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HORIZON

**The magazine
of useful and
intelligent living**

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Articles by MANLY PALMER HALL Philosopher

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The magazine
of useful and
intelligent living

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- *In every problem there is a principle, an end desired, and a method of achieving it*

Strength To Meet Your World

THE philosophic meaning of the word 'strength' has little resemblance to what is meant in popular usage of the word. In average use the word becomes the synonym for brawn; it represents physical adequacy in the sense of muscular development. Or, it may represent a kind of mental muscular development.

Mental strength in many instances can be recognized as merely a condition of being mentally muscle bound, much of it is merely stubbornness or willfulness. We incline to regard egotistic disturbance as strong because it carries with it a form of conflict. The man who hits another man is regarded as strong, and the one who withholds the blow is thought to be weak, when the fact is, the reverse is true. Strength in its highest form is self-control, and an act of violence under loss of self-control is not strength, but weakness.

Constant is the conflict in the human consciousness between mind and body, between the mental impulse and the physical. It is conflict often difficult to reconcile and harmonize. It is natural for the enlightened intellect to approach all things reasonably, equally natural and instinctive for emotional and physical natures to approach all things impulsively.

A fine line is to be established here. To destroy all impulse is to frustrate a large part of life; to permit the mind to govern all action is to take most of the spontaneity out of action.

Strength, in definition, must be regarded in a new way. Strength of course is not in the individual; no human being is actually strong, any more than any human being is actually good. Qualities such as strength, virtue, and integrity are not in man, but come through man. For practical purposes, let us say the individual is strong who is not in his own way. Very largely, the personality is a blocking, inhibiting factor, interposed between energy and the object of energy. In branches of human artistic function we can see most readily what is meant, taking for example the problem of the vocalist.

Teaching vocal expression and diction has a long past of wrong approach to the basic fact of sound. It was assumed that the human being creates harmonic tones in the throat, in the various cavities of the head; and it was also assumed that diction resulted from a conscious placement of the tongue in various parts of the oral cavity, from developed skill in control of the function of the lips, use of the teeth as sound breakers. This

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An identifying footnote to each article indicates whether it is an original article, a condensation from a Manly Palmer Hall lecture, or an excerpt from his writings. *Suggested Reading* is a guide to his published writings on the same or a related subject. A list of Manly Palmer Hall's published works will be mailed on request.

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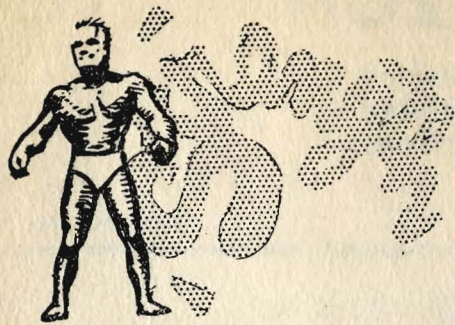
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resulted in the technique of song and diction requiring the student to learn how to form tone, and to achieve diction by placement. The whole theory was wrong. It had the student experimenting with tongue placement, trying to feel where the tongue should be in the production of sound. It had the singer singing against the entire vocal equipment, so busily occupied in the process of tone construction that he had very little time left for the simple process of tonal motion. The newest realization in this matter is that the tone is not produced by an acute training of the vocal equipment, it is achieved by elimination of vocal procedure. Modern vocal training aims to eliminate all student consideration of the throat and cavities of the head; in diction, not to train the tongue, but to release the tongue. The directive is elimination of the personality factor, so that the song does not have to force its way through the constitution of the musician.

The great violins of Stradivarius were remarkable because the wood in them was entirely dead. The violins which he fabricated from the bell tower beam of a church centuries old were the best he made; there was no interference from living wood structure. Similarly, the vocalist achieves most to the degree he can eliminate himself, can accomplish the mystery of stepping aside and permitting tone to move through without the interference of consciousness.

Strength is thus seen as the release of action from cause to its normal consequence, without the interference of conscious fixation. In the arts, self-con-

sciousness, so called, is personality interference. In consciousness of the medium through which he is functioning the performer's conscious center is where it has no right to be.

The reason why egotism nearly always fails is because it is a centering of consciousness upon a means and not upon an end. The individual is merely a means to the accomplishment of an end; it is the energy that flows through him which actually accomplishes that end. If he permits the medium of the body, the vehicle, to become positive, the energy becomes negative. Function to be perfect must be the simplest, the most completely automatic procedure, with personality factors subdued to the point of no longer interfering with the flow of energy. This applies equally to tonal energy, vital energy, the power to build a house, the power to paint a picture.

In the whole problem of strength we have falsely believed that we became strong through the building up of a strong personality. It is no more a sign of strength than powerful throat muscles are a sign of a good vocalist. It is also falsely believed that an individual is strong because he is tense or intense, when in reality he can be merely strangling the life within himself. The strength actually results from moving the center of consciousness from secondary values to first values. The individual is strong whose awareness is posited where it belongs. Moral strength, for instance, comes with a man's realization of the absolute adequacy of moral energy flowing through him, plus the wisdom to subject the complexity of his personality to this flowing. We have strength when we realize the power of the life within, when we remove tension from the outer life which interferes with the flowing of that internal strength. Strength is part of Spirit. It is not then a strength which we possess, but is a strength which is in the Universe, is in our world, a strength which is intrinsic to the quality of life itself. The strong person is the one who can permit universal strength to move through him without personality interference.

We know that too much effort to accomplish anything frustrates that accomplishment itself; and that people who try to be happy are never happy, for even this trying is a form of tension. Effort toward a desired thing is just as much tension as worry is. Tension, in a blocking of the flow of energy, sets up a fixation point along the psycho-nerve system. Physical ailments result from tension; the nerves tie up the muscles, the muscles impinge the blood circulation, cutting it off by muscle tension. Always, whether in the inner life or the outer, tension limits and destroys function.

The basic form of tension is egotism. It is self-awareness in the plane of personality. The egotist becomes too aware of himself, focuses his attention upon his personality, and in so doing he exaggerates the significance of personality, making it positive, and principle negative.

Egotism is a form of materialism, which is a division of unphilosophic thinking. It is a process which makes the visible positive, the invisible negative; or, the known positive, the unknown negative. In this is the basis of our social division of wealth and poverty. The symbol of strength is to have—not to have, is the symbol of weakness. On the basis that to have is to be happy, we carelessly think of the happy rich, the unhappy poor. But these categories break down to nothing. The rich are not happy, nor are the poor necessarily unhappy because of poverty. An individual's happiness and unhappiness—what little he does possess of either—may be sharply conditioned by his psychological viewpoint. If he is underprivileged, and so knows he must be miserable, right next to him is another who, not knowing this, is quite happy.

In an old story from Arabia, a miserably unhappy king was told by his necromancers that the only cure for his misery was to secure the shirt of a happy man, and wear it. So ministers were sent to all parts of the kingdom in search of this shirt. They searched long, and at last one morning, by the shores of a

lake, they heard a man singing. They went to him and said, "Are you happy?" He said he was, absolutely, entirely; he had not a single worldly problem. "Ah," said the ministers, "then the Caliph will give you ten thousand pieces of silver for your shirt." The man looked at them blankly, said, "But I haven't a shirt." ... The old Arabian fable ends here; but it makes us wonder. The story does not say whether the loss of this opportunity destroyed the man's happiness or not, whether he began to wish he had a shirt. If he did, he was an incipient capitalist. Without the shirt he was the eternal proletarian. But, neither have anything to do with being happy or unhappy, except as false values result from setting up centers of awareness at wrong points along the way of life.

In the development of our theory of strength, we now assume definitely that the complexity of awareness, if that state of awareness is posited in the personality, is the principal cause of human weakness. No man is weaker than the man who says, "I am strong," unless it is the man who tries to prove he is strong by knocking someone down. The whole theory of strength as something tangible that you can see and feel, something to be demonstrated and proved by an assumption of authority, by examples or by tests, or by things said—that type of strength is the world's supreme weakness. The more strength must be demonstrated, the less it exists.

The greatest strength we know of is the strength of Space itself, and it never performs any objective function. It is to be compared to the virtue of Deity, which differs from the virtue of man. Human virtue rapidly settles into a kind of obnoxious Puritanism; divine virtue remains eternally in the abstract. Con-



ceiving the Universe as ruled by absolute good, we would nevertheless applaud if Divine Power would sometime manifest itself and take that unpleasant mortal, Adolph Schicklegruber, across the knee for a thorough thrashing. But the Infinite will do what strength always does; it will wait and let little Adolph thrash himself, for it is thus that the human race is forced eternally along the road toward the release of true strength. The moment that the Infinite opposed man objectively and tangibly, it would create in man the very thing which is already the cause of his principal evil, tension. Man would resist the Infinite Will wherever it interfered with private purpose, with the result that man resisting would become more and more conscious of himself in awareness of Divine force turned against him. But, he is not important enough to be the victim of Divine wrath. The Infinite assumes no attitude toward any finite thing; the unpleasant individual can keep right on being unpleasant, the bombastic person can continue in his bombast, the dishonest man can continue his dishonesty. With a single motion in Space all this could be eliminated, but the Infinite remains perfectly quiet, exhibiting a form of strength beyond human comprehension—the strength to leave things alone.

This is not the kind of strength we are used to. It is not the kind of strength we appreciate. But it is the kind of strength that ultimately shifts the center of our consciousness from personality to principle. Philosophy has discovered, working with the Universe for tens of thousands of years, that the only way man can envision the Creating Power is by becoming quiet, silent, at peace within himself. The Voice of Silence can not be heard until a man has achieved a perfect stillness within himself. He has to discover that he never knows the Infinite until he has gradually freed his mind from the labyrinth and tangle of the finite. He has to discover that in its great and supreme power the Infinite demands nothing, but accepts nothing less than all. The basis of the great philosophic power of

antiquity was the realization that the Universe keeps its hands off; the individual is punished for his inadequacy in only one way, and that is, with the inadequacy itself.

It is difficult to appreciate but most important to understand that strength is finally perfected in the suspension of self. The Universe, because of its absolute strength, will accept nothing less than absolute strength, conceived in terms of harmonic relationship. The human being is not perfect, but in his every day living, in every crisis which arises in life, he has an opportunity to explore the workings of Nature and learn a little more about how to accomplish greater adjustment with it.

One false kind of strength we have tried to develop in the past is the silly and stupid belief that we could change the Universe, in fond conviction that we could make things the way we wanted them. A simple example of that is dotting parents with a sincere conviction that they can mold the lives of their children into what they want them to be. Man is not equipped at the present time for assuming the right to create patterns in the lives of other living things. He may suggest, he may try to rationalize, he may attempt to use certain parental prerogatives with his children, and he should; he should try to help them to a fuller life. But to determine any human destinies, and force humans into them regardless, this is an usurpation of power — and whether through hope of heaven or fear of hell, by legislation or by physical violence, to force people into social patterns—these things are all wrong. No amount of such miscalled strength can force anything in Nature.

