

HORIZON

**The magazine
of useful and
intelligent living**



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● *To meet a world need*

A World Religion

THERE has never been a religious tradition based upon a world viewpoint. Religions have belonged to areas and zones, to tribes and nations. They arose in certain climates, localities, and areas. All religions have been geared very closely to their own time and to the civilization to which they first came.

From original limitations several religions have been extended into larger areas, but with very little of basic change in viewpoint. Consider Islam, which is one of the great religions of the world. Its doctrines, as given by the Prophet Mohammed, were intended for Arabia. Nothing in the words or in the life of the Prophet indicates that he ever expected his belief to go beyond the boundaries of the desert. He was brought up among the people of the Near East, Mecca, and Medina. Their problems were his problems; he saw the difficulties and errors of the doctrine that dominated the conduct of his own people and those of the desert tribes. He hoped and longed for a spiritual revelation that would bring peace to these people; and he received the solution of their problems in the Suras of the Koran.

Under the victorious Caliphs, the doctrine of Islam was ultimately extended far beyond the boundaries of those Arabian camps. It was imposed upon nation

after nation, upon race after race. And more and more apparent became the indications of its weaknesses as it was imposed upon peoples whose experience was entirely different from that of the Arabians. Had Mohammed lived in Asia, he would have written the Koran differently; because he would have been in a different environment, among people with a different point of view on life. Islam came to India under the hierarchy of the Mogul Emperors, after the Prophet's death; and it was a faith foreign to the Hindus, one beyond contact with their deeper spiritual life. Truth is truth, you might say, no matter to whom it is given, and no matter to whom it is applied, meaning that





which is true in Arabia will be true in India, Persia, and New York. And that's all right, in a large and theoretical way. But in a practical way, while Truth is eternal, there are necessarily great differences in the manner of its application and the way it is interpreted.

In China the doctrine of Confucianism worked out well among the Chinese people; and, as is proper with an indigenous belief, little effort was made to carry it beyond the boundaries of the Chinese mind; and this is why it has retained a great deal of the integrity which is less evident in other beliefs.

Christianity, the dominant religious note in our Western civilization, was developed in the East. It arose in the small and arid land of Palestine, among a primitive people who by sheep herding and a little agriculture had long tried to scrape a living from a rough and desolate country. It was given 2,000 years ago to a people with a very limited educational philosophy, but a strong racial tradition; for they were a people under bondage to a foreign power, with a deep and abiding distrust of Rome and all that the Roman Empire stood for. The time and the conditions are intensely significant. A certain amount of bondage has remained in the lives of all of us, for somewhere in the world ever since there has been the equivalent of a Roman Empire. And, because to certain parts of humanity there have remained problems that are common, the power of this faith in its spread through space and time has come to dominate our world. Yet, apart from the sublimity, the absolute integrity of a large part of its traditions, and the broad scope of

its potentialities, Christianity still belongs to another time and another day. It belongs to a world that has gone.

This is so, because of the changing, moving point of view of the human consciousness. In the beginning days of Christianity, the Mediterranean Sea washed the shores of the civilized world. Beyond the Mediterranean there was only mystery and the unknown. Men thought in the terms of their own small Southern European and North African empire. There was no world consciousness, even among the Romans—and this was a faith that did not begin among the Romans, who had the widest perspective of their time. No concept whatever of the dignity of man existed beyond that sandy and barren strip of Syria which was washed by the waters of the Red Sea.

We are no longer in those days; and we are no longer in those ways. We are through with the narrow local viewpoint on life. And accompanying the enlargement of our perspective has grown an intense motion within our own race and kind toward the complication of our life through economics and industry, through invention and science. We have become another people.

The great interval between a mere two generations of people living in the same environment will furnish some key to those greater intervals, those measured in terms of centuries. Father and son, standing side by side today, one twenty, and the other forty-five, live in different worlds, live in different experiences. Father has to make a great adjustment within his own mind to discover his own son in the psychological stress and tension of no more than twenty-five years. Grandfather, sixty-five or seventy years of age, belongs in still a different world. He goes to the church of his fathers; he wants the old religion; it is part of his life. But father prefers a liberal church; grandfather's son probably belongs to a group that has changed the church into a forum to discuss civic affairs. Sonny Boy compromises by going fishing on Sunday. He wonders just how he can

fit the pattern of his scientific education into what he regards as the smug viewpoint of his father, and the hopelessly old-fashioned one of his grandfather.

Here in three living persons we see a complete change in the life of man. If that can happen in three generations, what happens in a hundred generations? Well, just what has happened.

We have not yet the clarity of viewpoint to know just what it is that has happened to our beliefs. But there is dim realization perhaps, that it is no more possible for us to live by a static religion than it is to live by static laws. To satisfy the spiritual parts of our own nature by certain immovable traditions, is no more possible than that we can govern our lives by the statutes and laws of Charlemagne. The world is changing, for man is changing his world. He can no longer assume the religions of other people of the distant past who had an entirely different life experience.

So, religion like everything else in our world, is being completely reorganized and completely changed. The daily paper reports the curious predicament in which the Church of Rome has found itself. The great rock of the Papal See is shaken, the dignity and inevitability of its faith has been questioned by consequential circumstances. We know that the Vatican *could* be bombed, and the priceless treasures of ages destroyed. There is no longer the peculiar veneration toward religion that would cause us to spare it. Religion today is not permitted to be outside our politics. Why?



Possibly because religion itself entered politics, and by coming down to the level of intrigue in prosaic matters lost identity with spiritual aloofness. But regardless of that, the immutable integrity of our faith has been seriously shaken, not only by the present war, but by all the wars of the last hundred years. The progress of modern science has shaken faith under the gradual breaking up of human belief patterns. Each year, less and less people believe easily.

There is a change coming and it has to be faced, it has to be met. We are beginning to think in terms of rearranging and reorganizing our world. Even thinking of what might be termed the international nation, in the process of making one world out of many worlds. We are realizing that only when we gather all the world together in some kind of a constructive pattern, is it going to be possible to keep that peace which is the bedrock of religion.

Now, how are we going to adjust? Gone is that divine right of faiths, when men might think as they pleased on other matters, but had to agree with the Church in all things religious, or perish. The Church no longer has power to enforce its dictums. The various religious groups have reason to wonder how they are going to fit into great postwar plans. How can they maintain these political, economic and socialized groups which they have created? How are they going to preserve the adamant walls of their great sectarianism against the deluge of universal viewpoint? It is going to be very difficult, in fact, impossible.

But most of these sects do not yet realize it is impossible. They are still fondly of the belief that the old God of Battles will come to help them, because they are peculiarly selected, and each sectarianism will have divine assistance to maintain it. But, divine assistance is going to be lacking. The simple reason is, that divine motion, as it is revealed in every act in the conduct of all mankind, is toward a different direction.

The truly wise see the finger of God in the motion of things as they are.

Tract societies and various missionary groups, planning their postwar program of conversion, are devoutly trying to bolster up something that is dead and gone, are in a hopeless struggle to force the old upon the new. For these individuals there is probably no remedy but the death rate, which will finally carry them to their fathers and out of this world, one no longer able or willing to follow their well meaning but definitely reactionary programs. All effort to keep up the high walls and ramparts of the old order of things is so completely wrong, so completely out of harmony with the new viewpoint, that we can know beyond any question of a doubt that it must and will fail. And in this failure there will be a collapse about our ears of the whole structure of traditional belief. It will furnish a spiritual crisis in the history of the race that will be as far reaching and significant as the political collapse through which we are now passing, of significance equal to the economic collapse of 1929. In 1929 we discovered we were economically bankrupt. In 1940-41, we discovered the world was politically bankrupt. And somewhere between 1945 and 1950 we are going to discover the world is spiritually bankrupt. This all around bankruptcy is not one due to a lack of necessary things; it is based in man's reluctance to recover from a medieval viewpoint on life.

I have heard in the last few weeks a very definite murmuring and rumbling in the structure of education in our universities, schools, and colleges. In all these institutions there is a motion today that has never been there before. A great number of professors who have nodded and drowsed behind the exclusiveness of their viewpoint have awakened with a start and discovered that education is bankrupt.

Where are we going to find the new kinds of values we need? Where are we going to make the religious experiment that will point the way to something solutional? Religions are largely

the result of the necessity for them. We know that from the patterns of the past. A generation, or an area, coming into a great necessity produces out of that necessity personalities that are solutional, who have the ideas capable of leading us toward the solution of our living problems. We are particularly looking for such solutional personalities now; and if we have not yet seen them, perhaps it is only that we do not know them, as we remain still more or less bound in the traditional form of things.

Escape from the bondage of religious tradition is something that has been indicated by two motions in the world in the last few years. They have meant much to those who could see beyond the obvious. First, there was the religious motion in Russia. Now just exactly what was that religious motion? We know that Russia attacked the old Orthodox Greek Church, the East Church, and threw its priests into exile, when establishing what was shown at that time to be the reign of anarchy and bolshevism. Gradually the people of Russia emerged out of the Bolshevist doctrine into what we call today, communism, a term very widely and broadly applied to something very few people understand, because of overemphasis through definition by the conclusions and attitudes of various persons none too well informed. But, Russia made a spiritual experiment, and this experiment may point to something. Let us see what that spiritual experiment is.

It was discovered in a very short time that it is impossible to remove religion from the lives of people. To disassociate the human consciousness from its one great primary impulse, the desire to venerate, is impossible. The human being is not happy who does not love, admire, venerate, adore, and worship something. Escape from our own ego requires that we accept the superiority of something else. Whether that something be a person, or an intangible, is not so important; but worship there must be; it is an absolute necessity to the survival of any cultural system. And so, religion in

Russia went into exile but did not die. It retired into garrets and basements, as it always does in times of persecution, and in the hour of the rule of atheism, Russia was more devout than at any other time in its history. The peasants willingly faced great danger and punishment to preserve their rituals; the priests were gone, but the congregations administered to themselves in secrecy. Finally the State realized the ban was not working successfully, and limited worship was permitted. Churches were opened, with those who wanted to go permitted to do so; but they were discouraged by anti-religious education that set apart churchgoers as people who were not progressive, far-seeing and practical, but were slaves to old traditions and superstitions. The fronts of the churches were covered with propaganda warning the people not to enter; but they went in just the same.

