

HORIZON

**The magazine
of useful and
intelligent living**

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Articles by MANLY PALMER HALL Philosopher

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- *Prophetic insight develops out of judgment of cause and effect; through higher arithmetic; through the spiritual faculty of pre-knowledge*

Prophecy: What Makes It Possible

VARIOUS philosophers and thinkers have attempted to explain prophecy, what it is, and how the faculties of prophetic insight may be cultivated or released. From their opinions we can reconstruct, in part at least, certain elements which bear upon the nature of prophecy. Some elements belong to a fortuitous grouping, a grouping that seems to have no direct bearing upon the normal course of life. The other branch of prophecy seems to be merely an extension of our consciousness along lines of reasonable living.

Of prophecy which may be regarded as the extension of the reasonable use of the faculties we all possess, but which the majority do not apply to any specific purpose, this may be said: We know that civilization is like a motion of human consciousness along channels of impulse and action. Century after century, life flows through form like a great river flowing toward the sea. We know that the individual is the common denominator of the whole structure of human-

ity. While various individuals may possess certain emotions, certain ambitions, differing from the rest, there is a great human common denominator in the simplest attitudes and aspects of human life. We may be differently educated, differently reared, we may belong to different families and clans; still, for the most part, we unite in the great common necessities of life. Our emotions, attitudes and beliefs are in substance similar, and in reality almost identical. Thus, the ambitions of the individual are a cross-section of the ambitions of the world; so then, the emotions of the individual express the emotions of the world; and that means we are each of us in a little way living out the world patterns in ourselves. By this sympathy between the individual and his world—this certain relationship between the macrocosm of the world and the microcosm of the individual—each individual is capable in a measure, at least, of explaining the whole world by himself. He can safely and honestly attribute to

THERE can be no enlightened living without a realization of the reason for living. This reason can not be supplied by the intellect. Nor can it be discovered by the senses. The true reason for our existence can be found only through communion with the Self.

Spiritual development is not the result of a desperate effort to be good. Peace and security are not to be found by merely informing the mind or increasing the intellect. All the great systems of metaphysical philosophy have included disciplines intended to release and perfect the higher ideals of individuals.

The principal sources of the metaphysical doctrines in my book SELF-UNFOLDMENT are Oriental, but they have been supplemented with certain teachings of the philosophic schools of Plato and Pythagoras. Modern education does not give the student any knowledge of his own inner self.

Illumination is as natural as life itself.

Manly P. Hall

Announcement On Inside Back Cover

others most of the emotions he himself possesses. He can perceive in the development of his own life the story of world development. And he can anticipate that which will occur to others by remembering that which has occurred to himself.

And so, we may with reasonable safety predict the outcome of many human affairs, merely by examining into the circumstances and actions we have ourselves performed. A certain prophetic power arises simply from judgment, which in this case is an application of personal experience to the larger, impersonal world about us. With reasonable safety we may also imply that the world will experience almost the same conditions at all times that it has experienced at any one time. This is a favorite attitude of the older generation, which out of experience with certain things warns and instructs youth concerning the difficulties of life—only to discover that youth is always hopeful that it will be able to escape the retributions which accompany wrong actions. As the small child without perspective does not see the relationship between cause and effect, so the great body of humanity—a composite child, so to speak—does not see the relationship between cause and effect, and thus regards as miraculous the perspective of some prophetic soul who is merely capable of realizing cause and effect.

For example, during the years preceding the depression a great number of prophets of various kinds predicted a collapse of our economic system, as early as the '60's and '70's of the last century. Yet when it really came, the majority was hopelessly unprepared, astonished beyond words. Familiar spirits or something were not needed for ability to predict the depression; it was only a matter of studying economic cycles, to discover that all the financial motions of the world follow certain patterns, their fluctuations and curves give an accurate picture of what we may expect at any time during the economic



epoch of mankind. All the problems of human health, too, can be subjected to graphs; the patterns repeat themselves generation after generation.

The question arises, is this repetition of pattern due to some mysterious force working in the world, or is it due to the mysterious faculties working in man? Where is the source or origin of these cycles of repetition that we find in every state of society? Are they imposed upon mankind by some outside forces, so that he must inevitably follow these forces, or do these patterns arise within man himself?

The Greeks said they arose within man himself; man is not subject to world pattern, but patterns his own world. The reason why after certain periods of time patterns repeat is, they bear witness to certain geometrical symmetry and elements within the human consciousness itself. History repeats itself not because of some external force molding history, but in the fact that man is a common denominator of history. History is his story of his own endeavors and actions, the witness to motions of consciousness within himself.

Plato attempted to create a geometrical likeness of the human soul, because he knew, as the Egyptians knew, that the soul is a geometrical formula, that it moves according to geometrical laws, that every extension that emerges from it in the form of energy impulses is geometrically arranged and patterned. Therefore, every part of man's consciousness moves through a pattern, which pattern is stamped upon his world. Jacob Boehme called it the Royal Seal, set upon all things, not out of heaven, but out of patterns to which man himself bears witness. Regardless of his state, regardless of his intelligence, regardless of any artificial, external, qualifying circumstances, man will always impress upon his world a pattern. Within itself this pattern contains Past, Present and Future, because all these are related factors, parts of a pattern. Causes must in-

evitably produce consistent results. The very patterning power of man that sets up certain conditions also sets up his own reactions to those conditions. When we know what man is, we will come to know how man will react to any set of circumstances. We may then predict the principles of human behavior out of that behavior itself.

It may happen that a certain type of mind approaching the problem of relationship of cause and effect may not go through the individual stages consciously; it is possible to achieve an intuitive grasp of the relationship between man and his world. An individual who has an intuitive grasp of prophetic power apart from any special training of psychic faculties, is one who intuitively senses the relationship between the parts of a reasonable pattern. He may say, 'It is my opinion,' or 'I feel,' or, 'I believe,' a certain thing is likely to occur. When that very thing does occur, others wonder how the judgment was arrived at, but it may simply be an intuitive recognition of the cause and effect relationship, intuitive grasp as to how man is going to react to any set of circumstances. And this covers a large part of the motions of mankind, covers the fundamental principles by which human behavior may be interpreted over any great period of time. Because the human life span of sixty, seventy, or eighty years is a miniature of the life span of all humanity, which may require five hundred million years, the story of the seventy or eighty years of human life is the story of the macrocosm of the whole—the same story that the race as a whole is moving through. Individuals grow at a certain rate of speed; mass motion is always slower than individual; thus the greater numbers of persons involved in the project, the more weighty that project becomes with the weight of numbers. Numbers decrease the rapidity of motion in nature. Collective mankind requires much longer to evolve to any particular degree than an indi-

vidual would require, because collective motion has to be geared to the laggard and to the inept. Society as a whole must evolve slowly. The collective motion must of necessity be geared to inefficiency.

Leonardo da Vinci mastered with reasonable proficiency more than seventy arts and sciences; but the same world motion that contained Leonardo da Vinci contained also the Digger Indian and the Hottentot. The world motion had to be geared so both found in it reasonable consistency to their requirements. But this could not prevent Leonardo da Vinci from forging ahead in his own world of realization and understanding. To the degree he evolved beyond the norm of the ordinary human being, to that degree Leonardo became prophetic. The prophetic faculty develops in ratio to all other human accomplishments. Of two men who play the violin the one who plays a little better will also possess a better prophetic spirit. The maker of a better loaf of bread will possess a greater faculty of participation in a prophetic power. The general refinement and discipline of the faculties increases, we might say, sensitiveness toward the things which are to come. This is because the increase of refinement of the faculties increases the power that we call common sense, and common sense is the basis of a large part of the prophetic powers; it is nothing more nor less than intelligence applied to tomorrow and to the estimating of tomorrow.

Some people just cannot learn from experience. But if we recognize the relationship between what we do and what will occur tomorrow we would not only be well on our way to prophecy, but well on our way to more successful and intelligent living. When we discern, at least dimly, the relationship between conduct and the future, we set in motion forces for our own progress and development. This does not explain all prophecy, by a long way; but it does point out a reason why the



great historian, the great mathematician, the great scientist may essay in prophetic indulgences which have the power of being fulfilled. There is of course much more to it than this, very much more.

The second part of prophecy we might term its scientific aspect. This might in itself seem a rather contradictory statement because orthodox science excludes the subject; but prophecy is a phase of fore-knowledge associated with scientific technique, relating to predictions based largely upon mathematics and proportion, upon numbers and matters associated with higher arithmetic. To Pythagoras, numbers was one of the most significant symbols ever devised by man; he declared there was nothing to be found in the life of man, no condition that could arise, no involvement in which man might complicate himself, that could not be interpreted, understood, and solved and symbolized by numbers. We know therefore a form of prophecy that is based upon classification through observation of all the incidents and conditions which have arisen in history, the breaking down of these incidents into numerical cycles and time cycles, and the gradual projection of the past into the future along lines of mathematical extension. Oswald Spengler used it in the preparation of a book which was prophetic, and certainly does not bear witness to any outward clairvoyance. It is a scientific technic applied to a consideration of the relationships which are set up in time; the application of the formula: the Past *plus* the Present *equals* the Future. When this formula is worked out exactly it becomes an interesting and amazing formula. There is one element of a mysterious quality that of course cannot be entirely estimated; it is, human behavior. As a certain eccentric it modifies the formula, the Past *plus* the Present, *plus* an unknown element of human behavior, *equals* the Future.

What the human behavior has been in the Past is fixed. The man of a thousand years ago had the right to do



as he pleased under arising conditions, but having once performed his action it became fixed and a part of history. Behavior of the Present is but partly determined; it can be arrived at in approximation by previous trends, for it is unlikely that a certain human policy is suddenly going to turn and head in an opposite direction, for no known reason; whatever streams of behavior are now flowing will probably continue to flow in a similar way for some time. Future behavior is not so easily determined; because it is related to environment and conditions that qualify human society.

Man is eternally reacting to the stimulus of the time in which he lives; but even so, it is possible to summarize the procedure with amazing accuracy. Details are not easily discovered, but the larger motions are rather well defined. We have never yet made use of the science of history. We have never yet recognized the one great good that history has within it. History is not something to be read and worshiped and called scripture. Nor is it something to be read and remembered and called culture. History is something to be examined into, as a sort of anatomical study of behavior, the physiology of impulse and impact—the story of the reflex of man to the stimulus of his time. Out of it can be extracted a great instrument for human progress. History is the foundation of prophetic power for the majority of mankind, in its eternal repeating of itself on only slightly different, slightly higher cycles of repetition. We know that under certain stress the probabilities are that man will react in a certain way. He always has had that reaction. He is reacting that way now. There is no reason he should not react that way tomorrow. A thousand or ten thousand years from now he may react differently; but as long as the stimulus remains about the same, and man remains about the same, the relationship of the reaction remains about the same.