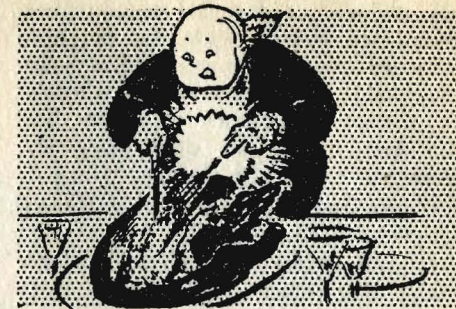
Accepting then the challenge of Space dominion within ourselves, we realize that there are three departments into which life can be divided, and that this is referable to all forms of living.

Living infers the motion of life through environment or medium. All that is alive is capable of the phenomenon of living. Living, and that which lives, are not the same thing. That

which lives moves, in the process of its own extension, through various modes of existence, which we term living. Of these three departments we may say therefore that the first represents the life of matter, *that which lives*; the second department is the motion of that substance, *the process of living*; and the third department is *the object or end* of that living, consequence, result, reward, termination,—the substance, the means and the end.

In every problem there is a principle, an end desired, and a method of achieving it. The artist has ability, which is substance; technique, which is the medium; and accomplishment, which is the end. His creative, artistic power is his causal nature; the technique of draftsmanship and his palette, brushes, and paints, these are the means; and the masterpiece which he desires to produce is the end. These three factors interrelate; life flows through a means to an end, and this flowing is a constant motion; every energy is flowing toward its natural consequence, eternally. Energies are producing results consistent with themselves everywhere in nature and in space; the tree is the medium for the release of one energy, in another, man is the created medium; in every case life accomplishes its end through various means, in which the whole pageantry of evolution is involved.

Man has a center of awareness within himself and this he must study. This center of awareness, as the East Indian Yogi knows, is not fixed. Some people believe it is located in one part of the body, others that it is located in another part. But the Orientalists who have studied Yoga know this center of awareness moves with the fixation of awareness. For example: you pound your thumb with a tack hammer, and the center of awareness moves immediately to the injured member; you in fact become acutely aware of it. While you are in a state of awareness concerning this injured thumb, an injury may occur to some other part of the body, but because the awareness is upon that injured thumb, there will be no pain in



the other part; your awareness has not gone there.

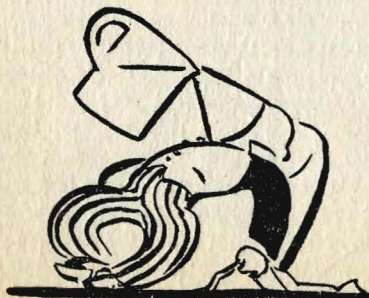
Awareness moves throughout the body, and it is quite possible to change the circulation and temperature of any part of the body by focusing the attention upon it. You can also through discipline, by will, remove consciousness from any part of the body by centering it upon some other part. It is part of the old discipline of Yoga that function is rendered more acute by a centering of awareness. The Yogi, for example, can change the pulsation of his heart. Heart functioning is involuntary, and not under the conscious dominion of the will, but the will can take control. When you wish to pick up an object from the table, it is the center of awareness that moves and in the process causes the fingers to lift the object. This process is very rapid, almost automatic, but you will suddenly realize what awareness means if some part of the body becomes paralyzed, for then the awareness strikes against dead substance and nothing happens.

As the awareness center moves through the body to achieve certain purposes, so does it move through the various departments of emotional and mental consciousness to achieve certain ends. Egoism awareness is to have the consciousness focused upon the principle of individual existence. When that fixation results in pressure at the center of self, the lower personal self, then the egotist becomes the egoist. Now becoming smugly satisfied with the constitution of his own ego, he is gradually falling into the Narcissus complex—falling in love

with himself. The center of awareness focused too intently upon the ego produces dictators and despots, and also the innumerable little petty tyrants who do not change the course of history but who devastatingly can affect their environment and home circle.

A conscious awareness centered upon the material aspect of life, the personality, gives us the materialist. The materialist is a person thinking from matter; his center of consciousness is in the material part of himself. The mystic is one who has placed his center of awareness in the sphere of abstract, mystical realities; therefore, to him, mysticism is real. That is real on which our center of awareness is focused, all else is unreal. To the man who has centered his awareness in the economic impulse, money is the importantly real thing in the world; that is the thumb he has pounded with the hammer. In another man the center of awareness has moved to recognition, fame; applause is his adequate reward. He has pounded the other thumb. Another shift in the center of consciousness gives us the individual whose only desire is to be left alone. He has hit another finger, and so would spend the last twenty years of his life alone on a desert isle, for, to him, other people are a nuisance—a center of awareness that may lead him to a monastic life, causing him to regard as utterly useless the things other men regard as most important.

This center of consciousness, bobbing about throughout the personality, produces not only diversity of personalities, but change within a single personality.



With some people, today it is one thing, tomorrow it is something else, and the next day it is another something else. These individuals are like those who have a mild case of poison ivy, never sure where they are going to itch. The person who says one thing today and contradicts it tomorrow is not inconsistent in the sense he is taking back what he previously said—his center of awareness has merely moved into an entirely different category of convictions.

This motion of the center of consciousness throughout the personality may seem very necessary, but not to the philosopher, the old mystic, the great scholar of ancient times. He realized the solution of the whole matter was that the center of consciousness should not be *anywhere* in the personality. As long as it is anywhere in particular in the personality the consciousness is bound to the conditions of life. King or slave, you are bound by psychology to condition. It may be more comfortable to be a king, but the comforts are likely to be more detrimental to the center of consciousness; success is a most difficult thing to administer. Success is an anesthetic, failure is a stimulant. Success is likely to convince the individual of the fundamental integrity of his own mistakes. It has a tendency also to cause him to accept more and more the reality of the thing in which he succeeds. Success creates limitation, binds us to the objects of our own conceits.

You can shift the complex of personality entirely out of the personality, taking one of two directions, either through the cause or through the effect. Shifted



into the effect (the consequence) the individual does everything in this world for reward. The simple example is the man working for only one thing, his pay check. His pay check is positive and he is negative; he is the clock watcher. There are other people whose lives are bound up in entirely different results which they wish to achieve; revenge, for instance. To spend year after year working out something nasty to do to someone disliked is not as infrequent as you might think. But even if the desire for revenge lasts only five minutes it is five minutes absolutely wasted. Any time spent in working up destructive ideas is time totally lost.

The type of end mechanism most frequently dangled before the eyes of the average person is happiness. In quest of happiness we will go through almost any kind of present misery. In constructive form this is the person going to the hospital for an operation, to experience violent pain because it will result in better health. But more often a mere will-o-the-wisp is back of the causes set in motion, something which is not at all consistent with happiness. Possibly the greatest abstract joy we anticipate is heaven; to the average individual it is fulfillment of all desires. You can tell very closely any individual's basic racial inhibitions by his concept of heaven. In the Northland, where people are hungry most of the time, heaven is largely an eternal victory over the problem of eating; and in more torrid regions the desired aspect takes on an emotional quality. In temperate zones like ours, heaven takes on the aspect of utter and complete indolence, eternal freedom from effort. The greatest happiness we can think of is to do nothing!

To the end of heaven, happiness, eternal peace—anything you can think of from that which lies across the Jordan, to relaxing on Abraham's Bosom—the individual may in some cases sacrifice his ego, as in the case of religious martyrs. At first thought it might seem that Socrates and the Christian martyrs were



much alike, and it is quite likely in some cases that the latter were inspired by the Socratic motive. But where the Christian martyr gave up his life for the hope of heaven to come, Socrates did not do it in hope of anything. Socrates died in defense of principle; death meant to him an opportunity to restate to the world the value of Eternal Truths. Here is an example of the consciousness complex moving toward cause, with the center of awareness lifted by an individual out of his own personality, to invest it in the energy principle which is moving through him. He ceased to become concerned with the end, because he knew it to be intrinsic with motion itself. And so he achieved a new concept of the meaning of his own personality, regarding it as a channel through which energy moved toward its legitimate purpose.

When you move your center of consciousness to the spiritual norm, or to the positive polarity of consciousness, you then accomplish the ideal. The basis of the great mystical teachings of the ancient world was that man shall identify himself with Life, and not merely identify himself with conditions of living or the accomplishment resulting from living. The identification of the individual with the Laws of Life and the energy flowing through Space, Nature, and Time, give an entirely new perspective upon the phenomenon about him in his human existence. We be-

come detached from ourselves and our opinions when we become identified with motion itself, with the basic vitality which is moving through the world.

Now, how do we practically accomplish that?—after all, this vitality is a very abstract thing, and it is difficult to think of in terms of personal accomplishment. How can we, for example, use Universal Life in the terms of problems that come up to us each day? The one basic help is to know that Life is basically impersonal.

Here we must define impersonal, or we will get into trouble. Impersonality is in no way synonymous with a kind of coldness evidenced by a great number of early 20th Century metaphysicians by which they lost all human contact. They seemed to believe that they were impersonal to the same degree that they were unpleasant. To be impersonal merely means to determine values from life itself, rather than from the innumerable artificial complexities which arise in life.

In the example of relationship we find probably the highest point of immediate interest at the present time. Impersonality in relationship does not mean indifference; it means the establishment of principle in whatever pattern may be under consideration. The mother whose son has gone to war is confronted with the problem of adjustment, and it is not only important to her, but equally important to the son who is gone. So, now to establish the applicable principle. While everyone was at home, with everything going well, some very immature and inconsequential belief was sufficient. The family bundled itself into an automobile on Sunday morning and went out to hear a sermon in platitude from the neighborhood preacher. This was enough. There was no test, no trial, no problem. But, with the boy in camp, and mother writing letters to him addressed to a number, not knowing where he is, or what he is doing—it is all different. Innumerable feelings begin to arise, but they are feelings that bear witness not to basic affection, but to the complexity of the personality and its relationship to another

personality. While the boy was home mother and son never got along any too well, but the moment he was gone he became perfect, became the worthy object of great and tireless devotion. Ask the mother why, and she will say, "Well, he is my son"—her basic reason for feeling the way she does is sometimes just a term, "my son." That should explain everything, but it does not explain anything. It means solely that a physical relationship has become the center of conviction, and in that relationship is where the consciousness is. That which is part of herself is in danger; psychologically she knows she should feel badly about it, and does; the disaster of the boy going away takes on an enormous perspective, facts and values never have a chance.

Approach this problem from the standpoint of principle, to get the values straight, and you realize that in the Universe, in the great pattern of things, there is no such thing as relationship. There is no place for it. In the one basic pattern, all life is unqualifiedly related to all other life. The boy you have never met is as close to you as your own son. And that realization surely will not make you cold or detached in an unpleasant sense of the word; it is something rather that puts your values in order.

