

HORIZON

The magazine
of useful and
intelligent living

FEBRUARY

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Edited by **MANLY PALMER HALL** Philosopher

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- *The head of Russia is European, but what of the body?
It is seven times larger and Asiatic*

The Riddle of Russia

WHAT is going on in the back of Stalin's mind? It is very difficult to say what is going on back of the mind of an Oriental. It is in fact almost as difficult to say what is going on in the front of the mind of an Oriental. If you scratch a Russian you find a Tartar underneath.

A great part of Russia is dominated by Asiatic culture, and the peculiar Asiatic reticence makes it difficult for us to estimate the political condition that

exists in Stalin's country; the psychology is different from ours.

In Russia we confront one of the most remarkable social phenomenon in history. We cannot dismiss Russian civilization easily or lightly; there is something tremendously fine about Russia. It is an important country, and one very sensitive and cultural and while its people have been greatly held back, politically and socially, they are a people of tremendous strength. And in the consciousness of

IF YOU MISS SOMETHING —

In physical makeup this issue of our magazine is slightly less colorful than its predecessors—a first effect of the war. The attractive color spots which made our illustrations stand out (we liked them so much) had to go. They were engraved on metal, which has to be conserved. And besides, the color pages had to be run through the presses twice, and draft numbers have come up for quite a few pressmen. Our handsome suede-like cover is to be the next on the deletion list. Washington says its manufacture uses both cotton pulp and chemicals needed for defense. American first and last, HORIZON from now on will be going, so to speak, into uniform. We may have to look less handsome, but that does not mean less intelligent.

Russia itself is also the courage of a great experiment.

Some day Russia is going to be one of the world's really great nations. It is now passing through a sort of political adolescence in which values are hopelessly confused and distorted. It may take fifty or five hundred years, but the Russian consciousness is going to make a great and valuable contribution to human progress in the course of time.

An amazing, mysterious, and involved people, Russians today present a number of problems of great interest to our current thought. One of the most interesting is the curious alignment of nations by which a people avowedly opposed to capitalistic theories are fighting side by side with capitalistic powers against another socialistic State. Presumably Germany has much more in common with Russia than have the capitalistic powers. That two socialistic States should drastically oppose each other is not what we would normally expect.

But as they exist, neither Germany nor Russia are socialistic States. They are both dictatorial. Dictators cannot unite, parallel their courses, and work to common ends. The reason is obvious. The psychology and the whole theory of dictatorship is based upon the domination of one over others. Wherever dictators work together, one must work for the other. If they appear to form a pact, as in the case of Germany and Italy, in the inevitable battle of wits one ultimately controls the other. Democracies working side by side and not ambitious for each other's States or each other's powers can cooperate. In the relationship between Germany and Italy there is no sense of security or actual friendship. The Germans have no love for the Italians, and the Italians have less for the Germans. Mussolini's position is that of a political prisoner in a gestapo dominated Italy.

There is no possibility of two dictators meeting with honest intentions and purposes; they meet for individual advantage at the expense of the other.

The strong dictators in Europe are Stalin and Hitler. These two men could

not possibly work together. They both want the same thing.

And so we have an intriguing situation: two dictators of entirely different personal culture. Hitler is emotional, hysterical; he has a very peculiar divinity complex. His life has been a comparatively uneventful one as far as true, actual, personal experience is concerned. Up to the time of his political ascendancy he was a disturber, a wrangler, a soap-box orator; he had done nothing of importance or significance, and his personal life was certainly not a rich one, either in cultural achievement or emotional accomplishment. Hitler's was a very limited perspective, his whole consciousness was dominated by the German culture of the superman—with himself as It.

Russia's dictator, Stalin, is a rather short, square, stocky man, whose entire life has been close to the earth. He is infinitely more practical than Hitler, because he is not disturbed by any vivid imagination, he has no inward complex of hysterical emotions, he is not bothered by ideals of any kind—good, bad, or indifferent. Simply stated, he is an intensely practical member of the proletariat. He has the shrewdness not only of the Asiatic, but of the man close to the soil, the farmer, the agrarian thinker. Anyone who has ever done any horse swapping with a New England farmer knows what I mean. This shrewd, very natural, sequential thinker, whose mind is not bothered with education or the lack of it, whose mind is not complicated by any religious belief or opposition to it, who functions entirely on the plane of biological procedure, simple, direct and natural, has power over 165,000,000 persons and one-sixth of the land surface of the globe.

The enormous expanse of Russia, more than 8,000,000 square miles, with its innumerable States and nations, has never been really united in its history; it was never united under the Czars, nor since the Revolution, into anything that might be termed a true union. It is held together by certain geographical localities and largely bounded by hypothetical na-

tional cultures; but as far as the innumerable Asiatic tribes of Russia are concerned, they know almost nothing about what goes on at Moscow, and care less. They do not know a

Communist from a Lama Priest. European Russians have been dominated by the State, but those in Asiatic Russia are practically untouched by it. So Russia is a country of contrasts, with what might be called the head in Europe, and the rest of the body, seven times larger than the head, in Asia.

This great sprawling nation has been functioning for the last twenty years under a series of cooperative ideas, cooperative in name, dictatorial in actual fact and procedure. After the Revolution and the abdication of the Grand Duke Michael, a series of political vicissitudes arose in Russia; of these the Kerensky regime was probably the closest to our form of Government. It fell, and then followed the regime of Lenin, to become the dominant popular note in Russian life. In between were the second, third, fourth and fifth revolutions of Trotsky, and finally Stalin assuming the toga of Lenin and carrying on the dead leader's dictatorial purpose and pattern. This we know as the Russian State, really a democracy within an autocracy. It is socialistic in principle, operated under a system of absolute autocracy.

Strangely, up to very recent times, Joseph Stalin, politically, and as far as the State was concerned, held a comparatively inferior office. But Stalin's personal power is something else. He has long been the Dictator of Russia, and as Dictator he is definitely an autocrat. By very simple processes he discovered in his own personal life in Georgia, in the Caucasus, something every leader must discover some time, that it is impossible to administer a State without a head. He seems never to have held the belief, the very fond belief, that any group of people consisting of two or more can be united on the ground of absolute equal-



ity, one of the rosiest and fondest delusions of the human mind. It is too much to expect that an individual with power will preserve the sense of true relationship to

collectives; human beings are simply incapable of doing this. Stalin and his group were intelligent enough to follow the bucolic realization of the necessity for a bell-sheep for the flock.

Stalin's way of governing would not be workable in a true democracy. But we have had the acceptable example in Mahatma Gandhi, who has had power equal if not greater even than Hitler. Gandhi has no bodyguard nor gestapo; he has been followed by those only who voluntarily desired to follow him. His has been essentially the type of leadership for a democracy. We Americans have not actually gotten around to that yet, but it is one of the things we dream of. We dream of the time when our citizens will be unified on a realization of the outstanding merit of certain of their countrymen and will follow them because they have confidence in them, rather than voting a choice of candidates selected through the elaborate political connivances of modern politics. The genial, kindly, Gandhi type of leadership is just as final in its authority, but is not motivated by fear; it is constructively based upon respect and admiration.

Dictators are not motivated into power by such genial emotions. A dictator is a self-appointed leader; he is not good old kindly Bill whom everyone likes. He is the one who is whispered about behind his back as the climber, the exploiter; but he has insinuated himself into his position so securely that no one can get him out. Many do not like him, but no one knows what to do about it. Gradually this type of leader surrounds himself with office holders who will follow him implicitly because it is profitable to themselves. When the dictator is no longer profitable to them they will of course remove him, and squabble

over the remains. This, a condition we have in all dictatorial nations, makes it very obvious that Dictators by the necessity of their own aggressiveness are incapable of cooperation one with the other. Every motive within the constituent bodies they have built up is one of personal ambition.

The next thing that is intriguing in our consideration of Russia is the striking contrast between the Finnish campaign and the German repulse. Russia made anything but a dignified appearance in the earlier engagement with the Finns. Russia appeared to be hopelessly without organization of a military nature. It led to a great underestimation by most nations of the military strength of Russia. If Russia could not make a better showing against three or four million Finns, what would happen against the might of the German Reich!—almost instant annihilation.

The fiasco in Finland brought a great deal home to the Russian consciousness. Joseph Stalin is no fool; he saw the ignominious and pitiful showing which the Russians made in the Finnish War, and hardly were the guns silenced when the entire structure of the Russian military machine was given a thorough going over. It called for quick compromise of the great Proletariat vision; the Russian army could no longer remain an aggregation of Comrades, particularly proud of their social equality. Russia didn't have an army; it had a huge aggregation of individuals. It had Generals, but it also had numberless Comrades, and the private in the rear rank was just as good as the General. Any mass organization, such as Russia had, could not hope to successfully oppose the completely submerged individuality of mechanized and robot-like Germans on the field of battle. Stalin learned that lesson in Finland. It was impossible to make Socialism work, if socialism on the battlefield meant there were no leaders.

One of the problems Stalin was confronted with was the reorganization of the Russian army, and he went to work on it with enthusiasm.

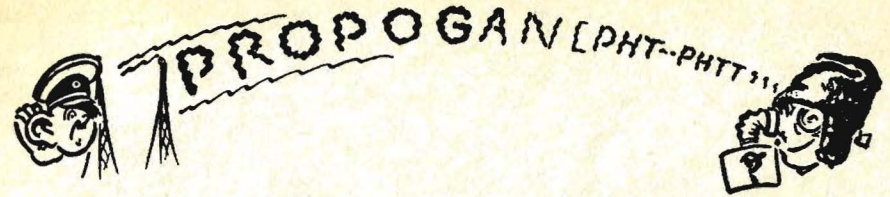
Stalin was a straight enough thinker to realize that political ideology was one thing, but that national survival was more important than the survival of notions, especially when the notions don't work. It is strange that the average conception of Communism is definitely the freedom of the individual, absolute equality. Absolute equality, of course does not exist. You can find no evidence of it anywhere. That which nature cannot sustain, man cannot sustain. So what happened? The army was put back on a capitalistic basis.

It was not a capitalistic basis as we know the term, fantastic economic commercialism; it was a shift over to a sound economic basis, reorganization to a sound political and social basis; the officers had authority, the General was in command of his army. It was Russia's recognition of the necessity that you must centralize power, if you are going anywhere.

The result of the reorganization was a miraculous military achievement. For the first time Germany has been outnumbered.

Hitler is also at another disadvantage. He has not been able to condition the Russian people. They had already had about all the conditioning they could take on, at home. The Russian Secret Police are just about as well organized as the German Secret Police, so all attempts at undermining Russia by fifth column technic simply did not work. The Germans had another handicap. Many Germans speak French or English, but it is very hard to find anyone but a Russian who speaks Russian. Still another difficulty was to say anything about German Socialism, in the form of propaganda, that would differ very greatly from Communism in Russia. The great social experiment had been made in Russia already; Germany had nothing to offer. From a propaganda standpoint Germany fell down badly.