To the person who does not think, this type of formula can produce results

to make him almost believe the person using it is in league with some infernal spirit. To think straight is miraculous to the minds of average persons; because they cannot do it, it must be supernatural. So the person who can think something through to the end, gains the reputation of being little short of a magician, when in truth he is only using a faculty that all men possess, but which most are too busy to develop.

It is curious that a civilization should by its emphasis have the power to limit all the creatures evolving within it, but such is the case. Realizing that man reacts to stimulus, develops those faculties which are appreciated by his time—and which will therefore contribute to his comfort or sense of importance—we know why the mystic, philosophic, and rational faculties have practically no commercial value in this generation. Receiving little recognition where they are cultivated, being regarded almost as something unholy in many localities, certainly they are not likely to increase the creature comforts of their exponents; there is simply no stimulus to develop them, and thus these faculties are left uncultivated. According to the emphasis of our civilization the individual will react; according to his reaction he will contribute to civilization the tone and direction of its progress.

Let us say that civilization is rewarding the individual who is economically shrewd. The stimulus then is to honor the business man. This stimulus results in this reasoning, partly subconscious: "I wish to succeed. If I develop some power or faculty that the world does not recognize or accept I will not succeed. If I do not succeed I cannot be comfortable. If I am not comfortable I cannot be happy. If I am not happy, I fail; therefore, success means that I must do that which receives recognition, reward, and establishes superiority in the community, causing me to be honored, respected and admired." The stimulus takes the form of an impulse to follow the pattern of the time, to study econ-

omics. The individual having come to this conclusion in his own mind, we know approximately what the curve of his contribution is going to be. He is going to push back into society the added amount of his own economic emphasis, probably to build further economic astigmatism into the general structure. Therefore, we can know that when a war arises, or a plague occurs, or a business failure takes place, or a new art or science is developed, the economic aspect is going to be in the foreground, because economics is the stimulus that has set the cycle in motion. From a study of this cycle we can arrive at some pretty reasonable conclusions as to how we are going to meet problems that come up. We are going to meet our problems with what we are. And since that is something that can be determined, we are not limited merely to watch; it is possible to determine in advance the functioning of a greater part of the process, reduce it to a scientific formula. Work is being done along this line.

Passing to a third form of prophetic spirit we depart from the obvious, natural, and rather tangible aspects of the matter into more recondite thinking. This is a method subject to controversy: The literati and intelligentsia are none too sure of the probability of man possessing the spiritual faculty of pre-knowledge, pre-observation. As to how that faculty functions, most of our opinions must be derived from the inspiration of a Greek author who made a great study of the psyche, or soul, and regarded the prophetic spirit as being part of the soul power of humans. The great scholar, Avicenna, in writing his commentaries upon Greek scholarship, declared that the soul is united to the body by an involved network of connecting tissue.

This connecting tissue is not physical. It is analogous to the mysterious web-like rope with which the Lilliputs attempted to bind Gulliver in the famous story of *Gulliver's Travels*. The soul is fastened to the body by an elaborate network of subtle forces, numerous beyond estima-



tion, as fine and subtle as spiderwebs; but by reason of their great number resulting in an immense strength. This is the classical way of expressing the relationship of the two parts of man. The soul, or anima, was that part of man which by nature was inclined to look upward to the gods, but by bondage was forced to remain related to the physical life. The soul was constantly struggling; it occupied the same relationship that man occupies in his relationship to the animal kingdom. In the great constitution of spirit, soul, and body, we have the microcosm of the higher octave, or the smaller concept of the Ancients, or another concept of the relationship of the parts, spirit, soul and body in man balanced with God, man and nature in the world. As the spirit is to man, so God is to the world; as the soul is to man, so is man to nature; and as the body of the physical form is to soul, so is the animal to man. Man is an animal belonging, as Shaw has pointed out, to the animal kingdom. But man is an animal reaching upward, struggling against every limitation the animal summarizes. In the same way, says Avicenna, the soul is a sort of overtone of the body; something that emerged from the body; something that is formless, belonging to nature; and yet something that is constantly tugging against the body and striving to lift itself into communion with the gods. It is the higher body; something that is not satisfied with the physical estate, but is like vapor being drawn by the sun, being constantly agitated and lifted up by the compelling power of life itself. So, as man struggles against the limitations of his animal heritage, the soul struggles against its bondage to the form. Through millions of years man has been escaping from the beast, been escaping upward, only to discover that in spite of his every effort much of the old humanity remains; in his composition there is still a great deal of the earth, a great deal of the primitive, a great deal of the warring

instincts of the savage world; and he is fighting desperately to overcome all this.

As a man does overcome even a little and rises above the estate of the rest, he becomes an empire builder; he writes books and poems; he builds palaces and shrines; he formulates great systems of philosophy; he explores the utmost corners of creation; he researches into the mysteries of time and space; he invents, he devises, he creates; and all this because of the power of something which is not human drawing him forth out of a world that is instinctive only, where he lives in a sphere of appetites entirely. What this creative impulse is to man, so is the soul of man in relationship to the body a greater and fuller self. The creations of humanity, as arts and sciences objectified, come forth out of the human soul, the middle part of ourselves. Thus is man lifted up into the mid-most part of the world, as the ancient Greeks said: Above are the gods, and below the earth; and between heaven and earth is man in a mid-most distance. In man there is spirit above, and body below; and soul in the mid-most place. It is this mid-most position of man within himself, that has created the mid-most position in society outside of himself. So, civilization is human soul made form. It is the soul of man emerging through action along the channels of sensory extensions. This being essentially true we know that in whatever measure the soul is released in man, to the same degree civilization is released in the world.

The reason why human society fails, and why it is possible for us to involve ourselves in war and its terrible catastrophes, is that in the majority of human beings the soul is still bound by the chains of appetite, greed, and avarice, is bound to the human structure or lower appetitive parts; the soul itself has not the freedom to exist as an agent.

As the Greeks would have defined the matter: When the soul of man is in bondage to his appetites the world of man will be in bondage to the ambi-



tions of man. When the soul of man is released and permitted to express its nobility, then human society will be released from the curse of ambition and avarice and will be permitted to express its own ideas.

So, to the degree man frees his soul, to the same degree man frees his world. That is why there can be no permanent civilization by mass legislation. All civilization is the growing up of soul power in the individual. Permanent values in the outer world necessarily must bear witness to established values in the inner life. There can be no contradiction.

Said Avicenna: When the soul is very tightly bound to the body so that it has no free motion of its own, but its every extension is curtailed, then we have the materialist. He is one whose body reflexes and physical propensities are the only medium for the expression of soul power. The energies of the soul, which has eight energy impulses, are directed downward; and these energies accentuate and actuate only physical reflexes. Within the soul, for example, is the root of the human power to taste and smell. Without the soul there would be no physical feeling, hearing, or sight. The soul extends itself into form, keeping life, stimulating and vitalizing the sensory perceptions and numerous other mysterious powers of man; but when the soul is tightly bound to the body, due to a lack of any inner experience, or any particularly contemplative spirit, then the individual manifests only the most obvious; he lives only in one kind of time, the present.

Primitives and savages have no ability to preserve historical sequence correctly, have no historical records. It is as civilization begins to release soul power that it begins to write history, and date its history, so the incidents are clearly defined. Primitive people have no ability to distinguish whether a thing is six months back or fifty thousand years back, their records do not keep these proportions straight for the reason that to them the sequences of relationships are meaningless. We date things only when we become aware of order. The Greeks

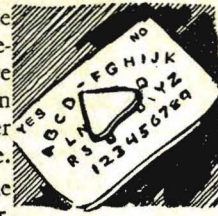
looked upon order as one of the noblest impulses of the soul itself. Not until we begin to see things in relationship to each other and wonder what effect they have on each other, are we concerned with history.

The materialist believes everything happens now without any relationship to anything else; that there is no basic reason for anything and no determinate consequences; that there is no immortality of man; no cause and effect in nature; everything is a sublime accident, so there is no reason for contemplative reflection. Such individual materialistic thinking under our present standards probably leads to success. A thoughtful person is much more likely to be materially unsuccessful, almost unemployable. The materialist has no impulse toward the prophetic awareness of the subconscious, no superconscious. When, however, we find the philosophic inclination, as in the case of the Greeks, tremendously stimulated by environment brought into strong emphasis and force, honored, revered and respected, we see that stimulation led to the construction of great schools of thought which had as their primary purpose the release of soul power through art, science, literature and religion, the stimulation and cultivation of the invisible and intangible overtones of human life. Avicenna says that the faculty of prophecy increases to the degree that the soul draws away from form into a free state; as the soul departs from proximity to the body it departs also from the effluvia of toxicity of the body. The Greeks said the soul was intoxicated by the noxious fumes of the body which the animal instincts were constantly casting off and the physical body constantly drawing up. To use a more modern term, the soul was becoming toxic from the effects of material existence. Material life pressed in constantly upon the soul cramped out the intuitive powers, pressed out of existence or diluted the sensitive soul power with gross reflexes of material action. Thus was the soul stunted and blighted by the domination of body as by a tyrant. If, however, the soul escaped complete bondage to form

and was permitted a free life in space—a life made possible through the consciousness being directed upon soul culture—the soul became a known element, and man no longer lived for physical existence alone.

Beauty is the food of the soul; fineness, nobility, order, pattern, harmony, rhythm, all these are the nutrifying elements which sustain soul power. Brought into communion with these, the soul flourishes and prospers and moves naturally toward God, toward the Light, and mingles itself with universal consciousness, becoming the bridge between the world and the gods. Now when the soul occupies this middle ground, free from body, linking divine and human affairs, the Ancients believed that it was then possible for the soul to participate in the mind of God. When the soul participates in the Divine Mind and becomes aware of the thought of Divine Mind, and becomes responsible to the impulses of the Divine Will, then says Avicenna, it becomes prophetic. It becomes aware of that which is to occur, to bear witness to Universal Will working through its world.

Plato taught the doctrine of the archetype, patterns, pictures of all things that are to come in the world. All that is, said Plato, exists first as thought in the Divine Mind. It descends through a series of important media until it becomes effect in the Divine World, then effect in the material world, which is the body of the Divine Mind. Plato saw the world changes which occur as manifestations into form of the impulses of the world mind, and thought it perfectly possible to know in advance those things which are to come, for the reason that the patterns of the world changes which are occurring about us have existed for centuries in the world mind. Because of this repository and depository of all the factors or elements out of which the world destiny or fate is being fixed, nothing that occurs in society occurs spontaneously. A war such as we are passing through at the present time is



thousands of years in the making. We say, this war is the result of the last war. But, like the hen and the egg, where did strife have its beginning? The Ancients struggling with their dilemmas believed that wars began in heaven. We today have been unable to ascer-

tain any time in which there was no conflict in the world. War is built up over vast periods of time, its cycles all part of the content of the Divine Mind for great eons of time.

