matter of interpretation, and not a matter of fundamental integrity or verity.

Having heard from both an outstanding Catholic and a Protestant, the opposition can be pinned down to fanatical viewpoints of the uninformed. It should be of interest to the world that H. G. Wells has named the three men whom he regards as the three greatest men



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

At the present time we are forced to the important realization that lying between us and many of the good things we are working for are not barriers of facts and probabilities, but barriers of superstitions and erroneous traditions. Leading us astray from the golden time of peace we would walk toward is a great mirage of popular stupidity, erroneous and malicious interpretations, and outright misunderstandings. These have long stood between man and his cultural advancement. The reason for reincarnation being loosely rejected by the Church is not that the dogmas of the Church oppose it; it is because the doctrine of reincarnation liberates the laity from the



doctrine of original sin, from the doctrine of vicarious atonement, profitable institutions. It is a strong code that makes man his own moral agent; it makes each individual responsible for his own salvation; and it reduces theology from the business of soul-saving to the business of soul-educating. Soul education was theology's true and original purpose, but of course it is effort less likely to be lucrative than soul saving.

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

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

What evidence, first off, shall we say is authority? The Church tells us

authority is to be derived from the laws and statutes of institutions—that a thing is so, because certain gatherings of clerical humans have convened and ordained and determined it is so. Authority is one of the three direct instruments of proof, as acknowledged by Lord Bacon; but authority means that a particular belief or idea shall have been accepted and defended by persons of admirable and noble ideals. Reincarnation has such authority in being still accepted by two-thirds of the living inhabitants of the earth. It has dominated as a philosophic belief at least six of the greatest civilizations of all times. It has been acknowledged and accepted by the wisest of men since the world began. Long before the revelation of rebirth by Buddha, it had been taught in the sanctuary of the ancient Mysteries. It is established in antiquity, by the dignity and nobility of those then and now accepting it, and most of all by the constructive results which the belief has produced in society.

But how shall those uninformed in the mysteries of rebirth be told in physical terms of metaphysical truths that belong entirely to the subjective life of man? That is indeed a problem. The weight of proof is something one group shoves on to the other without prior necessity of asserting anything more than that new ideas are expected to demonstrate greater proof than the old ideas by which they are judged. Evolution is a very hard law to prove; the theory of ether, one of the most necessary instruments to science, is hard to prove; and Einstein is not only incapable of proving his theory of the Cosmos, but he is unable to communicate it to more than three or four living people, and one wonders whether even they know what it is about.

Among other abstractions is the theory of atoms, which is dogmatically accepted although no one has seen atoms; and there's the theory that other planets are not inhabited, which none can prove. Unproved assertions abound, along with accepted dogma, all unprovable because beyond the present limitations of human understanding. Yet, in the face of all

this, doctrines no more abstract are persecuted because of their unprovableness, and from the sidelines we view the unproved persecuting the unprovable.

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

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

The doctrine of rebirth is met with the inevitable question, "If I lived on earth before, why do I not remember it? Who was I, and what was the relationship of my previous existence to my present state?" Now, to this question there are two answers. There are actual recorded historical incidents of individuals who remembered previous lives, and many were persons of high integrity and lofty accomplishments, men of such noble background that their word may safely be considered true. Buddha, whom H. G. Wells has raised to the place of one of the three greatest men of all time, described in detail to his disciples six hundred of his previous earth experiences. Pythagoras described to his disciples five of his previous existences, including the part he took in the Siege of Troy. The Roman Emperor Julian, one of the few honest emperors Rome ever produced, described definitely the

conditions under which he once died before. There are many other similar records which have survived in history. Any doubt of these means we have to hold as dishonest the statements of some of the world's greatest thinkers. Far easier it would be if we charged our minds to agree with a much more enlightened viewpoint.

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

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

As individuals we come into life equipped with certain abilities, and limited by certain deficiencies. Is this peculiar arrangement of assets and liabilities in personal existence to be attributed solely to the whims of fate, or to a law



governing action? To the thinking person it seems evident that the vast differences between the assets and liabilities in separate individuals indicate considerable background prior to this existence. It is the reasonable way to explain why persons coming into this life are masters of certain arts and sciences, which only need to be stimulated again, while others must work tediously year after year to accomplish only in a small way the same desired mastery. The differences are too marked to be ignored.

Working throughout the law of nature we also find certain periods and cycles, and, as revealed in evolution, the recurrence of types; in the life of man we have the recurrence of both. The history of the world discloses that every so-many centuries certain conditions recur in society; the great catastrophies, the dire circumstances we know today, have existed before. Those certain periods are motivated by the same type of intellectual viewpoint which flows into manifestation in waves every so-many centuries. In the history of the world a certain type of civilization appears in a selected period; after an interval it jumps back to the same type again; and then after another interval the same type again repeats, and the cycle can be traced as far back as history goes.

The interpretation of this is, that civilizations coming into manifestation change the direction of their destiny according to the lives that flow into them.

A nation moves in one direction for a length of time and then suddenly, without apparent reason, it goes off on a tangent; to account for these civilization changes we say nations decay, integrity fails, morale collapses; and we say, as at the present time, that the world isn't the good old world it used to be, and we wonder what is around the corner. We must remember that by cause and effect society is creating environments, and into these flow lives that are consistent with the environments. A nation deteriorates only when producing vehicles suitable for deteriorating entities. What we call the breakdown of a nation is then seen as the lowering of the standards

of entities that are incarnating, due to the lowering of the standards of vehicles into which these entities incarnate. When a nation is decaying it is deflecting the flow of the higher type of entity; and so a lower type of entity incarnates. The nation itself does not deteriorate; but the life of the nation has been deflected at its source; and so only an ever more inferior grade of life is available to the empire's physical purpose. Thus does the empire fall and rot away, and distributed thereafter throughout all parts of the earth are struggling groups of people who represent only the remnants or the laggards of a once mighty race.

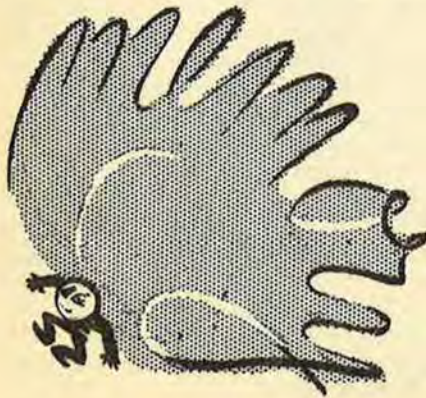
A stream dammed along its course immediately cuts a new channel; it must go on. If it is the stream of life, what we call a new channel is a new race, a new instrument for the incarnation of life, for when one race can no longer support that life it appears somewhere else; life never ceases.

