

# HORIZON

The magazine  
of useful and  
intelligent living

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Articles by **MANLY PALMER HALL** Philosopher

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## 80 Years of Revolution

IT is an unbelievable situation, yet there is no question that a large percentage of the German people really believe the concept of their strange heritage, that they are a super-race, the Teuton a creature apart in nature, of the truly chosen people, predestined and foreordained from the beginning of the world to be the natural ruler of the earth!

This is a type of belief common to all primitive people; all tribes of the jungle are certain of the superior significance of their existence. Civilization's democracies, on the other hand, utterly fail to

comprehend the superman and super-race conviction. Individually however, the citizens of democracy are sufficiently egotist to each believe that he is important, and he will shade that to a conviction that his countrymen's motives are better than others, understanding is higher, and there is unequalled grandeur of virtue in background and forebears. Everyone can find some excuse for feeling superior.

Philosophy says there is only one excuse for feeling superior, and that is to be superior—through the quality of our endeavors.

### *Subscribers Please Note*

*Having fallen behind the scheduled calendar date of publication, we're dating this issue NOVEMBER-DECEMBER. That catches us up, and will by-pass many inquiries we've been getting from the calendar-conscious. Combining two calendar dates in no way affects your subscription. HORIZON is published monthly, but a subscription is for twelve ISSUES. So, no need to write in; all subscriptions will be automatically extended one issue; we'll take care of it.*

The doctrine of a superior type of human being evolved by some mysterious force is wholly a materialist obsession, and the great course of destructive combat today is the direct result of a materialist education theory taught worldwide through the last century.

In application, the ideology is profoundly disagreeable, and witness to the fact that the whole sequence of conditions that produced it is unreasonable, unhealthy, and basically wrong. Now what are we going to do about it? It is a problem needing solution, it is hurting us. While it does hurt, progress can be made. When it did not hurt us, we did not care; and as soon as it stops hurting we shall cease to care. In peacetime and in prosperity people are too concerned with matters of comfort to take on the growth that is forced in periods of suffering; things have to be at the point of intensive distress to develop thoughtful inquiry into whether the theories we have lived by have contributed to or detracted from the general good.

The way to investigation and inquiry is clearly defined. It focuses on the fact that here we are, after eighty years of materialistic philosophy and socialistic ideology, in a world state serious and distressing.

It was during the middle years of the last century that the whole thought of man slowly changed. The intellectual world shifted from what might be termed the theological, to what is termed the scientific basis of life. Men like Huxley and Darwin presented a new picture of a universe entirely impersonalized; the religious element had been excluded; it was a universe which evolved according to mechanical principles—that is, without any conscious force at work in nature.

The universe became a machine, the relationship of living things became accidental and coincidental. The spiritual



framework of the world was denied or ignored. It was what we now hail as a materialistic civilization. This materialistic civilization we have dignified with the term, practical. Realism is a dynamic disbelief. The less we believe, the more we are realists.

Through denying any acceptance of abstract virtues and qualities, we prove we are intelligent human beings.

Such an attitude, beginning in a purely scientific theory, has a way of working out in all the departments of life. When you sell humanity a thought, an idea dealing with one subject only, the human mind adapts that idea to every department of life. It probably would have made very little difference to the general run of society if a group of scientists had declared themselves to be materialists and confined this materialism to their own group. But this scientific theory was introduced into our educational system, and through our educational system was distributed throughout all society. The concept of a mechanical universe entered every walk of life, and according to his own light each scholar and student applied this concept of life having no purpose, or only such purpose as man himself may devise.

It left man to his own devices. As it removed the leadership of some Universal Plan, this cleared the way for man to devise his own concept of what constituted progress in nature, and this progress, of course, had to be dominated by his dominating materialism, a superstition.

There is nothing more superstitious than a materialist. No belief is more fantastic than the belief there is nothing to believe. Most people have not realized that.

If it is superstitious to fill the invisible universe with spirits, it is also superstitious to empty the universe of everything.

Actually, we do not possess the knowledge to do either. We see about us an invisible source of life. The materialist

says it is empty space, but he cannot prove that it is empty. All evidence of the universe is against him, for the reason that the universe is *in* space, and emerged from this emptiness.

The metaphysician is inclined to populate this space with hierarchies of beings. His reason for that is traditional in large measure, but it is also because according to his own reasoning the visible universe with its numerous complications depends for its very existence upon some plan at work in the world. It is obvious to the idealist that what he sees about him is only effect, the cause of which is in the invisible. The philosophers of all time have tried to interpret the invisible universe in terms of visible effects. It cannot be empty, or it could not produce, from itself, fullness. Water does not pour from an empty bottle. You cannot bring a great creation out of a vacuum.

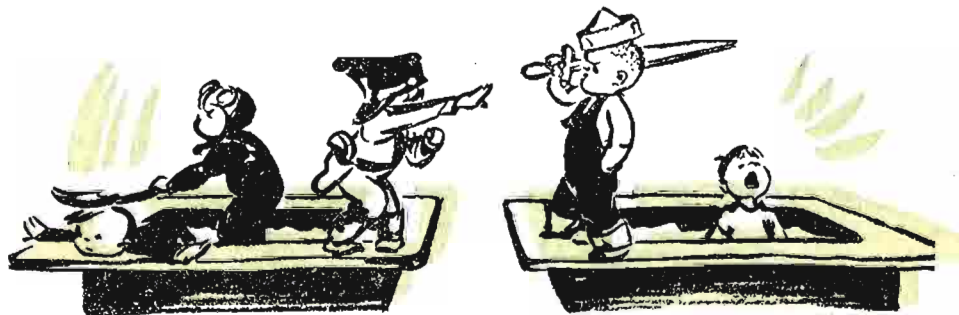
But the materialist with his profound certainty of his mechanistic ideas, not only denies universal Cause, but also denies universal Purpose. He denies there is an essential right and wrong. Now, he may be correct in his abstract recognition of the fact that right and wrong—as we know right and wrong—are terms applied to our own conceits of Universal Purpose.

The idealist is over on another track; he maintains that somewhere in space there is a Right that we are all moving toward... and if from man you take away all the intangible values of his life, the overtones of beauty, sympathy and understanding, if you insist that he be a very practical creature, then you produce

a very disastrous consequence. The human is not capable of living nobly unless he is part of a concept of nobility. It is not possible for the average human to live without a purpose, without an ideal, or without reason, and still live nobly.

This is what has happened: As the materialistic doctrines of the last century swept through our educational world they began to react upon us. Today we see the consequences of the materialistic beliefs which the scientist has imposed for so many years; we have taken them seriously and applied them to our lives too well; and living the philosophy we have been taught, now turns us into the general course of murder. We see no reason, according to a mechanistic theory of life, for any coordinated purpose. There is nothing in the mechanistic theory that gives us any adequate motive to be anything more than mechanistic, resigning ourselves to fate because we are sort of robot-like creatures, important and significant only to ourselves and each other. If we were gone it would probably be a universal benefit. If we plan anything it is a delusion. Any aspiration we may have is simply a form of egotism. Our religions are complexes, our faiths are phobias, and our general policies merely the gradual manifestation of pathological neuroses. Of course there is some truth in it! We cannot deny the evidence is piling up.

I think the trouble has lain largely in our effort to be great big grown-up people, long before our mentality would sustain an adult attitude. We have tried to be great big sophisticated people,



and we are not, we are still children; we are not strong enough to face reality. We are destructive little rascals, all of us, like most small children we are cruel; we misunderstand and misinterpret things, and when we get hurt we are sorrowful, and simply dissolved in tears. Then, go and destroy again.

Today we look upon terrible catastrophes and their causes, dictators, generals, thought leaders, and statesmen. All great people. Apply this concept of the childishness of life to them, and you suddenly realize they are a mixed group of small children playing at empire in sandboxes, torturing and injuring each other, causing terrific suffering in the world with no more realization of the significance of their acts than five-year-olds. Not strong men. Just nasty dispositioned children who have not been brought up right.

But why were they not brought up right? — little Adolf, and the infant Benito! They are merely part of a *race* that has not been brought up right. Some have more actively borne witness to impulses around them than others. Some are a little better as students of the wrong subject. To a great measure the personalities of Adolph and Benito are the direct result of a world attitude. They are something that we have boasted about, and talked about, and declared to be admirable.

Materialism was long a very interesting thing to play with, when at the same time it was possible to take refuge in theology when the hurt came. Followers of Huxley and Darwin could go to the university six days a week and teach materialism, then go to church on Sunday and rest within their own escape mechanism. They held on to their religion, and at the same time denied it. Apparently they did not recognize the inconsistency. Even today in our modern universities the same thing is occurring. Where is the educational institution that does not have a chapel?—and yet the

chapel and the laboratory are diametrically opposed to each other in the things they teach!

If when you want to feel sophisticated and important you can be a materialist, and then when you get hurt can run back to religion, and if you do not recognize any contradiction, that permits you to be an extraordinary chap! And this is a wonderful country, for a communist pink can have here numerous capitalistic opportunities. It too is equally wonderful to be a materialist while you are surrounded with people whose ideals will make you comfortable, even though you regard their corruptions as superstitions!



So, in the last century and through the Gay Nineties, the struggle between science and theology was not as critical or serious as it proved to be later, because it was possible to be quite active on both sides. But gradually, men had to make a decision. Scientists and educated men came to the decision to get entirely away from old superstitions and launch contemporary thinking upon the great ship of materialism. For men like Darwin had traced man back to the amoeba, and in that whole procedure found no place for human ideals or human creativeness, merely explaining man as a mechanism.

Europe had the philosophy of Karl Marx rising, which was more or less scientific materialism applied to sociological relationships. His doctrine was definitely stamped with the markings of inferiority complex; it was the individual escaping reality through grandeur, escaping smallness through the vicarious solution of all the problems of mankind. The solution was in the old formula, if you cannot solve your own problems start to work on other people's problems; if you are a personal failure, make failure a universal law; then declare that to be the most desirable state of affairs.

The Marxian philosophy is directly behind, as an inspiring note, practically all

of so-called great economic reforms of the world. Karl Marx and the picket walking up and down in front of our business places have direct relationship.

