

Melville Storer

HORIZON

**The magazine
of useful and
intelligent living**

MAY

1942

Articles by MANLY PALMER HALL Philosopher

9

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- *Nations as temperamental entities
exist primarily for evolution*

The Rebirth Of Empires

THE purpose of life in this world, declared Plato, is primarily to achieve experience. I think a number of us recognize tremendous opportunity for individual expansion of consciousness and increase of knowledge during the years of this physical life, but also we realize that nothing here in this physical world is either final or conclusive. None of the occupations, trades, or professions in which we gain efficiency has any uni-

versal plan; these belong definitely to this world, to the sphere of our experience here. We may become masters of our arts and crafts in the course of thirty or forty years experience, may become very efficient in whatever our work is, but where in Space are we going to use that experience? How in universal existence is either the plumber, carpenter, or mechanic, going to find any fulfillment of his trade? What he



is doing is part of the economy of this life; we cannot sense it as extending beyond this life.

Yet, for some reason we are learning things here we may use again, some we may not. In gaining mastery or ascendancy over any subject, even though it be a humble or comparatively unimportant one, a very important process takes place within us. The modern educator knows that education is a two-fold procedure: most obvious to the material mind is that which aims to equip a man for economic security in this world; and then there is the overtone, the effect of learning upon the capacity to know. That is probably the most important part of education. By means of certain definite schooling in techniques we gain continuity of thought, to gradual perception of principles that work through life. We work here only with an economic application of those principles, but if we once grasp the principles themselves, we then have taken hold of something universal.

Regardless of how material knowledge seems to be, it has some relationship to a universal reality. In perfecting ourselves in some branch of learning that is in some way giving us economic security we are also, if we desire to understand, accumulating a great deal of particular knowledge about universal truths. Through skill and application of what we know we may become financially independent, and through the philosophic consideration of what we learn we may become intellectually independent. Presuming consciousness is the only thing we can take out of this life, we know that through an interpretation or understanding of the workings of universals we enrich consciousness. This conscious-

ness makes us better citizens of the larger universe. Through contact with people, through becoming proficient in the arts, crafts and trades, we participate in a larger vision. When we industriously apply our skill and at the same time meditate upon the mysteries of the principles by which that skill operates, this gives us not only an impermanent material education, but contributes to our permanent spiritual unfoldment. As Cicero has said, Civilization is the place for the tutoring of souls in universals. Civilization, as we see it and know it, is a panorama of the nations moving inevitably toward some mysterious and unknown end, passing through innumerable complexities as they proceed. Civilization is a pageantry of people unfolding through the ages. The significance of this pageantry is beyond the comprehension of most, and its complete significance is beyond the comprehension of all; but we may perceive

part of it, we may sense part of its value, and through this participation gain a valuable knowledge about life.

Today's world crisis brings to our attention the whole mechanics of civilization. We want to know more about the why of nations and races, their destinies and purposes; why they have decided and distinct temperaments of their own, and why these temperaments are frequently in conflict with the temperaments of others. Out of these conflicts have been produced the periodical upsets in the history of the world.

Let us think in the terms that a nation is not only a restricted or limited area of experience, but a nation is also a collective environment. In some respect every nation on the face of the earth is a little different from every other na-



tion. One is a trifle more intellectual than another; one a little more emotional; one a little more skillful than another; some develop one type of culture, and some another. There are agricultural nations, and others industrial. Some are militaristic, some exceedingly peace loving. There is as much individuality in the nature of collective nations and collective people as there is in the individuality of separate persons.

The world is made up of a family of nations. Each, like members of the human family, has a definite temperament. Families, and the members that make up those families, accept the responsibility to gradually come to understanding with each other; the successful human family learns to cooperate with the parts of itself, even at the expense of some of its individual desires and predilections. In order that the domestic pattern of life be harmoniously possible, each member sees it his duty to give up some of his extremes of opinion and attitude and meet on a common ground for the general good of the collective family. This is the required attitude for nations, in order that the world may exist as a civilization. The nations that make up the world family face the necessity of in some manner or way learning to cooperate by giving up something of their extreme attitudes.

Recognizing nations as temperamental entities, we know they exist primarily for the improvement, evolution, and the manifest of great groups of evolving creatures. It is in the community that the individual evolves and develops, and his community existence in turn will be part of his own participation in it; so, considering that the nations of the world all taken together constitute a great community existence, through which individuals are unfolding natural tendencies and temperaments, the fate of nations is determined by the viewpoint of the people who make up the world community. Any collapse falls on the very individuals whose temperaments have made it what it is.

All this being recognized as part of a pattern, we may with profit examine in-

to details, to see if we can discover some of the reasons for things as they are. The example ever present and powerful in our minds at the present time is one which we wish we did not have to take, but the inquiry into what is the basic cause for the two great military machines of Germany and Russia is natural. From a detached viewpoint we realize that these two great powers have for at least a decade gone against the natural state of human society. Both Germany and Russia, for the accomplishment of their ends, have been essentially ruthless in peoples' ideologies which they made supreme. These ideologies were basically opposed to the normal motion of the progress of humanity, as definite motions away from the individual as the purpose of existence. We know that from the beginning of time all evolution has represented the gradual increase in the improvement of the individual, the purpose of progress aimed toward fitting the individual for individual existence and individual survival. In each century individuality has increased—it has not always increased in a balanced or appropriate manner; frequently through its perversion it has resulted in various forms of egotism, egocentricity, and selfishness, and has resulted in the loss of many of the finest qualities which we admire—but evolution, in the fulfillment of its purpose, has periodically stabilized to bring these qualities back again, not alone for man to become secure and sufficient, but in recognition of nobility as a part of sufficiency. This perhaps we do not as yet fully appreciate. But here and now, in Germany and Russia, we have two nations based upon a dictatorial theory, both functioning on the premise that the people exist for the state, and not the state for the people. Both have used the common people to accomplish nationalism regardless of the cost in misery, sorrow and death. In the development of these two superstates a generation was brought up that is to be regarded as one of the greatest menaces the world has ever known, the menace of a Godless people in Europe. A whole generation of young people has been