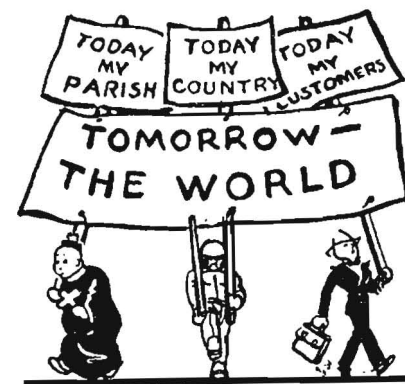
Then appeared the State's own solution to the problem of religion. The great Soviet social experiment became the religion of Russia. It became the spiritual conviction of all the people that their great social experiment must succeed. The Russian Cause became to them a great spiritual necessity in space. And its followers became as devout, as orthodox, as tradition-bound, as fanatical, and as attached to their belief as the most ardent followers of any religious doctrines. Russia was the land of destiny; Russia must show the way; Russia must become the Utopia; the principles of Lenin must rule the world. Out of a very agnostic doctrine a powerful spiritual force was generated, and this is not surprising, because spiritual forces arise in the conviction, rather than in the doctrine of that conviction. The strength is in the process of belief, rather than in the thing believed. That is one important something we have learned in the past few years.

Today we have in Europe a religion of accomplishment; a religion of making the physical world, its industrial activities, its economics and its politics safe for humans. It is a religion of distribution, a religion that says the greatest ad-

venture and noblest spiritual experiment is to make secure the right of the human being to those things which are necessary to his survival. This is religion.

Beyond this religion there may be other things, but they are the overtones. Culture, literature, art, and science may flourish under human protection with such a religion. The individual whose existence is preserved may turn his attention from the problem of survival to other problems. If he knows he is part of the system which produces him, he may then devote all his time, resources, and energies to the improvement of himself. And it is this that has gradually evolved into a religious doctrine, one that is insistent on the point that the security of the human being is the first work of man, and that such security is the primary object of civilization; hence the security of the human being is the primary concern of religion. This very practical, very utilitarian viewpoint has become a faith.

Consider for a moment and you will realize it is a potential world faith. It is without dogma. It holds to the theory that spirituality is right use. In religion that begins and ends with right use, there is no real need for gods, for heaven, for hell, for rituals, for the sacrament of the church. Whether the consideration is of wheat growing in the field, the music of a musician, the product of a great artist, or the experiment in the laboratory, religious use is right use;



and the highest form of religious impulse is to create for the common good.

This motion has had a profound effect upon history for the last twenty or more years, and before it eventually will fall the smug traditionalism which has afflicted the many nations of the world.

The second spiritual motion is National Socialism in Germany. A hundred years from now history will catch up with the full significance of the great struggle in ideologies that broke loose in Europe a few years ago, one brought on by centuries of ignorance and traditional attitudes. And the final form of these attitudes, as represented by the rise of Naziism in Germany, will not be seen as the cause of anything but the consequences of many things. The whole world has been involved in the production of what we call the German psychosis, a peculiar fixation of world domination; for world domination is the natural end of all philosophies and religions which teach that the final accomplishment of the individual is domination over other things. The cult that is convinced that in time its viewpoint must finally rule the world, has basically the same objective as a political State that mechanistically and materially convives after domination.

Our whole theory of competitive ethics is summed up in the unethical struggle to overcome competitors, with its aim that after squeezing out all small competitors the great will have no one left to compete with but themselves. It is this which brings on the battle of the giants, in the then super struggle for domination to end all competition.

Most of the religious faiths in our world are competitive faiths. Exceptions are the Buddhism and Confucianism of China. The two great competitors in religion today are Islam and Christianity. In the great theater of war, each at the moment is making a great play for the zones of the Balkans, North Africa, and the Near East, in a struggle for domination of the resident souls. Of all the great competitive religions Christianity has long been the most powerful, and

since the beginning of its history Christianity has struggled for world domination. It would be, it must be, and it has been its intention to become *the* religion of the world, absolute arbiter and despot over the spiritual destiny of the earth.

Christianity has viewed itself in the same way Julius Caesar was supposed to have viewed himself, or Ghengis Kahn, or Alexander, or Napoleon, for all these believed their motives were benevolent. It is characteristic of the religious believer to think the greatest good he can do to another is to convert him. One of the delightful things about a religious person is the enthusiasm with which he passes on his mistakes to others. Maybe it is only that misery loves company, and Christianity, ever since its inception, has been so entirely miserable it looks askance upon the happy pagan; he has no right to be happy while we are miserable. Let us therefore humbly join one and all into one great fraternity of doubt.

This belief in dictatorial domination for Christianity over the religious beliefs of the world, and over the destiny of all individuals, resulted in absolute tyranny in the Dark Ages, when the Church became the absolute judge, with the rack, stake, and boiling oil as penalties for every dissenter. In order to survive one had to agree; heresy always hung over the head of any individualism and all innovation. Galileo was forced to recant; Copernicus only escaped by dying; Bruno and Savonarola were burned at the stake—full evidence of the way in which theology left to its own devices would treat men who disagreed. Then followed the Protestant Reformation, with men breaking away from this tyranny to seek a normal, happy life, and the right to worship God as they pleased, a revolution perhaps best seen in the example of John Calvin. Calvin, ardent advocate of religious tolerance, fumed at the theological disputes of Servetus, had him burned at the stake.

Theology has been the most tyrannical and despotic, the most absolute

and arbitrary, and the most utter and complete dictatorship the world has ever known. Its dictatorship over the mind of man for over 1,500 years has been as absolute as that which Adolph Hitler would like to impose upon the physical state of man today. But, just as surely as men are escaping physically from the belief in physical slavery, so are they escaping spiritually from the capacity to be soul enslaved.

And yet, religion is not all wrong. The spiritual needs of man must be met. But these cannot be met by forcing religion upon the State, nor by Russia's idea to make utility the religion of the world. These are indications of a need, but they are only straws in the wind, and not solutional. They show the way things are going, but do not reveal the way things will be.

More and more as this war goes on, and doubly so in the reconstruction period that will follow, Western life will recognize a great need. This reconstruction period will not be like the aftermath of the other World War; it is not going to be a chaos of material expedients, but a chaos within ourselves. For we will face a great new challenge, forced upon us by world politics. It will require of us getting a big thought, and we have had no training to think big thoughts. We have been persecuted for thinking big thoughts, and rewarded for having little ones. We have been trained to be selfish, prejudiced, tradition-bound, limited by a thousand racial barriers and a thousand creedal differentiations. Even Americans, who have had privileges such as few people have had, find it difficult to get a consciousness of their own country. We are little conscious of ourselves as American citizens; we are Easterners or Westerners or Southerners or New Englanders, for always we have thought of ourselves as citizens of the little crossroads in which we live. The Harvard man looks down his nose at the Yale man, to typify endless prejudices that have been built up purposely and intentionally. The theory of our modern life very largely is that we must search out



some way to shift the blame from ourselves, and we are happy only as we find someone responsible for our not being happy. Discrimination seems to be merely deciding whom we do not like, and only after we have decided, do we then decide why.

In this country we have as delightful a religious situation as it is possible to imagine. We have very largely one faith, with a small and negligible scattering of other religions: Three or four million Jews, and the rest are Christians. In a charming pattern within the body of Christians we have 250 sects, as astonishing evidence of the capacity of men to disagree, to do a colossal job of discovering the minutia of disagreement. Foundations have rocked to the decision whether we should be baptized by sprinkling or immersing. Another very important consideration is, which one of the three persons of the Trinity should be regarded as coeternal with which of the others. This one is almost as important as the effort of the medieval church to determine the status of the Virgin Mary: Whether the Mother of God was divine, or whether it was conceivable for God to be born of a mortal. Now, there is something the solution of which is utterly beyond the vanishing point of the inconsequential. A young woman in Syria gave birth to a man who changed the course of the world—nothing else should be important, but not theological speaking. Every jot and tittle is important to theology.

One reason why the theological mind is so interested in small things is, it is so inexperienced in large thinking. As Voltaire expressed it, theologians are throwing three-legged stools at each other's heads, while a great world is drifting, helplessly deprived of the thing it most

needs from the cradle to the grave, and that is, mature spiritual guidance.

This theological failure is becoming more and more obvious. With the world changing, individuals are beginning to find new values. One of the things that has brought that about is economics. It must be gradually becoming apparent, to some at least, that the members of other faiths get just as rich as the members of our faith. For some reason, God does not take care of his own in our most brilliantly conceived manner. We are waking up to find our church is mortgaged, and that a member of some other faith holds the mortgage. Also we have discovered, going along through industry, that a man who has no religion at all is as good a motor mechanic as the man with a very profound religion. And that doctors who do not belong to our church can give effective medical aid to our beloved ailing members. We discover also that all religious groups are having about the same amount of internal difficulty, with not one being preserved against misfortunes; some religious group that was said to have eternity in it, collapses, and another, certified to be God's favorite faith, somehow is heavily in debt. As we have found all these things, little by little they have destroyed our provincial attitude, have led us to the realization that something has been wrong. Of course, we owe our experience to Henry Ford having built the flivver, and to Marconi having invented the radio, among various things that helped to get us out of our local environments. As long as we had seen but one church, it was the best church in the world; but when we saw two we wondered whether it was. As long as we associated only with individuals we had grown up with, whose doctrine and belief were the same as our own, there simply was no other belief. Then along came the flivver and we were able to go twenty to fifty miles away, there to find other little towns and villages with church steeples rising against the landscape, and all was changed.



And now, with millions of our men and women being moved not merely to the next village but to the opposite side of the earth, they are finding towers, minarets, and shrines. They are mixing with other people who are just doing fine, without knowing or caring what we believe. They are discovering that people of all beliefs, and regardless of what they are, are honest or dishonest, just the same as we are; they are discovering they are kind, cruel, just as we are—no better, and no worse. Here is the beginning of the end of a great intolerance. It is the handwriting on the wall for the belief in the infallibility of the supposedly privileged sect and the religion especially favored. It is also the end of the belief that the world will go to damnation if not converted to our belief. For when we get on the other side of the world, we find people who think and feel the same about us, as we do about them. And we cannot support our urge to convert with proof by any tangible evidence that we have gotten along any better than they have; or that we are any closer to happiness than they are.

We find that some old Arabian sitting under a date palm in the desert has just as beautiful a belief and understanding of life as we have. We also discover to our amazement that our personal property is safer with him than in our home town. And in India we go out in the by-ways and we find some poor old native, and we look in his eyes and we see an honesty there that is not mirrored in the eyes of our home town politicians. We may be sent over to China, there to see Chinese by the millions living by their gods, living day and night under the falling of bombs, and carrying on with strength and courage, with a great, abiding faith and an eternal desire for right. By the tens of thousands, little children, old people, men and women



are dying; and a great strength and the courage to die well has been given to them by their faith, not ours. We are to find that the faiths of Lao-Tze, Confucius, and Buddha, have built in China a rampart against the hour of crisis that will withstand the armored attack on our civilization.

We have to face the great truth that all religions of the world have given strength to man, given vision, given courage. Are we to look them all over and say, "What is the thing to do, produce zones of religious beliefs?" Is it solutional to turn the Western Hemisphere over to Christianity, to give agnostic Europe to Russia, and Buddhism to Asia? You cannot do this. People will not work that way any more in religion than in politics. All peoples must evolve through themselves.