The development of the Marxian sociological solution paralleled the intellectual scientific opinions of Darwin. Further stimulus came from a personality of extraordinary complexity, Richard Wagner. As a composer of great music, as a musical idealist, I believe in the case of Richard Wagner we have a man who made one of the great mistakes that human beings often make, that of mistaking genius for universal knowledge. It is quite possible for a person to excel in some one line of activity, but that does not mean that he is equally great in everything. Richard Wagner really believed he was a politician. That requires a form of egoism that is exceedingly dangerous, but what Darwin had done in science, and Marx had done in politics and sociology, Wagner did for the belle lettres. He gave the literature and culture of his time another terrific dose of Marxian and Darwinian philosophy.

Out of the works of Wagner, Goethe, Nietzsche, Schopenhauer, and Marx, and that whole group who flourished in Europe at that time, emerged the present National Socialism of Germany, the Fascism of Italy, and Communism of Russia. They are the direct consequence of trying to make materialistic ideology work in solution of the purpose for human life. We cannot live well unless we live by a purposed code of some kind. Theology taught us we were living largely to expiate our sins. Disappointing, but at least a purpose. In all the misfortunes of our materialistic existence, remaining true to some idealistic system, we after death, or at some remote period, enjoy innumerable advantages. But the modern sociological perspective on life does not give us even this participation in a universal purpose. We are here because we are here. Obvious, but not particularly helpful.

If we admit the assumptions of materiality, and extend them on to their reasonable consequences and conclusions,

there is only one reasonable thing for the human to do, and that is, sit down and wait for the end, because anything he does, does not mean anything.

But, more obnoxious is egotism as the escape mechanism. In the Marxian philosophy and that of the super-race, which is an aspect of it, the student assumes that the noblest position the human organism can occupy in a material universe is to run it. The highest goal of living things is to be the master of other living things. The basic reasoning is that all human beings desire to be superior. In a materialistic world—denying now, of course, the existence of any metaphysical factor—what is superiority? The power of rulership over others. Power and possession. Now power and possession are very intangibly different things. The will to power is ultimately identical with the will to possess. But according to Marxian doctrines, you could be powerful without possessions. Socialism denies the significance or dignity of possession, but still accepts the dignity of power.

Now power, which is merely the strength to possess, has no significance apart from possessive strength. Possession is power, and power is the privilege to possess. If materiality is the noblest of all beliefs, and power is the only outlet that man has left, then a philosophy naturally follows which will have as its motto the creation of superiority on the physical plane alone, a superiority which must be interpreted through the power to possess, the power to dominate, the power to order; in fact, power in its numerous aspects as strength over weakness. Consequently, according to the materialistic code of being, the highest thing man can accomplish is to boss others. The only way he can be remembered is by the fact that he has been a leader. If he is somewhat altruistic, then he will increase his concept of power to include class, which then is the doctrine of the superior race, or the superior class, the superiority determined according to strictly materialistic canons of proportion.

There are two distinct schools of socialism. One had its rise in the Marxian system; the other is a socialism which insisted upon maintaining idealism as a part of the process. Socialism which believes primarily that the survival of humanity must arise from cooperation, rather than competition, is essentially good. Socialism trying to accomplish a better distribution of the world's wealth according to an idealistic program has many things about it that are distinctly noble and fine. But that type of socialism which is accomplished by the will to power, and which wishes to force that theory upon mankind is essentially wrong. Reform can never be accomplished by force. Humanity can never be improved by violence. It may grow as the consequence of experience resulting from violence, gain a certain deep appreciation of life, caused by violence. But you cannot put a gun to a man's head and say, "I hereby reform you." You can kill him, but you cannot reform him. The human being is incapable of involuntary reformation.

You cannot simply say to an individual, "Change your way of living, change your way of thinking, I order it." That individual has been trying to change himself all his life, and he has never made it.

"I am going to change the social order by violence!" It cannot be done. The human being might want to change himself that way, but he cannot. A small, not too well trained objective consciousness comes up against the irresistible force of a subconscious. What he has always done in the past is a mighty wall, and when he tries to throw himself against that wall he finds his habits, his training, his background, his heritage, and everything he is, stands against him in his effort to make any dynamic change in himself. So it is impossible to establish a new social order by capturing and pillaging and murdering. The only way a new social order can be created is through centuries of education and development. The only way the

human being can grow is slowly, through understanding.

So the effort to take Europe and pour it into a socialistic state is doomed to failure before it begins. Europe does not want to be one great big happy socialistic state. Europeans do not want to get along together. They take more pride in their feuds than in their friendships. Europe is composed of too many separate groups of people, each of which has an infallibility complex of its own. That's true in every place in the world. It is very much the same here in America. There is nothing we subconsciously resent more than the very natural process of getting together on something. In past months we have been making an heroic effort to unite our own people behind what is regarded as our national safety program. You have seen in the papers what happens when educated, liberty loving, democratic average Americans—who do not hate anything, but do not like anything either—try to get together. What is national survival, compared with political policies? The politician would rather keep his own policies than save the nation. The problem of curtailing profits is brought up, and business rises in mighty wrath. Everyone wants to cooperate, until asked to cooperate; then nobody wants to.

Marxian philosophy of human behavior bogs down in misunderstandings of the simple and direct processes of life. It assumes the economic state to be the root of all the problems of human life. Just as surely as Freud knew it was all sex, so Marx knew it was all money. Now the operating truth is, man has an incredible capacity for making mistakes, and he can make them in more ways than anyone ever thought of. Every generation develops newer and more fascinating technic for getting into difficulties. Money is not the root of all evil, it is merely one of the little twigs on the tree of Cause and Effect.

The problem of the distribution of wealth is only symbolical. Money is a symbol, the whole financial system is the

consequence of a force that works within man himself and within the complex psychology of the subconscious mind.

The monetary system has been gradually evolving for the last fifty thousand years. It developed when men were experimenting with the problem of progress, along with art, hygiene, literature and culture. The problem has always been to bring together the common, creative talents of the race and find some method of exchanging the necessary things of life.

We are headed definitely toward a socialistic system, but we are confronted with a very serious problem, how are we going to arrive at an equality of distribution when there is no equality of integrity or intelligence? Just try to distribute according to ability! Every person believes his own *inability* has certain special privileges! If we give more to the educated man, then the uneducated man will cry out he is being defrauded of his rights. If we give more to the uneducated man, and give him privileges, we shall then produce a race of morons, because everyone will model on the ignorance preferential. Whatever we reward we are going to produce more of it. If there is one thing that mankind invariably does, it is to follow lines that apparently lead to reward. Reward the military, then everyone will want to become a soldier; and reward carpenters and everyone will want to be carpenters. Whatever we give most to, then everyone will want to be that. The only solution is to give the most to the intelligent.

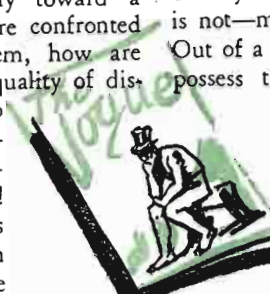
That would give us a good deal of trouble these days, because nearly every form of learning and intelligence has been distorted by perspective. Today, good clear thinking is not only at a premium, but is exceedingly rare. We are not trained for it. And if we can accomplish a good thought once in a while, no one else knows enough about it to know if our thinking is any good or not. The problem of distributing

things equally in an unequal world is a problem materialists have struggled with for generations and still are not able to do anything with it.

This is the attitude of Central Europe, where philosophy is very definitely the result of realism: Says the Central European thinker, Let us assume that which is obvious (a dangerous thing for most people to do) and that is that the average human being is not capable of taking care of himself. You might hope that he is, and you might wish that he is, but by fact and undeniable evidence he is not—mentally, spiritually or physically. Out of a great race of people few actually possess the power of self-determination and using it; the rest in one way or another get by, but the great body has to be moved by whoever is in the position to administer authority over that group. All right, says the Central European, if the body of

mankind is not capable of self-government, then its government must be administered to it and for it, by persons of stronger minds. And this is the concept of the dictator, presumably benevolent. The assumption is that the dictator is a sort of a parent whose duty it is to protect and preserve the rights of his people.

In actual application the dictator generally becomes an egocentric unable to stand the demoralizing effect of power and authority, and he proceeds to abuse both. Out of the concept of the inferiority of humanity comes the belief that has been expressed in the German mind and in the German political and social pronouncements; namely, that the great masses of human beings are bound to be servants; that they are fulfilling their proper destiny when they serve specialized groups. These specialized minorities represent a sort of flower of the earth, and to protect and preserve this flower is the duty of the common mass of people. So your Teuton is a people apart from the rest of the world, for whom the rest of the world was





created, and whom it had a perfect right to enslave and dominate.

One fallacy of the argument is to believe that some minority of mankind is greater than the rest. Now it is true there is a certain aristocracy in nature, but the aristocracy does not follow national or racial boundaries. There is no doubt there is an overtone of intelligence, that every civilization and race produces a few great thinkers, but these are not people of any particular blood; rather they are the post-graduates from the great school of life. Bacon and Plato maintained that the duty of mankind was to enlighten itself and also to protect enlightenment wherever it was. The difference between Bacon's concept of world dictatorship and Adolph Hitler's is very basic. Bacon believed in a form of benevolent despotism, because he believed he could find it everywhere in space. He could not discover any place where life was left to its own contrivance. Everywhere life was found, it was under constant domination by superior principle. So, according to Bacon, human society could solve its problem by recognizing the aristocracy of merit. This was Plato's hierarchy of the philosophic elect.

Germany would make a dictatorship on the assumption that a *race* could be superior.

Bacon would have created a form of dictatorship by the enlightened, *regardless of race*, on the assumption that humanity will develop and improve most rapidly when it is pointed in the right direction and led by the world's best minds.

So the concept of superiority by race alone is entirely contrary to philosophy, because there is no race in which all members are good, any more than there is a race in which all members are bad. There is nothing to substantiate the belief that the German super-race exists except as a psychological myth; therefore, the dictatorship based upon it must be based upon a fallacy, upon the fallacy of the superiority of race, which neither by its actions nor policies has demonstrated or proved such superiority. The Baconian concept of a superiority is one that has its roots and origin in ability, and this could result in the establishment of a commonwealth of enlightenment, because the individuals who would form the government of the philosophic elect would be selected for their individual ability, selected from those demonstrating this ability before the world, men already long established as great creative thinkers.