We believe also in the basic principle of destruction. There is no such thing, any more than there is the basic principle of darkness. Light is principle, darkness is not.

It is when we value things in terms of relationship that we say, "Look at what has happened to me!" This is the level from which most people function. The Russian campaign is not to them being fought in terms of Russian resistance, but in terms of how much canned goods we have on our shelves. In our oversea war participation, to most people it is not how many men will die, but will *my* man die? The more ego there is in the individual, and the more muscle bound his personality is, the more everything hurts, whatever it is that happens to him.

Any overdeveloped emphasis is a temptation and constant hazard. If the center of consciousness is in the singer's throat, he will strangle every note he tries to sing. But whether a man is strangling his own throat, or whether he is strangling his own life, makes very little difference except in the degree of consequences. Wherever that center is, if it is in the personality it is defeating that personality.

If you can move this center of consciousness away from these personality complex centers and into your principles, into your zone of principle energy, then such a thing as a basic tragedy can not happen in your life. You cannot lose that which is identical with the power in life which can never decrease. As we adjust to the level of our mystical perceptions, we are in a position to permit life to flow through medium into consequence without inhibition, without restraint. Accomplish this in terms of relationship, and we are unmoved at loss. To be grief stricken is not an evidence of affection, it is only a sign of emotion.

(CONDENSATION FROM A PUBLIC LECTURE. *Suggested reading:* SELF-UNFOLDMENT; PURPOSEFUL LIVING LECTURES ON ANCIENT PHILOSOPHY).

What's Cooking?

Office of Civilian Supply:

"American civilians are going to get whatever it takes to keep them alive, healthy and functioning effectively. Just how much will be available depends to a large degree on the fortunes of war. The more troops we have abroad, the better equipment they have, the more territory we reoccupy, the more we give to our Allies, the less will be available for ourselves."

Joseph L. Weiner.

Secretary of Agriculture:

"Barring disastrous weather, we can continue to meet all essential food requirements. We can't afford to waste a pound of food. By sharing available supplies fairly and substituting the more plentiful foods for the less plentiful ones, housewives can continue to give their families nourishing, well-balanced meals."

Claude R. Wickard.





The State of the Union

President Roosevelt's Message to Congress

Victory Aims In War and Peace

OUR forward progress in this war has depended upon our progress on the production front.

There has been criticism of the management and conduct of our war production. Much of this self criticism has had a healthy effect. It has spurred us on. It has reflected a normal American impatience to get on with the job. We are the kind of people who are never quite satisfied with anything short of miracles.

But there has been some criticism based on guesswork and even on malicious falsification of fact. Such criticism creates doubts and fears, and weakens our total effort.

I do not wish to suggest that we should be completely satisfied with our production progress — today, or next month, or ever. But I can report to you with genuine pride on what has been accomplished during 1942.

A year ago we set certain production goals for 1942 and 1943. Some people, including some experts, thought that we had pulled some big figures out of a hat just to frighten the Axis. But we had confidence in the ability of our people to establish new records. That confidence has been justified.

We have given the lie to certain misconceptions—especially the one which holds that the various blocs or groups within a free country cannot forego their political and economic differences in time of crisis and work together toward a common goal.

While we have been achieving this miracle of production, during the last

year our armed forces have grown from a little over 2,000,000 to 7,000,000.

In other words, we have withdrawn from the labor force and the farms some 5,000,000 of our younger workers. And in spite of this, our farmers have contributed their share to the common effort by producing the greatest quantity of food ever made available during a single year in all our history.

Is there any person among us so simple as to believe that all this could have been done without creating some dislocations in our normal national life, some inconveniences, and even some hardships?

Who could have hoped to have done this without burdensome government regulations which are a nuisance to everyone—including those who have the thankless task of administering them?

We all know that there have been mistakes—mistakes due to the inevitable process of trial and error inherent in doing big things for the first time. We all know that there have been too many complicated forms and questionnaires. I know about that. I have had to fill some of them out myself.

But we are determined to see to it that our supplies of food and other essential civilian goods are distributed on a fair and just basis—to rich and poor, management and labor, farmer and city dweller alike. And we are determined to keep the cost of living at a stable level. All this has required much information. The forms and questionnaires represent an honest and sincere attempt by honest and sincere officials to obtain this information.

We have learned by the mistakes that have been made.

Our experience will enable us during the coming year to improve the necessary mechanisms of wartime economic controls, and to simplify administrative procedures. But we do not intend to leave things so lax that loopholes will be left for cheaters, for chiselers or for the manipulators of the black market.

Of course, there have been inconveniences and disturbances — and even hardships. And there will be many, many more before we finally win. Yes, 1943 will not be an easy year for us on the home front. We shall feel in many ways in our daily lives the sharp pinch of total war.

Fortunately, there are only a few Americans who place appetite above patriotism. The overwhelming majority realize that the food we send abroad is for essential military purposes, for our own and Allied fighting forces, and for necessary help in areas that we occupy.

We Americans intend to do this great job together. In our common labors we must build and fortify the very foundation of national unity—confidence in one another.

It is often amusing, and it is sometimes politically profitable, to picture the city of Washington as a madhouse, with the Congress and the Administration disrupted with confusion and indecision and general incompetence.

However—what matters most in war is results. And the one pertinent fact is that after only a few years of preparation and only one year of warfare, we are able to engage, spiritually as well as physically, in the total waging of total war.

Washington may be a madhouse—but only in the sense that it is the capital city of a nation which is fighting mad. And I think that Berlin and Rome and Tokyo, which had such contempt for the obsolete methods of democracy, would now gladly use all they could get of that same brand of madness.

We must not forget that our achievements in production have been relatively

no greater than those of the Russians and British and Chinese who have developed their war industries under the incredible difficulties of battle conditions. They have had to continue work through bombings and blackouts. They have never quit.

We Americans are in good, brave company, in this war, and we are playing our own, honorable part in the vast common effort.

I have sought to emphasize a sense of production in this review of the events of the war and the needs of the war.

We should never forget the things we are fighting for. But, at this critical period of the war, we should confine ourselves to the larger objectives and not get bogged down in argument over methods and details.

We, and all the United Nations, want a decent peace and a durable peace. In the years between the end of the first World war and the beginning of the second World war, we were not living under a decent or a durable peace.

I have reason to know that our boys at the front are concerned with two broad aims beyond the winning of the war, and their thinking and their opinion coincides with what most Americans here back home are mulling over. They know and "we know," that it would be inconceivable—it would, indeed, be sacrilegious—if this nation and the world did not attain some real, lasting good out of all these efforts and sufferings and bloodshed and death.

The men in our armed forces want a lasting peace, and, equally they want permanent employment for themselves, their families and their neighbors when they are mustered out at the end of the war.

Two years ago I spoke in my annual message of four freedoms. The blessings of two of them—freedom of speech and freedom of religion—are an essential part of the very life of this nation, and we hope that these blessings will be granted to all men everywhere.

The people at home and the people at the front—men and women—are

wondering about the third freedom—freedom from want. To them it means that when they are mustered out, when war production is converted to the economy of peace, they will have the right to expect full employment—for themselves and for all able-bodied men and women in America who want to work.

They expect the opportunity to work, to run their farms, their stores, to earn decent wages. They are eager to face the risks inherent in our system of free enterprise.

They do not want a postwar America which suffers from undernourishment or slums—or the dole. They want no get-rich-quick era of bogus “prosperity” which will end for them in selling apples on a street corner, as happened after the bursting of the boom in 1929.

When you talk with our young men and women, you will find they want to work for themselves and their families; they consider they have the right to work, and they know that after the last war their fathers did not gain that right.

When you talk with our young men and women, you will find that with the opportunity for employment they want assurance against the evils of all major economic hazards—assurance that will extend from the cradle to the grave. This great government can and must provide this assurance.

I have been told that this is no time to speak of a better America after the war. I am told it is a grave error on my part.

I dissent.

If the security of the individual citizen, or the family, should become a subject of national debate, the country knows where I stand.

I say this now to this 78th congress, because it is wholly possible that freedom from want—the right of employment and the right of assurance against life's hazards—will loom very large as a task of America during the coming two years.

I trust it will not be regarded as an issue—but rather as a task for all of us to study sympathetically, to work out

with a constant regard for the attainment of the objective, with fairness to all and with injustice to none.

In this war of survival we must keep before our minds not only the evil things we fight against but the good things we are fighting for. We fight to retain a great past—and we fight to gain a greater future.

Let us remember that economic safety for the America of the future is threatened unless a greater economic stability comes to the rest of the world. We cannot make America an island in either a military or an economic sense. Hitlerism, like any other form of crime or disease, can grow from the evil seeds of economic as well as military feudalism.

Victory in this war is the first and greatest goal before us. Victory in the peace is the next. That means striving toward the enlargement of the security of man here and throughout the world—and, finally, striving for the fourth freedom—freedom from fear.

It is of little account for any of us to talk of essential human needs, of attaining security, if we run the risk of another world war in 10 or 20 or 50 years. That is just plain common sense. Wars grow in size, in death and destruction, and in the inevitability of engulfing all nations, in inverse ratio to the shrinkable size of the world as a result of the conquest of the air.

I shudder to think of what will happen to humanity, including ourselves, if this war ends in an inconclusive peace, and another war breaks out when the babies of today have grown to fighting age.

Every normal American prays that neither he nor his sons nor his grandsons will be compelled to go through this horror again.

Undoubtedly a few Americans, even now, think that this nation can end this war comfortably and then climb back into an American hole and pull the hole in after them.

But we have learned that we can never dig a hole so deep that it would

be safe against predatory animals. We have also learned that if we do not pull the fangs of the predatory animals of this world, they will multiply and grow in strength—and they will be at our throats once more in a short generation.

Most Americans realize more clearly than ever before that modern war equipment in the hands of aggressor nations can bring danger overnight to our own national existence or to that of any other nation—or island—or continent.

It is clear to us that if Germany and Italy and Japan—or any one of them—remain armed at the end of this war, or are permitted to rearm, they will again, and inevitably, embark upon an ambitious career of world conquest. They must be disarmed and kept disarmed, and they must abandon the philosophy, and the teaching of that philosophy, which has brought so much suffering to the world.

After the first World war we tried to achieve a formula for permanent peace, based on a magnificent idealism. We failed, but, by our failure, we have learned that we cannot maintain peace at this stage of human development by good intentions alone.

Today the United Nations are the mightiest military coalition in history. They represent an overwhelming majority of the population of the world. Bound together in solemn agreement that they themselves will not commit acts of aggression or conquest against any of their neighbors, the United Nations can and must remain united for the maintenance of peace by preventing any attempt to rearm in Germany, in Japan, in Italy or in any other nation which seeks to violate the 10th commandment—“Thou shalt not covet...”