brought up with one thought only, nationalistic ambition. They have been trained to believe that nothing is so noble in life as death for the Fatherland. They have been indoctrinated with the belief of the absolute superiority of their own opinions and cultures; and in hopeless extremes of personal selfishness and short-sightedness, this is a generation become intolerant, inconsiderate, bombastic, and combative.

But the universe is larger than any particular situation. So these two generations, one of Russia, and one of Germany, brought up as a menace to the general security of world progress, have been called upon to go out and kill each other off. Germany's advance into Russia was over mountains of corpses of young soldier dead. This is a terrible thing, and yet those dead in early manhood are the ones who, in most cases, had given their intellectual allegiance to a false cause, products of a system of training making it impossible for them to be safe citizens of this world. Primarily destroyed by their own selfishness, they were the victims of a larger selfishness. The two dictator states, both producing a generation of atheists and realists, are burying those generations in the earth of Europe, earth which has already received into itself the youth of a thousand generations.

In karma, destiny has ripened and the fruit fallen all in sight of one generation. If this generation had survived intact it might have corrupted the whole world. The Universe does not permit such things to happen. So far was this youth generation away from fact, so far away from the Plan, that it destroyed itself almost immediately.

Whenever man tries to change the course or essential pattern of inevitable human purpose, it is his own course that is changed. Germany has been building a false sociological machine, and so has Russia, for approximately twenty years. Today millions of dead on Russian soil constitute primarily the generation that grew up since the Russian revolution, the establishment of the Third Reich.

Now what is going to be the fate of the still younger, the juveniles growing up under false instructions as vicious as those that function in Europe? What is going to be the eternal consequence? Study of the situation reveals that essentially the whole experience through which all of these young minds will pass belongs primarily to this world with one exceptional point—their indoctrination in the ideology of the superman. When they leave this world, these young men of Russia and Germany are going to return again to the eternal condition of which they were a part; they will no longer be Russians or Germans, but evolving centers of consciousness experiencing growth and passing through the various modifications of development through which all consciousness must pass. In this universalized condition they are going to be in no way seriously limited or affected by the experience of this life, except to the degree that they have contributed consciously or knowingly to the detriment of humanity or civilization. To that degree the karma must be paid. Young children who before they have any opinions of their own are forced to assume ideas taught them by the state, are victims of something in which they have no part and over which they have no control. Karma will react back upon the causes and source of the conditions. No permanent damage thus is done to the consciousness of the young people by this experience any more than permanent damage is done to the soul by individual wrong action. Experience will justify and perfect all things in the end. Having passed out of the environment that is the cause of their present conditions, these entities become immediately free souls in space, carrying the burden of karma which they have earned, and gaining from this experience of living and dying the keys to an eternal life.

Behind each one of us is a history of tyranny and oppression. We have all been false to everything true and real sometime in the course of our evolution. Out of the suffering and sorrow of these mistakes some men have been given



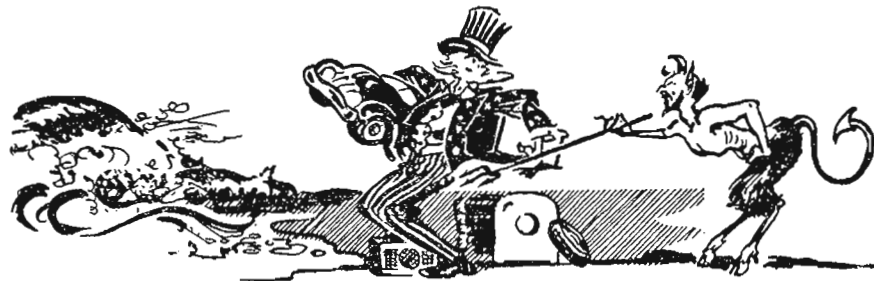
philosophic insight. If Plato or Buddha saw further into the mysteries of life than the rest, it was because they lived life more completely than the rest. Buddha told his disciples what he had experienced in his previous lives. In one life he was a murderer, in another life a tyrant, in another life he had borne false witness; and all the hundreds of incarnations that preceded his adeptship were incarnations filled with the experiences of misfortune, temptations, and sorrow; but out of the tremendous experiencing which this entity passed through, came final emancipation through the realization of the inevitability of Law moving through action. The supreme discovery which man makes by living more than eight hundred lives in this material universe is the absolute inevitability of the Law. It is out of believing it, assuming it, hoping it, and praying to it blindly, that man comes finally to a realization of this Law. When he has achieved that, he is enlightened.

The youth of these European countries have not now the perspective to see the Law work; they can see only the laws of the Dictator and the laws of the Fuehrer. But, out of hundreds of experiences through race after race and life after life, the illusion of man-made dictates disappears from the soul. These entities are growing, the whole world is growing. The nations that are upset by the evils of other nations deserve and merit the upset, or it could not have occurred to them. Every part of the Plan is intrinsically inter-related.