Russian resistance was a profound shock to Germany, and yet none should have known better than the Germans what happens when you reorganize and



rearrange a pattern so it brings the greatest possible power out of the structure you have. The Russian army, under new leadership and in reorganization, was immensely powerful; but it apparently had been overlooked too that the Russian individual is a far more vital and constitutionally more vigorous personality than most of the other peoples Germany has taken on. The Balkan people have a certain type of warfare at which they are very good, a kind of gorilla warfare. Their successes have been in hiding behind stumps and shooting it out in the good old feudal spirit. They are not the type who like long campaigns, long months away from home, and they have not been conditioned to years in service to someone's ambitions. The Russians, regimented under the Czars, when transferred to Stalin's supervision still remained largely under the subconscious obedience of old Russia. When the Little Czar, the Little Father, was taken away from the Russian people they were lost. So they transferred their affections to Lenin, deified him; he became as much a Father as any Czar. After the death of Lenin, Stalin was wise enough to preserve the idol of the people, Lenin, their hero, and the tens of thousands of Russian people who yearly walked by the embalmed remains of their leader gave clear indication of the consciousness of the Russian people. They want to adore, they want to worship; and under proper leadership they are a tremendous force, for they have that stubborn, unconquerable quality which belongs to people close to the earth.

Russia is not decadent, but a large part of Europe is. Russians are still a primitive people. It is the lesson of history that decadent people fall under the yoke and sway of primitive people.

Decadence, bringing luxury, sophistication, and a certain type of culture, destroys the vitality, which is the basis of survival of a State.

Joseph Stalin has more than military worry; he is probably wondering what is to be the outcome of Russia's plan for the building of the great experimental State. Russia, as a kind of socialistic laboratory, is something the rest of the world was watching with confused and mixed attitudes. To some, the Russian experiment was to be the panacea for everything, Russia simply could not fail, Russia was a divine revelation. Then, to others, Russia was in one way or another an eternal challenge, and more than that, a menace to political existence. Some hoped that the Russian experiment would fail, others were afraid it would succeed. The anxiety was bedded in the implication of a Russian economic victory in the world order.

Those who were very smart, who had really emancipated themselves from prejudices so they could see fairly clearly, knew the Russian experiment could not succeed in the form in which it started. The assurance was in the basic reason already given: that equality does not exist in nature. But that something would come out of Russia was almost universally agreed upon by intelligent persons. The Russian Revolution, like the French Revolution, had resulted in making one bad situation into another one equally bad. If there was any class more corrupt, more cruel, and more degenerate than the aristocrats it was the proletariat; they simply vied with each other to excell in underhand striving for position. The difference was merely between one kind of savagery and another, with the proletariat more obviously cruel, and aristocrats more subtly cruel. Russia, oppressed for centuries by

the decadent aristocrats, and very decadent clergy, rose in righteous wrath to cast off these bonds and limitations. This loss of faith in temporal and spiritual power left Russia ethically and culturally bankrupt. Russians under revolution, by either execution or exile destroyed enemies within, but also some great friends, the literates. The revolutionists did not try to distinguish between good and bad but presumed all cases to be identical, a great fallacy. Swept away was class after class, not only was the aristocracy destroyed, but the bourgeoisie, the more secure and stable elements of Russian life. In the place of one tyranny it put another, for one despotism it substituted another. Siberia under revolution had more political prisoners than Siberia under the Czars; the firing squad that operated perhaps once a month, under the proletariat operated three times a day. Centuries of oppression smoldering in blind hatreds resulted in wholesale miscarriages of justice. And out of this, as it had in the revolution in France which produced Bonaparte, came a supreme opportunity for an opportunist; and in extremity and experiment the personality of Joseph Stalin emerged. The Russians ran true to form in the psychological tendency of the human mind to flock to one person as a rock in the milling stream of life. Stalin is a leader born of chaos, the inevitable consequence of a leaderless people demanding a leader. The Russian people as far as their internal politics are concerned might declare themselves to be free and equal and absolute Communists, but there is not one of these free and equal people who would not feel it a privilege as well as a duty to give up anything he had at a single word from Joseph Stalin. Russia's

revelation for personalities is much higher than its veneration for principles.

The Russian experiment also confronted the world with a curious economic phenomenon. Russians were resolved to get away from the capitalistic theory of life on the assumption it has failed. What they really meant was, they had failed it, for it was by virtue of the peculiar aristocracy of the Czars that the average Russian had never had any participation in wealth. It was not that the economic system of the world was impractical in Russia, but the aristocrats and clergy in Russia had made any widespread form of capitalism impossible. Russians did not reject capitalism because they had tried it and failed, but theoretically because it was never tried at all.

The 165 million Russians occupy a strategic land, very important in immense natural resources. Russia probably has more potential wealth than any nation on earth. It was impossible for such a people to remain in a state of chaos long without other nations taking advantage of this chaos, preparing to nibble off fragments of this great land. Russia had to have a united front. Gradually, after twenty years, by means of one five-year plan after another, Russia accomplished incredible things. If in this period Russia had been a hundred years older as a people, with the culture not of a few years but many, if there had been another hundred years between the Czars and the first five-year plan, Russia would have emerged as one of the greatest States ever known. Russia was too young to be completely successful in her attempted experiment in economic individuality. She lacked maturity of viewpoint, had destroyed too many of her good minds; too many inferior minds

were in high position. But she was successful in part. Amazingly, in twenty years Russia made more progress than any other civilized nation in one hundred years. The feeblest of the great powers, in a comparatively short time Russia emerged as a great nation, in terms of tremendous building projects, mechanical industries, housing. Some attempts at various forms of economics were sound, others fantastic. Amazing were the developments in art and drama, in all forms of research and chemistry; it was a new civilization successful because of the absolute dedication to the single premise, Russia for the Russians—everybody sacrificing in order that the State might emerge. Revolution and unbelief were deified; it was a Godless Russia, a nation that had no faith in anything except machines.

For such a Russia to survive would be a great tragedy. Russia like Germany was building a Frankenstein, which only a few far-seeing people could perceive. To those who were crazy about social equality Russia could do no wrong. To the capitalist Russia could do no right. Somewhere between the two was right.

The truth was, Russia was creating the most dangerous form of materialistic empire, doing something no nation can afford to do any more than an individual can; and that is, to create a highly efficient unmoral structure. That is dangerous. After all, efficiency is the skill to do, but if the skill to accomplish is not dominated by a purpose that is worthy and meritorious, then you have not progress but chaos. There is no progress in mechanical development alone. No basic progress even in socialistic success is inherent in the sphere of economics. Progress lies in the sphere of motives. Unless physical structures are built for a purpose, and that purpose is right, nothing really good ever comes



MAGNITOGORSK

out of it. Russia was building up from below a tremendous physical structure, but Russia was not building down from above a trans-physical structure, an ethical structure great enough to sustain civilization.

Russia, had it continued on its way, would have produced a great nation of efficient, well fed people, who had possibly

solved the problem of mechanical, physical adjustment. So far as solving the creative phases of life, it would have been thwarted in that by one factor; namely, that if you do not need to solve it, and can accomplish your physical security without it, you will never solve it. If a successful civilization could be built from materiality, materiality would rule the world.

It is not possible for the world to go on and be happy, to progress, grow, and develop under either the materialistic system of Russia, or under the dictatorial system of culture expounded by Germany. The Gods of High Decision, wherever they may be, gazing down on the sorrowing intrigues of mortals, never showed their hands more completely than by pitting two menaces against each other. Two of the most dangerous forces existing in the political life of society have been thrown against each other, the two giants that hazard progress are fighting each other. That is one way in which nature protects integrity. The substance of fact is constantly increasing, and the substance of error is constantly negating itself.

Out of this struggle we are already beginning to see the devastation wrought. Russian Communism, as it was before the present war, is dead. Russia will never again be the same materialistic, isolated State, attempting to function at the expense of the rest of the world. Russia as a grand and constructive experiment, with probably a great deal more world



sympathy, world attention, and world understanding, will probably emerge. Only those in an informed position understand that this war is removing Russia as a hazard to the security of the world. At the same time it is removing Germany. The fruit of Russia's tremendous amount of actual physical labor in the last twenty years is being destroyed. Destruction of the great Dnieper Dam, representing millions of dollars and years of toil, not only represents a physical disaster but a psychological disaster. It reveals beyond any question of doubt to Russia the fallacy of physical accomplishment, the idol to which the nation was wed. Machines, monuments, apartment houses, cooperative dwellings, factories, cooperative farms—these were her progress. I saw a film put out some years ago as propaganda by the Communists, in which Russia was shown before and after the Revolution, shown in this manner: Before the Revolution a number of peasants were bowing before an orthodox Russian priest; the peasants with shawls over their heads, the priests in robes. Then followed three or four scenes in a countryside where poverty was obvious. Then, the Promised Land, the new Russia. And what did they put on the screen? An immense dynamo. First Russia bowing before a priest, and then bowing before a dynamo; and that was progress! Every scene used in this long film to represent progress in Russia was industrial. Not one foot of this film was devoted to any other form of progress.

It has been the Russian idea that after they have reached an economic solution they will then turn to culture. But this is not true reasoning. If they ever solve the economic problem, if anybody ever solves it, nobody will be looking for culture, because, after all, culture is only one way of trying to be happy. He who learns to enjoy good books does it because he wants a wider window through which to look, a vicarious participation in happiness, in something he is not a part of. But if he concentrates upon physical things and finds in them everything he needs, he will satisfy him-

self in this way, and will be set back centuries. It is not intended that man will be comfortable until he is intelligent, and any effort to solve the problem of physical life without solving the problem of internal life must fail. We see it around us every day. There has never been an exception in history.

So, Russia going in for mechanical things was headed up a great blind alley. Russia could have had twenty more five-year plans, constructing more railroads, building more this and more that, developing the physical structure and vitality of people by mass training in calisthenics, but it would only have been Russia in a thousand things still thinking in terms of a great economic vision. No matter how big, an economic vision is not big enough. Economics is not big enough to be the purpose in life of any individual or social order. Economics exist for one purpose only, and that is to be a convenience to the human being who is doing something more important.

World civilization has collapsed very largely because we mixed up economics with life's purpose. The problem of creating a perfect economic pattern, presuming we could do it, is still not worth the time it would take. Economics is a tremendous problem in our life, but we are not here for the purpose of creating a method of barter and exchange. We have to have one; we are not going to carry elephants in our hip pockets; we cannot actually use the methods the Ancients used and swap commodities; we have to have a symbolical method of exchange; but this method of exchange, which is the basis of economics, was never any more important than a convenience. To have an economic problem shake civilization to its foundation would be as stupid as for a whole civilization to be massacred over the problem of styles. In a cold country a man must have a coat, but that is no reason why he should live and die with one thought in his mind, and that is, how many coats he should own. A man must have a roof over his head, but it is not his life-work to see how many roofs he can get. If we did not worship our economic sys-

tem enough to either love it to death or hate it to pieces we would have time to live; and the economic situation would straighten itself out. We exercise toward it an undue amount of emotion. To some people economics is something that must be worshipped, and to others it is the pet hate of their lives. Both are wrong; it is not important enough to be either. We must realize that no economic solution solves anything that is important, any more than whether a man is wearing a blue coat or a brown coat determines the quality of his living. Russia was headed toward idolatry of economics. It was going to correct something. It had an idealistic viewpoint, but it was economic idealism.