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

great. Like attracts like, and an empire rises and falls according to the attractive power that is resident in its racial and national structure.

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

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



vast experience of existence is great enough to deflect Universal Law in the smallest measure or degree. There is no exception to Law.

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

To begin with, no man alive upon the earth is great enough to support the sum of his own thinking. Man has learned in the millions of years of his development, has experienced through millions of years of his progress; if all this past was united it would leave man not the smallest place in his thinking equipment to think of the now, dream of the future. Behind each one of us is a vast record of accomplishments and mistakes; this you remember when thinking of somebody whose life has been ruined because of something they did twenty or thirty years ago. Hardly two persons out of a thousand can live down their own past for the last thirty-five years. It is what we did twenty years ago that gets most of us down, that perverts and overshadows our viewpoints, and colors our opinions. If in those things that occur to us we can by the time we are fifty be so upset in our judgment that we are mentally and morally incapable of

honesty, how well off would we be if we had 200 millions of years of recallable background? If we could remember all the things of all our lives—all the persons we had wronged, all the crimes we had committed—our present life would be dwarfed out of existence. Our attitude would be: Why do anything, when there is so much to be done? and we would stand still in hopeless resignation.

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

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

We are history; we are the present; we are the past living in the present. No great line of demarcation exists between the past and the present, any more than when we look at the picture of the child and the grown man we say they are different entities. The child is the past, the adult is the now; but the child of the past is the person of the now. The child of the past has not ceased to be; he has continued to grow into the person of the now. So the past lives in the present, even as the child lives in the man. The man is but the manifestation of the child, and what we are today is the experience of the past living in the now, influencing the destiny of the

now. Now, and all that is part of it in turn becomes a part of tomorrow. So, today always absorbs yesterdays, each day as it becomes a yesterday is absorbed with the rest.

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

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

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



ing toward an inevitable individualism that cannot be stopped.

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

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

It is in understanding this great program of universal law that we have the hope of building moral integrity, a philosophic efficiency which will make a man a safe individual. We can no longer control man, but we can educate him into the realization of his responsibilities. If today's people could be taught the truth of rebirth and karma, it could do more than anything known to establish nations in integrity. If dictators knew that for their despotism they must pay with lives of slavery; if tyrants knew that under the laws of rebirth they sometime in turn would fall under the tyranny of others; if those that wrong knew they would be wronged in the same way; if each individual knew in his heart and mind if he fails to unite

in the common good that in the future he will suffer from the lack; if each individual knew with certainty that a nation that rises by the sword will perish by the sword; that the individual who cheats will be cheated; that he who lies will be lied to; that, that person who is unkind will suffer; that the jealous become the victims of their own jealousy; that the man who hates is the one sure to suffer from hate—if each man could know all this is true, and that there is no escape, no alternative, no vicarious atonement, no exceptions, then it might be realized by men that what they do in the spirit of kindness shall be done to them; what they give they keep, what they keep they lose. If every individual could know for every good deed performed the universe becomes kinder; if each realized that the kindness, love, generosity, idealism, truths, and integrity they develop will be the state of their own happiness and well being, then living would develop under a different type of incentive, an incentive based on honesty, based upon the facts of life.

Man may make all forms of law, enact all types of statutes, but the only cure for evils is for man to know within his heart, "As a man sows, so shall he reap;" furthermore, that the world man builds today is the world he has to live in tomorrow, that as an individual he is not going to die and escape it, merely going to another world he has little knowledge of; that for the evil things he does today he will have to live under subjection; that the strong, mighty, great and powerful of other ages are the poor men of today; that the poor man held down today was the tyrant of yesterday; that tyranny leads to subjection in the end.

The law of reincarnation and karma teaches each individual first of all the merits and demerits of his own action. It teaches that we will be wise only when we earn wisdom, perfect only when we do that which is perfect. Only that which is our own can know our face. Walt Whitman saw that man has within him an absolute Divinity; in each of us there is a God, but only can that God be manifested out of us when by

doing the works of God we become Godlike. Only as Divinity is perfected in us, individually and collectively, will peace, honor, truth, and security be perfected in society.

The world's present state is not an economic problem at all; it is first and fundamentally a philosophical problem, for the evidence we have today of un-

satisfactory and uncertain circumstances is the evidence of the failure of philosophy in our lives. The philosopher takes his stand that the realization of the height of wisdom is to co-operate with the Universe.

(CONDENSATION FROM A PUBLIC LECTURE
Suggested reading: SELF UNFOLDMENT; HOW TO
UNDERSTAND YOUR BIBLE; LECTURES ON
ANCIENT PHILOSOPHY)

The Crime Against Man's Spirit

By Sigrid Undset

THE crimes committed by the Germans under their present-day leaders have piled up mountainhigh these years. The horrors of reprisals in Yugoslavia and Czecho-Slovakia, the tortures of civilians in all of the occupied countries, the massacres of the Jews in Europe, are apt to give us an impression, that the outrages committed against spiritual values, against the integrity of science and the freedom of men's creative spirit were after all minor crimes. The river of blood of millions, crying to high heaven for vengeance, has washed away the ashes of the book-burnings. The blackened and burnt-out shell of Louvain library fades in the background of the picture of starving children and old people dying with misery all over Belgium. The thought of famine and pestilence stalking Greece makes us almost forget, that on Acropolis flies now the Swastika, in defiance of every value the people of Europe and America have treasured since the beginnings of their history.

And yet it was exactly these crimes against spiritual values, straight thinking, honesty of scientist and artist, the sense in creative minds, everywhere, that their achievements belonged to the whole of mankind, that the sciences and scholarship and great art were not national possessions, even if each worker in these fields might be eager to win honor for his own people, that they were a patrimony shared by the whole brotherhood of man—it was exactly the assas-

sination of these convictions in the German people that had to be committed, before the full tide of fiendish cruelty and incredible obscenities could be let loose wherever the German military boots trampled. It is exactly for the vindication of these principles of freedom of the mind and of brotherhood in veneration for truth and humanity and plain common sense and the creative possibilities of men and women that we, the Allied Nations, fight, when we fight to tear the prey out of the Nazi paw and to conquer an opportunity to rebuild our old world still better and to exalt the old sacred values even higher than before.

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

If of the whole long life
only one day was left to me,
I think, then I would seek for
the fairest thing known to the
world.

The fairest thing in the world
is just Integrity.
But without that life is not life
nor reality.

—from "The World We Fight For
and American Unity."