The need today is for a spiritual common denominator. We need a religion to arise among the people, a religion of tomorrow; and if we are very fortunate and get one, and we probably will, it will then be a sign that we have won the war.

We may produce a faith that has no name at all, no existence as a sect or creed. That, of course, may be too much for us to attain, because the average human wants something to cling to that has form and dimension. It is hard to think in the abstract. But this faith, if it is to have a name, could have a universal name, untouched by creed or doctrine.

Where such a religion will come from is a little difficult to say at the moment, but the major motion of it, the great strength, will come up through the people who have experienced. It presupposes a religion of thinking, out of experiencing, one to overwhelm and remove religion of tradition.

Tradition is only great when human beings themselves have not experienced;

the words of others and other doctrines are not so powerful when human beings have themselves experienced. It was human inexperience that gave weight to tradition. And it will be that part of tradition which is incompatible with experience that human beings will destroy. For out of human experiencing in the face of stress comes a series of convictions about life; and this is as true of the individual approaching maturity of mind as it is of a nation or race approaching maturity of political structure. If the mind of the average individual had not been burdened by the hypnosis of tradition, the average person would reach maturity with a working religion and a working philosophy of life. But creeds and sects have forced him to reject experiences, and it is this which has led to fanaticism and tradition dominating our world of today. The mind, if it were free, would think straight. It might not think anything through to its ultimate; but certainly through to the necessary, to that which is needed in the immediate experiences of daily living.

The mind of man is freeing itself now. It is a transition period wherein we are finding more and more conscientious objectors to tradition. This is difficult not only for those who are still believers in tradition, but for the conscientious objectors themselves. The world is so divided that when we depart from tradition we hurt others, for we afflict their egos. But look back over the last five hundred years and you will see a clear, definite, and gradual motion away from tradition. In the creative mind of genius, artist, inventor, musician, scholar, philosopher, and even among those of lesser status, wherever there is creative thought, wherever the mind is stronger than the mass mind, it has broken with tradition, because it has recognized tradition as utter and absolute limitation and the cause of the frustration of all progress.

Today in a thousand ways all over the world we are breaking tradition. What we are breaking are the laws that were made thousands of years ago, which

were good and necessary in their own time, but which are no longer applicable to the internal nature of the individual. The late Dr. Adler, the noted psychologist, said on one occasion, "People come to me constantly who are mentally sick, desperately sick, and in the greatest need a human being can be in. I can help them; I know what is the matter with them; but in order to cure them I would have to cause them to break their traditional laws; and that would destroy them and destroy me; therefore I must leave them sick, although I know how to make them well." This is a very significant statement of what tradition can do when it does not keep up with necessity. We are all surrounded by laws that make us live on a lower standard of intelligence than is natural for us.

Today people everywhere in our country are fussing and fuming about the multiplicity of legislation, about bureaucracy and red tape, and all manner of directives. Most of these people are individuals who think they could do better than the Government is doing. And most of them are wrong, because they could not; but because they think they could, that will make them try to do something in their own lives better. The infallibility of power, authority, and law is gone. The individual today regards himself as having sufficient intellect to delegate his own destiny.

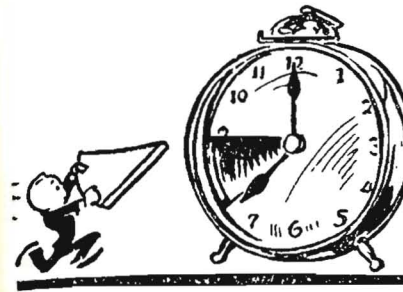
Why then, are not destinies better delegated? For the simple reason, that no matter how basic the potential power of the individual may be, he cannot delegate his destiny until he has organized himself. He first must learn the laws of life. Until he accomplishes this, he is not in a position to either lead himself or his world. The individual is never safe until he is wise. Education has the problem of instructing; and religion has the problem of directing aspiration and inspiration; directing these in ways suitable to the common good.

The approaching problem takes then the form of a religion of individual ethics, a religion of conviction, and

specifically a religion that is not to be based upon the "Thou shalt nots." Nor even upon the "Thou shalt." It will offer a very simple answer to a very simple question, "What is the beautiful thing to do? The kind thing? The wise thing?" There is no need for Theology to answer those questions, if the human being puts himself in order; his natural instinct will release through him the pattern of his own life.

We are all immersed in patterns because we have no pattern of our own. The religion of tomorrow must approach this pattern in a very different way. The future religion of the world will copy something from Russia. From Russia it can learn that the dignity of living is the ritual of the gods; that the world can never be religious in any intelligent manner as long as human beings are willing to permit a larger part of their own kind to be in constant want, for the advantage of a few. There can be no religion where the attitude of economic aristocracy exists; there can be theology, but there can be no worship of the gods suitable or adequate to guide the destiny of a mature people. We must build from the simple, ordinary virtues to the great cardinal virtues. Down at the foot of the virtues is the one least practised of all, kindness. Without kindness there can be no faith. Without an internal instinct to be kind there is very little of a spiritual quality in human natures that can be released. In the Christian doctrine is the simple universal statement that a man cannot love his God and hate his brother; and yet we have been doing this for a long time.

We must realize the beginning of world religion is the preservation of the ethical and intellectual integrity of the individual. It is only then that the human mind can be truly devoted to those pursuits that are the bases of civilization. We optimistically speak of ourselves as civilized, but we are actually barbarians. We are rich barbarians, sort of post-graduate barbarians, but barbarians nevertheless. For we have not



even discovered the beginning of civilized living, which is in the dignity of leisure. There is very little that is leisurely in our way of living or thinking. Any moment that would suggest leisure is a hole in our lives, and we have to fill it instantly. We have never protected our right to leisure.

Civilization comes from time, and the individual with no time can never be wise. It has been observed that the individuals who do the most, have the most time—that is organization. If man has passed through business organizations for thousands of years his reason was to organize himself. All the organizations he has created will go, except one, his own organization. The purpose of the organization of all effort is the accomplishment of the supremely necessary thing in the life of the human being, and that is time. Time, not in the sense of dimension, but as a period of activity. The beginning of our spiritual life, therefore, is in a physical co-operation which relieves us from worry, fear, and stress of survival, and gives us time to be ourselves. Civilization comes into being among those who commune together in leisure who share together in thoughtfulness. Civilization is not the stress of business, the timeclock, and over-time; it is not production and efficiency in the industrial sense of the word — civilization is the time the individual has to do the things that are the secret longings of his heart. It is a certain leisure to unfold and release his dreams. Definite energies and resources must be devoted to survival, and so he must work, and it is good for men to work; but a man must also have time

in which to be himself; and it is thus that he buys with his labors those things that are his own.

'Civilization is not doing the absolutely necessary thing. It is doing beautiful things that are not absolutely necessary. The savage does only that which is absolutely necessary. It is not normal that cultured man should achieve the efficiency of an ant hill, with everything accomplished without loss of motion or time. Nature at large is utterly efficient; the exception is man, who has the privilege of leisure. Civilization is not to be measured in terms of efficiency; its measure is in overtones. The difference between man and the animal is not merely a slight biological difference, it is in a consciousness of overtones, in his ability for development and glorification of those things that are not absolutely necessary.

It may be absolutely essential that we have a roof over our heads; but it is not necessary that it be a beautiful roof. It is when the human being cannot live unless that roof is beautiful, that he is beginning to be civilized. He is beginning to see the intangible, and feel its pressure upon himself. Poetry is not necessary to the survival of the physical life of man, but it is truly necessary to his cultural survival. It is the same with art and music. We can go on doing the necessary things of life without music; but we will do them even better with it. These things not absolutely required are, we have discovered, absolutely essential to our civilization; and they come from the realization of leisure. When man discovers time to do beautiful things, to think beautiful thoughts, to dream great dreams, it is because in the quietude of his own peace and gentleness the great strength of life comes to him. It is in the leisure to sit down with one's family in quiet closeness; it is in the leisure to walk out in the forest and watch the life there; it is leisure to read a good book, the time taken to create something useful with his own hands—this leisure is civilization, the powerful overtone of life.

Human beings are civilized when they become so aware of time they are willing to sacrifice things for it. In the order of tomorrow, in the way of life in the future, we will begin to see the dignity of leisure. Much of it will be wasted at first, because we will not know what to do with it. But the power will come to do something the average American cannot do at the present time, and that is, to be able to sit down and be very quiet for a little while, communing, thinking, planning, and dreaming constructive things, in quiet and at peace with himself and his world. Gradually he will come to the realization that this leisure is part of his dignity, part of his religion, part of the important religious convictions of his life.

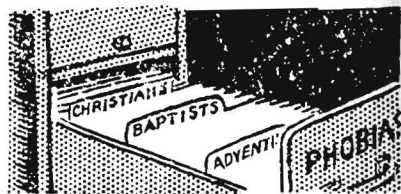
As we proceed on this newly patterned way of life, which is unquestionably to be, we shall break with practically everything that is in theology. We do not need theology. It is the science of the unproved and unprovable. For you can study many years in a theological seminary, study assiduously and sincerely the opinions of great divines, and the findings of the great church councils and synods; you can learn the great disputes of immortals, learn who was canonized and why, learn the apostolic succession,—but when you have learned all these things, what have you? You have just a series of human beliefs sanctified by tradition, undemonstrable in physical terms, all of them dubious, doubtful, and questionable as to their value in the life of the human being.

Of all places of learning the great theological seminaries are the most sterile. They teach but the memorizing of the words of men about the things of God. And those men knew very little about themselves, and less about God—but our religious convictions are built upon none other than this foundation. We are addicted to creedal cults, with little realization that they were founded by human beings, and so plentifully subject to error. What we now regard as pious certainties, are just opinions floating around. As opinions of another mortal they are

no more infallible than our own. Ours is not a religion from heaven, but a religion from men; we have misinterpreted this religion gradually into divine importance.

In our new way of looking at things we will see religion as the spiritual adventure of man finding Truth within himself. That is what it will have to be. Man will need leadership, need guidance and help; he will need to be shown how to discover himself. Religion is a spiritual experience within himself and not an addiction to some creedal organization.

In the postwar world we can see how some of this will work out. For example, the first thing that will probably have to happen is that we will break down the isolational pattern of our religion. We will have to admit many faiths into the great Council of Religion, accept the abiding power of other faiths, especially as they are the faiths of our allies in war and our allies in peace. To become religion conscious we begin by thus seeing the good in other faiths, and so before very long we will have to begin the study of comparative religions in association with comparative psychology. A psychologist only the other day said to me, "Perhaps you don't know, but we are now classifying phobias, fixations, and complexes according to the religious convictions of the person who has them. We find, for example, that the members of a certain church have one kind of a phobia, and not another kind; and the members of another church have a different phobia; and we are able to prove that every religious limitation man has imposed upon himself has resulted in the mental unbalance of that man in the end."