As a problem in this responsibility, let us consider our own land. Of the last fifty years I do not think it unfair to say that America became predominantly money conscious. We have developed an unholy zeal for accumulation. When the belief is that money is just about the

most important thing in the world, and everybody in the land thinks so, it is so. This is not natural law, it is not part of the Plan. The Universe is not particularly interested in anybody's bank account. And yet in a half century of largely the experience of economics, apparently for some reason it is necessary to us; it could not otherwise have existed. Now, we are not here to become rich, that is obvious; but we are here to gain a certain integrity which can extend from the smallest to the greatest problem of life, and so in a sense money is a symbol of this integrity. We cannot take the money with us when we go, but what we conceivably can take is the integrity which we accumulated in this life by the ability to administer this subtle force intelligently. The individual who says, "I will have nothing to do with it", is like the holy man who preserves himself from temptation by getting himself so far away from it that it cannot touch him. That is no solution. As it is not intelligent to run away, we are not to consider either destroying something because we do not know how to use it, nor plan removing it forcibly just because someone else misused it. Good administration over anything, whether it be personal conduct, or possessions, is the proof of a certain soul power within ourselves.

Since fateful December 7th a lot of American dollar consciousness has been given a working over. But you would be surprised to know the number of people to whom the accumulation of some material thing is still the controlling purpose for existence. They live it, they think it, they dream it, and should they lose what they have they'd be hopeless and beyond rescue. There are many people who haven't yet got our war aim straight: they are sighted on the conflict



as one for preservation of American material standards of living, and not as the repulse of an attack on the American way of life. Ethically, that way was fine, but the course of our American economics had been tagged with the adage, "Divide and ruin," we were all too competitive, were losing all sense of common human purpose. We were a good bunch at heart but were not using the heart very often. Nature had to break up that crystalization before it became too dangerous. We had first that joyous little interlude, the depression. Now war. Again the great love of our soul, our wealth, is being attacked. And this time the wealth will be taxed out of private existence.

In order to survive in the conflict which is causing the very axis of the world to shudder, we have to do things we have never done before. We have to work together, instead of working each other. That will be a novelty. Within living memory we have never tried that. We have merely talked about it. Now it is going to be a very simple problem, very rudimental and fundamental, either we work together, or we work for the dictators. Now we *have* to become intelligent or—and the "or" does not look very good.

No doubt there are people who today are trying to work out in their own minds whether the work to be intelligent compensates for the alternative; it is by doing nothing you are exterminated, whereas thinking is just much too much, too unreasonable. All right. If they want to choose death before intelligence that is their privilege, without intelligence enough to realize that death is not going to do any good. Any one who

thinks he can escape the implications of this evasion by dying is about as mistaken and unhappy later as the individual who thinks he can get out of any other responsibility that way.

So, while one type of karma is playing itself out in aggressor nations, it is forcing other nations to involve themselves in other patterns necessary for their own survival. It is our opportunity as a nation to achieve consciously that which Europe had failed to achieve—a conscious cooperation, a voluntary union of people who have the right to choose, and who choose to do that which is right. That would be one of the great decisions that make history. A nation whose people choose to do that which is right would be one of the greatest indications of the rising of the principle of permanent peace. The only principles that can endure over long periods are those that are founded in the greatest amount of basic integrity. There are rules in this game, and we can find them without any particular belief in metaphysics; they are very simple, obvious rules; any person with common sense can find them, if he is willing to look for them.

That brings us to the key of our problem of the rebirth of empire, the realization that the nations of the world, not only the great nations, but small ones, principalities, colonies and states, all the little divisions that exist in the political structure of mankind, all are levels of conscious evolution. In each of these levels a group of human beings united by some basic necessity of consciousness are experiencing their destiny. Rebirth brings the individual into those national levels which are consistent with their own



spiritual necessity. The ego which is strongly egocentric is born into a race that is strongly egocentric. The entity which has still a great deal of economics in its consciousness comes into an environment where economics is a dominant force. The individual who has for centuries developed artistic, esthetic impulses is born into a race and environment where these impulses have an opportunity for expression. Therefore, these levels which we call nations, races and states, are little autonomic groups in Space of people of similar interest who are drawn together by their common impulses and create a little nuclei of energies here and there, each fulfilling its little collective destiny.

Now, what is the interesting point that comes out of that? Plato points out the great difficulty arising from the coordination of similars. That is a very abstract statement, but what it means concretely is, that it is often very difficult to live with yourself, if there is too much like you in your own environment. Instead of a hundred artists finding Nirvana in gathering together they find pandemonium; there is nothing that can become more argumentative than the members of clubs either Republican or Democratic. People of similar minds

coming together produce too much of one quality; it becomes the collective expression of the too much of one quality that is in the individual himself. But, one individual having a little too much of one element in his composition, mixing and mingling with a large world, may never become really aware of this superabundance. His destiny, the natural impulse of karma—and it all works so naturally and subtly that its observation is intriguing—is through natural impulse to find others with similar impulses to his own, with the reaction that finally the environment becomes oppressive and impossible. Thus it is proved there is no perfection in these individuals who have only one dominating quality, that the universal plan demands balanced growth.

Races become karmic reflections of the entities that are born into them. Millions and millions of entities who did not believe in the competitive or combative system in life were incarnated in India. The result is that the natural temperament of the Oriental is peaceful, not particularly ambitious; cultural but static. Where all that stasis is in one place, as with India's three hundred millions, the result is practically stagnation; and the individual in India who has that quality



in his temperament pays his karmic debt by having to live in a nation that is overwhelmingly like himself. The reward of a static consciousness is to exist in a static state, and the reward of a static state is to be left behind. Finally the Indian himself, today represented by such motions as Young India, is rising against stasis in his own nature. The young Hindu had first of all to overcome stasis in himself, only then could come the insistent demand for reform. The same thing happened in China. Ancient China was one of the most egocentric nations on earth. It was egocentric to the degree of almost a truly metaphysical egotism. There are metaphysical groups that can look things in the face and say they are not there, and that was what China did. China could look over the walls of China and see the mountains and valleys and say they did not exist, that the world ended at the gates of Cathay. So China has paid the price of supreme egotism; finally the entities of that type could no longer stand the qualities they themselves most completely exemplified, and out of too much that was like themselves they found they could not get along with themselves. Then the great changes began.