Plato recognized the relationship between what he termed the Divine Mind and human mind. He knew that humanity was thinking with the mind of God, and did not know it. The individual was only a fraction of the whole, each saw only a little and understood only a part, and only a prophetic spirit could lift the fragment to participate in the entirety; but within each man is the little fragment of divinity as a key or link by which the extension of the philosophic faculties in human beings can finally come to participate in the whole of Divine Mind. And so, in the terms of Avicenna, interpreting Plato and Aristotle, we know that the prophetic spirit consists of the power and ability to free the soul from the impediments of body and establish it as a free agent in space. It then may participate in Universal Thought and communicate this Universal Thought through the objective faculties of physical mind. When this is accomplished, certain prophecy has been achieved.

Avicenna points out that advanced age frequently brings with it prophetic power, and he gives two interesting explanations. Advanced age brings with it experience, a mellowing and a ripening of life, with resultant development of some overtones of consciousness. So the soul receives nutriment from the sensitizing experience of a lifetime, not necessarily, but usually. Like apples on a tree, some ripen and some rot; and none can tell which is going to happen with the individual, whether he will ripen or rot. The other reasons given by Avi-

cenna why age often becomes prophetic is, as age advances Universal Law itself begins the process of separating the psyche from the body, for the reason at death the two must be separated. This operation is not usually instantaneous, but takes place gradually over a long period of time, often referred to as years of failing health which precede the end. This failing vitality is largely due to consciousness withdrawing its energy centers from the physical body little by little, in this way preventing the severe shock which would otherwise follow a sudden violent severance of the two. If nature were unafflicted by the perversions of man, if nature were capable of a proper freedom of expression, the great tragedy of death would be practically eliminated from the world, because the soul as it becomes wiser becomes capable of gradually disentangling its material and superphysical natures. For the highly evolved human being living in a world not afflicted by negative conditions, death should be without suffering or disease. It should not be more strenuous than St. Paul's sleep, a sort of little dying; with death the great sleep. All the stress and pain which we associate with the phenomenon of death is due to the inadequate understanding we have of life, by which we so afflict the fabric of the body of our world that we are incapable of normal experience. We have lived so unnaturally and have so distorted our modes of life that we have destroyed the natural balance of physical economy. But as Avicenna points out, it is a slow separation over a period of years, painless and gentle, with consciousness opening up in the other world as it advances and fades in this one. To the wise man the transition is always imperceptible, he becomes more and more alive in that other world until this world fades out. In the midmost distance between the two extremes of life and death there is a little of both worlds in the consciousness of man; it is then he may be capable of prophetic power. It is frequently observed that death bed

prophecies are often fulfilled, because there seems to come then a special knowing.

Philosophy was recognized by Plato and others as a form of artificial dying without death. Philosophy was a method of accomplishing citizenship in another world without giving up citizenship in this one. In Marie Corelli's story, the *Romance of Two Worlds*, the adept was a citizen of two worlds simultaneously; he went through the ritual of dying; he died philosophically, but not actually. All the initiations of the Ancients were death rituals—the dying out of material existence through wisdom, and being born into a spiritual condition—the man born again because he was born into the light of Truth. Initiation gave man possession of prophetic power which would normally be conferred by the separation of the soul from the body by natural agency, accomplished by what the alchemist called art, art being man's personal control over his own destiny; whereas nature is universally controlled. This is an example of how man must grow, nature will perfect all things in time. Art, which is man's contribution to nature, can increase the rapidity of this accomplishment in the same way Luther Burbank was able by art to assist nature in her productions of her own wonders.

Philosophy thus, according to the Ancients, bestows a prophetic spirit, a power to prophesy, a power to discover the shape and condition of that which is to arise. A partial development of these faculties is termed intuition. Intuition is to merely stand at the doorway, or at the gate leading to enlightenment. It is a sensitivity not yet completed, not perfected in application. Intuition is the promise, the little evidence, that man does possess the power of communicating with the gods.

In addition to these methods of prophetic knowledge the Ancients recognized means that were associated with magic, such as oracles, omens and various divinations. Divination



was based upon two premises, the first being that there can be no accidents in nature; even if you throw pebbles on the ground, the patterns in which they fall will be significant. Throw straws into the air and where they fall will reveal a mystery. Every thing in life is so perfectly proportioned that there can be no accident under the sun. That is the principle behind divination. The second premise is that man possesses the interpretative power of the soul. The soul partly released becomes, as Plato calls it, inquisitive instead of acquisitive. The inquisitive soul extends itself through the faculties to examine with attention and interest, and a bit quizzically, the circumstances of the world about it. The falling of straws, the leaves in a teacup, the cards on the table, the crystal ball, the flight of the birds, the various omens and augurs of the Ancients were symbols, by means of which the mind releases through concentration certain of its own subjective powers.

If we are intuitive and sensitive we are capable of impressing into little lifeless leaves within a teacup the pattern of our own attitudes and reflexes. They may look like two little leaves side by side to everyone else, but to us they look like an old man and his dog, for this is the pattern we have impressed upon it. From where? From our own subjective self. So out of the subjective, through the concentrative media of devices, may come what we term the prophetic spirit.

The same is in a measure true of astrology. Nostradamus, who was probably one of the greatest seers of all time, used three methods of achieving his prophecy. For the skeleton work and chart work he used astrology, by which he was able to ascertain time cycles from the major combinations of planets. For the second part he used magic, because we know that down through the family descended a group of old manuscripts that had come out of the Holy Lands, and these manuscripts



were supposed to be forms of the famous key of Solomon, the magic key by which the King controlled the Shedds, or elemental daemons of space. According to his own statement, Nostradamus invoked the spirits, using transcendental magic to assist him. What is transcendental magic? Is it invoking some strange daemons out of space? Socrates would have answered that transcendental magic is a mysterious formula by which you meet yourself face to face. The genii of Socrates, the daemon, was himself, his own higher nature. Like Emerson's oversoul, or the Gnostic's anthropos, it was the Self, the Reality within the individual; and by strange formulas handed down under symbolic names for generations past the magicians believed they possessed the power to invoke the strange hierarchy of the overself, the spirits that had their abiding place in the background of man's life, the hierarchy of spirits, the gods that stood behind man. And from these contacts with their own subjectives they believed they were capable of participating in the story of the world itself. Nostradamus made use of this mystery, and it is very probable that from this method and by this means he was able to accomplish some of the most specific of his oracles.

Nostradamus used something else. I am inclined to think it was probably one of the oracular tables described by the Ancients. Thousands of years ago a strange device came into existence which has a mottled history. It was a miniature of the original oracle of Delphi, consisting of a little tripod about a foot high, made of brass, with a flat surface on top like a table. Gradually this was changed, until after the passing of centuries the little tripod legs which supported it were shortened, one of the legs disappeared entirely, and a pencil took its place. The French called it the planchette. When it finally traveled out of Europe its shape had changed to that of a flat-iron; it arrived in America as a Ouija board. The first record that we

have of the Ouija board is of two ambitious gentlemen who were executed by the Emperor of Rome for having used it. The Ouija board is an exceedingly dangerous thing for the average person to use, and certainly it is not necessary or desirable; it can cause many complications. I strongly recommend that individuals do not fool with it. Nostradamus did seem to make use of it because he describes his little oracular tripod, how his arm was agitated and how he got the names that he put in his prophecies. But he used three methods, astrology, magic, and then a form of mediumship or psychism, which, if not actually the planchette, included a form of automatic writing.

If in the case of Nostradamus we have a very clear understanding of the principles of prophecy, three methods at one time—perhaps more that we do not know about—all depended upon one simple formula, a formula that has been the principle of prophecy since the beginning; namely, that while the subjective man is limited by the physical world and the physical limitations of his perspective, there is behind the physical man a subjective being, the soul man to whom a larger part of the pattern of life is known. Plato declares you cannot teach the human soul, because the human soul already knows; and that education is merely communicating the power of the soul to the body. This must be done by disciplining the body first to receive it; and what we call schooling is disciplining the body to receive the soul. According to Plato no one ever really learns anything in school.


All he learned, or what he called learning, was control, discipline, and the intensification of the faculties so they could receive the impressions of the Self. It was not that the schooling taught man, but that it prepared him to receive that which is the eternal birthright of man, knowledge from the Self; that this knowledge from the Self included a measure of fore-knowledge, due to the things which are to come in the world already existing as ideas of the Divine Mind. Prophecy is therefore quite possible, but will never be widely or generally practiced until mankind becomes much more refined than now.

Not until men can live together in peace can they see the mysteries of the other world in visions clear. The same power that brings men physical security will at the same time release man; but there is no security for man in this world until he posits himself in the other one.

You cannot bring happiness to man by building up his physical estate. His metaphysical estate must be perfected first, and one of the consequences of that will be physical adjustment. We must work from the cause downward, and from the effect upward, in order to accomplish a permanent result.

All of these things are elements of prophecy; they give us a little understanding of the anatomy of prophecy and why it can work, and why it does not always succeed. Only that part of Truth is revealed to us that we ourselves are equipped to receive. The rest is obscured in transmission, and prophecy will be imperfect as long as we attempt to interpret it outwardly.

(CONDENSATION FROM A PUBLIC LECTURE. Suggested reading:
LECTURES ON ANCIENT PHILOSOPHY; SELF-UNFOLDMENT BY DISCIPLINES OF REALIZATION)

PAST + PRESENT +  = FUTURE

The War Between A Slave World And A Free World

THE VICE PRESIDENT of the United States made a truly great statement about the war in a speech on May 8, at a dinner of the Free World Association. In a large sense the newspapers of the country reported it badly, and very sketchily, to an average extent of a mere one sixth column, stressing in the main the prophetic threat of invasion at Alaska. This may well become a second historical

instance of news muffing. As pointed out by syndicate writer Raymond Clapper, the speech "was lost in the shuffle of the news desks of the country, like Lincoln's Gettysburg Address"...

HORIZON embraces the opportunity to place before its readers the words of our nation's second in command, as great truths about the meaning of the war.



BY VICE-PRESIDENT HENRY A. WALLACE

THIS is a fight between a slave world and a free world. Just as the United States in 1862 could not remain half slave and half free, so in 1942 the world must make its decision for a complete victory one way or the other.

As we begin the final stages of this fight to the death between the free world and the slave world, it is worth while to refresh our minds about the march of freedom for the common man. The idea of freedom—the freedom that we in the United States know and love so well—is derived from the Bible with its extraordinary emphasis on the dignity of the individual. Democracy is the only true political expression of Christianity.