A cheery little thought, but true.

Study of the workings of the mind has shown that every religious intolerance of the mind corrupts the mind, and destroys its power to think straight. Now, out of Christianity's 250 jarring sects we can tell which one a man belongs to by the particular form of his own mental bias. Members of one sect never commit suicide. Members of another sect never become hypochondriacs. Members of still another sect never become kleptomaniacs.

It is possible to imagine an individual going quietly to church every Sunday morning to listen to the kindly, benevolent words of his preacher, and in time developing dementia praecox. Why? Because he has been taught sincerely and honestly a conviction pattern that is wrong. If he is taught it long enough it will destroy him, regardless of the good intention behind the teaching.

A religious conviction extends into a secondary sphere of influence. After the individual develops a certain religious conviction the effects begin to ripple out from him like ripples of water on a mill pond. We find his religious convictions interpreted in his home, in his friends, in the consequences and conclusions of his life, all the way up to the manner in which he dies. His religious convictions gradually turn his whole consciousness in one direction or another, and affect everything he is and does; and, consequentially, his entire environment. We can know that if he belongs to one certain faith he is almost certain to be bankrupt physically in the end; if he belongs to another certain faith he is almost certain to have made no progress in the end; if he belongs to another identifiable faith he will have no friends in the end; if he belongs to still another selected faith his ambitions will lead him to misery, sickness, even death. If you said this to the members of any of these groups they would raise their hands in holy horror; for they have done nothing but sweet and kindly things; and yet the pattern of these sweet and kindly things is wrong, and when you do that

which is wrong, wrong is your reward. People believe, so many of them, that if their intentions are good their God will protect them. This is not true. We are rewarded not for our intentions, but for our works.

It is clearly to be seen that certain religions produce certain types of people. The lama, spinning a prayer wheel in Tibet, and the shopkeeper in Bagdad are two entirely different people. The question is, did the environment produce the religion, or the religion by emphasis create the environment? Probably there is a bit of both in each. Who can question that our whole viewpoint on economics and politics, our business attitudes, our great industries, the whole course of Christianity is the logical development on the mental plane of our spiritual convictions. International banking could not have existed in any other religion but the one by which it came into being. These things are part of our pattern.

What we believe in destroys us if it is wrong, and will preserve us if it is right. If we look over our beliefs critically—not too critically, because it is just as easy to see wrong where it is not, as it is to see right where it is not—but in a general way, of our beliefs we may say to ourselves, "Well, if I had been God I would have done it differently." When we say that we had better be careful, because it means we are outgrowing our concept of God. It is possible to do this. As the old Neo-Platonist said: God, the Supreme Being, is utterly unknowable; and all that man sees is the reflection of himself. God is an Infinite Being, so infinitely diverse throughout all parts of the great creation that man can never outgrow God; can never in his consciousness reach God. So, what we call God is just a traditional pattern we have set up somewhere in time and space, and is our interpretation of the Unknowable Thing. A truly honest God then, is the noblest work of man; because we create our own concept of God. But, God is unchangeable. However, if we have created a God, we may

outgrow our own creation; and then comes the necessity for the courage to know and realize that the God we have outgrown is not an Infinite Being, but only our own thought-form.

Have we the courage to go on without the patterns we have created? Can we see the truth that our religion is not an eternal revelation from on High, that it is nothing but a mortal and traditional thought-form?

Man's conception of God is nothing more than his own convictions, changing from age to age, from time to time. Can there be virtue then in remaining true to worn-out beliefs? It is a great virtue to be true to a belief only when you know no better.

This realization is one we must come to very quickly. And we must equally realize that we are perfectly privileged by Space to create new beliefs, new faiths, when and as we need them. We need no more fear to create a new faith than to create a new pattern on the potter's wheel. In fact, our progress demands that we create a new faith, a new religion to meet the need of our time. This new point of view can result only in the betterment of ourselves.

The first task is to destroy, as far as we can, the symbols of division. The symbols of division are all there is to division. The only way we can divide is to believe we can divide. One of the things that must come to our new world is a new kind of church. We must realize what a church is. A church is not a place of formalized worship. That's what it is today, but it should not be. Nor is it a place to settle political problems, primarily, or even secondarily. It is not a place to have motion pictures in the basement, and white elephant sales; a church is a symbol; it is not something to belong to—even if in an economic era we have had to have joiners to pay the bills. This surely was no part of the original plan.

What we should have, and what we need is, for each community to have one place of worship, and that one place of worship should be without any distin-

guishing symbol by which it can be declared to be this or that, or that it belongs to one group or to another group, but rather that it is simply a place of worship. To the community it should occupy the relationship of the heart to the body. As a place, it should be man's symbol and monument, the figure by which he indicates his belief in the existence of a Supreme Power. Here this Supreme Power is to be venerated and worshipped as a Nameless God. And those who go to this edifice shall go in search of a Spirit that is within themselves.

No ringing of bells, no great congregation. The churchgoers?—all people who need. This would be as it was in the classical world, when the temple door stood ever open and those who wished could go there when they pleased, to find any needed comfort and consolation. People were not made atheists six days a week by making the seventh day holy. Sacred is any day when man needs his faith. There can be no such things as calendar sacred days; these again are but illusions we have built up. When we have a need of Spirit we need the Spirit, regardless of the day or time.

The community temple could be served by persons with no denominational affiliations of any kind, concerned only to assist and cooperate with those who have spiritual problems. And associated with this central structure of beliefs and ideals, there might be a sort of spiritual and philosophical clinic, to care for those who are problemated and need help, without thought of race or creed, to heal, if they can, the sick of spirit.

When such temples shall stand in every city according to the size and measure of that city, if any wish to have their secondary cults, that is up to them. The one primary and central structure of ideals should be represented, too, somewhere in the world, by one great Shrine, vaster than the domed walls of St. Peter's, nobler than the ancient temples of the East. Somewhere, possibly on an island away from the rest of the world, this great Temple should be built, de-

icated to the single belief of man in the goodness of the Universe.

It needs no name. If it is named, it is destroyed. For it is in essence a symbol of man's veneration under the realization that the only religion that can flow from that edifice is the Love of Beauty and the Service of Good.

Here is something that the East and West can mingle in alike. It has nothing to do with names, or the creeds that have divided us. It would be the Priesthood of the Eternal Mysteries of those who serve the Good.

There is no danger of such a belief involving itself in politics. For it could become a basic viewpoint in our daily life. It would cause the boy who opens his book at school to say, "What can I see that is beautiful in what I am learning? How can I perform a great good by knowing?" Everything we then would do would be geared to the supreme utility of beauty. All through this world there are God-fearing persons who have never learned the serenity of beauty; they are the lonely and oppressed individuals who have gone through their years fighting shadows, striving to achieve things in themselves of no substance. These persons have never felt the touch of beauty, they have not realized how perfectly a gentle simple, gracious beauty could have solved all the problems of their lives, made them love, made them friendly, made them successful in everything that is right, enriching their lives.

In the performing of gracious things we are great; for greatness is doing the beautiful thing. If today we have no time for that, it is because we have never thought of that; and so we keep on nagging, fighting, and fussing, losing our tempers, being unkind, and gradually

there settles about us a hardness, a coldness, and finally the lines of our face are set. We are no longer the gentle people we could have been. We need, and need so supremely, the realization that the Universe is beautiful, and that we perform the most sacred rituals in all the world when we live gently, beautifully, and kindly. With that realization there is nothing else really needed to complete our spiritual viewpoint, because in performing beautiful and gentle actions we feel the closeness of the Spirit to us, and that Spirit is a greater and nobler good than we have ever known before.

It is thoughts of this kind that we need to guide us and direct us, so that we shall have patience, one with the other, and kindness, one with the other; that we shall not judge harshly or quickly, but shall see good in all things, serve the good in all things; and that in the midst of our city we shall build a Living Flame, enshrined in some glorious temple, for an appropriate place in which to set forth our religion—a beautiful, gentle, kindly service to that Unknown Good by which all the world is sustained and preserved.

Then we would begin to be religious. Then we would begin to be civilized. Then there would be a beginning of peace and the end of war. We cannot have wars if we do the beautiful things of life. I feel very sincerely that our search for an international understanding of people will give us the first step in a thousand years toward the Love of Beauty and the Service of Good. It was the philosophic religion, the religion of Plato and Socrates, of Pythagoras and Buddha, that the One who is Unknown is served through the Beautiful and the Good. That is the normal religion of man.

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

Free Circulation of Thought

COMPARATIVELY few people understand the structure of Freemasonry and its significance in our present world civilization. In tracing its descent as a general idea, we begin with how the idea came into being, why it was necessary, and why with the passing of time it passed through certain definite changes and modifications.

The time of the Crusades marks its inception, a very vital and important period in the development of European civilization. When the Crusaders returned to their European lands they brought back with them a perspective that was to change the whole course of human history. They had left Europe provincially-minded men with no knowledge of any culture other than their own. Dominated by the immense ecclesiastical pressure which held the whole world in thrall through what we call the Dark Ages, these Crusaders when they reached the Near East came in direct contact with a greater system of world culture, that of Arabia, the great Saracenic Empire. It was a culture which not only rivaled but eclipsed the culture of Europe.

They found that the Arab was not only a brave and honorable opponent in battle, but a man rich with cultural graces, learned, artistic, intelligent, profound in his thought, well-rounded in his viewpoint. Through him, they also contacted the Far East, and learned of the existence of the great Asiatic civilizations which had played little part in the earlier development of European thought. And the Crusaders also found Greece, and found Egypt too, through Greek thinkers and Egyptian philosophers who had fled to Arabia to escape the persecution of the Early Church. The Crusaders returned to Europe with their minds enlarged, their perspective increased. Never again

could they fit back into the old order of things.

It required centuries for the basic ideas which these men had gained to gradually emerge through the structure of their time, but this emergence was inevitable; for the human mind can never forget what it has once learned and the human estate can never return to yesterday. Every new discovery urges us forward with irresistible force.

When Europe realized the tremendous implications of the returning Crusaders, it rose to meet the emergency with the usual attitude of the small mind in the presence of an inevitable force. It attempted to exterminate the returning knights.

One of the bloodiest pages in European history is the martyrdom of the Knights Templar of Jerusalem. They returned from the hazards of the deserts to meet disaster among their own. Heroic and symbolic of them all was the martyrdom of Jacques De Molay, last Grandmaster of the Ancient Temple, burned at the stake because he had brought back to Europe a wisdom which his contemporaries both despised and feared.