Came the German invasion, and forced removal of a large part of the physical structure of Russian consciousness. What the Germans were not destroying the Russians were themselves tearing down. Very smart from a military standpoint, but it hurt Russia no end. To build for years on something and be proud of it and then put a bomb in it and blow it up is very difficult. It is very heroic medicine, but a cure for ills; for there is nothing more valuable for any human being to learn than the impermanence of the passing glories of the world. Whenever we invest our hopes, beliefs, and desires in any physical thing or person, we are doomed to disappointment. Only one universe stands immutable, the universe of principle. There will never be a permanent empire until we have one built upon the inner life of man and not upon the outer. Our physical civilization should be the simplest possible mechanism, liberating the individual as much as possible for the process of perfecting the inner consciousness. There is no virtue in an elaborate material civilization, there never has been, and never will be.

What is it Adolph Hitler wants? Is it the internal character of men? No. He wants their gold, their petroleum, their world trade, he wants their lands, their political influence, their military strength. He wants the things men have, but not the things men are. What

is it that Communism has wanted of world revolution? A real basic change toward Truth in the life of man? What the Communist first wanted was to break the power of Capitalism.

Two great nations very much bound to the fetish of things material are now in a difficult situation. Russia is having twenty years of materialistic work wiped out, her younger generation decimated, and is in for the Lord knows how much more misery before it is over. Russia has been set back not twenty years but a hundred years by this war. It is sacrificing its choicest political and industrial plans. Germany is passing through the same thing.

Germany is fighting a losing battle in fanatical ideology, and ego, which has always been the greatest Teutonic problem. Germany will discover that the super-ego destroys the one who has it. Russia will discover that those who invest in physical things alone will be very poor indeed when anything happens to them. Russia created a physical empire that is a hazard to the world because it is not ensouled. This has to be changed.

It seems to me that Russia will emerge as a nation much more democratic. There is no reason why Russia should not build upon the experience of demo-



cracy. Up to the moment democracy has gone further in the establishment of liveable principles than any other form of government in the world. If Russia wants to go beyond democracy, she must go through democracy and not around it. Instead of jumping from aristocracy into Nirvana in one leap, Russia must discover she must go gradually from the peculiar aristocracy of the Czars to the democracy of the people, and then from the elective government of a democratic nation, gradually move into whatever else her dreams may be, making use of the steps that have gone before. As a child must pass through certain learning before it can begin its own career, so Russia needs a certain amount of experience to be gained from contact with others before it attempts to build its own new empire.

There is no reason why this should not be accomplished. In all probability Russia will emerge from this world war very much closer to democracy in principle, and a group of nations such as the United States, the British Empire, China, and Russia, can establish the foundation of a permanent world Democracy. Those four powers are potentially suited to be loosely united in the establishment of a great Democracy, and I think it looks very much as though that is going to happen.

Russia is going to come out of this war with a new sense of values of Capitalistic powers. Russia has already learned that she must pay uneven wages. She has to learn people do not want to be regimented. No one wants to be No. 2872 in a collective. Most individuals would rather starve on their own than to have three meals a day on that basis; because something within them would be warped and destroyed. Thinking and being an individual is more important than physical existence, and most people know that inside themselves. The individual who has the right to think is a richer man, though he starve to death, than the man who has three square meals a day and no right to think, because the power of thought is the basis

of true wealth; the power of thought and the use of thought is the foundation of all morality that exists in Nature. The average individual would rather starve as a thinker than survive in a sphere where he is denied the right of thought.

To me, the problem of Russia is the outworking of natural law. Russia must learn that physical empire is not enough, and the rest of the nations involved in the same problem must each learn their own lessons in their own way. We have a lesson to learn. We have to learn that Democracy is a responsibility as well as an opportunity. We have to learn that in order to preserve the freedom of the people we must voluntarily unite behind principles. Nature has no place in its function for excuses and apologies.

I believe we shall live to see—at least some of us—Russia a great nation, far greater than it could possibly be under Communism. The principles that Communism fought for that were right, and the good in the Communistic experiment, will survive; that which is inadequate will perish. But Russia, like all living things, must have sorrow in order to be truly great. The old Czars in Russia had much sorrow. This is the first serious obstacle Communistic Russia has faced, the greatest test of external strength. It is a terrible test, a horrible thing, but out of it also must come experience, the experience that is necessary for all of us, that we discover in this world how temporary and impermanent is the civilization that builds only physical empire, for it cannot survive.

Life is learning lessons about living. We live while we learn, and the moment we cannot learn Nature will refuse to permit us to live. From the experiences of Russia, Germany and all other nations we can learn a little something of Universal Law and apply what we have gained to the understanding and solving of our own problems. That constitutes philosophy, which is the right of the individual to grow by the collective experience of his race.

(CONDENSATION FROM A PUBLIC LECTURE)

- *The Japanese through many years of war preparation have organized all occult aids to fighting a psychological war; Americans continue to view astrology slantwise down a highly elevated nose; in astrological research we are 100 years behind the Germans*

The Enemy Uses Astrology



FOR years professors in our leading universities, psychologists and astute American thinkers, have known that the scientists in Germany, Austria, and several other small countries of Europe have been carefully classifying and studying various so-called pseudo-sciences, digging into them with all the thoroughness which has always marked the European mind. Elaborate theses have come out of Germany; these articles have been quoted in our journals, but our American professors merely thumbed through them and said, "More rot!" They have been completely ignored in the same way our economists ignored all indications of the coming depression of '29.

It doesn't pay to be scornful of German science, or to take Adolph Hitler lightly. When an organization has assumed the proportions of a nemesis that threatens the survival of two-thirds of the world we can no longer ignore or take lightly the thoughts and the foundation upon which so devastating a structure is built. Our attitude toward astrology is typical: While for many years the German mind has been preparing learned textbooks and compiling important statistical collections—gathering up five thousand years of evidence and testimony, organizing it to the highest peak of trained, mathematical precision—astrology in America has just lagged along. Fought by the American educator, and practiced only in this country by those who believe in it, scattered

individuals have been trying to do something and trying to learn something, each trying to find out a little more about what he is doing. In astrological research we are one hundred years behind the Germans. The skilled efforts of an individual, no matter how conscientious, cannot be compared in effectiveness to the coordinated efforts of a very specialized group of highly trained technicians, supported by the State and given every facility imaginable. The Germans right now naturally are not publishing what they know; they are keeping it for their own use. And we are doing nothing about it. If an American advocate of astrology could get so far as even to approach our intellectual leaders on this subject, he would be regarded slantwise down a highly elevated nose. Astrology would be too insignificant to waste time on. In the presence of this attitude we are no more armed on the astrological front than we were a year ago on the military front.

And now we are confronted with many years of war preparation made in Japan, which we are already referring to as the "Land of the Setting Sun", giving no thought to this nation as one where also there has been considerable activity along the same line of occult thought. To all these mysterious little people with heavy horn-rimmed glasses a subject such as astrology is an old friend. The majority of the Japanese people are firmly united in belief in what we term pseudo

sciences, some of their greatest scholars have worked with them, and some of their most powerful aristocratic families make use of them. While our professors continue their scorn for astrology the "Yellow Aryans" are hard at work. Some day, American college professors are going to have to realize that perceiving values is not constituted in mere mumbling of "tommy rot". Superior hauteur concerning these old sciences is a feeble weapon against the extraordinary, incredible and unbelievable unity, penetration, thoroughness and perspicacity of the Japanese mind. We are right now up against one of the closest shaves humanity has ever had, probably the nearest approach to a common disaster the world has ever known, and it is because the Japanese settled down to a program and stayed with it, and because they made use of every weapon they could discover, including astrology, phrenology, graphology and even palmistry. In the presence of Japan as an enemy it is very essential that we are not too flippantly superior in our attitude regarding these things.

We lay out a war program from a strictly military standpoint, industrially backed. But from the standpoint of fighting a psychological war against a trained psychological people we are still unarmed. Today we have in this country fifteen thousand trained psychologists, many as brilliant as any group of men in the world. We all know Europe has been fighting a psychological war, but are we calling upon these men of ours to do anything? Probably some eminent psychologist will show up some day as a camp cook. Oh, why won't we learn, why won't we use what we know? There are no better trained minds in the world than our psychologists. But we are not using them now. And this being so, what chance has an American astrologer!

In an American consideration of astrology we have to realize we are not in a position to buck or even completely understand a people and a psychology that has greatly specialized a subject we have done almost nothing with. We have

had private endowments for astrological research, but they have been misappropriated by the institutions to which they were given. We have given little organized and serious consideration to astral problems; we are too prejudiced to face them. The American worker in the field of astrology working alone, probably meeting a half dozen astrologers in his lifetime, cannot hope to accomplish what several hundred trained men with powerful subsidies, every facility and encouragement, and the highest educational qualities, can accomplish in interpreting and determining astral values under existing world conditions. Research on the subject of Pluto alone might be a powerful key to this whole situation. Our enemy nations are in a position to make it, and we are not.

There is no question that in Axis countries astrology has been developed to a high degree as an offensive and defensive weapon. We know practically every early move that Hitler has made coincided definitely with the best time selected for such a move; and that his reverses follow definitely and inevitably the planetary reactions to all planetary bodies. We know of his Russian Campaign that when he came to the solar opposition at the time at which he began the campaign, he faced a retreat. There are certain laws which, if the other side could use them, would make a marked difference. We would know when to do things, and why. But it will be a long while before America takes the subject seriously enough to do anything with it. Our enemies are long trained in this subject; they have calculated to a refinement far beyond our ability to cope with them; unless we settle down and form clinics for the classification of all phenomena it becomes a little hazardous and dangerous for us to try to interpret the things they have done, because we are not in a position to follow them. They are keeping their formulas secret; they may be working with many forms of astrology we have not even heard of over here.

With as many subtle factors involved as there are in that subject, it is very fool-

ish for an inadequately equipped American to make predictions beyond pointing out what will be the general trend, which will nearly always be correct. It is something else that this is the first time in modern history when a world war has been fought by an aggressive nation which makes practically every one of its moves according to mathematical calculations. Napoleon had his astrologer, so did Genghis Khan, so did Caesar and so did Alexander the Great; and these astrologers occupied positions as counsellors. But, Napoleon had one astrologer, Caesar had one, Genghis Khan had two, and Alexander had one, and the astrologers of those times were also fallible human beings with a great ignorance concerning a large part of astronomical and sidereal motions. Today, Germany has two hundred trained technicians whose findings are checked and rechecked and only submitted when they are a complete scientific formula. That is different. It is use of a weapon for which we have not as yet developed any counter-weapon.