There are cynics and skeptics who say it cannot be done. The American people and all the freedom-loving peoples of this earth are now demanding that it must be done. And the will of these people shall prevail.

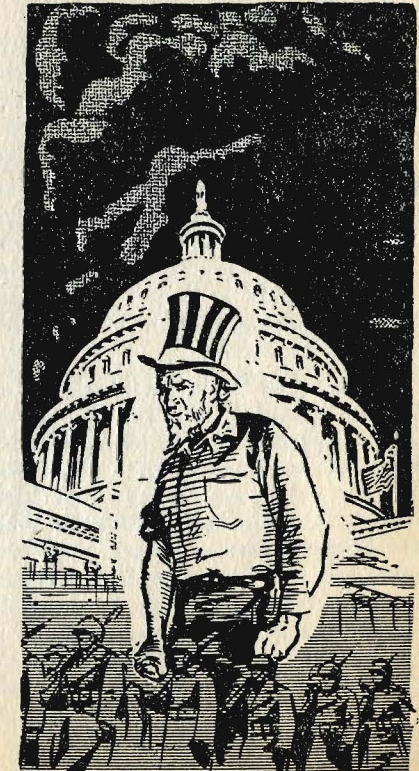
The philosophy of the Axis power is based on profound contempt for the human race.

If, in the formation of our future po-

lity, we were guided by the same cynical contempt, then we should be surrendering to the philosophy of our enemies, and our victory would turn to defeat.

The issue of this war is the basic issue between those who believe in mankind and those who do not—the ancient issue between those who put their faith in the people and those who put their faith in dictators and tyrants. There have always been those who did not believe in the people, who attempted to block their forward movement across history, to force them back to servility and suffering and silence.

The people have now gathered their strength. They are moving forward in their might and power—and no force, no combination of forces, no trickery, deceit or violence, can stop them now. They see before them the hope of the world—a decent, secure, peaceful life for all men everywhere.



Aristotle:

On Classification Of Facts



AN old story—you probably know it—tells that once upon a time a man was walking arm in arm with the Devil down the road, and ahead of them was a man who kept leaning down and picking up small articles. The man who walked with the Devil inquired, "What is he picking up?" And the Devil replied, "He is picking up little bits of Truth." This answer made the inquirer laugh; he said to the Devil, "That's going to be pretty hard on you." "Not at all," the Devil replied. "When he gets enough picked up I will help him organize it."

For 2000 years we have been able to organize our beliefs, and as a result we have organized Truth out of most of them.

It was with no intention to tear down that Aristotle became the axis of criticism, precedent of organization; he felt that knowledge needed organization; he could not have anticipated that this organization would result in the condition of knowledge today, with Truth slowly organized out.

Aristotle had a brilliant mind, tremendous personal ability. His father was Nicomachus, a man of considerable philosophic accomplishment. Plato was 40 years old when Aristotle was born. Never strong physically, throughout his life Aristotle suffered from the most unfortunate of all philosophic ailments, stomach trouble. Gastritis is definitely in his philosophy, with the result he is a critic. Criticism is natural to people who have bile that does not properly function; criticism is nearly always associated with discomfort.

A half glass of water is set down before two people; to the optimist it is one-half full; and to the pessimist it is one-half empty. To Aristotle it would be half-empty, to Plato it would be half-full.

Aristotle came to Plato when approximately 17 years of age; he studied with Plato until the death of that great philosopher. Aristotle also studied for a short time with Socrates, about three years. It was from Plato that he received the greatest philosophic inspiration; as opposites, they attracted each other. Aristotle was set aside for the philosophic life by the Oracle of Delphi, who brought him to Plato; and if Aristotle differs widely from Plato in viewpoint, the importance of Aristotle's contribution lies in the realization that it dominates a large part of the philosophy of today.

To Plato the Universe was a greatness filled with wisdom.

To Aristotle it was a smallness filled with problems.

Aristotle focused on inconsistencies and inconstancies, whereas Plato with a mind peculiarly divine in its functioning, possessed the capacity to conceive all-enclosing Wisdom, with all differences contained within itself.

The two great thinkers never met on any common ground. Whatever Plato said, Aristotle questioned. He wanted proof. "It is one thing to say a thing," he would argue, "but can you prove it?" Later in life Aristotle discovered you can prove nothing to one who sees differently from you.

When Plato died, Aristotle caused a monument to be erected to his Master;

and in the two or three places where Aristotle mentions Plato in his writings it is laudatory to the extreme. Even while they disagreed, Aristotle held Plato in the highest esteem.

His study completed with the Platonic School, Aristotle formed in the Lyceum what came to be known as the Peripatetic School — peripatetic means "one who walks," which was the way Aristotle always discoursed— Plato talked sitting down—and with the disciples carrying on with what was the equivalent of the Athenian cinder track, Aristotle's wisdom wafted over his shoulders. He was ever busily engaged with building up his physical health, but was never successful.

Worldly honor came to Aristotle when Phillip of Macedonia came to him and asked him to become the tutor of Alexander the Great. The two men became the deepest of friends; and all Alexander possessed of knowledge he owed to Aristotle. He carried the philosopher's writings into battle, and when at the conquest of Darius a precious casket of jewels was taken, Alexander had the contents thrown to the ground, announcing "At last I have found a casket worthy of Aristotle's book."

Aristotle published the first of his writings while Alexander was at war. The great warrior wrote: "*Alexander to Aristotle, Greetings.* Why have you published these discourses, which previously you communicated to your disciples only? How shall I excel other men, if the knowledge I have gained from you becomes common knowledge? I would rather know what you know, than conquer the world. *Alexander.*"

Aristotle replied: "*Aristotle to Alexander, Greetings.* It is true I have published these works, but do not fear whether they be published or not published. Only those who understand them can make use of them. *Aristotle.*"



In his 63rd year Aristotle died of the stomach trouble that plagued him throughout his life. A small man, with a lean and hungry look, his nose was large and aquiline, his frame short, his eyes piercing and eagle-like. Standing beside Plato, six feet four inches tall, and, according to the descriptions written of him, weighing nearly 300 pounds, the two men represented an antithesis in appearance—the greatness and broadness of Plato, and the smallness and narrowness of Aristotle. The small man never achieved the greater one's profundity or benevolence of consciousness.

Aristotle was a voluminous writer, but unfortunately many of his books have not survived. Available in most public libraries is his important work, *Organon*, (restated by Lord Bacon in his *Novum Organum*, and later in our modern time by Ouspensky in his *Tertium Organum*.) The *Organon* is the general textbook on the Aristotelian doctrine, but he wrote other books on metaphysics, various tracts on the nature of animals, the classification of knowledge, and the syllogisms, covered various other departments of learning.

Aristotle is credited with the famous interrogation in proof of the uselessness of logic. To the question, "Let me see the horn on your forehead," the man answers, "But, Master, I have no horn on my forehead." "Did you ever lose the horn on your forehead?" The answer, "No." "Then, if you have not lost it, you must have it!"

The premises of logic must be correct, and this is where most people who are trying to think stumble. Illogical conclusions based upon unreasonable foundations result in the confusions existing today. The famous problem over which Euclid committed suicide, "Does anything move?" is stated in this way: "An object to move must pass from the place it is, into a place it is not; and, as every object must be in the place it is, and cannot be in a place it is not, nothing can move." The logic is irrefutable. But the minor premise is stupidly incorrect. Can we see in it the same

'logic' thrust upon us in the fallacy of modern thought?

Not only did Aristotle expound thusly on logic, but he wrote on ethics, he wrote on esthetics, in fact, he touched every part of philosophy. Of his teachings which have survived, the weakest are those which deal with the divine nature of that which is above the world; it is possible that other material relating to these subjects has not survived, and so all that can be said is, in his existing writings that is where the weakness exists.

Aristotle married twice; history records two children, one a son, a student of philosophy, later an author of books of rhetoric and ethics. On one occasion a man brought his son to Aristotle to ask for similar education, and the price seemed very high, for this was education in an abstract subject. He could not see how his son could capitalize on it, and he said, "What shall he gain to pay for this?" Aristotle answered, "It shall so follow that when this young man goes to the games and sits in the amphitheatre, it will not be one stone resting on another."

Aristotle's closing years were burdened with physical suffering, he died after a protracted illness. Separating out of the substance of his learning that personal acidity due to his physical condition, you gain sound knowledge of what not to believe. Aristotle's was a great power, surviving his own time, and down through the Dark Ages, (perhaps making them a little darker than otherwise), finally to break like a great sea, against the modern knowledge which sprang up in the 17th century.

It was Lord Bacon who broke the power of Aristotle's philosophy, shattering its bonds; he could not endure the restrictions Aristotle placed upon knowledge. Aristotle had put walls, boundaries, and limitations upon everything. He had destroyed the free circulation of wisdom in the field of knowledge. He had built up fences, divided one piece from another. He was so constantly dividing that to him the Infinite was in-

finitely small, and he divided everything downward.

The two great systems of philosophy are called the Aristotelian and Platonic. To Plato everything is infinitely great, and he achieved this greatness by combining into a great unity all the smaller parts of life. Plato begins with the heavens, assumes the reality of the gods, and moves sequentially downward to establish all life as part of the Divine Plan. The doctrine of Plato is a triangle with one point downward, and he moves from the wholeness to the parts, from unity to division, reality to illusion. The Aristotelian doctrine is a triangle with the point upward. He moves from diversity to unity.

To Plato the gods were reality, and all other life was a mode of the gods. To Aristotle, sticks, stones, animals, plants, and man were the reality; and from this foundation he sought to ascend to a knowledge of God. Aristotle tried to discover God through nature. Plato tried to discover nature through God.

Plato had his foundation in the heavens and Aristotle on the earth... and so Aristotle has been regarded as an infinitely practical man.

He was one of those practical people other practical people can get along with, for he assumes the see-able, reasonable postulate: A fish is a fish, therefore how are we going to discover God through that fish; how are we going to discover the Universe through particulars; how are we going to find the orb through the small pieces, these fragments of the orb?

To this, Plato would probably answer: In order to discover the nature of the fish, we must first establish the heavens, the gods, the hierarchies, the orders of life; then descend slowly to find the proper place the fish occupies in the pageantry of unfolding life.

One thought stands on the top of a mountain, the other is thought in the streets of the city. Which understands the life of the city better? Plato said, if you go below you cannot see the city for the houses. Ascend to a high place

and look down and you see the roads, the streets, as well as the houses; you see the city as an entirety.

Which one was right? It is a difference of viewpoint. Plato had the grander perspective, Aristotle the more intimate one. Aristotle, walking around the city, could see one man grinding knives and another keeping store, and to him this was part of life. Plato could not see this. He saw only the wide expanse, the things that make up the whole.