From the martyrdom of the Templars arose another consequence of significance. In the words of General Albert Pike: The broken sword of the temple became the dagger of the secret societies of Europe. The thinkers dug in, retired from public observation and as Templars began assembling themselves in small and secret groups to carry on their thought among those congenial with it.

The princes of the Church and State tried to ferret out these groups to destroy them, but the persecution served but to rally these thinkers more strongly to their central ideals. And throughout Europe and for a number of centuries this gradual process of revitalizing learn-

ing from within continued. Innumerable sects and mystic cults appeared.

Many of these groups were believed to practice curious rites and to be devoted to rituals and allegories that were heathen. But for the most part the secret assemblies were of very sincere and serious students concealing their real work under an elaborate protective symbolism against the dangers of their time.

About the year 1590, an organization came into existence that was to play a vital part in the ordering of modern world thought. That organization was Freemasonry.

The roots of Masonry are very old. They go back to the builders of ancient civilizations. They belong with the Greek and Egyptian Brahmanic mysteries of the elder world. But between the old Masons and the modern organization was that great abyss of the Dark Ages.

The returning Templars had discovered ancient landmarks. They had heard stories. The old traditions they had learned in the Near East had been preserved unbroken. Many of the Crusaders were initiated into Near Eastern philosophical societies. They brought back this new knowledge, and, most of all, this key to a universal knowledge.

Gradually this key began to turn in the ancient and rusty lock, and little by little the doorway of the mind opened, revealing to a long-oppressed people the light that lay beyond the threshold of their world.

Freemasonry was founded by a group of men who had realized the necessity for the restoration of the dignity of the human mind. They knew that civilization's progress required thought being given free circulation, that no longer

could the world proceed in its appointed course with every phase of human effort dominated by limitations, superstitions, and restrictions.

There are several opinions as to the origin of Freemasonry. Some believe that it was founded by Sir Francis Bacon and a small group of gentlemen in the closing years of the 16th Century. Certainly the motives and its principles were entirely consistent with Bacon's dream of a new world civilization, as that dream is symbolically revealed through his *New Atlantis*, and philosophically revealed through the *Novum Organum*. But this small group of scholarly men anyhow set to work to organize the great mass of philosophical tradition that had extended from the past, and they drew to themselves isolated intellectuals from practically every country of the world. Bound together by a common brotherhood of purpose, they set to work to reconstruct the pattern of human life from the old landmarks and footings of the philosophical era.

They realized that antiquity had possessed a wisdom which the Dark Ages had ignored and forgotten; that this wisdom was eternal; that Plato and Pythagoras were eternal thinkers. What the world waited impatiently for was a philosophical program suitable to the extension of human consciousness over the area of nature and nature's work.

Freemasonry remains an order of men bound together by oaths, obligations, pass words, symbols, and crypts, into an association cooperating for the preservation of human liberty and human intelligence. Admission to the Masonic order is possible only to those who will take its symbolic degrees, passing through the elaborate religio-philosophical symbolism which makes up its rites. As General Pike also observed: The wealth of Masonry is in its symbolism. Derived from the religions and philosophies of all people, much of this symbolism is of the greatest antiquity. Many of the original meanings of the symbols have been irretrievably lost, but new meanings have been found—moral meanings





which give purpose to human effort and dignity to human consciousness.

But, we must not confuse the sober Masonry of today with the strange Masonic foundations that developed so patiently and thoroughly and so silently during the years of the 17th Century. During this period Masonry was not secure. The individuals who made up its councils and its bodies met at great hazard to themselves, often at physical hazard, and certainly with the greatest social hazard to their position and estates.

It was necessary for them to work in silence and in secrecy to build their foundations securely; for it was their aim to create in the world a philosophical basis upon which men might build an empire of science, philosophy, literature, and art. For the greater part of the 16th century, only occasional groups had existed. These met occasionally, and their work was individual. We remember them as the Rosicrucians, the Alchemists, the Hermetists. These were not men searching after vain fancies, not gold-makers. Not seeking merely the secret of physical immortality, they were consecrated to a search for the great solutions to the mysteries of human life, and some remedy for the corruption which was afflicting the society of their time.

By the beginning of the 18th Century, these secret societies had so increased in power that they were able to emerge from their obscurity, from the cloud screens behind which they had veiled their true purposes, and they could assume their position in the physical society of that time. The 18th Century

was one of those extraordinary eras when men had begun to feel the courage of their convictions.

Courage usually brings with it a certain rashness, and 18th Century Masonry began before long to develop difficulties within its own ranks. Thus arrived the period of Masonic fantasy. Scholarship had not yet been well established; the 18th Century period was not one given over to the serious consideration of great problems. It was a century of enthusiasm, a century of dynamic personalities, of great world changes—a period of great extroversion. The liberty which had been building gradually within the structure of European culture was bursting through in a hundred places and in a thousand ways.

It was no longer possible for the Church and State to dominate the evolving liberty of the human mind. Threats no longer availed anything. The Church hurled its anathema at the free thinkers, but it had lost its old vitality. The Inquisition could no longer bend the knee of the mental liberal.

And so in this first sense of dawning liberty, in this first realization of the increasing power of democratic thought, Europe passed through a fantastic century, the consequences of which have survived to this time, and will go on through the whole history of our race.

As far as Freemasonry is concerned, the 18th Century brought a tremendous emphasis upon a restoration of old pagan learning. Most Freemasons of today know that a large part of the original rituals of their order is derived from the Egyptian mysteries of Isis and Osiris. These mysteries were celebrated under the Greek Pharaohs in Egypt; they are mysteries of the dying God and his resurrection, mysteries celebrated, as Plutarch has told us, in the deep crypts of temples where strange-robed priests chanted their ancient songs.

These rituals, these rites and mysteries, fascinated the dilettante mind of the 18th Century. The Europe of that time could not hope to understand the old Eleusinian cult; it did not pretend in any way to estimate the profounder side

of the matter. It merely discovered in these rituals and in these rites a magnificent pageantry that suited its consciousness. For this was a century of mental and physical extravagance; the hundred years that led gradually to the decline and destruction of most of the absolute monarchs of Europe.

In Germany and in France, and in Italy, and Austria, even in England, and to some measure in America, the 18th Century saw tremendous outpourings of fantastic symbolism. Masonry passed through that era which its historians describe as the time of the clandestine rites. Masonry was not as yet thoroughly organized; its rituals had not had common agreement, and individuals with imagination and scholarship—some of them with imagination only—had hit upon the innumerable happy devices to add solemnity and impressiveness to the rituals.

During this era, independent Masonic and pseudo-Masonic ventures burst forth. There were rituals of one hundred degrees. The rites of Memphis came into manifestation. A little later there was Cagliostro, with his Egyptian rites. Everywhere men were fascinated with the old law; and a great revival of pagan thought and learning swept in to fill the space left by the decadence of the Church.

At the same time, several impressive personalities came forth, among them the great alchemist and Freemason, the Comte de Saint-Germain. His was a personality that embodied everything that magical minded Europe could conceive. He was a man of unknown origin, unknown wealth, and to him were attributed incredible powers; he was known as the man who never died, a man whose learning was universal—he was indeed everything that the ancient mythologists had described when they told of the Initiates of the old Mysteries. In Saint-Germain, the *wundermann*, the man with more than fifty names, was a personality to give a certain sense of reality to the wildest fantasies that the 18th Century could conjure up.

Moreover, he was a sober fact, a man who could be met and be talked with; he was not some shadow, like the old masters of the alchemical period, but a gentleman, a scholar, and possibly a nobleman.

Some idea of what he meant to the middle years of the 18th Century can be gained from a description of him given by the Marquis du Lachey in his memoirs. He said that those who visited Saint-Germain in his castle were received as by an emperor. They were conducted into a great chapel, the walls of which were lighted with a thousand candles arranged in the form of constellations. Here upon a high throne in black robes sat the mysterious *wundermann*; on his breast were jewels that shone with blinding brilliance; in his hand a sceptre of royal power; and before him were the members of his lodge who referred to him as the god of the faithful.

Imagine such a spectacle even today; imagine it then. Carriages at night rumbling through the streets of Paris, crossing an ancient drawbridge to carry the princes and the statesmen to strange rendezvous and secret trysts with strange men whose faces were observable only in dim torchlight, who had low-voiced mysterious words that bound them together. The human mind, always fond of intrigue, found in this strange pattern something irresistible, something that swept away the more prosaic realities and forced the mind into the strangest of abstractions.

Only a little less spectacular than Saint-Germain was Cagliostro, Magician, healer, sorcerer, he of the celebrated waistcoat, who dared to defy the Inquisition by founding a lodge of Egyptian Masonry in the city of Rome.

Such were the personalities that came forth out of the strange ritualistic cycle of Freemasonry in the 18th Century, the men to whom were attributed all the strange powers over the night; men who were seen in many places at the same time, who could pass through doors without opening them, who could manufacture gold, and who lived forever.



Every prince and statesman in Europe was impressed by this strange state of affairs. Scholars left their books, courtiers put aside their snuff boxes, savants left their learning and their colleges, and the princes left their crowns and sceptres and flocked to join the strange orders which seemed to open to them the way to an immortal life while yet they lived in this world.

It is obvious that this was no part of a sober plan; it was no more than a strange overtone, out of a frenzied desire for all that had been held back. It was Europe feeling the first of its intellectual liberty, and feeling it in a wild and abandoned way; and back of it the demand for the right to express emotions which had been pent up for a thousand years. Great was the desire to believe that there were powers innate beyond physical powers, and that there was some greater religion, some greater philosophy than that which had been thrust upon them by the decadent clergy.

This great motion continued until it found its full expression in the French Revolution. Here was a complete rebellion not only against kings but against the ways of kings, not only against the Church, but the State, the nobility, the proud and the great, but most of all, it was rebellion against ideas—ideas that limited thinking, that sought to press man back into old traditional molds and hold him there by violence and by poverty and by ignorance.

This is the key to understanding a little better the crowning act of sacrilege which occurred during the French Revolution. The revolutionists picked a pros-

titute from the streets of Paris, dressed her in the robes of Nemus, and put her on the high altar of Notre Dame Cathedral, there to worship her as the woman of Babylon. This was simply an expression of something that had been accumulating since the Dark Ages, an immense revolution against all limitation. It was the great back-sweeping of a pagan world, a world of old gods that were still in the blood of man, of old beliefs that had never been lived out, of old doctrines that were in their substance and essence much nobler and wiser than the doctrines that had taken their places. Man must inevitably first abuse before he learns how to use. This was a period of fantastic misunderstanding of ancient thought, but it too was a flight of man from bondage and poverty and ignorance into the great sky of universal thought.