The prophets of the Old Testament were the first to preach social justice. But that which was sensed by the prophets many centuries before Christ was not given complete and powerful political expression until our Nation was formed as a Federal Union a century and a half ago. Even then, the march of the common people had just begun. Most

of them did not yet know how to read and write. There were no public schools to which all children could go. Men and women cannot be really free until they have plenty to eat, and time and ability to read and think and talk things over. Down the years, the people of the United States have moved steadily forward in the practice of democracy. Through universal education, they now can read and write and form opinions of their own. They have learned, and are still learning, the art of production—that is, how to make a living. They have learned, and are still learning, the art of self-government.

If we were to measure freedom by standards of nutrition, education and self-government, we might rank the United States and certain nations of Western Europe very high. But this would not be fair to other nations where education has become widespread only in the last 20 years. In many nations, a generation ago, 9 out of 10 of the people could not read or write. Russia, for

example, was changed from an illiterate to a literate nation within one generation and, in the process, Russia's appreciation of freedom was tremendously increased. In China, the increase during the past 30 years in the ability of the people to read and write has been matched by their increased interest in real liberty.

Everywhere, reading and writing are accompanied by industrial progress, and industrial progress sooner or later inevitably brings a strong labor movement. From a long-time and fundamental point of view, there are no backward peoples which are lacking in mechanical sense. Russians, Chinese, and the Indians both of India and the Americas all learn to read and write and operate machines just as well as your children and my children. Everywhere the common people are on the march. By the millions, they are learning to read and write, learning to think together, learning to use tools. These people are learning to think and work together in labor movements, some of which may be extreme or impractical at first, but which eventually will settle down to serve effectively the interests of the common man.

When the freedom-loving people march—when the farmers have an opportunity to buy land at reasonable prices and to sell the produce of their land through their own organizations, when workers have the opportunity to reform unions and bargain through them collectively, and when the children of all the people have an opportunity to attend schools which teach them truths of the real world in which they live—when these opportunities are open to everyone, then the world moves straight ahead.

But in countries where the ability to read and write has been recently acquired or—you know that 62 per cent of the people in this world don't yet know how to read and

write—where the people have had no long experience in governing themselves on the basis of their own thinking, it is easy for demagogues to arise and prostitute the mind of the common man to their own base ends. Such a demagogue may get financial help from some person of wealth who is unaware of what end the result will be. With this backing, the demagogue may dominate the minds of the people, and, from whatever degree of freedom they have, lead them back into a most degraded slavery. Herr Thyssen, the wealthy German steel man, little realized what he was doing when he gave Hitler enough money to enable him to play on the minds of the German people.

The demagogue is the curse of the modern world, and of all the demagogues, the worst are those financed by well-meaning wealthy men who sincerely believe that their wealth is likely to be safer if they can hire men with political "it" to change the sign posts and lure the people back into slavery of the most degraded kind. Unfortunately for the wealthy men who finance movements of this sort, as well as for the people themselves, the successful demagogue is a powerful genie who, when once let out of his bottle, refuses to obey anyone's command. As long as his spell holds, he defies God Himself, and Satan is turned loose upon the world.

Through the leaders of the Nazi revolution, Satan now is trying to lead the common man of the whole world back into slavery and darkness. For the stark truth is that the violence preached by the Nazis is the devil's own religion of darkness. So also is the doctrine that one race or one class is by heredity superior and that all other races or classes are supposed to be slaves. The belief in one Satan-inspired Fuehrer, with his Quislings, his Lavals, and his Mussolinis — his *gauleiters* in every nation in the



world—is the last and ultimate darkness. Is there any hell hotter than that of being a Quisling, unless it is that of being a Laval or a Mussolini?

In a twisted sense, there is something almost great in the figure of the Supreme Devil operating through a human form, in a Hitler who has the daring to spit straight into the eye of God and man. But the Nazi system has a heroic position for only one leader. By definition only one person is allowed to retain full sovereignty over his own soul. All the rest are stooges—they are stooges who have been mentally and politically degraded, and who feel that they can get square with the world only by mentally and politically degrading other people. These stooges are really psychopathic cases. Satan has turned loose upon us the insane.

The march of freedom of the past 150 years has been a long-drawn-out people's revolution. In this Great Revolution of the people, there were the American Revolution of 1775, the French Revolution of 1792, the Latin-American Revolution of the Bolivian era, the German Revolution of 1848, and the Russian Revolution of 1917. Each spoke for the common man in terms of blood on the battlefield. Some went to excess. But the significant thing is that the people groped their way to the light. More of them learned to think and work together.

The people's revolution aims at peace and not at violence, but if the rights of the common man are attacked, it unleashes the ferocity of a she-bear who has lost a cub. When the Nazi psychologists tell their master Hitler that we in the United States may be able to produce hundreds of thousands of planes, but that we have no will to fight, they are only fooling themselves and him.

The people are on the march toward even fuller freedom than the most fortunate peoples of the world have hitherto enjoyed. No Nazi counter-revolutionist will stop it. The common man will smoke the Hitler stooges out into the open in the United States, in Latin America, and in India. He will destroy

their influence. No Lavals, no Mussolinis will be tolerated in a free world.

The people in their millennial and revolutionary march toward manifesting here on earth the dignity that is in every human soul, hold as their credo the Four Freedoms enunciated by President Roosevelt in his message to Congress on January 6, 1941. These four freedoms are the very core of the revolution for which the United Nations have taken their stand. We who live in the United States may think there is nothing very revolutionary about freedom of religion, freedom of expression, and freedom from the fear of secret police. But when we begin to think about the significance of freedom from want for the average man, then we know that the revolution of the past 150 years has not been completed, either here in the United States or in any other nation in the world. We know that this revolution cannot stop until freedom from want has actually been attained.

And now, as we move forward toward realizing the Four Freedoms of this people's revolution, I would like to speak about four duties:

The duty to produce to the limit.

The duty to transport as rapidly as possible to the line of battle.

The duty to fight with all that is in us.

The duty to build a peace—just, charitable and enduring.

The fourth duty is that which inspires the other three.

We failed in our job after World War No. 1. We did not know how to go about it to build an enduring world-wide peace. We did not have the nerve to follow through and prevent Germany from rearming. We did not insist that she "learn war no more." We did not build a peace treaty on the fundamental doctrine of the people's revolution. We did not strive whole-heartedly to create a world where there could be freedom from want for all the peoples. But by our very errors we learned much, and after this war we shall be in position to utilize our knowledge in building a

world which is economically, politically and, I hope, spiritually sound.

Modern science, which is a by-product and an essential part of the people's revolution, has made it technologically possible to see that all of the people of the world get enough to eat. Half in fun and half seriously, I said the other day to Madame Litvinoff: "The object of this war is to make sure that everybody in the world has the privilege of drinking a quart of milk a day." She replied: "Yes, even a pint." The peace must mean a better standard of living for the common man, not merely in the United States and England, but also in India, Russia, China and Latin America—not merely in the United Nations, but also in Germany and Italy and Japan.

Some have spoken of the "American Century." I say that the century on which we are entering—the century which will come into being after this war—can be and must be the century of the common man. Perhaps it will be America's opportunity to support the freedoms and duties by which the common man must live. Everywhere the common man must learn to build his own industries with his own hands in a practical fashion. Everywhere the common man must learn to increase his productivity so that he and his children can eventually pay to the world community all that they have received. No nation will have the God-given right to exploit other nations. Older nations will have the privilege to help younger nations get started on the path to industrialism, but there must be neither military nor economic imperialism.

The methods of the nineteenth century will not work in the people's century which is now about to begin. India, China, and Latin America have a tremendous stake in the people's century. As their masses learn to read and write, and as they become productive mechanics, their standard of living will double and treble. Modern science, when devoted whole-heartedly to the general welfare, has in it potentialities of which we do not yet dream.

And modern science must be released from German slavery. International cartels that serve American greed and the German will to power must go. Cartels in the peace to come must be subjected to international control for the common man, as well as being under adequate control by the respective home governments. In this way, we can prevent the Germans from again building a war machine while we sleep. With international monopoly pools under control, it will be possible for inventions to serve all the people instead of only the few.

Yes, and when the time of peace comes, the citizen will again have a duty, the supreme duty of sacrificing the lesser interest for the greater interest of the general welfare. Those who write the peace must think of the whole world. There can be no privileged peoples.

If we really believe that we are fighting for a people's peace, all the rest becomes easy. Production, yes—it will be easy to get production without either strikes or sabotage; production with the whole-hearted cooperation between willing arms and keen brains; enthusiasm, zip, energy geared to the tempo of keeping at it everlastingly day after day. Hitler knows as well as those of us who sit in on the War Production Board meetings that we here in the United States are winning the battle of production. He knows that both labor and business in the United States are doing a most remarkable job and that his only hope is to crash through to a complete victory some time during the next six months.

And then there is the task of transportation to the line of battle by truck, by railroad car, by ship. We shall joyously deny ourselves so that our transportation system is improved by at least 30 per cent. There is going to be some denying. You'll hear plenty about it soon.

I need say little about the duty to fight. Some people declare, and Hitler believes, that the American people have grown soft in the last generation. Hitler agents continually preach in South America that we are cowards, unable to use,

like the "brave" German soldiers, the weapons of modern war with a holy hatred. But because of that fact and because Hitler and the German people stand as the very symbol of war, we shall fight with a tireless enthusiasm until war and the possibility of war have been removed from this planet. We shall cleanse the plague spot of Europe, which is Hitler's Germany, and with it the hell-hole of Asia—Japan.

The American people have always had guts and always will have. You know the story of bomber pilot Dixon and radioman Gene Aldrich and ordinance-man Tony Pastula—the story which Americans will be telling their children for generations to illustrate man's ability to master any fate. These men lived for 34 days on the open sea in a rubber life raft, 8 feet by 4 feet, with no food but that which they took from the sea and the air with one pocket knife and a pistol. And yet they lived it through and came at last to the beach of an island they did not know. In spite of their suffering and weakness, they stood like men, with no weapon left to protect themselves, and no shoes on their feet or clothes on their backs, and walked in military file because, they said, "If there were Japs, we didn't want to be crawling."

The American fighting men, and all the fighting men of the United Nations, will need to summon all their courage during the next few months. I am convinced that the summer and fall of 1942 will be a time of supreme crisis for us all. Hitler, like the prize-fighter who realizes he is on the verge of being knocked out, is gathering all his remaining forces for one last desperate blow.

We may be sure that Hitler and Japan will cooperate to do the unexpected—perhaps an attack by Japan against Alaska

and our Northwest coast at a time when German transport planes will be shuttled across from Dakar to furnish leadership and stiffening to a German uprising in Latin America. In any event, the psychological and sabotage offensive in the United States and Latin America will be timed to coincide with, or anticipate by a few weeks, the height of the military offensive.