It is possible to pick out of humanity a class of superior people, but not possible to declare such a class exists in any one place or as being the result of an accident of birth. That is what Buddha declared 2500 year ago; namely, a man is not a Brahman because he is born one, but because by his merit he has proved to be one. In the same way a superior man is not a superior man because he is the member of a certain race. He is any individual of any race, of any color, who maintains himself in a superior manner—with emphasis upon the true nature of what constitutes superiority, superiority not being merely the assumption of greatness, but the proven

possession of extraordinary ability. The difference between dictatorship based on conceit and all the faults that flesh is heir to, and a form of hierarchy whose government is based on true merit, is a difference quite obvious and appreciable.

Some day we shall have a government of the philosophic elect, but it will not be a government that has its origin in any one race, but selected from all races according to merit. If we can ever achieve the status of being governed by a group of selected superior human beings, we shall then set in motion one of the most powerful forces in history.

The moment we reward true greatness by recognizing its merit, we shall set in motion something to produce it. Up to the present time there has been nothing less of an asset to humanity than the power of thought. If a man is a thinker everyone is afraid of him, and his station in life is not desirable. This corrected, more brilliant minds will be given positions of responsibility, which will incite innumerable others to make improvements in themselves. Wisdom has not been fashionable. When wisdom is fashionable, individuals will cultivate it as they cultivate anything else that is acceptable and desirable in their time.

But we have a great number of fallacies to overcome, and most of all we have to overcome the terrific materialism which took hold of our world during the middle of the last century and has been working up into present conditions. We have to re-state our ideas of the way the world is to be run.

The first thing we have to get out of our system is the belief that we are running the universe. We are not. We are not controlling the motions of the heav-



ens, not controlling the life of all forms of flora and fauna that cover the earth, we are not making universal laws. We are not here in the world to create a world, we are here to manifest a universal order of which we are a part. And from which we cannot survive apart. We have to get the idea that we are gods, now, out of the frontal part of our thoughts. We are potentially divine, but it is going to be a long time before that potentiality reaches a point where it concerns us as much as we think it does. We must also get the belief out of our minds that the universe is a mechanical structure. It is not. This universe is not a machine, we are not robots, and we are not created or conceived for the convenience of despots. We are not merely instruments to be used in the furtherance of other's ambitions. We have to realize this and know it.

We must realize the fact that this universe is the visible manifestation of a great Program and Cause. The visible universe is the manifestation of a great force in space, and this great force in space rules all things according to laws; and when man breaks those laws he destroys himself, regardless of who he is or what he is.

We must also realize primarily that the purpose of human existence is not the spoils system; we are here in order to become aware of the Plan of which we are a part. We are here so that we may see ourselves in the midst of the world which has produced us, and must now sustain us. We are here to learn to share, to gain through experience, and to give of ourselves.

We are here to establish a camaraderie of relationships, and our physical existence is not the purpose of our residence here, but is merely the convenient method by which we function in this particular environment.

The Universe does not care whether we are dictators or not, it does not care which race has the best family tree. What the Universe is concerned with, is producing consciousness through experience. The Universe will not make

or sustain anything that is contrary to its own purpose, and there is no such thing as greatness in any action which departs from the universal Plan. Certain men may be temporarily strong, but nothing can survive that is out of harmony with the plan of life. All despotism is out of harmony with the plan of life.

There is no reason for us to believe in divine approval of any economic system. The economic system is simply a privilege that has been granted to us by our own minds for the distribution of our own possessions for the short time we are here. With all the universe to think about, and with all the internal and external mysteries of life about us, most people are so concerned with the problems of economics and politics that they forget to live. We sometimes look with amusement at a monkey in a cage, when that noble simian very carefully peels a banana, throws the banana away and eats the peeling. We are doing exactly the same thing. We are taking life, the banana, very carefully peeling it, only to keep the peeling and throw the banana, life, away. The peeling we are carefully saving is the symbol of all the secondary and unimportant things of our existence—whole lives given to politics, economics, worrying over our bank account, worrying over education, worrying whether capital or labor is going to succeed more admirably. Surrounding ourselves constantly with agitation we are trying to live off the peeling as we throw the banana away. All these things we are worrying about pertain to the survival of our creature comfort, to the ballast by which we are fastened to this world—to our bodies. Yet the whole duty of mankind is to simplify physical existence so as to release mental existence into action.

The decision has been, since we do not have time to think, thinking is declared out of order. Foolishness we have decreed is the normal state of man. And as long as we continue to live primarily in terms of our physical existence, we are very stupid. For at most, we are

only here for seventy or eighty years. According to the material scientist, the future after that is extremely uncertain.

The fact that we have built an empire will not mean very much at that time. At the moment of inevitable transition from one state to another the question that must remain for the thinking person is, what are we to take with us? Not much, because most of us have not dealt in any commodity that survives material existence.

After Darwin, Huxley, Marx, Goethe, Wagner and some others got through, people really believed there was not anything left to take with them—so they might as well get as much as they could while here. But that does not work, except while we are here.

The great problem of life still remains unanswered and unsolved, and that problem is, how to live so that we can fulfill the universal Plan. We must either live according to the concept of only living now, therefore living hectically at the present moment; or, assume an eternal existence, proceeding according to the merit system.

What then is a philosophy of life? If we are materialists we are going to fall into some form of the materialistic program of superiority. If we have a profound belief in spiritual values, believe that there is a Plan, then we shall work toward the Platonic idea of a great philosophic empire.

As long as the world remains, some must lead and others follow. According to the Germans the strong must lead. According to Plato, virtue and right must lead. The force we are contributing to, whether we realize it or not, depends upon which of these philosophies we believe, which of these paths we walk.

The question remains whether wisdom or strength will lead. It seems only natural and proper that wisdom should be the final leader of all things in the world.

(CONDENSATION FROM A PUBLIC LECTURE.)

*Suggested reading:* FIRST PRINCIPLES OF PHILOSOPHY, - FACING THE FUTURE)

• *The U. S. Department of the Interior considers Plato's account of the lost continent as now physically demonstrable*



## Uncle Sam Envisions Atlantis



TWENTY centuries ago Plato asserted the existence of Atlantis, the lost continent that sank into the sea. Now comes the U. S. Government, raising the question, Did Atlantis exist? And answering: "Such a catastrophe as the sinking of Atlantis was possible." The quotation is from a bulletin of the Office of Education, U. S. Department of the Interior. The statement is accompanied by a map showing the approximate location of Atlantis.

The bulletin reports that deep-sea soundings have revealed a great elevation or ridge which rises about 8,000 feet above the floor of the Atlantic Ocean; it reaches the surface of the ocean in the Azores. It says of the ridge, "it must have been above the water once upon a time because the mountains and valleys of its surface could never have been produced except by agencies acting above water." It is noted too that the ridge is covered with volcanic ash, "traces of which are found right across the ocean to the American coast."

It has been believed for thousands of years that Atlantis was destroyed by a great cataclysm of nature, and for hundreds of years occultists have held that the people of the Azores are a remnant of the Atlanteans; it is interesting that ancient opinion is coming under official recognition, being substantiated by a Government department in modern day checkup by modern science methods.

From soundings and dredgings and borings it has been determined that the coral islands of Bermuda rest on a volcanic cone, and the exterior lava is weathered; this proves that the volcano was once above water and exposed to the atmosphere. In a study of the coal beds of Pennsylvania the Department of the Interior has determined that there were twenty-three different changes in the level of the land during the formation of the undersurface coal and rock. "Each deposit was created," says the bulletin, "when the land was high enough above the sea to maintain vegetation—yet each strata of rock on the coal was deposited under water, and these changes in land level took place over an area of thousands of square miles." The banana, which is seedless and not propagable by cuttings, flourished in America long before Columbus came, as it did in tropical Asia and Africa, which is accepted in evidence in the bulletin that "there must have been land connection between the European and American continents." Nearly three thousand fossil plants found in the fossil beds of Switzerland have been found in America, and nearly all fresh water fishes here and in Europe are identical or of similar species. "These fishes," says the bulletin, "must originally have inhabited fresh water lakes and streams of an Atlantean continent, which since then has sunk, forming the floor of the Atlantic Ocean." Through close alliance

and parallel in animal species of both continents the probability is acknowledged that they "evolved from a common ancestor which may have inhabited the Atlantean Plains."

Uncle Sam's Department of the Interior, unexpectedly viewing the matter in a light much more favorable to the account of the lost Atlantis preserved by Plato, may suggest to science a continuance of investigation along the lines of reasonable procedure. Science has not accepted as fact Plato's account of Atlantis because it is not demonstrable, that is, not physically demonstrable. But what now?—with these soundings and testings and surveys! It looks as if facts have been established and in science's preferred form, as material knowledge.

Some day we are going to learn what science means by knowledge. When Madame Blavatsky published *The Secret Doctrine* she stated certain scientific facts, out of material which was largely tradition preserved in books and manuscripts of the Trans-Himalayan highlands, and these records made possible a number of prophetic statements as to things which would be discovered and established.

They were statements made when the facts were unknown. In the twenty years which followed 1888 more than 400 of her major predictions were scientifically demonstrated and accepted. But they were not accepted at the time she wrote them. This is because of the attitude that anything that is proven conclusively in the human mind *may* be so, but it can not be accepted as scientifically so, not until proven by scientific means.

A trained mind can think that which is true even though it is not capable of demonstrating that truth. Any mind deeply trained in philosophy will not think anything that is not true. Only an imperfect mind thinks imperfect thoughts, and although it might take 2,500 years to prove an opinion of Plato's, the thought will be proved true because the mind of man which is established in fact can think greater thoughts than he can prove. The conclusions of a philosopher are reached through a factual mind, established in reason, and this is the difference between an ordinary mind and a mind trained in knowledge.

(AN ABSTRACT FROM A PUBLIC LECTURE.  
Suggested Reading: ATLANTIS:  
AN INTERPRETATION)



## America's Timeless Philosopher

By Basanta Koomar Roy

Author of "Rabindranath Tagore"



MANY years ago Professor E. A. Ross, the eminent American sociologist, said to me at the University of Wisconsin: "Mr. Roy, I am glad you took a course under Professor Lester F. Ward. He is the father of sociology in this country; I look upon him as the Plato of America."

The next time I meet Professor Ross, my friend and teacher, I am sure to tell him: "If a Plato is yet born in the New World, he is Manly P. Hall, the great sage of America."