In the same way, in America, entities of a possessive type having entered into incarnation together, the result is that everybody desiring to possess, possession becomes unendurable to all. If one individual sharply possession-minded had been all alone, he could always have blamed the world; but set down in the midst of a million souls who are identical with himself in also wanting to possess something, he says, "If this is possession, I do not want it!" It is brought home to us in that way. We are cured of our own vices by seeing how unpleasant they are in other people.

So, Nature's delightful little program of efficient reformation goes on. The gods do not say: Now, mankind, you can't do this or you can't do that. They just sit silent, considering the Law in its import for man: Do anything you want to and do it as long as you want to, the only rule of the game is you have to

get along with what you have done. And this is the most effective cure, for we are not going to be able to endure ourselves until we do much better than most of us are doing.

People of certain types and kinds return periodically in the development of empires approximately every five hundred to eight hundred years, in the Phoenix Cycle. It is not an exact cycle of, say, five hundred years and then everything comes back; the interval of the cycle, the rhythm of the cycle, depends upon the qualities that are returning cyclically. Thus a great philosophic era will not return as frequently as a military era, the cycle is longer. As human beings increase in evolution the interval between lives is greater, and as the philosopher is more highly evolved than the soldier, he does not return as frequently. The philosophic era will return every two thousand or three thousand years; a military era will return every four hundred or five hundred years.

One of the rewards for living badly is to come back sooner; and if you are living badly you will have to come back with the same old group that you were with before. If you are still utterly entangled in a situation, you have to be reborn every time that situation is reborn. So if, for example, an individual is unable to conquer an economic crisis in his own affairs, if he does not know how to handle his own economic consciousness, he goes out of incarnation and stays out until the same group of economic problems returns, and comes back with it. He comes back again in the middle of the problems he did not solve.

That removes forever one of the fondest hopes of the individual of philosophic mind; namely, that things are going to be a lot better when he comes back. No matter how good the world is when he comes back, and the world may be a lot better, there will be a little corner saved for him that will be the way he left it. And no matter how much better the world is, he cannot enjoy it until he has reformed his own little corner.

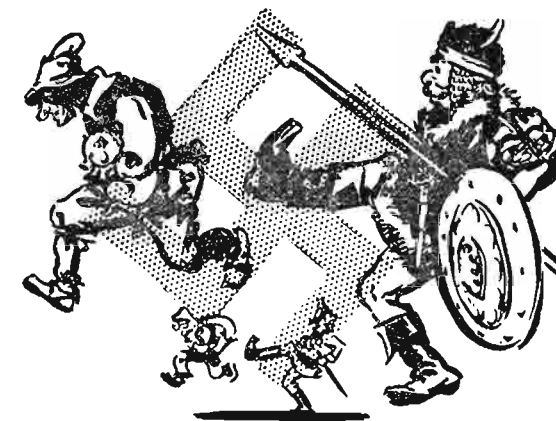
The return cyclically of different types of human culture is a subject which I have never seen discussed in detail in any work relating to philosophy, although the rules and principles are given. We are truly living in a world of wheels within wheels. It is quite possible that at some remote time these cycles all began together; it will not be until an inconceivable period of time that they will again converge; and when once again together, it may be that will constitute the end of time. In hundreds of millions of years that make up the evolutionary progress of life which we call human, thousands of cycles are working at the same time. Each craft, art, and trade, as levels of human consciousness, has its own recurrent cycle, and every subdivision of that cycle has its own little recurrent cycle.

Every trade re-occurs according to cyclic law, every profession and every art has its time cycle, the rhythm upon which it moves; and the entities who belong to these various professions or trades and divisions of life return upon these cycles. The military cycle for the race is about five hundred years, and any militaristic or despotic group will re-occur in about that length of time. The Axis young men who are being killed today, with all their uncompleted life and unfinished ambitions, will emerge again in the theatre of things in about five centuries. They will bring forward again the imperfections of their philosophy and the incompleteness of their experience. A percentage of them that has not learned its lesson so far will go through the same cycle of destruction again, because we are constantly repeating experience until that experience is no longer necessary. What happens to us does not pay our debts, it is only when we understand what happens to us and we use that understanding constructively that karma is complete. It is not what happens to us, it is what we do about it that re-

presents growth. So the cycle returns periodically.

We have had many types of fanaticism, but fanaticism is a cycle of its own. Fanaticism is an intemperance of emotion, and is usually in some way directly related to the overestimation of a personal viewpoint. The fanatic is the individual who believes something intelligently but not well; or has convictions which the intellect accepts but which the consciousness has never digested. When to this is added an intense emotional impulse mankind is in for a lot of trouble.