We must be especially prepared to stifle the fifth columnists in the United States who will try to sabotage not merely our war material plants, but even infinitely more important, our minds. We must be prepared for the worst kind of fifth column work in Latin America, much of it operating through the agency of governments with which the United States at present is at peace. When I say this, I recognize that the peoples, both of Latin America and of the nations supporting the agencies through which the fifth columnists work, are overwhelmingly on the side of the democracies. We must expect the offensive against us on the military, propaganda and sabotage fronts, both in the United States and in Latin America, to reach its apex some time during the next few months.

The convulsive efforts of the dying madman will be so great that some of us may be deceived into thinking that the situation is bad at a time when it is really getting better. But in the case of most of us, the events of the next few months, disturbing though they may be, will only increase our will to bring about complete victory in this war of liberation. Prepared in spirit we can not be surprised. Psychological terrorism will fall flat. As we nerve ourselves for the supreme effort in this hemisphere we must not forget the sublime heroism of the oppressed in Europe and Asia, whether it be in



the mountains of Yugoslavia, the factories of Czechoslovakia and France, the farms of Poland, Denmark, Holland and Belgium, among the seaman of Norway, or in the occupied areas of China and the Dutch East Indies. Everywhere the soul of man is letting the tyrant know the slavery of the body does not end resistance.

There can be no half measures. North, South, East, West and Middle West—the will of the American people is for complete victory.

No compromise with Satan is possible. We shall not rest until all the victims under the Nazi and Japanese yoke are freed. We shall fight for a complete

peace as well as a complete victory.

The people's revolution is on the march, and the devil and all his angels can not prevail against it. They can not prevail, for on the side of the people is the Lord.

"He giveth power to the faint; to them that have no might He increaseth strength... They that wait upon the Lord shall mount up with wings as eagles; they shall run, and not be weary; they shall walk and not be faint."

Strong in the strength of the Lord, we who fight in the people's cause will not stop until that cause is won.

Enforced Equality Of Peoples

AMERICANS know Vice President Wallace as an idealist; to some he is a dreamer. But no one feels that way about Sumner Welles, undersecretary of state, cold, impassive, a technician in the devious channels of international diplomacy. In a Memorial Day address at Arlington Amphitheatre he stated flatly that the United States will have to take the lead, after victory, through the period of chaos and to completion of the gigantic task of world relief, reconstruction, and rehabilitation, and in work-

ing out the peace so that not only will the rights of the various peoples be secured, but so insured that they will be placed on the road toward economic security. No one could know better the difficulties in diplomacy of working out such world organization; that Sumner Welles raises his sights as high as the vice president's is markedly indicative of the obligation of all thoughtful Americans to begin right now an adjustment of their vision to a new frontier of unselfed humanitarianism.

REPORT OF AN ADDRESS BY SUMNER WELLES

THE United States will join the other United Nations in disarming all aggressors after the war, and share in an international police power "to insure freedom from fear to peace-loving peoples" until a permanent system of general security, as promised by the Atlantic Charter, is established.

The failure of the American people to join in international cooperation after the last war played a large part in bringing about the present gigantic world struggle. Mr. Welles expressed the be-

lief that the United Nations will become "the nucleus of a world organization of the future." Our government, he revealed, already has taken steps to obtain the support of other United Nations in establishing a post-war system of meeting the problems of distribution and purchasing power and of "providing the mechanism whereby what the world produces may be distributed among the peoples of the world." He termed this a move to set up "a new frontier of human welfare."

"If this war," he said, "is in fact a war for the liberation of peoples it must assure the sovereign equality of peoples throughout the world, as well as in the world of the Americas. Our victory must bring in its train the liberation of all peoples. Discrimination between peoples because of their race, creed or color must be abolished.

"The age of imperialism is ended. The right of a people to their freedom must be recognized, as the civilized world long since recognized the right of an individual to his personal freedom. The principles of the Atlantic Charter must be guaranteed to the world as a whole—in all oceans and in all continents."

Mr. Welles outlined the following post-war policies and conditions:

1. That "individuals, groups or peoples" responsible for the war will receive swift punishment but that "no element in any nation will be forced to atone vicariously for crimes for which it is not responsible."

2. That "the victorious nations, joined with the United States (will) undertake forthwith during the period of the armistice the disarmament of all nations, as set forth by the Atlantic Charter, which 'may threaten aggression outside of their frontiers.'"

3. That the United Nations will undertake "the maintenance of an international police power" until a permanent system of general security is established.

4. That a world organization, with the United Nations as its base, will determine "the final terms of a just, an honest and a durable peace" after the immediate post-war economic and social adjustments are made.

5. That the United States alone "will have the strength and the resources to lead the way toward a world order in which there can be freedom from want."

6. That the "inter-American" system of cooperation will be maintained.

The Under-Secretary emphasized that a desire for a return to "normalcy" such as that which followed the last war must not occur after this, to bring in its train still another great conflict.

If Americans are to be faithful to their brothers who died in 1917-18, and to those who have died and will die in this great struggle in which "our nation faces the gravest danger it has ever confronted since it gained its independence," they must agree to unselfish international cooperation.

He stressed that partisan politics, false propaganda and "unenlightened selfishness" had led us after the First World War to turn our backs upon "the realization of a great vision" and the opportunity to share in the "maintenance of peace" through participating in an international organization designed to prevent and to quell the outbreak of war.

Going into details regarding our dependence upon world markets and world sources of supply, Mr. Welles declared that "with the close of the First World War the period of our isolation had ended." Then, he added, our security vanished with the growth of aviation.

To rectify our mistakes, he said, "we must utterly and finally crush the evil men, and the iniquitous systems, which they have devised" and then set up a new world in which national and individual liberty and international cooperation are the rule, a world in which the selfishness of small groups is abolished.

OUR earth is but a small star, in the great universe. Yet we can make, if we choose, a planet unvexed by war, untroubled by hunger or fear, undivided by senseless distinctions of race, color or theory. Grant us that courage and foreseeing to begin this task today. Grant us the wisdom and the vision to comprehend the greatness of man's spirit, that suffers and endures so hugely for a goal beyond his own brief span.

We are all of us children of earth — grant us that simple knowledge.

— President Roosevelt's Flag Day Prayer

● *Hitler, from a proletarian's viewpoint and in primitive directness of thinking, sees Christianity the root of all evil*

The Anti-Christ On The Firing Line

IN recurring episodes of history many have been the cases where great progress could have been accomplished by simple accord. Schoolbooks of today give us the idea that George Washington was swept into the high office of the presidency of the United States on the applause of a united people. Actually, he squeezed in on about one vote. And even after it was decided to nominate him it was necessary to postpone the election in order to get a few more votes on his side. The Father of our Country was in his own time far from being a great favorite.

And, during the presidency of Abraham Lincoln, upon whom we gaze back today as a great unblemished man of the people, there was international scandal of the most horrifying nature concerning the great man's lack of orthodoxy. He lived at a time when religious liberality was almost a treasonable thing, and spiritualism was definitely not in vogue, yet he insisted upon having seances in the White House. He surrounded himself with heavy drinking generals, and his approval put the scandal of Grant's whisky capacity imperishably on the record. Honest Abe was supposed to be a man of very poor taste; the foreign press criticized him severely; English newspapers loved to cartoon him; and it was believed of him that he lacked veneration for the principles of democracy. After martyrdom and the passing of a few years he emerged as the Great American. During his own lifetime no one was able to agree on whether they liked him or not, and every time he did something someone

jumped up and said, "I object." He was responsible for the phrase: "If God will take care of my friends I will take care of my enemies."

Great people are criticized and condemned during their lifetime, and immortalized after their death. And why? I think one of the reasons is, because dead heroes are very convenient pegs on which to hang things. After the great one is dead and can no longer defend himself, many things can be attributed to him; he can be interpreted according to the prevailing notion of the hour; he becomes something that can be used to propagandize the purposes of the living. A good example is the situation that confronts Christianity from a religious standpoint, in an estimable instance of capitalizing the dead. We see in the great leader of Christianity one who during his lifetime was subject to the general disapproval of his generation, who was regarded as a man guilty of not only religious but political crime, a person of small repute in his own day, but who has since been elevated to the position of leadership over the opinions and lives of the greater part of western civilization. How has this come about?

The answer is rather obvious: by building around him a tradition and interpreting that tradition according to the political needs of the time rather than according to the original doctrine of the Teacher. Whatever the century, Christ has been used to dominate that century's politics. He was gone out of the historical frame, was not there to defend himself, which permitted use of him for political conveniences. In



the name of Christianity things were told to our forebears that would no doubt have outraged the consciousness of the living Jesus.

Out of the past the scientists quote Darwin, and regard him as authority on certain matters; he is quoted largely to sustain the opinions of the living. When his words differ from the opinions of the living, they are not quoted. The same is true of Plato. Plato's *Republic* is quoted because it agrees with our ideas; his religion is ignored because it disagrees.

I recall reading in a newspaper some thirty brief extracts of comment from the press of America on the occasion of the meeting in mid-Atlantic of Mr. Churchill and Mr. Roosevelt, setting forth the Four Freedoms. The newspapers expressed an amazing divergence of opinion. We are of course told that divergence of this kind is healthful, that there is nothing more healthful than a good, honest argument; but the press statements, as I read them, could not all be right; neither could they all be wrong; but certainly the viewpoints represented the inconceivable in a gamut of irrationality. The majority of the reviewers were not particularly mindful or cared much what the major outcome for humanity would be; very few of the reviewers showed by their statements that they had any profound consideration for the survival of the nation. Their concern was primarily with whether or not this meeting agreed with the policies of their paper, or the politics of their readers. Certainly in this amazing exhibition of divergence of opinion was shown no profound concern for the destiny of our nation, but every concern for the susceptibility of political parties. It is this type of things that has weakened and undermined our entire theory of life, is responsible for the viewpoint about us long rising in Europe.