We all have difficulty in getting at seeing life in perspective. Aristotle never saw life in perspective. He was concerned with living things, the individual man performing his own tasks, and he ignored these as being within the great boundary, he never saw unity. Plato embraced the whole life pattern—of the city, of mankind, of the larger motions. These men complement each other, each with a viewpoint the other lacked. The Platonic viewpoint sees the Law first, the people afterward; on the assumption if you see the people first you never see the Law. Aristotle, concentrating on particulars, did not see through to the one great Reality.

People who are constant in their contact with others fail to gain the required perspective to see the Laws of life. Aristotle saw living things, and never sensed the gods. His one awareness was, in many matters the gods had apparently failed. Today's equivalent would be an extrovert rugged individualist's lack of interest in the Law of Reincarnation, because living this present earthy life is intensely real—it is quite difficult enough to realize this one life as integral with those lived under other civilizations of this world. Any real knowledge of a foreign land comes only to those who travel in it. Aristotle's mental travels did not extend to the philosophical foreign land. Like Socrates, he believed the proper study of mankind was man, but Socrates sat on the street corner and laughed with men, not at them; and because he laughed he kept his normalcy against the stupidity evidenced in men's ridiculous concepts of the purposes of human life—Aristotle

could not smile; his face was dour; its bilious color proclaimed the man too close to his own stomach to see the Universe beyond. From a hurting stomach came an indigestion that has afflicted half the earth, a mental indigestion.

It is not to be said of Aristotle that he was entirely wrong, but where he was right, his point of perspective was warped, and the brilliancy of his mind, where it shows through this distortion, lacks great idealism.

Coming now to a brief summary of the philosophy of Aristotle, why on analysis it breaks down, and giving consideration to certain fallacies it contains, a statement is also required of the good things it contains applicable to the problems of our modern life.

Today's great educational system is Aristotelian in viewpoint, and therefore capable of supporting undigested opposites within its own nature. To illustrate: Rare is the college in the United States which does not have a chapel on the campus, and yet collegiate teachings of the biology and physics departments absolutely negate the ritual spoken in the chapel. That no one apparently notices the contradiction is Aristotelian, in a movement from one thing to another without sensing the relationship between them.

This is of a part with living from day to day experiencing the incidents of life without relating and making them into a sequence of living, the reason why people bemoan some personal suffering as undeserved, oblivious to the relationship between the mistakes they've made and the things that happen to them. It is in this that the Aristotelian doctrine is negative and weak. Aristotle's division is into numerous modes and forms, with failure (in his surviving writings) to bind these forms



into a common pattern. In other words, he saw humanity, acknowledged the possible existence of the gods, knew that water flowed; but these things matched together did not to him make any kind of a pattern. When he studied water, he studied water; to study fire he studied fire; and the possible relationship between fire and water to him never meant anything. The result was innumerable categories of classified things, but no hypothetical medium to bind them together into a common pattern.

Aristotle, generally acknowledged to have been the founder of the system we call metaphysics, was also the father of psychology. Upon the premise of Aristotle's expression of the mind we have built the sciences of psycho-analysis and psycho-therapy. And we owe to Aristotle the discovery of the fifth element, known to the Ancients as *aether*. This fifth or subtle essence, was the common denominator of earth, air, fire and water, and Aristotle so acknowledged it; but he never made anything out of it. His was the type of mind to accept a vast amount of phenomenal observations, classify them, and come out personally unaffected. What occurred he never thought through. It was never a living thing.

In his metaphysics Aristotle acknowledged the existence of the gods, but was unable to prove their existence any more than can the modern theologian. Plato did not attempt to prove them, he assumed them; and upon the assumption of the gods based his assumption of the Universe. Aristotle looked instead for something he could accept; of rocks and trees and said, "These are. The rest is dubious and doubtful. But these things are." In effect he said, "I am, you are, these people are; therefore this chair is. We have certain facts." Upon such facts he sought to build upward, to build sufficiently higher to justify the gods by showing them to be absolutely necessary. He made the gods a necessity of nature, by showing how these other things could not be without them.

Aristotle turning to Plato, to say, "This chair *is*," would be answered,

"Obviously. That is not a point of philosophy but a natural fact, for who ever doubted the chair was there?" Plato's mind was developed far beyond the point of recognition of small things. He had no need for a philosophic crutch. But Aristotle, having basked in Plato's abstractions, was out looking for facts. He declared the chairs were; he had seen them, all men had seen them; and the testimony of all men constituted the fact of a chair. And so it was that Aristotle slowly accumulated a universe in which he would permit nothing he could not justify.

With all phenomenal things he tried projection into reasonable conclusions in this manner: "If this is, and that is, and that and this are equal, then if this does this, then this and that must do so and so;"—and he talked himself into a theology. That is, he reasoned himself into one; but he was never very enthusiastic about it. Aristotle had to see things with his own eyes. And that which he saw he classified, giving to each a statement of values as far as he was able. Because they were obviously correct, many of the classifications he established have never been changed.

Aristotle once asked Plato how many teeth he had. Plato could not answer; would have had to go off somewhere and count them; and this he thought an absurd thing to do; the number of teeth he had was not important. That teeth should meet, was all that was important. Aristotle, always a tremendous observer, was not able to reflect much upon what he observed; he was like a man trying to discover the nature of the tree by counting the leaves. Aristotle spent years counting leaves.

Plato knew the tree was one; this his abstract, creative mind had sensed; so he sat placidly by while Aristotle counted leaves into hundreds of thousands, finally, after all his counting, to arrive at the same conclusions Plato had. He shared none of Plato's ability to instantly grasp the tree or the principle of life. To Plato, leaves were a manifestation of the root; he who sees the root sees all. Aristotle had first to see the leaves, then

the stem, then the twig, the branch, the limb, then the trunk, and finally the root—and so, Aristotle died long before he found one-third of the categories he wanted to find; and Plato, resting, found all he wanted to know.

Plato dealt with essentials, as Aristotle made knowledge a complicated and difficult matter. That complexity and difficulty which he sowed 2300 years ago is still confronting the eighth grade student in our public schools. As long as the human mind remains in its present critical mode it will be possible to be graduated from institutions of education without being educated, just as surely as it is possible to know all the categories of Aristotle without knowing anything.

Aristotle made up categories on such subjects as correspondences and syllogisms, but failed to state the truth of the basis for these. He had logic, than which there is nothing more reasonable. But, Truth he never discovered, for nothing is more unreasonable and illogical than Truth. So Aristotle left the world in possession of a great number of things he had done nothing about. The inquiring mind, trying to seek solution of a great jig-saw puzzle, had all the pieces that make up the picture, but not the ability to put them together. Plato knew what the picture was before Aristotle started.

All learning has been divided from Aristotle's time into two classifications: science, and theology. These are the two classifications we have today. Our theology is a very poor and ineffectual shadow of Platonic learning, and has lost most of what Plato knew; but it is still Platonic, it assumes the gods first. Science is Aristotelian; it assumes matter first. It assumes the atom, then splits the atom, then splits the split—going on to the discovery that the smallest thing is the one that goes into the mouth of the smallest thing in the world. Aristotelian science trying to reduce matter to its smallest element, contrasts Plato who taught the uniting of parts as the highest achievement.

Aristotle used the word 'Mind' with greatest emphasis, as a proper name for

God. Aristotle was forced to admit that it was evident that somewhere in the Universe was Something that thought. The world and the elements were the thoughts of this Thinker. Therefore, Mind was an inevitable necessity. And where there is Mind there must of course be two modes of mind, active and passive. Aristotle did sense dimly a Plan, was forced to accept Mind as the organizer. He recognized the essential existence of Mind as the tool he used the most; he could not think without it, therefore it had to be.

So, to Aristotle, God was Mind; God was the capacity for thought; and the world was the thought of God. The Universal Mind in its largest and most abstract form was in some way the Cause of all that existed. Aristotle did not find mind intrinsic to all natures any more than did Plato. He agreed that Mind must be communicated to some forms of life, but Aristotle, unlike Plato, could not see Mind or Law as being something to be studied directly. It had to be studied only through its effects. The Aristotelian search for Truth may be defined then as a search for cause through its effects.

Aristotle's premise is, a justification of Cause by its effect. Plato maintained the reverse: the effect proves the Cause. To Aristotle, effects discover the Cause—it is a subtle difference, but a difference that exists in all people, for all of us are essentially either Platonic or Aristotelian in our thinking. It doesn't make any difference who you are, what background you have, what your political affiliations may be, or how much money you have, you are either a person who believes in spiritual things, and by these spiritual laws discovers material things, or else you believe in material things and aspire toward spiritual understanding. The individual who says, "I would like to believe, but I cannot accept what I cannot prove," is an Aristotelian. The one who without proof accepts that which his inner conviction believes to be the real, is a Platonist.

So, as these two classes make up the world's thinking, we must not think of

these two philosophical schools as something that existed long ago; they make up our daily life. Plato, a devout man, had a tremendous quality of faith in the substance of things unseen. Aristotle had very little faith in anything. He wanted to *know*. Every child of twelve years asking questions his parents cannot answer is an Aristotelian. Most people at sixty are Platonists, because by then they realize they are never going to find out, and therefore might as well accept. A maturity of viewpoint brings acceptance of certain Realities, unseen, but realized inwardly by the soul.

Of the two kinds of faith, one is built upon an inner experience, the other is faith by blind acceptance. Through the reason, which is above the mind, Plato discovered a great many things. Aristotle was not capable of a great faith; he was not a mystic; he was a doubting Thomas, who had to put his finger in the wound to make sure.

The great men of our modern world will tell you their stimulus is derived from inner faith. They cannot prove what they believe in the terms of man's acceptance, but they *know* it is true. Never has there been a great contribution made to knowledge that was not built upon a belief in some form. Radio, aviation, whatever it is, these things have their origin with people of great inner conviction, they come from people who are essentially Platonic in caliber of thought, from people who have been inspired from within. Newton discovered the Law of Gravity in a dream. Greatness is not achieved through mechanical means; it has to come from within.

Plato would say there is no greater waste of time than trying to prove God; know, and build upon that knowledge. Aristotle would leap then from his corner to assert that intelligent persons should not believe in something they cannot prove. Upon one occasion Plato acknowledged, "I am not intelligent. I am not a great thinker. I am one who knows!" To Aristotle this knowledge was a closed book.

Not long ago a mother came to see me whose two sons were in universities



in New York. She said she had been getting letters from them regularly and in the course of a year there had been a slow dropping in the tone of their ideals. I told her of a young man I met about a year ago, who said if he had finished the educational course he'd expected to take, he would not have had an ideal left. He was a Platonist who had fallen into a camp of Aristotelians. It was said Aristotle could take Truth and pick its bones until nothing remained.

It was against Aristotle and his categories of knowledge that Lord Bacon arose with his magnificently viewpointed work *Novum Organum*, the new organization of learning. To Bacon soul was necessary; to Aristotle God was an escape mechanism.