Beyond The Day Of Victory

BY HAROLD E. STASSEN
Governor of Minnesota



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

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

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

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

But they do not stop at that point. They are thinking beyond the day of victory in the war. They have resolved that these honored dead shall not have

died in vain. They are seeking the answers to the problems of lasting peace in the world of tomorrow.

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

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

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

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

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

must also definitely establish a mechanism of government to serve the people.

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

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

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

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

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

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

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

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

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

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

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

In still other areas, underdeveloped or disputed, United Nations trusteeships or territorial administrations will be necessary. These responsibilities will begin before the war is over, and failure of the United Nations to develop a community approach will tend to shape the nature of the peace. The problem of North Africa is small compared to those which will confront us if we continue without an agreed plan by the United Nations as a whole.



Second: To maintain a modern United Nations Legion as a world police force, or "keep the peace" force. No orderly government in all history has been successful without a police force. The best-governed city in the world would return to the law of the jungle in a few years if there were a complete lack of a police force. This was one of the three fatal weaknesses of the League of Nations. Thus, there must be a United Nations police consisting of modern air, naval, and land units. It could be manned by volunteers enlisted on a quota basis from the members of the United Nations.

This does not mean that the individual United Nations, including the United States of America, should maintain strong armaments of their own.

This would serve a double purpose. It would be a force that could back up the United Nations Legion, if necessary. It would also be the best safeguard against a breakdown or a perversion of the government of the United Nations of the World.

Just as the law-abiding members of the frontier community continued to pack their own guns long after the first sheriff, with his six-shooter, was installed, so should the law-abiding nations of the world continue to maintain their own armaments after they install the first world-wide police.

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

Third: To constitute an elementary Bill of Rights and Code of Justice for mankind, and a United Nations Court. It should include the protection of minorities, wherever they may be, the prevention of religious persecution, and the liberation of enslaved peoples.

These human rights of individual men and women are of basic importance. We should not forget the fundamental and ringing declaration of the birth of this country:



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

The right of national self-determination must not include the privilege of the majority, after deciding their affiliation and form of government, to persecute the minority.

The tyranny of the majority can be just as vicious as the tyranny of one man.

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

Fourth: To administer the key international airports and airways of the world. We all recognize the part which airpower now plays in war and will play in keeping and developing the peace. The extreme advances in aircraft building and design, the tens of thousands of war-trained fliers and navigators in many nations, mean breath-taking strides in the air. We must have air tariffs, rules of the air, air traffic and safety controls, elevation channels for flight, coordination of weather data, maintenance of radio beams and communications and of safe and stable airports.

If we fail to develop air administration on a world level, we will not only

stifle growth but will give rein to international barrier-raising, cut-throat competition, and power politics which could be the quick cause of another world war.

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

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

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

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

This proposal contemplates no sudden effort to make trade universally free, but simply to stimulate trade on a scale that will surmount barriers which arbitrarily make for scarcity and keep living standards low. Such a program should involve assurances by our own Government to agriculture that the total market for American agriculture will be maintained in ratio to increased world trade.

We should also contemplate increased



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

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

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

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

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

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

We must make available to them through the printed word, the radio, the movies the widest possible information.

We can also establish local autonomy for education.

We must have a fundamental faith in the ultimate result.

Some question may be raised about the justice of having the United Nations Government administer so many of these activities on a worldwide basis, embracing nations and areas which do not have membership in the United Nations. But we have in our midst many men and women who are not citizens of our country—who thus have no voice in our government; yet they are under the jurisdiction of our laws and our courts and are justly treated. They have certain rights, duties, and responsibilities. They can attain citizenship. On the other hand, many rights of citizenship can be taken away for serious violation of our criminal laws.

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

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

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

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

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

Centuries of experience indicate that a legislative or parliamentary body best safeguards human rights. This would recommend that we develop a United Nations Congress or Assembly as the legislative or parliamentary body.

The number of seats and voting strength of the United Nations members should be agreed upon on a formula basis that would translate the actual strength of the respective member-na-

tions in the world into comparative voting strength in the parliament. This would mean that population alone would not be the basis of representation, since population is not the only basis for the strength of a nation in the world. Other factors such as literacy, industrial development, the sacrifice of men, and the contribution of materials to win the war, the willingness to carry the burdens of peace, might be considered.

Since a general election of an executive would be impossible, we might well adopt the British method by which the executive springs from the parliament and is accountable to it.

Questions are naturally raised, "Can such an objective be realized? Are not there too many differences of interests, of forms of government, of traits and habits, of the peoples of various nations?"

Of course we should not overlook the obstacles.

Neither should we underestimate the surging power of public opinion that is arising throughout the world. This public opinion will insist that some method, other than war, must be found as the basis for the relations between nations. Many are the differences between men, but these are not as powerful as is the common stake of mankind in the prevention of war and the common desire of the people for peace.

If we dare to move in this general direction, what are some of the steps that we should take?

We should strengthen the unity between the United Nations in the conduct of the war.

We should develop definite United Nations commissions to handle joint problems, such as the allocation of the food supplies between nations, the reconstruction tasks in liberated territories, and the maintenance of temporary civil governments in such areas.

We must not sacrifice principles in an attempt to secure an easy victory in the war.

To build for lasting peace, we must win a victory both for our arms and for our principles. Washington and Lincoln

never sacrificed principles in search of an easy victory.

We must renew the lend-lease program and extend the reciprocal trade treaties.

We must prepare to change our prewar policies, after the war, so as to promote a healthy domestic economy, encouraging enterprise, production, capital, and initiative. A strong America can contribute in large measure to progress in the world.

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

Even with steps such as these, and with a resolute determination to proceed, we must also realize that we will not solve all the problems of the world overnight. These are not fixed goals for 1 year or 10 years or 20 years. We must seek rather to make possible the

slow, steady march of progress of self-reliant men.

When considering some such program for world peace and progress, there are those who say, "It cannot be done." Let us not forget that America is great today because over and over again some men did what others said could not be done.

Let us not forget that the progress of mankind through the centuries has been brought about because time after time some men did what others said could not be done.

The winning of this war must come first. It must be uppermost in our minds and thoughts and deeds. Each of us must add to the total strength of America until victory comes to the United Nations.

But pray God, we begin now to definitely think, and plan, and criticize, and propose, and amend, and devise, and follow through, to initiate the means of winning this peace, an enduring peoples' peace, for the sake of the future welfare and progress of men and women and little children, in this nation and in the other nations of the world.

A World-Wide Auxiliary Language

A REPORT on post-war education for the United Nations envisages teaching an obligatory auxiliary language in all schools and the setting up of a World Education Exchange which will arrange for the interchange of teachers and students for cultural and social purposes. Inaugurated by Rotary International in London, the report was drawn up by a United Nations Educational Conference attended by education experts from United Nations, the International Labor Office, and numerous educational and youth organizations.