Adolph Hitler is a very peculiar person. He is not a great politician. He is certainly not a great general. But, he is tremendous as a salesman. He possesses and has exercised the power of selling himself and his policies to a

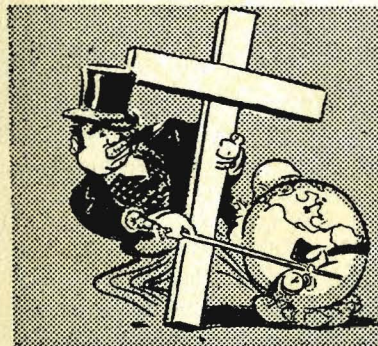
group of people so completely and thoroughly that they are quite willing to die for him. Adolph Hitler reveals something in the psychological background of his personality that I think we do not always take into consideration. Of the proletariat, with no restricting, limiting influence of heavy educational opportunities, he possesses a certain directness of action which is difficult for the highly educated person to understand. It is obvious that education gradually destroys within the individual directness of action. The educated person is not certain of anything. Education is the multiplying of doubts concerning facts. We can no longer say Yes and No to profound questions, if we think. If we do not think, we can



be perfectly certain of the solution of all questions. The more the individual analyzes things the more he realizes how inter-related everything is, and he cannot hope to speak with absolute authority on anything. Adolph never reached that point in his education. He feels quite capable of answering questions that the philosophers of the ages would not have attempted to answer. Among other things the lack of schooling does to the temperament is to give directness, but without understanding of reasons and causes. Nearly always in association is the fear element, and that which the primitive fears he hates; he attributes to it the possession of powers or qualities superior to his own, and he dislikes it. Bringing the simplicity of the proletariat consciousness directly to bear upon such a complicated issue as religion, Adolf

Hitler adopted a viewpoint that developed during the latter part of the last century among the pseudo-scientists and pseudo-sociologists, which might be summed up in a few words, his own: Christianity is a tool by which capitalism has been able to control the world.

In other words, Christianity has been a means for perpetuating the materialistic theory, against which the voices of various nationalistic and socialistic factions have been raised. Furthermore, it is characterized a religion by which a dominating economic people have been able to further dominate the world, through the psychosis of fear. Adolf took the viewpoint that the Christian faith is nothing more nor less than an instrument for the furtherance of the



selfishness of the capitalistic nations.

Now, upon what could he base such a conclusion? First, upon a rather peculiar and certainly a rather coincidental thing, that Christianity has been the religion of the world's greatest capitalistic nations. It has also flourished in periods of time in which the capitalistic psychology has been built up. And beyond any question of doubt at various periods of its history the Christian Church has been used in full strength as the means of accomplishing political purposes; from early Christianity on down to Medieval Christianity, and from the time of Constantine down to the Reformation, religion was utterly bound up in politics; the Church Militant was as dominant as the Church Triumphant. Then too, some of the worst scoundrels in the last two thousand years have modestly admitted

they were Christians, and it is likewise true that a number of great cathedrals of Christians were built largely out of funds of conscience money.

If you take these facts and regard them as measuring entire Christianity, then you can understand why Adolf, from a proletarian's viewpoint, and a certain primitive directness of thinking, would agree with a number of others of Europe, that Christianity is the root of all evil. Furthermore Christianity teaches a doctrine that to the Germanic propaganda machine is a very sickly doctrine. One of the propaganda statements, on the Sermon on the Mount, referred to the blessedness of the meek as obviously ridiculous, an insult to human intelligence. Now, the Germanic propaganda machine is under the direction of men who are exceedingly clever in ability to interpret the natural desires and inclinations of the German people, and they select for emphasis those parts of a doctrine or philosophy that are capable of being the subject of dissention and contention. Confronted with such an assertion as "Blessed are the meek; for they shall inherit the earth," the psychologists simply turn to the theologians and say, "Can you prove to us in any way that the meek are blessed? What has been the blessedness of the meek? And when have the meek ever inherited anything? When have the poor in spirit accomplished anything? And in what does humanity as a whole, Christian humanity, bear evidence to the belief that if you are hit on one cheek you should turn the other? What proof have we that it would do any good to turn the other cheek, and what security that if we turn the other cheek we will not get that cheek slapped also? When we stick our cheek out to be slapped and then turn the other one, are we not contributing to the impulse of the other person to slap a second time?—our meekness causing the other to become more aggressive and more un-Christian-like? In a world populated with people as they are—not as we might think they are—what good do we do if we fail to demand certain standards of conduct from other people?"

In the Germanic psychology of today Germany is convinced, and I imagine a large number of German intellectuals are quite sincere in this, that Christianity is quite impractical as a world religion.

As a proof that it is impractical they will suggest we read history. We will learn that it has been greatly talked about, but either Christianity has lacked vitality to be applied, or has proved insufficiently fascinating to demand application. Against that is arrayed the materialistic philosophy, that those who have the strength to take will in most cases take; and those who do not have the strength to protect themselves will perish. That is not idealistic, not noble, but the philosophy of taking what you can get is not limited to Germans; it is present wherever so-called civilized human beings unite in what we are pleased to term the practical relationships. Get what you can; buy cheap and sell high; through life it is in the average individual's consciousness to get all he can, get it quickly, keep it as long as he can. If he succeeds he has a right to regard himself as successful. Christianity has said, "Blessed be the meek," and then proceeded on a policy which allows the meek to starve. It says, "Blessed be the peace-maker," and then hangs all the honors on the fittest survivors. It says, "Blessed are the poor in spirit," and then ignores those who do not blow their own horn. Turning the other cheek in the world of practical affairs results in the cheek turners being regarded as stupid.

It is interesting that the German national psychology discovered this Achilles Heel, has observed the extraordinary disunion within our psychological structure as individuals, that German psychological technic found the key to what they regarded as the sovereign weakness in humanity, in so-called capitalistic nations. Inconsistency within the individual, and mass division and discord always weaken.

Our inconsistency is instanced visibly, let us say, in two related symbols. At the Broadway end of Wall Street in the



city of New York are two plutocratic buildings almost in the shadow of each other, Trinity Church, and the Stock Exchange. If you are successful on the Stock Exchange you can be buried in Trinity. The conflict represented by those two symbols is one in which few have seen contradiction—the conflict existent between the economic doctrine of materiality success, and the spiritual doctrine of humility. Our churches teach a doctrine incompatible with our schools, both teach doctrines irreconcilable with our politics and science. The religious life of the individual does not fit him for economic survival, and his economic life does not fit him for spiritual survival. He is taught by his religion to love peace, he is taught by his economics to defend what he has; and he regards himself as particularly Christian-like if his aggressiveness is not more than a defensive one. It might be regarded as a religious crime to invade another man's back yard, but certainly it would be an economic crime not to protect his own. Then, what philosophy of life are we living, or trying to live? We say, or course, that if there were no dictators, or if they would just leave us alone, we would be perfectly peaceful, law-abiding people. But when we are left alone we are not. We are not aggressive internationally by military might, trying to dominate someone else's country. But economically and industrially we try to do so. We are constantly out looking for an opportunity to take someone unawares, in business, and in our daily foreign and domestic life relationships. We do not live a pacific code; we live an aggressive, competitive

code. Competition is a form of non-militant warfare, often as destructive and as sorrow-laden as actual warfare on the battlefield.

But we could live religion; and make it work. And that is where I think most of the materialists are wrong in their contrary opinion that Christianity is a sort of milk-toast doctrine, the very living of which would ultimately destroy the grand fabric of the human offensive mechanism. Christianity is a very strong religion, apart from its theology and churches. But we are theoretically Christians and actively materialists. We have never permitted our religion to interfere with our ambitions. Hitler has assumed you cannot justify the two; admit it, and throw your religion out.

The trouble with our religious life is that it is nominal; we get very little consolation from our religion because we do not use it. We go to church on Sunday, maintain a missionary, or support a mission, and expect thereby to enjoy all the greatest and most comforting elements of Christian thought. Nominal Christianity is one of many things embraced by the Japanese; they were all really Buddhists and Shintoists, but many became nominal Christians because it helped in world trade. As one Japanese said, the nice thing about the nominal Christian state is, there can be a nominal Christian state without having a Christian in it—So you can be a Buddhist just as you were in the first place. You can be a nominal Christian without practicing it; it makes you comfortable, it does not interfere with anything, and you gain the respect of your neighbors.

This type of thing allowed Adolf Hitler to march triumphantly and without any real difficulty through a number of nominally Christian nations. Not that he has made a dent in Christendom; but he has made an awful dent in churchdom. These nominally Christian nations were not overthrown because they were Christian,

they were overthrown because they were weak.

Christianity, in order to be intensely practical, must be lived with the same one-pointedness that National Socialism is lived in Germany today. If those who believe in noble things could get one-tenth of the enthusiasm back of serving mankind that they work up in a desire to rule mankind, it would not be long before humanity would be markedly advanced. If we are actually going to say that Christianity is incompetent as a religion, then let us recognize the reason for this so-called incompetency. It is simply the inability of a human being to live impersonally in an intensely personal stage of evolution. That calls for willingness to endure everything for principle.

How does that spirit come? From centuries of the internal experience of religious beliefs. In O'Neill's great play, *Lazarus Laughs*, the Emperor could torture Lazarus but he could not take the smile from his face. Lazarus had died and had come back from the grave; so Lazarus knew that men lived again. He had passed through death, and death could never again frighten him. All despots of the earth rule men by fear of death and pain. Lazarus could no longer be ruled by any living man, because he no longer feared death, and no longer feared pain.

As long as men are forced to action because they fear death, and pain, and want, they can never practise religion; they cannot stand up under stress. We

have been taught immortality in Christianity for two thousand years, yet we are afraid of death. As one man said, "I am not afraid of death, but of dying." We are all afraid. We have no philosophy of life that would enable us to follow the example of Socrates and cheerfully drink poison rather than compromise our beliefs. And because we can be reached and compromised we become the servants of a



materialistic psychology, and we place the blame there, when actually, the condition that exists is the simple Karma of Christian man's failure to apply his religious beliefs. This war bears witness clearly and distinctly to the failure of spiritual force in the lives of men—not in the measure of their attendance at church, but in the soul power of individuals.

The same religious power which would give us complete immunity to physical disasters would also bring with it complete indifference to material possession. Had we established such conditions a civilization would have been built up in which an economic complex essential to war could not exist.

The whole present world condition is proof of the entire failure of men to apply their religious beliefs. In the form of prayer when disaster hits, they are no good. The things men do, talk much louder than the hymns men sing. There is no such thing as a religion that can merely be put on in times of trouble, and taken off in times of peace.

The German nation, as I have said, has listened too attentively to the instructions that have been bestowed upon it by a materialistic civilization. The Japanese came here and learned our ways, learned our ambitions—I do not mean our national ambitions, but our personal psychological ambitions. They learned the white man's way, began to have the same dreams of empire that the so-called honorable Aryan had, and now the Jap is making his effort to monopolize world trade in Asia, as we have been for years trying to do everywhere.

So we are now in the midst of a war situation which bears witness clearly and distinctly to things we have set in motion. We are definitely confronted with the problem of our own participation. What are we going to do? There is no use in deceiving ourselves into thinking that we can really Christianize our nation in five years, or twenty years. Starting from the present condition of affairs it will require from fifty to a hundred years of intensive work to get the principles of objective

religion into the consciousness of the average educated Christian, because he has not even got a starting point. All his religion has been rubbed on. He has no conception of anything in the form of character emerging from himself. It could not be done quickly. It is like expecting to legislate growth by taking a whole nursery full of babies a year old and putting up a sign saying: "We hereby solemnly announce each of these infants is twenty-one years old." In the face of that which we wish our world to be we are all children, spiritually, incapable of making the necessary adjustment. There is no use, therefore, in believing we could hope by prayer to bring the Germans into line, and enlighten the Japs. The only thing we can do is go out with overwhelming man power and tanks and planes and guns and fight them on their own level. We have no other defense. The world has no other defense.