But Europeans were not to be left long to ponder upon the mysteries of inner life, nor upon the strange pagantry of these pseudo-Masonic rituals. They were projected by a new series of circumstances into a stark materialism, in the necessity for immediate survival. For upon the horizon arose a new specter, a new menace to all that men held dear—the gloomy figure of Napoleon. Napoleon I was to churn Europe into one great battlefield, cover it with the blood of millions, devastate its countries and its states, and to force man's mind back to the elementary problem of reconstructing his physical existence and reconstructing his physical orders.

All these factors were related. They were all part of one strange picture; it was the background that gave us the musical masterpiece *The Magic Flute*. Mozart's opera is Masonic. And the philosophic keys to its symbolism are worthy of an article by itself, which will appear in an early issue of *Horizon*.

(CONDENSATION FROM A PUBLIC LECTURE. *Suggested reading:*
THE LOST KEYS OF FREEMASONRY; DIONYSIAN ARTIFICERS;
THE 3-FOLD WISDOM OF THE COMTE DE ST.-GERMAIN)

● *We suffer pain to the degree that we permit ourselves to cooperate with the pattern of the world's mistakes*

Philosophy Is Preventive Medicine

SICKNESS, in ancient times, was due largely to ignorance of the physical laws governing health. In the modern world, sickness is more often the result of ignorance of the laws governing the spiritual, mental, and emotional forces operating in people's lives. In our effort to conquer externals we have failed to meet the challenge of the internal existence.

In remote times the tribes which inhabited the earth were mostly nomadic. They migrated, sometimes considerable distances, in search of better hunting or more fertile fields, driven from their old homes by scarcity of game or impoverished soil. By their wanderings these savages escaped many of the diseases which afflict modern mankind.

When these nomads began to establish permanent communities their health problems increased immediately. The wanderer had left his refuse behind and moved into a healthier environment, but the builder of cities piled his refuse on the outskirts of the old towns and villages, and here a great part of the sickness that still plagues our race had its origin.

It is only within the last hundred years that the sanitation problems of the large city have been solved. The sixteenth century Florentines drove herds of swine through the streets of Florence to scavenge the filth that was thrown from the windows of both palaces and humble dwellings. The swine were later butchered and eaten. Conditions in Venice were so bad that most of the Doges contracted smallpox, even in the luxurious surroundings of the Ducal Palace. London had very little sanitation as late as the end of the 18th Century.

Improper nutrition also played a large part in the health problems of our remote ancestors. They depended upon

seasonal hunting for most of their food, and had no adequate ways of preserving meat. Explorers have described how the less advanced natives of certain African tribes, especially the pygmies, will devour raw the putrifying remains of an animal that has lain dead for days in a tropical jungle. A diet of partly decomposed fish is now regarded as responsible for some of the most dreaded diseases of Asia, including the leprosy so common in China. Were it not that nature had met this challenge of wrong diet with the mechanism of immunities, it is doubtful if the human species could have survived.

Ventilation was another mystery to our noble forebears. Their caves and dens never were touched by the purifying rays of the sun, and cross ventilation was utterly beyond their comprehension. And when men began to build houses, their principal concern was protection; and every unnecessary aperture was only another hazard. Not until the present century did laws enacted and enforced make adequate ventilation compulsory in private dwellings, factories and public buildings. And many were the private protests to this extravagant procedure.

Infant mortality has always been high among primitive people. This is not alone because of the natural hazards, but the very process of birth has usually been involved in religious ceremonials and rituals not always conducive to the survival of the mother or the offspring. The queens of Egypt were required by the state to be delivered of their children in a public ceremony, while seated on the Birth Throne. Beating was widely used among savage tribes to hasten childbirth. Medieval physicians found it entirely beneath their dignity to attend a confinement, unless the parents were of royal or noble estate. There is a reput-

able account of a hog-gelder being called in to perform a caesarian section. More recently, midwives carried blunderbusses which they fired close to the expectant mother's ear to hasten delivery.

Surgery and bone-setting were among the brighter spots in ancient medical practice. Injuries suffered in war and while hunting took a dreadful toll in the good old times. This class of physical misfortune was probably the first to receive intelligent attention. The causes of such injuries were obvious, and there was less of the mysterious to hinder consideration of the facts. The Edwin Smith Papyrus indicates that the Egyptians had an excellent understanding of surgery at least two thousand years before the Christian Era. Examinations of ancient, possibly prehistoric, skulls show that even trepanning was performed successfully at a remote time. Also, several excellent examples of early dentistry are known in which teeth were filled with inlays of precious or semiprecious stones.

In the last two thousand years mankind's material knowledge has increased so greatly that most of the natural hazards which afflicted the ancient human being have been overcome. No longer do we fear the ghosts and spirits that burdened the lives of the untutored savages of the old world. We have every right to be proud of our achievement, but despite this boasted progress, man still sickens, suffers, and dies. And sad to say, much of his misfortune is the result of superstitions and traditions as senseless and deadly as those which afflicted primitive races.

The city is an interesting example of the survival of an ancient tradition which is no longer significant. That grand old book of symbols, the Bible, makes Cain the fratricide, to be the first builder of cities. There was nothing cultural or esthetic in the impulse to create large communities; the motive was fear, and the desire for mutual protection. Most ancient towns were walled, and men huddled within these walls to find safety from invading armies and marauding bands of brigands. The in-



vention of artillery ended the age of the walled cities, but habit caused the continuance of the huddling process, even after these towns had proved to be nothing but death-traps for their inhabitants.

The walled towns of early days were little more than villages. Great cities were unknown in the ancient world. The large community presented problems which even the classical Greeks, wise in so many arts and sciences, were never able to solve. It remained for the Romans to devise the elaborate system of aqueducts and sewers that made feasible the modern metropolis.

Although the great cities of today rise as monuments to human ingenuity, they still are a serious menace to the health of the race. The large community brings with it unhealthful congestion, emphasizes poverty, and is a natural breeding place for crime. The vocations and the avocations, amusements and recreations of the city dweller are artificial. Locked in a man made world, he has lost contact with the God-made universe.

No simple Adamite ever groveled before the grotesque *jujus* of his devil cult with a blinder devotion than that with which the modern man venerates the superstition of wealth. The theory of accumulation has blighted the whole course of our civilization. It has turned every man against his brother, and filled the world with a terrible fear. No longer is it the old blind fear of the unknown, but a new and tangible terror, the sickening realization that survival itself is threatened by human selfishness.

Savage men feared the mysterious forces of nature, but civilized men fear each other, for they have learned that the human being himself is the most dangerous of all creatures. Unfortunately the concept of wealth is responsible for the greater part of man's inhumanity to



man. The free villages in the Andes Mountains are completely socialized communities. They are entirely untouched by our economic theories and function according to the old Inca laws. These free villages produce solely for use, and the profit system is unknown in them. The citizens cooperate in all undertakings, and there is no poverty and practically no crime. These small mountain villages were untouched by the great depression of 1929, for the simple reason that there was no debt.

It is usual for the economist to dismiss these socialized communities as unimportant, and to insist that it would not be possible to apply such rules to large cities or nations. These arguments may be true, but the evidence is conclusive that cooperative living is the one solution for the economic fear complex that is destroying the health and peace of mind of the so-called civilized races.

In an order of living based on a doctrine of debt, nervous ailments are bound to increase. Insecurity is the normal heritage, and each man must struggle throughout his days to maintain some semblance of physical success. There is little time for healthful repose in any family where one serious illness may destroy the economic stability of three generations. It is small wonder that strange and obscure diseases flourish in such atmosphere.

Need it be said that the Divine Power that administrates universal nature is influenced in no way by man's financial aspirations. The whole mechanics of accumulation is a human invention, and has no significance outside of the human sphere. If men wish to create little symbols on metal or paper, worship them, and fight, cheat, and kill for them, that is a matter of no interest in the

wider vistas of Space. An all-wise providence has placed at the disposal of the human race all that is necessary to ensure peace, happiness, health, and security. If mortals prefer to wrangle over debits and credits in a universe filled with life and beauty, their rewards will be according to the demerits of their works.

The principal phobias of the modern man are closely related to the false belief to which he is addicted. Prominent among the popular phobias are: fear of poverty, fear of old age, fear of war, fear of financial failure, fear of sickness, and fear of death. All of these fears are closely related to the financial state. We fear poverty because it threatens the survival of everything that is important to our outward lives; we fear old age because it results in unemployment and consequent dependence; we may fear war for a number of reasons, but one of them is the resulting economic upheaval. We fear financial failure as one of the greatest disasters possible to an individual. We fear sickness because it endangers our economic productivity. And we fear death because it may leave our loved ones without adequate provision. All too many of our fears are interpreted in terms of money, and life itself is measured in years of earning power.

It is not difficult to understand that the conscious or subconscious tension due to constant fear is detrimental to health and life. The result is the great American disease—nerves.

A great East Indian scholar, whom I knew in Calcutta, made several pertinent remarks on the subject of nerve tension. He said, in substance: It is impossible for the mental life of man to unfold naturally and normally toward a state of enlightenment unless the physical environment be simplified in every possible way. Creative thought must come from an environment which does not interfere with the sensitive impulses, which flow from the mind through the ethers and into the brain. Confusion, stress, tension, interruption, noise, the constant vibratory agitation present in the sur-

roundings of the average Occidental, make it practically impossible for him to think in a manner solutional to his personal problems.

When I suggested that this wise old Asiatic should visit America, the kindly gentleman was horrified at the prospect. He exclaimed: "But I could not think in America; and if I cannot think, I am dead. To think is to live; and to exist without thinking is to be less than an animal; I will remain where I am, where I can sit quietly under my favorite tree and commune with nature."

Nerves manifest disturbance to their structure and function in a wide variety of ways. The more obvious disorders can be diagnosed with reasonable accuracy, and a number of baffling symptoms are summed up under the general term, nervous breakdown. Unfortunately however, nervous exhaustion and extreme nerve over-stimulation, are quite likely to work out through a series of obscure and extremely complicated mental and emotional abnormalities. Once the nerves have been whipped by the tension of their environment, the whole personality loses the power to relax into a normal rhythm of living, and the result is revealed through dispositional peculiarities.

Among Western peoples there is a popular belief that a bad disposition is a normal and proper thing to have. Excitability, irritability, and violent outbursts of temper are summed up under the term, temperament. It seldom occurs to a person suffering from tempera-



ment that there is anything that he can do to correct his own faults. Persons who have come to me for help become aghast at the prospect of attempting to practice self-control. When told that a bad temper is the cause of the trouble, they will invariably answer, "I know I shouldn't have such spells, but I can't help it."

Disposition of course reacts strongly in the body, disordering its functions and even attacking the structure itself. It is impossible for any person to escape the consequences of his own attitudes, as these attitudes affect his bodily harmony.

In early life, the human being is sustained by a powerful reserve of physical energy. This is especially evident in children, who are never still and bubble-over with an apparently inexhaustible supply of vitality. Mental and emotional habits acquired in youth are not usually obvious in their consequences until after middle life. Gradually, as the supply of vital force diminishes, the body begins to exhibit the rewards of the various mental and emotional intemperances with which it has been afflicted.