In considering the question of a world-wide auxiliary language, it was unanimously agreed by an expert committee under the chairmanship of Dr. A. Sommerfelt, Director of Education in the Norwegian government, that the language should be English, except in those schools where English is normally taught, when it should be French.

The plan for the interchange of youth called for a considerable inquiry in which the uncoordinated schemes of prewar days were carefully reviewed. The committee accepted as a basic principle that, such interchange should be on an internationally organized basis, that there should be set up a central body in each country, preferably of independent status with government mandate and subsidy, and that such central bodies should be linked with a World Education Exchange.

Plotinus and Proclus:

On Theology

A GLIMPSE of one of the most interesting periods in the history of civilization is to be gained in the story of the forces at work during the first five centuries of the Christian Era. The church then was building what was to be Christendom; Paganism was making its desperate stand against the increasing power of the church. In these first five centuries several great religious orders stand out: the Manichaeans, founded by Mani, the Originists, the Gnostics, the Apostolic Brotherhood, and, most of all, the Neo-Pythagoreans and the Neo-Platonists.

Two of these schools are remembered as of great force and significance, the Gnostics, and Neo-Platonists.

The Gnostics developed in Syria and Egypt simultaneously under the teachings of Simon Magus and Basilides, with the claim that their authority was derived from the Apostle Mathew. It is to the early Gnostics that the church is indebted for the face and accepted appearance of the Messiah.

Against the Gnostics, and against the early church, arose the body of thinkers now known as the Neo-Platonists. Plato, dead 600 years, had become a name to conjure with, and under this inspiration this school of legitimate philosophers was formed. They were philosophers who ensouled Platonism, gave it a great religious significance. It was significance finally absorbed by the church, to continue as an essential part of the Christian doctrine—without the church ever having given credit undeniably due to the Neo-Platonists for their idealism.

Egypt was the cradle of this great cult, and the two greatest names in the history of Neo-Platonism were Plotinus and Proclus. These two men stand out as monuments of erudition and integrity.

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

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

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

In the first place, this school was made up of philosophers, and at that time Christianity offered no philosophy. It had substituted acceptance, and the more trained thinkers could not accept easily; they demanded evidence, demanded proof, required the element of



a superior mind process. Christendom offered none of these.

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

To know something of the lives of Plotinus and Proclus is an aid to understanding their teachings. Plotinus is recorded as having lived a life of peculiar integrity. To the end he refused to tell any man the time or place of his birth, for he did not wish his name or birth date ever to be regarded as either venerable or to be worshipped. And, said he, a birthday is not due for honor; it is no more than a time at which the Rational and Divine Principle is encased in a physical and material body; the day of one's exile from the Sphere of Life and reduction to a common state of mortality is not a time for rejoicing and celebration. The true birth of every man is the day upon which he becomes enlightened, for on that day he liberates himself from the earth. Upon the occasion of his enlightenment he might well celebrate a great and good thing, but on his natal anniversary he should weep at the remembrance that he has been exiled from the gods.

Consistently the life of Plotinus was one of excessive moderation; the few fragments of history which have descended concerning him tell us he desired no possessions for himself. For the majority of his years he wrote nothing, having received verbally his instructions from Ammonius Saccus, his predecessor and the founder of Platonism. He long preserved, according to the will of his Master, the mysteries that had been imparted to him, and only in the last ten

or twelve years of his life did he commit anything to writing. But then he composed twenty-seven books, which contain in them the substance and essence of the Platonic restoration. It fell to Plotinus to restore and restate, to give to the world the wisdom that had been given previously 600 years before by the great Plato, and this task he had completed when in the 68th year of his life he departed from this world.

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

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



then scattered writings of the great Athenian Master, restored them, completed them, amended them, and released through them the great structure of Orphic mysticism.

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

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

Proclus discovered what modern philosophers have not discovered; namely,

that Platonism is a religion; that it is a great faith as well as a great ethical code; and that in the presence of this great faith no more is necessary.

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

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

That in substance is the story of the Neo-Platonists, one of the noblest groups of men that ever functioned in the world. The greatest idealists of today

build upon the basis of their dream, with the comforting knowledge that if one believes in something that is not quite the belief of other men, that belief has a great background in nobility and integrity. The common concept of metaphysics today is that it is merely some distant relation of philosophy and science, with no right to be present in the curriculum of schools, with no honest place reserved for it in learning—this one science of all sciences that can bring men toward Reality. Wholly legitimate is the concern of the metaphysician as he sees education going farther afield into materialism, with physics, biology, and chemistry producing men and women from all classes who have no faith in themselves and no faith in the world. According to the Neo-Platonists, the beginning of education was the realization of the interdependence of God and men; nothing divided from the Divine can achieve greatly in the human.

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

You can study religion until doomsday's bell, and remain just as imperfect as you ever were. There is for instance no particular relationship between the possession of the Bible and the assurance of a spiritual existence. You may own the Bible, you may use it for a paperweight, it may be presented to you by your club or lodge, you may even read it from 'kiver to kiver' never missing either jot or tittle, and still be just as bad as you were in the first place. It has been a peculiar fallacy of belief that if you were close to the Bible, religion sort of jumped across at you. The Bible is read daily by individuals hard-headed and hopeless; their dog-eared copies of the Book have not given them any participation in religion. And the pews of

the churches of America have been worn thin without bestowing religion upon the people sitting in the pews. What is still more amazing is, that with all the endeavors which have been made by various organizations all over Christendom—and they now extend to the furthest corners of the earth—these have not stopped war, have not stopped crime, have not stopped the varied forms of vice that have plagued humans for 10,000 years. Clearly, the Scriptures lack the vitality to make them work.

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

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

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

I think any one who has examined into the various denominations will agree that what Christianity lacks is the operative method of making its people work. Christendom's working activity is represented in some millions of persons trying to live by something about





which they are quite hazy as to just what the prescribed living consists of, what with 250 Christian sects widely at variance as to exactly how to live it.

A story that touches lightly the problem is the one about the chance meeting of two men, one of whom was a Methodist. "Have you joined the Church, Brother?" he inquired. The other man said, "Yes, I have joined the Baptist Church." The Methodist looking sadly at the believer in salvation by water immersion, said, "What a pity! In my Church is the Army of the Lord, yours is only the Navy."