In spite of the incredible accuracy with which these reports have been given, Adolf Hitler's position is not secure; the German mind with its intended utter thoroughness has its proverbial blind spot, and probably has missed something important in astrology, the same factor it missed in the case of psychology: It is what might be called the mystical or spiritual factor. The Universe is not only a mechanical formula, but a great spiritual impulse, and that is where the European is likely to fall down, in the idealistic equations.

In the same way that Hitler believed, seemingly, that he could control the minds of conquered people but found out he could not, so it is not enough to classify the physical impulses of planets, for each of the planetary bodies possesses also a series of spiritual qualities, which Hitler's material program outrages. In the very structure of the Universe itself are the keys and clues to his failure. My personal opinion remains the same as at the beginning of the war; Adolph Hitler has not a chance.

1942 Predictions For The Nation

IN the horoscope of the United States, as far as we know in astrology, 1942, strangely enough, is not a seriously afflicted year. The principal problem lies in the transit of Uranus.

In 1865 Dr. Broughton said that in 1942 the United States would again feel war upon its own continent. He based that prediction upon the eighty-four year cycle of Uranus. In the eighty-four years since Dr. Broughton first began to meditate upon his prediction, astrologers have been trying to figure it out. The one thing we did not believe could happen did happen, the exact fulfillment of the prophecy. It is dangerous not to accept planetary testimony on face value. The prediction of war has been fulfilled after eighty years, and there is no reason why most of the others that belong to the same cycle

should not be fulfilled. When we face incredible positions of planets we wonder if we are seeing right or not; it is hard to get the human equation out of thought patterns.

The most important aspect of the year 1942 lies in the transit of Uranus in the opening degrees of Gemini. That has always brought us war, a war regarding the survival of rights and liberty, a war fought over principles rather than territorial gain, a war in which there was a strong division in the internal structure. During the Revolutionary War, which took place in the Uranian cycle, we had the Whigs and the Tories; during the Civil War we had the North and the South; during the present war we have a strong division of feeling in labor and industrial fields, a marked disunion in individual attitudes toward the coming

form of world government.

The chart for the United States beginning with March shows Mars, which is a war planet, as the Lord of the Year. Mars has been the Lord of the Year in a number of years when there was no war, but the position usually results in internal disunion, contention and discord. It is associated with a high rate of accidents. Also considerable political and social agitation. Mars, as the Ruler of the Year, is a natural combative quality. It irritates, stimulates, and invigorates, and also releases an immense amount of combative impulse.

With Mars as the Lord of the Year from March 20, 1942, to March 20, 1943, it is going to be a year of extreme activity. Activity is the positive keyword of Mars; the planet is also the patron of iron, smelting, heavy manufacturing, machinery; there will be a great deal of emphasis on these elements in our national life.

The horoscope for the United States from the Equinox in 1942 is not heavily afflicted, not as much afflicted as in the horoscopes for the last several years. There is nothing whatever to indicate any possibility of defeat. Everything points definitely toward the war, so far as we are concerned, being certainly a war that will not get out of hand. Our danger lessens with the Equinox in 1942.

The Uranus cycle, however, brings with it a common threat which we must not overlook, the time threat. Each time Uranus has transited Gemini and involved us in war—and it has done so in the case of the horoscope of the Western world ever since Cortez took Mexico City—the period of war has always been approximately eight years. Now, that is a very broad figure in comparison with the various opinions of experts in the field. Government spokesmen have estimated the probability of the war lasting from two to six years. A well-known Chinese statesman, whose opinion has the greatest weight in diplomatic circles, declares the war cannot last over fourteen

months. We are in the same position we were in in regard to the possibility of invasion—the planets say eight years. All we can do is wait and see.

Revolutionary War actual hostilities did not exist for the full period of eight years, but approximately eight years did pass before the signing of the final treaties of peace, when the country emerged into a free and independent sovereignty on a basis of amity with European powers. The same was true of the Civil War. The Civil War did not last eight years, but it was very nearly eight years before the final consummation of an enduring peace. The same may be true in the case of the present catastrophe. It is not of course indicated that there will be constant bloodshed for eight years, but rather that eight years, or thereabouts, will elapse before the complete coordination of international affairs into the pattern of peace.

The general pattern, as is apparent from the stars, for the coming year for our nation is something as follows: For the people of the country, as a group, for the citizenry and the nation, there is nothing in the form of a great or major catastrophe. Any possibility of effective invasion of our mainland coast seems from the horoscope exceedingly remote.

The House that governs the death rate is not afflicted and there is no indication of an exceedingly high death rate, comparative with what might be normally expected in time of war. The House of enemies contains no planets this year—which certainly does not bespeak too much for the adversary. The monetary situation for the country is rather upset, and we shall feel some financial drain, but nothing in comparison to that which has been felt by most of the other nations. The restrictions of personal liberties will not be as great as we might fear.

It is possible we may send an expeditionary force to territories outside this country, but there does not appear to be impending, at least for 1942, any grave dis-

aster, military or otherwise. Nothing points to a horrible state of affairs.

In the early part of March, 1942, from the 1st to about the 20th, we are favored with a couple of eclipses, which are apt to prove somewhat disconcerting. These eclipses will be felt particularly in matters relating to land, and might coincide with some effort to bombard or attack our shores.

The 1942 horoscope shows the emergence of a national hero of major proportions for our country. He will probably be a military man, but not basically military in temperament; he will occupy military office, but will not by any means emerge merely as a professional soldier. He will be a person of temperament and disposition much more given to cultural arts and peaceful pursuits than to war, but he will emerge as a military leader. This is indicated through the horoscope of the army.

As to the disposition of our army, there will be a tremendous emphasis in our air corps work.

Sabotage, as far as I can tell from the 12th House, will be kept at a minimum. Remember, however, we deal with practical values; when a horoscope for a nation at war is read it must be read upon the level of a nation at war. No unusual indications of sabotage therefore means no violent outbreaks, but a certain amount is inevitable in time of war; there is nothing to indicate that we shall be especially victimized or suffer great loss through it.

The horoscope relating to the educational participations in the war is rather encouraging. I believe before the end of 1942 we shall definitely see a very serious trouble in military operations corrected; namely, the general ignoring of intelligent factors. Today the technical military man appraises the intellect as not only useless but a real debit, seems to believe that the intellectual person has no military significance, and is merely some one to be defended at the expense of other lives. Of course, if we had enough clear thought in the world we would not have wars. It is necessary to the survival of the modern military

structure that the intellect be recognized as essential. I believe by the end of 1942 we will definitely have some of the scientific organization that we need. With Mercury and Uranus strong in the 1942 chart, there is every indication we will have emphasis on mental warfare and the use of psychology in the administration of war.

There is also heavy emphasis on transportation and communication, and we will still be strongly problemed in the matter of shipping and conveying.

I gravely suspect that conditions in the Philippines will not go as well as we hope they will. Not that it will have any effect upon the final outcome of the war, but temporarily it might prove to be a reverse. The Philippines are in some danger. Singapore also.

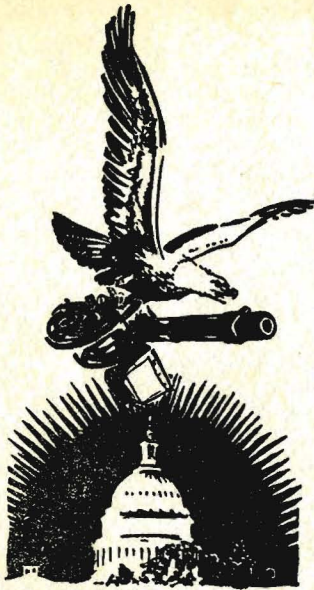
Last year, looking over the horoscope of Russia, I said the fall of Moscow could not be found; it just did not show up; and yet common sense seemed to indicate it ought to—which shows how much good common sense is. You could have found very heavy betting odds that Moscow would fall. In the same way there are reasonable suppositions that things should be very difficult for us—but we simply do not find them in the horoscope. Our own conclusions might lead us to feel that the British Empire situation in Asia is in a desperate condition; but we cannot find that astrologically predicted. Japan has nibbled off several pieces of Asia and is going to keep on trying to nibble them off. Temporarily Japan may extend itself over a considerable part of Eastern Asia. But with all the associated nations crowding upon Japan, it will in time be just too bad, no matter how much she grabs in the first onslaught. She cannot possibly hang onto it. It is quite possible for the first six months or year of this war that there will be quite an appearance of successes for the Japanese military machine, which has the advantage of the German military organization back of it. But, dictatorship is not a world policy, it is not in the world plan; it is just not going to succeed. The democratic powers of the world are in line with

progress, and progress will sustain them. Furthermore, each of the nations now fighting Democracy has ever increasing democratic tendencies within itself. Japan, Germany, and Italy are all centers of internal unrest, with the people way out of harmony with the military dictatorship. This is bound to be felt at the conclusion of the present military activity.

We must be exceedingly careful in connection with the protection of the life and person of our Chief Executive during this coming year. We are in danger of loss in high places. Our ascendancy as a world power is quite obvious.

Today, the United States and Russia are the two great nations in the world. Russia at the moment because of a great military victory, and the United States because of immense psychological and industrial potentialities. These two nations, combined with the British Empire which has an immense sense of endurance, and with the other powers, present a picture of certain eventual triumph. The Nazi-Fascists and the other members of the Axis powers are capable of a potential 28,000,000 man power. The man-power of the nations united against the Fascist states—United States, Great Britain, Russia, The Netherlands, China, and other independent countries, not counting the ones now under the German yoke—combined 160,000,000 persons. The Axis is hopelessly outnumbered in man-power and in resources. The great combination of democratic powers is ultimately undefeatable. From an astrological standpoint it has been undefeatable since the first gun was fired, but it did not seem that way at first.

The position of the United States in the matter of food is secure. There is no need to expect famine or anything of that nature in the coming year. There



is every probability of the regulation of prices, and from an economic standpoint the horoscope indicates it is very possible that we will escape the greatest danger we could face, and that is a serious inflation.

There does not seem to be any great danger to the general structure of labor. A great deal of national authority will be in force, and I think before 1942 is over we shall feel the necessary weight of pressure. It is essential to our national survival that we have unity, if not voluntary motion, then as a legislated motion.

The farmer and the producer of basic materials will have a good year.

This is a very good year in which to spend with reasonable discretion. There is nothing to indicate a financial panic, nothing to indicate anything close to a national collapse. There is nothing to indicate the country's financial condition is not as sound or sounder than any other nation of major importance.