Chronic dispositional tendencies result in chronic physical ailments. The peculiarities of disposition, as we nurse them through the years, set in upon us as bodily ailments, afflicting our later years with innumerable misfortunes which destroy our happiness and peace of mind. Nowhere throughout nature is the working of the law of cause and effect more evident than in problems of physical health.

Take cancer for example. I have been able to assemble a large number of case histories which indicate that cancer is a grief disease. It is most likely to arise in the individual who has locked his disappointments, sorrows, and hurts within himself. Grief eats up the normal optimism of human nature, producing in the consciousness a condition identical with that which cancer sets up in the body. As women are more likely to nourish in silence the grieving of their hearts, the ailment is particularly prevalent among them. In three cases that I know of a

deep self-censoring remorse was followed within a year by cancer of the breast, and in each case-history no cancer was known in the heredity.

Diabetes, in my experience, is often associated with a hypocritical reaction to the circumstances of life. The individual who demands of others a degree of perfection totally absent within himself, and then builds up from his disappointments a negative and cynical disposition, is an easy victim of both diabetes and chronic kidney trouble.

Rheumatism and arthritis are present in personalities incapable of adjusting to change. Several cases are known to me in which severe attacks of these diseases have been quickly improved by releasing the mind from the tension of trying to preserve a status quo in an ever changing world.

An old lady whom I once knew was resolved to maintain her mid-Victorian traditions in the twentieth century. As late as 1920 this quaint character refused to ride in street cars, would have neither electric lights nor a telephone, and dressed in the fashion of 1870. She would have no part in that motion of progress which she was convinced was leading the world directly to perdition. The orthodoxy of her religious viewpoints was unassailable, and she went about town suffering with rheumatics in every joint.

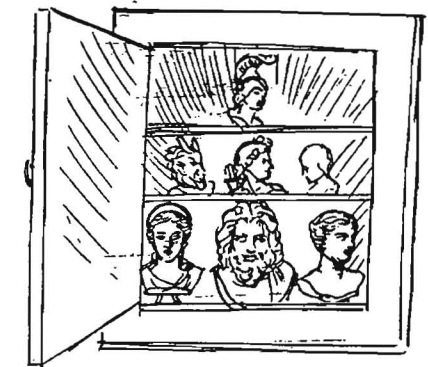
At last through a series of curious circumstances this old lady was rejuvenated. Near her 80th year she gave up the fight to preserve the old way of life, and blossomed forth with a progressiveness of spirit that startled the entire community. Six months later the rheumatism was gone, and she enjoyed the best of health until her 94th year.

Chronic stomach trouble is most frequently found among the worriers and those whose delicate egos are easily bruised. Nervous stomach trouble is a difficult ailment to bear gracefully, but if the mind can be directed to become less critical of others, more tolerant in its viewpoints, the digestion will immediately show a marked improvement.

While all sickness cannot be traced to disposition, it can be said with accuracy that all persons with bad dispositions are sick. A bad disposition is one of the heaviest burdens that the flesh can bear.

Our nervous folk often build up destructive tension around the simplest processes of their living. This tension distorts and deforms otherwise useful and noble beliefs and convictions. Religion, for example, must be approached with a normal optimist's attitude, or the believer soon finds himself in serious trouble. Most of the fanaticism, bigotry and narrow-mindedness, so obvious among those addicted to religious convictions, are the result of nerve tension manifesting in the sphere of spiritual beliefs. Religion is extremely dangerous for the neurotic, for it will set their neurosis in a peculiarly disastrous channel. Yet, it is the neurotic who is most likely to seek consolation in religion.

It is an old philosophical truth that the human being must bring normalcy to any subject which he wishes to consider, or he will fail in that subject. In our Western theory of education we have overlooked the part that the individual himself plays in the arts or sciences which he is studying. For example, medicine is more than a science; it is a way of living; and only the man who lives according to the philosophy of medicine can become a great doctor. Music is not merely a technique; a musicologist, one who is experienced in the whole theory of music, must live the life of music to



gain the full benefit of musical education. We cannot bring an old way of life to a new art without destroying that art by the limitations of our own consciousness.

Of all the arts and sciences, life itself is the greatest and most profound. It takes many years to train a physician, or a lawyer, in the particulars of his profession; but it requires many lives of experience and thoughtfulness to bring a human being into the fullness of his own humanity. In order to be a successful human being, a man must study the laws which govern his development, and then apply those laws to every aspect of his living. Only when a man lives intelligently, simply, efficiently, and with gentleness of spirit can he be mentally wise, emotionally happy, or physically healthy. To the degree that he compromises truth, to that degree he will be sick. Philosophy, therefore, is preventive medicine.

Philosophy teaches thus of health, and how it can be preserved, and if lost, how it can be regained.

The beginning of health is the discovery of the gods. Our personal living is based upon our conviction concerning the nature of eternal being. When we can perceive behind visible nature a universal principle of good accomplishing all things through wisdom, strength, and beauty, we free our minds from those several doubts concerning providence. These inwardly discovered certainties bestow the courage necessary for right action, thus establishing the mind in harmony and peace.

The second necessary element in a normal philosophy of life is the realization of the eternity of the self, and the understanding of the great law of evolution through which all lives are growing up toward perfection. There must be a sense of participation in the growth and unfoldment everywhere visible in

nature. The purpose of life is growth. And a man is successful to the degree that he develops character in harmony with the laws of the world of which he is a part.

The third consideration involves the sharing of what we are, and what we have, with others of our kind. Cooperation, friendship, and the constructive emotions which bring human beings into a closer concord are important as elements in a philosophy of health.

The last consideration is that of leisure; haste and stress must be eliminated from the technique of living. The civilized human being is one who has discovered the dignity of leisure, and it is this discovery which made the Greeks, Hindus, and Chinese great in philosophy, art, and literature. There must be time, rescued from less important pursuits, to be devoted to the culturing of the self. It is this freedom from tension that brings with it non-resistance to ideas, and those seasons of contemplation which are a part of true maturity.

If we would be well in mind and body, we must free ourselves from the delusion of a materialistic civilization and renounce as unliveable the prevailing custom of haste, ambition, avarice, and competition. Each man must suffer his own pain, and we will be afflicted by the sins of our world to the degree that we permit ourselves to cooperate with the pattern of the world's mistakes.

Health is precious to every human being, for without it even the noblest of ambitions are difficult of realization. But nature, always scheming toward the right, reserves health as a reward for those who do other things well. Health can not be achieved by direct effort alone; it must be a consequence of action—the result of an adequate cause.

The secret of healing is to cause health by removing those artificial obstacles which impede the natural flow of life.

(FROM THE INTRODUCTION TO HEALING: THE DIVINE ART)

● *The key to wisdom
is the key to health*

In the Service of Those Who Suffer

THE RETURN TO NORMAL HEALTH

PART THREE

A METAPHYSICAL healer must be a teacher. Where an individual's great desire is to be healed, not with poultices, but with wisdom, by some increase of knowledge directed to its legitimate end, it is obviously necessary that those who practice arts of metaphysical healing be adequately prepared.

In the early classical times the preparatory ordeals occupied from five to ten years; the priest-physician had not alone to perfect himself in all the knowledge prescribed by the old Mysteries and Rites, but also to prove his ability and capacity; and most of all, his integrity.

Integrity will always fall short in the presence of ulterior motives. The one purpose of the honest metaphysical thinker therefore is to perfect himself, and contribute to the perfection of his world. All other desires may be regarded as ulterior, and particularly when they involve any physical aggrandizement.

The priest-craft of ancient times was sworn to a life of reasonable temperance and detachment from the possessions of this world. In many of the ancient temples it was illegal for the priest-physician to place any fee upon his ministrations. Sick persons who recovered might make an offering upon the altar of the God of Life, give something if they were capable of doing so; but this was in acknowledgment that the gods, and not the physician, cured the disease.

A metaphysical healer too must have a thorough knowledge of the human body and its functioning, and knowledge of the principles which will result in health. This may be knowledge academically achieved, or it may not; but the

presence of the knowledge itself is essential to success.

A patient who comes to a practitioner for assistance is justified in demanding that the practitioner know the whereabouts of the organ he is attempting to heal. Knowledge of reasonable accuracy in anatomy, physiology, and diagnosis, are to be expected and are necessary, for without an adequate knowledge of human economy it is impossible to direct intelligently the recuperative powers of any part of the body.

If this information were sufficient, all physicians would be metaphysical healers; but the additional requirement is a considerable knowledge of the metaphysical or occult forces and factors in the human life, the metaphysical causes behind physical ailments.

Very necessary then to a real, permanent accomplishment is the patient having the desire to be healed, and the healer possessing sufficient knowledge and integrity to be of help.

Where healing is carried on by magnetic processes, in which the energy of one person is transplanted in another, it is exceedingly important that the physician be in a position to contribute to the patient an energy or life principle untainted by any malady of his own. Should one who is afflicted with a chronic ailment attempt to pass on energy to another, he is apt to give the other person his ailment. And any deterioration or depreciation of energy through any irrational excess on the part of the healer will adversely affect the treatment. This is particularly true in those fields of healing in which the healer contributes something of himself and his own strength to the patient under treatment.

This is true also where the problem is one of a mental nature. Attitudes may be conveyed to the patient.

A practitioner who thinks badly and with a wrong formula trying to cure another person will in transferring that formula to the patient proceed to make himself sick. In various affirmations for health, which are too often regarded as substitutes for personal integrity, the person who feels he can get well by affirming is very likely to neglect and abuse his body. Any school or person teaching such a procedure is violating the fundamental principle of universal honesty. And yet, such unfortunate teachings are widely circulated.

The only person fitted to be a metaphysical healer is one who is intelligent, normal, in reasonably good health, and with reasonable discipline over himself; and his working knowledge of the problems he confronts must be backed by a thorough knowledge of the causation behind disease. It is because matters get in to less qualified hands that we have the all too prevalent misfortunes of the day.

It is not necessary, however, for a person to wait for perfection before he helps others. For it is not perfection that is demanded, but intelligence, honesty, and sincerity. One who has many personal faults may help others if his intention is good; but he must be attempting to the best of his ability to correct his faults; if he waits until he gets them all corrected he will never do anything. Usefulness may begin immediately, then to increase to the degree the metaphysician improves himself.

In summary, the qualifications for the modern healer are the same as that of his ancient prototype, the priest-physician: He must be an individual who is truly God loving, humanity loving; one who has dedicated his life to the service of those who need and suffer. A dedication that is qualified by personal interests will always fall short, both in its own character, and in its corrective and curative powers.