Going from the 20th century back 500 years to the 15th century, we recognize that we land in the midst of another great fanatical cycle—another, because the entire theory expressed politically today by dictatorship is feudalism, and nothing else. In the 15th century the serf belonged to his liege. The petty noble of the 15th century had complete power of life and death over his serfs and slaves. His domination and control was complete; he could execute them at will, order them out to fight for him, take their crops; whatever the action against them, they had no redress. Not only this, but he was usually a tyrannical type filled with petty ambitions and desires, engaged constantly in poisoning his enemies and murdering his friends. Life then was a constant hazard of personal prejudices and opinions. The church was loaded with superstitions and



politics, and the state with despots. The condition of feudal Europe then and the condition within Axis nations today are almost identical. The innumerable petty barons and lords that operated by intrigue five hundred years ago appear now as various officers and officials of Parties. They are again up to the same old tricks they were five hundred years ago, they have the same basic impulses and ambitions. They once died because of these ambitions and impulses, poisoned by relatives and friends; and today they have returned again. The counterpart of the torture chamber of the Middle Ages is the modern torture chamber set up in Europe to stamp out so-called seditions of the people, with every torture and rack of the Inquisition repeated today. Is it impossible for us to realize that we are re-living the Dark Ages? We are. And why? Because of an incoming of entities that belonged to that cycle. And they have to pass through it. The petty despots of that day were in their previous lives poisoned, murdered, killed on the field of battle. This time it will be the same. The next time it will be the same.

Optimism reaches a pinnacle in the belief that man learns rapidly. He does not; he resists knowledge. The last thing any of us want to do is to know. We fight against knowledge systematically. Strange and mysterious, and almost unbelievable it is to the philosophic mind that an entity that has already

been poisoned a dozen times for intrigue, should come back and intrigue some more; but it does. Within us there is a conviction that we can not lose our lives, and we will take the greatest chances because of our convictions of immortality; but we can lose our opinions, so we had better hang on to them as long as we can, and perhaps the universal parent will justify us in our mistakes sometime. The idea seems to be to enjoy our mistakes while we can.

Recurrences of people according to cycles brings back the unfinished business of the world through races. Religious fanatics dead for ten thousand years will be born again someday, and doctrines will be back under new names and new teachers, for it is the principle and not the name that is reborn. There will always be philosophy; it will come back on a normal cycle; a group of cycles will converge in periods of great trouble and there will be a cycle of great philosophy. We know that in the 12th century we had a great cultural revival of knowledge; in the 18th century we had a tremendous re-statement of philosophical and cultural knowledge, and it follows that in the 24th century we will have another. That's not very soon; but as soon as anybody could expect considering how things are now.

It would be worse than useless for Plato to live in the world today. He could do very little. The fond belief that if a great mind came along every-



and PLATO, who will give a five minute analysis of the News

thing would be all right, is wrong. The great mind would not get further than the little mind; the great mind only functions in a world of great minds; there is no greater waste in nature than to put an intellect where it is not understood. Understanding is not conferred by the presence of greatness, but by the beginning of greater understanding within. The idea that someone could come along and give us a political or educational system that would solve everything is one of the day-dreams of the uninformed. We have never been without a philosophy that would solve everything; we have never for a moment been without the knowledge of true education. We have never for a moment been without Truth. All we need to live by is with us, all the time. But it is going to take several million years to discover that; and the one thing that can make us discover that is to become aware of the necessity of it ourselves.

So, different motions come into the world periodically, people with certain emphasis of one kind or another; always there are cycles coming into being, and going out again. If you study history you know of certain centuries when the arts were prominent, and a few centuries later you can hardly find a great artist. There are centuries that have produced great music, and others that have not produced any. There are nations that have produced great music, and others can produce nothing but expert technicians. These nations are environmental patterns built up by groups of entities in their experience-problem of existence; these nations are nothing but bodies, built the way the human body is built. They are vehicles for manifestation of impulse. As soon as these impulses have completed their purpose the nation dies, and other nations are born.

A nation goes out of incarnation when the entities that are in it pass out of their cycle of manifestation; but it does not necessarily follow that when a nation ceases that the necessity for that experience in the world ceases. It merely means that the cycles of the entities requiring that experience has completed

its incarnation and there will not be a repetition until the time these entities have to return again. So the mere fact, for example, that war ends in one generation does not mean there will be no more wars. Conceivably we could stop war for the interval between the recurrence of a cycle; say, for five hundred years, and still have another war at the end of five hundred years. If, for example, entities with war-like temperamental move on a five hundred year cycle, and if they all pass out of incarnation, it would be five hundred years before they would be back—presuming they were all working on one cycle, which is not so. Or if in evolution we could get rid of the lesser groups, and only the one major group remained, then we could have five hundred years before war would come again. But, wars do not come from conditions in this world; they come from conditions in the spiritual entity of the individual. Therefore, nothing can be done physically to stop war.

This might sound discouraging to the peace movements, but the peace movements have had so many disappointments that one more will not count. The inconceivable thing is that human beings should be optimistic enough to believe they would accomplish peace by getting together and voting for it. The idea is superb, but not practical. The only way that peace can come is to break down the possessive and economic qualities of the entities; and anyone who thinks to do that in a hurry will have another think coming.

If we have millions of years to work out the problem, it does not mean that those who have already accomplished its solution as individuals are going to be taken out and shot because someone else has not. Nothing could be more erroneous than that conclusion, for in karma although ten thousand shall fall on the right hand and ten thousand on the left hand, the just man shall not be moved—no one can suffer for a vice he does not participate in himself. No one can actually be destroyed or injured by the karma of others. The difficulty of the

matter, although we do not admit it, is that we share in that karma because we are all combative. Before we were actually at war we had parallel systems of psychology, and therefore were under the effect of war. The man who on this side of the ocean said, "Why do we have to pay for a war in Europe?" should have known he was due to pay for something he probably would not like to admit he has, and that is, destructive tendencies in himself. The destructive tendency may not be showing at the moment and he may work out his private war solely in the form of a temper fit, but he has it just the same, and a bad disposition is destructive; and it is no less serious in Joe Doaks, the unknown man, than it is in Adolph Hitler.