Various sectarian differences have continued to hinder the application of religion. In theurgy the Neo-Platonists taught the operative science of making men superior men by a scientific process. Those who had graduated in the theurgical mysteries became the teachers, preservers of the integrity of nations. Religion thus was not merely an appendage to the State, but a great living force in the State.

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

The Gods of the Greeks were merely personifications of ideals — the Gods were the Universe and its Laws. They were not supposed to be individuals, were not to be regarded as Divinities; they were no more than the symbols of ideals. Orpheus, revealer of the Greek traditions, had concealed the Mysteries of the Universe under this form, a pantheon of Divinities. Various initiates of the old rites had then created fables, and these Divinities appeared in such stories as the War of the Titans, or the Abduction of Europa, as a means of setting forth symbolically certain allegorical mysteries. Thus was constituted

a secret cipher science for the decoding of the old symbolical writings in the language of the Mysteries, cleverly concealed in which was the history of the Universe, the story of the Human Soul, and exact knowledge for man of the Process of the Regeneration.

This was the Neo-Platonist's postulate. They assumed this, and on good authority—it rested upon the actual words and teachings of the great Orphic and Pythagorean Masters. On this authority they then set to work to discover—which was not difficult in most places—the cipher which the symbol concealed; and in this research they discovered the plan of the world.

They discovered, for example, something that modern astronomy does not know: that, spiritually, the Ptolemaic system is correct. The old solar system of Ptolemy, which for centuries held the earth to be the fixed center of the Universe, until Galileo and Copernicus said differently, was a cleverly concealed ruse. Long before Ptolemy it had been established by the Greeks that astronomically the sun was the center of the Universe. They knew it. They knew the orbital motion of the planets. Ptolemy knew too, but he did not put it down that way because he had something to conceal, and unimaginative moderns who followed after him ridiculed his apparent astronomical miscalculation without ever trying to find out what he meant. So perfectly was it the safe method of perpetuating the Mysteries, that today there are but a few who know what Ptolemy meant—and so it is with one after another of the so-called mistakes that the ancients made, these people who were wise enough to orient the Pyramids could not be so

stupid as to have had a wrong concept of the solar system, especially as they had calculated in miles the distance between the earth and the sun. To preserve astronomical facts was not to them so important as to preserve the Mysteries, the mysteries of the astronomy of the Soul.

The Neo-Platonists digging into hidden things were amazed to discover something that theologians have chosen to ignore: That underneath the fables, such as Plato's *Atlantis* and other mythical allegories which have descended to us, is the Mystery of the Orphics of Greece; and so it was proved for all time that the secrets of human regeneration were not lost. Around this discovery they created the art or science which they termed Theurgy—the application of the knowledge of the perfection of man. They had an exact science, and they knew it; a science by means of which men could be lifted up to the Seven-Rayed Gods into participation with the Most High.

Not so long ago I read a magazine article by some scant-wit accredited to one of our large universities. This thin-minded professorial one, who was obviously suffering from a cerebral anemia, discussed from the pedestal of his own pedantry, the Neo-Platonists, to bewail the circumstance that it had not yet been made entirely obvious that these poor benighted creatures were suffering from the greatest of all human ills, the most incurable of all human maladies, mysticism. . . The one hopeful thing he said was, mysticism was incurable, which seems to mean that we are not going to get over it in spite of him.

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

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

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

The Neo-Platonists differed on that important point. They said, when you want to see what men are, do not stand on a street corner because you do not see them there. You see ghosts walking, and see animated masses of earth in which all that is real and enlightened is hidden; you see only the obscuration, in the darkness that is a total eclipse of light, and shall such be termed men? Only in potentials can they be termed



men. Each of them *can* be human, but only those who have become wise are human; the rest are en route. The great enroutes make up the world we know, even as we are hurled a thousand miles a minute through space, coming from nowhere and going to nowhere on this little mound we call the earth. While we are on this mysterious globe we are something like fishes that walk. The old theologians described these creatures as men with several heads, humans with the bodies of fishes. What were these monsters? Were they monstrosities of past ages? No, they are ourselves. And we still are the two-faced men; in dealings with each other we soon discover this. We are the composite monsters of mythology.

These monsters represent degrees of development. We are the many headed dragons because we are constantly contradicting ourselves; and many-headed we must remain until we achieve the one-head. We are struggling and striving for security and contentment in a world wherein they do not exist. So all the fables of the theologians of the past caricature man as we know him, one quite apart from man the rational creature.

Why did the disciples of Pythagoras always refer to the master as "The Man?", as in the Bible we are enjoined to "Behold the Man." Why? Because in the old Mysteries only the initiated were human—the rest were trying to get that way, and any greatness was measured by their accomplishment. Only the great initiated Adepts were recognized as human; the rest were creatures crawling toward the light—who, having eyes, see not, and are therefore blind; who having ears, do not hear. It is in this manner that the Platonists tell us what they were trying to do at our stage of human development; not to make gods out of men, but to make men out of beasts; and so to lift humanity up to its true estate of enlightened harmlessness, where men no longer prey upon each other.

Men cannot be truly human while there are boundaries, states, and nations;



it is into such domains that the ants divide their ant hills.

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

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

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

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

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

Proclus and Plotinus were human beings in the midst of a world of beasts.

Divine Theurgy is the power that lifts, that makes human beings out of lumps of clay in which are hidden the sparks

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

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

How much wiser it would have been if the part of Neo-Platonism had been preserved which taught that you have to get people ready to learn; that, with luck, and if you work on them hard enough, in fifty or a hundred lives they may be able to learn. As it is, the assumption must be that grown men, wise in this world's conceits, are utter infants in the mystery of spirit; you must assume that they know enough to collect eight per cent interest on their principal, but know nothing about themselves; and unless they get to work and educate themselves in the mysteries of the spirit in the same way they educated

themselves in bookkeeping, they will never understand.

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

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

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

In the practice of these things we shall achieve the mysteries, and that which has been vanished from us will be reborn again. Truth does not die, but is reborn in each person who lives it.

(CONDENSATION FROM A PUBLIC LECTURE. *Suggested reading:* FIRST PRINCIPLES OF PHILOSOPHY; HOW TO UNDERSTAND YOUR BIBLE; LECTURES ON ANCIENT PHILOSOPHY.)