There is nothing to indicate we need to fear organized attacks from our Southern neighbors. For the most part the South American countries are for us—why is a little mystery, but they are seemingly able to forget some slights possibly in the interests of self-preservation. There is every indication that difficulties will break out in South America which will be quickly checked; I do expect to see an outbreak of considerable importance in South America in 1942. Adolph Hitler's program—moving into Dakar and invading across the Atlantic by air I do not believe will be attempted in 1942. If it is, it will result in failure. Our gravest danger, as far as our personal security is concerned lies in the Asiatic situation.

We will probably take some naval losses; in fact, these losses will be the

principal source of worry to us in 1942 from a military standpoint.

The possibility of America becoming a great diplomatic center is also strongly marked by the position of the Sun in 1942. Governments in exile may move over here. There is an interesting probability floating around concerning the estate and dignity of the Papacy. The position of the Papacy in this war has been very difficult. Certainly the Papacy has nothing in common with the atheists in Germany and almost nothing in common with the atheists of Russia. The tendency is more and more to shift the political power of the Papacy to the New World, and it is going to be felt with more and more intensity. I should not be at all surprised to see an important conference of the Papacy and the democratic nations held here in America.

In connection with the United States, and also in connection with the relationships between powers, I have a suspicion that Italy may be about ready to ask for peace, would have done so long ago if she had been able to. Finland, not actually the war-maker, has only been a name behind which five divisions of the German Army have been working. These divisions departing in post haste have left Finland holding the proverbial sack. I think Finland realizes this, and that war can be settled with reasonable speed.

The financing of the war in this country will be far easier than the Government realizes. Unquestionably our people are ready to be exceedingly generous. And by the middle or latter part of 1942 the United States will be on a military production footing second to no power in the world.

All of which brings up another interesting problem. People say, "Yes, but what will happen if the same things happen that occurred in the last war. We get nicely geared into war production and then the war is over." Everyone is thinking much more in those terms than they like to say, because we are still thinking in terms of money. But in that respect there are hopeful indications.

When this war is over, two-thirds of the earth will be in some form of demoralization; man-power and natural resources exhausted; cities bombed, railroads destroyed, harvests lost—everything in one incredible confusion under the greatest assortment of hate, antipathy, and similar emotions the world has ever known. The reconstruction program will challenge every resource, industry, and moral and intellectual emphasis the world can concentrate upon the subject in the next twenty-five years. There will be work for every type of human being for years after this war. The increasing demands of individuals and shortage of materials to supply private requirements—which have been, and will be further curtailed—should mean there should be nothing resembling an economic collapse following the present world situation.

The position of Jupiter for the year indicates a very good possibility of American people becoming definitely internationally minded, which is one of the most important things that could possibly happen to us. We are no longer the proverbial agrarian gathered around the small town store cracker barrel; we are a great nation and a great world power, and we cannot hope to avoid or evade the implication of world leadership. We have tried to dodge that responsibility for years. We cannot do it.

Remaining aloof destroyed China two thousand years ago. "China for the Chinese" ruined China. Asia for the Asiatics is going to destroy Japan. If we fall for "America for Americans" we are going to go down also. This is a world, not a continent. We are a melting pot of fifty nations and a score of religions. We cannot survive by an isolationist policy. We are gradually being forced into that realization.

What was right in the horse and buggy era is not applicable in an aviation era. We are gradually going to be forced to assume world dominance and the position which the strength and dignity of our nation entitles us to occupy. We must sit in the seat of the mighty. The idea that we can pat other nations

on the shoulder, but that they must run the world, will not work any longer.

Looking over the detailed implications, I do not feel justified in predicting a bad year for American life, but a serious one in which we build foundations for things to come. I see the year stretching out ahead of us much more profound and significant than 1941.

The principal virtue of this year lies in the awakening of integrity and stimulation of the forces now at work in our life. For the average man living the average life the year will be a year of responsibility, of some curtailment, some business worries. He will have increased taxes, he will have all those things to plague him that business is always worrying about; but his life will not be impossible, his difficulties will not be incredible and inconceivable, and for the most part his privileges will endure.

There is no prospect of any foreign alliance dominating our national life. Any attempt to invade our country or injure our national mainland in the next twelve months will meet with a very hot reception. There is nothing in the chart to indicate a national disaster. After a brief period of fencing back and forth, with a few losses and a few gains, and the possibility of some minor mishaps, this country will finally gear itself into a pattern that will make it practically impregnable. The greatest danger is not to our land or country directly; our greatest danger lies in the domination of foreign spheres of influence in Asia.

Our greatest danger at the moment lies in the possibility of Great Britain losing Singapore. After many months of arguing with ourselves as to why we should do anything for England, we suddenly wake up to the realization that the English are in a position to do an awful lot for us—so often it happens that way; selfishness is its own reward, and so is stupidity. That Great Britain is able through the help of the democra-

cies to hold Singapore, is as important to us as the food we are sending to Europe is important to Europe. A study of the map will show why. Singapore is invaluable to the United States; also Malaya and Borneo and that sea area which was the scene of the first attack of the Japanese. If those points are held, the war is not serious; if they fall, then we shall be confronted with the necessity of an all-out war on our own part.

It is interesting to find in a time like this the placid face of a well ordered United States horoscope looking back at you. Instead of a horrible muddle of planets looking all afflicted and aggrieved, they really make quite a decent showing. You would say an individual born with such a horoscope would not have too hard a time of it; he probably would not get out of the world alive, but who does? So, looking at it from a strictly astrological standpoint, away from all personal interpretations, considering everything, we shall have a pretty fair year. How or why, don't ask me! That is the way it looks, and only time will show how it will administer itself. It could definitely be the horoscope of a year of peace as well as war. Unless there are planets we do not know about, or factors that have concealed themselves very adroitly, there is not going to be anything too bad; and we can live with the reasonable expectation that the world will right itself.

If individuals act their years and live up to what they know, there is no reason why we should not have a good, constructive, and happy year, in the sense that people who do not know what to do, will have something to do. People who didn't know which way they were going will decide, and go. People who didn't know how the world was going will try to find how they want it to go. We shall probably come out of this with formula, pattern, and purpose which we did not previously have.

(CONDENSATION FROM A PUBLIC LECTURE, DECEMBER 21, 1941
Suggested Reading: YOUR LIFE IN A WARTIME YEAR (New);
FACING THE FUTURE; ASTROLOGICAL ESSAYS)

- That which we have called religion in the past, and previously identified with theology, is now emerging as world ideology

Today's Religion

RELIGION is not Christianity, nor Judaism, nor Buddhism; religion is an instinct, an impulse in human nature to revere; it is basically man's veneration for the unknown, man's veneration for the evidence of strength, and man's veneration for intangible ideals which dominate action.

Religion is not something entirely within the classification of dogma or morals; it is the instinctive tendency of all living things to fall down in the presence of that which is stronger or greater than themselves. It is associated with homage, it is associated with pomp and circumstance; and it is certainly associated with the power of the unknown. It is the unknown translated in the terms of Good, or the terms of Strength, or in the terms of Wisdom, or in the terms of Beauty.

The primitive savage groveling before his medicine man, the sophisticated New Yorker, with tall hat and cutaway coat going into his favorite church on Sunday morning, both are activated by their fear of the unknown, their respect or their veneration for power. Both have experienced a sense of personal insufficiency; both demand the right to lean on something. Each has found in his own



world that he cannot lean on physical and visible things without these things failing him. Religious belief is consistent, in that the intangible cannot fail, the tangible can. Religion, an instinct in man, is the loneliness in the human heart seeking solace and strength.

If we can understand religion in this sense, we see it cannot be stamped out by mandate or legislation, any more than out of the human soul could be stamped the sense of its own insufficiency. But, the human mind can be adapted religiously; religion lies definitely within the zone and sphere of psychological influence. Today, therefore, we are experiencing a new type of religious impulse. It appears to me that which we have called religion in the past, and have identified with theology, is now emerging in a new role under the name of world ideology.

There is observable change in religious polarities; the force which the individual has termed religion, and previously identified with theology, is now being identified with social motion — with what he has termed his progressive, political culture, economic and industrial trends.



Talk for a few hours with an individual of modern social convictions; he is not a scientist, a philosopher, nor an industrialist, not even a politically minded person; in many cases he is merely a religious person, and frequently to be recognized as the same old religious fanatic who got a terrible attack of hell-fire-and-damnation years ago and who today has a terrible attack of modern hell-fire-and-damnation sociology. He has merely changed the object of his religious convictions, looking not upon economics as an economic problem, but a great spiritual mystery. He is no longer thinking of his politics as a way to vote; it is a potential source of martyrdom, in the terms of supreme sacrifice for his economic and social convictions.

It does not have to be of course, sacrifice of a supreme order; if only the individual is willing to make a personal sacrifice of comfort for a belief, that belief has gradually changed in him to a spiritual conviction. When one is willing to suffer for what he believes, then that belief is religion.

Sit down with a group of people who are interested in social problems and you will find every one of the tendencies of old religious fanaticism coming out in new dress. Some are tolerant, others intolerant; some in the group are comparatively open-minded, some utterly limited in their perspective; some are geniuses and others jot-and-tittle worshippers. You find those who believe the letter of the law is everything. The economist is quoted with the same reverence we used to quote the prophets. You have all the phenomena that go with religion functioning sociologically.

What we are confronted with definitely is that man is transferring his religious allegiance from a static church to a dynamic social problem. He has reached a point where he has found his church did not keep up with his own personal trends. He questions that the church is an absolute instrument of divine edict, something that will remain immutable in a moving world. A church is an ecclesia, a congregation of believers; and in its own sphere of ac-

tivity it must move back and forth across the world representing its believers, rather than forcing its believers to represent it. A church is merely a congregation. It must as an institution bear witness of its congregation, and it has failed to do so. It has established covenants and doctrines, demanding allegiance to these; and as a result its followers have drifted out from under its influence. They have gone out of religion as organizations, and religion as a desire to venerate, to worship and adore, has gone with them. In psychology it is called a transference of emphasis.

The hungry soul looking for something to venerate and revere has struck upon the least tangible thing in the world, social reform. Social ideology, the rights of man, is also located geographically—if we might say geographically in reference to the location of an idea—it is located geographically on the outskirts of the tangible. It is something, of its own nature, almost invisible and intangible, and something very appropriate to receive this spiritualized emotion which man is transferring from a static religion to a dynamic problem. So, today all over the world we have panaceas and cures, remedies for world problems; and these remedies are the centers for little groups and larger groups of people who devoutly, sincerely, spiritually, and with all the intensity of religious convictions are devoting themselves to the propagandizing of their convictions. This is religion, whatever we may call it.