A great many people who do not like Adolph Hitler's disposition have dispositions just as bad. They are not dictators; but a man does not have to be a dictator to be unpleasant. A normally honest, hard working member of the community can have a disposition that would not stop at anything. Some, by peculiar privilege or because they are a little more like everybody else than some others, are elevated to high positions where their bad dispositions become a universal menace; but any bad disposition, no matter who has it, is a universal menace; the individual trying to dominate a traffic stream who runs his automobile into someone else's is in his way as much a menace as Marshal Goering. Most of us are a lot alike in details, and in the very details we least admire. A bad disposition, no matter who has it, is part of the common bad disposition of the world, and whenever the world gets into shot and shell upheaval, all those who have a certain temperament have to suffer in common, regardless of any personal blame coming to them, or complete blamelessness for the actual clashes that history will record as bringing on the interlude of blood and sweat and tears. Individual humans are basically to blame for things they do not suspect at all. No one is suffering for some-

body else's mistake, but we love to think we are; it makes us feel more virtuous. Of chaos we would rather believe the universe dishonest in the administration of justice, than that we are inescapably responsible for our own actions.

This realization gives a very good groundwork upon which to build our philosophy of life, teaches us the reason for things as they are, and explains to us how it is that although everything may seem to be black at any one particular time, there is no blackness.

Into different racial eras and times the cycles of entities are constantly being evolved, to remain until a group of them has passed through its cycle, then to be submerged for centuries, only to pop up somewhere else. The great artistic cycle of Michelangelo, and Leonardo da Vinci, and Raphael has not come back again; but it will pop up; it is about time for it to come. The great cycle of classical learning will be back again. Everything is the rebirth of qualities seeking the perfection of themselves, in a process that goes on age after age. Nations that have had a distinctive psychological viewpoint will be reborn—can it be doubted that the democracy of ancient Greece lives again in the democracy of America? Democracy, as we know it, could have had its origin in freedom-loving Greece, but it probably went back much farther than that. The distinction of freedom-loving Greece nevertheless rises again in the democracy of America, its very name derived from the *demokratia* of Greece meaning the authority of the people to rule. Regardless of what happens to any democratic nation, democracy goes on.

And that is the kind of world intelligent people like to live in, the only kind suitable for the wise—a world in which justice is fairly administered, with privileges for none and equal opportunity for all. But we cannot have a beautiful world until we have beautiful people in it. What the world bestows is not that which gives happiness or beauty to life; it is what we give to the world.

(CONDENSATION FROM A PUBLIC LECTURE. Suggested reading:
SELF UNFOLDMENT; LECTURES ON ANCIENT PHILOSOPHY; REINCARNATION;
THE CYCLE OF NECESSITY; FACING THE FUTURE)

● Foolish people create disasters
Wise people can endure them

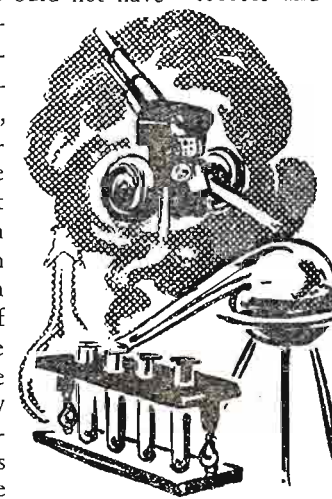
A Personal Philosophy For Now

PHILOSOPHIES belonging to specific times and places become the basis of world motions. I would like to emphasize as much as possible the intense relationship which exists between the times and the philosophies which emerge from those times, in order that we may appreciate and estimate more accurately the conditions under which we ourselves are living today.

Among the outstanding historical personalities of our own nation none is more honored than Abraham Lincoln. It has been pointed out, however, and quite correctly, that Lincoln would be defeated if he ran for the presidency of the United States in this generation; he would not be elected because he belongs to a time and a place. And in religious thought, the great leaders of the last century, Talmadge, Spurgeon, Sankey and Henry Ward Beecher would not be outstanding theologians today; they too belong to a time and a place. The enormous stir that was caused by *Uncle Tom's Cabin*, would not stir any one today; conditions are not appropriate to it; and *Grapes of Wrath* would not have meant a thing in the historic days of slave ownership agitation. Carpet-Baggers and Mug-Wumps, and other political movements would not have the drama for us today that they had in their own time, for they were then part of a pattern. Through the different periods of history, in study of the parts of the pattern, we realize that the personality who emerged became outstanding because of his time and place. The

greatest assurance of so-called success that the world can promise is that which results from the condition and the personality appropriate in time and place. The philosopher in a non-philosophic age receives no honors, nor the scientist in a non-scientific era. Less than five hundred years ago the world passed through a great cycle of exploration, explorers traveled to every corner of the unknown world; earlier, was the great renaissance of art, when the worker in the arts was honored, when princes were the patrons and church and state, combined to preserve art. And civilization has at another time known the moment of becoming philosophic-conscious, when it produced philosophers.

Now what causes a generation to have such emphasis within itself? If the 15th century was peculiarly artistic, the 19th century saw one of the lowest ebbs of art in the world. Why were these differences so marked, so distinct? The answer must be the same as in a chemical compound, the result of numerous ingredients gathered from widely diverse sources and brought together in peculiar and significant proportion. Any one element being changed would change the entire compound. Any one factor being changed during the century would have changed the entire cultural emphasis of that century. Many different and fortuitous elements combine together to produce an environment, an appreciation, and this in turn releases expression. Any line of thought or development will flourish in a period when it will be appreciated and do



honor to its exponents. Men work for satisfaction, but they also work for recognition, and a generation can have almost any type of culture it will appreciate. If a generation says, "We love tapestry," then in a very short time great tapestry artists will emerge. If the admiration is particularly for baseball, there will be a great crop of baseball geniuses. Whatever we admire as a mass, whatever the most of civilization recognizes, whatever we honor, we will produce.