I may further say that another great mind living today in America is that of Professor Albert Einstein.

Professor Einstein expounds, by means of mathematical calculations, the relativity of the permanent to the universe in terrific motion. And Manly P. Hall explains, in terms of philosophy, the relativity of the effulgent wisdom of the ages to the tragic ignorance of the common man on earth.

The function of the scientist is to discover the place of the atom in the universe. But the function of the mystic is to discover the place of the universe in the atom. From the mystic point of view, Albert Einstein is doing for science what Manly P. Hall is doing for philosophy.

Mr. Hall is a born philosopher. On account of constant sickness in his childhood he could not do much reading. This made him do much thinking lying in bed. And when he was only thirteen years old the first World War began in 1914.

For four long years the sensitive soul of this rare child, though not much

moved outwardly, was subconsciously tortured beyond words by the ghastly tales of wholesale murders and massacres of his human brothers in Europe. He pondered deeply over the problems of life and death; and sought a way out for Man from the greeds, the hatreds, and the miseries that afflict his world groping in the darkness of ignorance.

When this humanitarian passion was rapidly gathering mystic form within his inner self he began to study *The Secret Doctrine* of Mme. H. P. Blavatsky, the illustrious and prophetic founder of the Theosophical Society in New York in 1875. *The Secret Doctrine* is perhaps the most difficult philosophical book on earth dealing with the mysteries of creation, the rise and fall of races and continents, the birth and growth of sciences, and occultism in the religions and philosophies of the ages.

Though born and brought up in the West, Mr. Hall felt that he was not an alien to the contents of the book. Unaided and unguided, he delved into the glories of the inner mysteries of this great book.

Inspired by the message of the ages Mr. Hall made up his mind to share his knowledge and wisdom with the people of this great land of Emerson and Edison. Thus began Mr. Hall's unique role as a teacher of man in 1920, when he was only nineteen years old. His first public lecture was in the Metaphysical Library of Mrs. Celia Slocum at Santa Monica, California. Only four or five men had the unique honor of listening to this lecture of Mr. Hall. Soon after he delivered a series of five lectures on



"Living the Life" in the Metaphysical Library of Mrs. Eleanor Reisberg in Los Angeles. The collection after the first lecture amounted to the grand total of \$1.45. Mrs. Reisberg took one-half of this; and the other half enriched Mr. Hall himself.

Things are different now after twenty-one years of hard and faithful work. Wherever he is known to speak today, thousands of men and women of all religions and of all walks of life attend his lectures day after day, week after week, and month after month, with reverent devotion and grateful loyalty.

Such, indeed, is his sincerity of purpose that even those who do not understand his teachings love him dearly. He is the founder of the Philosophical Research Society of Los Angeles, California. His library is one of the most important occult libraries on earth today. He owns rare manuscripts and books which even the Congressional Library in Washington, the British Museum Library in London, and the French National Library in Paris envy and would give high prices to possess. Thanks to the spontaneous generosity of Mr. Hall's students and friends, the library is now located in a beautiful fireproof building of Mayan architecture.

Mr. Hall is the author of over fifty books and pamphlets. He owns his own printing press and bindery for the publication of his writings. Under the title *Horizon* he is issuing a philosophical magazine this year.

To look at Manly P. Hall is to recognize the unique character of his towering personality. The shape of his head and the sculpture of his face are exceedingly sensitive and sensitively composite. As he moves his head at different angles when he lectures, now he looks like a learned Brahmin of India, and again like a philosopher of Plato's Greece; now like

an anchorite of Atlantis, and again like a priest in the temples of ancient Egypt. The type of his face is as baffling as the depth of his scholarship is bewildering.

And when he begins to lecture, the philosophies and the occult lore of the ages pour out of his mouth as water from Niagara Falls. The effortless non-effort of his eloquence is astounding beyond words. The unalloyed rectitude of his instinct for exquisite choice of words is of an exhilarating character. And the sumptuous serenity of the cadence of his voice has a healing quality. Perhaps that is the reason why long before he begins to speak, his halls are overcrowded and hundreds are turned away.

Mr. Hall always talks without previous formal preparation. And he talks profoundly on most abstract and technical subjects with the fluency of an expert at perfect ease. Specialists claim that Manly Palmer Hall knows more about Freemasonry than the Freemasons; that he knows more about astrology than the astrologers; that he knows more about the prehistoric culture of the Americas than the highest recognized authorities on the subject; that he knows more about the esoteric doctrines of the sacred books of the ages than any contemporary.

Luckily for his mixed audiences, he is an excellent story-teller. Whenever he feels that he has already plunged his audience into breathless depths of abstract metaphysical mazes of thought, he at once rescues it by telling a story to make things simple for everybody. At times, in a similar situation, he makes a humorous remark to relieve the metaphysical tension.

The mind of Manly P. Hall is a symphony of philosophy. The different philosophical and religious systems of the East and the West, of the North and the South are his various instruments.



And like a master conductor, he himself weaves his magic patterns of the music of philosophy. It is hard fully to appreciate the colossal magnitude of his mind, the majestic architecture of his scholarship, and the cosmic nature of the profundity of his philosophical acumen. As he proceeds with his learned discourses on philosophy, now he builds philosophical pyramids over philosophical pyramids; and again he builds philosophical pyramids within philosophical pyramids. Now he makes philosophical skies embrace philosophical oceans; and again he makes countless philosophical planets play hide and go seek in the infinite space of philosophy. Even a layman would feel a dawning of interest after listening to his speeches, or after reading his books.

The question is constantly asked on all sides as to how Mr. Hall can know and remember so much on so many different and difficult subjects. The answer is not far to seek: Manly P. Hall is undoubtedly one of the pioneers of a New Race of Humanity that is in the process of being born in America. What Ralph Waldo Emerson is to American literature, what Thomas A. Edison is to American invention, what Luther Burbank is to American botany, Manly P. Hall is to American philosophy. The too prosperous American of today may not understand what I am talking about, but in about a hundred years, Manly P. Hall will be universally acclaimed as the

greatest sage of the New World in the Twentieth Century.

Perhaps a direct answer to this constant question may be discovered in the following episode in the life of Mr. Hall himself: The first question Mr. Claude Bragdon, American mystic, asked Mr. Hall immediately after their first meeting in New York in 1937 was:

"Mr. Hall, how do you know so much more about the mathematics of Pythagoras than even the authorities on the subject?"

Standing beside both these dear American friends of mine, I was wondering with trepidation in my heart what reply Mr. Hall would make.

"Mr. Bragdon," answered Mr. Hall quickly, unhesitatingly, and with a simultaneous flash of smile in his eyes and on his lips, "you are an occult philosopher. You know that it is easier to know things than to know how one knows those things."

In silence Claude Bragdon, the famous authority in the Fourth Dimension, looked at the radiant face, and into the fathomless eyes of Manly P. Hall; and in silence the four eyes spoke in the solemn language of the soul.

Whatever the unknown causes and the secret sources of his prophetic inspiration and superhuman erudition may be, as a Hindu, I am devoutly thankful to the Supreme for the untold wealth of the transcendent currents of thought that emanate from Manly P. Hall's anointed head.



(REPRINTED FROM WYNN'S ASTROLOGY MAGAZINE)

Definitely the whole of western civilization is committing suicide, as we face the rise of military power in the East



## The Battle of Asia

AT the time of the death of Oswald Spengler, without question the outstanding historical philosopher of the modern world, Adolph Hitler walked bare-headed in the funeral procession. This, in spite of the fact Spengler had both predicted the fall of the German State, and did not agree with the politics of the National Socialist movement.

Spengler's philosophy of history was based upon one inevitable and demonstrable truth: that history is forever repeating itself. He possessed the ability to calculate with considerable precision these cycles of repetition; he was able to reduce an adage to a formula. He followed the rules of the old classical philosophers, but he proved his accuracy the only way the European mind would accept it, by mathematical procedure.

The time has come, declared Spengler, for a re-statement of world religion and philosophic idealism. In harmony with the cyclic theory, which he demonstrated by means of four parallel cycles of episodes, we are returning now to the same cyclic situation that marked the 6th Century B. C. The world then had at least eight great world thinkers. Of those eight, six became the leaders of world religions, and two others became inspirers and leaders of great philosophic thought. Out of this extraordinary century came to modern religion most of its

impulses. Especially is this true in philosophic religion, where the basis is not blind devotion, but a rational effort to understand the purpose of life.

The purely devotional type of religion, in the ascendancy for the last fifteen centuries, is one based upon acceptance, agreement, obedience, contrition, and humility. This is religion of many advantages, many very noble and inspiring. But, periodically, religion gets into a complex situation in which devotion is not sufficient. A point is reached where our religion is no longer able to sustain us, unless we are able to justify beliefs in some terms of rational procedure.

It was in the 16th Century B. C. that the world was given a tremendous outpouring of rationalized thought. Simultaneously in several parts of the earth, great minds prepared to meet a world crisis. All these minds recognized the magnitude of the problem, all offered the identical teaching.

According to Spengler, we are back again to the point that parallels very closely the time of the great Buddhist revelation in Asia. He predicted that between the present decade and the end of the century, there would be released to humanity another philosophic religious motion. It is to be a motion representing in substance and essence practically the identical philosophy of



Buddha. But adapted to the psychology of our modern times.

Religion always has existed as two forces. One is the intrinsic detached principle of the religious belief itself. The second is its vehicle, a structure maintained to adjust the religious belief to its time. The form of religion changes with each world cycle, but the substance of religion remains eternally the same. If Spengler is correct, we are going to feel again the type of philosophy which brought with it the ascendancy of Asia.

If a great Asiatic system, or a system based upon an Asiatic viewpoint, is likely to develop in the next twenty-five years as a great philosophy in the West, our beliefs will in various ways be modified. Our prejudices will be changed. Up to the present time, with the exception of isolated individuals, the West has had no general appreciation of the Asiatic civilization. We are quite unaware of the classic antiquity of Asia, almost without knowledge of the literary and artistic monuments of Asia. We are comparatively unaware of its sciences, traditions, crafts and trades. While we have a reasonably good knowledge of the antiquity of our own western States, such as Greece and Rome, and even of Egypt, we have almost no understanding of Asia.

