

HORIZON

The magazine
of useful and
intelligent living

SPRING

1945

Articles by **MANLY PALMER HALL** Philosopher

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ISSUED
QUARTERLY
VOLUME 4 No. 4

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HORIZON

Published quarterly by Horizon Publishing Co., 3341 Griffith Park Blvd. Los Angeles 27, Calif.

\$1. a Copy, \$3. a Year. Two Subscriptions, Your Own and a Gift Subscription, \$5.

(Canadian and foreign subscription \$4 a year. Two subscriptions \$6.)

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- *The soul pattern in our five senses and nutritional and reproductive powers*

Seven Keys To Human Personality

MOST of the problems that we face in the venture of living are difficulties with the human equation, with human nature as we find it in ourselves and in those with whom we come in contact. The world as a great universal distribution does not cause much trouble; it is the human factor that complicates our living. It is the source of most of our worry, fear, pain, and suffering.

The causes come under two general headings: the mistakes we make; and the mistakes that other people make. The Egyptians, a long time ago, philosophically considered the average human being as one who carries on his shoulders two sacks, one in the front and the other in back. In the sack in front he puts other people's mistakes, and in the sack in back he puts his own mistakes; and then just cannot understand why suddenly he falls over backward.

Man has a tendency to estimate what happens to him in terms of injustices caused by those around him. He is quite certain his life would be happy, successful, and comfortable, if only other folks did not act as they do. Our world would be quite a nice place to live in if it were not for a number of dictators; our country would be perfectly wonder-

ful if it were not for a few politicians; and our family would have very close ties if it were not for certain relatives. As individuals we would be sublimely happy if other people would cease making a career out of discomfiting us.

It is rare indeed to find an individual who has come to the philosophic conclusion that his life is in his own keeping; that the things that happen to him are always geared to the thing he himself is.

It is quite possible to prove, conclusively, that others are the cause of our trouble. But it is also equally easy to prove, if we so desire, that nothing happens to us that is not the result of our own temperament. In this realization is the secret of the successful and happy life; and we gain considerably if we analyze and consider the elements involved.

A certain rich man brought his son to Diogenes as a pupil. "What would it profit my boy to study with you?" he asked. "Let us get this down to financial terms; how much is it going to be worth to the boy if I spend ten thousand drachmas to have him educated?" Diogenes, with the delightful humor for which he is famous, replied: "It will be of profit only in one respect.

When your son goes to see the Olympic games and seats himself on a stone bench in the arena, if he has studied with me, then he will not be a participant in that curious phenomenon of one stone sitting on another."

And that about sums up the profit of philosophic teachings truly and simply.

The purpose of philosophy is to assist the individual in the practical problem of analyzing his daily life, so that he may approach all things with more learning. Learning makes his life more simple, happier, and easier, for problems are no longer seen in false magnitude. The personal curse of ignorance is in the reaction of false values upon us in daily life. The realization we require is that everything around us we interpret in terms of the thing that is within us. Ignorance is thus a kind of astigmatism through which we look at the world.

If we are out of order, the world is out of order. If there is chaos within us, there is confusion all about us. We see not alone what we look for; we see what we are; and what is reflected back to us is the reflection of our own disorganization. This is not a platitude; it is demonstrable in a thousand ways.

Human beings at this time are not perfect, are not without error, and it is not to be supposed that they shall live in complete tranquility under all conditions. There is, however, a magnificent game to be played, the game of trying to live well, by meeting every emergency with a strength within ourselves. If we play the game this way we are sure in our living to come out ahead of those who are without philosophic insight to back up their hopes and desires. We all hope for the best; but hoping is of value only when it is backed by a program of action that merits the thing hoped for.

Happiness being curiously linked with our own personality and our attitudes and convictions toward life it is important in the study of universals—our effort to explore them through certain forces of Nature—that we examine the hidden part of ourselves, to determine,

if we can, the forces and powers that work in our own dispositions and personalities, for it is by these that our daily experience is colored and discolored.

The Ancients declared that the human body was merely a vehicle of manifestation, a receptacle into which was poured the streams of power which descended from the mysterious, subjective life of the individual; and so it is never fair, nor honest, nor right to think of a person in terms merely of body. We should think of a person more as a personality complex or temperament, which, manifesting through a body, variously distorts that body, surrounding it with unnecessary hazards which are not due to the stress of the world, but of the personality itself. Man is a kind of complete composite. Only in the most simple, biological sense of the word is his life dependent upon his environment. He must have sunlight, nourishment, water, fire, protective clothing, and other necessary utilities of existence. He is dependent upon his world for the preservation of his body, because his body is part of that world; in obedience to its laws it must be nourished and sustained according to the natural edicts of existence. But, as man is not merely his body, that other part which he knows as himself is not subject to the laws governing body other than in being mindful of the limitations of matter, the exhaustion or depletion of body by unreasonable excesses.

Our personality belongs to a world beyond our physical life. Any limitation imposed upon it by Nature comes through disillusionment or intoxication of its soul power. The Greeks explained this in a simple way. They said: When the human being *descends* into birth, the soul passes across a strange river, which is the River of Lethe, and drinks of the waters of forgetfulness. So, man is born into life unmindful of his true estate in Nature; blinded by an intoxication, he is no longer aware of his supremacy over material things. The soul is more or less in a state of hypnosis. It takes upon itself the illusion of matter, it regards



itself as bound by material things and material limitation, and points its attention toward physical and material concerns to the exclusion of all others. It thus adheres to the erroneous belief that the purpose of life is physical, that the achievements of life are to be measured in terms of physical results. It is this illusion which leads human beings to dedicate their natural span of life toward the accumulation of wealth, to the fulfillment of ambition, and the attainment of power. These ends, in themselves illusory, are entirely unworthy of the power that lies locked within man himself. Year after year, he will struggle with these curious illusions, defend them, even be willing to die for them; be willing to obscure every part of his spiritual concept merely for the attainment and preservation of his material purposes. This is the basic illusion, the illusion that our lives were intended to be devoted to the achievement of material success.

From this basic illusion are suspended practically all others. Acceptance of the physical world as a reality is the supreme ignorance.

To go a little deeper: If we would think of wisdom as a means toward solution, then we must begin with examination of the values that lie behind material attitudes and convictions. As we examine these values we gradually organize our lives through thoughts that are no longer subject to the average person's pattern of threatened pain and pleasure. The Greeks realized that the hypnosis of the world is intensified by the continued addiction to worldliness of human beings. Around us then, at all times, are innumerable examples of the things not to do.

Our material civilization is a setup for bringing order into the lives of those who have no order in themselves; ours is a world geared to the belief that ignorance is inevitable and universal. We are constantly surrounded by those who are steeped in conceits and fallacies. Thus the question arises: How can we live sincerely, honestly, and wisely in a world, the greater part of which is a little mad?

This is a question that ordinarily is met with the most proverbial of excuses; that our misfortunes and failures are due to (a) the pressure of environment, or (b) the conditions of our time. We could all be happy living in the Golden Age; instead, we live in the age of gold, and are all unhappy. A universal brotherhood of men could of course be set up; then we could be brotherly without being imposed upon; but, as it is, whenever we would do a good deed, the selfishness within us interposes, and even if we survive that, and the good deed lives, then the ingratitude and indifference of the world discourages us.

Always there seems to be a good reason for our selfishness. We are convinced that it is impractical, if not impossible, to practice the virtues that are natural to our hearts. So through a series of compromises we assume and accept that the power of the world will and can frustrate any intention of our own.

If philosophy is to assist us, in no way can it be more useful than in putting in order these basic personality convictions and giving us a philosophic viewpoint on the incidents of life and toward life as a whole. The classical philosophers, understanding and interpreting the power of the human soul, have given us a number of interesting definitions about what we call the anima. The anima is the power, the curious vitality, that lives within us. It was the belief of the Egyptian priests that the human soul was a geometric pattern; that it was perfectly possible to make a reproduction or representation

of it as form, like a geometrically formed snowflake. It represented a magnificent pattern of energy, and this pattern of energy was septenary; that is, it was divided into seven parts. They recognized seven forms or states of the human soul, and these seven parts as manifesting through the body by means of seven powers. These seven powers consisted of the five senses, the nutritional power, and the reproductive power; all seven were present as manifestations in the physical principle, bearing witness to the impulse behind the personality itself.

Various definitions have been given as to what the soul actually is. Probably one of the best definitions is, that the soul is the accumulation of values as the result of many lives of experience in the world. Experience builds soul power. Soul power has no theoretical foundation; it must be the result of practical experience in the process of living. It is the result of the final assimilation of the things that we do, and the things that are done to us. When these values are put in order, as in a double-entry bookkeeping system, the values have been recorded in consciousness as facts, and are the basis of future action. Therefore, the soul is man's experience-nature. It is his experience-mechanism set up through vast cycles of time, being constantly enriched by new observation, new reflection, new experimentation, and a gradual assimilation of ancient tradition.

Tradition is the soul of a people, for it perpetuates within its records the history of the achievements and experiences of peoples. Sacred books, for example, are the accounts and the records of experimentations and traditions in the philosophy of life. We customarily think they were written by a certain group of persons or were written at one time, but this is not true. Sacred books accumulate over long periods of time. Subject both to occasional revision and periodical rewriting, it is the re-writer who is usually given the credit of being the original author. Those who set themselves to the task of preparing a moral code for the world, first of all dip deep

into antiquity and then record the observations and experiences of human beings over long periods of time; for it is these observations and experiences that demonstrate the inevitables of life, and these inevitables become our scriptures.

The religions of the world have stated, —all forty of them—that the Golden Rule is spiritual law; and this is not because it was written in the beginning by the hand of God on a tablet of stone, but because in the experience tradition of the human race it has been proved since the beginning. Certain paths of function which bring about constructive results have become our spiritual codes; they have been brought down to us from the beginning of our race, but by addition and adaptation they are the codes of the different races and nations. In principle they are the soul record of human effort.

Also, we can see that history is part of the soul tradition of nations and races. A wealth of experience gives the foundation upon which to build future experience, and is equivalent in history's recorded tradition to the soul power within the life of the individual himself.

The traditions of nations are inscribed, written, and recorded, and we may read them if we so desire; but the experience records of a single human being are not made so easily available. The experience records of the individual come through him in the form of impulse; they come through him in the form of certain instinctual reactions to the things that happen about him, and the level of consciousness in the evolutionary process is determined by these instinctual reactions. One individual will react in one way, and another will react in another way to the same stimulus. This is the key to soul power. The individual who, when off guard, becomes angry over some circumstance is entirely different from the individual who, under the same provocation, acts instinctively without anger.

In our daily lives we penalize certain reactions. A person reacts unfavorably to a stimulus, and we say he is an in-

ferior type of person. We decide that in one way or another he is not as pleasant, not as charming, not as suitable for our acquaintance as an individual who has reacted more constructively. To measure up to this challenge of respectability ourselves, we set up a guard over ourselves. Realizing we have a sharp tongue, we put a curb upon it; and, by exercise of will, insure that regardless of how we may feel about a certain thing, we will be decent about it for the sake of our respectability. And we are quite convinced that other people will not know what we think or feel, unless we release the key to our attitude through action or words. If we can keep the outer manifestation on a plane of elegance, we will be generally suspected of elegance. If we keep a bad disposition under powerful restraint, this will carry the conviction that we have a good disposition. To a degree this dissembling is necessary, because with everyone acting exactly as he feels, ours would be a poor world to live in. So, in the name of common decency, we frustrate certain of our impulses and walk around inaudibly repeating through locked jaws, "I am not going to say it. I am not going to say it. So help me." This procedure is one that of course sets up a considerable amount of tension, yet it is the actual basis of the larger part of our morality. If one could be hung for his thoughts, few of us would get out of this world alive.

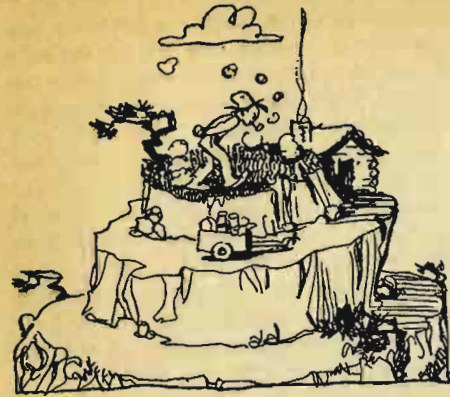
This outer vestment of integrity has become necessarily accepted and even to a degree stylish, and so we incline to a feeling that if we do have this strong

restraint upon our natures, then we are stronger. And also that we are persons of fine qualities, and indeed righteous citizens. We have placed all our emphasis upon control. In defense of our outer appearances we keep our less respectable vices of disposition in the quietude and secrecy of our personal lives; and after the family fight is over and most of the dishes have been broken, then we and the various belligerents all dress up and go out arm in arm. The world must see us at our best.

This belief that respectability is controlled is one of the great fallacies of our estimate of life. Actually, no individual is any better in terms of quality than he is when he is not trying to be good. Our true level of integrity is determined in a state of complete relaxation.

The difference between this self-control and the disciplines of the philosophic life is, philosophy seeks to correct the impulse mechanism at its source, so that nothing comes through the personality that is inconsistent with the good of that personality, and the good of the world. The general belief is very definite that if we can maintain a general over-coating of respectability then no one will know that we are having certain temperamental difficulties. We believe our bad disposition is a perfect secret. The truth is, the only individual who is deceived in regard to the bad disposition is the one who has it. Only can we deceive ourselves; in a thousand small and mysterious ways that bad disposition leaks through; it escapes from





the bonds of our will power and stamps itself as disaster upon the center and circumference of our environment.

This constant conflict between a primitive internal and a rather sophisticated external is responsible for a number of nervous ailments from which we suffer. In a larger way it is responsible for the great disillusionment that comes to us when our world as a whole gets into trouble. Only a few days ago a kindly intentioned but badly dispositioned friend opened up this way to me: "You know, I just can't believe it! I just *can't* believe it!" I asked what it was he couldn't believe. "I just can't believe a world as highly evolved as ours could get into the difficulties of this war. Here we have had public schools, religions, governments, education, arts, and sciences. We look back with scorn upon the barbarians of long ago. And look at what we are doing now!"

The answer was easy. Our so-called progress has been largely by will power control. We are not the civilized people that we want others to think we are. Just as a group of distinguished citizens gather in all their dignity at some public function, and then all go home and start nagging their families, so is our dignity all upon the outside; within is an aching void where cultural values should be lodged; and because we spend our time selling others our respectability, but have never sold ourselves our own integrity, periodically our front breaks down, the false face falls off. And there, right beneath the surface of our culture,

lies a seething maelstrom of uncontrolled, unmastered, ill-directed impulses.

Periodically we face a breakdown in every bracket of our living. Thus has been destroyed every religion given to the world, for always the members are functioning only in the outer part of their religion; the teachings have not gone in deeply, have not changed the vital currents of the so-called believers. Thus, too, have men destroyed every government that idealism has set up, and in the end will they also destroy every structure built up in the economic world. Institutions are destroyed, ideals, and dreams in the breakdown of the whole structure of our so-called progress—progress that is activated by will power, determination, and not by a gentle, internal understanding of the truth.

Truth is something we can get, however; but each individual must work with it within himself.

Now, how to do it. A lot of people have believed if they could just get away from turmoil, get off somewhere where it was quiet, somewhere where they would no longer have to listen to anyone nagging—with uninterrupted peace and quiet for a year or two possibly they would be able to work it out. Occasionally someone tries this. He buys or rents a log cabin on the top of a mountain and goes in with a car load of canned goods; here he will spend a year in the peaceful contemplation of ideals. He lasts just one week. By the end of that week he has had such a struggle trying to get along with himself that he rushes back to the world again, convinced that it is easier, finally, to get along with his relatives than it is to get along with himself. Hundreds of times we have heard individuals crying out for peace and quiet, but let it come to them and they cannot stand the noise or confusion. For very seldom do they realize that the peace and quiet is absent primarily only within themselves. The confusion and disquiet that we are constantly blaming others for, originates definitely within ourselves. We can't escape it because we can't escape ourselves.

The one solution to this problem is self-mastery. There is no other possible way of finding peace and quiet in the world. The powers of the soul descending from the invisible part of our being, use the channels of the sensory perceptions as their principal mediums of manifestation. All of the sensory perceptions are to a degree channels with currents that flow two ways. For example, the eyes, apparently, are only receiving channels. They are kinds of windows, and the light from without flows through them into the brain; but in reality the eyes are channels for the externalizing of mental power. Something must flow out of the mind through the eyes to the thing seen—not literally, of course. But the Ancients believed there was an optical energy that crept out of the eyes and grasped hold of the object to be seen, and held it still until the mind could get a good look at it. We do not believe that any longer; but, while physical sight is the receiving of the impulse into the brain, sight is, philosophically, the extension of mind power out through the eyes to the contemplation of the world. Therefore, physical energy entering into and through the eyes records the physical, basic pattern and design of the thing seen; but it is the energy passing from the brain outwardly through the eyes that bestows the meaning of the thing seen. And nothing is seen unless its purpose and significance is seen.

A simple sensory perception like sight, very ordinary to us all, and which we take for granted, is far more tricky than we know. The old saying, that seeing is believing, I think should be reversed:—believing is seeing. Our eyes are not dependable witnesses. To build a conclusion upon things seen is as dubious as it is to build a conclusion upon the most abstract, invisible premise.

Things seen are dominated by expectancy mechanism. Without knowing it, sight is really about ninety per cent expectancy and ten per cent optical. The scriptures admonish us that there are none so blind as those who will not see,

and the reference is not entirely to our optical mechanism. The physically blind are less blind than those who are mentally blind, however good their physical sight.

Seeing, as with all the sensory perceptions, is not alone a mechanical process; it is a rational process with use of a physical instrument to aid and assist. Things seen are put in order by the mind. A simple example is perspective. If you look into the distance, railroad tracks are seen as coming together. You know that they do not. You also realize in looking at variously distant objects that some appear smaller; that a ten-story building ten blocks away does not seem as tall as a two-story building one block away; that is, when these are seen by the eye. The artist is well acquainted with this problem in optical adjustment because he works with perspective in creating an optical illusion of depth on a wholly flat surface. But the average person is not so concerned, and by the time the disproportions have reached the brain the rational part of the mind has readjusted them in order. We know without having it proved to us that the distant object is larger, because our judgment tells us. We have within our own consciousness the ability to correct immediately in our minds the limitations of our optical equipment. We know that things are not the way we see them.

The same judgment is applicable to more abstract problems of sight, but we do not always have it adequately available to correct all errors; so in some cases we balance proportion, and in other cases we do not. This is particularly true in the consideration of personality and the estimation of experience cycles. We have great capacity to put in order mechanical, physical, mathematical formulas, but very little skill in putting in order psychological patterns of things seen. We still follow the ancient traditional method of accepting outer appearances at their face values, and judging individuals by appearances alone, by the wealth of their appurtenances, by the luxury of their surround-

ings, instead of judging them each by their character which lies within. We have not yet learned to interpret the symbols in terms of philosophy.

We incline to follow the belief that has dominated Asia for thousands of years, that if a man has an elephant he is a great man. The Rajah realizes that the surest way of governing people is to conceal indifferent ability under magnificence. The average individual will see only the magnificence; it requires discrimination to understand the values beneath things. But there is nothing that exists in the temperament, nothing that is locked within the life of the individual, that does not show clearly if we know how to look for it. The person who has a bad disposition conceals it with a great deal of fortitude and will power, giving a charming appearance, at least on public occasions. That individual will be judged as charming by the majority; but if you have any skill or discrimination you will discover the bad disposition just as surely as if the individual broke out in the tantrum right there before you. All the traits of an individual stamp themselves upon the personality, upon the appearance, and upon the individual's destiny. The person who has not organized his inner life can not have an outer life rewarded in terms of real success. The misfortunes which occur to us are witness to our own inadequacies in perfect and complete balance and ratio. We all have limitations; none of us can or will do all things well; but the individual who is constantly in difficulty is in this condition because he himself is the difficulty. Furthermore, his difficulty mechanism emanates contagion, extends outside himself, to influence all those about him.

Flowing constantly from the eye toward the thing seen is an interpretative power, resolved to see that which is expected, determined to see nothing else. If we say we do not like a certain person, and we can not see anything good about him, that is perfectly true. He might be an angel in disguise, but we will never penetrate the disguise because

we do not want to see anything good about him; by such a preconception put to work we can support and sustain as much dislike as we have energy to expend on the subject. If, however, we discover virtues, such as to bind ourselves to that individual, from then on everything that he does is right. Either way, we do not see things as they are; we see them as we want them to be, as we expect them to be, and as our integrity demands that they have to be—regardless of how they really are.

This deceiving process distorts and makes difficult the soul growth of each of us. We are forever selling ourselves false doctrines and trying to live with them. We are forever the victims of our own preconceived attitudes. This is an excellent reason to begin to simplify attitudes by viewing them from generals to particulars.

When you are starting on a philosophy of life and are sincerely interested in doing better with the material you have, two courses are open to you: one is Platonic, and the other is Aristotelian. The follower of Aristotle would attempt little by little to correct individual faults. Now, that is a big job. Perhaps we discover that we have a little tendency toward tongue-lashing; so, we set ourselves to the really sincere effort to sweeten that tongue. Well, we can work with that task for an entire lifetime before we develop very much of a saccharin quality, and even then we may make some unkind deathbed remark in final extroversion. It may require many lives to get over that unfortunate habit.

If we do finally put that one away, and can honestly say we no longer have that tendency, then we suddenly confront the next job—overcome worry, a disease we nearly all have in common. It may take anywhere from five to ten lives to work out of a tendency to worry.

By the time we get the worries all solved, and begin to feel all warm and cozy, then we discover a slight tendency to kleptomania, in a natural desire to have anything that we can get when no

one else is looking. So we have to work through several lives with that.

It is a question whether eternity will last long enough to clear up all these little odd jobs that will have to be done, for psychologists can give you a classified list of more than a thousand delinquencies of which the individual is capable; and it is a foregone conclusion that most individuals are suffering from all of them. A very large job then, is this one that the moralist and optimistic theologians attempt. The theologians try to give strength to the argument by the threat of hell; but that does not produce results. Most people are perfectly willing to endanger their immortal soul for the pleasure of saying just exactly what they think about someone. And practically all continue hoping that the Universe will not hold it against them because they have been occasionally unkind.

As the process of healing up the errors of man is a long one by the Aristotelian technic of particulars, it is fully as long in the gathering up of knowledge. We are confronted with the fact that there is much to learn. We cannot hope to master every potential of life, approaching it separately, viewing it as a complete science in itself. It is far better for us to be Platonists. What we most need is the right basic viewpoint on the entire situation, that the results may be manifested simultaneously over a large area. If we once see the values of life, this new vision will begin to manifest improvement in each of the things that we do. If we once establish the great laws of life, they go to work philosophically in ourselves, transmuting vast areas of effort into spiritual gold.

It is not important that we correct each small error; but it is all important that we gain a proper vision of the real things of life; for every part of our lives will be influenced by it. If we seek truly the Kingdom of Heaven and its righteousness, all other things will be added unto us. As we get the basic conviction, and get it straight, we begin to apply it; and it becomes part of us and manifests as moderation in all



things. Abiding by the rules of the Universal game, these immediately counteract an infinite variety of individual difficulty.

Take, for example, the simple law of evolution with the Universal concept that all things are growing, that there is an eternal progress in Nature, that every living thing is unfolding from within itself. It is releasing greatness gradually. It is not going from one place to another, but is emerging from one state into another by an eternal process that goes on forever; that regardless of everything we see, progress is eternal; for the reason that every mistake we make has its own karmic reaction intrinsic within it, and it is this reaction that forces growth through experience. Then, even if we make a complete career of doing things wrong, we will end by growing up to the right; because we will finally reach a point where the things we are doing will no longer be tolerable to us. We then become so completely miserable that we decide it is necessary to change, and evolution takes place.

There is no end to evolution and progress.

That single law, if understood in consciousness, answers ten thousand particular questions arising in any one of ten thousand different environmental patterns, and permits us to read the morning newspaper without despair. It permits us to listen to Frank Sinatra with the full realization that that, too, shall pass away. We can also expectantly realize that perhaps in one of his lives he will be singing *Tannhauser* or *Il Trovatore*; for he is a musician in the making.

We are all in the making. We want people to be patient with us; so we must be patient with them.

It is a wonderful thing to be patient and realize we are producing a race of gods. If, at the moment, it looks as though we were in the subnormal grade, we are producing nevertheless a race of beings in whom ultimately all things will be fulfilled. If we do not like what others are doing, we must be patient, for there are others who do not like what we are doing. If we feel others should do better, they will, in time. Our problem at the moment is for us to do a little better ourselves.

Keeping this idea of growth in values in front of us, we can realize why wars and plagues break out, why individual disaster strikes directly at ourselves. The belief, the firm conviction, that all things are growing up in time and eternity, and that everything is inevitably and eternally improving, not only in others but in ourselves, gives us a better perspective and enables us to begin to settle down. We begin to appreciate in others things that we did not like, knowing them to be the parts of experience patterns. Just as the small child learning to walk falls down and bumps itself, but by those very experiences learns to walk (because it gets tired of falling down and hurting itself), so everything that is happening to us is contributing to the eternity of our growth.

With that conviction we can begin to enjoy people who do things we are not interested in. We will no longer wonder why some enjoy spending their nights playing checkers. That engagement of time may not be useful in itself, but it

will lead somewhere—everything we are doing will lead toward something sometime, for everything we are doing is the unfoldment of some potentiality in ourselves. Earth is not a place where everyone is in the full blown glory of his spiritual maturity. It is where everyone is trying to learn, trying to express half-released perceptions, trying to unlock doors that swing on rusty hinges. This is all part of growth. Others are growing, and so are we. In the height of it all we see our enemy growing up to glory. If we are not careful we make a very unhappy world for ourselves, and our enemy is not at all disturbed. That is the curious thing about animosity: it hurts the one who holds it, rather than the one at whom it is directed.

One man said he so completely disliked a certain individual that he would never speak to him again—he had no idea what a favor he was doing the other person; he was practically rewarding the enemy.

By hatreds we develop acidosis, and this does not at all hurt the individual we are trying to hurt. The one way to solve anything is by realizing that at the root of everything is a structure of growth.

Nearly all creatures are a bit awkward when they come into the world. New animals are much too leggy; they wobble as though they were walking on funny little crutches; but the legs gradually take shape and assume the proper pattern of their kind. When as humans we are trying to grow we are belligerent in some things, fretful about others and generally boresome; but gradually out of these maladjustments, this awkward-

ness of living, have emerged such noble humans as Pythagoras, Plato, Jesus and Buddha. During their evolutionary process these great ones went through all the stages of growth we are experiencing to become examples of greatness and dignity coming out through the soul.

The law of cause and effect comes next in needed understanding. If you can assume, as a fact in experience-consciousness within yourselves, that cause and effect are immutable, and that each individual is now manifesting the effects of previous causations, and is now setting up the causes of future effects—if you can solidly believe as a general fact that you and everything else that lives in space is now in exactly the place and condition it has earned for itself, then a great number of little particular questions are answered.