Probably no greater example of this conviction is to be found than in Communism in Russia. It is quite useless for any Russian sociologist to deny that Russia is religious. The Russian peasant is intensely religious individually, and the story of Russian religion and folk belief is one of the great books yet to be written. There are hundreds of mystical sects flourishing in Russia; there are all forms of Second Adventists, and all forms of mystical beliefs that are the most fantastic mingling of Oriental and Occidental traditions with strange hero

tales that would shame the mythologies of almost any nation. The Russian also is intensely superstitious. A great many of these Russian peasants have accepted the doctrines as expounded by their leader Lenin. The proof that Communism is a religion in itself is the fact that the icon has disappeared from many Russian homes; and in the place where it stood with the holy water in front and the candles on either side, is now the portrait of Lenin. It is the likeness of the great liberator that now stands in the family shrine and receives daily the prayers of the superstitious peasant—a definite indication of trends.

Many of the so-called intellectual class of Russian socialists would like to deny that Leninism is a religion; but even while they are denying it and defending their denial with all the fervor in them, their own voices raise to the pitch of religious fervor. They exemplify the very thing they deny. We may as well accept the fact—regardless of what we think about it, whether it is a great good or a great evil—to those who are addicted to its convictions, Communism is essentially a religion. As the final stamp of religious emphasis it involves within itself one of the cardinal tenets of absolute religious fanaticism: To accomplish that which is desired, the end justifies the means. That is a religious argument, one that was behind the Inquisition, behind the massacre of the Huguenots, the massacre of the Knights Templar—the end justifies the means.

Without such a religious factor young men can not be readied to die for a social idea; to plot, steal, and murder for their social convictions; prepared to sabotage and to turn as spies against their own families, ready to sacrifice career and life, to face imprisonment and the firing squad—because they are fired with a great social message. It is not a great social message; it is a religion. It is one that makes a man feel the divine significance of the thing he is doing, that makes him feel the sense of his own sovereign state, the religious aspect which makes him believe he pos-

sesses the power to affect the world, as he whispers with veneration the names of his saints, the heroes of his party, and the Third Internationale, the Fourth Internationale—it is these things that in our modern life take the place of the stasis of religion.

Germany presents another aspect of the same problem. Hitlerism definitely is a religion. Hitlerism is not a political movement. Today it is a spiritual conviction through which is being released into social expression the usual array of religious intensities. It has all that is necessary to be regarded as a religious belief, and Adolph Hitler is without doubt the greatest Medicine Man alive today. He employs the psychological equipment of the Shaman's rattle and drum with the same mysterious power to create emotional frenzy that has been practiced by the religious Shaman for thousands of years. He is producing one of the greatest religious phenomena the world has ever seen, a mysterious spectacle which the world is only occasionally permitted to see: a religion being born. We hope it is going to be a bit short-lived, but nevertheless it is going to pass through a very intensive cycle of culturing as it proceeds.

Because Hitler is essentially a religion he has been forced to oppose religion.

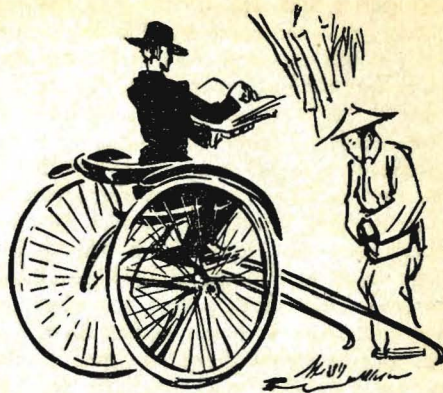
Go back and consider the early development of the Christian church. The first thing done by the early Apologetics, particularly in the Ante-Nicene period, was to prove the importance of their own belief. Second, the Post-Nicene Fathers tried to disprove the importance of everyone else's belief. It is intrinsic to the nature of every theological system that it desires to remove all other theological systems.

The political movement that feels its survival demands the destruction of other political movements, always does so from the conviction of the superiority of its own belief. It does not mean to be intolerant. What we call intolerance in religion is the insistence of a religious person who feels convinced that he alone is right. He does not mean to be intolerant. All he is trying to do is remov

error upon the perfectly natural assumption that everything that disagrees with him is error. So, he admits that he is liberal, that he is broad-minded, that he is honest; and that there was never a more generous soul than himself. He does not want to do anybody any harm. He merely wants to exterminate anyone who disagrees with him. The one thing wrong with him is, being right.

The National Socialist of Germany is so full of right he knows but one thing to do about it—become the custodian of the new world. He is the keeper of the great Revelation, he is the hope of the future; he alone carries with him the banner of human progress. And thus gradually he works up to a high pitch of religious fervor. And whether we want to believe it or not, the whole of the National Socialistic policy is being carried forward by young people who have thought and dreamed and have had their religious inclination and aptitudes directed toward national socialism; each one of them is more a missionary than he is a soldier. And precisely as the devout missionary goes forth among the cannibals of the South Sea and takes a chance on being eaten in order to carry the Gospel to someone who never wanted it, so the young National Socialist feels that it is his spiritual duty to convert the world.

We have the same phenomenon in Christianity. Illiterate missionaries have sought for years to convert a highly intelligent and highly cultured Chinese, whose standard of thinking was so much above that of the missionary as to be out of his mental reach. The missionary felt and the folks at home agreed that if they did not keep on paying his salary another block of human souls was going to slide right into the pits of perdition. The one hope was that the Mongol could be converted. And, if here and there a slow-witted coolie joined the flock we felt that we had accomplished our Christian duty; and the Rev. Jeremiah Jinks, himself a conscientious man, and entirely devout and sincere, felt that this mission to China was his call. God had directly



pointed a finger at him and called him forth to greater labors at a tremendous discomfort to himself as well as the Chinese. The Reverend in a non-religious capacity often accomplished a great deal of good. He may have spread some necessary hygiene and necessary education, and may have been a very good man; but the thing that took him there and kept him was the fire of a great spiritual zeal. It is the same thing that sends European sabotage agents to the United States. They come here prepared to face possible imprisonment and death to undermine our defense industries, because of a spiritual conviction they are part of a new world order, they must come, the Gods have ordained it, and their master, the Reich Fuhrer is the prophet of the Lord! Essentially they motivate on a religious foundation. Theirs are new gods and new orders of gods; theirs are new creeds, cults, and sects. In a great religion of socialism and sociological agitation, the human mind in its spiritual convictions is moving away from the doctrine of the Fatherhood of God to the problem of the human relationships of man.

This motion is inevitable. We have preached the realization of spiritual values for thousands of years with our physical relationship with each other not exhibiting any particular religious virtues. The interval between religion as theory, and religion as practice, is incredibly wide. We have reached a point where human life is becoming so complicated that the average individual is

becoming less and less interested in the geography of heaven and much more interested in the sociology of earth. But he is still religious. Therefore, he is taking out religious inhibitions by becoming a social religious fanatic.

A German today is not fundamentally a National Socialist because he is patriotic to Germany, but because he is patriotic to National Socialism. It is not his nationality that holds him today, it is his religious ideology. Tell a person of any nationality with a great religious conviction you do not think so much of it, and he is fighting mad; you have not only assailed him, you have insulted the Universe, you have absolutely offended Space, have mortally wounded the Gods, and he is ready to claw, fight, scratch, bite or anything else, because in religion anything is fair, because of the great spiritual purpose behind it. If you do not like what he is saying you are persecuting him, which readies him for martyrdom or murder. He believes as long as it is in the name of belief he can do no wrong; you cannot reason with him; your position is like that of the average housewife when one of Jehovah's Witnesses gets his foot in the front door. These callers are entirely sincere, but a lot of housewives are busy in the morning. It is rather disconcerting to lean out the upstairs window inquiring, "Who is there?" and have a voice come back solemnly from below, "Jehovah's Witness". Something about the whole idea transcends the nobility of faith; there is something that seems terribly cheap being done in the name of religion. Yet these people are sincere—most of them—and yet they are caught up in a strange belief. If we do not agree with them they are insulted; to agree with them would insult us; if you argue they put on the phonograph record; give them the slightest encouragement and they will sell you a bunch of books you don't want. What are you going to do? If you do not let them in, you are a heathen; if you do let them in you are sunk.

You are in the same situation identically when you come into the presence

of an old friend who has a bad dose of the solution to all social ills. He is interested in single tax, double tax, war tax or thumb tax, or something, and with all the fervor of a theologian selling salvation, he will try to convince you that the particular thing he has on foot is the only panacea for the world's woes. If you do not agree with him you are stupid, if you even question the divinity of his idea then you are a culprit; if you cannot see the sublimity of his idea, you are a moron, he looks pityingly at you. We have here just the same thing as in religion, where ninety nine people out of a hundred cannot give you one good reason for the way they feel; they just feel that way "because."

It is obvious to the unprejudiced person that the present world war is an outbreak of misplaced religious emphasis, or at least the result of the failure of proper religious emphasis. The world is disillusioned with a large part of its religious convictions, because theological convictions have never been made to work. The world is not satisfied with the total loss of the principal elements of life in the religion of the individual.

What are the elements of life in religion? The first thing the individual has to do is gratify man's love of the



sublime. There must be some outlet for the normal impulse of the human being to venerate. He wants to worship something. He must either worship worthy ideals because they are placed

before him, or else he will grovel before the crystallization of his ideas, which we call idols. An idol is a tangible symbol of an ideal.

In our own country today where is the person who is religion conscious to find the beauty, the sublimity, the dignity and the emotional release of a healthy religious expression? What is religious art in this country?—one of the most important things in the world is the relationship of religion and beauty. The square-toed Puritan of our ancestry stripped our entire Protestant Church of art, placing particular emphasis upon the most unpleasant aspects of religious life, a dull preacher and a narrow pew.

And is there anything more dour and dismal than a church choir? Dull hymns concerned with the glories of perdition, written badly by someone who knew nothing about music, and sung by people who will never find out. This is supposed to be inspiring. Where is the genuine spiritual release through religion? Where is the Something that when man comes into the presence of it he feels personally elevated? Where is the moral, esthetic release of himself?

If the American goes to church it is by habit. The minister is a creature of habit, the congregation are creatures of habit. We are starving to death for the thing religion stands for, the expression of beauty in life. So what do we do? We leave the church. We go to the outdoors for a picnic, to get a little closer to nature. A beautiful tree has a great deal of religion in it.

Religion should be the consummation of the very highest and noblest expressions of human realization. We have simply killed out religion as a medium



of expression of spontaneous beauty. We are furthermore involving in our religious convictions a mass of inhibitions which make a virtue of being uncomfortable. We feel it our Christian duty and believe definitely there is something highly spiritual about finding something unspiritual about our friends. We do not practice an idealistic code. We do not use religion as a release of something noble within us; we have reduced it to a constant, irritant factor in our life. This is the reason why a soul-hungry world striving for the normal expression of its religious convictions does the same thing that the inhibited or introverted person does, develops complexes and these complexes break out somewhere else. A world that has had no opportunity to express its normal ideals through religion, has transplanted and transported these ideals into terms of sociology. The social world is the substitute, an escape mechanism for religious impulses. And this is its creed: If we cannot worship God beautifully, let us try to live together beautifully. This is the socialistic and economic escape mechanism. If we cannot venerate theoretically, let our practice prove we can practice certain religious principles in action.