We live in a world becoming more and more Aristotelian, and even sub-Aristotelian, for it is worse than Aristotle intended it to be, because he was fundamentally a good man. He was trying very hard to give the world a foundation of thought. He did not realize that the human mind is the slayer of Reality. Out of his arguments have come the tools of materialism, the justification for unbelief, that peculiar smugness which marks the attitude of many educated people toward the mystery of Spirit.

It is today's fashion to say the Universe is mechanical, is tearing itself to pieces. It is a belief advocated by the learned that we should not accept immortality of the soul; we should prepare and be satisfied with the thought of being returned to the earth and ceasing to exist. Idealism is stigmatized as the escape mechanism of the weak. Might is right; the individual with the most money gets the farthest. And other similarly profound conclusions, which work out as not at all what might

be termed practical, for men living under them soon wither and die.

Aristotle did not realize man was only partly human, that there is not only in man his physical nature, but something else. Plato knew what that something else was—the divinity of man, the inevitable and inner God-head locked within every mortal fabric, not to be classified with onions, beets, and spinach. And something else could not fit into the category, and that was Will. Men do the unexpected because the Unknown is in them. Men do not follow the habits of the herd, because there is something within them that makes them strike out for themselves. Plato knew what that was, Aristotle was perplexed by it; it complicated his system of philosophy.

Like Plato, Aristotle divided the Divine Being, whatever It might be, hypothetically into three parts. To the first of these he gave no name nor term; the second he called Mind; and the third he called Intellect or Thought; and these three, Mind, Intellect, and Thought, were regarded by Aristotle as an intellectual justification for the cause of the Universe. The Universe was Thought, Modes of Mind, the Universe was Intellect—but here Aristotle obviously was not right, because Mind is only part of Truth. Mind is, but it is also true there is other than Mind. To the intellectualist Mind is the Reality, even as to the emotionalist heart is the reality—each, according to his own classification, puts first as the greatest Reality what he believes.

In substance what now do we get out of this that we can use to make a positive contribution to our lives?

We can say this: That the contrast between Plato and Aristotle reveals the eternal contrast in nature between two classes of living things, two orders of human beings; namely, those who think, and those who understand; those who search after Truth, and those who know.

Plato said the reason men live is to learn. Philosophy tempers the extremes, and so makes living a gentle art, a deep and running stream of rational existence.

Philosophy should end all extremes in us, within us should cease all conflict, all hatred, as true learning is made the purpose of life. Learn to live by living to learn!—it is the one justification for living. Both Plato and Aristotle agreed that this was so, that the individual who did not devote most of his time to learning was false to the Creator who brought him into the world.

Learning takes several forms: Learning from experience, the Socratic way; through profound study, the Platonic way; by observation, which is Aristotelian. Learning by classification was the Aristotelian and Post-Aristotelian mode, but all these methods of learning merely mean one thing: In the course of daily living we are supposed to make life mean something to us. No matter how unimportant or commonplace our life may be, out of living it we presumably are gaining a positive experience and knowledge.

How many people get anything out of significant daily happenings more than a temporal cerebral irritation followed by prolonged exhaustion? How many people actually take the things which happen and from them distill life, and make their living rational? How many people are hoping instead of learning, desiring instead of living? How many people are wasting thought on hopeless issues, instead of attaching themselves to things that are real?

In this world there is only one thing we can be sure of, and that is the development of ourselves. We may try to teach others, and maybe they will learn and maybe not; usually they do not; we may try to serve others, but we do not know what they need; we may try to be generous, and we will be generous to a fault; we try to pass on what we know—but what do we know? Aristotle was opposed to the idea of passing on knowledge, like a contagion you pass on to people, because he was not sure anyone knew enough to teach anyone else!

It is interesting to note that Plato has been with us 2300 years, Aristotle for nearly the same length of time, Pythag-

oras for 2500 years, Buddha for 2500 years, Zoroaster for 2500 years, Christ for 2000 years, Mohammed for 1400 years, and yet with all these, and many other great men, we still live badly. All the experience of wisdom does not make us live well, because real knowledge is not contagious nor infectious, it has to be achieved. It has to be achieved from making right learning the purpose of living.

It is understood that in the time allotted to the average man he cannot learn everything; and so the things for him to learn are the most necessary things. What should he achieve? A constructive idealism, a creative imagination, and a consecration to integrity. These are the beginnings of learning. Both Plato and Aristotle agreed on them.

Aristotle would send you forth to learn each of the sciences and arts. You are to learn them all. You know before you start you will not make it.

Plato said: Why start something that takes ages to complete? Why try to learn things that are obsolete before they are learned? Why study beliefs that are gone before you master them? Instead of studying and examining into the different systems and all the existing forms of knowledge, search instead for inner understanding, with its inner capacity to appreciate values. Master self, instead of trying to master all the arts and sciences. With self mastery comes power over the arts and sciences, for they are merely modes for the communication of ideas.

Many a child of five years has known more about ethics than all the schools of the world could teach him, because of an instinctive realization of ethical values. Isn't it the purpose of years spent in study of ethics that you shall become ethical? Similarly, years spent studying esthetics, from every angle,



embracing all the schools of painting, sculpturing, embroidery, tapestry, they have as their end only one purpose, to make you love the beautiful. All the arts and sciences we study have as their purpose the communication of a fixed idea. If, after fifteen or sixteen years spent in studying in our public schools, you go out with four or five facts, you have all it is possible for that system to give you. Plato was certain these four or five facts could be discovered without an arduous procedure of learning. Many things you do not care to know you find out because they are part of the things you want to know. Instead of studying all things, study the one thing and you have them all; instead of counting the leaves and examining the twigs on the tree, take the trunk in your arms, and you have all.

Knowledge is simple. You should know Life. Aristotle made knowledge so complex even he could not understand it. The science of ethics and esthetics cannot teach inward knowledge of the Soul, the Reality of it; yet possessing that you need no more. You will not be great because of mastery of the forms of art and science knowledge that Aristotle started out to master. If you are great, it is because you have one realization, the Unity of God, the Identity of Beauty. You will not then merely assume the desirability of the Good, but will do the Good, love the Beautiful, and worship the One. Achieve that, and you have wisdom no school can give you.

Plato took hold of the trunk, Aristotle kept on counting the leaves. Ever since, the Boards of Education, the Regents, the professors and most of the schools have been climbing up the tree, looking at the branches, examining them with microscopes, tearing them apart and dipping them in chemicals, trying to find out what they are. And Plato smiles back through the ages; he knew what Aristotelians will be a long time finding out—they are God.

(CONDENSATION FROM A PUBLIC LECTURE.
Suggested reading: FIRST PRINCIPLES OF
PHILOSOPHY; PURPOSEFUL LIVING LECTURES
ON ANCIENT PHILOSOPHY).

This Year In Your Life

FOR ten years I have called attention at various times to groups of people who were interested in religious and metaphysical teachings that I thought dangerous, who would ultimately lead the sincere student to disillusionment and perhaps disaster. Time has justified these opinions. At least three groups so publicly discussed in the past are now under Federal indictment for various forms of fraud, and notably forms of fraud involved with anti-American activities.

In a second problem we are today threatened with a nation-wide program to prevent any further promulgation of doctrines relating to astrology, prophecy, and predictions.

Astrological portends have been miserably abused and mis-used, so the purported action is not surprising; astrological data has been harnessed to ulterior motives and ulterior ends. The astrologer is usually a sincere person, but he may be a very misguided one. Within my observation the majority of astrologers will in mundane astrology read the horoscope in the light of their own political preference, reading into an occult art that which is entirely a personal conviction; this alone can lead the practitioner to innumerable difficulties. But worse, from throughout the country has come amazing evidence that a certain number of mundane prophecies and predictions have been changed into subversive force. Whether this has resulted from personal convictions of the soothsayers, or whether the tieup is definitely with the subversive factors in our social system, I am not prepared to say; but I do know this, that the whole subject of prophecy is in trouble, and is getting into more. It has been proved beyond doubt that certain soothsayers have recommended that their clients resist in-

duction or desert the army, have advised others not to buy government bonds, because Uncle Sam is not going to pay off. When the people hear such reports they magnify rapidly, to involve others who have not done anything subversive, but unhappily fall within the same general brackets as soothsayers.

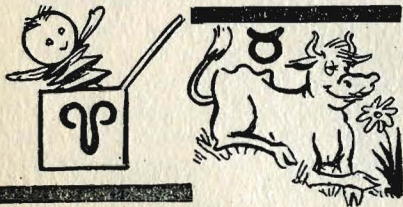
If we are today conscious of occult forces working in our systems of living which previously we ignored, we must also be aware that laws of limitation and statutes are springing up that might ultimately force these forms of learning back into the garrets and cellars they were in during the Middle Ages. I earnestly recommend to every astrological student or practitioner to be exceedingly cautious at this time, and particularly not to permit his findings to be adulterated with his opinions; it works hardships on all if a small group of very loud and not very accurate people are heard from too frequently. Astrology has had a rocky road; its most sincere supporters have been given a terrific inferiority complex by being ridiculed and persecuted, and its best champions have never been heard from; its worst are heard from constantly. As Prof. Max Mueller, the Orientalist, said, he knew many learned men who were astrologers and astrology-minded in their private convictions, but they did not dare publicize these convictions. Secret recognition and public ridicule is a vicious circle problem that will sometime have to be worked out, for if the world really knew how much good astrology has done, most critics would change their minds; in secret the good goes on, only the errors are aired.

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HERE are 1943 readings of the personal psychology charts for persons born under the different sun signs. No

one knows whether it will be allowable to give you this type of reading in 1944, so make the most of this one.

ARIES individuals, those born between the 20th of March and the 20th of April, have as their dominant keynote for the year their ambition to rise to improved positions in their own localities. The motion for Aries people is up. A great many Aries who have been frustrated and thwarted will now discover new release and opportunity. It is a year in which the Aries born should further his fortunes and particularly his position in the social structure of which he is a part. It is a year in which to seek advancement and promotion, and an excellent year to get it. A majority of Aries people will advance, be brought into closer contact with leaders. Their positions are more secure. It is a very favored year for the Aries careerist who is thinking about his long-range program of self-advancement. For the Aries who is not a careerist, whose life and position do not justify any extraordinary advancement, it is a year of improvement, of increased ability, one in which to expect increased excellence of performance and action in whatsoever he sets his mind to. He will have advancement, recognition and success, especially in any form of diplomatic work, work which has to do with binding together and uniting factions and purposes. Advancement in the arts is indicated, also economic improvement. Aries people will find it a year in which they may accomplish a great deal for themselves, in the realization that now is the time to do it.



But in the presence of his improved condition the Aries person has to face the philosophic problem of adjusting the tempo of his life with the concept of gentleness and simplicity of action. Aries loses his head. The sign of Aries rules

the head, and under success Aries people get heady; the problem of the ambitions should be met with a moderate attitude.