Bring that realization through yourself and apply it to whatever problem comes up, and you no longer need to clinch your teeth. You no longer need to pray to the gods for patience in an emergency. You no longer need to feel that there is time in this world to be sorry you are in the place that you are in; that there is time left for you to wish you were somewhere else; or there is any use looking around for some place to go to get out of the place you are in. For the reaction coming from the place you are in, at the moment, is the result of what you are, and what you have earned; and the soul-complex of consciousness with which you are viewing or interpreting environment. Your world is yourself reflected into your environment. It has to be exactly like you. You change your world by changing yourself.

With this realization, you know there is no injustice; and so, there really is no reward for being patient with injustice, no reward in being resigned to things as they are. There is no reason to believe that you will have two more pearls in your crown because you have accepted your burdens and done your duty. There is utterly no reason for such attitudes. Your place is the place you have earned;

it is the substance and measure of yourself. If it is unsatisfactory—change it! Begin the building of causes that can produce the effects you want. Do this in the realization that a simple change of consciousness can change the face of calamity into the likeness of a great and beautiful experience. Problems are duties if you view them one way, and privileges if you view them the other way. Philosophic persons live in a world of privilege; those who are unphilosophic live in a world of duty. Both are proving the same truth—for understanding and idealism determine the merits and demerits of the spiritual experience of the race.

When certain generalities get into the consciousness, by mastery of their principles you can detour the tedious Aristotelian path toward trying to cut out your vices one by one. Instead, you build one grand integrity, and watch the vices fall off as though bitten by a frost.

This integrity is soul power, and it shines out through the eyes that are the windows of the soul. By stimulus of the integrity that is within ourselves the patterns around us immediately begin to arrange themselves into soul patterns of order. Pythagoras declared that the soul is in perfect pattern, with no assymetry within it anywhere. And too, that the soul is completely harmonic, completely rhythmic in all its parts, completely beautiful in all its parts. Where the soul power is obvious in the life of the individual it stamps its beauty and order upon that life.

It is said that beauty is a medicine for the soul; and this is an interesting thought. We realize that the body of man is not a spiritual principle; it is a receptacle of energy, in the same way that the physical world in which we live is not a spiritual world, but a receptacle of energy. It is a plane of forms in which we set up symbols. Because it does not belong to the spiritual life of man, and also because it is not sending anything against him except a neutral force, it has a powerful advantage. The human being can use this physical world like the small boy uses

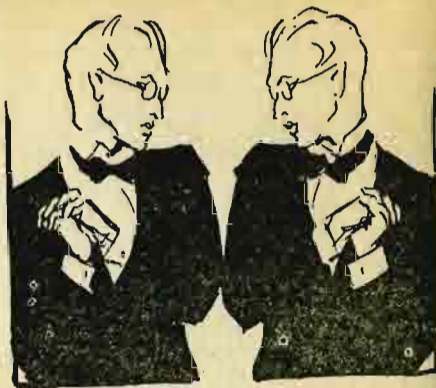


his sand box to build his castles. In physical matter we set up form symbols of our ideals. This is the beginning of our creative power.

We are not yet entrusted with the creative force of life, we can create only inert things; but the artist painting a picture, the musician writing a composition is creating. He is creating from a neutral substance on a neutral plane a pattern or symbol of some inner soul power or impulse. And because of that creative power he is forming or fashioning emblems or symbols which may be seen by others and which probably will be interpreted by others in terms of their own experience. If harmonically correct, if properly proportioned, if devised in beauty and integrity, these forms or symbols react upon the consciousness of all those who see them; they become a kind of medicine of the consciousness, a basis of strength in the life of others.

Beauty, according to Plotinus, in his *Essay on Beauty*, is nothing more than an external pattern similar to that of a soul conviction; and the soul perceiving through the eyes a form of symmetry similar to its own, rejoices in perceiving or observing its own similitude, in the reaction of pleasure, which is nothing more nor less than the soul perceiving soul. It is consciousness observing the presence of consciousness.

The householder who likes his garden, working with the plants and flowers like Luther Burbank, hands black with the earth, rejoices in his garden hours because his soul like a plant is growing. Jacob Boehme, the German mystic, said: "The soul of man is like a little plant with its roots in the dark earth, the body; and here it is growing up toward the light to blossom finally in the effulgence of soul power." It is because the soul is alive and growing according to Law, the Law that is eternally beautiful, that the soul rejoices when it beholds the plant that is likewise growing according to Law. The plant releases power through itself without any mental or emotional frustration, for it merely releases its own nature in life and blossoms, reaching tiny fingers to the light.



To the soul, because of its awareness, this brings something of comfort, by recognition of similitude. The soul, seeing the light of Universal Law, growing in the tiny plant, rejoices and is happy. It is thus that symbols become vital to us.

Another person with a different viewpoint will experience his encouragement through other things. One will find it in listening to music. Plato said the soul is a harmonic melody, containing also infinite harmonic potentialities to eternity. The soul is the perfect harmonic, and so it rejoices in harmony, for in it is perceived the similitude of the beauty of sound. Not everyone has trained his faculties to perceive the growing plant, but many have the faculty to perceive the harmonics of sound, and recognize the power of sound.

Another person, a parent, sees it in the building of character, watchful over a small child as a little, living thing growing up in the world, bearing witness to the growth of eternal.

The mystical communion is thus the recognition or perception that all things external to the individual are symbolical to him of powers internal to himself.

We can never be part of anything outside of ourselves. We can be sympathetic with it, we can try to understand it; but when we say we are trying to understand something outside of ourselves, we must realize what we are really trying to do is to learn to understand ourselves.

When we say we understand someone, we generally mean we have found ourselves in that person. We can never for an instant be anyone else. In everything that we do then, we are merely acting externally as a means of stimulating internals. This world is made up of a great number of persons, and each person to himself is real; and all others are unreal, and must remain so. Each knows himself as a fact; all others are symbols of that fact. We get close to people because they are like us. We depart from them because they are not like us. Always, we ourselves set up the standards, as always we seek for ourselves in others and are disappointed. Ever trying to bridge across the interval that divides us, in the end each has become a symbol to the other. What we perceive in others is something seeking release in our own nature.

As we realize that the soul contains within it the potentiality of all power, we can see outside of ourselves the symbols of this power. We appraise one person as a musician, another as an artist, a third as an astronomer, a fourth as a builder, and the reason they all interest us is because we are all of those things ourselves, although we do not know how to do them well.

One individual is to us a great poet, and we have a kinship with him because of the soul-yearning to express ourselves in glorious words, as ever we maintain the hope of accomplishing all admired things in time and eternity. The soul is ever seeking harmony and good, and rejoicing in their possession. But the lower nature of man is forever opposing. Through envy and jealousy it tries to block the motion of soul power. We gain control over this situation and put it in order when we give free reign to that which is the inner part of ourselves, when we recognize that as we place the emphasis upon Self, in that instant the not-self becomes powerless. It is upon Reality that we should put the emphasis, for unreality envelops the sphere of our present complexity of consciousness. When we effect the consciousness change, the whole uni-

verse changes instantly.

We can know that within ourselves is a kaleidoscopic power, a power to be all things. And we are going to be all things; we are going to accomplish all things in the fulfillment of our existence.

When the Universal look at things is acquired, we no longer think of life in terms of seventy years, or seven thousand years; we think of life as eternal. As eternal growth. We recognize eternal growth as the happiest, most beautiful, most worth-while thing in the world. This is the point at which we get tired of getting tired; knowing that weariness is of the flesh, and not the spirit, we realize that surely we will wear out innumerable bodies before we completely rejoice the soul; and that is no more a matter of serious concern than that periodically we are fitted to a new suit of clothing. For we will be tireless, spiritual entities, engaged in the releasing of beauty through ourselves. We will eternally have a certain regard for the time in which we live, never shall we become lawless spirits, nor shall we attain this growth at the expense of others. He who desires to have those things that are real, can have all that he can master, without taking anything from anyone else. One becomes rich in wisdom without need to disturb anyone else, for no man is less wise because another has great wisdom. If our growth is at the cost of any living thing, we are not growing; we are merely expanding our ego. Spiritual growth achieved at the expense of others is not spiritual achievement. Spiritual achievement is within. Any hardship we work upon others is achieved with the outer personality.

There is no reason why your spiritual achievement should be attained at the expense of neglecting physical responsibilities; because the growth of the consciousness is an internal experience to be achieved while you are doing the things you are doing. The release is inwardly, not externally. It requires no great amount of time, but it requires a great amount of understanding. Understanding is an intensity of consciousness

that is not of this world; it is not measured in terms of this world. It is not necessary to spend hours and hours and hours meditating. In hours of meditation you are not accomplishing anything, for understanding is a matter of internal realization. When the internal consciousness is at peace, when it is quiet and still within, the hands may actively be performing their usual tasks.

The individual who cannot meditate while doing the thing he is supposed to do, will never meditate at all. It is an experience of inner consciousness; it is an inner mystery of the soul. A mystical experience comes from within the individual as a timeless fact—but it originates from a careful and thoughtful observation of the phenomena of life. The mystical experience is the increasing of the consciousness of soul power to the point where it bursts through the barriers of the personality. This is when there has been sufficient strength stored up in the consciousness for the individual to release, at least temporarily, that strength through the personal consciousness. It is the power within that makes the outside world into the likeness of the inner understanding.

It is always that way. As the inner understanding grows more beautiful, the whole world appears to be more beautiful. It is like the story of the boy telling his friend about his father. He said, "You know, when I was fifteen years old father knew very little; but five years later when I was twenty it was surprising how much father had learned in those five years."

(A PUBLIC LECTURE BY MANLY PALMER HALL.
Suggested reading: THE GURU; SELF-UNFOLDMENT)



Of course, we always think in terms of other people changing. In reality, we are the ones who become more appreciative or more understanding of values.

We say things are getting better. What we mean is, we are getting better in some particular; and because we are better, things seem better. We say that the world is a little better, when all that has happened is, we are seeing it with more order in our souls.

If there is anything on the outside that we do not like, we must try to find the Law within ourselves—and then watch the difficulties drop away! There is only one way we can get the world into a livable state; and that is to get ourselves into a livable state. When we do that, strangely enough, we will be surprised how much the world has improved while we were doing it.

I think this is a problem for each individual to work with at home. Try to get the Universal Law into yourself; see if you can begin to realize one thing; that all externals are but the shadows of ourselves.

If you can begin to think that way, if you can know it, it will be the answer to many problems, not only now, but in the delightful postwar chaos that is to come.

● *If our thinking is untrue
then our living is untrue*

The Magic Mirror of the Mind

THE hours of wartime are those in which intangibles appeal forcibly to us, with their values which we can not see and we can not buy; for these are values not given to us by our world, or by our education, or by our culture; they are values that by the grace of God we have in our hearts—in spite of every effort of tyranny, oppression, and stupidity to block these values from our lives.

We can justify all of the sorrow of our private living since infancy in the realization that we are a privileged few alive today to know what is happening. Others yet unborn will have to read the cold accounts of history; we are alive to perceive the workings of the Law.

In our own way we must now see in this great struggle of the ages something to call us more definitely, more clearly, and more dramatically to the challenge of approaching victory; for we will have to put this world back together again. We will have to re-establish it, and reform it into a better shape. It will have to become a better kind of world, one in which there is greater opportunity, greater understanding, greater friendship.

In thinking now of what we are going to do with victory we might well be mindful of the words of Cicero, who said, "The burdens of adversity are heavy, but the burdens of success are of such great weight that very few can carry them."

To bear with integrity the weight and burden of success is the great test which now approaches us. If we are to carry this weight, we can not allow ourselves to sink back into the old concepts of success. Nor can we look forward longingly to times when our private industry can resume its thoughtless exploitation of the industry of our neighbor, and the resultant self-destruction which marked

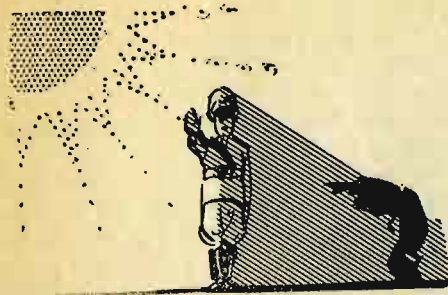
the years that have led up to this cross road of time.

It is our present task to discover the great work to which America is predestined, and to dedicate ourselves to it; so that our world will go forward to its rightful destiny, no longer encumbered by the horrible burden of man's selfishness and inhumanity to man. The future of a democracy depends upon one thing above all others—it is that the people of a democracy must be capable of self-government. That does not mean merely representative government in state and nation. Self-government must mean basically the government of each individual by himself, according to a code of national or social convictions which preserve and protect the structure of our social order and political state.

In order to function as a democracy a nation must be made up of thoughtful persons. We cannot hope that collective legislation can neutralize the thoughtlessness, ignorance, or stupidity of an individual citizenry. We must build toward a collective enlightenment, strong enough, enduring enough, to preserve our collective democracy.

In order to do this, we must each of us come face to face with the challenge of our own living. The initial responsibility is for clear thinking; not thinking conditioned by our personal interest, but thinking based in a broad, universal attitude—deep enough to explore into the substratum of uncertainties; liberal enough to include the viewpoints of all other men; and lofty enough to bind us to the great spiritual and idealistic convictions which are the priceless heritage of enduring peace.

All these things we must have. Each individual must experience within himself the magnificent adventure of discovering these things in himself. It is with these qualities, these powers, this



integrity, this virtue within himself, that he must then prepare his life and his character for the burden of a new way of life, the one that must surely come from the destruction of an old order which we see collapsing about us. Again, we are bringing to an end an age of tyrants. But this time the victory will not avail us either, unless we check and cure the tyranny that lies subjective in ourselves.

The human mind is still a structure of mystery. We do not know of what it is composed; we do not know the secrets of its function; we can not even perceive its nature. We can approach it only pragmatically, by a consideration of what it does.

Through the classification of mental phenomena we attempt to discover the nature of the mind. This is not an entirely satisfactory procedure; but unfortunately it is the one way by which we can approach most of the great realities of life. We do not know what life is.

We seem to have the capacity to create life; we seem to have the capacity to destroy it. And yet, with these powers within grasp, we have no understanding of life's own nature, we have no realization of its relationship to any universal pattern or universal plan, or universal substance.

We do not know what consciousness is. We do not know what that power is within ourselves that makes us know ourselves. We do not know the root of our own being, the substance of our own existence. We only know that we are strange instruments, very much like delicate machines, and that through

these machines there flows out into life, into the world, into our environment, a confusion of impulses, noble and ignoble, constructive and destructive, long-visioned and short-visioned; and from this strange oracular fabric of our beings there are constantly flowing out oracles, ideals, dreams, purposes, hopes, structures for the future, and each person in his own small way is trying to live out some small dream which hovers in the intangibles of his life.

We do not know what these things are. We do not know why they are. We do not know with any certainty what is to come from them in the fullness of time.

But we do know that they *are*.

And because we have this basic conviction, a self-conviction based upon the testimony of the self, we are living beings, living creatures, realizing more and more the infinite limitlessness of our own potential, and recognizing ever more surely how we are limiting that potential through the limitations of our own perspectives and the limitation of our own intellectual attitude toward life itself.

As living creatures the most important instrument, the most vital tool in our equipment is the mind. Mind is our name for a nameless thing. Man, ever seeking to find out something about the workings of his own mind, is never certain what is true and what is false; what mind accepts as the realities, what mind can do to the unrealities.

We are living as physical creatures in a mental world. More and more we come to realize that we know very little about this visible, physical world. We have only the testimony given to us by our minds. When the mind is false the world is false. If our thinking is untrue, then our living is untrue.

In the moment of this great critical time in the age-old life of our race, we might make some resolutions. They would be New Year-New World resolutions—marking the fall of the citadel of Fascism in Europe as the end of a year so old that it has extended over many years of human life. On the threshold

of a new vision and a new way these resolutions would be about how we are going to rise as individuals to meet the challenge of new times: How we are going to be thoughtful as never before. How we are going to be sincere as never before. How we are going to develop integrity as never before—in the deep and abiding hope that if we can build enough of truth within ourselves we can prevent other ages yet unborn from suffering the misery which we have known.

This is a good time for such resolutions, keyed to the individual's resolve to put the house of his own mind in order.

It is impossible for tyranny to flourish in the world unless tyranny flourishes in the minds of men. Conditions of world conflagration such as we know are not brought about by a handful of opportunists. The leaders of movements toward oppression exist only because we have sustained them, and because in our hearts we, too, are opportunists. We know their way better than we know the way of integrity. These leaders are closer to us than are the gods. We are more influenced by their human smallness than by the greatness of truth and integrity. And so it is, that if we are to put our minds in order, we must at once place our first offering upon the altar of a New World.

When an ancient went to the temple to pray for the gods to help him in some particular, when he came asking the wisdom and guidance of some intangible, invisible power, he never came empty-handed. He always brought with him some simple offering, as evidence that he did not expect something for nothing out of nature, or the gods. What he brought was possibly of no physical or visible value; but it did represent personal effort. The olden day farmer would bring a basket of his grain; the shopkeeper would bring something from his store; the housewife would bring needlework; children would bring flowers gathered by the roadside. Always what they brought symbolized that they were giving something of themselves.

The great masters of old have told us that the one offering ever perfectly acceptable to the gods is for the individual to bring that which is of himself, an offering of hands and heart and mind in expectancy of the good desired of nature.

In working with our minds, the first thing we must try to accomplish is mental honesty. There is an infinitely important kind of honesty that we have not been taught in schools; it is that kind of honesty which we know belongs to a better way of life. But we are afraid of this kind of honesty in a world in which so much dishonesty is forever scheming against us. Yet, admitting that we may not be able to overcome the burdens of the world's conceits, we can learn to think straight and think clearly ourselves.

We often think of honesty as brutal. We are afraid, possibly, that if we become honest we are going to become unkind. If we, for instance, started to tell people what we thought, we would lose all our friends.

That is not true, not true at all. We probably would lose our friends if we told our friends all the stupid mis-thoughts that we have about them. If our minds were loaded with unfairness, prejudices, bigotry, fanatical attitudes, animosities, and petty grievances, and we regarded honesty merely as the airing of these qualities we would certainly multiply the objectionableness of our characters!

But that is not honesty.

That is only a kind of extroversion of dishonesty. Most so-called frank people are merely frankly dishonest, instead of being politely dishonest.

Long before honesty really comes into our lives we must have settled enough of our inward conceits so that our honest words are in themselves beautiful. Only when man speaks beautiful words is he truly honest to himself. The individual who is really honest does not make his character up by going around picking on the characteristics of others. He does not burden the world with the

miasma of all of his own negative conceits. True honesty is far deeper than this.

True honesty is the intelligent search for the facts in things, and the building of life upon facts and not upon prejudices. It is building life upon the three-fold foundation that Socrates set down: The realization of unity, beauty, and utility; the absolute interdependency of all fineness; and the realization that the human being becomes truly human to the degree that he becomes truly fine.

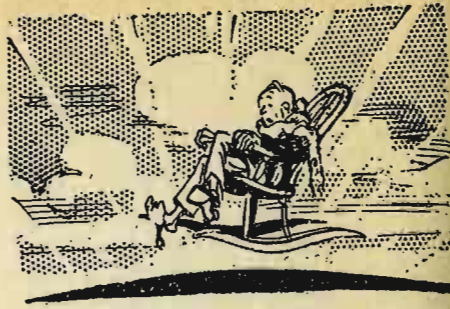
There is no such thing as brutal honesty. There may be brutality, as there may also be a frankness which is no longer concealed behind hypocritical attitudes, but honesty begins by putting life so together within the self that it is no longer necessary for us to extrovert in an unpleasant manner in order to bear witness to ourselves.

So, we must have mental clarity. We must use the mind for the purpose for which it was intended; for the purpose of thought, and not merely to be a carrier of opinions and traditions.

The ordinary individual lives in a world in which the creative power of his mind is little used. He depends for most of his mental decisions upon the weight of counsel, upon the weight of experience—mostly his own, as opposed to that of all other men—the weight of tradition, the examples of others who have known various similar circumstances. His mental capacities are therefore largely used to perpetuate, in his own actions, lines of thinking which have originated with other men.

Big business is increasingly inclined to divide mental responsibility, not leave decisions wholly to one individual. We set up groups, committees, boards, commissions, and various accumulations of persons, hoping to benefit from the common knowledge of all on matters relating to some particular. But, even so, isn't the tendency ever present to use the mind only for the perpetuation of knowledge, rather than for the discovery of knowledge?

It is very difficult for the average individual to attempt a truly intellectual



process. Only in rare emergency do we think. That is why emergency is necessary to the survival of progress of the race.

In the normal course of living the individual begins to think to the degree that his living becomes uncertain. While living flows along in a reasonable way we are content to drift; oppose Providence only when Providence becomes unendurable.

This is not the function of mind. It is not intended that we should remain intellectually in a kind of coma, and only be briefly stimulated by some world catastrophe.

Possibly the root of it is natural laziness. The body of man is made of physical substances. The laws governing those substances are largely laws of inertia, and because we must carry the burden of this carcass with us wherever we go, we are born tired and grow more weary with the years. We begin to cater to the law of gravity and the principle of inertia. We begin to believe that happiness lies in the inertia content; and that the less we do, the more grateful we should be; and the less the challenge, the more suitable our times. This in itself is entirely wrong.

Throughout life, from the beginning to the end, we fulfill our destiny to the degree that we remain mentally alert—and that is as true of age as it is of youth.

As the burden of inertia increases with the years, we are inclined to seek more and more of comfort and security, and have less and less interest in the challenge of serious and strenuous thinking.

No better expression of this has ever been given than the one given by Diogenes, that grand old George Bernard Shaw of Athens. Someone said to Diogenes in his advancing years: "Master, you are now rich in age. You have come to that time of life when men should take things more easily. Why do you not relax? Let younger men carry the burden! Why do you insist in your advanced years on trying to maintain the pace that you had in youth?"

Diogenes replied simply: "When a man is running a race, shall he slow up as he nears the tape; or shall he, as he comes to the end of the race, give at that moment every ounce of his strength? Life is a race. I see before me the tape of inevitable death. Shall I therefore slow down because of the weight of years, or shall I give my best now, realizing that I have not much longer to give?"

This very wise viewpoint would probably, if applied, prevent many elderly people from running down. More than from any other single cause, we run down because we believe that the time has come to run down. Consider this simple example of the tyranny of the mind over life. When we reach our sixties, we notice that people will get up in the streetcar so we can sit down. That reminds us that we are in our sixties. Our home folks push cushions under us, want to carry our packages. There is an increase in whispered remarks about taking care of Grandfather. We are told we cannot do the things we used to do. And when one day we are ailing, everyone says, "Well, what can you expect? You're seventy-seven!"

If we hear this often enough, and listen to it attentively enough, read about it enough in the lives of other men who went to pieces in advancing years—as our doctor warns us our heart won't stand up much longer, or that our liver is going to go bad—if we are constantly surrounded by helpful humans sending out in constant stream such negative thoughts, is there any wonder that some day we say to ourselves, "I guess it's true," and select a

comfortable rocking chair somewhere and rock ourselves into eternity?

What do you suppose would happen if all together we suddenly said: "The older a man gets, the stronger he is!"

We might not be able to prove it always, but I am wondering what would happen if we stopped regarding old age as an unfortunate accident and thought of advancing years as a splendid opportunity! If we believed as fully in the wealth of advancing years as we now believe in the wealth of youth, there is quite a possibility that we would change considerably the pattern of things.

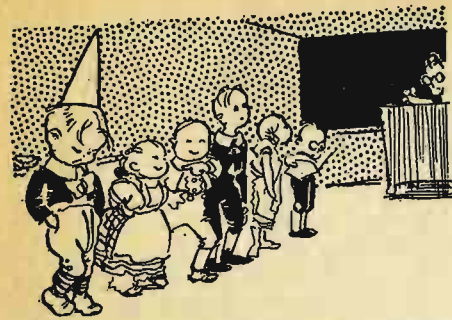
At any time, we can stop saying that people die of old age, and admit that which has been true from the beginning, that most people die of a bad disposition.

It would also be constructive to point out that Grandfather's end wasn't due to advancing years but was brought about by his kidney.

It is both possible and probable that we could considerably enrich the last ten or fifteen years of the average person's earthly existence if we did not burden him with the psychology of old age, making him feeble through making his mind gradually contribute to his decay. For the mind can do that. It does it constantly to us. And simply because we have not learned that the most heartless despot, the greatest tyrant, the most completely Nazified item in the entire universe is the human mind. Once permit it to establish its tyranny over a life, and that life is utterly destroyed.

The mind is not capable of making the great basic decisions of living. It is a magnificent instrument, an incomparable servant, but a heartless and relentless master. Until we are able to conquer the mental tendencies in ourselves, we can never hope to cure those larger ailments which are manifested in society in the form of the collective breakdown of individual minds.

The average person comes into this life with a mind reasonably normal; then from the time of childhood on, it is gradually molded away from normalcy into habit patterns, into unprovable but accepted hypotheses, into the belief



in the inevitability of certain formulas and patterns. It is interesting to observe, in the study of the psychology of human beings, how many of our outstanding men were regarded as hopeless when they were young. Some of the greatest geniuses of history could not graduate from ordinary day schools. Thomas Edison was always at the foot of every class he was ever in, and had very little opportunity to be in any. Henry Ford acquired for his little village the railroad station platform from which Thomas A. Edison was literally kicked as a useless, worthless, stupid fool.

Or, consider another type of man, and what it was that caused the teachers and professors who taught Napoleon I to believe that he would never be very much better than a half wit? Certainly, the last thing suspected in the military school where Napoleon studied, was that he would ever be a successful military officer. He had nothing, according to the reports of the times, that promised excellence.

Was failure forecast because so many of these men really were stupid, or was it because they were the particular human beings who by some mysterious process were insulated against the stupidity of their world? They were called stupid because they refused to learn things that were not important. They refused to take on and excel in something which itself produced mediocrity.

Were they unable to learn, or were they unwilling to be misinformed? It looks very much as though the latter was Thomas Edison's attitude.

Sometimes the individual who is un-

able to learn preserves mysteriously his ability to think. Education will have to struggle with that little matter for the next hundred years—for some way, some method must be devised by which we can take the educated, and by some alchemy transform them into the informed. The two are not in the same category at the moment.

One of the problems of the mature individual who is trying to think is how to discover to what degree his basic power of thought has been damaged by his world, his times, and his opinions. It is safe to say that practically everyone's mind is suffering either from damage or else from inertia. It has not established habits of mental industry, and therefore it does not possess them. And the older we become the more difficult it is to establish habits that we want to establish, because of more and more subconsciously accumulated habits to interfere with our program.

Up to the present time the principal boon of education has been to establish in the mind of the student the routine, the discipline, and the continuity of the learning process. The substance of that which has been learned is usually hopelessly inadequate. But, if we develop the capacity to learn, we may, as time goes on, improve upon what we have educationally accumulated.

By the time we have reached middle life, and years of so called thoughtfulness, we are pretty well insulated against any reasonable expectancy that we will be thoughtful. To see what damage has been done, and how to correct that damage, many turn to psychology for help. But psychoanalysis is still for the privileged few. The average person has neither the money nor the time for a year or two probing into the wilderness of his subconscious. As one person told me; "Not only do I lack time and the means, but it is a humiliating process, and I am so afraid that you will discover the facts that I would just as soon not discuss it any further."