So we have the world torn between innumerable religious fanaticisms under the name of sociological motions. The failure is in spiritual education to emphasize right values; it is the failure of organized religion to be the vehicle of the release of emotional expression for the race. Man's emotional life on the level of his religious convictions must express itself; it is not going to be denied, it is going to be adapted. The very dismal Lutherism of Germany has burst out into National Socialism; the religious persecution of the old Russian Church has resulted in a new religion, Leninism, the worship of a man who brought a social message. Patriotism is another form of religion. Nationalism is a form of religion. These forms do not get out of hand and become inordinate and fanatical as long as the people have a reasonable spiritual release. There was no intolerance among the ancient

Greeks as long as the state religion gave expression to the beauty convictions of the people. There was no religious intolerance in Egypt as long as the Temple was the center of the social life and the human being found his expression in his emotional release through the worship of principles of good, through rituals of beauty.

Ritualism is dead in Protestant Christianity. With the loss of ritualism man lost participation in the symbols of religion. The religious festival is gone, the religious dance is gone, the religious music and art are gone; these things have all taken with them the spontaneity and beauty of life.

A great world crisis then has largely been brought about by people religiously sick. It seems very reasonable that today one of two things is happening: Either the religious life of man is going to be shifted bodily away from organized religion over to socialism—and it may be for a thousand years the development of a socialistic state will be the principal religious life of the individual—or else the time has come when new religious personalities must arise to cope with the demand for a re-statement of religion as art, beauty, culture and emotional expression. Either we must revivify and revitalize spiritual convictions along lines of participation in which people are part of the faith, taking part in their religious life by a direct contact with enlightened religious theories, or else they will violently participate in social change.

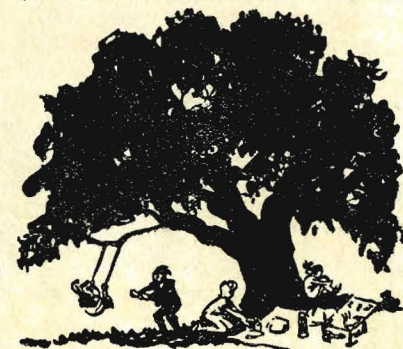
Human emotion cannot stand eternally by and watch. It must either be geared to action or else it becomes explosive. Very definitely things like national socialism are indications of religious explosion, and these things have to be faced as spiritual problems of the race. Whenever something happens, it happens because of adequate reasons, and new ideologies, whether good or bad, only come into existence because of the failure of old ones; and failure means either by application things are disproved or else we have not applied them at all. It must be one of the two.

We say frequently that Christianity as a philosophy and faith has never been applied; that is essentially true; but the beliefs of Christianity which have been essential to its survival are not exclusively Christian. Christianity teaches the Golden Rule, but that is universal. We may definitely say that the parts of Christianity which have not been applied are equivalent to the parts of all religions which have not been applied. It is not exactly fair to say Christianity has not been applied; in a measure what we know essentially as Christianity has been applied. But the great principles of religion which are neither Christian nor Pagan but are eternal facts, those are the things that have not been applied. Man must either find release for himself through constructive and beautiful expressions of life, or else he is going to tear down the world which denies him the right.

The great emotional experience of life is religion. People today turn to motion pictures and the theatre for emotional experience, yell their heads off at ball games as opportunities to get something emotional out of their systems. And this, mainly because religious convictions have no expression. It is the seeking for adequate spiritual release that similarly makes possible the dictator, set up by his people as a religious idol.

The solution of the present world crisis from a religious standpoint is that we need and must have idealism that will attract and hold the human mind to courses of constructive action. When we have this idealism we will have a proper religious life.

(CONDENSATION FROM A PUBLIC LECTURE)



- *All men get hungry at the same times, all need work; all need to dream, to plan not for conquest but toward a common security; we expend our energies in the effort to reform a derelict minority*

Night Court

SOME people believe in the equality of men, and it is a marvelous idea, but not exactly a workable idea, for the reason that men are not equal.

Nor is the supposed equality the simple problem, as Edwin Markham states it, of men needing a chance; many of our greatest industrialists and leading capitalists once sold newspapers and shined shoes, and we know it was no accident that their lives worked out differently than others. The quality in some individuals that forces accomplishment must be attributed to a deeply mysterious faculty, a certain impulse of will; the absence of it leads to failure far more than greater or lesser degrees of school education, opportunities and privileges. One requirement is the ability to think, something which astonishingly few people possess. It is probably correct to say that of the whole population of the world a fraction of one percent think and the rest do not. The intellectual crust of mankind is a very thin layer on top.

There are many other reasons to deny men accomplishment, to make out of a human being an organic catastrophe; they may be traced to environment, to heredity, social disease; the social system under which we function; and they lie too in the many religious prejudices which have long contributed to human delinquency. A large part of humanity lives on the wrong side of the tracks, and thinks on the wrong side of the tracks, yet few of these people are in-



trinsically bad; mostly they are of one order or another of derelicts.

These are conclusions I have come to after sitting on the bench with Judge Faulkner through several sessions of the Night Court. Any night is representative of a thousand nights.

Perhaps you have not heard of "gang roamers." They come before the bar in batches of six to a dozen, most of them kids, few over twenty-one, picked up for vagrancy. Under questioning by the Judge these simple statements emerge: When picked up they were walking down the Santa Fe tracks; they were headed for Florida; among all of them there was not one cent of cash; none had any families, anywhere; they hadn't eaten in two days, and then out of garbage cans; all they had been trying to do was get work; they didn't get any, so, again, they were wandering.

These young people were not arrested for criminal actions; they were taken in for a misdemeanor, the petty crime of not having any money in their pockets. And on the bench beside the Judge I was seeing the evidence of something long suspected, that the world's greatest crime is to be poor, for we have no way of making it impossible for youth to be poor, and surely it is no remedy that we clap our youngsters in jail, and thus make criminals. Under our present system, say the Judges, the problem has no solution. These kids come out of school without training in useful craft or trade, and as their clothes wear out and they

are unsuccessful in their efforts to find work, they just wander along until finally arrested for vagrancy. The method of solving the problem is to take the boys to the city limits, tell them to keep moving—moving on to the next city, where they'll be invited to move on again. Or, if the Judge is kind hearted, the best he can do is give them a 5-day jail sentence, with the remark, "—you can get five nights sleep, your clothes cleaned up, and a few square meals before you start out again..." In the Night Court vagrancy is a relatively small problem; the last census showed only 485,000 persons who haven't a cent, who eat out of garbage pails, who have no work, no place to go.

The Night Court's most recurrent problem is as you might suspect, drunkenness. Something like nine out of ten petty criminals are drunkards. Some have made of drinking a fine art. One case was a man 84 years old; his long white hair reached his shoulders, he had a little cross on a stick; he gave his address as the Midnight Mission. He maintained he was in business; he cut lawns and preached the gospel, was slowly working his way west; he had twenty-six cents in his pocket. He was sent on; there was no use doing anything else; already he had forty-two counts of drunkenness against him.

An average night session brings before the Judge from 40 to 65 cases of drunkenness. Every level of society is represented, but the emphasis is strong on down-and-outers. These indigent wanderers are a peculiar class of people; some of them have been brought in for the same offense every few days over periods of ten to fifteen years; no sooner are they out of jail than they are in again. Punishment by law has absolutely no effect on them; punished to the end of time they will keep on getting drunk.

How to take care of them? The answer seems to be they should not be sold alcohol; which to most people suggests a return to Prohibition, although that noble experiment provided no stopper to undercover sales, with the unfortunate alcoholic getting drunk on canned heat instead of the refineries' less lethal spirits. Another baffling matter is the relationship of periodical drunkenness to longevity; many of those habitually haled before the court look fine and fit in their 70's and 80's.

Any effective approach to their problem must begin with determining the question, why do they drink? The basic reason is, to forget themselves. Their drunkenness is an escape mechanism; they do not really enjoy being drunk; when sober they find nothing to live for, and the alcoholic stimulation draws a veil over the dimly hopeless outlook of empty lives. Giving them the so-called cure only makes them more miserable afterward, for they are usually beyond the point of personal resistance to a debilitating habit; they do not care. So it is not the reformation of the individual that is here needed, but broad reforming of the social influences which by and large make it possible to so crush an individual that life holds nothing hopeful for him.

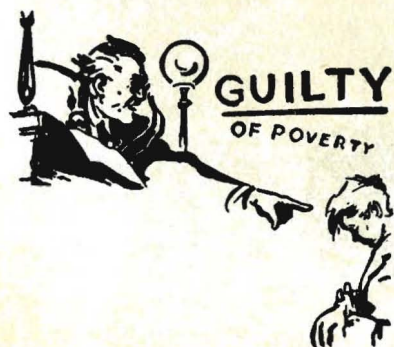
The habitual drunks are seldom vicious; they are contrasted strikingly by the 'gang' type which the Night Court has constantly to deal with. They, mostly young people and foreigners, are like a pack of human wolves, always on the lookout for a drunk to "roll" him and strip him of everything he has; they prowl around night after night looking for anything at all of value they can get their hands on, filling in dull periods by fighting and stabbing each other on the slightest provocation. Their concept of civilization is entirely outside



any ethics with which we are acquainted. And what can be done for them? Our institutions are already so crowded that it is hardly possible to get in another delinquent. The unpleasant fact has to be faced that a certain percentage of our citizens are of a type that is fundamentally lawless; the percentage is too large. These people can be called the victims of circumstances, but that avails nothing; for 'circumstances' are made up of our social relationships in all the factors which make up modern conditions of living.

When you get the story of the lawless character, probe for the contributing factor in the moral collapse, it invariably seems that this particular citizen would not have gone down had he strength of character. We are sure we have, for we are law-abiding; but how many of us have actually been tested? Would we have continued to be respectable if we had been faced with the same circumstances and conditions the lawless one has had to face?

The conditions under which we live make it more profitable to be dishonest than honest. We act according to the degree of pressure brought against us, and if this is very great and we haven't courage or constructive impulse of will, if we are placed in situations we can not face, then we become dishonest. Under such circumstances a man steals a million and becomes a financier; another steals a can of beans and becomes a thief. For the civilization which we have built rests in the theory of privilege resulting from wealth as the primary consideration



of living. Money itself has become the very essence of our reason for being. Without it we are a derelict, with it we are reasonably safe from being picked up by a policeman. Civilization—its basis in the word civil—means the process of being civil to each other, which of course means considerate in actions. Money's main use is exploitation of others to the betterment and comfort of ourselves.