Why this should be, is not difficult to know. Our present civilization grew up in Western Europe; it has developed within the last two thousand years; and during the formative period of western civilization we were almost without contact with Asia. During the period of the Dark Ages, which extended all the way from the 7th Century to about the 14th Century, there was almost no contact between the Occident and the Orient. The older contacts of trade along caravan routes to the Near East were blocked; war developed between Islam and Christianity. From the time of the rise of Christianity to the time of the Crusades, there was almost constant agitation along the roads that led to Asia. Lines of contact, never too firmly established, were broken, and Europe was for a thousand

years practically out of contact with Asiatic culture.

During this period our civilization was growing up. Psychology teaches that as the child is taught in the adolescent period, so the mature individual will be in later years. During the childhood and adolescence of our civilization, we had no contact with Asia. Maturing without contact, we had no later incentive to develop it, and in our consciousness practically no sensitivity to its problems. This isolation during our formative period distorted our viewpoint of the Orient.

We are justified in admiring classical antiquity in the West. The great poets of Greece, the great orators of Rome, and the great builders of Egypt, deserve profound admiration; they have made magnificent contributions to world progress. But this should not prevent us from realizing that equal greatness exists in the East. Our literature would be tremendously enriched had we greater knowledge of Oriental literature; some of the noblest and greatest thinkers of all time lived in Asia. They are only names to some of us, and many do not know even the names. It was not until H. G. Wells wrote his *Outline of History* that the average westerner became aware of the existence of the leaders of great Asiatic thought. It was Wells, you will remember, who listed Buddha as one of the six great human beings of all time. This tremendously agitated Occidental thought; we who had mostly conceived Buddha as an incense burner, had furthermore believed that the greatest people of all time were in our neighborhood. Appreciation of world viewpoint is attained only by reaching out philosophically and culturally to greater perspective.

Spengler, bringing out the great Buddhist reform of the 6th Century B. C. as the pattern for the next great revelation in world history, gives us a very good idea of his conception of how history is going to repeat itself. India at the time of Gautama Buddha was enmeshed in one of the most difficult

situations possible, that of the Asiatic caste oligarchy. The caste system in India was in the purity of its inception rather a fine thing; the principle itself was good. But, corrupted while in the keeping of those incapable of administering it incorruptibly, it became the basis of tyranny. The original idea of the caste was this: A certain intrinsic dignity and merit lay in each of the levels and planes of human endeavor, and the inordinate ambitions of all men to become the same kind of men destroyed a large part of the economy of nature.

We have that condition in the western world; our professions are overloaded and our crafts and trades are practically unmanned. We constantly cry out against problems of unemployment, beg the government to curb immigration. Years ago this country was open to immigration so the American would not have the drudgery in fields of manual activity; in time, and after having imported a tremendous amount of basically physical labor, the country became unhappy because that labor *worked*—in typical example of the contradictions with which the world has been plagued from the beginning. Now, the caste system of India was originally a very good thing; it made the silversmith feel the supreme dignity of being a good silversmith; he had no desire to become a politician. The man who made good shoes felt that he had a position of dignity because he made good shoes; he did not have to become a lawyer in order to be a gentleman. The East set up the dignity of the guild and the craft. But the caste system fell into corruption. Heartless persecution of the people of Asia followed, so that a small minority could rise to the position of power.

Spengler says our world has fallen into another caste system just as surely as Asia did. The Brahmins 2600 years ago were wandering about telling the world how much holier they were than the rest. We have now in our western world a Brahmanic culture in our industrial and economic caste system. In Europe today, an artificial serfdom is being created; millions of people are being sub-

jected to a caste system of a super-political State. Then, too, the great industrial magnate, who believes in the divine right of industry, the great capitalist, who believes in the divine right of money, and the great dictator, who believes in the divine right of racial birth and the State, are little different from the old nobility which believed in the divine right of kings. It is all the same, with different names, different adjustments to different times—and different evasions of facts, based upon different standards of education.

We do not accept today the literal caste system of Asia, because our education has trained us otherwise. Yet we accept the caste systems of industry or economics. Spengler says, regardless of what we call it, it is in substance and essence the same thing. It is psychologically the impoverishment of soul power by a limited perspective; it is the human being placing artificial bonds upon himself and his neighbor.

We can extricate ourselves in only one way, by means of an improved philosophy of life. There is only one emancipation from intellectual error, and that is, intellectual enlightenment. When wrong thinking distorts the world, only right thinking will put it back again. To overcome a great industrial philosophic crisis, we have to have a philosophic viewpoint geared to economics and industry, and at the same time to idealism. That is the reason why Spengler believed a simple religious revelation is insufficient. Religion is insufficient because in its static sense it very often contributes more to a corrupt condition than it can cure.

Consider religious emphasis on the virtue of patience and how it for many centuries retarded progress in the world. Patience was long regarded as one of the great religious tenets. Under the doctrine of humility and resignation, 'Patience is a virtue', corruption thrived.

Old theological tracts of the 10th Century forbid a ditch to be dug along the side of a road to drain the city, for this would be an effort to escape the obvious religious fact that God in his wisdom

would have created a sewer system if He wanted man to have one. And since he did not, the family refuse was thrown out of the second story window. A great many European cities could be smelled before they could be seen, in strange testimony to the glory of God.

A religion of negation can result in individuals saying, 'Let us do nothing against war because God wants war; let us do nothing against pain because pain is tribulation, a divine institution; let us do nothing against despots, because obviously if God had wanted anything to be done, He would have done it.' When religion falls into a stasis, any form of corruption can hide within it.

It is this type of religion against which Spengler says there is bound to be an upsurging of resentment in the present century. The religion which teaches the inevitability of things as they are, and leaves all reform to God, must give place to a different viewpoint. The new viewpoint must be that Deity helps those who help themselves.

Only when men solve their own problems will the measurable Universe be put in order. A modern day philosophy or religion must teach that God never

fails to function, that Divinity in order to create its Universe makes use of all creatures, and they must perfect themselves. It will establish that Divinity will not be a fact in the life of man until man releases divinity through himself, and in his own actions. It was this type of philosophic religion that Asia found necessary.

With the two great Laws, Reincarnation and Karma, Asia broke the caste system, destroyed the power of the oligarchy of the minority. India was strangling under the caste laws, not only retarding its world progress, but binding the greater part of the Indian people in hopeless slavery. By means of a philosophical perspective, tyranny was overcome. India proved it is not the state of the world that is important, but the state of individuals. It is neither riches nor poverty, success nor failure, from an outer viewpoint, that constitutes freedom or failure for ourselves; it is our inner attitude toward life. He who feels freedom within himself can never be in bondage because of any external condition; and no individual can feel free, or be free, so long as he lacks the consciousness of freedom within himself. Getting the philosophy first, the philosophy changes your life; and your life changes the world.

Should now the present world crisis lead, as it most likely will lead, toward a renaissance of philosophic culture, Spengler believes—and others also, who have widely experienced the philosophy of history—the renaissance is bound to have a strong Asiatic implication. It may mean that we shall suddenly become aware of the East as thought. And if we become aware of the East as thought, we shall discover it as art, science and literature. And if we become Oriental conscious in our philosophy we shall become tolerant toward the Orient. Suddenly we will discover a kinship which we did not previously know. As two strangers meeting and finding they have something in common cease to be strangers and be-



come friends, two great civilizations that have been parallel, but have never met, can become friends, and through friendship begin the process of mutual improvement. The discovery of Eastern philosophy in our life will be the discovery of Asia in our world. As we recognize the growing significance of world perspective, the Occident and Orient will be seen as two parts of a single civilization.

The East moving into the West will philosophize the West, and the West moving into the East will industrialize the East.

So now, from the philosophic to the political problem. It is to be observed that after a considerable period of uncertainty and delay the Indian Empire has begun to take a strong and definite part in present world affairs. Under the astute and exceedingly far-seeing viewpoint of Mahatma Gandhi, India has aligned itself wholly with the democratic powers. This motion involves some 300,000,000 human beings. The motion does not mean, in my opinion, that India has buried the hatchet on the Indian situation as far as Great Britain is concerned. India's attitude is one taken by many people in this country. To paraphrase a line from Julius Caesar, it is not that we love England more, but that we love ourselves even better. The salvation of Great Britain as bulwark and barricade against Central European dictatorial motion is very necessary. India feels the same way about it. In substance and essence, if India must be ruled by somebody it would rather *not* be ruled by Germany. To fall under domination of the German machine would be jumping out of the frying pan into the fire for India. The chance of getting freedom from England is something, but from Germany absolutely nothing.

So, along a line of thinking which is practical, India is moving rather strongly into the British camp. Men are being trained in India, airplanes are being constructed. Under pressure of war India is beginning to industrialize. The time will come when the hand-spun cloth found in India today, will go in favor of

factory made garments. The industries of the past are gradually being changed.

One thing we do not know in this country is the size and importance of the moving picture industry in India. It is very much larger than in Hollywood. We feel if there is a motion picture made it is made by our people; we do not know they are made by the Hindus and Moslems, and some are so much better they put our pictures to shame.

There is a tremendous increase of industry in Asia. The East is becoming independent, it is gradually creating its own industries, it is manufacturing its own munitions, its own chemical products, its own heavy armament, it is opening immense airplane factories. These things will have wide and distinct involvements. The present arming of Asia to fight Europe is going to leave Asia after the war with a military equipment that will be the basis of its own ultimate independence!

When the war is over Asia will make planes for itself. As the airplane is for the moment the dominant keynote of military power, factories springing up now all over Asia will mean a rising of Asiatic military strength. Today's training of millions of men will leave India with standing armies. Definitely it is to be expected that this war will result in a gradual emancipation of Asiatic states.

In the last war the Asiatics were not close enough to the scene of the central battlefield to be profoundly affected by it. This time, due to the great scale of air activity and the increase of airports, distant places are beginning to be regarded as near. No longer is there possibility of a country remaining neutral and distant. In warfare there is no such thing as distance any more.

We therefore see rising in parallel two important elements: the first is the West becoming ultimately tired of its own philosophy of life. The present world war is monumental to the whole theory of 19th Century Occidental materialism; it is a structure raised to Karl Marx, to the philosophies of such men as Huxley and Darwin, the political philosophies

of such men as Goethe and Wagner. It is perfect evidence of what has been generally termed the mechanistic theory of life—which our universities are teaching and our young people are learning, which our industries incessantly talk about, which our economics preach—with dictators adjusting to the theory so accurately that we cannot stand it any longer.