This is typical. There is enough ego in most people for them to resent the

idea of having the full measure of their folly brought home to them.

But there is an alternative that is simple, less expensive, more practical, and finally, more productive of certain good, and that is the process of self-consideration by each living individual.

Some time ago there was considerable discussion among educators as to the advantages and disadvantages of university extension systems of study. One side argued that the individual who studied at home and had to send his answers in by mail had to answer all the questions, whereas the one who attended class might go for several weeks without being called upon to prove that he had learned anything. On that basis it was assumed that home study was probably more thorough than classroom study.

The opposing group held the conviction that the average person is not capable of studying alone successfully. He requires the association of others performing a similar task to help him to keep his mind on the thing he is doing. If he attempts to study at home he will not be conscientious, he will have interruptions, he will put off the things that he should do now, and because there is no one to watch him he will in various ways depart from a healthy consistency of action.

It is certainly easier to study without use of mental stamina, and when you study or progress with a group you move with a current. But, as the other method is more difficult, so is it more profitable. For, in large measure, individual accomplishment is measured in terms of difficulty. The more difficult the thing is, the greater the accomplishment. And there is no reason why with thoughtful consideration, with possibly an occasional bit of help from others, that the average individual can not make a hundred percent improvement in his own way of thinking. This improvement will emanate from him in numerous ways, affecting those about him; for he will discover that most misunderstandings are simply lack of understanding—of anything.

A familiar story is the one about the two rival churches which were doing exceedingly well, so each wished of course to outstrip the other in a good old-fashioned Christian competition. In order to find out what was happening in the other church one minister sent his most devout deacon to listen to the sermon of the opposing minister. The deacon did not come back. So, another patriarch was dispatched to listen to a sermon, learn the secret of what had alienated Deacon Number One. The second patriarch failed to return. There was nothing left now but for the minister himself to investigate. Quietly and with apologetic face he sneaked into a rear pew of the rival church. An hour or so later the controversy ended. The minister, too, never came back.

The lesson is, to keep up a controversy, be careful not to see the other person's side of it. A large percentage of the controversies of mankind would collapse if another person's side of the problem was seen, and into the issue was injected a little semantics—which is the subject dealing with the actual meaning of words. So to keep your mind in a wholly uninformed state, just maintain its prejudices enthusiastically.

Now, the mind itself is very willing to cooperate toward this attitude. It will advance innumerable ways of misunderstanding and misinterpretation. Prejudices pyramid. At each level they are strong enough to sustain another superstructure. From some small point of difference we can develop a complete deviation—one which will not exist in fact, but solely in our own thinking.

One of the best ways to approach the pattern of your own living therefore, is to realize that it is almost a certainty that you have created that pattern by ignoring everything that differed from that pattern, gradually becoming subconsciously incapable of quickly and easily accepting any factors of contrary implications.

Persons who choose to be sorry for themselves build a magnificent wall around themselves, behind which they

are able to transform into a disaster any possible good that might sneak in. They do not want any good to come to them. It spoils the pattern of their personal self-pity.

Prejudices may be about religion, about races; about nations, about relatives, friends, children; we know prejudices in business, prejudices in politics—yes, let us not leave politics out of this—and all these prejudices, and innumerable others, demand for their maintenance our cultivation of blindspots. We just refuse to see that which differs from our beliefs.

This does not mean that we clench our teeth and settle down to stubbornly saying, "I do not want to see!" We couldn't live with ourselves if we were that obvious in our technic. Instead, we permit ourselves to be guided by the pattern of our conceit, and we move along upon it, and this pattern of its own accord carefully steers us away from any point in which we might be in danger of discovering something. It becomes a process that is subconscious, automatic.

When we have trained a group of faculties above other faculties, we always hear from them first, and the counter-faculties remain as mental minorities. And we have of course no more solved the problem of mental minorities than we have solved the problem of political minorities. Out of the mind's 40-some-odd faculties—and some of them are very odd—probably have no real faculty majority; we have a pressure group majority. The average person uses about one-quarter of his mind. Within that quarter he has created a pressure group, and it is a group that is just as militant and arrogant as any dictatorial pressure group in an invaded country. One of the reasons why it can dominate our thinking processes is that this pressure group is integrated, organized. It is organized inside of our skulls, so that within this group an idea can be tossed back and forth with great appearance of liberal-mindedness, but no matter where it is tossed, always one

of the group catches it. And this is a process so sterile that most of us leave this world very little better in wisdom than when we came into it.

This pressure group of faculties is represented by our normal religious convictions, our partisan political addiction, and the great voice of experience, so-called, which usually is no more than recognizing that what other people did to us was because of what we did to them. But because of this group of pressure faculties, the rest of the mind, probably three-quarters of it, has no chance. When its voice is raised occasionally, it is treated exactly the way the voice of the minority is treated in our social life—it is ignored. Or, if it is too loud and too continuous, then the necessary steps are taken to shut it up.

That means then, in terms of human thinking, that to break up the dominance of the pressure group requires that we break up the patterns of our lives, and that means discomfort. We have lived according to a policy which rests in the solemn pronouncements of this board of pressure faculties within our minds; it is our way to live, the direction in which we think we are going, our attitude toward other people, our conviction toward our religions, and our philosophies and our sciences. Smug conceits about the way we want to do things constitute our philosophy of life—and this common and woeful misuse of the word, philosophy.

This pressure group, if we upset it, forces us to change our way of living. That means work. That means adjustment. It may mean stress. It might



even mean continued discomfort. The prospect of such things have no more than to loom over the horizon for us to scuttle right back and hide ourselves behind the pressure group, and decide, "It is easier to live and die this way."

Whether it is really easier to live that way or not is a question. But it is certainly easier to die that way. And so it is that the longer the average person lives in this world, the more placid becomes his attitude toward getting out of it.

A pressure group of faculties deprives the businessman of the privilege of enjoying music or art and all participation in the arts. He remains apart from the whole world of culture, simply because he hasn't time for it, (says he); simply because it would interfere with a life policy, (says he); simply because if he did, his competitor would get ahead of him—says he!

If by some circumstance he should achieve greatly in industry and become one of a minority achieving economic independence to the point where he might relax and begin to think about beauty and fineness, then he discovers that he has developed no faculty for enjoyment of beauty and fineness. He would have to begin life all over again if he wished to make this adjustment. And there's the problem too, that if he becomes truly cultured it is going to interfere with his business policies. The easiest way out is to fall back on his pressure group faculties and acknowledge, "If I cannot be the hero, I will be the knave."

So, having made the first million, the one he was going to retire on, he discovers that there is nothing for him to do retired. To settle down to making the second million is the only reasonable thing left for him to do. All because of the unhappy lack of the development of balanced power within the mind.

All habits, good or bad, become ultimately automatic. The person who starts out nagging finishes up nagging. In the beginning he has to think it out, and work up a nag for the occasion; before he gets through it is the nag that

works him up. He loses all power to control any excess of temperament, because he continues the bad habit without the required modification and directing of it by the mental power of will.

Take worry. Worry is not a mere disease; it is progressive, infectious, and contagious, and of epidemic proportions. The individual who starts out by worrying about something finishes up by worrying about everything.

Habits gradually escape from the control of the consciousness. Then, by a mysterious process not entirely understood, we gradually come to accept those habits as ourselves. We begin to bestow upon them the infallibility of our own birthright. Instead of admitting that the mind is tyrannizing over a circumstance, we say "That is what I believe!"

Ordinarily, it is not at all what we believe. It is what the mind is telling us that we believe. We are victims of the propaganda of our own intellect. It can be vicious and constant propaganda.

On and on, through every circumstance of living, the same condition prevails. On and on, in the daily course of our experience we go, continuing the patterns that have come finally to be auto-suggestive and auto-hypnotic, and so we reach advancing years in a state of hypnosis, hypnotized into believing that things are actually the way we think they are.

Break down for examination your mental procedure and you will realize that this is true. So definitely is it true that we struggle ever with the great problem of human incompatibilities, for whatever the number of persons we encounter, they have an equal number of attitudes on everything, enabling us all to differ dramatically on the simplest and most obvious facts. And the one reason why we can differ on facts is that we do not, any of us, know what the facts are. You can not of course differ on facts, and the very differences of our attitudes and opinions prove the absence of the fact.

If we are to build a world in which people will get along together, we'll first have to rescue ourselves from the

dictatorship set up by pressure groups in our own thinking.

As long as civilization goes on, we will be subjected to pressure groups from outside of ourselves, but that does not mean that we necessarily have to be influenced by them.

In another group of mentalities are the isolationists. An isolationist in politics is just a man in politics who has an isolationist mind. If his mind is strong enough in its isolationism and he as an individual is prominent enough, he can pass on his conviction as a fact, when it is not.

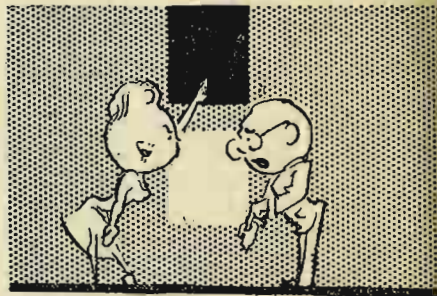
We are beginning to recognize some of the dangers that not long ago we hugged to our bosoms under the name of isolationism. And also that we stand in the presence of the certainty that as soon as the guns of war are silenced the isolationist will be back preaching exactly the same thing that he preached before. That isolationism failed on the entire surface of the earth and that continuance of it would have destroyed civilization is of no interest to one whose mind is under the domination of a pressure group of faculties. Under a pressure group of faculties, a misconception cannot be disproven to the mind, even though disproven to the entire world.

You will find that in many things it comes easy to look a fact in the face, deny it, and believe completely in the opposite of that fact, conscientiously and enthusiastically. This is to some degree an indication of how far the mind can go in the obscuring of realities. Of how much it can accomplish in the name of thinking which is not even remotely related to the thinking process.

Now, it is not likely that everyone is under the domination of an entirely dictatorial, destructive, tyrannical group of faculties; but I am ready to accept, after working with thousands of people, that scarcely a mind in today's world has not been diverted in some way from facts by the inward presence of some pressure faculties.

To get rid of these personal faculties

is not any easier than getting rid of pressure groups in international politics. Political pressure groups die hard, and most of them would rather destroy the world with themselves than give up. And in ourselves the pressures die hard—and that is the reason why we all have to learn how to live the hard way. There is no earthly reason—or heavenly reason, for that matter—why any of us as individuals should not be able to live happily and comfortably and cooperatively in this very handsome world that has been given to us; but we would rather live with difficulty, pay a large percentage of our taxes to keep up our police, our criminal courts, our armies, and other protective institutions, and



continue through to the end of life burdened with taxes and with misfortunes, living unhappily and dying without hope. This we would rather do than break down the tyranny of pressure groups within our own minds. And since we prefer to do it the hard way, the gods are forever obliging. If that is the way we want to do it, that is the way we will do it. It is the way we have done it since the beginning of history. But, it is not the way we have to do it until the end of time.

Every individual should set to work at once to clarify his mental process. The most perfect type of mind imaginable is the mind that has no opinions about a thing until the facts are available. Now, that is the rarest type of mind possible to imagine. The mind that is truly able to think is the mind that is capable of following the course of cause and effect, and perceiving the

intimate relationship between these two factors in experience.

It is the tendency of the average individual to think from his solution, rather than toward the solution. While that goes on, there is no answer to any problem.

We approach nearly every problem in life with a preconception as to what it is, what we want it to be.

The motion picture producer knows what the public wants, so he produces what he wants them to have. And this he considers perfectly reasonable procedure.

He has a conception that all human beings have twelve-year-old minds, (which might even be optimistic in some instances). But what the motion picture industry fails to realize is, that in the course of twenty years of the production of films, its own industry has itself bestowed—knowingly or unknowingly, mostly unknowingly—a certain amount of progress on that mind. No use whatever is made of the very growth which it has brought about by its own activities.

In government we see very largely the same omission. And particularly do we see it in education. Education bestows upon the individual a complete composite viewpoint, and assures him it is the equipment which will enable him to mix and mingle, make friends and influence people. For this is the particular kind of polish that will make him acceptable to everyone else who has that particular kind of polish. Upon him will center the envy of each one who has not that particular kind of polish; for surely each will hold the belief that he would like to have it.

The result of all this conditioning is that we are attempting to produce a group of people acceptable to each other, and not a group acceptable to the challenge of a universal progress. We are forgetting that the primary purpose of education is not to teach an individual what to think, but how to think, so that he can bring trained faculties, kept clean and clear, to bear upon the problem of living.

It is the experience of the average physician that he will practice for twenty-five years before, by chance or accident, a case will come to him that requires the treatment which was prescribed in the textbooks. He may never meet such a case. The textbook is patterned upon the theory of a certain normalcy. A doctor may practice medicine the whole of his life without ever finding an individual who is in himself exactly that normal. As one brilliant specialist told me, "I graduated from college quite certain that I was ready to change the course of medical history. After I had been out for five years, and in practice, I realized that I had not sufficient knowledge to maintain the course of history in its present development. It was after I got out of school that I began to study." This doctor then added, "I changed everything I learned at school, and because of those changes I have written a new textbook. Others will cling to that textbook with the same fanaticism that I clung to an earlier one; and they will all have to pass through the experience of disproving me."

In all forms of our tradition we have this sterile limitation of perspective. We are taught patterns and solutions for set problems, for supposed use in a dynamic world which is in constant motion and change. A large part of this set information is obsolete before we can get around to applying it.

The situation makes it imperative that we keep our thinking apparatus in a condition of open-minded alertness. That was why the Greeks instituted what they called the Gymnasia. What we did with the Gymnasia, we did with the Loggia, and later with the university idea—the interpretation we put on it dates from the Middle Ages, when no interpretation was important, and the continuing misconception has blighted and overshadowed our own time. The gymnasium is to us a place where people go to chin bars and reduce superfluous avoirdupois. We have forgotten entirely that the gymnasium was to the classic Greeks a place to exercise the mind.

We need to chin the bar mentally, subordinate muscular development to the exercises that will keep us mentally fit.

Alcibiades, a disciple of Socrates, was very proud of his externals. Always his toga was of the latest cut, and habitually he wore the family heirlooms. For he was a rich man's son, owner of large properties. He had the grace of an Apollo and the strength of a Hercules, and he was particularly proud of the magnificent development of his body.

One day, after he had been parading like a peacock up and down the Athenian forum, Socrates turned to a disciple and said, "What a pity that so beautiful a jewelled sheath should hold a leaden sword." When there is a poor mind in a fine body, Nature has been deprived of its perfect adornment; for man's body is most adorned by the beauty of his intellect and the transcendency of his emotions.

Our entire culturing of personalities has been at the expense of principles. The gymnasium of the classical Greeks was devised as a place for keeping the human being mentally alert. Teachers and their scholars met in the gymnasium, and sometimes performed mild physical exercise while at their mental endeavors. Here, the teacher stated the problems and threw his questions at the disciples, and they would take them, interpret them, and throw them back. They would try to disprove him. They would take up current problems of their day, throw them back and forth. Each would try to find his own solution, and all would try to detect the weakness of the solution of others.

Imagine the pandemonium that would reign in one of our places of higher learning today if the pupils were given the right to tell the professor what they think of him!

In classical days a man did not teach because he had the necessary formal school background. He taught because he could answer more questions than his students could ask. And he could answer them without reference to the textbooks of a prominent authority. He



couldn't do what we do nowadays—keep one day ahead of the class. He was forced to be constantly alert, drawing the answers for particular problems from a general fund of knowledge. His task was to adapt, interpret. Mentally he had to be on his toes every minute. And when by some chance the pupil was able to outwit him, then the teacher was the first to rejoice, because—as one Greek master expressed it—"I have produced a thinker. I have not lived in vain."

If we are to have a new kind of world, the kind of world we want, it will have to have some of this mental virility in it. It has got to be a world that can produce thinkers, not followers. The thinker will follow that which is reasonable without question. Very seldom is serious crime spawned in great minds. Sound thinking directs the mind inevitably to the public good. Socrates refused to evade the death punishment that was meted out to him by the Athenian court. A neighboring city offered him free citizenship. "I will pay the penalty," he said, "not because I have committed the crime, but because it is not good for my state that a philosopher should disobey the law." Integrity does not countenance lawlessness; it insures obedience and respect for authority. It produces a more willing obedience wherever laws are good, but will obey even when laws are not too good—just so long as those laws are not too bad.

So, thinking makes an individual community-conscious; it makes him community-responsible. The thoughtful person is the only one capable of obeying intelligently. It is necessary for the

furtherance of any purpose, that those who obey, obey intelligently.

In the development of the mind, therefore, the first thing that we must do as individuals is to clear the mind of the accumulations of half-digested previous action, release it from the burden of invaluable or worthless traditions, and also free it from the impediment of too personalized and insufficient experience.

The final criterion for life of the average person is his own experience. What has happened to him, he knows is so—and that in itself is one of the great lies of history.

That a thing happens to an individual in a certain way does not necessarily prove any general fact. It proves no more than the reaction of a circumstance upon the chemistry of a particular personality. A man may have always liked to go fishing on Sunday, but that does not mean that his son will.

If one of us has had certain experiences with a person, it does not mean that another will have the same experience with that same person. We know that to be absolutely true. And we know it is diametrically opposed to the popular belief, "If you like me, dislike everything I dislike."

It is very hard to accept as a friend one who likes your enemies. In order to be devoted to your friends must you have the same friends and the same enemies?—this cannot honestly be true, any more than if a certain member of a family gets into disgrace, all the members are expected to hold a certain attitude toward him.

It is quite possible for one individual to have a very unpleasant experience with a certain person, and the next person who comes along to have a perfectly charming and helpful experience. It is quite possible for the reason that there is a chemistry in relationships, and the things that people do to us are intimately related to the part of our own personality which we project toward them, and if we present to them certain temperamental problems, then their reaction will be conditioned by our problem. For that reason it is impossible for an indi-

vidual to use his own personal experience as a final criterion in the decision of anything. But we do it all the time. Usually on the assumption that that is probably the nearest to a fact that we can possibly come.

"Why shouldn't I believe it? I saw it with my own eyes! Why shouldn't I believe it? It happened to me!" To either statement there is supposed to be no answer except agreement.

But there are all kinds of answers.

Things happen to a person usually because of what that person is; and not because of what the thing is.

A change in your own temperament and in your own personality can change all of the reactions you set up about you. I know at least three instances in which bitter enemies became friends because one of them changed, not the other person, but himself. With a change in basic attitude on many things, on general problems of living, came the sudden discovery that the animosity toward this other person was an illusion.

Customarily, we befoo our attitudes through mental processes loaded with various types of astigmatism. The focus distorts everything that impinges upon it, and our lives are lived in a world of illusions. Whatever our world, it is really mostly made by ourselves. Great imponderables, great universal factors surround us, but our reaction to these is very largely governed by personal experience. And experience is hardly more than a name for our own prejudices, and our own pressure group of faculties.

Your preparation for the postwar world should begin by preparing your mind now for the changes that are coming. If you do not prepare your mind for change you are going to be horribly hurt. Suffering is sure to accompany any attempt to remain static in a dynamic world. If you have not developed mental flexibility, if you have not the power of easy adjustment, it is not going to be easy to meet the challenge of a different way of life. For the change will encompass even our scientific program with a resultant different way of



life, because we cannot change the commodities and conveniences and substances of the physical things of our living without changing temperamentally as well.

It is a necessity that we begin to get our minds into a condition of openness, free from fixations, and into honesty of purpose; for only then can we estimate factually the things that are going on, not allowing personal interests and private prejudices to distort the whole pattern of the things to come.

There is an old saying that one can be so broad-minded as to be flatheaded. Broadmindedness is almost completely an abstraction; it really doesn't mean anything. Semantically it can indicate that its possessor is a liberal. But it can also indicate that he hasn't any boundaries whatever, and therefore he has no integrity whatsoever. So, broadmindedness can be the term applied to simple scatteredness. Or, applied to those superficial and dilettante states of mind in which there is nothing of value. Many a person who claims to be a liberal is no more than an individual who hasn't made up his mind on anything.

Broad-mindedness, as a word, is not satisfactorily definitive, but it does carry the important implication that some of us are liberal in our decisions and determination.

Something has to happen before the mind will get out of the way, before the pressure groups can successfully be broken up—the life, the being, the man himself, has got to take over the management of his own affairs. The mind is a sort of Prime Minister serving in the absence of the ruler. This absentee ruler is the root of our problem. The mind runs us because we do not run ourselves—or anything else—because we have no

conviction, no basic purpose, no fundamental viewpoint to which we will bind the intellect in a condition of intelligent service. Merely to take the mind out of the saddle, and merely to break up the pressure group, is to leave only chaos. Something else must then take over and become a king of kings over the mind, become the true administrator of the life of the individual.

This thing that must take over is what the old religionists call consciousness. The word, consciousness, unfortunately, is another vagary, an abstraction. The only thing that we know about consciousness is, that it is the peculiar appreciator of integrity. Consciousness might be said to be much like the description of the soul, given by Plotinus in his essay on *The Beautiful*. "Consciousness is that something which in the midst of all confusion still retains the stamp of the good."

It is that something that is at the root of our dissatisfactions with ourselves, when we do that which is less than ourselves.

It is not conscience; which is merely the voice of experience. Consciousness is that inner conviction concerning the nature of right, with which all human beings are endowed; but which in most cases is seldom transformed from a potential to a potency during life.

In the terms of the ancient Greeks, consciousness "rejoices in the realization of the oneness of life, perceives beauty in all things, and strives unceasingly toward the accomplishment of the good."

Those are the three powers. They do not define the nature of consciousness as structure, organ, or faculty; but from our own experience we may know that in today's crisis there is something within us, something that is shining out from us, and that it is more important than life; it is something more significant than wealth, greater to be desired than happiness—it is the strange shadow, the towering mystery of the good itself.

It is strange that we should want something the very substance of which we do not understand. We do not know what good is.

We know what comfort is, and discomfort. We know that some things seem a little better than other things. But as to the nature of the good, we do not know.

We do not know what we would be like if we really served the good unceasingly.

We do not know really what the good wants us to do.

We do not know, even in the best of our moments, retiring into the deepest of our convictions, the infallible fact of next action.

We don't know.

Yet, not knowing, we aspire. Not knowing what good is, we love it. Not knowing what good is, we pray to it.

We are sure that somewhere in the root of things there is something bigger than we know. And not because it has been proven to us; not because it can be demonstrated; not because some of our most bosom companions agree with us, but simply because we believe.

That simple fact of believing lies at the root of all mysticism. It has been there from the beginning of time, the human being's abiding and eternal faith that somewhere is the good.

The part of us that has that faith is consciousness, and part of consciousness has the realization that within its very nature good is in some way transcendently beautiful. All peoples, even the most primitive, have had the impulse to be beautiful. They have had the impulse to do beautiful things, and to adorn themselves to beautify themselves. An aboriginal bedecked with all the habiliments of his beauty may seem to us grotesque and strange, and even fearsome; but to himself he is beautiful. Some great yearning of his soul has been filled. He has adorned the outer semblance of his nature with something that was an inspiration from within himself.

Behind all the arts, as behind all the creative impulses of mankind, stands this majestic pattern of the beautiful, the beautiful that is also the good. The great philosophic conviction is, that which is beautiful is good; and that which is good is beautiful. There can be no such

thing as an ugly goodness. If we could perceive clearly enough, we'd discover that behind all things there is this pattern, this law, this order, this procedure.

We say that beauty belongs not only to forms, but to faculties and to values. We know that in some way honor is beautiful. We know that in some way friendship is beautiful, that integrity must have about it some magnificent and dignified appearance, could we but see it.

We have a belief that truth is like the great head of Zeus, by Phidias, with a magnificence and sublimity which is in some way an essential part of its own nature; with a consciousness searching ever for the beautiful and never finding it, in eternal contribution to the winter of our discontent.

And also, somewhere in the background of things, consciousness tells us that things can not be beautiful and can not be good unless there is a divine harmony among them; and that the most perfect of all conceptions of harmony is unity oneness. Somewhere consciousness tells us life is one. Purpose is one. Humanity is one. Truth is one. Beauty is one.

In some mysterious way the discovery of that unity is power. The inward experience of the unity of life is the most powerful thing that can happen to an individual. It changes the pattern of his ways.

Havelock Ellis called such a realization a mystical experience. Perhaps it is. Perhaps it is only an experience in value. But, beyond the mind—debating, discussing, comparing, analyzing, and eternally defending—behind that Doubting Thomas which we call the intellect, there is this abstract thinking. It is consciousness, facing hopefully, always with upturned visage, toward the one, the beautiful and the good; knowing these three to be one, and this one to be truth—the Truth that is the savior of the world.

Consciousness is faith that can not be analyzed, belief that is stronger than life. It is that something that can not be met by the mind, can not be analyzed

by it. The more we think about it, the more we destroy it. In moments of great inspiration something wells up within us in that deepest inner part of our consciousness and we say, "I know."

If we know, we know those things—the one, the beautiful, and the good. They are the only things we can know, because the mysterious power that turns toward them is the only one capable of knowing anything.

For the rest, there must be doubts, and hopes, and fears, wonderings; and eternally like the Prophet in *Omar*, "We go out by the same door we came in."

No certainty is possible to man except the internal certainty of the unity of life, the beauty of law, and the goodness of the world. Those are our foundation. If we must believe in something that we can not prove, why not believe in these? Why not believe in these things, rather than in other equally unprovable things that are not equally good? If we must have belief, let belief be in the noblest.

If we must have faith, let our faith be in the grandest and the most glorious conceptions that the human being has ever been capable of expressing. For the power that believes in the one, the beautiful, and the good, stands as a magician above the intellect, capable of solving thoughts, and the reasonable doubts concerning providence which lie at the roots of our indecisions and our abuses. This consciousness must take over before we can escape the tyranny of the mind. Before it is possible to put the mind to work to build the world, we must be master of it. Our vision must be greater than the vision of our own minds.

Not long ago a scientist stated that he had found a new kind of mental instrument. He said that inside of our thinking mind there is another mind. Perhaps he is on the threshold where abides that strange, mysterious power that has its foundation in the great virtues of life. For certainly if we give up our pressure groups of thinking, and have nothing to put in their place, we can not be wise. To drive hopelessly



on the rough currents of opinion is to be without any permanence or any stamina with which to face complexities and difficulties.

If we would give up the senseless wrangling of the senses, we must place over them the benevolent rulership of the great truths of the world. Having perceived those things, we must permit the mind to fulfill them, admitting to the mind no conclusion that is contrary to our basic integrity of values. It is because our world is without an overworld to guide it that we come to the present disasters. It is because we have not found a world consciousness that is turning hopefully and gloriously to the contemplation of unity, and beauty, and good work, it is because that consciousness is missing from our world that we feel that our world can afford and can sustain and can excuse the innumerable strifes that break out within it.

Having no vision, the people perish. Our world must have a vision. Those who are to be leaders must be partakers in a vision. It is a vision that we would call an intangible; it is something we cannot describe on paper, nor can we determine for it a value in dollars and cents. It is something in visions that is different and beyond.

There is a great difference between a person of vision and a visionary person. A visionary is one who has floated off on his emotions; but a person with vision is one who has penetrated illusions and has found the real.