But this is no proof of the failure of religion. We have never really lived religion. We have talked about it, always been going to really live it some day when we had a little spare time—when we would have a little income of our own, buy a quarter-acre of land, raise chickens, and study the Vedas. Therefore, according to our Light we must struggle, but according to our darkness in the Light we must suffer.

We are such nice, kindly people to suffer such misfortune. Kindly, but not wise. We have never earned for ourselves by our own character that survival which each thing must achieve in nature. Adolf Hitler believes in the survival of the strong, men made strong by military activity. Philosophy believes in the survival of the strength of the inner self over environment. Philosophy knows that man has to come back and struggle and fight, and struggle and fight, until he achieves the religious, philosophic realization within his soul that there is nothing in the Universe to fear.

Fear is the key to bondage, it is that which we fear that binds us to limitation and inadequacy. The fear of losing possessions makes us slaves; the

fear of death makes us cowards; the fear of pain makes us weak. Everywhere there is fear. Fear of life, fear of death, fear of loss, fear of gain. Fear is ignorance, and for the ignorance of fear there is but one remedy, the Light of Truth, the Light of Spirit, and until the Light of Spirit shines within us we shall be in servitude to the prince of this world, who comes again and again in the form of conquerors and despots and dictators. But when fear ceases within ourselves, because the Light of Spirit has revealed to us the full significance of existence, when that time comes the power of the military overlords will be forever broken. Man cannot perform those actions which place him in servitude to material accident and incident, if he is inwardly enlightened.

This entire pageantry of sorrows we see today is part of a divine whip, the mysterious flail that was carried by Osiris; the flail that was used to winnow out the grain; and it is this flail that is the prod of suffering that will keep man wandering like some nomadic creature across the face of Space until he ceases to fear. When he ceases to be afraid, it is proof that he is truly a religious man. Ceasing to fear, he will cease to attempt to protect himself from the objects of his fear. In a material life nine-tenths of the things we do are for protection, not

against real things, but against fear, fear of age, fear of want, fear of tomorrow, fear of the consequences of yesterday, fear of what we eat. We are afraid to sleep, we fear things will happen while we are asleep; we are afraid of the light, afraid of the dark, afraid of everything. But, remember, there is no power outside of the individual that can harm him if he is not himself afraid. This realization is going to be forced upon us if it takes a million years. If it takes a war every decade or so it will still be done. We are going some day to be confronted with the problem of the power of spirit over matter, and when we bring to the battle a spiritual light as strong as our materialistic life is today, spirit will unquestionably conquer. But spirit will not conquer by words alone, but by works.

It is possible that only on the battlefield some men will find the answer to fear. Those who have already died a thousand times may find something there that will really help them master fear. To become truly harmless, and incapable of causing harm, we must also become incapable of being harmed. This is the lesson that we apparently have to learn the hard way. We have not yet realized that religion is the indispensable ingredient to the survival of the race, but that is because we have never tried religion.

(CONDENSATION FROM A PUBLIC LECTURE. *Suggested reading:*
TWELVE WORLD TEACHERS; FACING THE FUTURE)



Espionage and Sabotage

THERE is nothing new about the gentle art of spying. Espionage and sabotage has a long history of influence upon the lives of people. The ancient Greeks worked these up to perfection, and among the Romans the underground thrived mightily. But a big change in method and development dates with the close of the first year of World War I.

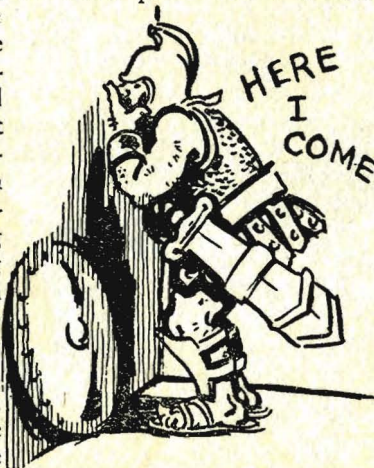
Before 1915, wars were run by rules. It was customary to give notice that you were coming, you at least declared war-like intentions. There was a time when you announced in advance the size of your military strength, so that your forces could be met with an equal number, and if the fighting lasted all day it was stopped before sundown so each side could retire to cook dinner and get some rest through the night, start battling again refreshed in the morning. That was the gentlemanly way of fighting, observed by people who fought because they liked to fight.

Priests in India even saw to it that warriors fought in bad ground. On a rocky piece of ground where nothing could be raised anyhow, the lethal passions of man could arise and without interference to the peasant plowing in the grain field a few hundred feet away. Primitive; but certainly showing common sense about the pointlessness of destroying crops and pulverizing buildings as well as men on both sides, when the whole idea was a fight for liquidation of men who didn't like each other. So, when there were spies — and there

were a few—there was an ethics about receiving and acting on their information; if it put the enemy at a disadvantage it might not be used, the General deciding to fight the battle his own way, for he wanted a fair fight. War in those by-gone times was the profession of gentlemen. It insured an active outdoor life, regular meals, a little fighting now and then which was less to be taken seriously than enjoyed.

Aztecs and other Indians fought with wooden swords; rather than seriously injure an enemy they preferred to take him prisoner for a later sacrifice. Not only did the earliest principles of war call for a setup of equal forces lined up against each other, but such a thing as attacking a non-combatant was unthought of. Primitive tribes swarming down from the north tried it at one time on the Romans, but it was barbarism, and was not attempted again for centuries. It was simply not cricket. The general scope of gentlemen's agreements prevailed throughout our own Civil War, and it is to be remembered that at Christmas in the first year of World War I the men on both sides climbed out of the trenches, sang carols together, and swapped cigarettes—in a spontaneity which their officers couldn't reconcile as a proper way to fight a war and ordered them back to the trenches.

Today, anything goes; no attention is paid to international regulations governing war. With the coming of progress has come total war, applying to non-combatant and armed fighter alike.



The procedures are highly scientific in organization toward the end of crippling as well as killing, and the destruction of military objectives takes little preference over civilian housing demolition, just as it is deemed right and proper to break morale by dealing out death and destruction to women and children, starving whole populaces, executing hostages wholesale without evidence or trial. Achievement of such noble all-out ends has required that every country in the world be loaded down with spies and saboteurs.

The spy isn't quite what he used to be, a ferreter-out of military secrets; his job now is to keep close contact as well with the minorities of discontent, aid and abet fomentation of sociological confusion, political disunion, distrust of persons in high places, and all manner of disbeliefs in what's actually going on industrially and militarily. Whatever he accomplishes must be communicated outside as before, when his task was simpler; in reporting at least his job is unchanged and the techniques are much the same, but of course these have become increasingly more ingenious in application.

The early method of tying a message to the shaft of an arrow and shooting it over the wall has its modern counterpart in concealed short-wave radio installations, but in the main the information is still transported by human carriers. When carriers slip through to deliver information orally, no power on earth can detect that information which is in their possession. But the carrier is not often the secret operative himself, so most information is in some form of written record. A message has been concealed in a false tooth, and even written microscopically on an inlay. Messages concealed in the hair are difficult to discover. They have been printed on paper, enclosed in a small capsule and imbedded in the flesh, through a quick-healing incision made at the edge of a vaccination scar, detectable only by X-ray. A certain number of threads woven each way in a fab-

ric have contained messages, embroidered designs have been patterned with decodable symbols. Application of invisible ink to the body and the clothing extends through such a countless range of formulas that no one has ever been able to keep up with them all.

Messages are almost invariably in code or cipher. A cipher is made up out of secret characters; a code uses ordinary characters or words arranged by a secret system which gives them arbitrary meanings to those in possession of the key. Any cipher can be broken down by experts in time, but the elapsed time is often adequate for enemy action on the information. Decoding without the code-book is extremely difficult, no matter how great the decoder's skill, so to gain possession of an enemy code-book a secret operative will take great chances. They are often keyed to popular current novels for within 1,000 fiction pages are almost any words singly and in combination that anyone would want to use, and the novel can be carried by a traveler of course without arousing undue suspicion. This is a swing away from the wide use in World War I of classics, when, strangely enough, both sides put to use a work published in 1634 containing Bacon's ciphers to interpret the first folio of Shakespeare; it contained more than 10,000 methods of code. Musical selections and strains of music carry concealed messages, all manner of rhythmic sounds and spacing of sounds convey information in ways so innumerable that it makes them almost impossible to detect. In all countries today are elaborate webs of communication, set up for all-



embracing spy systems.

The espionage methods of course gather up much information about which there is no urgency to get it out of the country. It is supplied to the saboteurs as their sinews of war. Cargo manifests are secured in detail and the exact time of the departure of vessels, so that bombs made in the shape of lumps of coal can be concealed in the fuel bins, and in the cargo holds can be placed time explosives no larger and no more harmful looking than a fountain pen. In manifold forms and manners this type of sabotage goes on, often undetected. The more open and dramatic 'accidental' explosions in powder plants are merely the outward evidences of a continuing destructive activity that our secret agents magically manage to uncover daily the clock around. Derailment of trains and blowing up of bridges are not as frequent as expected, for these are reserved in large measure for fullest value as dislocations preliminary to an actual invasion.

Sabotage, the original meaning of which was damage to physical machines and structures to result in destruction or delay, has wider application in modern total war. It embraces nearly all of the wide range of subversive activity. The favorite and most effective end is promotion of disunion within a nation. We have seen its symptoms in our public schools, in social movements, in all manner of attempts to undermine American confidence in our way of doing things. Class consciousness and labor disputes have been promoted through organized work of societies concealed behind American-sounding names of high purpose, the drift apart between the people and our leaders has been palpably evident through the decade past, fostered by the malcontents. It disappeared practically overnight with the cowardly attack on Pearl Harbor—which was an irreparable enemy error, in complete blindness to a fundamental of American-

ism, fair play. But it was a narrow squeak, and we must not soon forget that American psychology was being indoctrinated with parlor pink complexion in no small degree, that the fascist-minded were increasing in numbers and vociferation, even if not called fascist by name; and quite definitely the processes of our liberal democracy were on trial in the minds of a substantial proportion of our citizenry—powered by purposefully subversive and well organized workers infiltrated into our country from nations aiming at dissolution of the industrial might and wealth of America's natural resources and potential military manpower, so that we could not throw these into the balance to frustrate dictatorial ambitions for world domination.