A pertinent reference would be to our modern syncopated music—we hear it referred to in various terms, some more strenuous than others—it belongs to our time, it could not belong under any other type of psychology than that which we live under. It is the outworking of our own motivations, perfectly consistent with the chaotic conditions of our individual lives. Now, of course the average individual in his process of emotional frenzy has not heard himself played, so he does not know how he would sound, but it is safe to say a great many would sound pretty bad. If we could hear our thoughts as sound they would be more confusing than the compositions and decompositions that are annoying us today. Or if we could see ourselves as architecture, the plan of our own life would be crazier than any crazy house that was ever built. We have grown so out of perspective to the facts of ourselves we are incapable of estimating the asymmetry of our own method of thinking and living, and yet our music today is a sound symbol of our civilization, it represents definitely an effort to express and interpret.

Not long ago I heard a raucous piece of impressionistic music, a composition which represented a young musician's conviction—I could not say talent—as to the cosmic sound significance of an armament factory at the peak of production; all probably correct, but musically very disheartening. Our civilization is accustomed to armament factories, we have grown used to the incessant noise of street traffic, subway, of surface cars and taxicabs; this terrific conglomeration of sound constantly moving through us

is constantly changing the chemistry of ourselves, is a vital element in our appreciation, in our attitudes toward life, in our education, our culture, our art and our philosophy. We cannot divorce these abstracts from the concrete facts of our experience. If we try to keep still today and remain very silent for a moment, there is no silence. So our art belongs to our time, because it is the expression of the complexes of our present civilization, part of our day, part of our life, part of the curious pattern that we have involved ourselves in, a pattern ever changing like a kaleidoscope. Everything we produce is in constant flux, moving inevitably from one condition to another, never twice the same, yet always mirroring in a strangely fantastic, fatalistic way impulses of our own lives. If we could recognize these factors they would assist us in preserving the proper perspective toward the vital issues with which each individual is confronted today. The problem is that of keeping our heads and hearts balanced in the stress of existing crisis, and the possible extension of this crisis into practically every phase of our living.

It is very interesting that foolish people make the world what it is, and wise people have to live in it. Foolish people can create disasters but they cannot endure them; wise people do not cause them, but they can endure them. One of the proofs of wisdom is the fact it can survive the shock and stress of change and the shock and stress of error. There is something immortal about wisdom because wisdom can live in an environment where stupidity cannot exist. Wisdom possesses a certain immortality. A wise person can live in a world as it is, regardless of what that world may be, regardless of the religions and philosophies, or absence of them, regardless of the intemperances and intolerances. That which is truly wise flows continuously and placidly on its way, unmoved in itself by any of the changes which affect and afflict that which is unwise.

We are confronted today with the very sad spectacle of human ambition

destroying a very large part of the pattern of world civilization. We have seen nations collapse, we have seen whole structures, civilizations, and theories of life go down. We do not wonder why all this is permitted, if we are philosophically minded; there is ample reason within the life of nations why most nations must ultimately go down. What we have in a structure in civilization is too imperfect to expect that structure to remain; we are all desirous of a certain security that is in a way comparable to a successful business career; we want our races, nations, and worlds to be successful, sufficient, happy and complete; and yet we are not ready and not prepared to impose upon ourselves the disciplines of world education, the restrictions that are necessary to the development of an adequate cultural education. We want to live badly and enjoy it, not only while we are doing it but afterward. We expect that no matter how we carry on the experiences of life, that some mysterious universal destiny will like our mistakes and send us joyously on our way. That just does not happen.

So we are confronted today definitely with the problem of understanding, as thinking people, the problems of our time and taking right attitudes toward these problems, learning from the experience of the moment as much as we can that will be useful to us in the future, not only here but in our vast future through eternity and time. One of the first things for us to realize is that we are living upon a certain limited bestowal and participation in energy. It is basic in philosophic thought not to waste energy, especially in critical times. The common way to waste energy is to fret or fume over existing conditions. The first problem is to confront the day without any stress or strain within. This is the approach: Nothing in the reflex of the individual through worry, fear, agitation, anxiety, displeasure, antipathy or dislike, is profitable, nothing in any of these emotions is solutional. The mere fact we dislike anyone does not hurt the person we dislike; it does not

help the people we are working with; and it certainly does no good to ourselves. Among first and most practical things for today is to achieve an attitude of internal calm, a condition which accepts facts; for regardless of beliefs, we are confronted with realities; and the purpose of philosophy is to work with realities. There is no use wishing we lived at some other time; we live now. There is nothing gained by regretting the past or fearing the future; philosophically we face existing conditions with a perfectly relaxed internal structure; there is no undue nervous strain, no tension, no alarm, no fear, if we simply recognize that the world is made up of two kinds of people, those who see, and those who do not.

Up to the present time history has been written by those who do not see; and the consequences of their folly has been endured by those who have had the vision and courage to face difficulties and rebuild the world. Foolish, ambitious mortals are constantly involving civilization in disaster, and prudent, intelligent individuals are constantly rescuing the world and setting it back securely upon its foundation. This is the eternal pattern, something that has existed from the beginning; there is no reason why we should be greatly alarmed or excited over the delinquencies of one more generation. Why should not this generation be in trouble? All



others have been. Why should we be surprised there should be a war in the present decade? There have been wars in practically every decade. Why surprise and hurt, when that which has always happened happens again? The real cause of surprise would be if it had not happened.