The beginning of honesty is, that we shall have such a complete and abiding devotion to a belief in universal honesty, that for that belief we are willing to sacrifice all; and for that belief we are willing to become learned, dedicating our learning to the proving of that eternal belief.

That is the conclusion that unfortunately must come first. It is so grand a conclusion, it is so completely utilitarian, it is so infinitely broad, that it is the one great conclusion that we can afford.

The absolute definition of all these abstractions is truly beyond us; but the conception of them can be experienced inwardly as inspiration, and practiced outwardly as intelligent living. This complete program will put the mind where it belongs, in second place in the governing of the purposes of our lives. It is perfectly possible to let the mind abide as the servant of a great universal conviction concerning the order of the world.

With that as a beginning, we will not be guilty of a kind of honesty that is of physical things only, and lacks integrity. We will not be left without motivation and without principle; and if we really have this conviction within ourselves, we will be incapable of interpreting honesty destructively—because we will be too internally aware of the great intangible, the great integrity value that lies with it, above it, and beyond it.

Now, with that basis we can go to work on ourselves thinking through to the kind of world we want. We can think definitely in terms of the purpose for life. The purpose for living is not creature comfort. The purpose for living is none of the things which we have made important. The purpose of living is to discover reality and to serve it.

The purpose of living is to practice outwardly the impulses of unified realization, beauty, and utility.

The purpose of living is to discover that happiness, abiding happiness, the happiness internal to man, the happiness between men and the happiness of the world itself, all depend upon the world

being dominated by a complete consciousness of right purpose. Without that consciousness war comes again, to obliterate all the things we have dreamed of.

It is not to be supposed and presumed that humanity will suddenly, by some mystical extension of power, partake in a Universal consciousness. Yet there never has been or can be any doubt that integrity abides with the majority of mankind. Most human beings are by nature gentle, kindly, well-meaning, and well-disposed. By very substance and nature they are peace-loving, religious in their conviction, idealistic in their way of life. But, by a pressure that is utterly artificial, destructive, and not even acceptable to the creatures that are exerting it, humanity has been forced away from its own natural way of selection. The industrial life which we have imposed upon ourselves has been a great cause of the breaking down of the consciousness content in our nature. We are by nature good, and by circumstance dishonest.

For our start in rebuilding our world, we have better timber than we know, and we have plenty of it. The question is, whether we will build a world so that these better qualities in nature will have a chance, or whether we will start right in building an arbitrary system that will smother out the best part of man again, as it has in the past. If we do that, we destroy all. If we do that, we frustrate the very end for which we are making so great a sacrifice today.

There is no question that God does dwell in his creation. There is no question that love of beauty, the realization of the oneness of life, and the realization of the virtue of good works, are qualities that exist in and are available to the majority of human beings. And also, that if they were cultured with one-half the intensity that we culture and reward selfishness, there would be a complete change in the whole social state of humanity.

The human being is better than the world he is living in, because he is moving, and his world is standing.

The institutions under which we live are most of them medieval and many of them ancient. We have outgrown them; but we must still live in them; and the only way we can do it is by a constant compromise of everything that is important in ourselves.

There is every possibility that in a comparatively short time human beings can be released from a large number of the faults that bind them today. They have no basic desire to continue in these faults. By millions they are willing to make a great sacrifice to maintain a culture and a civilization that they do not understand, and which for the most part has been brutally cruel to them. Here is proof that the human being is basically an idealistic creature. All the realism that has been preached to him for the last three hundred years has not deeply affected his consciousness. He is an idealist, and he wants to live in an ideal state.

If it is obvious that there are difficulties in the way of the establishment of the Utopian dream it is also obvious that all progress in history has been in that direction; and also that the whole progress of the world is toward international understanding, which is recognition of unity in the political state of man.

All progress is in terms of recognizing unity, beauty, and utility. We are creating toward that end; we are attempting to recover those values in institutions; and we regard the establishment of them as the noblest ideals of our race.

As the time comes for the world to go back to a peacetime foundation of some kind, there will be inevitable conflict between the released ideals of human beings who have been picked and carried to a higher state of realization, and the pressure of old methods and old ways coming back to torment the life and to frustrate the progress that has been accomplished.

The last stronghold of worn-out tradition is the subconscious of the human mind. There it sticks; to frustrate the new, to persecute the dreamer, to crucify the sage, and as far as possible to nullify

all progress. In its final abode, the subconscious, it seeks to maintain, as from some place in a dark cabin, its infernal rulership over the affairs of mankind. From the subconscious the individual must root it out; for that is where we have to begin the process of preparing ourselves for a world in which we shall be honored for our virtues rather than our wealth, appreciated for our ideals rather than for our ambitions, and wherein we shall be famous for our good works rather than infamous for our crimes.

The establishment of any kind of an enduring peace will have to be upon the foundation of a better ideology than we have had before, or it can not hold up. Although we may not want to accept this—and probably we will resist it as long as we can with the strength of our subconscious minds—but, accept it or not, the fact remains that the human being is gradually growing out of and away from the earth and earthiness as a dominant factor in his living. And whether it be the good soil of our Great Mother, the Earth, or whether it be the earthiness of our materialistic civilization, we are growing out of both of these things. We are growing, as the Greeks said, "Upward toward the heavens." Our thoughts are becoming loftier. We are living more and more in our dreams and ideals, and less and less in our physical realities. We are shifting the consciousness of reality. The shift is gradually away from the



visible things to which we have been accustomed, to the invisible things toward which we are striving and searching.

We are no longer convinced of the absolute reality of our bank book. We are beginning to believe in the absolute reality of an international nation based upon the unity of life.

We are beginning to believe that the unity of life is a reality.

As we begin to believe in the reality of the great and constructive intangibles, we encompass an enduring system of living which can sustain our tangibles.

The belief in the reality of life and the reality of the unity of life is the best possible insurance for our pocketbooks. But that we do not see. We do not see that the stronger our belief in invisibles, the surer our ability to hold onto visibles—if we want them. It is when the invisibles in our lives perish that the visibles go right along with them. Patriotism is an invisible, but nations would not last long in their economics without it. Integrity is an invisible, but very few firms want to hire a man who doesn't have it. Beauty is an intangible, but very few want to live in a house that has no beauty in it. And as we wonder whether beauty is in the rugs and the chairs and the pictures, we discover it is not, but in the arrangement of those things—where we put the picture, and what color the rug is, and how the rug matches the curtains, and how the curtains the rug, and the pictures match our disposition. For beauty is not in things alone, but in the psychological relationship of objects, the arrangement of things. Even form, which may have beauty, is an arrangement of matter and it is the form, not the matter, that is beautiful.

Getting away from the physical aspect of beauty, we begin to see it as a kind of intangible order or pattern, one that is acceptable to something inside of ourselves.

Then we go on to the realization that a house is not a home, no matter how well and artistically it is furnished, unless other intangibles are there—the intangibles of human understanding, of human love, of personal sacrifice, of

struggle together, the intangible of understanding. Without all these intangibles a palace may become a prison.

To get right down to the fact, the intangible part of a thing is the basis of it.

The beauty that we are seeking is not gained merely by putting shrubs on street corners, or adorning our buildings with Grecian facades. It is in more than that. This beauty that we want has its human values, relationship values, quality values; and unless we can find this beauty among others of our kind, it is missing, regardless of all the architectural order we may build up.

Overtones are the facts and substance of the world.

Our whole physical universe is a second story, a visible second story built on a foundation of invisible, intangible things that are a hundred per cent more real and a million times more enduring than anything we can build on them. That is where the shift has got to come. It must be a shift from a belief that strength lies in things, to the belief that strength lies in the relationship of things according to unity, harmony, and order. It must recognize that our strength lies not necessarily in mere physical power, but in the integrity that motivates that power.

One of the things that we must have is a superstructure, an overtone, an upper world, a world above us, a world of values to which we are addicted, a world of values which flows down to make fertile the world of our physical endeavors. Industrial strength means little. Wealth means less. Physical power is nothing but a caricature — unless all of these things are the servants of great ideals.

We stand at the threshold of maturity. Our world civilization of tomorrow, the new world government we hope to set up, the new-world way of things which we hope to bring into existence, the new world vision that we hope will rise from the chemistry of this present war—these depend for their survival upon the idealism that is innate in the consciousness of the human being. That must be developed. It must be taught, must be part of education. It must be the great

cry of religion. It must be in medicine and law. It must be in everything that contacts the human being.

The realization requires a complete switch-about of everything to which we have held. We must know that our inner convictions concerning the nobility of life are the most important, the strongest, the most enduring of all things, the only possible foundation for an enduring physical civilization. Without that realization we are lost.

We must be taught it. It must be given to us in whatever way that is conceivable to bring it to us. Whoever wishes to feel that he is a patriot, that he is serving the public good, must set aside something from his personal interests to make sure that the next time the world is in crisis it will not lack a solid structure of basic idealism with which to meet that crisis.

Less than nine years ago a powerful industrialist and leader of our American life told me, to my face, that ideals had no place in education. That gentleman is due to eat his words, and find them indigestible. I suspect that at the present time he has sons in the Army, and I suspect he may be worrying more than he was worrying then. It was a depression year then, and his children were eating; it is a war now, and his children are as others.

The day is gone when we can have a philosophy of life that eliminates ideals. No longer can we hope to build anything worth building without a strong ideological foundation. We will have to get our minds accustomed to that idea. We will have to get our intellectual natures completely used to the idea of spiritual values coming before everything else, and not in terms of theology but in terms of conscious convictions, and obedience to that conviction. We will just have to do a right-about-face and a lot of house-cleaning.

We will have to get rid of innumerable intemperances and intolerances as individuals; and we will have to get rid

of a lot of serious world mistakes as policies; we will have to look forward to the time when we can educate a generation of people in an adequate ideology.

How do you suppose it was possible for Nazi Germany with a population of actual converts of probably not more than seventy or eighty millions, to overrun nearly the whole world, and to catch at disadvantage three-quarters of the earth; and to withstand—even today, after years—up to now, the onslaughts of a dozen nations inside and outside of itself? It was simply because German youth was indoctrinated with a basic structure of idealism. Certainly, it was a destructive ideal. Certainly, it was a purely inadequate ideal. But, it was an ideological overtone. It was a conviction. It was an intangible, an intangible infinitely more tangible than guns or bullets.

Now, if we want to build a world toward something permanently fine; if we want to have something that is infinitely strong; then we might as well prepare ourselves to know that the only way we can have that is by ideological instruction. We must teach a great and constructive ideology which will bind the civilized world together, and teach it with the same enthusiasm for that which is fine that the Germans attained by binding their people together for a psychology of exploitation and destruction.

We want to know, and we must realize, that the permanence of a new world pattern of peace depends upon an adequate ideology, created and taught; and it must be regarded as more important in every sense of the word than the profit system at any moment in history!

We can build a peace; but we can not build a peace until human beings have partaken together of the great sacrament of the realization of the unity of life, the brotherhood of man, the reality of beauty, and the glory of cooperation. Until we get these things we haven't the solution. They are all intangibles, but they are the eternal, immortal foundations of our mortal life.

● The release of spiritual power through sculptured stone



The Smile of Angkor

FIVE ancient countries of Southeastern Asia are now assembled in what is known as the Indo-Chinese Union. The largest of these countries, in terms of population, is Tonkin; and the second is Annam. As a double kingdom, these two are under the rulership of H. M. Emperor Bao-Dai. Two other kingdoms, Cambodia, and Laos, are each ruled by its own Raja. The fifth country is Cochinchina, a French colony since 1862.

The four independent kingdoms, hoping to secure protection from internal strife and the aggressions of outside powers, sought a protectorate from France, and together with Cochinchina came under the administration of a Governor General seated at Hanoi, the capital of Tonkin. The combined area is officially known as French Indo-China.

The little kingdom of Cambodia, with a population of about 3,000,000 persons, is all that remains of the ancient empire of the Khmers. The name Cambodia (*Kambuja*) is derived from the Hindu *Kambu*, mythical hero and founder of the Khmer race. The old capital of the Khmers was the city of Angkor-Thom. Angkor is the Cambodian word for "capital" and Thom means "city." About a mile to the south of Angkor-Thom stand the ruins of Angkor-Vat, the capital temple, an immense complex of shrines, towers, galleries, and staircases. This assemblage of ruins, Angkor-Thom and Angkor-Vat, contains

the principal relics of the old Khmer civilization and is now generally referred to simply as Angkor.

Most of our knowledge of the early history of the inhabitants of the Indo-Chinese peninsula is derived from Chinese sources. The records are not particularly satisfactory for they confuse fact and fable to such a degree that it is almost impossible to disentangle the various elements. The Chinese chronicles cover the period from 1200 B. C. to approximately 500 A. D. During this time the region which now includes Cambodia was called, first, Fou-nan; and later, Tchinn-la. Nothing in the records indicates an advanced degree of culture among the inhabitants of the Cambodian area prior to the beginning of the Christian era. They were wild tribes, arising from a mixture of indigenous peoples with invading groups from the plateaus of Central Asia. These tribes were in an almost constant state of warfare, and their jungle villages were much the same as those still to be seen in upper Burma and Siam.

The culture of the Khmers was essentially Hindu. As the stream of migration from India grew stronger it introduced the religion, philosophy, and art of Brahmanism. The old legends record that Indian Brahmins married native princesses, and the fusion of the two blood streams is symbolized in a number of mythological beings. From the period comprised in at least the 5th

(A PUBLIC LECTURE BY MANLY PALMER HALL.
Suggested reading: PURPOSEFUL LIVING LECTURES ON ANCIENT PHILOSOPHY;
HEALING: THE DIVINE ART; FACING THE FUTURE)

Century to the 9th Century the distinct characteristics of the Khmer civilization began to appear. A strong dynasty was formed, but this broke up from internal causes and a dual kingdom was formed. About the beginning of the 9th Century a powerful leader arose, Jayavarman III. He united the state and established the era of the city and temple builders. In the hundred years that followed Angkor Thom was built. It was begun about 860 A. D. and was completed during the reign of Yasovarman, forty years later. The nearby shrine of Angkor-Vat was not erected until the early part of the 12th century, A. D. For practical purposes we may consider the civilization of the Khmers as enduring for approximately 600 years, covering the period between the 9th Century and the 15th century, A. D.

The Khmers were destroyed by war. The particular enemy was Siam, and hostilities continued with only occasional interludes of peace until the year 1867, when the Cambodian king, Norodom, placed his country under the protection of France.

The emergence of the Khmer culture parallels closely in time with the rise of Buddhism in India. In what is called the pre-Angkor period, Brahmanism dominated almost certainly the political institutions, and the religious art of the Khmers. But by the middle of the 10th Century, the Buddhist influence was well established. Although Buddhism was a reaction against Brahmanic orthodoxy, the two faiths mingled peacefully and serenely in the Khmer empire. Most of the shrines and temples contain images and sculpturing of both religions, and the worshippers frequently united in the celebration of their rites and festivals.

Buddhism itself is divided into two schools, known as the northern branch and the southern branch. The southern school is called the Hinayana, or the small vehicle. The followers of the Hinayana creed practice an extreme philosophical austerity, believing that the attainment of the Nirvana must be achieved entirely by personal merit. The northern school, called the Mahayana,

the great vehicle, modifies the severity of the older creed by introducing the doctrine of the Bodhisattvas. These are enlightened human beings who act as intermediaries between ordinary mortals and the principles of supreme realization. The Bodhisattvas, like the Christian saints, may properly be approached through prayer, meditation, supplication, ritual, rite, and ceremony. The Khmers followed the Mahayana school or great vehicle, which explains the diversity and complexity of their religious art. There is very little of the ornate in the consciousness of the Hinayana or small vehicle devotees.

It may be interesting to consider briefly the lives and customs of the Khmers during the height of their culture. A Chinese traveler, Tcheou Ta-kouan, has preserved for us some details. Life in general was typically Oriental. The king had five wives; one occupied a central position, and each of the others one of the four points of the compass. Slavery was general, and well-to-do families had a hundred or more servants acquired by outright purchase. Justice was administered in a curious manner. In matters of dispute the adversaries were seated facing each other in one of the little towers built for this purpose in front of the palace. Families, friends, and well-wishers gathered below and waited in silence. To quote the Chinese traveler: "When one, two, three, or four days have elapsed, the one who is wrong shows it in some way or other; either he develops ulcers, or catches cold or is seized by a malignant fever. The man who is right does not feel in the least ill. This settles the merits of the case and is called 'heavenly justice.'"

We learn that women were the most shrewd in business at Angkor. A Chinese who married a native woman was certain to acquire an able partner. Tradesmen displayed their merchandise on a mat; there were no regular stores and each merchant paid rent for his space to one of the Mandarins. Small purchases were on the basis of barter, but for important transactions gold and silver were used.



Clothing, except that worn for important functions, was extremely simple; merely a strip of cloth wrapped about the waist. All the people devoted much attention to their hair, which was arranged in a chignon. In majority the population was dark skinned, but among the aristocracy were some described as "white as jade." Our Chinese authority noted that a number of his own countrymen elected to leave their homes and settle in Angkor, and the reasons given are amusing: "the climate makes it possible to discard heavy and expensive clothing; rice is easily earned, women easily found, houses easily furnished, and business easily done."

The ruined cities of Angkor first came to Western attention when the French scholar, Abel Remusat, translated the 13th Century record of Tcheou Ta-kouan. The subject was dismissed, however, on the assumption that it was most unlikely that any of the old Khmer cities had survived. It was not until January 22, 1861, that the French naturalist, Henri Mouhot, discovered the towers of Angkor-Vat. He died shortly after, but the material which he collected was sufficient to interest explorers and archaeologists, and in a few years the world knew that one of the most splendid ruins of all times lay hidden in the jungles of Indo-China.

The fine arts principally cultivated by the Khmers were sculpture and bronze casting. Both arts reveal a mixture of foreign element, especially Hindu and Chinese. In sculpturing, the artists of Angkor produced a number of fine heads, also full length figures remarkable for their simplicity and sincerity of line. But most authorities on Khmer art consider that the bas-relief was their most important medium of esthetic ex-

pression. The cutting in these reliefs was so shallow that the effect has been described as a tapestry in sandstone.

In bronze casting, the Khmers achieved a variety of delightful effects. A few heroic pieces have been discovered, but most of the bronzes are small and delicate miniatures of the figures that ornament the palaces and shrines. As in the larger works, these figurines abound in mythological subject matter. There are delightful little dancing spirits, belligerent looking lions, seven headed cobras, princes and warriors, temple dancing girls with tall pagoda-like headdresses, and images of the Buddha seated in meditation upon the coils of a serpent.

Khmer art is customarily divided into three general periods. The first is called pre-Angkorean, and extends roughly from the 7th Century to the 10th Century, A. D. Figures of this period are distinguished by the impression of mass and weight which they convey. The treatment of the female figure is quite Hindu, with a pronounced sideward thrust of the hip reminiscent of the posture of Oriental temple dancers. The treatment of draperies is worthy of note. These cling so closely to the bodies of the entities that the effect is that of almost complete nudity.

Occasionally the extreme stylization of the Hindu school is modified by the subtle grace of the Chinese craftsman of the Tang dynasty, for the Hindu and Chinese schools were not as yet reconciled. The characteristic peculiarities of each stand forth sharply; both were rich in plastic detail, but the compound was dominantly architectural rather than sculptural.

The second period, called the first Angkorean style, extended from the 10th

Century to the 12th Century, and coincides with the building of the capital city, Angkor-Thom. The Khmer artists had then reached that point in the development of their technique when they were able to impress their own individuality upon the borrowed traditions of China and India. The transition was gradual, but the motivation was strong and sincere. The artists no longer copied, they created, and achieved a perfection of spiritual content unequalled by any other Asiatic nation.

The sculptural art of the first Angkorean period is characterized by a curious stylization in the treatment of the human head and face. In the beginning, the eyebrows were indicated by a straight continuous ridge. It is difficult to define the reaction which this simple device stimulates, but perhaps we may say that it is sufficiently unnatural to be appropriate in the depiction of superhuman or mythological beings. It conveys the impression that the represented figure belongs to another world or to a different order of life.

Another peculiarity of the first Angkorean period is the double line around the eyes and mouth, with sometimes an added conventionalized sign of pointed shape beneath the chin symbolizing the beard. These double lines give the impression of drawing, as though the artist had first cut the features and then pencilled them to emphasize the contours.

Plate One and Plate Two photographically illustrate a head belonging to the latter part of the first Angkorean period. The head is 15½ inches in height, carved from gray stone, and represents a deity combining Buddhist and Brahmanic characteristics, Brahmanic dominating. Plate One shows clearly the continuous line of the eyebrows, which however, while a prominent ridge, is no longer straight. The double lines around the eyes and mouth show to advantage.

There are several other details peculiar to the Khmer school which are worth noting. An outstanding feature of the Cambodian sculpturing is the large full mouth, which conveys a sensuous quality almost entirely lacking in Chinese art



of the same period. The T'ang and Sung artists favored unnaturally small mouths with delicately formed lips, giving the impression of being perpetually pursed. The deity illustrated also exhibits what are called "the long ears of wisdom." This is part of the Buddhist symbology and is found wherever Buddhism influences art technique. The long ears symbolize the power of the divinities to hear the prayers and petitions of their worshippers. The Chinese have long believed that large ear-lobes signify a good disposition, nobility of character, and the capacity for understanding and mental superiority.

The head is surmounted by an incised diadem, above which rises the hairdress in a cylindrical pattern. The front of the hair is ornamented with the conventional form of the serpent. The head is from the area of Angkor and was carved in the 12th century.

The power of Khmer sculpturing is not to be discovered by a mere analysis of the elements of pattern or design or the technique used by the artist. The head is obviously geometrical and still strongly influenced by the architectural quality. This is especially evident in the relationship between the headdress and the face. The real art is the subtle combination of factors to create a desired effect.

To appreciate the psychology of this face, turn to Plate Two, which is the same image photographed in directly front view. By this change of perspective, the details resolve themselves into

the mass; and the idea dominates the technique. The deity itself emerges, and we look upon the face of a being strong, calm, detached from all wordliness, and resplendent with gentle dignity. There is something almost Egyptian in the composure, something Hindu in the aloofness, something Chinese in the subtlety; yet withal, the head is Khmer; it can never be mistaken for the product of any other school. The ideology of Cambodia radiates from every part of the head, and through its strange distant expression flows the whole mystery of Angkor. By it we touch the soul of a people, we know their hopes and dreams, and we discover in that soul a strength and beauty which demands and receives our spontaneous respect.

The transition between the first and second periods of Angkorean art indicates a shift in religious psychology from Brahmanism to Buddhism. The Brahmanic influence remains but is subordinated, at least psychologically, to the gentle, mystical quality which pervades all Buddhist art. The technic retains the Khmer stamp, but the treatment is more subtle and sculptural.

Plate Three is an outstanding example of the second Angkorean style, which extends from the second half of the 12th Century to the decline of the Khmer culture. The example illustrated still retains part of the early influence, but all the elements are treated with a sensitiveness and refinement not so evident in the earlier examples. The heavy ridge forming the eyebrows has disappeared. There is finer modelling and less dependence upon the pencil-like outlines around the principal features. It appears almost as though Plate Three represents an entirely different racial type. The head is aristocratic, sensitive, and almost entirely lacking the Mongoloid stamp which distinguishes so many of the Khmer sculpturings. The carving is in light grayish-tan sandstone, and measures in height 20½ inches. The piece was for many years in the Yamanaka collection, and has been reproduced several times in art journals.

The head represents Buddha as a

young man with finely and delicately sculptured features. In certain lighting the impression is that of an adolescent boy. The eyes are open, showing the pupils, which is unusual; the full lips curve upward in a benign smile. The eyebrows are treated with much more delicacy than is usual with this school. The hair is formally braided and is surmounted with a quatrefoil topknot. There appears to be an ornamented band holding the hair in place. The figure has been repaired at the neck and the right shoulder, and the lower lobe of the right ear is broken away.

The face and head show high organic quality and structural refinement. The ears with the long lobes of wisdom reveal an interesting trifoliate sculptural treatment of their inner parts. The shoulders are beautifully modeled, and the composite effect is one of appealing simplicity and dignity.

The lines of this head and the treatment of the eyes are especially reminiscent of Egyptian art of the period of Akhnaton. The contrast between the severity of the face and shoulders, and the ornate and detailed treatment of the hair, is most pleasing. This head was carved in the early years of the 13th Century.

René Grousset, in *The Civilizations of the East* (Vol. II) thus describes the transition between the first and second Angkorean style: "Instead of these heads with their 'conventionalized construction,' we suddenly find ourselves in the presence of faces that are strangely gentle and living! So living, indeed, and so gentle that in this respect Khmer art at a single bound equals and surpasses all that Indian art has had to show us. In the second Angkorean manner of Cambodia, together with the Javanese art of Borobudur, we find an art that is quite close to ourselves, infinitely idealistic, it is true, but also infinitely tender; here we have no effort at adaptation to make; even in the presence of the gods we feel, as in Greek art, the delightful sensation of a fullness of humanity, with which we are wholly in touch."

As we study the descent of the Khmer sculptural tradition we see the grave

stone images slowly change their expression. Little by little an elusive fleeting smile lights the features, dispelling the gloom of the old faith. This is the mysterious smile of Angkor, a smile far deeper in hidden meaning than that which hovers about the features of Da Vinci's Mona Lisa. The Smile of Angkor is the most famous and most wonderful facial expression in the world of art.

Like the rays of the early morning sun slanting through the jungle and spreading a soft gleam over the ancient carvings of Angkor this strange smile lights up the faces of thousands of images and bas-reliefs in the long terraces, deep shrines, and ruined temples. It touches the faces of gods and gives the austere old Brahmanic deities a patient sweetness. It radiates from menacing demons taking from evil spirits their power to frighten and to harm. It lurks like some elusive sprite in dark passageways, and is repeated indefinitely in the faces of the dancing girls, posturing in their stone niches. Great Siva smiles down upon his ancient city. Smiling lion dogs guard the entrance ways. Nor does the smile become monotonous because of repetition; always it is a little different, and forever it is releasing a subtle beauty of spirit through the cold gray medium of stone.