The Price Of Freedom

By Sir NORMAN ANGELL

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

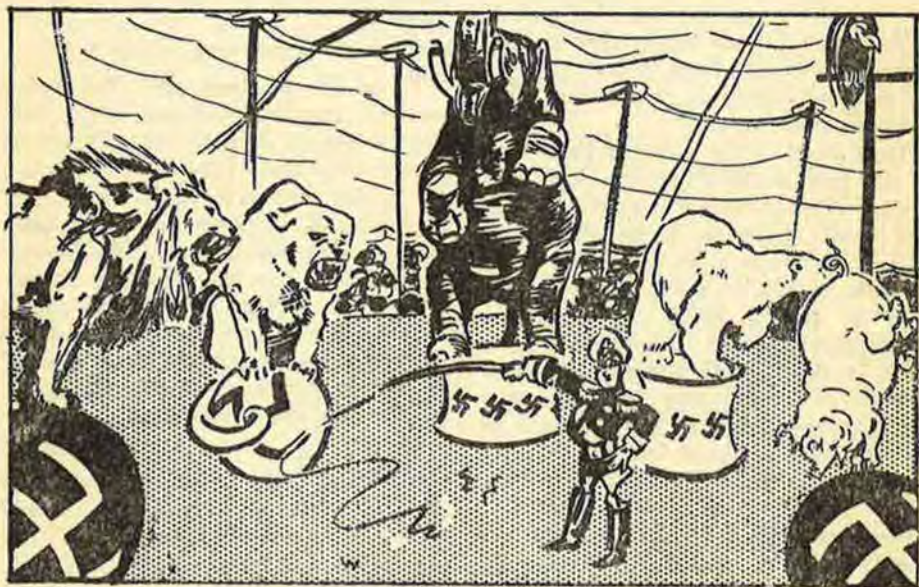
THIS is the most scientific, the most learned of all the generations which men have ever known. Yet all its science, and all its learning, has not enabled it to prevent the most destructive, the most cruel, the most appalling outbursts of violence, threatening the whole earth, which men have ever known. We face a condition in which ninety per cent of mankind stand in mortal peril from the violence of the ten per cent, for after all Germany and Japan together do not represent in manpower and resources more than about ten per cent of the world which they menace.

How comes it that the ten are thus able to put the ninety in deadly danger—danger of their freedoms and welfare, their bodies and their souls? The answer of course is that the ninety have so failed of unity that the relatively

tiny minority could destroy them in detail; a little gang of ruthless men could overcome twenty nations, because when one was attacked the others remained indifferent. The minority could therefore apply what Churchill has called the simple and deadly plan of one by one.

This is the most hackneyed, the most obvious, the most platitudinous, and tiresome, of all the truths concerned with our present situation. It is also the most important and the most ignored; was yesterday, and may be again tomorrow, the most passionately repudiated and denied. It is perhaps useful to consider for a moment why it was repudiated.

I am of course merely reminding you of history, the history of this strange fact that the most learned, the most scientific of all the generations of men persisted in denying the most elemen-



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

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

After the last war there were some of us who said, "Henceforth we must defend each other. If one member of the corporate body of civilization is the victim of lawless violence, then that body as a whole, led by its most powerful elements, must come to the aid of the victim, to the end that he shall be saved to come to our aid if the need should arise." The critics, sometimes very learned critics, did not say, which would

have been the truth, that this principle of unity, though sound and fundamental, would be extremely difficult of application in a world of nation-states and would therefore demand scientifically directed efforts at clarification, so that the mass of men would grasp more clearly and vividly its indispensability, and insist upon guiding policy in the light of it. Much criticism, perhaps most, was to the effect that this device of helping each other, was utterly wrong in principle. It was wrong, we were told, because the undertaking to aid in the defense of others meant in reality undertaking to go to war, and war was wrong; or at least it was wrong if waged on behalf of some universal principle, some rule of general security. It was only right when used to defend yourself. It was wrong to do for the rights of others what you were ready to do for your own rights. It was objected that we could not defend the law or the status quo so long as these were unjust; although there never has been anywhere in the world, and there never will be, an entirely just law or status quo. We were told that you could



never get peace by "coercion," though in the circumstances coercion meant defending the victim of aggression so that he could not be coerced. We were told that the way to get peace between nations was to settle the differences between them, which is much the same as saying that the way to get peace within the nation is to compose all the differences which divide the parties within it — Conservative, Labor, Tory Radical, Republican, Democrat, Socialist, Capitalist. We do not want to compose such differences. Progress and freedom are born of them. What we do want is that they shall not be resolved by violence; by parties attempting to impose their programs by arms. And this we achieve by a common defense of the Constitution, coming to the aid of any party that is a victim of armed violence. We were told that any nation which undertook to defend others would have sacrificed its independence, since its policy in the matter of war and peace would depend upon what happened in foreign countries—as though the present sacrifices of this nation, like that of thirty others, has not been rendered necessary by decisions taken in foreign countries, by decisions taken, that is, in Berlin and in Tokio. As though freedom has not to be paid for, always, by the sacrifice of some freedoms; as though the demand of each for complete freedom does not mean anarchy, and anarchy the domination of the most violent.

If I dwell upon truths as old as the thinkers of Athens and the seers of Palestine, it is because we are still, in the midst of the second world war, denying them as first and last things. I suggest that to ensure the right to life, the right of the ninety per cent not to be killed, destroyed, enslaved by the ten per cent is the first right which we have to ensure, because without it no other right, whatsoever, whether of religious or intellectual freedom or economic welfare has the slightest value. It will not serve much purpose to tell a man that society will defend his right to go to the church which he prefers, but

will do nothing to prevent his being killed in that church by bombs and poison gas falling upon him and his children.

To prevent that is not going to be easy. It is going to be exceedingly difficult. History, experience, would seem to show that it is the most difficult of all the tasks to which men can set their hands. Probably it cannot be done at all unless we put it first—put it first, not because it is the only thing men need to do but because unless it is done all other objectives will be put in jeopardy. We did not put it first at the last peace-making. We put the demands of nationalism, economic and ideological, historical resentments, special national interests, the immediate short term concern each of his own nation away ahead of this purpose. It cannot be achieved at all unless each of us assumes certain unwelcome obligations as the price of the rights we would defend. At the last peace conference every nation was a claimant for its rights; and very silent about its obligations.

We are not putting this purpose first now. Indeed we are apt to insist that of itself it will not suffice to move men; that the people will not work and fight to be free of violence and terror and enslavement; that they must be offered new economic orders of one kind or another. That may be true. But if it is, it means that an extraneous purpose, one about which men have bitterly quarreled in the recent past, is made a condition, or put in front, of the supreme purpose of all. And still, when we talk of freedom are we unduly silent upon its price, which is that some freedoms must be surrendered?

Personally I believe that the people would stand the truth, the truth that rights mean duties, freedom means surrender of some freedoms; that a better future means unity, and unity means toleration, discipline, obligations. On a certain grave occasion a bribe was offered to a certain people, this bribe—the offer of toil and sweat and blood and tears. I believe that sometimes that kind of bribe is the one which will stir the people most to give the best that is in them.