We are suffering today from a rotten materialism, from a philosophy of life long regarded as smart, elegant and sophisticated, yet so bad that we cannot hope to get along with it any more. The inevitable reaction will be, escape toward idealism. Surrounded with the sorrows and consequences of the present strife, millions of persons are going to search for philosophy, because a philosophy is required if life is to be endurable at all.

We westerners have no living philosophy that has not its roots in the East. Plato's teachings had their roots there, and so did the teachings of Aristotle. Christianity had its roots in Asia.

Every great and important philosophy has its roots in the East, and its grave in the West. Now the time has come when men are no longer satisfied with the second- and third-hand interpretations that have been given to them over periods of centuries. They are going to start tracing back to find out what men did mean when they said certain things, and that will lead to Asia.

In the West there is great need for Asiatic idealism, as meantime the East arms itself against political, military, and dictatorial powers. A strange contradiction is likely to occur, a violent alternation of polarities. The East is approaching a cycle of new adolescence. It has passed through one great incarnation and is being born again, is passing

through childhood again. The West is passing through the last stages of an adolescence and coming into the maturity of its cycle. We may find that which many East Indian thinkers have discussed, namely that the East is losing its philosophy; the Oriental is beginning to be weaned away from his idealism.

The youth of the Orient is no longer interested in classical literature and art, as his father was. Conversely, the youth of the western world knows more about philosophy than his father did. The East may be about to start a great karmic cycle of material empire, as the Occident discontinues its overly material ambitions and begins to retire into a life of culture. Such a reversal of situations would cause in time a great world change and a shift in economic power. It is a shift that Napoleon dreamed of.

Hanging over the Occident since the beginning has been the mysterious peril of power being overthrown by what might be termed cultural force. But that cultural force, through hypnosis and delusion losing itself, can become again a material power, that material power in turn being overthrown by another cultural power, in alternation or constant change in world polarity. In an empire become philosophic, as its philosophy increases its material status lowers; finally the philosophic empire is dominated, as Asia has been, by some materialistic civilization. Then after a certain length of time the philosophic state begins to rebel, rises up and throws off the usurper, and enters into a material cycle.

It is physical victory that weans the mind away from cultural things. But victory becomes hollow, in the realization that wars lead only to misery. Philosophy is thus reborn among a people. Then as philosophy increases, in-



terest in economics and industry decreases, and some other power grabs them. Young industrial power supreme becomes in turn proud and bloated with superiority, remains that way until it can no longer get along with itself. It turns to philosophy. Until someone overruns it.

A turning to abstract things means losing contact with the concrete. There never has been a civilization that could balance a great philosophic motion with a great political ambition. The reason is obvious. The philosopher lives in one world, the politician in another. The politician does not know how to live in a philosophic world, and the philosopher has no interest in the political world; the two planes never meet. Yet, theoretically, they must meet sometime. Theoretically that consumation will be in the final fusing of the East and the West, when presumably the perfect balance will then be found.

The political situation arising in Asia is being speeded up by western military conflict. The Orient's military experience, Oriental culture transposed to a political, economic and industrial level, is being paralleled by a great destructive war which threatens ultimately to depreciate and devitalize all western people. If the present war continues for several years, as it may very well do—Germany has been sure always of finishing it immediately, but opinion is now that it is not going to be finished immediately—this war, regardless of its outcome, is going to greatly debilitate the western powers. It is going to exhaust resources, impoverish culture, and what is more important, in approximately twenty years when the generation grows up that is coming into this world now, there is going to be a hangover into further demoralization, because those who are experiencing this period in adolescence and childhood are going to feel it keenly in maturity. Definitely it may be said that the whole of western civilization is committing suicide. It is doing it gradually, it is true, but inevitably, so far as the political structure is concerned.

It is not fair to say that this suicide has yet reached a completely tragic condition. No doubt the West could yet reorganize and occupy an important and strong world position. But there is little likelihood that it will do so, because in the presence of personal gain we are not interested in the general good. The general good is not basically considered by the individual or State. And we are more concerned with prejudices than with facts. So, there is no reason to suppose that as long as there is apparent profit or advantage to be gained by being selfish, that the individual will ever be anything else.

Each war giving birth out of itself to relative hates and passions, there is no reason to believe that the suicidal motion in the Western empire will stop. This means that gradually the West, like the serpent, is going to swallow itself. It is gradually destroying now its own industrial, economic, and even its military world power. It is destroying too the most important and vital thing of all, and that is purpose.

You have noticed that people who retire from business too young often do not live long; it is because they no longer have purpose, they no longer have motives that make them want to live from day to day. Just as soon as a nation reaches a point where its people have no purposed desire to live for, that civilization dies also. The indications of no more desire to live are already beginning to show themselves in our western life. One evidence is the fear and trembling with which we approach the problem of family. More and more young people are stating definitely they have no inclination nor desire to bring children into the world to become cannon fodder for the next war. They have no intention of giving up half their own lives, and a large part of their means, to bring children into the world, educating them and starting them out into the world, so they can be sent somewhere to be shot. In this one disillusionment is the element of race suicide. It presupposes that the advantages of living in a certain place at

a certain time are not sufficient when balanced against the hazards of living. No longer desiring to create, and no longer desiring to live, are identical matters. In an attitude which does not justify the desire to create life is race suicide.

The pressure has been of wrong policy over thousands of years, of wrong political thought, wrong cultural training, inadequate religion, an almost entirely absent philosophy, failure to normalize and rationalize the arts and crafts—all of these things, plus consecration to our one great passion, economics, have resulted in today's collapse of western civilization. And, all our textbooks of how it-should-be-done notwithstanding, we have not discovered the secret of survival. An old civilization that many times has been through as much as we have is arising again in the East. This old civilization is re-stating principles and learning lessons from us. It appears definitely a part of the plan of the Universe that this older civilization shall have its renaissance and live again.

If there is to be an ascendancy of Asia it will be achieved in one of the two ways in which the Roman-Greek Empire met and mingled. Rome conquered Greece by arms. Greece conquered Rome by culture. And the conquest of Rome by the Greeks was far greater and more lasting than the conquest of Greece by Rome. A civilization will either achieve ascendancy through

the nobler part of itself, or through the less noble. If the Occident reaches a point of greater understanding with Asia, the motion of Asiatic consciousness throughout the world can be and will be a very noble, peaceful program, accompanied by a mutual interchange of knowledge. It will enrich both the Occident and Orient, and impoverish neither.

The East and West can come to an understanding that is based upon a realization of enduring values, if—we say *if* because it infers the possibility of human beings doing what they say they believe for the first time in history; and human beings do not make a noble motion in the presence of an ignoble one. We seem to have a particular flair for doing things badly. It is so often easy to do things well and difficult to do them badly, but there seems to be a perversity in us that in the presence of nine good chances we will choose the one thing wrong. A great philosophic mingling of people is hardly to be hoped for. We had the same kind of vain hope twenty years ago that there would never be another war. We hoped, but our hope was without substance and we did nothing to prevent it. Hope without works is useless, so the alternative opposite in relationships between the East and the West obviously is the rise of military power in the East. In all probability, that is what we are facing. Not because it is necessary, but because it is the way we are likely to do things.

(THIS IS THE FIRST OF TWO PARTS OF A CONDENSATION FROM A PUBLIC LECTURE.  
THE SUBJECT WILL BE EXTENDED IN A SUCCEEDING ARTICLE.)



## What do You Say Now?

- ... *Acrobat* comes from a Greek word meaning to run on tip toe.  
—oOo—
- ... *Bankrupt* comes from the Italian *banco* and *rotto* meaning to break a bench, because it was customary to break up the furniture of insolvent money lenders.  
—oOo—
- ... *Black* literally means white, from an Anglo-Saxon word meaning without color or pale.  
—oOo—
- ... *Bridegroom* is composed of two words and means "a man who becomes the servant of a woman."  
—oOo—
- ... *Bug* means goblin. Ps. 91:5, according to Matthews' translation of the Bible, reads: "Thou shalt not need to be afraid of any bugs by night."  
—oOo—
- ... *Buying a pig in a poke* had its origin in a trick of tradesmen who wrapped cats up in sacks and sold them for suckling pigs. When the purchaser opened the sack he "let the cat out of the bag."  
—oOo—
- ... A *Villain* was originally a farmer; a *pagan* was a man from a small village; *clumsy* meant benumbed by cold.  
—oOo—
- ... *Constable* originally meant keeper of the stable.  
—oOo—
- ... *Chocolate* means noisy water in an American Indian dialect.  
—oOo—
- ... *Cur* is a contraction from curtailed, and means a dog whose tail has been cut off.

- ... The belief that there are no snakes in Ireland was a typographical error. The original statement referred to Iceland.  
—oOo—
- ... *Dainty* literally means a choice piece of venison.  
—oOo—
- ... *Damsel* originally referred to a young person of either sex, as "The damsel, Richard, Prince of Wales."  
—oOo—
- ... *Dexterity* means righthandedness.  
—oOo—
- ... *Diploma* means any document folded in half.  
—oOo—
- ... *Dupe* means guileless and originally referred to pigeons.  
—oOo—
- ... *Dwarf* does not mean small but deformed or crooked.  
—oOo—
- ... *Ermine* means "from Armenia."  
—oOo—
- ... *Etiquette* means a label or ticket and was used as a sign to keep off the grass.  
—oOo—
- ... *Flattery* means to wag the tail.  
—oOo—
- ... *Handsome* has nothing to do with looks, but meant that which was convenient.  
—oOo—
- ... To be *in a funk* means "to be on fire."  
—oOo—
- ... *Garment* is from a French word meaning to garnish.  
—oOo—
- ... According to some authorities, the word *Girl* is from *garrula*, meaning talkativeness.

There is a physical answer and also a metaphysical, and both are right

## The Hen Or the Egg - Which Came First?

WHICH came first, the hen or the egg? Learned scholars have devoted thousands of hours to the problem. An Oxford student wrote his thesis on it for his Ph. D., ten thousand words of profound logic on the problem of the hen and the egg. It still remains a very grave problem. There are two answers, both arbitrary.

To theology, the hen came first, because man was created first and then propagated, and that would bring the hen in first.

Scientifically, the egg would be first; for according to Darwin all things emerge first from basic protoplasm, the amoeba, which is the first great biological egg.