Of this smile M. Grousset writes: "Sometimes, when, for instance, it happens to shed its illumination upon some slender type revealing Indian influence, it remains absolutely immaterial and ethereal; so much so that the smile is the essential feature of the face; at other times it acquires an even more poignant significance, when its great peace descends upon some mask-like native type with high cheek bones and thick lips, breathing a deeply human quality. This contrast between the racial type and the gleam of supernatural illumination, this reflection of the divine light falling upon the dull matter, is perhaps the most moving thing to be found in our collection. It is even more curious to find this smile of Buddhist kindness on what was originally a demon head, as happens in one of the finest Khmer

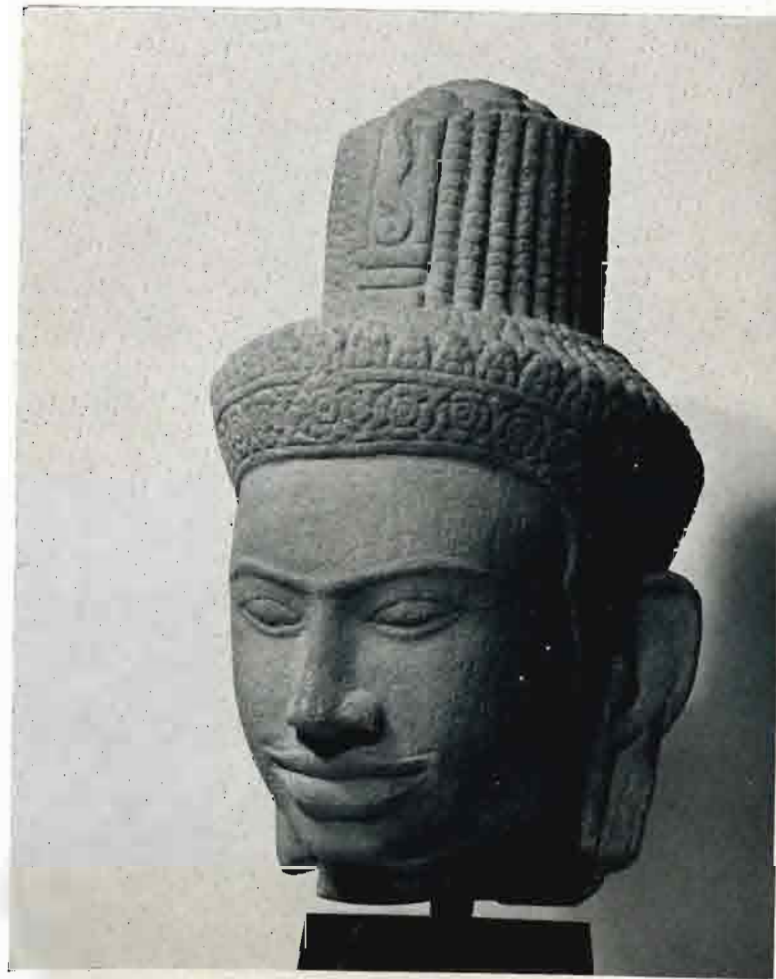
figures in the Musee Guimet, representing, a *yakshak* converted by Buddha, with protruberant eyes and fangs peeping out of the corners of the mouth, the whole face of this carnivorous monster being transformed and sanctified by the preaching of the Blessed One."

The finest collection of Khmer sculpturing outside of Cambodia is housed in the Musee Guimet in Paris. The example illustrated with this article is representative of the final form of the Angkor smile. In this head all technique is subordinated to the strange and raptured expression. Most of the traditional design factors of Khmer art have disappeared. The power of the school remains, however, lurking mysteriously in the lights and shadows of this wonderful sculpturing.

Plate Four is a challenge to all artists seeking to escape from the limitation of realism. Here is proof positive that it is possible to reveal extra-physical values through a physical medium. The release of a spiritual power through art is not to be achieved by a struggle against literalism. It is the natural result of the culturing of consciousness and the setting up of spiritual values in the tradition and school to which the art belongs.

The smile of Angkor is Buddhism in stone. It is the force of an inner conviction about life and living. Somewhere in the dark jungles of Cambodia a mystical experience came to a nation. Because the experience was internal, subjective and completely intangible, it defied any formal expression of itself. Most Buddhist painting and sculpturing is the work of priests or craftsmen trained and supervised by priests. So long as art was under the influence of religion, its primary purposes were to teach, to enlighten, and to ennoble. The ideal quality is the main difference between sacred and profane art.

When the Buddhist artist resolved to portray the spiritual convictions through painting or sculpturing, he selected first the materials necessary. After stretching his silk or setting up his stone he seated himself quietly and visualized internally the universal truth which he desired to



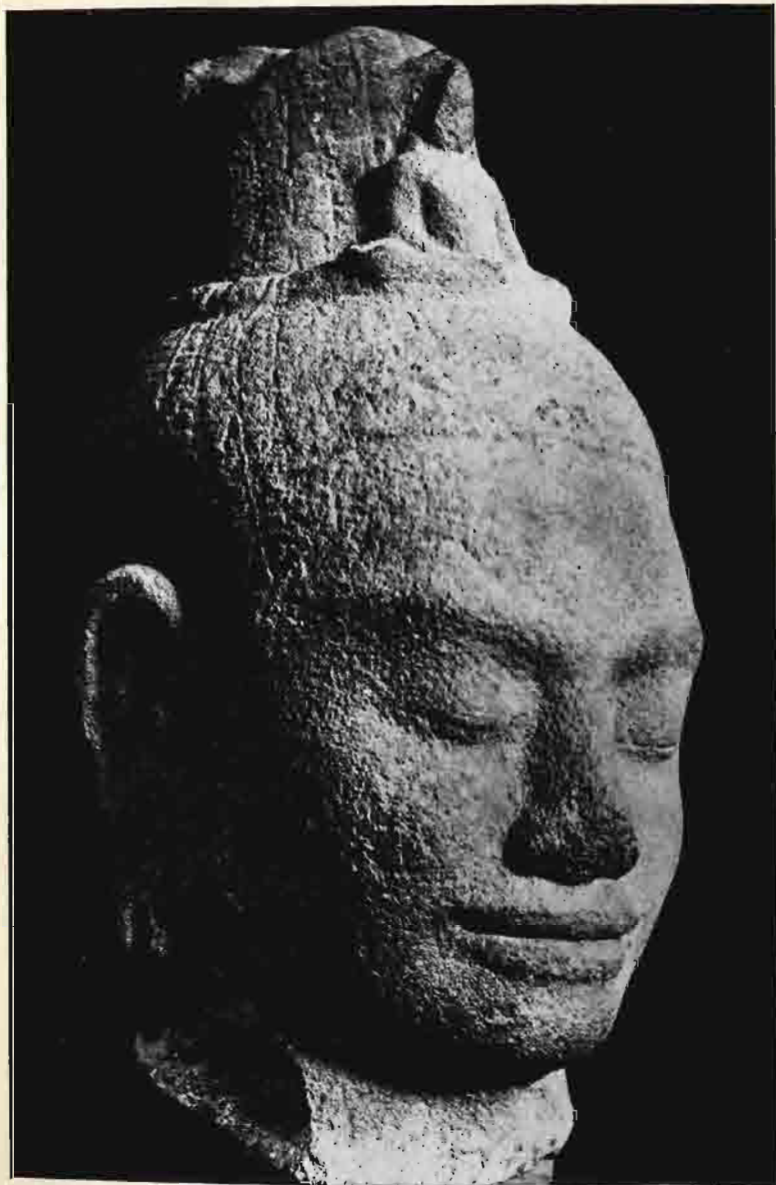
From the Museum of the Philosophical Research Society
 PLATE ONE—This stone sculptured head is an excellent example of the ancient art of Angkor, in French Indo-China. It dates from about the 12th Century, when the Khmer artists had begun to impress their own individuality upon the borrowed traditions of China and India. In the curious stylization of the treatment of the face the eyebrows are particularly to be noted, in sensitive refinement of the early device of indicating eyebrows by a straight continuous ridge, a device sufficiently unnatural to be appropriate in the depiction of superhuman or mythological beings, in conveying the impression that the represented figure belongs to another world or to a different order of life. The head represents a deity combining Buddhist and Brahmanic characteristics, Brahmanic dominating



From the Museum of the Philosophical Research Society
 PLATE TWO—A directly front view of the same image illustrated in Plate One, conveying the full impression of a deity strong, calm, detached from all worldliness. The large full mouth conveys a sensuous quality almost entirely lacking in Chinese art of the same period. The deity also exhibits what are called 'the long ears of wisdom,' a symbol found wherever Buddhism influences art technique to convey the idea that divinities have the power to hear the prayer and petitions of their worshippers



From the Museum of the Philosophical Research Society
 PLATE THREE—A later and outstanding example of the developed art of Angkor, carved in the early years of the 13th Century. The carving is in light grayish-tan sandstone, the modeling is finer and the heavy ridge forming the eyebrows has disappeared; the head is aristocratic, sensitive, and almost entirely lacking the Mongoloid stamp. The head represents Buddha as a young man; the eyes are open, showing the pupils, which is unusual, and the full lips curve upward with a benign smile



From the Musée Guimet

PLATE FOUR—The final form of the Angkor smile; all technique is subordinate to the strange and raptured expression, the power lurking mysteriously in the lights and shadows. This head of a Bodhisattva is a challenge to all artists seeking to escape from the limitation of realism, for here is proof positive that it is possible to reveal extraphysical values through a physical medium. The smile of Angkor is Buddhism in stone

convey. This process of visualization might be repeated every day for several months before the priestly artist took up brush or chisel. In many instances peculiarities of the medium itself influenced the ultimate form of the design. Flaws in jade, the twisted shapes of coral, flecks in amber, and the grain in wood might appear to the Occidental artisan as unfortunate defects. To the Oriental, however, these irregularities became an integral part of design. They were included in the mystic realization, and as a result contributed much to the ultimate beauty of the work.

The artist remained quietly in contemplation until his inward vision was sufficiently perfected to express its own power through him. He knew art as impulse. He did not try to carve an image or chip along day after day hoping for the best. The conception was complete before he even touched the physical media. Finally, completely possessed by the internal image, he painted or carved with a certainty of technique almost beyond our comprehension. The creative impulse required only perfect obedience from his skillful fingers. There was never any hesitancy or error, and nothing of experimentalism. He knew exactly what to do, because the perfected design was within himself with all the delicate and plastic quality of a form fashioned from thought, imagination, and emotion.

In the end the rapturous expression which he had seen and felt within his own heart gazed back at him from the silk or stone. He had created the formless in form. The gods, dwelling in the subjective lives of their devotees, came forth from their dark retreats and adorned the walls of their cities with the images of themselves. The artists were only the channels, the doorway for these processions of spirits.

Buddhism was the most civilizing force in Asia. It brought to half the world the deep and abiding realization of the brotherhood of man. It taught gentle and kindly ways of thought and action, and invited humanity to a mystic sacrament of compassion and good works. Its simple message released hun-

dreds of millions of human beings from the tyranny of distant and revengeful gods. Buddhism brought with it not only a doctrine of spiritual release, but a powerful social and political message. Under its influence the inner life became more beautiful and the outer life more reasonable.

The Arhats and Lohans of the Buddha journeyed to the most distant parts of Asia. They visited Tibet, China, Burma, Siam, Cambodia, and Japan. Always they brought with them books, poetry, art, music, and philosophy. They succeeded because they sought only the good, and men find what they seek. Race after race, nation after nation, tribe after tribe, accepted the Law of the Compassionate Lord, and through this acceptance found an inner peace and understanding greater than they had ever known. The Buddhist art of Asia is one vast memorial created to express the gratitude of mankind for the vision of a better way of life.

Images of the Buddha appeared among all the converted peoples; in each case the likeness of the Great Teacher was in the terms of their own racial type. In Siam, Buddha was a Siamese, in China a Chinese. Perhaps this was an essential part of the doctrine. For Buddhism is a realization taking place within humanity itself, and manifesting through the forms of races, nations, and individuals. The peace that Buddhism brought to China is shown on Chinese faces. The wisdom that Buddhism brought to Tibet shines through the eyes of devotees whose faces are as Mongolian as those of the wild tribes.

Wherever the Buddhist teachings went, a calm and gentle serenity went with it. The cruel old gods softened their expressions. The light of compassion transformed their leering scowls into gracious childlike smiles.

Each of the Buddhist nations interpreted mystical revelation in the terms of their own experience. In some countries the images become strangely calm and aloof, in others, great dignity is the keynote. Some reacted emotionally, and the carvings represent soft-eyed Bodhisattvas with haunting wistfulness in their

glances. Only in Cambodia did the Buddhist mystery touch some responsive chord of ecstasy. Here the faces radiate an indescribable gladness. Religion had brought happiness at last. This gladness in the old stone faces transcends knowledge and thought. There is no longer the expression of seeking, waiting and hoping. It is the face of fulfillment, bearing witness to the perfect acceptance and perfect working of the Law.

It is impossible to explain why this mystery should find its fulfillment in the jungles of Indo-China. Perhaps it was due to the strange mingling of bloods, an alchemy that was partly physical and partly meta-physical. India never understood Buddhism, although for centuries it was dominated by the teachings. China was too sophisticated to abandon itself entirely to spiritual activity. It remained for the little known Khmers to give the world the most perfect symbolism of the Buddhist message.

After the passing of centuries, the religious art of the Khmers has found its way into the great museums and galleries of Europe and America. As yet, very little effort has been made to examine in terms of psychology these exquisite fragments of the past. Even Western artists, who should be most sensitive to the implications and overtones of the Khmer technique, are almost completely ignorant of the values involved. For some years Western creative artistry has been struggling valiantly to break down the traditional limitations imposed by the medieval and early modern schools. Unfortunately, this breaking away from convention is largely an attempt to be different, rather than an attempt to be better. The motivation is ingenuity rather than inspiration. The



artist wants to be different, but he does not know how to be different, and falls back upon the infantile device of distortion.

We hear much these days about artists who want to paint psychological portraits. They wish to convey, not merely physical appearance, but character, in this way to reveal the invisible but all-powerful personality which lies behind form and structure. But invariably the artist himself has no comprehension of the spiritual force within human beings. He is not even a trained psychologist. He is attempting to convey his impressions without any real justification for the impressions themselves. He is groping for a symbolical medium without knowing the real language of symbolism.

If the Western artist would study Eastern art, he would discover the secret which he seeks. The source of all great art is the soul-power of the artist himself. Without a great idealism, without strong inner convictions, without a possessing beauty within himself, the artist can neither understand nor depict. His art can never be greater than himself.

Through the study of the great philosophies of life, through the inward experience of mystical truth, and through a complete consecration to the workings of beauty in life and nature, the artist builds within himself the mystical understanding which must impel creative expression. As these qualities increase through patient and loving self-discipline, the artist will discover the qualities which he has developed reflected back to him from the paintings and statues which he makes. As his own soul grows wise, and his heart is patient with the love of man, his skill will be touched with a larger genius. Then the faces which he paints and moulds will reveal the subtle qualities of his own consciousness.

The old wisdom will then come back to the world through its arts; and who knows but that some day the tedious portraiture of the West will be lighted with the Smile of Angkor.

(A SPECIAL CONTRIBUTION TO HORIZON)

● *Madame Blavatsky's ideas
about a new order of religious life*

The Coming World Religion

THE teachings of *The Secret Doctrine* are an evidence that Madam Blavatsky had come to certain practical conclusions concerning the development of the spiritual life of the race that were almost prophetic in her time. She had very definite ideas about the establishment of a new spiritual dispensation in our world of today, the teaching of a new order of religious life.

We have passed through a series of religious experiences. Let us consider the parallel between these experiences and certain others in another department of our living. Imagine that you were in business 200 years ago—to a large number of persons business is their life; it is that which means the most to them in their daily experience. And so, you were in business 200 years ago, and experiencing an economic structure, a series of laws, regulations, and conditions entirely foreign to anything we know today. Two hundred years ago it was a crime, punishable by years of imprisonment, for two or more persons to get together and form what we know as a corporation. A shoemaker and his sons might work at the same bench, or might have an apprentice or two; but any attempt to, say, open a chain of shoe repair stores would land him in jail. This was because such expansion would give him buying power, psychological advantage, and enable him to compete unfairly with the individual cobbler.

At that time there was almost no advertising, as we know it. I have an old newspaper with the announcement:

Sidney Barton, Esq., will accept two or three genteel scholars for the consideration of mathematics in 200 easy lessons. In reply please pay postage both ways for it is impossible for the mathematician to stand the extravagance of postage.



That was advertising!

Now, as it is with business, so it is with government, politics, philosophy, and religion. We must realize that periodically the world develops a new viewpoint, and the new one is not merely the extension of the old. It is something definitely new; and until it arises the human mind does not know what this experience will be, has no way of coping with it. We strain to imagine a world different from the one we live in, we find it hard to believe that human beings hold an attitude different from ours. Yet history shows that change is eternal. Every generation registers changes, and things that we now regard as absolutely certain foundations of our life will disappear, and methods we now consider to be based in the most abstract and impossible ideals will become the simple practical ways of doing things.

We have a belief, a tradition about religion; it is inconceivable to us that this will basically change. We are willing to assume it can be variously expressed; but it never occurs to the average individual that religion will ever be very different from what we know it to be today. Yet there is every indication at this present time that there are going to be major changes in our spiritual conception.

Religion for the last several thousand years has been a process of veneration of heroic persons who have brought spiritual revelations to the world. These heroic personalities whom we regard as Messiahs, or World Teachers, have brought dispensations of spiritual traditions. Buddha brought one to India 600 years before the Christian era. Buddhism is a curious combination of a veneration for a doctrine and veneration for a man. Jesus brought a dispensation to the Near East 2000 years ago, and our entire religious life revolves about a conflict of which is the more important, the doctrine, or the man. To the orthodox Christian thinker, the man is important, for it has been expressed repeatedly by leading religionists that the accomplishment of a religious life apart from the personal acceptance of the divinity of Christ does not constitute a promise of salvation.

We have this conflict in regard to persons, in all cases; but in principles never.

Periodically in the history of the progress of mankind certain spiritual leaders emerge. These leaders sound key-notes, and these are the bases of a dispensation of spiritual life. Madame Blavatsky taught that as part of the Esoteric School, these religious leaders were related to each other, emerging in a sequence of pattern and design, each one expressing in terms of a time and a place the eternal wisdom of the Secret Doctrine.

In other words, a World Teacher is a great enlightened seer or sage who interprets eternal truths in terms of the practical necessity of a race, a time, or a nation. Revealed religions are aimed at meeting the spiritual need of a great number of people, and nearly all religions have been pointed to the underprivileged. They have been pointed to those who have lacked the opportunity, lacked the wealth, lacked the freedom, lacked the incentive, which might have led to profound scholarship.

Certainly this is true of the religions that we know. Nearly all religious leaders have taught in the terms of the needs of the common man. Jesus cer-

tainly followed in this path, as did Buddha, Mohammed, Zoroaster, and Confucius. Those of less pronounced divinity but of equal philosophic profundity, such as Socrates, also aimed their messages at the downtrodden majority. Therefore, in all faiths we must recognize that a revealed religion is not necessarily a profound doctrine, not necessarily a deep philosophy. It is a code of life. It expresses a point of view, a tradition, suitable to the average individual. It is an esoteric thing, reinterpreted, simplified, re-stated so that the average person may benefit socially by inspiration and encouragement toward right living.



It naturally follows that any law or system which is aimed at the majority must work a hardship upon the minority. The minority problem is the unsolved problem of human society.

When a philosophy is aimed at a majority, two extremes of popular consciousness are thwarted in their reasonable expectancy. For example, there are those whose minds are not capable of assimilating even the exoteric traditions of religion, those that are suitable to be imparted to a general public. This makes it necessary for religion itself, in the form of theology, to break down doctrine to a degree of extreme simplicity within the abilities of the descending scale of human understanding.

At the opposite end, the positive end, of this scale, there are those whom re-

ligion does not reach—not religion as we know it. These persons do not lack patience, understanding, or tolerance, but they demand for their satisfaction a more profound explanation. Although in certain measure, ethics, morality, and culture are accessible to all, a spiritual and intelligent grasp of the esoteric problem is reserved for the minority. The only religion up to the present time that has met this with any degree of satisfaction is Buddhism, because it is the only religion that the individual can use without the religion placing a limitation upon his personal perspective. I do not know of any other religion in which you could go to a priest and say, "Reverend sir, I would like to join an opposing faith," and the priest would reply, "That is excellent; go right ahead." But this is Buddhism, Buddhism has the peculiar quality of seeing itself in everything else. Perhaps it is a kind of sublime egotism, but it sees itself in Mohammedism, in Taoism, in Confucianism, just as much as in its own temples. It does not recognize the possibility of religious controversy. It does not recognize the possibility of the individual losing the chance of spiritual salvation by departing from one path and taking another.

This viewpoint to our Western mind is almost incomprehensible. In everything we do, from business to politics, we always have those who are for, and those who are against; and our for-ers and against-ers cannot imagine a condition wherein they would not be constantly wrangling. Our religion seems tepid unless we are accusing some other religion of false doctrines.

Religions as principles are not antagonistic to each other; but man in his enthusiasm has always interpreted religious devotion as the persecution of someone else. We seek to prove we are good, God-fearing people by making miserable someone else who does not agree with us. That is one of our false beliefs regarding veneration. We think we honor God by defending Him against false gods.

Our beliefs must alter; the changes that are coming into our world are forc-

ing this decision into our consciousness. The pattern of the deified hero, the exceptional leader in religion, is gradually disappearing—as in every other walk of life. In our modern world we are not depending upon exceptional individuals for accomplishment, but upon teamwork, in groups working together for a single purpose.

Gradually outgrowing our concept of religious heroes, we are outgrowing our belief in a religion based upon exoteric or external veneration of persons. We are at the moment in a peculiar position in our experience mechanism. We are struggling to free ourselves from the relationships between ideals and idols. We are suffering from our difficulty in disassociating our idols from the person with whom they have been identified. If we do not like someone's haircut we think he could not have anything important to say. We have a great deal of religious prejudice that is based upon shades of complexion, and it is very important in religion whether the individual is wearing a top-hat or a turban. Our religions are identified with people, with places, with schools; with races we like, and with races we do not like; with people we think are superior, and with others we appraise as inferior.

Democracy means fairness, and yet that is one of the qualities that has been lacking in it since the beginning. We are beginning to realize this now. We are still unfair, but we at least no longer enjoy it; and that is a good sign; we are on the way to a bigger and broader basis of thinking and living.

Russia is going to give us a chance for a full test of a better attitude, for Russia of the future represents a problem child. It will be quite true that Russia should not do certain things that Russia is very likely to do, but there will be things that we should not either. But during the period of the pot calling the kettle black, Russia will remain important to observers in all nations, for this country is the great laboratory of experimentation and progress. The first nation in the modern world to dare a complete turnover of old traditions, its rebellion is important because of the

quality of the tradition which was thrown over. It was tradition that was dogmatic, absolute, and crystallized. Russia has given us a new attitude toward religion, and the experiment will spread.

This does not mean that we will take the Russian point of view, or that we will pass through Russia's experience, for one of the things Russians believed was that they could get along without religion. This has not been an issue with us, but a considerable number of intellectual Americans in the top intellectual strata are agnostic, if not atheistic. And agnosticism dominates a large percentage of those who control the major portion of our resources and wealth. It has been said that ninety-five percent of our nation's wealth is in the hands of five percent of the people. I think the war has shuffled that figure a little, probably to ninety percent and ten; but whether it is five percent or ten percent, those who control our wealth include a large percentage of agnostics, those who assert the impossibility of any knowledge of God or of ultimate things. So it is foolish of us to point to Russia and say, "Russia is godless," for so are many of our own people, but they have not come out with that admission with the honesty of Russia. The reason is, the powerful five percent maintain their economic superiority by depending upon the ninety-five percent who are God-fearing, and therefore agnosticism is not a subject to be discussed in public.

The experience of agnosticism seems to be inevitable to nations and individuals. Look back over your own religious convictions and you will very likely remember that in your early childhood you were brought up in an orthodox belief, which after a while grew a little weak with you; and then no doubt you passed through a period of unbelief, and perhaps after a while you became interested in metaphysics, philosophy, and Orientalism. Passage through periods of belief and unbelief is also necessary for nations and civilizations. Religion usually disillusiones the follower, because it goes into partnership with

ulterior motive.

The period of disillusionment is not lasting; belief comes creeping back when the unbeliever is not looking. Most people pass through unbelief during the middle period of life, and the reason is, because during that period they are most self-sufficient; the most likely period for agnosticism is between the ages of twenty-five and forty. Rarely does a person become an agnostic at sixty. At sixty, one has lived too long, experienced too much. In order to be an unbeliever you must be unaware of the facts of life. It is easy to be an agnostic when you are in high school; but, as Bacon said: "much learning brings man back again to God."

Russia's attempt to be godless was the dismal failure that it always must be. Russia realized that theology, particularly the church, had failed, and there was no use going back to orthodoxy, because that would rebuild and empower the old religious aristocracy; the church would again go on at the expense of the people. What to do? Russia let the people work it out themselves. Many of the churches were reopened, but the Soviet put up billboards advising the people if they wanted to go to church they could, but it was a sign that they were rather silly-minded. Russia said, in effect: Make up your own mind; do that which you think is right. We are telling you what we think is right; and if you don't do it, the consequences are yours.

Russia's tolerance did not embrace all national problems, but it was broad in the matter of religion. The main thing to insure was that religion was not used for the overthrowing of the Soviet regime. Very few of us realize the peculiar religious background of Russia. We know of the religions of China, India, and Persia, but who ever heard of the religion of Russia!

This great area, along with part of Siberia, has held as many or more religious beliefs than any country on earth. Most of them have been mystical, highly transcendental, involved in magic, considerably reminiscent of the Arabian Nights Entertainment. Strange indeed

have been the creeds, cults, and doctrines. Included are curious stories about Jesus being reborn in Russia; and early Russian pageants combined the old orthodox doctrine and the Oriental doctrine in an astonishing way. A curious product of Russian mysticism was the Russian monk we know as Rasputin, a member of one of these mystical cults that dominated Russia.

In Russian experiments to evolve the form of a substitute for theology the human mind followed tradition, fell back upon the first and basic impulse of those who are not mature religiously, and that is to turn to idolatry. Russia proceeded to deify Nikolai Lenin. Lenin became the god of Russia. Lenin was the personification of a great hope. Icons and religious figures disappeared from the family shrine, replaced by a portrait of Lenin with a candle on either side. Prayers were addressed to him. He was asked to intercede in heaven for them, by a people who did not believe in God. Lenin, substitute deity, became the answer to the problem man ever faces, that he must venerate, adore, or worship something—or someone.

Pretty soon the niche was enlarged to contain the portrait of Stalin. These two are the annointed of Russian life and consciousness. It is not especially unusual to see Russian peasants kneel in front of a portrait of Lenin and say their beads, and these prayerful ones will assure you that they are not Catholics and that they do not believe in God. This is very interesting evidence of the eternal conflict in human consciousness. It is the outward sign of the discovery that the religious world is real, and nothing else is; it expresses inner realization of the suspicion that if the visible world is all there is, this is a pretty dismal life, man's is a rather hopeless

state of affairs, and there is not much to live for.

But with the war a vast number of Russians turned back to God. It is one thing to live through Five Year Plans, be patted on the back and called Comrade, but it is something else to send your loved ones out to die. Then, however great your faith in Russia, it is not enough. The need is for something personal. So some of the people went back to the priest; some still kneel and say their beads before the image of Lenin.

The lesson of this experience is, religion is again coming out, expressed in the people's faith, not in a faith forced upon them.

There can be no doubt that the next major dispensation in the religious world will be the dispensation of religion by experience.

Now, what will be the approach? One difficulty will be that we have for the last 2000 years been under a nominal religious system. We are nominally a religious people; we are proud of our churches; we are proud of our tolerance. But our religion sits so lightly upon us that it never interferes much with anything we are doing. There can be no argument that religion is contributing to the morality and ethics of our people, but only in part, and in a small way. Religion may prevent the majority of people from committing crimes of violence, but it does not inspire them to great and exceptional acts of virtue. We are not as bad as we would be without it. But certainly we are not as good as we should be with it. This obvious state of affairs reveals the basic weakness of so-called revealed theologies.