Next to consider is philosophic background. No person in the world is more



ignorant than the person who knows one thing thoroughly. His is the most uncomfortable form of ignorance known to man, that of narrow-mindedness.

Anything can be forgiven except that form of ignorance which arises from a total assumption of knowledge. In most schools of thought we find conflicting personalities, persons who violently disagree with each other. Such disagreements usually represent a common ignorance, for we disagree most heartily with that which we do not understand, just as we can be most tolerant to that which we understand thoroughly.

In medicine the direction has been toward an intense specialization, with doctors not having a general knowledge of many things, but specialized knowledge of a few things. When the patient hasn't the ailment specialized in, he is very apt to die in the process of being treated. One medical practitioner may be wise enough to recognize that Dr. Jenks, a half block down the street, is specializing in the thing from which the patient is suffering; but another will not do that; and it is because he has been convinced that he is specializing in the one thing that humanity most needs.

In metaphysics there is less of that tendency, although it is a developing problem that the average metaphysician acquires more or less of intolerance, expressed in a demand that other people live the way he thinks they should, when in many cases his thoughts have no relevancy to the real matter at hand.

It is important to convey to people the desirability of normal action, normal living; but the more deeply a practitioner goes into metaphysics, the more abnormal his mind is apt to become, with the result that his idea of normalcy for the other person is irreparably damaging.

The metaphysical healer also has to develop a shock-proof personality, for in the course of service he will come across people who are guilty of every delinquency known to humanity. His working formula must ever be: This person is doing the best he can for what he is. If he were something else, he would do something different. But he is what he is. To be shocked generally means loss of the ability to help. And so, broad tolerance of all things is necessary. The greatest amount of good is accomplished when the effort is to help each person where he is, not attempting to move him into the practitioner's own viewpoint.

A patient may have twenty things the matter with him. He cannot apply twenty remedies, so selecting the greater in the presence of the lesser, the thing that is the worst is treated, and worked with until taken care of. To try a complete reformation at once might frighten the patient into mental immovability. And under no condition must the practitioner take the attitude that rests in the belief that he is more virtuous, more wise, or more understanding than the person with whom he is working. That is the certain way to negate results.

A religious life which causes the individual to feel he has accomplished the right to look down patronizingly on the materialist is sure to result in an aloofness that will destroy any constructive effort he may attempt.

A suitable and sufficient philosophy of life is one that is rooted in full realization of the Law, the Absolute Good of things as they are. The necessity for things as they are.

Each experience of life is absolutely necessary to growth. We are here to grow, and not primarily to be happy. If we can be happy growing, then we have accomplished the greatest formula

for living. With this realization, we can approach any problem with the required willingness to see Truth in it. We can see in the case of an individual who has been abused for fifty years and apparently has done nothing to cause it, that his trouble has continued precisely because he never has done anything to end it. Of vast importance is the realization that all of us have earned the condition we are in, and we have also earned the abilities which are intrinsic to us. In the process of learning we have made mistakes, and for these we are paying; but what progress we have made we can now enjoy, certain that it sustains and supports us.

"Dear Lord, take this man's pain away," infers that the Lord put it there for some reason, one out of which he can easily be coaxed. A great scientist once wrote this eulogy to pain: "Pain is the greatest good in the world, because it is the warning which nearly always comes in time to prevent major disaster." But most persons continue to be more worried about the pain than that which it is warning them about.

The only possible way of helping the individual is to get him in a condition where he earns something better for himself. Most anyone would say to an impoverished man, "If you want a bank account, go to work;" but there are many people who believe the Universe is constantly issuing currency against nothing, so each of us can draw forever on a Divine Reserve without doing anything ourselves. There is no Cosmic Pension Plan. No individual can get more out of life than he invests. Any individual who appears on the doorstep of a practitioner's office a complete symbol of nothing, and then expects by the whisk of a magic wand to suddenly

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come into full possession of the good things of the earth, is not foolish; he is crazy. And anyone who believes he can give the unearned to him ought to be in the cell with him.

To make people better is to show them how to be better. Give them the encouragement and vision of the thing that they must do. If they can embrace that vision, they can be healed; if they are incapable of contributing a personal effort toward the correction of that evil, they have no right to relief. Whatever we understand, we do. Many people talk high and live low because they do not understand what they are talking about. As understanding comes the result is inevitable. We do what we are, and we are what we know.

The practitioner with an adequate philosophy of life is able to show in a simple manner the error and how to correct the error. Failing in this the treatment fails. A treatment is not sitting beside someone and reading two paragraphs from the Text Book. A treatment consists of giving the individual an understanding, a working knowledge of how to live, a working knowledge of the causes of his trouble and how to correct them; then by working side by side, in a fraternity of purpose, the practitioner and patient achieve a result. It is known throughout the medical profession there is nothing harder to work with than a person who will not follow his physician's advice. And that too is the metaphysical problem.

The ethical practitioner makes it very clear to the patient that he cannot bear the patient's problem. What he can do is, give him a backbone where a wishbone used to be. Any individual who tries to make life easier for someone else, succeeds only in injuring that person. The one way to destroy the individual is to remove from him his effort. Diogenes said to the Athenians, "My curse is, let your sons be luxurious."

It is struggle that gives strength; and when we protect people we destroy that strength. The practitioner remembers this when he has a dozen calls a day

for help, or is awakened fifteen or twenty times a night by various people who have pains and want absent treatments; and then a telephone voice reports at 2:30 in the morning: "My husband just came in intoxicated; will you please treat him?" He has no right to treat the husband, when he is in no condition to give his consent. The practitioner who feels he must think, live, and act for other people will find them leaning against him, which weakens their will power. To think for anyone else is the worst possible ethics. The practitioner's job is to help the patient stand on his own feet.

In the field of the metaphysician the legal aspects are numerous and involved. In the majority of States it is illegal for any metaphysical practitioner to prescribe or advise the use of any drug, or to perform any major or minor surgery. It is solely the right of duly licensed physicians to take the blood pressure, pulse, or make any physical examination of any kind. It is also illegal for the metaphysical practitioner to possess or use any instrument, electrical or otherwise, intended solely for professional use; and it is illegal for him to in any way represent himself as equivalent to or taking the place of a duly licensed physician.

These are but a few of the restrictions. In many States they are not pushed to the absolute letter of the law because in some regions an individual could be prosecuted for giving a spoonful of Cascara to the children. In most communities the metaphysical healer is a pariah, because it is presumed the principles he advocates do not exist. From the standpoint of actual recognition, he is just twenty steps lower than a veterinarian. In only one capacity may he function, and that is to give advice—as long as that advice relates entirely to matters of religion, his conscience, and personal belief. Nothing can be done about a conscience, because to have one is still permitted and encouraged, even if seldom met with. And there can be no prosecution for any action performed in the

name of religion, for fundamental to our statutes is freedom of religious belief.

Within reason—and always within reason—and preferably with the cooperation of some broad-minded, idealistically minded physician, the metaphysician may operate. But in some States he is not permitted even to prescribe food, though in other states he may prescribe anything definitely a food but not a drug, on the general presumption that food is not a drug, which is a misassumption.

Largely he is confined to working with metaphysical means; these include thought, magnetic healing—which is not allowed in some countries, but is in others—hypnotism—which is not allowed in the United States but, suggestive therapy is allowed—and a heart to heart talk, which is generally most beneficial. As long as the treatment remains essentially within these means or methods, it may be permitted, but definitely the metaphysical practitioner should, if possible, secure the cooperation of a physician to work with him, so as to protect himself. In most every community there is a physician broad-minded enough to permit this, so long as his co-operation is not advertised before the county medical board.

Metaphysical healing as yet is merely one of the tolerated things of life, largely because it is the belief of the minority. But with every passing day the medical

associations of this country are coming more and more to the recognition of mental healing, through what is known as psychology, which has gradually gone further and further into conscience, and to the realization that a method of healing does not necessarily have to involve drugs.

Dr. Alexis Carrel stood at the Shrine of Lourdes and saw a cancer dry up and fall away in ten minutes, and yet if it had been photographed in every step, 999 scientists out of a thousand would have denied the procedure, looking straight at it. It is necessary to be very discreet in the performance of anything beyond the pale of general acceptance, but the metaphysical practitioner gets into trouble only when he tries to be a doctor. He shouldn't try to be a doctor; his function is to do what the doctor can not do—recognize the soul's part in therapy.

But where is a metaphysical healer going to get his training? That is difficult to answer. Metaphysical healing to a large degree is practiced by individuals who possess certain psychic ability; and they do not know how they get it, nor how to give it to anyone else. Quite different from these are the individuals who take healing in eight easy lessons, and become the worst of all pests. Of all the people who know more and more about less and less, they are the most accomplished. They include

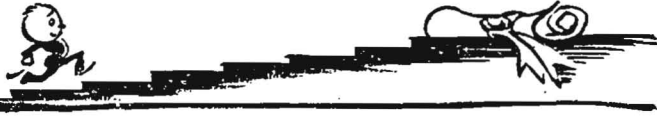
Every second hospital bed in the United States is for the mentally afflicted.

—Dr. Charles H. Mayo

HEALING: The Divine Art

BY MANLY PALMER HALL

See First Announcement of this new book on back cover



those who practice trick breathing, and have *kundalini* irritated by some wandering Swami; they include the meditating individual who has seen sparks; include the 'healers' who under various teachers have been given affirmations, statements of being, platitudes, and other numerous abracadabra. The proficient practitioner is exceedingly rare.

For the majority who know very little and hope for the best, it would be indeed difficult to develop a curriculum that is rational. The metaphysical healer is usually the person who takes the headache away from his neighbor, and grows up in development to take away the headaches of his community. Some people are born with psychic ability, and seemingly possess the power of healing. So, everyone is a potential healer; but no definite curriculum can impart the ability to the average person.

A small group of occultists of a more advanced nature have come to an understanding of the Universal Law, and have developed clairvoyance. It is the means by which they have learned, intuitively, the art of healing; but here, too, those capable of clairvoyance are few indeed.

Healing ability is exceedingly difficult to impart; and at the present time it is for the most part accumulated in a hodge-podge fashion, out of listening to this one, and reading about that one. It is indeed a heavenly hash. With intentions that are good, the average result is bad. And with the opportunity for training exceedingly limited, things are made even worse by the criticism and condemnation by persons who know nothing about the matter.

Healing can not be approached directly, but it can be approached through philosophy. The person who can get all the factors of philosophy straight, needs only to adapt them to health, and he is a healer. Truth adapted to any subject, solves the problem of that subject. It is in adequate knowledge that improved ability is discovered. It is in philosophy and through the study of mystical speculation that we derive practical authority for our knowledge of health, because health and knowledge are identical. The possessor of true knowledge possesses health; the key to wisdom is the key to health.

(This article is the third in a series, in condensation of class lectures to special students)

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