The Judge on the bench is forced by law to convict unfortunate people, knowing that in the same circumstances and without opportunity he would have committed the same misdemeanor himself. The Judge knows that he could solve a great many of these individuals' life problems in fifteen minutes, but the law doesn't permit him to do that. He knows what's the matter with the law, and so do a great many other people. The one cure—and no one dares to advocate it—is a complete re-statement of our entire system of economics. Who dares even to whisper that! It would mean being branded as a dangerous anarchist. And it would impose a great uneasiness of thought as to what might happen to you, yourself, if the system of money's dominance were changed and we could go back to the days when a man's house had a leather latchstring instead of today's Yale lock and a chain bolt. Temptations have increased as opportunities have diminished.

It used to be that there was something for everyone to do, and unemployment was limited to those of subnormal mentality and the relatively few who simply would not work. If things slackened in one community the workers migrated to another section; new territory under development was always the safety valve; when an individual no longer could sustain himself where he was, he moved. Now there is no place for him to move to; the boundaries have all been brought in; money greed has depleted natural resources; everything has been taken up, with title vested in the names of powerful individuals and gigantic corporate structures. And useful improvements in mechanism have provided too the addi-

tional factor of technological substitution of mechanical power for manpower.

We will have to do something, and it will not be fascism. It will begin by our individual recognition that we have certain common responsibilities, that we must secure the lives of people, and on a corrected standard of values. The principle behind Christianity can solve the problem, even if in practice it does not do it. We know that money should be used rightly, but this we do not do; we are afraid the dollar we give away will not come back. Having the privilege of great things, we put above them our own personal desires. The common error of today's civilization is that it is rooted in selfishness. Collective selfishness may be nationalism, but individual selfishness is crime.

The proper attitude for man is this: We are all one human family, hopelessly tied to a little ball whirling through space which is our earth. All men get hungry at the same times, all need work; all need to dream, to plan not for conquest but toward a common security. All people could be happy as one great family, but instead they have isolated themselves into groups, large and small, each dominated by special conceits and motivated by special prejudices under which are to be sought special privileges. All are interested wholly in their own survival, and each believes he is superior to the rest, a mathematical impossibility. Having lost sight of a common humanity we have lost sight of the

fact that regardless of which side of the tracks we live on we can all be hungry and the need for shelter and clothing is a common need. We must discover that there is no civilization until it can take care of its own people. It is time to come out from under the hypnosis that economic supremacy gives security.

The common good, which is the greatest idea of civilization, can not be made workable or even possible by legislation. It will come when humanity is assured of rational effort in living the integrity of the individual. You can work it out in your own mind. You may not make it a law, but a way that you, yourself will live. If enough people live that way, the good way, a marked change will come in our national life. A nation is made up of individuals, and their attitude reveals the temper of the nation. We must move from an economic to an ethical foundation.

And if the Night Court will have to continue to have its few who require special attention, ninety-nine out of a hundred people will have acquired and be guaranteed a reasonable security and a real right to happiness. The wrong way to go about this is to expend our energies in the effort to reform the derelict minority. Each one of us has the more important job of setting our own lives straight. The real need of civilization is recognition of the necessity for reforming modern life as it is lived now by the majority—in self-serving selfishness.

(CONDENSATION FROM A PUBLIC LECTURE)

The Man Never Wrong

MICHEL Nostradamus, who lived in the 16th Century, not only described conditions in his own time, but described the Civil War to come to America in the 19th Century. He wrote prophecies that applied to a hundred years or more after his own death. In his works is a description of the French Revolution and he gives the name of the man who would betray Louis XVI. Incredible. Unbelievable. But these things actually came true. And we can read in his works equally accurate discussions of the affairs of the 20th Century. Doubt as we will the integrity of these prophecies, many were made 400 years before the events occurred. The scientifically trained man dismisses Nostradamus' accuracy in the light of coincidence. That he gave the name of the man 300 years before the event occurred—and the name is an odd one—that is coincidence. That he hit the fact in hundreds of predictions in a row, is still coincidence!

- *What is mostly needed is gradual stimulus through exercise of the mind*

How to Think

MANY people say they would like to know how to think. They are usually those who have for a long time been thinking they were thinking. But now they are harboring the suspicion that very little hard mental exercise was being done, that most of their thinking has been of an instinctive order, in an endeavor to try to think themselves out of work.



The sixty cents worth of chemicals that comprise our physical selves prefer to remain in a horizontal position; no doubt about that; and when raised up they would like to fall again. In this they are aided by devotion to a certain type of opinion which has been called the falling sickness of reason. And there are many types of thinking which arise in self-defense, in desperate struggles to get out, in plots and schemes to escape. None of these things are necessarily thinking; they belong to primary impulses inherent in man.

Thinking, in order to be thinking, must be for its own sake. Its purpose gets sidetracked when the intent is to gain from it. Great musicians do not write music to sell, nor is the man who paints a picture to sell a great artist; they are men forced to express a beauty they have seen inwardly. Thinking hinged to an economic program is never true thinking.

The thinking that is for its own sake, for improvement and for service to others without reward, is a rare commodity to run across. Only occasionally today do we find an idealist. An idealist is one who thinks toward good, for the sake of good. We are trained to think economically, profitably for ourselves, to achieve our ends by scheme and plot. A plot is not a plan.

How to think.... In an old book is the anecdote of a man who suffered from

a bad memory approaching Apollo, hopeful of a panacea for forgetfulness. He says he has read greatly, but cannot remember what he has read. Apollo's instruction is: "In order to remember you have to remember."—And what more

is there to it? In order to think you have to think.

Thinking is the mind's legitimate purpose. One way to begin is to study the thoughts of those who have thought well. We all have the capacity to think; what is mostly needed is gradual stimulus through exercise. All faculties become keener if they are used. If you go to work on a good book or two of philosophy, in the course of time you will think; once you start to use the mind to its legitimate end, thought will flow right along; it will be found that the more you think the better you can think.

Thinking is not something that explodes in the mind and swooshes off like a skyrocket. Thinking is continuity of mental effort. A thought needs a follow-through. The average person thinks of a dozen things in as many minutes and never goes through with any of them. This is why we have bad politics, poor religions, and imperfect science. The thinking that is continuity of mental exercise takes hold of an idea and the mind continues with it until it is finished. It doesn't drop it somewhere. Ideas are anywhere where you can see what humanity is doing; Socrates said the best place to get them is on the street corner. A good place, I have found, is the night court.

All things are accomplished by trying; that is the way the child learns to walk; the person who does not know how to think but tries long enough will succeed. Nothing will be accomplished in the first five minutes, but he who keeps on will finish up a thinker.

- *Out of the problems we are facing today must come a world richer than ever because the problems are greater than ever*

Christmas - And Into 1942

Condensed From A Radio Broadcast

WE think at this season of the year of the joys, the privileges of giving and receiving in the spirit of Christmas. It is, therefore, particularly significant that war should come to our nation at this time when our hearts are so dedicated and devoted to ideals of peace and brotherhood.

o o o

Perhaps in this great catastrophe and crisis that has come to our people, a spirit of wisdom beyond our own has brought with it to us this season the greatest gift that can be given to a people. We have been given a new vision, a new perspective, a new purpose for living, a new dedication to great ideals and great truths, a new vision in to the future, a reason for existing greater than the small reasons which have dominated us for so many years.

o o o

For many years we have been drifting along paths of selfishness. We have been living in a world of competition, a world of thoughtlessness, a world in which each individual has gone about his own duties and his own tasks dominated by the purpose of his own personal life. We have been a rather selfish people, a self-centered people, a people dedicated to success and to wealth, and to those things which have made up in the past the story of material success.

We realize that without vision the people perish. We realize that with no purpose beyond our daily conceits, we could never be the leader of a new world order as we hope to be, a world order dedicated to democracy, to dreams, and to high purpose, a world order that will lead unborn generations into a better life and a better vision. Therefore at this time in the midst of world chaos, the dream of our national existence is

re-stated for us. In all the corners of our country men and women who have been divided by politics, by economics, by social classes and distinctions, have been brought together, re-dedicated and re-envisioned with a purpose great enough to give their lives and their years to its fulfillment. This must be and is one of the supreme gifts that the world can bring to a people, a gift of dedication and of vision.

We realize that the beginning of every great civilization and every great social motion there must be an adequate purpose; there must be a reason great enough to lead us on, to inspire us to sacrifice, to self-control, to self-discipline, to study, to right living and right thinking. There must be something that is so much bigger than ourselves that in the cause of that larger something we are one people, one dreamer, one vision.

We now see the the possibility of this new purpose rising over the horizon of our world. We see that we are challenged, our democracy is challenged, our way of living is challenged, our personal lives and our personal freedom are challenged. In the presence of this challenge we have purpose; in the presence of this purpose we must think, we must realize that as an overtone to all civilization is the great mental structure of the world, the world of thought. We must realize that only in thought do we find the power of solution. Only when we dedicate our lives as completely to the process of intelligent thinking as we have previously dedicated ourselves to the problems of unintelligent accumulation can we hope to accomplish the destiny which our nation has as its birthright from eternity.

It is this thinking which is the very beginning, the very foundation of philos-

ophy. Philosophy is a great branch of mental learning dedicated to fitting individuals for the problem of intelligent living. In times of peace and security we are not greatly moved by problems of intelligence. We drift along, certain of our opinions and our notions, and content with our prejudices. But now we realize the necessity for thinking.

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We need philosophy, and now we know it. And, furthermore, we realize that all the great thinkers who have gone before have not been abstract, impractical dreamers. They have been those who have possessed a vision that was suitable to emergence, a vision that we only realize and recognize when emergency comes to us. We must realize that the great systems of world philosophy, Platonism, Buddhism, Confucianism, Christianity, Judaism, and all the great systems of world thought, have as a special purpose and a special reason that they shall guide human minds through emergency.

Through long periods of doubt and travail these systems of philosophy keep open and keep clear the channels of human purpose, human ideals, human reason. Not only must we regard philosophy as an ever present help in time of trouble, we must recognize it as the indispensable and absolute prerequisite for the enduring of a civilization and for

the building of a commonwealth or a state that can continue from generation after generation because its purpose has been great enough, its foundation strong enough, and its light clear enough to see through uncertainties to the purposes that lie ahead.

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For millions of years we have been struggling with the mystery of thought. We have been groping out from ourselves in the darkness of a prehistoric world into the light of an intelligent existence. We have been struggling out from ourselves into the universal, into a fraternity of purposes. And whenever we have had little interludes of peace and success and prosperity we have slipped back a little into the old ways. We have lost a little of our dreams.

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In the history of the world this is the greatest crisis that man has ever known. For the first time in recorded history the whole world is united in a great struggle for survival. Out of this great struggle must come a great destiny. Out of the problems that we are facing today must come a world richer than ever before because the problems are greater than ever before. We grow according to the problems, according to the stress and according to the strain. Now our problem is great and our reward will be equally great.

(The full message runs 15 minutes; Manly Hall's voice was recorded as he broadcast; and if a sufficient number of persons indicate a desire to purchase phonograph records they may be made available. Only by ordering in quantity could the price be brought down to a reasonable figure.)

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