A revealed theology is one imposed upon people by a kind of legislation. The average individual is not a Chris-



tian by personal experience; he is a Christian like those who have decided for him whether he is a Democrat or Republican—because his father was; or, because the best people are. I once asked a friend, "Why are you a Christian?" And he said, "What else is there to be?"

In the fact that we have only one belief, with four or five hundred ways of defining it, we have an appearance of spiritual unity which is not at all real. We are united because there is nothing else to be. It has never occurred to the average Christian that any other religion is worth looking into. It is enlightening to watch the surprised look that comes on the face of one who, traveling for the first time in a foreign country, enters the great Mohammedan mosque in Delhi and sees 35,000 followers of Islam at prayer. He is sure to turn to his companions and say, "I did not know there was anything in the world like this. I guess I have never thought that anyone believed except as I do." The pained look deepens when he realizes that the best we can get together in one church in New York at one time is four thousand. The Mohammedans can get 35,000 together, and that is amazing.

One explanation is, that here in our own world, we have no religious experience. Our religion sort of descends upon us with baptism, our religion is poured on. Perhaps then at Sunday School we followed St. Paul's journey on a map with red-head pins. We are, so to speak, slowly absorbed into the structure of our religion, as we are into the structure of our economics. We have no state religion. But we do have a blanket religion. There are only two groups; the agnostics, and the believers. And agnostics are a minority, although a powerful minority.

So, we have little experience in religion. Religion is brought to us by individuals who tell us what to believe, and promise us salvation if we believe. We take orders in religion as we take orders from a supervisor, foreman, or general manager.

Religion is properly to be thought of

as something that is our own, that we have made with our own hands, that we have conceived with our own lives. Last year in New Mexico I studied the folk-religion of the resident descendants of the early American settlers, a people who have lived completely isolated and away from all influence of the outside world for nearly 300 years. Here on the most slender thread of tradition they have built their folk-art, their folk-philosophy, their folk-religion. They have their own way of worship, which they discovered in the mountains; they have their own religious images, which they carved by hand; their concept of symbols is their own, their own because it has grown up with them in the wilderness. There is a dramatic integrity about their religion. It is an experience, not a doctrine.

These are days when everything we are doing in life is moving from an acceptance basis to an experience basis, which explains in a measure why we are undergoing an experience such as war. We are in the process of learning that the individual must develop the power to create his world from within himself. From within himself must come the standard by which he lives. He must not obey laws merely because they are set up as statutes in his community. The laws to be obeyed are laws that move within himself. No person is law-abiding until he has experienced law within his consciousness. His motivation must not be a fear of breaking law; it must be that he has discovered the right way of doing things. And it must be the same way with beliefs. From medieval and early modern times—as you can still hear over the radio—religion has been used as a persuasion to salvation through fear or through hope. Neither method is a procedure.

True religion must be a spontaneous motion; it must be something that comes through the consciousness of a people; it must be something we discover in our daily living and thinking; it must be something that emerges out of what occurs to us as experience in our living.

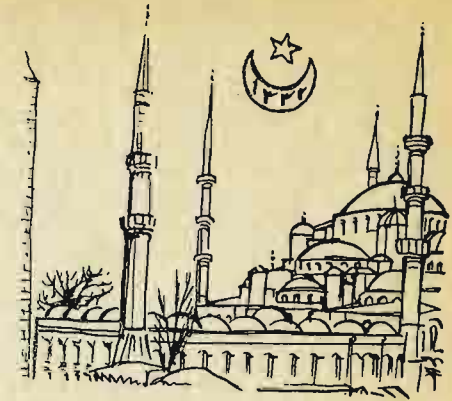
This means that the religions of the future are going to be more and more closely identified with consciousness.

Man is on the verge of developing and expanding his extra-sensory perceptions beyond the five senses. We may not realize it, but we are all infinitely more sensitive than our ancestors, more apperceptive, more inductive, and more subtle. More and more we are becoming aware of an inner power within ourselves. Occasionally we get a glimpse of it, and then it is lost to us again; but in some way we know it is there, and we are searching and struggling to release it. We also know that as that power evolves in us, it will build the internal awareness which is the basis of integrity of action.

No individual can be true to that of which he is not aware by internal experience. This is what the Ancients called mysticism. Mysticism is not an experience of wandering about after strange beliefs, but is the substitution of internal awareness for external orders. Sermons are then less to our taste; increasingly we want to think things through for ourselves. It is no longer satisfactory to have every jot and tittle of things explained to us; we want more and more to explore our own imagination.

We are re-discovering imagination in art, music, and drama. Not very long ago, when a painter painted a picture he painted everything exactly as it was. That is no longer regarded as good art. That does not allow us to go to the other extreme and paint everything as it is not, but to insert a challenge to the mind of the observer. When an artist paints a large forest, he does not paint every tree in it, but an impression of the forest, a sense of mass values and subtle shadows, which the eye of the beholder fills in. Mysticism is the knowledge of filling in.

Two hundred years ago man was not capable of filling in. Because growth is now taking place in consciousness, we today no longer build the elaborate theatre sets that delighted the theatergoer of yesterday; our stage sets are very simple and we allow the mind to fill them in.



And this it does very satisfactorily, because the mind is capable of determination and judgment.

The difference between the lens of the human eye and the lens of the camera is worth consideration. The eye lens of the camera is absolutely accurate, and yet if you are not careful in handling the camera you get a distorted picture. The human eye is less accurate, and yet, except for rare cases of extreme optical sickness, the image is nearly always better reflected. The lens of the camera does not have imagination. Even the most technical process of seeing is ninety percent imagination, and only ten percent perspective. A certain amount of the image is mechanically reflected by the eye; but what you see is put in order for you by your mind. Photograph a tall monument with a camera, and you get a picture showing it falling over backward. Your eyes do not see it falling over backward. Although both lenses see the same thing, your mind says, no, it isn't falling over, and straightens it right back up again. Your mind has the power of adjustment to fact. The theology of religion is much like the lens of the camera; it may be well organized and accurate as far as it goes, but it is too mechanical. Theology is out of focus all the time. A man's religion may be out of focus when he gets it, but his mind can put it in order. Unless his mind has been so distorted by tradition that he has no way of knowing what he should see, he will straighten it up, put it in order, and

look upon something that is suitable and useful to him. Therefore, as we see mostly with the mind, and only slightly with the eye, so we experience with consciousness a process of seeing. As an experience mostly within ourselves, the physical shapes of the things seen in that experience are comparatively unimportant. Not what happens, but our experience reaction to it, determines the values.

A number of persons passing through the same experience will come out with different conclusions. This is because the eye of experience—or reason, as we know it—puts the pattern back together again, according to our own preconceptions of what that pattern must be. If our preconceptions are correct, the pattern will be put back in excellent form; if they are incorrect, the pattern becomes the basis of a definite mental unbalance. Most of our so-called psychological disturbances are merely putting experiences into incorrect patterns; they are the misinterpretation of experience, the failure to properly evaluate the thing experienced.

How does this all sum up in terms of a new religious dispensation? It does it in a very simple way.

According to the Eastern tradition, a revelation comes to the world periodically. A great religion is released to mankind at the beginning of every root-race. Our race, which is the Fifth Root-Race, began a million years ago, and its great religious revelation was given at that time. This religion was first brought by the great sage, Vaivasavata—the great Law-giver—and religion was the Law.

We think of law as conduct legislated, and religion as directives emotional and impractical. But religion is the Law. Religion is the something that says to all men, "Obey and live, disobey and die." This is the substance of Law, as it is also the substance of religion. On the legal side law says, "Obey through fear." Religion says, "Obey through love." No matter what you call it, it is still obedience. You merely build a different pattern of acceptance toward the subject of obedience. Philosophy comes between the two, and says, "You may

also obey through understanding." So you can either fear the Law, understand the Law, or love the Law; but if you disobey the Law, you die.

To merely say, "Obey the law" is not enough. In order to obey the Law we must know what it is, and love it. To love it, we must understand it.

So, *what* is to be obeyed is the basis of the great structure of religion, philosophy, science, and the arts. It is necessary then for us to know the substance of obedience. The Ancients knew what the obedience was from the story in the great dispensational work of the Aryans, *The Institution of Manu*, which are the Great Books of the Law. These tell us what we must obey, and why we must obey them, explaining that it is only through obedience at first that we shall be able to survive long enough to learn to love, to learn to understand.

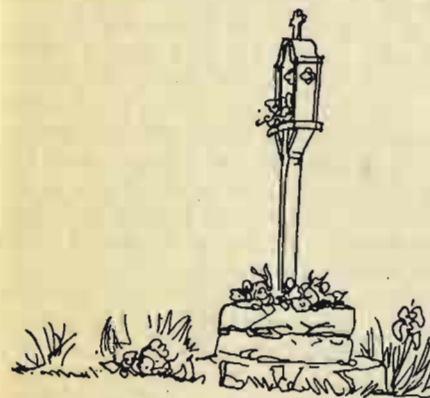
A small child can not be taught the full complication of the world about him, but must be taught certain things. He must be taught not to walk off cliffs, not to step in front of automobiles. He may be too young to know why. You can not explain to him how the law of gravity will work a hardship upon him if he walks off the cliff. Nor can you enter into the mechanical problems of the velocity of the automobile, and the calculation of how many feet it will be traversed before the brakes will hold. He is too young. You say, do this thing but not that thing; and the child, because it has faith in its parents, or because it feels itself inferior in the presence of something superior, obeys. In the development of a great civilization it is the same; it is not possible in the beginning to explain all things to all the people. Until they are experienced the explanation is worthless. Therefore in the beginning religion stated the Law: "This you shall do; and this you shall not do; upon the pain of death."

The Law gradually divided. The part related to the inner life of the individual became essentially religious. The part related to the external life became essentially social. But they are the same Law, operating dually in different spheres of action.

In the beginning our religion was given to our race in a collective statement, or in a grand theology, which was reserved and preserved in the mind of our race. (Plato realized that the race is a collective intellect, in the same way that an individual has a group of faculties each of which responds differently to a series of impulses.) The whole of our religion was initially set down, esoterically in its completeness, and exoterically in its simplest social form. The spiritual life of our race was determined from the beginning. The spiritual faith of our people, the full measure of the end toward which religion is leading

and this spiritual destiny in space is the interval of experience. We are first obeying, then we are discovering; and by discovering we are learning to become one with that which we discover. We are gaining firsthand knowledge. Theology is merely accepting. Religion in the finest meaning of the word is the acquiring of first-hand knowledge concerning the nature of God and Life. The acquirement of first-hand knowledge of that which is spiritual depends upon the development of the faculties and instruments of the internal consciousness by which first-hand knowledge is possible.

This is part of our evolutionary process. Our first textbook was the visible world, and we have been studying in that for a million years. But the time is coming when we must graduate out of it into other books; and we are beginning to develop the required faculties and powers. We are reaching out toward a larger sphere of spiritual activity. So we are waiting rather hopefully for the next dispensation, for the emergence of the next world teacher, and it is said it will be the Bodhisattva Maitreya in India.



us, is established. It is already established as a spiritual fact, in the same way that the spiritual life of man exists as a spiritual fact behind the physical personality. Esoterically the faith is complete. Exoterically it is growing up to its own completeness. The form is growing up to the fullness of spirit.

This growth is an evolutionary process, and requires millions of years; and each of the religions that has arisen in the Aryan race in the last million years is merely a step or stage in the unfolding of the Aryan belief. All Aryan races are the evolution of one race, just as all Aryan arts and sciences are the evolution of one art and science. So, all Aryan beliefs are the development of one basic belief, one spiritual tradition, which is the peculiar spiritual destiny of our people.

The interval between the descent of spiritual principle into the physical body

Of course, in the Indian schools, and in the ancient Lama Schools of Tibet, terms are used in a way that is not in our sense. When we use a religious term we are referring to a faith, assuming the acceptance of a certain belief; but in the East, terms are used philosophically, and merely as symbols of states of consciousness. Therefore, when it is said that the Bodhisattva Maitreya is the coming world teacher of India, it does not mean a person is coming; but rather has a Buddhistic implication. It is a term. The term, Christ, means the Anointed; it means that which has been anointed with oil. Nowadays we apply it to the teacher of one particular system. But in the East terms are not used in that way at all; terms are applied to states of consciousness, and are applicable to any part of the world under any system of religion.

The Lord Maitreya, according to Asia, is the coming teacher of the great Esoteric Tradition. Already it has been said

his star has been seen in the sky; that is, the spiritual power of his esoteric institutions is known to be beginning in the invisible world of Nature behind us. Religion comes forward out of the invisible world to meet us as we go in toward the invisible. We are a very materialistic people. Religion has to come out for us and sit on our doorstep.

But as we get more and more subtle we move back toward these subtler planes and meet religion farther away upon a level with which we did not formerly associate it. Therefore, the seer, saint and esoteric disciple are already able to see certain indications of the coming of the next great dispensation. Later, we will be able to meet the dispensation still in the invisible world, rather than wait until it takes form in the outer life.

The Bodhisattva in Asia is a very interesting divinity, for it is a very curious power. Bodhisattva Maitreya, like most of the Bodhisattvas, is known in Asia not as a person at all, but as a quality of awareness, a state of consciousness. The Bodhisattva Maitreya is the personification of universal understanding.

When someone gets up in the world of today and says, "Friends, there is only one world; we are all one people; we must solve our problems, we must create world friendship, create world understanding; we must be fair in our dealings with others; think of this world as one world;" to say that is to speak for the dispensation that is coming; because that is what that dispensation is. The Maitreya is the consciousness of universal brotherhood. The Maitreya is predicted in Asia as being the coming teacher who will end the strife of nations.

What is going to end the strife of nations? Will it be the work of politicians? No. Legislators? No. The Hague committees? No. Great leagues? No; none of these things. Not even if we produced in the world today a man of the stature of either Jesus or Buddha he could not stop war. Interestingly enough, the last two, Jesus and Mohammed, inspired most of the wars of our time; but both of them were men of

peace. Our philosophy of peace is something we are so fond of that we are willing to kill people for it almost any time. No; a heroic personality can never end war, though he died again for mankind; though he be deified again. He can not end war because war is in the consciousness pattern. War is a conviction of the consciousness, a complex in human nature. There is only one place it can be ended, and that is in the experience mechanism of the individual.

If then it is said that the new world teacher is coming to bring peace, his form will not be that of a religious leader who rises up and says, "This is what you must do, or you will go to perdition." Perdition has pretty well lost all its color; in the last fifty years we have ceased to do things because we are afraid of perdition. After the last years the purgatorial world seems rather attractive to us. We are no longer afraid of the future, we are much more afraid of present things such as what our next income tax will be—to survive it is in one way an achieving of immortality. Fear can no longer hold the mind in line; science has largely put an end to fear. Many individuals have no interest in immortality while in good health. When they are not so well it is more interesting, but not through the old inducement of fear.

In other words, our new religion is coming out through us. Instead of being created by individuals, it is going to reverse the symbols entirely.

For example. We think of Christ as being the symbol of Christianity; but we think of Christ first, and Christianity as the institution that arises from him. We generalize the personality. In the Christ-way of life we are generalizing from a particular. In the future we are going to particularize from a general. We will take the universal and personify it, instead of taking the personal and universalizing it. Philosophically speaking, we are shifting off the Aristotelian foundation, on to the Platonic foundation. Instead of using a person to be the source of doctrine, we will symbolize the doctrine by person—with the full

realization that the person is only a symbol, that it is the doctrine that is real.

No one thinks of Uncle Sam, the personification of the United States, as a real person. We would feel funny if we knew that two thousand years from now someone would dig among our remains and decide that we worshiped the goddess of the Statue of Liberty. Uncle Sam is solely a symbol of a people, and as a symbol our religious leaders of the future will emerge. The Bodhisattva Maitreya is a sort of spiritual Uncle Sam. It is the doctrine, the belief, that is real. It is going to be personified by a symbol, and yet we are not going to find ourselves worshiping the symbol. We will honor the symbol by practicing the idea.

This is a completely reversed viewpoint.

Truths will give rise to composite symbols, rather than individuals giving rise to composite Truths.

The great stumbling block we have had in religion since the beginning of time has been the worship of personality. The same is true of politics, art, science, economics, and the motion picture. The individual as a symbol is passing. Previously we have become so immersed in the activities of the individual that we have entirely forgotten that virtue cannot be communicated from one individual to another by osmosis; if we do not practice his virtues we gain nothing.

Casting our burdens upon the Lord is morbid. It is very hard on the Lord, and is of no use to us. We cannot cast our burdens on anyone.

Coming is a new type of ideal that is real. We will give allegiance to that ideal as the basis of belief or unbelief. The practice of that ideal is the proof of allegiance. Thus we may then rescue the great philosophic truth; namely, that personalities are merely the symbol of ideals.

Ideals are not the by-products of personality. It is not the personality that comes first; it is the idea. All the great teachers we have known have had miraculous lives attributed to them, because the ideal and individual have become

confused and we have deified the individual instead of honoring the ideal. We have believed that we pay homage to the ideal by paying homage to the memory of the individual.

Mohammed, whom we have regarded as the anti-Christ—largely because he was our largest competitor—stated as a basic tenet that under no condition was he to be regarded in any way as superior to any human being. He refused to permit his likeness to be exhibited anywhere in the Mohammedan world for fear of idolatry. He forbade his followers to have pictures of him, or to build temples or shrines to him; or in any way elevate him above the estate of the ordinary human being. Mohammed said: "There is no God but God; and those who would establish various forms of God and god-like men are very wrong unless they merely state the fact that the human being practices his faith by his virtues, and a virtuous man is entitled to respect. A very virtuous man is entitled to veneration, but only God, and God alone, is entitled to religious worship."

Now, we may not think so much of Mohammed, but if we had listened to him a little more we would have escaped the Dark Ages and the Inquisition. But, these were part of our experience.

The great religious teachings of the future are going to rise through the experience mechanism. We are going to think of the leaders of our faith no longer as men, but as conditions of consciousness. We are finally going to discover that consciousness has seven principal conditions. These seven principal states of consciousness toward Truth are now, or will be before our racial evolution ends, expressed in seven religious convictions. Each of these religious convictions is devised for the purpose of releasing into expression one of our experience realizations concerning the substance of Reality.

We are no longer going to think in the future of seven world religions as we know them now. We are going to think of them as one spiritual fact revealed to us through seven approaches,

seven methods, seven stimuli of internal comprehension.

We are also going to realize that the key notes or key words of these steps are the seven inward realization powers of human consciousness, called in the Indian system the Dhyani Buddhas.

Truth has seven expressions, manifestations or power, yet it is One Truth. Without the perfection of the seven expressions that Truth can never manifest itself completely in the world. Man must perfect the seven centers of consciousness within himself before he can release Truth through himself.

The religions of the world are designed and intended to perfect these seven centers of consciousness in their proper sequence and order. We have built now as far as we can build on the Atlantean foundation. It was the Atlantean doctrine that emphasized gradually the physical foundation of our world. It taught us, or was intended to teach us, something we have not yet learned entirely; that is, disobey and die. Because we had no inward consciousness at that time we were in the throes of "Thou shalt nots." To us it had to be that way, as with the small child.

Now we are moving onto another foundation, which is still pretty young with us. We still have to be kept in line by a certain amount of fear. We must grow up to obedience through love and understanding. It is a long path, and we must develop many new faculties of consciousness.

These new faculties began with our Fifth Race a million years ago, beginning our philosophy of obedience through love. The only thing we can say with certainty about our philosophy of love is that we do not hate quite as intensely as we did. When Mahatma Gandhi tried his non-cooperative, non-competitive policies, he refused to attack his enemies, and he made a statement that will live; namely, "The only thing that will tie nations together is the silken cord of love."

That is a conviction that belongs to our race; it is a conviction toward which we are building. It is a conviction that is being furthered by this war, where,

out of the holocaust of hate we are learning to love. Out of strife, stress, and pain we are learning something deeper, something nobler; we are experiencing life. And we will not want to go back to the old selfishness, back to the old intolerance or greed. Why? Because the Bodhisattva Maitreya is rising in the heavens. The thing we are looking for is coming quietly.

It is said that when Buddha returned to his home city after his philosophic enlightenment, the whole city came forth to meet him, his wife and son also, all to honor him as a great teacher. The city gates were opened and the Prince and King came forth to meet him, but Buddha did not arrive. When they looked for him they discovered he had entered through the back door and had gone to his house without seeing anyone.

The situation is applicable to our next world religion. We are all waiting for it. And, oh yes, most people have an idea what it should be. They are going to help make it that way, see that it goes over. The next time, they are going to be there to fight for it, and make it stick. Do they realize that they are thinking like Judas Iscariot? Judas did not mean to betray his Lord. He wanted to help him; but as Abraham Lincoln said, "If God will take care of my friends, I will take care of my enemies." Judas thought Jesus should be the King of the Jews; so he started all the trouble, trying to help.

We are all agog to help the new dispensation, but it will come sneaking in the back door like Buddha going home. It will not appear in great shrines and temples. Some theologians are going to be awfully disappointed.

The next world dispensation will come in where the least number of human beings are gathered to expect it. It will sneak in the symbolical back door through what the individual says to himself in his fox-hole. And it will appear—wonder upon wonder—without benefit of clergy. It will appear without any one knowing why, or when or how. Only those who understand the esoteric tradition will know the meaning of *this*

Messiah, will know the spirit of this Great Teacher—not a man, but a principle in Nature.

The Great Teachers come not to man, but through man. The religion that is immortal is the religion of the identity of life, and man one with all that lives. The Buddhistic philosophy is the philosophy of the cat, the dog, the horse, the elephant, the monkey, the bird, and the fish; because the faith that comes to the world comes not to man alone, but to all life. Each interprets it in its own way. It is foolish to think that the dog, the cat and the horse do not have their religion. We think they do not have faith because it is not like ours; they do not go to church, rent pews, and have stained glass windows. Yet the same spiritual tradition that brought us hope is also in the life and hearts of these creatures, working not upon them, but through them. They obey, that is their faith. And that is the perfect faith. They never question the Law that works with them. Alive they obey; and when they are old they hear a voice telling them to creep away and die; and again they obey. And that is the Law.

In the coming new dispensation the individual will feel religion himself. It will come to him from the swamps of Malaya, from the walls of burning cities, from the ruins of empire. Standing in the jungles, and beside the great shrines

destroyed in this war, the monastery at Cassino, the great palaces of Naples, observing in devastated China the great heaps of rubble piled almost to the sky, man in his heart is going to know a great something — it is, that although forms perish, ideals are imperishable. This is an experience of Truth. One by one such experiences will take on a pattern, and modern man will some day rise and say, "This is my spiritual conviction; this I know to be true."

When he says this he will be speaking the words of the Bodhisattva Maitreya.

The next religion will have come to the world as a religion born out of the love and life of man. The day of faith dealing with ultimatums is gone. The ultimatum is no longer important. Religion will come to us through the factory, through the workshop, through the battlefield, beside the bed of pain, and in our hearts. That is the next experience we must have.

We have experienced enough of the world. Now we must experience that power that lies behind the world—the great eternal power of universal religion that stands like Maitreya upon the golden petals of the Lotus.

This is the substance of the esoteric doctrine concerning the next world religion.

(A PUBLIC LECTURE BY MANLY PALMER HALL)



The Neurosis of Europe

PART II — IS THERE A PLAN FOR PERMANENT PEACE?

MILLIONS of our young people, fighting on foreign soil to preserve our concept of democracy, will win the physical war; this is beyond question. But to really win this war we must know exactly what we have fought for, and against. To know why we were required to make the sacrifice we have made, we must understand the meaning of two words, for back of them are the influences which brought this war about—the words are *geopolitic*, and *metapolitic*.

All too many of us do not know the words exist. We must know what they stand for and their far reaching influence, for we cannot otherwise cope with the ideology which lies behind them.

The kind of world we have known has come to an end. We realize every day that a new world is in the making—and that it will arise from the conflicts of ideals. It is our profound hope that the highest measure of idealism will win. But it will not win merely because we hope it will. Nor will it win because our leaders may have a vision that is capable of preserving our democratic institutions. Idealism will win only if we have a full and adequate understanding of the kind of ideas we are trying to root out, and if we are armed against the possibility of the same ideas coming back to us again in new terms and words.

Corrupt misinterpretation of ideals brought about the present world conflagration; and so we have now to consider the second of these basically erroneous conceptions of life.



It is termed, *metapolitic*. The word itself means "that which lies beyond politics." It implies super politics, or politics extended out of the merely physical into the intuitional, the abstract—it is inherent to the romanticist theology that has dominated Europe for centuries.

The so-called "father" of the metapolitical theory is the composer Richard Wagner. But after studying the factual evidence concerning this extraordinary man I am inclined to believe that in many respects Wagner is more sinned against than sinning. Arguments thrown against Wagner's personal political philosophy of life are for the most part biased arguments. It seems to me that the post-Wagnerians, politically speaking, are the ones primarily responsible for fathering upon Richard Wagner the metapolitical theory of modern Germany.

But there is no doubt that Wagner's philosophy was susceptible of such an interpretation. And also that the circle of neo-politicians and metapoliticians that gathered at Bayreuth were responsible in a large measure for the rise of politics which has its present exponents in Adolph Hitler, Rosenberg, Goebbels, Goering, and others of that group.

Richard Wagner was a romanticist. He was one of those individuals who

function in the adolescent, day-dreaming period of human evolutionary life, one who is not of a mind or of a nature to accept reality but must live by the dramatizing of every circumstance in his daily existence. The romanticist is a dramatizer and a hero worshiper. But, to say hero-worshiper is to go outside the limitation and boundary of German *metapolitic*. Hero worship is something that exists in practically all human nature; the hero is nothing more or less than the personification of the subjective neurosis of both individuals and groups. The hero is the embodiment of secret ambition, secret yearning, secret long-

man; he who carried the heaviest war club, who had slain the greatest number of his enemies.

We must realize, too, the hero is not only the personification of the subjective impulse of a people, he is also the basis for the creation of its god-concept. Ingersoll observed on one occasion that an honest God is the noblest work of man. There is much truth in this statement, for even though the actual nature or identity of a deity is unchanged by belief or unbelief, the gods of a people are to a great degree the personification of the heroic content in the consciousness of that people. Primitive people worshiped deities who were gods of battle, gods of strife and discord, gods who destroyed their enemies, gods who protected their own and despised the rest. In this simple statement of the non-social consciousness of the primitive individual, we can see that he was not anti-social, he was unsocial. He had never experienced the concept that human beings could dwell together in any fraternity or accord.

The concept of racial gods, national gods, tribal gods, burdened the civilizations of the old world, destroying one after another the cultures of ancient times. This god-concept is simply objectification by the believer, who fashions his gods in his own image and in his own likeness.



ings. And to a measure, also of the secret fears and doubts of an inhibited, frustrated individual or nation.

We can determine very largely the true content of human nature by the type of heroes that races and individuals create. We can also determine the pathology of the human mind by the type of heroic conception arising in that mind, influencing it and affecting its function and attitude. In Europe, the hero has nearly always been a militarist in some form, a man of physical action. The farther back you go into the history of primitive people the more closely heroism is associated with and identified with physical power. The aboriginal concept of the hero is the strong



The hero myth is very similar to the deity myth, and in many cases the elements are hopelessly confused. Many of the ancient heroes were regarded as divine in origin. Some were accepted as embodiments of God, most of them were regarded at least as enjoying the peculiar favor of divinity.