The 20th of April to the 20th of May is in the sign of TAURUS. This is a year for the Taureans to exercise great patience. In their physical conditions they are likely to do reasonably well, but they will run against obstacles involving ideals and convictions. Difficulty with friends and acquaintances is likely; in a position where false friendships could do them harm, they should be very watchful. And they too should be very careful about alienating friends they already possess. Diplomacy in the home is also very wise, for it is a year in which there will be trouble and responsibility in respect to those who are close associates. The Taurean will be called upon to serve his friends, to his certain disillusionment; he is going to discover there is not the integrity he expects in certain quarters.

In the presence of problems the Taurus individual is apt to get a little bull headed, inclines to being stubborn; he will stay with his own convictions right or wrong. This being a year of difficulty in his association with other people, the Taurean will save himself some difficulty by being consciously gentle, fair, and honest in his convictions.

The GEMINI individuals, born between the 20th of May and the 20th of June, are the unsung heroes of the year. There are two kinds of working people: One works for the love of work, and the other works for love of reward. There are two kinds of reward: either financial improvement with economic gain; or reward of distinction, in fame and honor. The Gemini person this year is going to do a lot of good work just for the sake of work. He will achieve reasonable reward in the form of economic returns, but not much in recognition or acknowledgment for what he has done. The Gemini person in a time of emergency is peculiarly fitted for a quiet, secret type of work. If he is a scholarly, intellectual Gemini he will get along all right, but he must be careful of something else. The Gemini



person is nervous and high strung, and under the spell of a great conviction he is very likely to overstrain his health, experience a serious sickness with loss of activity.

In this year he can be his own worst enemy, standing in his own light through faulty thinking and faulty habits of one kind or another; his philosophic keynote is to keep out of his own way, get out from under his own feet, and also be careful that a slightly sarcastic inclination does not complicate things for him. If the Gemini individual is not an intellectualist he frequently becomes disillusioned intellectually. George Bernard Shaw made a profession and career out of being irritated, but every one cannot do that, and criticism seldom pays any dividends in terms of human happiness. The Gemini individual who would be happy and successful this year should choose something not too public, and not searching for honors, concentrate on something which forwards some basic conviction of his life, watchful that his thinking does not slip into the sarcastic.

CANCER, from the 20th of June to the 20th of July, is the birth sign of people who are going to be all over everywhere this year. It is a big year. They are going to be active and feel the press of fortune coming very close. Cancer people are divided into two kinds: One is very thorough, methodical and conscientious, and the other is the up-and-active, somewhat disorganized, hail-fellow-well-met type. One does not like to work very hard, is perfectly willing to be rewarded for what he does not do—that is a peculiarity shared by more than one sign, but Cancer is distinguished for it. But whether rabbit or turtle, this year the Cancerite is going to have many opportunities to

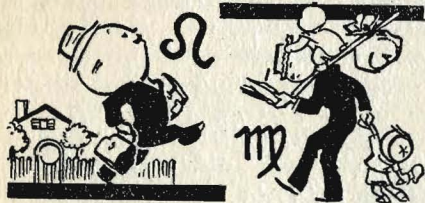
improve himself. He will be confronted with practical lessons and practical success. There is no reason why this year should not be a very good year; it will be good particularly in terms of deepening, mellowing, and rounding out his own personal convictions. A lot of Cancer people who have been dabbling at work all their lives are going to learn how to work this year. They have moods, these Cancer people; they get a job, it looks all right the first two days, then they just can not bear it any more; the room is dark and gloomy, or the person they are working with is depleting and depressing. For one reason or another the Cancer individual is a green pasture hunter all his life. Anything except what he is doing is desirable, then whatever he gets, it is no good at all. A certain class of Cancer people realize they cannot do anything while thinking that way, so they settle down and do their job right; but it is very difficult for them, much more so than for other people, because they do not feel happy about being in one line of work, they just want to be in something else. The Cancer man often has many jobs in his lifetime, but very seldom does he have the one he secretly desires.

The Cancer woman has a different type of experience. She generally is vivacious, bright minded, energetic and quite romantic, and to pass through the to be expected experience of settling down into a lifetime of monotonous security is definitely unpleasant. She is frequently a person who would like to have a career, excel in the arts or something of that nature, but when the census taker comes along she has to give her occupation as 'housewife'. And yet that in a way is satisfactory, because ordinarily she has a strong maternal conviction.

This year Cancer people are going to be in a magnificent position to do something; they will be in jobs that are pretty good, will not have a great deal of free time, but if they are very careful and very observant, and really want to badly enough, they will be in a position to indulge their secret longtime desire—if

they have passionately desired, for instance, to be piccolo players, this will be the year they can take piccolo lessons. An opportune year for the release through themselves of the things they have as great secret desires, it will be fortunate for those in their twenties, who grew up through the depression years and who had a difficult start; 1943 will give them an opportunity to project into new systems of living and thinking.

From the 20th of July to the 20th of August is LEO, and in this particular year Leo people ought to be business conscious, not so much in the sense of what they do in their job, but in a consciousness of personal finance. The Leo individual will be surrounded by problems of buying and selling. He should make some extra or unusual money, or its equivalent in securities and things he wants. It is a good year for him to investigate the sale of property long hanging on his hands. It is a business year, a year to buy and sell homes, a year in which to purchase the more important things he may desire. It is a year in which he may have income from previously unprofitable property. His business affairs are going to be important and vital to him this year. If he is in a career or profession, he may make important business contacts. If he has been in a line of business and is out of it now, he may go back this year. Leo people who may be retired may go back into the work they have previously done.



It is a year of reasonably satisfactory living for the Leo people, with a little more than usual money, and ideas or thoughts about homes. Later, they are going to feel something important to them: If for any one of a number of reasons Leo people have felt cast aside, or are no longer occupying the positions they want, this is a year very important

to them. (One Leo person who is not going to have a better time this year is Mussolini; in astrology we are taught the individual who sticks his chin out farthest is the one most likely to have something hung on it.) Leo people are divisible into two classes: The quiet, conscientious Leo; and the bombastic Leo; since Leo gives an internal strength of conviction, if it is interpreted as strength it is all right; but if interpreted as ego it is all wrong.

For the Leo person the philosophy of the year is that he should re-emerge, take hold of things. He should recognize that one of the important lessons of this life is to solve the mysteries of economics, to administrate business problems willingly and happily—if he will do that, then this for him will be a great year. For the Leo woman, the same thing; in average she too will have more business responsibility.

VIRGO persons, born between the 20th of August and the 20th of September, are nearly always problemed with other people. It is a *people plus people* sign. The Virgo individual so often feels that everything would be all right if it were not for someone else. The Virgo individual has a rather one-pointed mind; if pointed in the right direction, he does wonders; but if for any reason he gets off the track, it is hard for him to get back on again; he will ride a notion to the end. He will ride the notion regardless of the integrity of the values involved in it, and so Virgo individuals have great trials and problems with themselves and those around them. They have the greatest trouble in creating a harmonious environment; if their environment is not constantly contributing to their delinquency, they are in some way almost obtruding themselves and overshadowing their environment with difficulties.

In the past two or three years Virgo people have been very industrious, have worked hard, trying to get hold of certain qualities in their own natures. In 1943, they'll have to solve a few more problems, and one is the relationship problem with those around them. More

than ever before, it is going to be pressed home more definitely this year. The Virgo individual is going to be in a very confused position with his relatives, friends, and associates. In the midst of this confusion he is apt to try the expediency of moving. When things get too hot for Virgo he up-stakes and heads into a new environment. And there he does the same thing all over again. He has a conviction that if he could get away from his problems he could cure them; he should learn that no problem is solved by going away from it. The philosophy of the year for Virgo is to put first things first, think back through things, move from large, adequate foundations of purpose and conviction. He does things because his friends coax him to, instead of doing what he should do because of a large pattern. He is always involved in small patterns that he must break up. This year there is the probability of some travel, and he may develop certain abilities and talents, especially along lines of secretarial work, writing, some kind of research work, mental activities, psychology, philosophy, or things of that kind. Any Virgo person who is interested in languages should study them, this year is educational for Virgo. He should fit himself for something bigger and better, and he should start to work and go at it enthusiastically. But always from right motive, or the whole thing will go foul.

The next sign we have is LIBRA, embracing September 20th to October 20th, of international interest as Adolph Hitler's sign. The problem of the Libra person for this year is involved in long-range preparation for what is going to follow after this present crisis. The important thing for the Libra person to do in 1943 is to build up, save up, and guard and watch for that which is next. In the whole Zodiac none should be more careful, cautious and conserving this year than Libra individuals, for a number of reasons. The tendency of the Libra individual will be to be a bit depressed, beset with worries, fears, and the possibility of some bad health. There is also going to be a sense of insecurity

hovering over him, or looming up in the future. Those who are making hay at the moment should be extremely watchful; if the war emergency has brought them advancement and improved financial conditions, every bit of that gain should be used to fit them for a secure position in later shifting economics. Not for them is the policy of living from day to day. The same is applicable to non-business activities. The home life of the average Libra individual is apt to be spotted, likely to be difficult. In homes and families of Libra people, particularly if any members are heavy drinkers, there is a tendency to dissipate, and in the Libra chart it leads to no place but to trouble. The program the Libra individual should build in the next few months should include the next five or six years of his life. Now is the time to organize, get things straight, and see them through. Librans should not do anything impulsively, waste energy, or waste anything. For them it will be a good year, but one in which to prepare to keep that good year as a permanent part of their lives.



For the SCORPIO individual, born between the 20th of October and the 20th of November, the year seems to be quite an emotional one. Most years for Scorpio people are emotional; they're always faced with rather negative readings. The Scorpio individual nearly always has a thorough, complete explanation for the reason he is just the way he is. If you listen to him you will be convinced beyond a doubt, for Scorpions are obviously right in everything. It is a depressing thing to be right all the time. People love others for their faults; they worry about people who are right too much of the time. The emotional decision for Scorpio people this

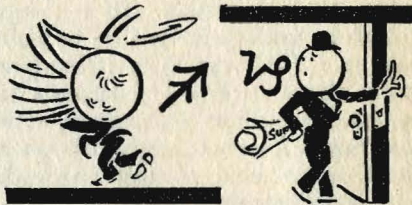
year is involved in the realization that all emotional relationships must be more or less on a fifty-fifty basis. The individual cannot expect the rest of the world to completely change to meet him; he will have to go half way. What really gets Scorpio people into trouble is, they are rather quick, rather shrewd, and rather observant. They can see a lot of things that are so, but have to learn that certain things being so, you had just better leave them that way.