Science has been that close to religion since the beginning!

Now, where is philosophy?

Always straddling the fence? as Diogenes says; because it has the capacity to reconcile opposites.

According to the philosophic viewpoint on the grave question of priority, neither the hen nor the egg came first. To this Aristotle would object—evasion!

Plato would say, No, not evasion, but a basic statement of principles. The hen and egg are both contemporary forms which have emerged from previous forms. The ovarian creature is in one stage of evolution and the same stage of evolution which produced the hen produced the egg. They are inseparable. The hen is the outgrowth of the egg, and the egg is the outgrowth of the hen. The hen exists to lay, and the egg exists to become either a hen, or...

Neither is primary, both are secondary, the egg merely being the manifestation of the productive force of nature in the sphere of the hen.

If we go back far enough, our hen merges into an amphibian, and the amphibian merges into the flying fish, and the flying fish merges back into the amoeba. Which would make Aristotle right; the egg came first.

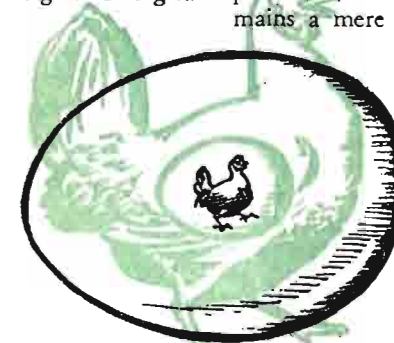
The hen is something else. Hen is also energy but manifesting through form. If the energy did not precede the body there could be no consistent form to manifest that energy. The potter must always precede the vessel on the potter's wheel. The clay otherwise remains a mere lump.

As for every urn or vessel shaped there must be a potter, for every body or form emanated by nature there must be intelligence. The hen consists therefore of two parts; hen as intelligence, certainly hen as life and energy. Also hen as physical form.

In the physical form the egg came first. In the metaphysical condition the hen came first. Scientifically, both answers are right.

Body has been evolving in various forms since the beginning of time. Which comes first, energy or body? Wherever principle and body meet they produce ensouled forms. Both are eternal. The form building principle, and the life building principle are of the eternal quality of life itself.

So the hen and egg were first. The hen was first on the sphere of principle, and the egg was first on the sphere of personality.



*We try to define all things according to what they do; so utterly do we confuse ourselves in word drama that we do not find the idea we were looking for in the first place*

## The Nature of Truth

A problem as old as the dawn of human thought, one which only very few humans have been in a position truly to intelligently consider, is the nature of Reality expressed in word or conviction which we call Truth.

To us, the truth simply means the presence of fact, or a factual element, in a compound of ideas. In the actual study of such matters as fact in application and knowledge, we have one use of the word truth. But we must accept the existence of two kinds or qualifications of Truth. One is Truth regarding those things which are eternal. The other is truth regarding those things which are not eternal. Truth regarding eternals, according to the classicists, is knowable only by those who participate in the eternal vision.

At this stage of his evolution man does not know the Truth concerning the gods, the principles, the foundations, which lie in the subjective of existence. We are all circumscribed by impermanent viewpoints. Not any of us is capable of an eternal realization or eternal vision concerning any fact. We thus are incapable of participating in the Truth of that fact.

Truth, that which relates to things which are not eternal but are in themselves temporal, we must call formal truth—formal, not the normally scholastic sense of the word, but in that it relates to forms, to the compounds which make up the world of which we are a part. We, for example, can say with perfect certainty upon seeing the chicken that the egg from which that chicken came, hatched. That is true; it is an undeniable fact; but it is not really a particularly relevant truth, because

truth concerning that which is obvious does not satisfy the mind searching for Reality.

It is true, according to our eyes, the sky is blue. According to our concept, the ocean is deep; by our system of measurement a certain city is three thousand miles away; and according to our estimation Europe is at war. According to our convictions, excess is bad. According to our certainty, we exist through innumerable truisms of secondary facts. They are merely observations concerning the existing relationship, and to a measure, the consequences of the various formed processes we see about us in nature.

The scientist, declaring imagination to be pernicious to knowledge, will permit himself no extravagance of opinion relative to truth beyond form. So the textbooks of science are very largely documented to the obvious. A very famous book on anatomy for advanced scientific students, opens with the statement: "There are bones in the human body." Now, that probably is undeniable. The author is in the position of having begun his elaborate treatise with a reasonably certain fact. In that opening sentence was the greatest and most certain fact which he possessed, because the moment he departed from a few obvious, trite statements, he fell into the miasma of opinion and conclusion and immediately began to express convictions contrary to other men of equal standing in his field.

The trite or obvious statement, while it is real, is the most available example of Truth only in its shadow. "There are bones in the human body" is true, but it is not Truth. And it is true only because it is undeniable ac-



ording to our sensory perceptions, and according to our experience, and according to our traditions. It is not true according to the magnitude of our concept of what constitutes Reality. We can express truisms, express negative facts; at the same time we are not able to express actual living Truths themselves.

Under the heading of formal truth is the problem of the impossibility of discovering the reasons for the very things we talk about. Life is filled with words that are substitutes for ideas and substitutes for knowledge. A definition is very often the substitute for knowing a fact. There are so-called truths that while grammatically correct statements, while obeying all the laws most vital to our happiness in the construction of theory, still tell nothing. Therefore, they are not Truth.

It is possible to make an absolute statement that tells nothing. We all make them all the time. A simple example: A man points and says "This is a tree." That statement, according to our standards of life, according to grammatical construction, and according to the background of accepted terms which we adopt, is true. Yet, it is still an uninformative fact. He has merely given us an inexplicable symbol for an unexplainable fact. He has merely given us one word in our language which signifies by restatement only that which was originally stated.

A little boy, asked why a pig was called a pig, answered, because it was such a dirty little animal. And the fact that we have discovered "This is a tree," is in reality not at all informative. If we had another name for it, it would still be what it is. After we have named it we know no more about it than we did before. Tree is only a created and convenient term by which people with similar lingual peculiarities identify the same thing we see. There are many truths of identification: this is a house, this is a train, this is an automobile—all are meaningless truths.



Equally meaningless are the truths of direction. By means of them we impel the mind to the conclusions of certain matters by direct attitude. For example:

He is a good man; or, that is a beautiful child. Meaningless, except that they incline to add a beneficence to the unknown. The unknown can be either attractive or unattractive, agreeable or disagreeable, and all of the terms with which we define words, become merely our interpretations of these words.

So, adjectives are in most cases what we think about nouns, and not any actual contribution to the estate of noun itself. We come thus to the inevitable conclusion that it is quite possible for our whole problem of Truth to fall into the ditch of philology and simply remain there. So utterly and hopelessly can we confuse ourselves in the tactics of word drama that we do not find the idea we were looking for in the first place, lose all track of proportion, time and place.

Too, words are functional, usually, in their definition. Not knowing the nature of anything that is a scientific truth, we try to define all things according to what they do. James would call this, pragmatic viewpoint. We try to find out or establish identity by examining the consequences of identity. If a dog bites we say it is a vicious dog. By viciousness have we described the intrinsic quality of dog? Have we defined dog, and distinguished something about a bad dog in terms of all dogs? No. It is perfectly natural for a dog to bite. If it is natural for us to believe the dog should be gentle, so is it equally true that the dog should not be gentle. The dog being for the most part a descendant of the wolf, gentleness is more artificial to its nature than viciousness. It has been conditioned into gentleness, thus viciousness does not imply a correct relationship.

But we have no time to analyze and examine all these recondite possibilities, and the result is we have built up a structure of words which have each year

become more fatal to the structure of ideals. We have slowly shifted the whole weight of our thinking off facts, onto words. If we have word explanations for things we are graduated from school, go out into the world as educated. Think fast enough to think up the words, and you are a brilliant talker, you are a success (if you are tongue-tied you will get twenty-dollars a week the rest of your life) and no one knows whether the things you say are true; just say them glibly enough and you are a success.

Word-conscious in relation to ideas, in the same way we have become money-conscious in relation to living. Why? Because words are to thoughts what money is to living. Words are a sort of medium of exchange, useful for the communication of ideas, and for the most part intrinsically meaningless. Money as a medium of exchange is useful and helpful, but as the end of accumulation is useless and destructive. Our currency of terms, created primarily for the communication of thought, has not kept equal to man's natural ingenuity; we constantly create new words instead of perfecting the structure of our ideas. Age after age passes in the fantastic process of making sounds and declaring those sounds stand for things. Semantics avers that by means of gurgles, grunts, hisses and squeaks we have attempted to encompass all knowledge; and that is just about where the matter rests.

Are we not perfectly content to answer a small boy's question, "What is that?" by "That, my boy, is a star." If then the small boy nods his head very sagely he knows no more about stars than his father does, which is not anything. Why believe that we master the universe by mastering the symbols we ourselves have created to interpret it? Under such delusions knowledge as a living part of existence and experience will languish, as it has languished for a long, long time.

We have all kinds of words, and Truth itself is one of these words.



Truth is a word by means of which we intend, if we are thoughtful, to convey—through little grunt and squeak symbol—the impression of Reality. Actually, Reality is something we have never experienced, something we have never known. Truth bears small resemblance to another of our little squeak and grunt symbols, God, a sound produced by the vocal chords for an idea that is deeper than all the minds of the ages put together.

By careless usage and indifferent, and by the dilution of sects and creeds and isms, our most significant and possibly powerful words have meanings come down to almost nothing. They are tossed back and forth among arguing factors that have only the slightest idea of what any of them mean. Said Alice in Wonderland, "Words mean what you want them to mean, and the only decent thing to do, if you use them overtime, is to pay them extra." Yes, words mean what you want them to!

Including technical and other specialized terms we have a language of approximately 275,000 to 300,000 words, each capable of a number of uses. Then there is a sort of auric overtone of language, the words of which are not brought into ordinary use, but are used in specialized fields such as archeology, art, and antiquities, also in certain fields of chemistry and science. This is an outside language of dead philosophies, ancient cities and civilizations. In all, our language probably adds up to better than a half million words, a magnificent accumulation of terms impossible for any person to master, or use correctly. The average person lives through life with a vocabulary of less than one thousand words, and with that thousand words expresses most of his convictions and misrepresents just about all of them. The so-called literary man, whose vocation it is to use words, may conceivably develop a vocabulary of 12,000 words; and a few may go further than that. But not one person in a million becomes extensively learned in one field, without his vocabulary in other fields becoming

poor. He may learn several languages, and thus increase the actual number of his words, but not expand his capacity to express ideas because of ability to express the same idea in a different set of grunts and squeaks.