Our present study is to be of one of these cycles of hero worship, one that has come into peculiar prominence in connection with German metapolitics: the hero worship is in the Siegfried myth of Germany.

For many years I have been studying Teutonic mythology, because it is a key to Teutonic psychology. I have found no clear indication—Rosenberg to the contrary—that in the Siegfried myth of Richard Wagner is justification for the German metapolitical theory. The interpretation is, that in the witches' cauldron of Bayreuth the elements of ancient legend and myth were brewed together to form the curious poison of the racial deity, the racial consciousness, the blood consciousness, the folk consciousness of the German People. Not by any means is this a necessary deduction. The Siegfried of the Wagnerian cycle is not even a purely mythological being. Wagner changed, rearranged, and practically rewrote Nordic mythology. Nordic mythology, far older than geopolitics or metapolitics, is recognizable as the same primitive, heroic belief that we find among the American Indians in their veneration for the hero they called "Great Rabbit", the one we know as Hiawatha. It is, too, the hero found in Egypt in the Osirian cycle. It is found in all nations of antiquity. It is the indicator of the inevitable desire for escape from neurosis which is present in all primitive people.

The Siegfried myth actually came to Europe from the near East, from the area of Chaldea and Babylon; it is a re-clothing of the eternal belief in the heroic state of man. The hero is the symbol of the human being himself; it is his own daydream of his own final state. Being limited in all things, man dreams of himself as unlimited; being



restricted in every department of life, the human being envisions perfection as the complete escape from restriction.

Knowing their own inferiority, it is natural for human beings to dream of their own greatness.

A minor clerk remains a servant to wages for his entire lifetime but ever dreams of the day when he will be president of the corporation. It is not likely that he ever will be; but his dreams make his days endurable in escape that is responsible for his survival. It is for this very reason that the escape mechanism exists in the human psyche. We are all dominated by one of two mechanisms. One is the escape from limitation, the escape mechanism. The other is the preservation of the ego, which is the defense mechanism. And these two are in a sense two thieves between which man is eternally crucified.

The escape mechanism is normal and natural, but limited to all beings who have within themselves the will to be, or to become. In itself it is not necessarily dangerous. But when cultivated by propaganda it can become an extremely powerful, potent, and destructive force.

The favorite escape mechanism of the American is success. We are all dominated by the conception of a capitalistic superiority. What is commonly called a proletariat is in this country merely a capitalist without money. We have no acceptance of the dignity of middle class existence. We are all hopefully longing and even yearning toward entering that condition of opulence which has become

to us the symbol of superiority. We can be reasonably certain from available statistical information, and from experience also, that our probability of becoming economically opulent is exceedingly slight. Possibly one person in a million will achieve what he regards as his legitimate destiny; but so tenacious is the American escape mechanism that we are willing, generation after generation, to go on gambling on the long chance that we will be that one. An equitable distribution of goods might bring security to most of us; but we refuse to set up that objective, preferring the hope that we will achieve our opulence, become the isolated one in a million.

This is but one concept of the hero myth. We have other forms of it.

Because by nature we are not a warlike people we do not particularly deify warlike types of heroes. We direct chunks of hero worship to the screen, focusing an enormous attention on the motion picture actor and actress. We deify our golf champions; we canonize our boxers; we apotheosize our tennis players; and we almost sanctify our baseball professionals and our college football players. It seems we have to have heroes of some kind, else we would not weave into the fabric of our national life a high eminence for crooners and the leaders of swing bands. Our types of heroes at least prove that in our psyche we are not a malicious lot. For if, to some measure, we include passing worship of outstanding criminals, perhaps it is because they have not remained in the round of monotony that we are in, and because they make front-page publicity. Our press highly venerates success.

The local boy who makes good—he is our basic hero. About him we have woven our own little mythology. We are just as much subject to the universal ailment of escape mechanism (if you'll agree to call it that) as any other people on earth.

Our basic temperament inclines us to deify comparatively harmless types of human activity, so let us think a moment of how the psychology of Europe

differs from our own. If we give thought to the geopolitical basis of many things, and to the real politics which is the very root of all political speculation, we realize that human beings are largely conditioned by longitude and latitude. Peoples are the conditioned result, to a considerable degree, of a kind of pressure that environment exercises upon personality. Europe is made up of a number of comparatively small countries grouped together, long held in the vise of territorial limitation, and with long traditional legends and fables behind them. They, too, have ancient hereditary likes and dislikes, particularly dislikes. The history of Europe is the history of man's inhumanity to man.

Territory like Alsace-Lorraine has changed hands so many times that it is difficult to determine now who is the rightful owner. The only persons unsuspected of potential ownership are the Alsations themselves.

We know that Europeans are divided by the most powerful dividing forces known to man.

The first of these is the impediment of language. Few of these peoples speak the same tongue. And even if they learn the languages of each other, they still think in their own.

The second important limitation is national boundaries. A national boundary is represented physically by a series of stone markers and by little houses with gates across roads with guards who stand in these to pass you on or turn you back after they have decided your status.

A third potent and long significant factor, has been the comparative lack of good roads. Good roads are paths toward the democracy of peoples.

Additional factors are religious differences, which, though they do not entirely parallel national boundaries, still set up distinct boundary lines in the psyches of peoples, resulting in division between communities and within communities.

An unstabilized European currency is another impediment.

Circumstances such as these tend to divide; so these peoples, each in their own small departments, have sought to survive by intensification of their national conception of existence. Living in fear of their aggressive neighbors, they strive constantly to aggrandize themselves for the sake of ego-justification.

This makes them bad neighbors. National histories are largely written as vindications of our own aggressions and castigations of the aggressions of our neighbors.

Applied to the lives of individuals, we note that the more neurotic an individual becomes, the more anti-social he is likely to be. A neurotic needs contact with others. And it is this that he is most likely to resist. When as an individual you have a neurosis, and you settle down to the process of nursing it, you must keep on remembering how sorry you are for yourself. Become sorry for something else and your neurosis slips. You can not be close to other people without realizing that they have troubles, too. A neurotic, in order to be a confirmed neurotic, must not become informed about the difficulties of others; he must continue to overestimate his own, regard them as peculiar infirmities.

We know also that in soul and heart European countries are exceedingly provincial. They are provincial because for the most part the European is limited financially, psychologically, and in travel and education to the indoctrination of a single viewpoint.

Those of you who have lived in France, probably the most cosmopolitan of the countries of Europe, are aware that France to the average Frenchman is the universe. A member of the French Academy once criticized a visiting American student. The American, he said, was evidencing bad taste in concerning himself with French affairs, which belonged solely and strictly to the French. He said that no one who spoke English could ever understand France. Furthermore, English was obviously nothing but the French language mispronounced. It's plain to see that such a viewpoint cul-

dled a neurosis; equally plain is the relationship of such a point of view with the frequent collapse of French governments in the last twenty-five years.

To make a trip in France approximately equal to the distance from San Francisco to Los Angeles, is to a Frenchman an experience of a lifetime. He will make his will, have his soul adjusted by a last few words with the local curé, bid his family an affectionate farewell, and otherwise prepare for this journey as though he were going to another planet. But, go yourself to France and there ridicule the idea that a hundred miles is a long trip, and then try to make that trip, and you will discover that in France a hundred miles is indeed a long journey. For over there is a different world, a different psychology, a different sphere of life. This difference is basic.

Great movements of humanity must begin in large areas of land. This is a geopolitical fact that the middle European has never accepted—that the great world movements of humanity have always begun in great continental areas, never in restricted areas. Our race was not born on an island, our great animal species were not created in a small territorial area; the human race itself began in the largest area on the face of the earth—Asia. And equally true it is also that the great psychological, political, emotional, cultural, and educational changes of the race have been associated with large territorial distribution.

This is the reason why it has been possible for us to accomplish all that we have in the Western Hemisphere. Ours is a large territorial area which we are psychologically able to envision as a unit, even though there is considerable lack of psychological solidarity within our national unity. But the very size of our continent has much to do with the size and breadth of our convictions concerning the whole world. This is an important factor in the metapolitical point of view.

Metapolitic has already been defined as political romanticism, the escape of the individual from the liberal, the fac-

tual, the rational, and the reasonable into the purely romantic. We must now clearly distinguish the clear line of demarcation between romanticism and idealism. Romanticism is a fairy-tale life, the story of Cinderella. Romanticism is the belief that the fairy prince and the fairy princess lived happily ever after. If we are to believe the story of Cinderella—her treatment at the hands of her stepsisters, and so on—the almost inevitable conditioning of her psyche by this experience makes it quite improbable psychologically that she and the prince lived happily ever after. It is more likely that after a year or so of considerable stress either the prince or the princess journeyed to fairyland's Reno. But that is not romanticism. One of the ways of preserving romanticism is to end your story conveniently before its romanticism has an opportunity to wear thin. If it is impossible for the romanticist to prove from physical experience the reality of his romantic story, still he wants to believe it. And so the story of Cinderella exists in over twenty different systems of folklore, including the Chinese, the Persian, the Hindu, and the American Indian. All these widely distributed peoples, with their hopes to live happily ever after, have found in it their romanticist dream.

In application of the romanticist point of view to the more practical problems of living, we realize that in order to maintain a romantic point of view it is necessary to deny a number of realities and ignore a number of others. If you deny enough, ignore enough, and interpret with sufficient skill, you can create the appearance of solidity under the dream. Success in the spinning of these fables requires that you sell yourself an impossibility and make it stick.

We do that every day in small things. Life without a certain amount of romanticism would be unendurable.

Idealism is something different. Great idealistic stories are those of human achievement, as distinguished from mythological. The story of Louis Pasteur has inspiration not because it ends with everyone living happily ever afterward,

but because it portrays the unselfish dedication of a great person to a great purpose. That is true also of the stories of great leaders of human thought: Socrates, Plato, Buddha, Pythagoras, Confucius, Lao-Tze. Stories of idealism are those of the strength of a human being dominated by a great ideal whose strength is stronger than life and stronger than death. It is because of indomitable dedication to the greatest good of all that the great idealist emerges as the true racial hero. Out of the works



of such heroes has come the progress of the race. It is not in itself a happy type of story, but a dramatic statement of eternal law in action, revealing a magnificent, transcendent truth. The story of Cinderella is wishful thinking; the story of Socrates is dynamic eternal accomplishment.

The early Christian Church found its great dream and ideal in the life of a man who suffered with humanity and so greatly loved his fellows that he gave his life for a dream. He lived only truth as he knew it, and died for his conviction. But this great example was not enough, because the average person neither wants to live nor die for his convictions.

In the early and formative years of the Christian Church, St. Augustine of Hippo made some important observations. He said, Platonism failed to become a great religion, and Christianity became great for one simple reason. It was, that the personality of Plato did not appeal to the imagination of the

uninformed masses. Plato was a scholar; the average individual is not. Plato was a mathematician; the average individual's mathematics do not go beyond adding up a grocery bill. Plato dreamed of world brotherhood; the average individual wants to be left alone to live his own life in his own way.

Somewhere within the first twenty-five to fifty years of the Christian Church the leaders realized that it was necessary and essential to the creation of a great system of religion that the simple life of the man who lived and died for a simple belief be glamorized. Idealism was not enough. Romanticism had also to be present. And romanticism arose in the form of stories of the miracles.

The miracle is the basic element of romanticism. When a nation creates a romantic hero it always embodies in that hero miraculous powers. Siegfried had a cap which made him invisible; he could understand the language of birds; he could talk with the gods. He possessed all kinds of extensions of power; he was the antithesis of man's limitation of power.

A great many individuals realize that they are insufficient, but they see before them only two paths towards sufficiency. One is hard work, and the other is miracles. Hard work has of course never led in popularity. It is much easier to believe in the miraculous that may never happen than to shed romantic glamour and engage in the hard work which would produce the result. And so the religions of the world which have the greatest followings are those that promise the most for the least effort. Those with the smallest followings are the ones that advocate hard work. These bitter understandings are essential to a rational estimation of the problem that confronts us.

The romantic literature of Germany, the romanticism of the geo-political and metapolitical schools, has produced a group of young Germans who are ready to die for their romantic ideals. That is one of the tenets of romanticism. You may remember the personal application to that simple problem by a young Puri-

tan girl in New England three centuries ago. The young man who was courting her got down on his knees and cried out with all the romantic power in his soul, "Priscilla, I will die for you." Priscilla said, "'Tis a fine thought, John, but will you get up and work for me!"

Right there is the difference between the romantic and the utilitarian point of view. It is strangely true that we value life so cheaply that we are quite willing to sacrifice our life for a dream rather than get up and work for a fact. German psychologists have exploited this human inclination to the ultimate, shaping a citizenry into the most fanatical generation of men and women that the world has ever known. Not only are these Germans perfectly willing to die for their *volk*, for their people, for their leader, their *Fuehrer*; they are willing, if necessary, to reenact the *Gotterdammerung* and tear the whole world to pieces and perish with it! This is pure romanticism. It is the definite ultimate of metapolitics.

Metapolitic requires chasing a will-o-the-wisp, dedication of the mind to the service of illusion, embracing a fantasy that cannot be achieved. The absolute disproof of metapolitic lies in the most common of personal experiences. At some time in the life of most of us, before we finally reach that time when we depart from this vale of conflicting emotions, we pass through some form of illness. It is good for every human individual in the course of living to be



very sick at least once before that final sickness. It is very good for the individual that at some time in his living he come near death, because there is nothing that more definitely rationalizes him than his own approach to the end of his own existence. According to the metapolitical fallacy, the individual lives for his State—his own existence is unimportant. Teutonic mobology has the definite teaching that the human being does not have a soul, that there is only a German soul, a collective soul. The individual is relatively unimportant, for that which is important is the folk, the whole, the community, the nation, the clan! And yet with the approach of the individual to his own decease comes an entire disproving of all this, for as we find this life slipping away from us we suddenly discover that not alone the nation, but the world has become comparatively unimportant. The world is not leaving us, we are leaving the world.

In this hazard of transition we suddenly perceive the absolute fallacy of romanticism. The crisis brings us face to face with the reality. We are going to be alone! Our relationship to other things abruptly ceases in the drama of our relationship to ourselves. Our romantic sacrifice for illusion becomes unimportant—unless by that sacrifice we have in some way been enriched. The romanticist ever looks or fails to take into account that the idealist is building an inner life, whereas the metapolitician is trying to create a State from which he himself will soon depart leaving nothing behind.

The metapolitical theory is thus a total failure as a basis for the perfection of the conscientiousness of the individual; it denies the significance of that conscientiousness. It denies the most basic impulse of the human soul, its realization of its self-identity.

In the whole problem are many interesting related elements, and these are going to rise again as they always have. A clear line of demarcation will be drawn between two policies. Idealism and romanticism will have to fight out another war after we put the guns away.

And it will depend on who wins that war how long it will be before we have to dust off the guns again. The romanticist might think he is fighting a war to end war, but the idealist realizes that unless the ideological content in human nature is intensified we can only achieve another armistice in an eternal war.

The neurosis of Europe is expressed in the words of such men as Field Marshal Ludendorff, who said, war is the most noble of the vocations of the human being. Now, why did he say that? Is it merely an arbitrary statement of an old Prussian general? No. We know exactly what it means, right here in our own country.

Many young men tell me that they are glad to be in the army, because it is the first escape they have ever had from monotony. Army life is adventure. And this the human soul is crying for in every industrialized civilization.

The army, too, offers something that civilization has denied us—human comradeship. Now, that is interesting. In our peaceful way of life human beings cannot easily become friends; we have to go to war to become friends in great numbers and to understand each other.

The army also offers release from another great handicap—the lack of glamour in our personal living. What we term efficiency has knocked out glamour. The mechanization of our entire civilization is the outstanding cause for escape romanticism, and the more we become civilized according to the efficiency conception, the more we have of routine and method, the more clock-punching we do; and as we put more machines together on coupled motors and running belts, the more we become numbers and the less we become men; and thus we head with certainty toward breaking out in neurotic romanticism ourselves one of these days. We've got to face that. We cannot deny a fifty percent constituent of human nature without becoming neurotic.

It is interesting to realize that for a great many young men and women the army has been the opening of a door



into values which they never could have experienced under our system of living. Military service has caused a great deal of sorrow and pain and suffering, and yet it has also been one of the most democratic forces in our living. It has taken people out of communities and shuffled them back and forth across the country. It has enabled millions to travel in other lands, to visit other nations, to become aware of the existence of other peoples. And the proof of change is the mounting tide of anxiety concerning what we are going to do with these Americans when they come back. We know they are going to come back bigger than when they left.

Is it not both disturbing and pathetic that we had to make soldiers of them and put them through the grind of a destructive world mechanism in order to give them the release and perspective and a vision of life appropriate to citizens of a new kind of world?

One of our big psychological problems is going to be the relationship of the young person and his family back home, those whose thinking is weightily concerned with the possibility of a new icebox six months after the war. For back to them is coming a generation of individuals who have grown more than is possible in the normal experience opportunities of our peaceful citizens in fifty years. Possibly this is one of the things Field Marshal Ludendorf was thinking about.

He was undoubtedly thinking, also, in

terms of the uniform as a tremendous romantic escape mechanism. A little person who has never been anything, who has lived his daily existence as a twenty dollar a week clerk, suddenly becomes important. He gains part of that magnificent ego-satisfaction that comes to the policeman when he puts the badge on. For millions of young people the uniform is an opportunity to be a little bit superior, to represent something a little more important than they have ever known before. And—at this particular stage in the game anyhow—they're sure of a certain amount of adulation.

War is thus to be seen as an escape from personal neurosis; but it is a pitiful thing that that is the way in which escape has to come. Even now, civilization reserves its highest rewards, its highest praise, and its highest adulation for its military heroes, and innumerable heroes of peace go ignored, and unknown, and unsung. This element of the old traditional pattern is still exercising its influence in our way of life.

War is a romantic adventure until we get close enough to it to see how gruesome it really is. And because we as a nation are not particularly experienced in warfare, we have little of the realization that Europe has of the tremendous burden of war. To us the burden is largely economic; to them the burden is intensely real in a tragic way of which we have no conception.

But we can know that this war, as an experience in consciousness, is tremendous, extremely significant, world-changing. The young men and women who are coming back from this war will never fit back into the old pattern; they will never fall back into the old ways; they have had a romantic experience resulting in an intense idealism born in fox-holes and jungles—an idealism that could never have come to them under the conditions and circumstances under which we live.

Now we come to another problem. If the individual is important; if the State exists for the individual, which is the pattern and precept of democracy, then let us recognize the extension of this to

its reasonable and rational end, rather than stopping in midstream the way we have always done. If then, the purpose of the world as a whole is to support the motion of individuals toward the completeness of their own living, we have not only failed politically, but we have failed industrially, and economically.

Industrial romanticism is not very different from political romanticism. Under the romantic glamour of building bigger buildings and bridges than ever before, we are concealing the absolute absence of the protection of the individual in his order of living. This is bound to result in an ultimate neurosis. We wonder today why approximately fifty percent of American men of military age are nervously, emotionally, or mentally unfit—not that there is anything terribly wrong with them, but they are not basically healthy—so there must be something wrong with a world that produced them. And a world that produces a large percentage of its mature population mentally, emotionally, and nervously unsound is not functioning ideologically for the good of its people. Ideologically speaking, the actual good of the people has been sacrificed to a policy which is idealistic to the degree that it departs from natural law.

We are coming soon to a parting of the ways on that particular problem. Let us then realize that we are now on the threshold of a great period of political determinism. The next 25 years in the history of this country is going to be a period devoted to the clarification of the policy by which we are to live. We are basically a democratic people and we want a democratic solution; but we want a solution, and not merely a romanticist's escape mechanism. The average American is a neurotic regardless of anything else that may be said about him. What is the basic reason for an American neurosis? Well, one of the chief reasons is success. We have become completely the servant to our own conveniences, luxuries, and success mania. We are now confronted with deciding whether we are living in order to release something from within our-

selves, or whether we are working from now till the end of our lives to pay for the extravagances of our emotions.

We have become—or we were, before this world war—a nation of annual automobile buyers, annual radio buyers, latest model washing machine buyers, if we could get them. We have become a people whose desire for luxury has placed us in absolute bondage to our own implements, devices, and mechanical equipment. We have mechanized ourselves to the degree that we must live year after year as cogs in an intense production system, or else not have the wherewithal for a decent existence. The result is we are neurotic.

Wealth has become our romantic escape mechanism, and instead of *becoming*, (which is the ideal), we have substituted for being something, ourselves, the mere accumulation of external things.

Off on this wrong extreme, we fell into the second dilemma, and that was competition. Competition is essential to our way of life, because we know there is not enough and there will never be enough for everybody to have all of anything. But no one is really, completely, romantically satisfied with less than all.

We get something by taking it away from one who has it. And, in turn, to reestablish his own footing, that one then takes it away from someone else. This process of thus getting it, if you can, from someone is nothing more or less than geopolitic—industrial geopolitic.

Geopolitic says, "I need more land because I can use it; and so I will take it away from anyone I can get it away from. If I succeed in getting it, that proves my right to have it; and I should be regarded not only as honorable but as exceptional." That's the whole geopolitic philosophy in a nutshell.

The same is applicable where the individual takes the opportunity in wartime to make unreasonable profits, where he goes on strike in the midst of a production program. Not only does he injure the program, he does something infinitely worse—he disillusion others as to the integrity of their fellowmen. The most terrible thing that can

happen in any social order is for the individual to lose faith in other individuals.

Competition is a natural outcome when individuals build superiority on accumulation. The end will come to the geopolitical and metapolitical fallacy with the establishment of a working idealism.

We can never have anything but a series of exploitations so long as we have a neurotic world. A neurotic is one who has lost his sense of values and is incapable of detecting imposture. He waits for an Adolph Hitler to come along and voice his general dissatisfaction.

There is only one answer to ridding the world of its neuroses—it is so simple and practical that no one has ever thought of it—it is the necessity for putting our own house in order ourselves. We will then neither produce nor encourage a variety of fantastic schemes to accomplish this purpose at our expense.

The metapolitical escape mechanism is going to be present everywhere in the world among all peoples just so long as there is one great problem that is not solved. It is, that the basic motive behind human action is the desire to be happy. We are not sure just what would make us happy because nearly everything we ever tried failed us, but we like to believe that something we haven't got is going to make us happy when we get it. When it doesn't make us happy we try something else. Life is an eternal quest for happiness, which begins at the cradle and ends at the grave but never accomplishes its goal. Happiness is wholly elusive. Those who have it cannot bestow it upon anyone else. Those who do not have it cannot learn its secret from anyone else. "Happiness" is a broad, intangible term to cover an internal contentment. It is something that will spring from what we are, and not from what we have.

But contentment—an inner sense of well-being, an inner relaxation from artificial tension, and an inner sense of the significance of action, usefulness—this makes what we broadly term "happiness."

Now, what have we? An ideological structure which teaches us to be happy. A romanticist structure which teaches

us to be successful.

Europe's form of romanticism—as it has been breaking out, breaking up, and breaking down—is something we are also threatened with here. Our form of escape romanticism is toward success, success which we have never defined—beyond knowing that we are seeking to achieve it each at the expense of the other. How can one excel without competing? How can an individual be superior without inflicting inferiority? How can he be greater without someone else being less? That's a fine problem, to a great degree it is our life's problem.

And the answer is obvious. So obvious that we won't even see it.

There is only one way in which an individual can become *more* without anyone else becoming *less*; and that is through his own internal growth. You can accumulate all the wisdom of the world and no other individual will be a whit less wise. You can achieve all the beauty in life without taking beauty from anyone else. You can have all the learning you want without making anyone else less learned. You can become anything without taking it from another. But you cannot possess anything without taking it from another by some means. We excuse the taking on the basis that we earn. That is largely illusion. The truth remains that the goal of Nature is the perfection of the individual. That is the only superiority which Nature will sustain. It is the only path of life which Nature approves; it is the only one upon which she will bestow her benediction. The entire theory of competitive existence is outlawed by natural law itself. Those who try to live by competition are eternally in conflict with an inevitable force over which they have no possible hope for ultimate victory.

Now, going back into another bracket of our problem: the European neurosis originated in war, in the domination of peoples, in the domination of class by class. It was inherited from the feudal overlords. The entire romantic theory of Nazism is based upon the right of domination and the privilege of being dominated. It is a neurosis that is

spawned repeatedly in all parts of the world, wherever class distinction, race distinction, and economic distinction create inordinate ambition or inordinate despair. These things can never be apart. While one man is rich and another man is poor, one of these men will be a neurotic.

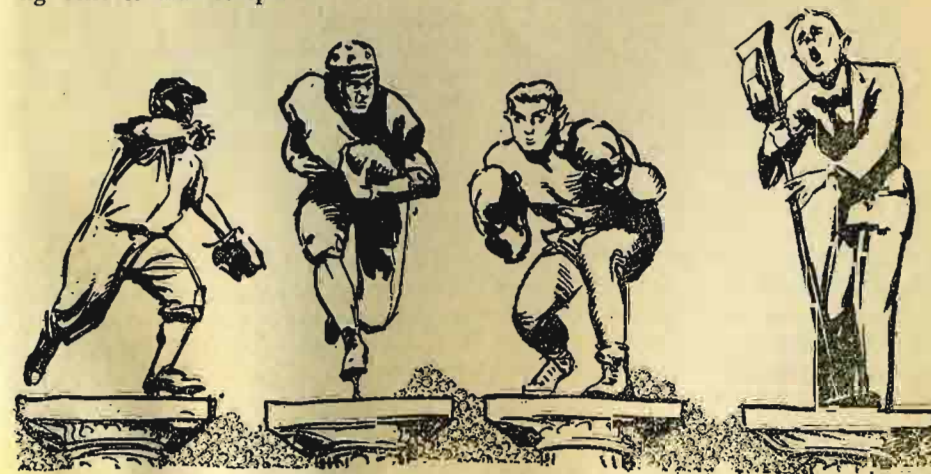
In addition to the natural neurosis, which is abstract, abstruse, and difficult to define, we must realize that neurosis is dissatisfaction with one's self manifesting as the dissatisfaction with everything else. It is our own sense of dissatisfaction with our own state seeking escape by accusations against the state of others. It is this neurosis that is responsible through the centuries for civilizations having been successively overthrown by barbarians. In it is the reason why afflicted minorities overthrow their own overlords, as in the case of the French Revolution. It explains why there is always beneath the surface of our civilization an eternal seething discontent, one that bubbles to the surface through the utterances of such malcontents as Karl Marx, Frederick Nietzsche, and Herr Rosenberg, who is the mouthpiece of Hitler's philosophical institution of metapolitic.

These problems are seething in Japan, in China, and India. They are everywhere. And they will go on plaguing humanity just so long as the human being believes that competition is the life

of trade. Just as long as we believe that superiority is to be achieved by the subjugation of other people. The eternal discontent will exist just so long as there is periodic turning over of the barrel to find out what's at the bottom, with the fond hope that that which is at the bottom is stuff different from that which is at the top. For when the bottom becomes the top, it in turn, afflicts the new bottom.

Superiority measured in the subjugation of others, the domination of them, and the possession of their goods, is the problem that a great many young men in fox-holes are thinking through for themselves. They are realizing that democracy has to be re-interpreted. We can no longer view democracy as the privilege of individuals to succeed at the expense of each other. Democracy's purpose is voluntary, intelligent cooperation of human beings for the common good.