This year they will have to build on the philosophy of realizing that everything in the world is imperfect, including themselves, so that we have no right to expect in others the perfection we cannot produce in ourselves; and the only people who are really happy are the people who take the world as they find it; the most unhappy people are the individuals who are trying to make the world what they want it to be. The emotional problem of Scorpio this year is to accept things as they are and find a certain joy in them, and also find an adequate patience with which to meet annoying situations. Expect nothing, then you will never be disappointed; and you might be pleasantly surprised. Wisdom that might almost bespeak Scorpio is, that in serving humanity it is very easy to love humanity and very difficult to love individuals. All of us have to work with people, and Scorpions too will have to learn to be gentle and uncritical. Scorpio is a very hard working sign and conscientious; if anyone is in trouble, or if anything urgently needs to be done, Scorpio natives will just about kill themselves trying to do it. They love to work, are very kind and essentially just. But they are always being bitterly disappointed. In innumerable, trivial ways they are disappointed, and snap back with something they quickly wish they had not said. Watching these small things makes the difference between the popular and unpopular Scorpio, selects those to be rewarded as they should be.

This year a large number of Scorpio people will be rewarded as they should be. A large number of Scorpio people will be faced with the breaking up of

homes. They are apt to have a lot of personal unhappiness if they do things wrong, but are susceptible to greater happiness if they do things right, in the gentle, kindly way.

The SAGITTARIAN, born in the period from the 20th of November to the 20th of December, has to be very careful of accidents and injuries this year. The Sagittarian is the individual who is always falling over something; there are more accidents per Sagittarian than to natives of any other sign in the zodiac. They are probably subject to these accidents because they are so impulsive; the Sagittarian is away off somewhere when he should be here; what we call split personality sometimes splits beyond the point of proportion, and one-half gets lost.



It is a year which involves health and labor for the Sagittarian; he should be very careful of his health; and if he is a business man or employer he must be considerate of his workers. In the adjustment between the Sagittarian worker and the man on the other side of him it is to be recognized very profoundly that war is a great disaster; the Sagittarian must not interpret it as an opportunity to do something he wants to do. There are individuals who think of war in terms of benefit, and the Sagittarian while not malicious in that regard, is a little thoughtless. He may think of this emergency, because he is doing a little better, as an opportunity rather than a responsibility. Sagittarians naturally run away from responsibility; they like to gamble and play their way through life. All Sagittarians need discipline, routine, responsibility. They need those three things tremendously; and to these they all object. They do not like to work for others, they want to work for themselves, but no human being has a right

to work for himself until he has worked for someone else. The Sagittarian likes to dodge such issues. The thing for a Sagittarian to do this year, if he is really smart, is to dive into the problem of learning how other people feel when he gives orders.

He will be subject to health difficulties involving the respiratory system, accidents are indicated, and physical overstrain. In home and family life the requirement is to simplify and organize the routine of living, and each member of the Sagittarian household this year should work with the others to share the responsibilities and problems, for the average Sagittarius head of a family is apt to shirk the things he does not like to do.

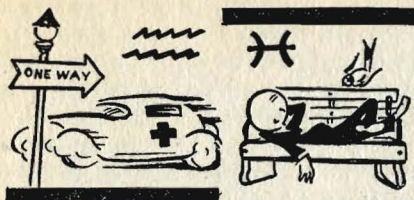
From the 20th of December to the 20th of January, is CAPRICORN, another birth sign of our problem children. The Capricorn individual must be very careful if he is in business; he is apt to fall under the priorities; or worry himself half to death for fear he will. Basically, the Capricorn problem is deficiency, and the native, whatever his business, is liable to feel the pinch more rapidly than those born under other signs. And he is likely to take any constriction more seriously, be most uncomfortable and unhappy. This year he is going to be in danger of complicated relationships with the law, or with people through legal difficulties; he should keep away from all litigation he can possibly avoid, arbitrate, never press litigation too far.

A number of Capricorn people will this year come to the parting of the ways in domestic affairs. Unless they are very careful, their homes, built up and kept going over a number of years, are going to break up. The way to prevent this breaking up is for the Capricornian to break himself up. In a constructive attitude he must realize he has certain temperamental qualities that, unless disciplined, will make him extremely difficult to function with. He has a basic tendency to look at life as a disaster, to look at it as frustration. He inclines also toward looking back all the time.

Capricornians who have passed through a period of some kind of success, and then get into one not so successful, try to live in that period of success and with it comfort all the rest of their years. They usually saddle their children with their own uncompleted careers, try to live their own lives again through a generation that has its own problems, and nothing is more disastrous than this overshadowing of the present generation.

The Capricornian often makes things very hard for himself and the people around him; he loves friends, but those who care for him most keep their distance because of the personality problem. Unless the individual Capricornian recognizes his own faults, and corrects them, all these forebodings will come to a head in a number of cases this year. Fears and phobias are in the Capricornian consciousness; one is the fear of poverty, another is the fear of loneliness, and usually these two fears produce their own qualities, because in themselves they prevent the individual from attracting to himself either success or friends. The simple basic problem can be stated as one of trying to re-orient the viewpoint, getting away from anything that resembles self-pity, getting away from the past. The Capricornian sees the whole world losing ground fast; he can forget immediately every good thing that happens to him, he remembers everything unpleasant. Strangely enough, this one sign, that insists on remembering the wrong things, has the best memory in the Zodiac; being endowed and enriched by such a memory it is important that constructive and fine things be selected to remember. Capricornians should never permit themselves to engage in the issue of competitive misery. "John, I am having a lot of trouble, I broke my leg last month," says a friend; and the Capricornian says, "That reminds me when I broke both of my legs." Capricornians must recognize that inevitable catastrophe catches up with all who pity themselves. They need to function in a positive and optimistic manner, remembering the good

things. The potential power to remember is to be used for its legitimate purpose, for progress, not for retrogression.



The birth sign for January 20th to February 20th, gives us the AQUARIANS, this year as always, trying very hard to accomplish something. A very devout and enthusiastic group of people, they become rattled sometimes, spreading jumpiness about them in their nervousness and excitability. This year presents the Aquarian with one basic opportunity, practical service. A great many Aquarians try all their lives to help people, only a small percentage succeed. The world is heavily populated with well meaning Aquarians who want to help, and do not know what to do. Sometimes in a desultory manner they go about here and there, picking up something and becoming faddists. The Aquarians are the ones who went on the peanut diet, who have tried standing out in the snow for their health's sake, who have done all kinds of things. They are always in the vanguard of every reform, but usually headed in the wrong direction. They do not readily develop the critical capacity to know values, or the lack of values; they are earnest, but not well informed; ever enthusiastic for the general good, they do not discriminate clearly and completely what is meritorious and what isn't in the things with which they associate themselves. They can do a great deal of good, and a great deal of harm; where they have promulgated false doctrines, it is not because they intended to; they did not themselves think things through.

The hardest thing for Aquarians to do is to sit down quietly and think; no more than started, they feel a little itch to go somewhere and they are off. Out of two and two they can make anything

in the universe except four. To come through with a thought in a consistent manner, to figure out something step by step and arrive at an answer, is more than they can do. They do not discipline themselves into doing things thoroughly.

They do not like routine, do not like to be under the supervision of others, do not like to be bossed; and they resent interference with their ideas and opinions. Never accepting criticism gracefully and graciously, they do not fit themselves into other people's pictures, and so have trouble. But it is nothing they can not cure. In this year, 1943, Aquarians will find doors opening, there will be many opportunities never dreamed of to be of actual service to people; something to do is right around the corner in a great many Aquarian lives this year. But for the individual to do the work he is supposed to do will involve discipline, probably a settling down to learn how, and he must not evade this issue; to stay with the task for whatever time it requires will be the most important thing that ever happened to him. The time in which the Aquarian disciplines himself is the best time of his life, because without it his great desire to do good comes to naught. Without discipline we never know anything—hunches, beliefs and opinions, what someone else thinks and says, these are not enough. I have known countless Aquarians who have been hoodwinked by personalities who said beautiful things which never meant anything. Their need is for building a strong discrimination, so they will not be moved from their foundation by opinions or rumors. Every Aquarian has his nose to the wind for rumors, and he must get over that, realize that rumors are no more important than the source they issue from. If the Aquarian this year can acquire discipline, he can get himself into a place he cannot get out of except by working himself out; then a great day for him will dawn, in the beginning of his real life, to which all else has been but a prologue. The philosophic key to the year is get down to

work and stay with it, and from that build a philosophy upon experience and not upon rumor.

Persons born February 20th to March 20th are in the sign of PISCES, and this year they have interesting problems confronting them. It is likely they will do a little journeying about. They are likely to be confronted with the problem of their religious life. In many respects the Pisces individual is going to find it a rather difficult year. He will have to change a lot of himself; and he is willing to change, usually; but the trouble is, his changes do not take. He gets them all set up, and they fall through. His difficulty is he does not offer to his environment sufficient resistance to serve as a foundation. And, whatever his peculiar temperament is, it is very difficult for him to change it; he would like to, needs to, tries to, but ends up just where he started. In the Pisces personality the energy quotient is low; all Pisces people are tired; they were tired when they were born. Also, physically they are not particularly a healthy lot; and for their numerous infirmities they are criticized, because the Pisces individual usually looks a lot healthier than he is. The combination of being tired, and not feeling so well anyhow, generally makes the Pisces take the line of least resistance. He does not want to fight, is not up to it; and he does not like to waste energy, for he hasn't much of it; and so he does not care to argue, and he can become one of the most monotonous of men.

The Pisces people are great procrastinators, and Pisces people have been called lazy. Very likely they are; but most of them are mentally active if practically all of them are physically lazy. In this general statement of affairs lies the particular problem of the year: That somewhere along the line the average Piscean who is trying to live slowly and easily will run up against some kind of a sticky

wicket. Pisceans are rather abstract people, and abstract people in a concrete world have a hard time. A lot of Pisces people are going to have to work their philosophy of life over. No sign is as close to its convictions, purely abstract convictions, as Pisces. The Pisces individual is often engaged in public lines of work where his philosophy of life is significant to others; he is the doctor, the minister, the psychologist, the criminologist. This year he has to take new stock of himself, find out what it is about him that needs vitalization to meet the challenge of the times.

He needs constant encouragement; he does not function well under criticism, but this year is a supremely significant time to make some of the reforms he wants to make, and one of the reforms is, not to tire out before he gets to the end of the job.

—oOo—

In all signs, I think the majority of people will find this year good. Economic improvement, a major problem in most lives, is being purchased by tremendous personal sacrifice and energy. The individual will work harder and longer hours, and will not be able to buy as unwisely as he used to, with the number of purchaseable things rapidly decreasing. Increased freedom from economic worries should give the opportunity to think through more clearly the problems of personal and community existence. The new opportunity to think—to think is to build character—is very important to world effort, because it is the character we build here at home that must decide the peace after the war, and the degree of our improvement as a people in the next two or three years will determine a large part of the future of our race. It is a personal responsibility of the individual to work with himself and develop himself to the highest possible degree at this time, through this particularly critical year.

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