With a smattering of a thousand terms or so the average person has accumulated a method of expression. With these he must try to associate the inward processes of thinking with the outward processes of the expression of thinking. From the beginning of life to its end we are cramped in our expression by our unfamiliarity with the finer meaning of words, by the corruptions and idioms of our time, by our inability to even understand the words we are using. And yet, words are among the valuable instruments by which we can communicate the experience which is the basis of physical progress, and to a great degree the basis of spiritual progress in this world. So, thoughtful in the matter of words, we should realize that in themselves they are not Truths.

We can be accurate, more than truthful. *Truthful* is one of the words out the cycle of human egotism. We say truthfulness means "full of truth", which is a condition no one was ever in. There has never been a fullness of Truth, but in expressions of the factualness of things

it is possible to be accurate in the use of words. Only abstractly, theoretically, is it possible to have a full understanding of words and therefore be truthful.

In the course of development along philosophic lines the word Truth has developed some specialized meanings. One metaphysician says to another metaphysician, "Oh, you know, I am in Truth." The other immediately infers from that, at last after a long wandering, his friend has come home and is now fully immersed in universal veracity. The fact is, the one who thinks he is in Truth is just going down for the third time in the sea of opinions.

The use of Truth glibly to represent a condition of omniscient spirituality is one of the specialized and restricted meanings of this woefully abused word. It means the person believes that he has discovered something concerning the nature of meaning.

Then, of course, one of the most familiar evasions in the problem of Truth is a statement of a truth that is a lie, not because of the basic meaning of the word used, but because we have implied by it something else through subtle usage of the word. People take advantage of this constantly to corrupt and pervert ideas.

A man says, "The gentleman on my left is a Buddhist." That may be per-





fectly true, but if it is said at a conference of evangelistic ministers the statement is prejudicial to the individual; it is equivalent to calling him a heathen, because that is what the word means to most of the others. Now we can play on it constantly, and we do. Long before we ever find out how to use language well, we learn to use it to hurt people. Almost endless could be the consideration of aspects and angles of the problem of identifying thought, but what we want to get at is the philosophic meaning of the word Truth. Recognizing that the word has an idea behind it, we realize that in order to find out the meaning of a word we must trace it to the best use that has been made of it by those most familiar with its actual interpretation and the subject with which it is concerned.

In philosophy, the word Truth has as its basic inflection an abstract. That abstract is the state of Universal values. Truth is, according to philosophy, the state of things as they are.

Truth may be, on the physical plane, the fact that water seems to be wet. The expert in the matter of the study of liquids can prove conclusively to us that water is not wetness, that wetness is a secondary condition, and therefore that water is not wet. But to our perception it is, and we have created the word water or wetness to indicate our reaction to the peculiar fluidic quality of liquids. It is thus a factual truth that water to us is wet.

It is a factual truth that earth to us is hard. It is a factual truth that day and night alternate, if we accept the words day and night to symbolize the phenomenon of the presence and absence of sunlight.

Going a step further into the abstract, Truth is simply the condition of things in their own state, regardless of whether or not we know what that state is.

The fact that the sun is where it is, the fact that the sun's rays are what they are and do what they do, is the truth of the matter.

The fact that we are, is the Truth of ourself.

The fact that we are any particular thing, is a particular qualification of that Truth.

The fact that the air is present, that we breathe it, is a truth, and philosophically speaking, truth as a collective is simply an admission of fact. It is an admission, not a definition of Truth. It does not teach us about anything, it is merely our term to express the conviction that certain things are as they are.

Truth, literally and factually, is as completely uninformative to us as the fact there are bones in the body. It is merely a statement of one basic principle. So, a basic definition of Truth is, "Truth is a statement that things are as they are."

Now that statement does not teach us anything. But by implication it attacks the greatest error in the world, and that is the error from which all persons suffer, the error of falling into the conclusion that things are *not* as they are!

One would not get up in the presence of his betters and say, "Things are not as they are;" it would be quite ridiculous. But we can live as though they were. Most persons live from day to day, and from year to year, upon a formula based upon statements of inward facts that things are not as they are!

From the basic nature of Truth, comes the basic principle of Right. Here begins extension, and the unintelligible becomes meaningful. If things as they are constitute Truth, inevitably it follows that things as they are equally constitute Right. Throughout the Universe then, whether related to some visible and tangible thing, or invisible and intangible thing, things as they are, are right.

This acceptance changes or directs the whole policy of human endeavor, because, after all, most human beings are engaged intensively in the process of attempting to change the nature of things. Our idea of a good day's work is to try to get something into a state or place it did not previously occupy. For example, somebody else's money into our

bank account. And if we succeed in this transference of material substance, we feel we are very competent.

Theologians since the beginning have been telling God how to run the Universe. Human prayers have been simply to remind the Infinite not to forget. It's a sort of way of trying to change the nature of things by reminding an absent-minded Universe that we are here and want something, and want it now; and furthermore, since we were baptised we have a perfect right to have it now. And if we do not get it now, we are going to do the most retributive thing we can think of, we are going to walk right out on God, and not believe in Him any more!

Very largely the context of our existence is, we are going to take care of things. They are going to be all right when we get through with them. We would not affirm any of these things of course, but that is the way we act. Because it is the way we act, it represents an internal conviction, whether expressed or unexpressed. The kind of words we have to use to express that conviction we do not like; so we do not say anything about it, but we stay by the conviction and work it overtime.

Fact, Reality, and Truth signify certain basic verities in the Universe that are undeniable. The individual who senses such terms and such meanings is initiated into a new attitude. From it, he should gain a certain series of parallel convictions. If, therefore, that which is in its place is Truth, and that all things are in their place is Fact, then the relationship of the thing to its inevitable place is Good. Good or bad are terms to define that which is, or is not, in its proper relationship. Therefore, Good has nothing to do with likability or pleasantness. It is a factual term.

Truth, and Good, and Fact, all these words simply come back to one thing: that the Universe is what it is; it is where it is, and it is going to remain where it is and as it is. And the way it is, and the place it is, combine to-

gether to be the root of its function. That function is good by virtue of the fact that all its parts are where they belong; it is simply a statement of the basis for everything.

The greatest of philosophic foundations is the conviction that Law and Fact and Beauty and Virtue and Usefulness and Knowledge and Reality, all these types of conditions refer to basic facts of quality in Space. And that Universal Fact is the Universal Truth.

Again, we are dealing with words trying to define the wordless; but what wisdom infers out of it all is that factuality itself—the basic fact of a thing, being what it is—is the supreme Truth about it.

Now we do not know just exactly what that quality is, we can only hypothetically recognize its Reality; but that is the Truth of it, and from that Truth emerges all the factual conditions that we can classify. The farmer is perfectly certain that always nature will be consistent; if he plants wheat, wheat will come up; and if one season he planted wheat and got a magnificent crop of corn, so far as he would be concerned, there could be no world, no justice, with nature acting inconsistently. If the sun were fifteen minutes late arriving some morning, the whole world would be in chaos. Wholly inconsistent creatures may be, but we are depending absolutely upon the consistency of nature. If the Universe began to show some of the eccentricities that we are subject to, Space would soon be chaos, and we would be pointless and hapless creatures without anything upon which to depend. We depend upon Nature always to be consistent, but endlessly try to devise some method of neglecting the consistent.

Meditation upon this inevitability of the Universal Order gives us our concept of what Truth is.

After we have vision of this kind, the way in which Truth is tossed about by the profane is no longer very convincing to us. People who are constantly claiming they know all about things do not know about anything.

We still think of religion as capable of affecting the entire face of Space.

We still think of systems of thought as being capable of molding the very nature of the Universe.

We have not yet discovered that all things exist, or cease to exist, according to their relationship to one fact, the fact of things as they are.

Five hundred philosophies may be developed to express the phenomenon of life, each philosophy with five hundred followers, and each individual follower convinced his particular viewpoint is the only one. He may be willing to die for his viewpoint, even be willing to work for it, which is rare but it does happen; he may be very desirous of going out and converting others to his viewpoint. In any event, he is ready to argue the matter; to do anything possible to undermine other viewpoints so his viewpoint, which he acknowledges to be perfect, will be sustained. Of such are the Bigots; each one dedicated not to Truth, but to proving he possesses Truth. Space remains untouched by any of them; it is just what it is, and that is the Truth of it.

It is the quality that Truth to be undefiable, unchangeable and incorruptible, and nothing in Nature, Space, nor human being can have any effect upon it. *It is.* In Greek definition "Truth is." Life in all things, unchangeable, unconditioned—that is Truth.

In philosophy, man's search for Truth, realization is the process of gradually approaching this factuality in things, gradually approaching a relationship of acceptance, and realization is the acceptance of Universals. It is not instantaneous, it is not complete, and at this time it is not possible for it to be very far advanced; but the human being who recognizes things as they are, and adjusts to them, is wise. The human being who rejects things as they are, and tries to fight them, is foolish. Anyone who thinks he can storm the Universe with a conspiracy is stupid. Things are as they are, and wisdom meets them gently, quietly and factually, and rejoices in things as they are, recognizing that to be a more desirable state than things as we want them to be.

We want things the way we want them. There is a reason they are not that way, and all the wishing, hoping, fearing, stewing and fretting in the world is not going to change the fact by the slightest part of an iota.

An old negro minister used to say, "Things is as they is, that's how they is". That is philosophy. To adjust is wisdom. Our whole chain of philosophic words is suspended from the basic fountain heads of realization. From those in turn are suspended all other levels of the integrities of life. Everything that makes life worth living is part of that same pattern.

(CONDENSATION FROM A PUBLIC LECTURE)

#### CONTENTS NOV.-DEC. 1941 ISSUE

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

80 Years of Revolution.....	S.P.H.	1
Uncle Sam Envisions Atlantis.....	A.P.H.	11
America's Timeless Philosopher.....	B.K. Roy	13
The Battle of Asia.....	S.P.H.	16
What Do You Say Now?.....	S.P.H.	24
The Hen or the Egg—Which Came First.....	S.P.H.	25
The Nature of Truth.....	S.P.H.	26