United today in the common purpose to win the war, the time is an excellent one to re-state for all time the line we will continue to hew to: Regardless of what we believe politically, sociologically, or religiously, we believe in America. Always, probably, we will have two political parties to uphold our form of government, and one of these parties will be in office, and one will be out. The Outs will be unhappy, the Ins will assert their own supreme competency for governing; but this we can take at face value and weigh in our own individual judgments; that is our blessed privilege, our priceless institutional heritage. Satisfied or dissatisfied, it is therefore our duty to stand loyally behind the course of action taken by our elected leaders; for thus only do we earn the privilege of free selection by secret ballot of those who will govern us today, govern us tomorrow.

All Americans having been given the right to hold an opinion and support it by ballot, it is not to be abused by careless or unguarded acceptance of doctrines that another country is ever ready to pay handsomely to have promulgated here.

(CONDENSATION FROM A PUBLIC LECTURE)

● *We have perceived only the shadow and not the substance if we pin our hope of salvation upon literal explanation of historical circumstance*

How To Understand Your Bible

IN spite of human prejudice to the contrary, there is but one religion and one truth and all the great faiths of the world are parts or fragments of the Ancient Wisdom. It has been difficult for human beings to accept this truth and for lack of inter-religious understanding there has been very little religious understanding.

Historically the Bible is of little value. Its literary excellence comes not from the original, but from repeated re-editing to match the scholarship of the times. Its strength lies in its presentation of the Mystery teaching of ancient Israel and early Greece. It is a book of comparative religion and worthless to the individual who perceives Christianity to be a unique revelation.

The King James version omits a number of passages of a controversial nature, particularly such as would cause doubt to arise concerning the uniqueness or the infallibility of the Christian faith. The King James Bible was published first in 1611 under the patronage of James I of England. The actual translations were made by a number of scholars from leading universities. When the manuscript was completed, it was given into the hands of Lord Bacon who is responsible for its present literary excellence. He achieved the impressiveness now evident in the book largely by taking liberties with the text. As a result, the Bible student is not justified in accepting the King James version as an infallible production, or in believing that the divine dictates were revealed originally in the King's English.

If we consider the Gospel account in the light of comparative religion, we shall find that there is very little contained therein not to be found in the

great religious systems of the pagan world.

It is also important to remember that nearly every personality described or discussed in the Bible is primarily a symbol and not an historical individual. It is a great mistake to believe that there is great spiritual virtue in the perpetuation of history or the worship of ancestors.

To Peter, Christ was God, justified by the doctrine and demonstrated by the miracles. With an almost unlimited capacity to believe, Peter questioned nothing; and from his undoubting acceptance descended the Church of Christ, built upon his name, believing without questioning. To Peter, heaven and hell were places, and the middle distances of the world were filled with spirits, good and bad, herded by angels and demons.

Peter was not different from many of the evangelists of our present time who, in the face of an ever-growing knowledge, preach the "jot and tittle" of the scriptures.

Paul realized that it was not the Jesus who walked the dusty roads of Syria but the "Christ in you" that is the "hope of glory." He realized that Christ is a principle and not a man, that Jesus had come to "bear witness" for that principle. Paul sought to honor the teacher by honoring the teaching.

The Christian Bible as we know it today is a fragment. Politics and policy played a large part in the compilation. Still, with all its faults, and with all its misinterpretations, the Christian Bible is the greatest book in English literature. But like most other great books, it must be approached with understanding, gentleness, impersonality, and a sincere desire to find truth.

(EXCERPTS FROM MANLY HALL'S LETTERS TO HIS BIBLE STUDENTS.)

The full instruction is soon to be published in a book: HOW TO UNDERSTAND YOUR BIBLE.)

Censorship Always

ONLY in this country and one or two others can thoughts be expressed about censorship, without the thoughts being censored out. The idea behind censorship is that you can change meaning, not by changing the material, but by deleting part of it. That is forever being done to the Bible by the theologians, for you can read half a verse and make it mean one thing, or read the whole verse and make it mean the opposite. The whole chapter can then of course be read by the theologian, which will give him something no one knows anything about.

But probably the most important censorship in our nation is censorship of the press. Only in time of war are we supposed to have any; but we always have it. That it is self imposed doesn't matter; it's censorship just the same. Basically it is controlled by the policy of the newspaper, gauged to some angle on political economy, or a specific international slanting. Some newspapers choke over ever saying anything nice about Russia, some grow choleric at the slightest suggestion of civilization advancement by any deal but the old deal, and never of course must anything appear that might reflect upon an indiscretion of a business executive who has it in his power to withdraw advertising. Positively into the wastebasket must also go anything controversially disadvantageous to general community interest. That might be, say, an article covering research results that deny citrus fruits are essential to balanced diet; can you picture that being published in California or Florida newspapers?

There's also the other swing of the censorship pendulum, which gives a stick of type to an important legislative proposal to make room for a splash display of a news item that has popular

appeal—the latest juicy murder story which will heighten the day for the populace at a breakfast table reading. An item about someone's private life, having no concern whatever with a public action, which is the supposed basis of news, is considered these days very choice literary fare, for snooper columns have a large and devoted following.

In major matters of world importance the news presentation is almost invariably dominated by the newspaper's particular policy, for or against what its owner has decided should be the national attitude. Items are played up or played down, with the result that a vast number of newspaper readers are insufficiently informed on great trends which soon or later are to enter into and influence their individual lives.

In radio, the censorship is both bad and practically blanketing. Before a program is put on the air it is dissected; it is torn to pieces. The squint of disapproval falls first on anything that might be in the smallest degree controversial, for the sponsor is out to sell soap, and he's not going to offend anyone, but please everyone—so he thinks. This man who pays the bill is given autocratic powers; let him but take exception, and what he says goes—out! There is no recourse in the unbelievable situation which allows absolute rule to the advertising dollar, although radio stations operate solely by virtue of a government license which allows them use of the air channels specifically "in the public interest, convenience, and necessity."

A proportion of the radio programs are not sponsored. These are 'gifts' from the owners of the stations, or the networks, and really are the only leg they have to stand on in a show of conforma-

tion to the public use to which their stations are legally required to be put, under the clear statement of purpose of the government license. Are such programs censored? Practically all of them, by the owners of the radio stations. It is entirely their decision whether anything educational, say, stays in or is deleted. And how they listen to narrow minded minority groups!—on the basis also that it is of more consequence not to offend, than to educate. The prejudices of three hundred people can result in killing off discussion of a subject that a hundred million would like to hear. Freedom of American speech is a myth, so far as radio is concerned. The dollar talks. Broadcasting's censorship is suspended only when decision is reached that the program is in a presented form to which nobody will object. That's the aim. Its realization can be achieved only in presentation of the one thing no one can object to, and that is silence.

In no place is censorship more overworked than in the motion picture field. The distinction here is, that just about everybody takes a hand, in a sort of a free-for-all of democracy's likes and dislikes. Each of our states has its own sovereign rights, and the Will Hays' office has to keep a staff of people constantly employed in finding out what each will permit to be shown in the way of motion picture entertainment. If you think that because a picture is shown in New York it can be shown of course across the river at Newark, you are mistaken. Or, that a picture acceptable to Illinois is *per se* okay to Pennsylvania. The state censorship boards work independently, are completely authoritarian within their own domain. Local boards have an additional say-so.

Mr. Hays is delightfully termed a czar. The fact is, his decisions are limited to tell-

ing you the other fellow's wont'let-you's. He gets a synopsis of a proposed motion picture when it is still in the writing stage. His office reads it, alert to geographically apportioned sensitivities, and back comes some such report as this: "Picture as scripted can be shown in Paducah, but it cannot be shown in Oshkosh. Eliminate for New York scene two. Put it back in for Missouri. Appended list of changes and deletions required by Illinois. None of these required by Louisiana." So goes the report, on and on. When you go to a movie and feel sorry for yourself, reserve a little sympathy for the people who had to form and conform it to the way it appears on the screen.

If you can't picture basic economic or sociological problems, the screen situation in regard to foreign nations is even more bewildering. If a character is shown eating snails, that belittles France, (where they love snails; but American audiences don't know that.) If the comic swiss yodeler cracks on high C it might bring about an international incident with the Swiss democracy. A slithering Turk: very bad; the neutrality of Turkey might be imperilled. If it's a Rajah or a potentate of India, the picture will get by only if it is historical; no fiction allowed.

Grave are the problems of crime and villainy. A crime committed last week can't be shown; but one 200 years old is all right. Wait. Wait 200 years. A classic such as *The Birth Of A Nation* could not be made today; it would injure someone's sense of delicacy. And today your villain must not be a foreigner, unless it's an historical picture; all fictional blackguards are to be 100 percent Americans.

Motion picture dialogue goes too under microscopic censorship. Some of the words we use do not as colloquialisms mean at all the same thing in England;



they might even mean something slightly off-color. And if there's a wedding in your picture story it cannot be shown in England; as a sacrament of the High Church a wedding can reach the screen only via newsreel.

American screen life under public men must ever remain exceedingly pleasant, for unpleasant things cannot be said about the doctors, nor the lawyers, nor the judges, nor members of Congress; they must all remain true blue, and no remarks please about consequent artificiality of story. It's a federal matter if you show a postman being robbed of a bag of mail. Yes, some censorship is federal, some is state, some local, some nonsensical.

The idea that anything to be presented broadly to the public can be developed so that it does not offend anybody is a marvelous notion. To really avoid criticism, the removals would have to include everything unpleasant to every group in the country. And that simply makes no sense. One important privilege basic to democracy is that if you can express your idea, so can the other fellow express his, with equal freedom. The actual situation, stated realistically, is this: a story that can be published in a newspaper can not appear on the screen, but its availability to either has nothing to do with whether radio will permit it.

(CONDENSATION FROM A PUBLIC LECTURE)

I have said elsewhere that some increase in common knowledge of history might serve very useful ends. Historical circumstances as they are re-written for the screen usually wind up with a lawsuit being attached to the movie presentation, and particularly is this so if the story's basis is biographical. And the motion picture industry pays off, because it cannot stand publicity.

Instead of the weird state of affairs things have come to, censorship should concern itself with that which is detrimental to public morals, to deletion of that which offends the sensitiveness of the *majority* — which in some detail could then be expressed in a nationally applied code. Subjecting material to five hundred or more private opinions, as is the case with a motion picture, to a one-man advertising-oracle, as in radio, or leaving all to the political bias of a newspaper's proprietor, will continue us in the present result of censorship which is petty, personal, low and mean, instead of broad, general and wise, as it should be.

When the people are finally awake to the system which today influences them out of a normal attitude toward something and switches them over to an opinion that will be profitable to the individuals in dissemination control, the demand will arise for censorship on a basis of honesty and common sense.

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