● *Each brain has a gland that vibrates like a tuned-in radio set*

Thought Transference

ON the issue of telepathy, the problem of thought transference, one of our universities has carried on some research work; let us hope not for publicity reasons, but regardless of the motive, which we may hope was the best, the net results are both interesting and stimulating. What has been definitely demonstrated is the existence in man of a faculty not related to the external perceptions.

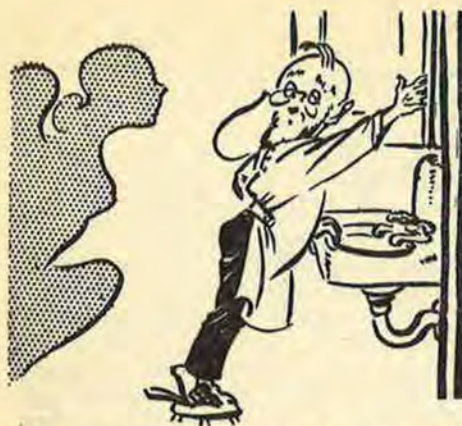
The Zenith foundation once broadcast, it will be recalled, a series of true stories of so-called miraculous circumstances, and these radio dramatizations for the most part were supported by excellent proof and authority. Add to these the findings of Duke University, and those of Dr. Alexis Carrel, and the indications are definitely that there exists in man a superphysical thought-perception faculty. Acceptance of the discovery, however, will be a slow and tedious process, for it has to be faced that if the average well known scientist had heard all of the Zenith programs, read all the findings of Duke University, and examined all the opinions of Dr. Carrel, he would not be in the slightest mood to consider them. He would say there is nothing in these findings which constitutes proof.

That buoyant attitude is not one to result in almost instant progress, as you all know; but proof to the scientist has to be proof that he will accept; and it is awfully hard to find what he is susceptible to. Generally speaking, nothing is a fact unless it has happened to him. I talked about this to some professors at Berkeley, asking what in their opinion constitutes metaphysical evidence. One professor said, "Only one thing constitutes metaphysical evidence: if it happened to me. But even if it did happen to me," he added, "I would want to be examined carefully by three or four medical specialists before I said any-

thing. There is always the possibility that I might go crazy." If there is such a thing as the consensus of science opinion, it would appear to be that any form of metaphysical experience should be regarded and accepted as a form of insanity, until by absolute proof it is determined to be otherwise. Thus, a metaphysical experience must happen to the right person. If it happens to ordinary John Doe, it is not proof. The reasoning would be: John Doe, not having specialized in biology or physics, would not know a metaphysical experience if he had one. The mere fact that it did happen to him would mean nothing. To have meaning then, a metaphysical experience must come to a man formally trained in biology or physics, which is almost beyond imagining. A college professor with a metaphysical experience would be a seven day wonder, because of his status quo attitude toward life. If he thought a metaphysical experience was coming to him, he would quickly take an aspirin. Ever difficult it will be to get metaphysics in action worked out to scientific acceptability.

One university prepared an 800-page thesis, representing the research of a number of post-graduate students over a long period of time, to prove that clairvoyance is impossible. It was finished just as Dr. Carrel published his book in which he stated clairvoyance is a fact. What was the university's proof that it could not be possible for a psychical experience to occur? In the face of history, in the face of thousands of records, it was that not one of those researching post-graduate students had had a psychical experience. That made it final. So, not too much help can be looked for from the brethren of letters in this research matter.

A few years ago a professor published an article for the benefit of young men



going out into life, in which he observed: "Whenever science is confronted with a new idea, it should reject that new thought, if it conflicts with what science already knows." Incredibly, that was the advice of a prominent educator, a dean in one of our largest universities: Never consider anything that disagrees with anything you already believe!

This empirical attitude is typically science's in regard to clairvoyance and psychical matters, maintained in the face of history, in disregard of the unquestioned integrity of thousands of reputable people who have attested to their experiences. As science stands unmoved in its resistance, occasionally a single member steps out from its ranks and dares to say something; he is promptly ostracized; then the others who might have said something do not say it. I'll give you a supporting instance. I know two young professors in astronomy who are studying astrology. They ask that when writing to them I use a plain envelope; because if other astronomers discovered that these young men—perfectly capable in their own line—had the slightest interest in any metaphysical subject, they would both be fired instantly. It could not be possible, thinks science, that a scientific man would have any metaphysical interest.

The popular mind, which is of course opposed to this dogmatic, pragmatic attitude, consists of 125 million unlearned; but it has weight; for it is the job of the 125 million unlearned to

support the 10 million who are learned. That is an issue, and a practical one. Universities depend for their survival upon endowments, and few can come from scientists, because the scientists do not get into the economic strata where they can make endowments. When the universities look for endowments, it is generally among the beer barons. So, the popular mind has a place in education, since it pays for it; and as every imperialist or dictator knows, the popular mind is one thing to be afraid of; it has irresistible power when it is used.

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

In this country, as the public interest increases in the possibility of the superphysical faculties of the mind, it is sure to become generally known that this is a belief as old as civilization; it existed long before science came into being. That a human under extraordinary conditions does possess certain metaphysical faculties is not hard to believe; it is an exception when a person lives 60 years without having something occur to him which he cannot explain, and which he will not find explained in books. Only one type of person is sure not to have such an experience, and that is the well trained scientist. His mind has been disciplined into an attitude that would not permit him to have any kind of a thought outside of accepted channels. But that other ninety-nine per cent of Americans who through the course of their lifetime do have something happen to them that cannot be explained by physical means, are not going to be satisfied when the scientist declares it did

not happen. You cannot explain a superphysical experience by law; but the matter need not end in an impasse because you cannot explain it by law.

We will never get out of our present condition until we realize that man is more than a physical, biological animal. It will be difficult for us to solve any of mankind's social problems we are working on at the present time while science denies in man the existence of a spiritual nature.

Wherein are located the superphysical faculties? We can begin by consideration of the nature of man's brain. The brain is not one single organ; it is a group of brains within a brain, each specializing in certain faculties and functions. In the brain itself there is an inner part known as the third ventricle; in this inner part, the cavity of the inner part of the brain, there are some very mysterious organs, subtle, strange, sensitive. One of these is the pineal gland. Located in this opening, the pineal gland swings freely, attached at one end only, and so is capable of motion. Descartes, the great French philosopher, said: If the superphysical faculties of man have any abiding place in the human body, it is in that gland; because it is unbalanced, hung in the midst of the brain, it is capable of very fast oscillating motion.