It is the privilege of the individual to cooperate. It is his dramatic, personal decision to be friendly that stamps him as a true member of the democratic fraternity. To be bound to the production wheel by overlords is slavery. But he is wholly free when he is bound to his useful task by the realization of his mutual responsibility with all others for the good of all. This is self-determination as the enlightened democratic thinker knows it.



We must recognize that the whole theory of competitive living is just as metapolitical as the so-called policies of Richard Wagner—and the Wagnerian circle represented by Chamberlain. And I don't mean Neville Chamberlain, but Chamberlain, the composer Wagner's son-in-law, who said the goal of life is the achievement of world power.

Metapolitic is a romanticism toward universal, temporal power. Whether that temporal power be obtained by the sword, by the stock market, by industry or finance, whether it be achieved at a table or on a battlefield, makes no difference. It is all metapolitical.

As long as the impulse for world domination survives, that long will the German Metapolitical Institute have something to work with all over the globe. If we break it up after this war, force it under cover and destroy its organization, it is only a matter of time before the romanticists can rebuild it, because as long as selfishness exists, metapolitic will have something to feed on; and it will live.

The only end to it is the substitution of a more adequate understanding of the laws and principles governing human relationships and the human estate. Therefore, where metapolitic ends something else must come in.

For the purpose of creating something and making use of an instrument that has been given to the world within the last hundred years—the most interesting and potentially significant instrument we have received in recent times—I have coined a term, "psycho-politic." This term covers the application of the laws governing psychology, abnormal and cultural, to the problem of perfecting the psyche of the world soul. Psycho-politic aims toward solution of a problem in terms of philosophy.

Unless this solution is attained we will certainly be at war again within twenty-five years. Already much of the progress we have made has been lost by the assurance that we are winning the war. This is exactly what the German Metapolitical Institute hopes for. The Ger-

mans hope to get our minds so completely on buying new automobiles and buying homes that we will forget the existence of war lords. They want us to be lulled into a security that is not solutional. They hope to continue with their full determination, and they have had it for a long time, that as human beings continue a basic pattern of inhumanity to man the possibility ever exists for the German superstate. So long as selfishness exists in individuals there is hope of lumping it together, using it as raw material for a world tyranny.

So, the third bracket of the problem, which will be next taken up, is considering this matter in terms of a real solution. It calls for a solution that will prevent the present Allied powers from falling into disagreement before the guns stop firing. It calls for a solution that will prevent our nation from wishfully thinking that Americans are going to be able to continue in the old way of selfish, personal exploitation—and the notion that these young men and women coming back are not going to be able to have their say. They are going to have their say! And one of the best things we can do is, to say the things they have discovered more loudly and more clearly than they can say it. Then meet them with a world that justifies the sacrifice they have made to bring it about.

To have this tremendous conflict disrupting the young lives of millions is serious enough, but if this conflict fails to reveal to us the complete failure of the competitive way of life, that will be the greatest tragedy of all.

If we do not see that, metapolitic will rise again; and the idealism of man will fall once more before the romanticism of the neurotics.

The solution to the problem of permanent peace is not one to be stated in the terms of the countries of the earth, but in terms of qualities in human consciousness.

(A PUBLIC LECTURE BY MANLY PALMER HALL.
Suggested reading: THE SECRET DESTINY
OF AMERICA)

● The indications for the new
astrological year

World Trends

I THINK we shall see, before the end of 1945, the mechanism for a general world government pretty well set up. I think we shall see a strong intensification of the presently abstract pattern, a transformation of a general idea into a working program. Whatever the program sets up, immediately the "fors" and "againsts" will align themselves. We can not hope that all men will agree on anything; they never have. Therefore, it is going to be important that each individual become sufficiently informed so that he will throw his weight toward that which is the greatest good. Exactly how strong the organization for world government will be I am not attempting to predict, except in this sense, that it will have to be something far more effective than the League of Nations, far more stable than the Hague Conference; and that the setup for an international mechanism will almost certainly depend for its survival and integrity of achievement upon the part the United States plays in the integration of the pattern. We are at a crossroads this year. We must either accept leadership, or prepare to be a follower. We can straddle the fence no longer. If we do not take on the responsibility of world direction, that privilege will pass to another.

I believe we are awakening to the significance of leadership, and in 1945 will see definitely that we must either dominate or be dominated in the course of international development. It need not be a difficult decision, for the entire world is willing to accept us as the arbiter of its future.

There is also the probability that a man will come forward—very likely he will come out of this country—who will be given the particular task of leading in the formulation of the policy and program for world organization against the possible menace of any individual nation to common good.



While this will probably not be the last war in history, it probably is the last conflict of its kind. As we set up a mechanism to dominate world policy and outlaw robot nations and dictatorial ambitions, we will shift the conflict on to another level. Conflict will not end; it will always be present, for as one man told me not long ago, "I have to be fighting with someone else in order to be at peace with myself." But, more and more, the shift is away from matter into mind; and, as now there are battles in the physical world, some day there will be battles in the mental world. Wars will be fought in the mind. Conflict of all kinds will continue on all levels of life, but we can have the very great hope that gradually, with set-backs—and these there will be—that a strong international consciousness will in time outlaw the type of militaristic war we know. There will be other types of war, such as wars of industry and monopoly, wars in economics, wars in policies, wars in convictions, wars in various ideological distribution. But we will do much toward meeting the world war type of conflict by acquiring an international viewpoint, and I am sure that the framework of a new international government will be fairly well established by the end of the year 1945.

The second problem to be taken up in terms of world policy is the economic one. World economics will be considerably upset in 1945. The emerging struggle is stronger and more clear cut, and the future economic war will be one to determine whether or not econ-

omic policy is going to follow the international political policy. A solid political policy is impossible as long as economics is at variance with it, for we know beyond any doubt that economics is a determining force in any international disagreement. We can never have a democratic world and autocratic economics. One will destroy the other. Consequently, we will find that as the international pattern works toward world democracy in policies, that the war for economic autocracy will become infinitely more intense. I expect definitely that the economic pressure will assume important proportions in 1945. I am not inferring depression; nor any economic hardship on the individual. My reference is large motions of great money, seeking to control or overshadow the policy of international democracy—this we will not feel now, but the motions may mean success or failure to the things we are sacrificing for today.

In other words, if our international unification idea falls under economic pressure, we might just as well forget the whole thing; it will never succeed. The beginning of a war in economics will soon be emerging out of the peace that is to come on the battlefield; and it will be a most subtle war in which every instrument of intrigue will be used to the fullest possible advantage. This type of war will strike the average person in his most sensitive area, his pocket-book. You will remember the story of the ancient Greek who went down the streets of Athens weeping bitterly; as he passed Diogenes, the sage turned to his disciple and said, "That man has lost money; his tears are genuine."

But, I believe, there is no danger of a serious economic depression in 1945, so far as the average person is concerned. His finances will be as good or nearly as good as now. A very large current will be moving under the surface, however, and it may have great effect in the years ahead. Thoughtful people must be aware of the definite struggle for economic control in the postwar world.

As to the general relationship between nations in 1945, I believe we will have

a deluge of treaties, fraternal minglings, hand shakings, good-will ambassadors, and all the outer paraphernalia of international accord. We need not take these too seriously, for I can not believe that the average nation is as yet awakened to the true consciousness of good-fellowship. They will struggle, superficially, with it, because at the moment it is the stylish way to feel. Yet, they will still feel they have the right to hope that the handshake can be followed by the shakedown. There will be many overtures, much international propaganda; the press will have a very big year; it will be reporting all the phenomenal circumstances, carefully avoiding the profound implications. Unquestionably, the tendency will be to develop something which has been needed for years, and that is the international press. If the world sets up an international policy, that international policy should have its own press, its own radio. In all probability this will be done.

The sessions of this international body should be broadcast throughout the world. The radio has had a profound effect upon politics; in large measure it has taken the place of the press in the moulding of public opinion. The advantage of radio is, that whereas the press can be easily dominated by pressure, and many times distortions and misstatements appear in newspapers, the radio projects that which individuals express themselves, and the listener receives exactly what the speaker intends to convey. This has already had a measurable effect upon pressure politics. Radio will be very important in international politics.

There will also be a great epidemic of literature dealing with the postwar world. The postwar world emerges as the great theme.

In the relationship of lands, homes, and property, the people as a whole are better off in 1945 than in 1944. Land is more productive, food is more available, home life will begin to emerge in countries that have been dominated for years. The home life, which is the basis of human society, will be restored in a considerable measure. There will

be a large number of reunions of families, the bringing together of folks long separated, the re-establishment of small, local enterprises and industries, the re-establishment of homes, the bringing back of little farms and the corner store. That is the international picture. It may not affect us as directly as other nations; but the motion will be in the foreground of the entire picture for the coming year.

Concerning young people and their problems: There will be a general motion toward stability. Young people are not as great a problem as we think. One of the things Nature has done is to create a new generation to carry on a new idea. That has been true from the beginning. Every generation must carry on the work of its own time; and if the young folks of today seemingly are extremely difficult, let us remember we have ushered them into the most difficult period in history. If they approach life with a different viewpoint from the older generation, let us be mindful of the fact that the life of today is a new life, an entirely different pageantry from any previously experienced. There will be great emphasis upon the force and power of youth in 1945. Youth will do a great deal to assure a program which older people might be afraid to assume. And we will do well to remember that these young folk must carry out that program after we are gone; let us not be too ready to limit them.

Health is going to impose a difficult world situation. A great deal of pressure lies ahead. We are always under the threat of epidemical diseases wherever there are military or social upheavals. We have been comparatively fortunate up to the present time, because we have brought unparalleled scientific knowledge to bear upon the problems of war-

time health; but still hanging over us, as in the last three years, are indications of health problems, pestilences and plagues, from diseases that are air borne, affecting particularly the nervous and respiratory systems. Particularly in the latter part of 1945, we will all have to fight the tendency of epidemical disease.

Of course, whenever there is war the death rate is high; but the expectancy in the nativity of this war year covers a high death rate not from military causes. It may involve nervous tension, epidemical disease, affecting men living in localities very different from their accustomed environment and detrimental to their health.

The year 1945 is going to bring about a marked change in the military problems we face. Since 1939, and up to the present time, I have not predicted peace in any year, against the opinions of many who held variously that the war would last one year, two years, three years, four years, five years. The indications up to 1944 did not justify any hope that the war would be terminated, many of the world's so called experts, military and civilian, to the contrary notwithstanding. But I do feel impelled to suggest that there is a good possibility that the European conflict will be over in 1945.

I do not feel we can safely predict the termination of the Asiatic war.

There are indications for 1945 that point to a good probability of the European war being over. If this might seem to be an obvious conclusion let it be recalled that a few months ago it was loudly an obvious conclusion that it would be over in 1944.

The termination of this war will, I believe, result in a number of important phenomena. First, we are now definitely confronted with the socialization of a large part of Europe. We must face it as a motion, not as an ultimate condition, and anticipate that it is going to arise in nearly all the countries that have been involved in the war. Most of these countries have been badly governed, victimized by politicians and political schemes, and also governed by persons whose visions were not suffi-





ciently clear, and whose policies were not sufficiently sound, to preserve even a small nation in any condition of world security. Nearly all nations, too, have been dominated by isolationist policies, as nearly anyone knows who knows Europe. A country so small that you could walk across it in a day, was still an isolationist country, completely surrounded by other isolationist countries.

One of the reasons why so many small nations were the victims of aggression in this present war was because these small nations failed utterly to unite themselves together into any kind of a protective pattern. Even if only four or five small nations had united, in all probability they would not have been over-run. But this lack of union in a world demanding union is a karmic load for which these nations paid heavily. The government of these nations was largely at fault, how largely we will not know until the end of the war.

The end of the European war will confront us with the reorganization, politically and economically, of most of the nations of Europe. There are a few that are strong enough and large enough to control this motion themselves; but there will be a considerable amount of confusion unless the influence of a strong international policy steps in immediately. If we leave these nations to their own devices we will be at war again in twenty years. They have not the vision, the skill or perspective to go solidly international. With the exception of Switzerland, most of the small nations are extremely provincial in their perspective. Nations develop within the territories, and small territories have a tendency to limit perspective. One of the reasons for our breadth of tolerance is the great

land expanse of the United States. Small land areas are nearly always inhabited by peoples provincial in their thinking. There are a few exceptions; mostly where the nations abide at a crossroads in industry or commerce.

A few governments now in exile will remain in exile permanently. Others will be re-established on the old line only to collapse. There is a present general tendency for all nations to verge toward democracy. What we know of democracy is mainly a way of life prevalent in the Western Hemisphere, but the democracy in Europe is largely socialistic; and we must be prepared to meet the challenge of that situation. I think we will have the machinery in action in time; and in all probability the greater part of the European area will be returned to its condition of, we might say, peaceful warfare, which it enjoyed prior to the outbreak of the conflict. A few of the older governments will go back and be accepted, the majority will not; and the effort of major powers to maintain the status quo will be notably unsuccessful in many instances.

I think a large part of European hostilities will be over by the end of 1945; that is, war's particular type of hostilities. I think we can predict hostilities for Europe so long as it remains a continent. It will take a long time to break down oldtime policies and barriers, for there is a marked tendency among European peoples to drift back into small thinking and to become isolationist again.

There is a definite tendency for them to become fatalistic and negative in their thinking this year. There is a pressure throughout the world in the effort of despotism to realign itself. I want to point out that on the day this war is over, as a military experience, dictatorship as a psychological force will be re-born instantly. The effort to establish dictatorship over the world will be even much more intense after this war than during it. But the dictators will have learned a lesson. They will be far more subtle and will attempt to control in new and less obvious ways. Dictatorship as an ambition of mankind is only at its beginning. With each increase

in educational standards we become more power-minded and efficiency-minded, and the more completely we school our people the more dictators we will be confronted with. Dictatorship is present wherever human ambition runs high. Human ambition increases with education. We cannot hope to escape the implication of dictatorial policy.

Also, I want to point out in connection with the year, that we are going to have a considerable amount of religious agitation. Religion is a great instrument of propaganda. Religion is also a great instrument of war. A large percentage of our wars have been religiously motivated, and a large part of individual heroism is religiously maintained. Religion is conviction, not necessarily theology, and without convictions very few changes can take place in world civilizations.

Religion is also at the threshold of marked changes. The dictatorial ambitions of the human mind are very likely to select religion as one of their outlets; and I would not be at all surprised to see pressure groups taking over, so far as they can, the religious institutions of society, in order to accomplish that which the league of world civilizations would attempt to prevent politically.

There is no doubt that religion is being used daily as a powerful weapon of propaganda. It is also being used to maintain the status quo. It is being used to prevent any change in the social state of man. There is a wide conflict developing here; and when it comes down to a postwar policy, we will never have one that will endure until we are able to unite the religious consciousness of race behind it. An example of that is the breakdown of the East Indian reform movement as the result of emphasis upon prejudices.

The Japanese situation, I think, we will find a bit spotty in 1945. I do not think we will have a very easy time, and I do not believe it will go as well as we hope. That ultimate victory will be achieved is beyond question, but I do not believe we will achieve a rapid victory. The Asiatic war has all the possibilities of dragging out for a long time.



I think also, an important and difficult situation will arise in China this year. I think China will present us with the most difficult political problems we have to face. The internal life of China in 1945 is terribly afflicted, and it looks as though the Chinese are going to pass through an exceedingly trying period.

World governments are marked again this year, as they have been for some time, with death and loss of leaders. Prominent political personalities, leaders of countries, will either lose power, or lose their lives. They will be subject to unusual affliction through this coming year, and a number of them will go into permanent retirement away from their countries and thrones.

Also, there will be considerable upheavals within some of the larger states of the world, states that have previously been comparatively secure. There is no particular solutional angle apparent for the problem of reconstructing European government. It will be a problem in hodge podge for the present. International friendship will be sorely threatened, and if we are not extremely careful we will come out at the end of 1945 united in a large political and sociological front, and utterly disunited under the surface.

We are going to have an exaggeration of the state of things as they are now. The world is universally suspicious. When the human mind does not know what else to do, it suspects someone of something else. In international policies we are suspicious of everyone, sometimes justly, and at other times unjustly; but we rather resent others being suspicious of us, whether justly or unjustly. And all the world is like that. I do not be-

lieve that any permanent friendship will be developed this year unless human beings go against impulse, and go against it very strongly. Of course, a large part of suspicion may be explained by economic factors. We are suspicious of that which will cost anything; and yet we are perfectly willing to waste everything according to our own conceits.

The United States is in danger of developing a couple of animosities. I think we may have more and more tendency to break with certain of our allies. This tendency is human but regrettable; and every effort should be made to combat this tendency by the application of will power and personal incentive.

Now, let us consider nations other than our own and see what we may expect for them this coming year.

One foreign power that interests all of us is Russia. The Russian situation for 1945 is consistently good. Russia will unquestionably make great advances, and achieve a considerable measure of military success. Russia will extend its power, dominion, policies, and influence. This will be confusing and disappointing to some; but it is one of those inevitables about which there is very little we can do. We must learn to adjust to this problem. It is beyond our solution; but we can adjust and adapt the consciousness of our own purpose so we can attain a basic integrity of relationship.

It will be impossible to eliminate Russia or Russian policy from our world at the present time; therefore, we must recognize the challenge of Russia, and also preserve our own integrity against the encroachment of Russian psychology. The simplest and most obvious way of accomplishing this is to make our own system work. If our own system works, we should have no fear of another man's system. If our own system breaks down, then we are in constant hazard. There is nothing that we need to fear except the weakness of ourselves.

If, instead of worrying about Russia, we would spend some of our energy in perfecting our own institutions, we

would not have anything to worry about, for some time to come at least. But we must realize that Russia represents a problem and its solution is important to our people. In woeful and terrible blundering we have had a situation in the last six months in which we have expended much printer's ink in a definite attack upon an ally. That is both bad sportmanship and bad business, and certainly cannot be regarded as helpful toward a basis of a good understanding of Russia, or gainful of Russia's respect for us and cooperation with us in the preservation of our own institutions.

There are Americans who feel that we can attack others with perfect justification, but that they should not attack us. It doesn't work that way. We need to calm down, to realize that our animosity is breeding bad blood—where there may or may not have been any before, but certainly there will be if we keep at it. We are immeasurably indebted to Russia for her powerful assistance in one of the most difficult war crises in our national life, and though we may differ, and do differ, in many instances, this is not the time to attack an ally. Our job is attacking a common enemy.

The attitude which is bitingly critical of Russia does not represent a basic American policy. It is due to definite pressure. The American people at large certainly do not have the feeling that is expressed in a large panel of the press. This feeling is not reflective of a national conviction but expresses the ulterior motivated policy of a reactionary minority.

Now, that which is true in the case of Russia is very largely applicable to other allies. Because of the state of the Balkan peoples, many of whom have a background almost identical with that of Russia, there is every indication that in the postwar adjustment a large number of these people will drift toward the Russian policy; it is the reasonable thing for them to do. In answer, our policy should be the establishment of our own democracy and its development throughout all the Americas. If we have the Americas as a solid block, we will have

accomplished more than Russia will accomplish if she is able to communize a large part of Europe. If we create a well working democracy in America it will be an offset to almost any coalition of any nations in overseas territory. I think a number of small nations will land in the Russian lap in 1945. But remember, this is not necessarily an indication of increasing Russian power. Every square foot of land Russia takes on is an added burden, a greater cause for internal anxiety. Whoever inherits the Balkans inherits chaos. Let us not be too worried.

In our relationship with the British Empire, we are still largely dominated—on both sides—by the hangover of 1776. We have an amazingly retentive memory in things well worth forgetting, and we remember almost nothing of things worth remembering. It would be just as unfair to judge a nation because of the past as it would be to judge the present state of an individual by checking back on an escapade twenty-five years ago in his life. The world is changing, but fixations change more slowly than the world. The fixation is not all on our side, by any means. It is a mutual fixation firmly established by the school systems of both nations. According to the school histories of England, England won the Revolution; and according to the public school histories of America, we won the Revolution. Regardless of the resultant confusion we are engaged in a struggle which is involving more and more the unity of English speaking people. This unity is far more significant to the survival of civilizations than the disunity of history. Whatever happened in the past must not be allowed to interfere with progress. Everyone has been wrong at some time and in some place.

The year 1945 indicates a closer policy and better understanding within Great Britain. England has been pretty well broken up under its present stress.

If we are dissatisfied with our English allies, so too are the English people dissatisfied with a number of things about us. This dissatisfaction has been subdued to permit overwhelming coopera-



tion on the surface, but it is limited by a number of traditional problems, one being that we do not understand the British people. We interpret them as ourselves in a different place, and no idea could be less true. When we understand them we realize their reactions are perfectly consistent.

The English people will become a little more generous and somewhat more optimistic during the coming year. I believe there will be greater unity inside the English nation and the empire generally, with the eternal exception of Ireland. And there is apt to be more irritation than usual, outstandingly more than usual, in India this year. Ireland will be quiet, which in itself will make history.

The relationship between England and the United States will probably remain strained, due to the many who want it to be strained. Practically no one wants to relax and let it work out. Up to the present, intense prejudices remain on both sides. This is a tragedy in a world in which the rising problem of Asia is insistently present. With the English-speaking people insisting on fighting among themselves, it looks as though we wanted to be extinguished. If we try hard enough, we might make it. One thing that we must see will pay large dividends in friendship is, that the motion of our troops through other countries helps us to reach a rich source of understanding. The thing we must recognize is that the French peasant, the average English person living in the average English community, and the average American and the average Russian are almost identical. They have their own policies, their own ways of doing things, their own languages, and costumes; they build their houses a little differently; but the great level on which our world is built rests with human

beings of approximately the same degree of basic integrity. They may name their standards differently, they may worship at different churches, but their basic desires and plans are largely identical. Where they differ it is only to the degree that they are artificially educated away from the basic things. A minority holds power over the masses, however, and it is within this powerful minority that we have the policies and viewpoints that are causing so much separateness among peoples. What we hear then is the voice of privilege, but the voice of the people we do not hear. We judge the people by the voices we do hear. This should be reversed. If we permit certain individuals to represent us before the world and then feel we are badly represented, it can be this way only because like people in other nations we do not have much to say about it. We are entitled to that say; it is the very basis of democracy. But we must also look for common values, recognize common responsibilities, or we will not make an international league a working thing.

I think the nation that will come out of this confusion reasonably intact will be the Netherlands; it is the one country that will retain its original form of government, at least for a time. Some of the others will not come through. The rebuilding, reorganization, and reconstruction of the Netherlands will probably be the most rapid of any nation in Europe.

The Scandinavian countries will come through with minor alteration. There will be some changes, but in substance they will come through with but the change of one government.

The Balkan countries, Estonia, Latvia, Lithuania, and possibly the Free City of Danzig will have major changes. In all probability some of the Balkan countries will cease to exist.

Poland will remain as the potential cause of another war unless great care is taken. The Polish problem may be arbitrated, but it must be done with great finesse. The Balkan countries are headed for unification into a socialistic group. That may or may not infer a

complete overshadowing by Russia, but the trend will certainly be toward placing the Balkans within the Russian sphere of influence.

It seems very probable that Italy will be set up again as an independent country. I think it will experiment with at least three kinds of government before it settles down.

France will not emerge into a coordinated political pattern for at least two or three years; and I suspect there will be a great deal of political agitation and the death of several prominent leaders before it is worked out. But there will be a reorganization, and re-emergence of the Free French. France will again assume its proper place among the powers of the world.

Spain, I believe, is in for much trouble. I think Spain, as soon as this general picture clears up, will resume its civil war. It probably will be accomplished more rapidly because the government will be with the democratic party rather than with the Rightists as before.

The governments of a number of small states, with the exception of Switzerland, will drift along with minor changes.

The Near East remains as it has for years, the Sphinx; it refuses to reveal its intentions. The Near East is not to be considered lightly; there is a storm rising there that can sweep through all the Far East and North Africa. The Near East is one area, which, unless adequately included in an international situation, will be the Heel of Achilles and will destroy that setup. If Syria, Lebanon, Iran, Irak, are not included and their problems solved, they will be the unsuspected source of a great future disaster.

The problem of Islam is, of course, always mooted. There is a definite tendency toward the establishment of an



Islamic Empire; and if you draw a pencil line on the map around the area involved in such an Islamic motion, you will realize the territory will be almost as great as Russia, an immensely important situation. Islam united would represent a nation almost as large in population as China, and infinitely more dynamic in potentiality. The emergence of an Islamic superstate must be borne in mind at all times.

I think a number of protectorates will be set up in the colonial areas, and include the colonies of most of the major powers. I think England will gradually give more and more colonies release and create a number of dominions in the next few years. In other words, England will increase the strength of her colonies; and most of them will be released as soon as they are strong enough to prevent their being grabbed by someone else.

I am inclined to believe there will be a new country in North Africa; it will come into existence to take the place of some disappearing from the chronology of our time.

There is considerable interest centered upon Latin America, and I think we are due to reorganize our opinions; the average American is woefully uninformed on these countries. Latin America is sort of pictured as a cactus and a sombrero casting shadows on a melange of wide plains and corned beef, a happy hunting ground for the tourist and a mecca for the man of business who would exploit someone else's natural resources.

This attitude has to change. One thing lacking in the international relationship between the Americas is sincerity. Sincerity is needed on both sides; it must come if we want permanent security. A great civilization is rising in the south. The Latin American countries are going to be powers, not satellites. Not all of them are territorially capable of leadership, but some will have an important place in our world, and I think it is safe to say at the present time that Brazil is as important to international life as France. It is as powerful, its population numerically is almost identical, and

it has vast territorial resources that France does not possess. It is hard for us to realize that Brazil is as strong and powerful as France; but it is—I mean France prior to the war.

We must begin to think of these nations as sister republics; we must think of them as democracies, building and developing with a high standard of ethics and ideals. A great deal is to be done there, and it seems to me that we should reorganize our whole educational program in the next few years so that the average school child may become acquainted with the facts and not have to accumulate them after spending twenty years wallowing around in prejudices.

I think the climactic condition of the world for the coming year will be a tendency to wind storms and electrical storms, but for the most part not as heavy a degree of rainfall as in 1944.

We will have a more even climate in 1945, but increased probability of volcanic activity.

From the standpoint of crops and harvests, a bumper year.

From the standpoint of world economics, a profitable year. Burdens will be heavy but incomes will be proportionately high.

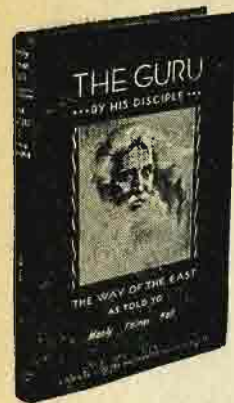
From the standpoint of the farmer, he should prepare for a rich harvest, and all that goes with it.

There will be heavy storms at sea, and I expect that a great naval battle will develop in close proximity to the Japanese Islands. It will be of great magnitude, and in all probability will be non-decisive. But we will have eventual victory over our enemies if we don't go to war with our friends first. That is something we have to look out for and guard our minds against.

For the average person I think 1945 will be a good year, in which the basic ways of life, the things he loves to do, the simple things that make him human, will have greater opportunity for manifestation in his daily life.

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