Science today knows practically nothing about the pineal gland. No modern scientist knows how to test it in a physical derangement. The only way it can be worked upon is by considering it through reaction from other glands. There is no way of knowing by modern science how to treat it successfully, how to overcome or what to do with derangements of it, or what definitely a derangement would do. There are opinions, but little fact. The other glands have been carefully examined but this one has defied all examination. You cannot get at it; you cannot find out what it does; it is very mysterious.

From what the ancient Hindus taught about this gland it can be likened to the antenna of a subtle radio set; what might be called superphysical mental processes

are dependent particularly upon that gland vibrating, for it can be changed like the tuning-in of a radio so as to pick up selected rates of vibration. The gland's motion is controlled by the mind; but it is also well within the possibilities that the control is instinctive, that the little radio-like adjustment is capable of tuning itself. In other words: Every emotion or thought you have in life changing the hormone balance of the body may change the vibration of that gland. A fit of temper, hate, fear, suffering, all these change the vibratory rate of that gland. One of the most potent changes is caused by grief, switching over the whole hormone balance of the human body with a distinct effect upon the glandular system. Emotional stress, love, definitely changes the secretions of these glands in the amount of secretions loosed into the system.

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

Now, the rate of vibration of the pineal gland is an adjustment, and so it is possible to bring in or tune in certain things. It is as if the brain is a radio receiving set which when the brain in its normal condition is a regular wave set, but by means of the pineal gland it can be turned into a short wave set. The pineal gland brings in a wave of vibration different from the normal functioning of the brain, the principle being likened to

attuning to a short wave, which is a change in the vibratory rate to greater rapidity.

In man's biology there are a number of different forces which excite function, and various things can cause the pineal gland to function. For example: fear or terror may cause a temporary clairvoyance.

These peculiar adjustments, which are perfectly possible and normal to man, are something a man may also bring into the world with him; some people are born with that gland working at a vibration rate higher than others. This clairvoyant exception is no more remarkable as an exception in nature than the now and then appearance of the two-headed calf. As surely as in nature there are occasional physical deformities, so surely will there be superphysical abnormalities. The clairvoyant condition is merely one representing a gland function which is higher and more attenuated than in most people, producing a different type of consciousness.

Theresa Neumann, the Bavarian girl, on Friday of each week for thirteen years repeating in her consciousness the tortures of Christ's crucifixion, her hands opening to drip blood from the "stigmata"—replicas of the wounds of the Saviour—for thirteen years took no food but the daily communion wafer; this girl broke every physical law science clings to. Scores of medical men examined her; her weight always remained the same, and there was no doubt she lived without food. Scientists saw and studied her breaking the law, only to turn around and teach that the same law she had broken is infallible. If she is acknowledged as an exception, no effort is made to understand the exception. Yet it is close to being a certainty that this and other stigmata cases are due to an eccentric vibration of the pineal gland, because this gland is not only the vehicle of thought transference and telepathy but also of clairvoyance. There are many wave bands in the mind and average people have always functioned on one, a few on two; but the whole of humanity

will one day function on several, but that is in the future.

Psychical and sympathetic contact is another matter which is very interesting; two people who are extremely like each other, and both sensitive, are much more apt to find a common ground in telepathy.

A point to consider is that man is naturally growing up as an evolving creature, which growing up increases the rate of vibration of the pineal gland; it does not function today as it did 500 years ago or 1500 years ago, for it is vibrating more rapidly. Social reforms and every discovery made come out of someone's head, and the part of the head they come out of is the third ventricle with its group of organs. So, if civilization is better today than it was—and though we are going through a difficult period, we are still moving forward—it is because of the growth produced in man by the vibration of that gland. The average person is closer today to clairvoyance than people were a hundred years ago; by that I mean in racial progress. Tomorrow we will be closer than we are today; every generation is nearer to being clairvoyant than the one before. We are now approaching a borderland generation; getting nearer to clairvoyant power, that which was incredible and destroyed as witchcraft 500 years ago is now comprehensible to man as a scientific thought; we are now beginning to see the rational process. The prophet, the seer, are among those who through a conscious process become psychic; Mohammed, year after year praying on Mt. Hira, gradually through his own piety raised the vibration of the gland. Another individual, through terror, changes the vibration and with it the circumference of our awareness.

The modern view of telepathy accepts this much: it is possible for the mind of one person to pick up the thoughts of another. In one experiment made at Duke University one man named twenty-five unseen cards in succession correctly. If this was by accident, the chances against his being correct that many times would be in the thousands, millions, and

billions. Experiments to determine the percentage of clairvoyance extended over a long period of time, and estimated against the percentage of probabilities in chance, they have shown to what degree telepathy is possible.

This research is establishing that man is gradually becoming clairvoyant, which was taught by the Brahmans thousands of years ago; they said the time would come when a race would live upon the earth, every member of which would know the hearts and thoughts of other men; and thus they would live in the physical world and in a metaphysical world at the same time.

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

possesses some telepathic ability.

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

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

Another experiment you can try is this: Two persons sit down at different places at the same time, one to be a receiving station and the other a sending power. One then thinks of something like the color red, to see if the other person at the other end can receive the

IN THE SEPTEMBER ISSUE —

Thomas Mann

*sees the Americanization of the world in a moral sense
as a piece of good fortune for mankind*

thought. If there is a considerable amount of sympathy between them, it will be amazing to see how well this can be done.

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

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

The experiments can be built up until with an ordinary deck of playing cards you can call off all the cards successively without seeing them, and while this has no practical value in itself, it can convince you of your own superphysical faculties. If gradually you become able to read the text of a closed book, you

should also be able then to tackle the problem of psycho-analyzing complexes, because of the ability to tune-in to the type of impulse which is causing the individual trouble. There are many practical applications to come out of the first research.

In most cases those who have studied things metaphysical will be more successful than those who have not; because study is bound to affect the hormone balance of the body, as is being proved by science. Study affects the blood stream and every part of the body; whatever you do is constantly changing the chemical balance of your body. In itself this is a start toward a good disposition, a powerful impetus toward detachment from problems. It is a great help to relax and let out of your life any destructive emotions or attitudes that embroil your chemistry, because only the person without destructive emotions and attitudes, without greed, without hate or worry can possibly be healthy; and that health adjustment is karma. The Ancients said that it is the Law of Compensation. But how does it work? It works chemically; it works by creating a hormone unbalance in your body.

No individual can escape what he think or does. The wise man follows a temperate course, out of his desire to enjoy the peace and security of temperate living.

(CONDENSATION FROM A PUBLIC LECTURE
Suggested reading: SELF-UNFOLDMENT)

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

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