Looking at the religious notices in the newspapers we see we have another epidemic of Armageddons. Whenever there is a war the church comes out with the announcement that we are approaching the Armageddon. To the theologian, every war recorded in the last thousand years has been the last one. After all the wars we have been through, there are still optimists in the world to predict this will be the last one, this *is* the Armageddon, after which will come the Golden Age.

The Armageddon is no war—it is the whole struggle of man. The Armageddon is not a conflict to occur in any year or in any group of years; it is the ever-continuing war, the war that is fought out within the consciousness of the evolving race. Two tigers fighting over a dead animal in the jungles of Africa, two dictators fighting over a prostrate country, two financiers fighting over a fortune, two lawyers fighting over a case, two politicians fighting over a candidate—these are all Armageddons! And so is every conflict, in the struggle between conflicting convictions, between two or more persons each certain that their own imperfection is perfection, convinced and sincere in their belief that they alone of all mortals are right. Armageddon is the eternal war, but theology is still hoping that it will be able

to lump all these wars into one gargantuan battle, after which there will be a Second Coming. Factually the present war will not bring us a Messiah, but another war. Wars will remain and continue as long as humanity produces them, as long as there remains in society an enormous stratum of human beings essentially combative and competitive, in whom the desire for a temporal superiority remains. Faced with this conviction, realizing that this is true, the philosophic attitude is to accept the condition that exists as the basis of the problem with which we work.

The philosopher does not excuse things he does not believe in, he does not say they are right if he does not think they are. He definitely realizes the relationship between that which happens and the causes of that which happens. He knows that while things may not be absolutely right, that which occurs is absolutely necessary. Wars are as much the product of their time as are music, art, and culture. The present war is the result of hundreds of gradually converging factors, producing an inevitable conflict. Recognizing these inevitables, moving inevitably, the philosopher does not resist them but attempts to understand them.

Try to get out of your system wishful thinking, and a certain personal resentment to fact. Fact is disagreeable and unpleasant to us, and so we resent it; that does no good. And to deny that which is apparent, is stupidity. To wish for that which is not obtainable is foolish. To accept that which *is*, and work with it is the only wisdom. We may have dreams as to what we want things

to be. We may have hopes as to what things will become. We may have ideals and standards that we aspire to accomplish, and a vision of a Golden Age may inspire us to terrific practical effort. But, remember, a fact, or a future condition, is only useful to the degree it

inspires us toward the accomplishment of that condition by practical means. It is one thing to know that sometime the world will live together in peace, it is a wonderful thing to know; but a deadly and dangerous thing to believe it can be accomplished in a short time. To recognize the *ultimate* brotherhood of man as the normal state of man is the proof of civilization within ourselves. To assume we are going to live to see it, is proof of an unfounded optimism. Someday humanity will be one united creation; what we also know is, this is not imminent. The wise man knows it is going to happen; the foolish man counts on it happening soon.

Many people today are terrifically disillusioned, especially those who are metaphysically pacifist. They believe firmly you can outlaw war. That is not wrong in principle, but wrong in estimation of humanity. It is a correct assumption that the universal economy demands peace, and that civilization as such will never perfect itself until peace is established. It is entirely true that war is the greatest and most brutal stupidity that man has ever devised; there can be no way to vindicate military aggression as any part of progress. Where the pacifist makes his mistake is to believe that humanity can either be legislated into or in any other material manner be brought into a realization of this. If the time and place is not appropriate, nothing comes to accomplishment, and it is obvious that this is not the time and place in which mankind is ready or able to accept a doctrine of peace.

So we have in philosophy this simple question: To what degree should the philosopher feel badly over the fact that peace did not come, and that war instead is claiming a large part of the world? First, he is not very much surprised; he does not expect more of mankind than mankind has proven it possessed. There is no virtue in suspecting humanity of being all virtue. That is not philosophy; that is merely wishful thinking. Those who believe in that type of thinking, notably those in New Thought, feel that we should presume mankind possesses

virtue in an abundant amount, all humans ever being inspired with Divine Love, thus terming it very negative and detrimental to suspect human beings of being human. Suspect them or not, it makes little difference, reasons the philosopher; they convict themselves. A better affirmative is to believe that to be so which is obviously so; namely that man is imperfect. Then it is desirable to affirm that some day he will be perfect. But, he is not, and there is no use overlooking that little detail.

A religious leader, if he is philosophic, will know that if he has anything worth bringing to mankind he will be misunderstood; and he will recognize that a great length of time must elapse before an idealism which is beyond its time can be accepted. As great a religious teacher as Confucius overlooked in his optimism and in his hopefulness certain facts of human life. Confucius believed something with tremendous intensity, he believed that humanity wanted to improve—but what he didn't realize and apparently never discovered, was that while he was essentially right, in that within himself each man does want to improve, the average human being is unconscious of this as his own desire. And that is because beneath our surfaces is such a conflict of impulses and emotions that we do not even know what we really want to do ourselves. Confucius believed that China would just love his great social message. Now, that was just sheer optimism, as he discovered. On his death bed Confucius said he was a failure, his entire life work had been lost; he had striven and struggled to bring men knowledge, and they had all refused it. It was not until one hundred years after his death that the teachings of Confucius dominated China. During his earth lifetime he discovered the Chinese people wanted philosophy, but no particular philosophy. They wanted abstractly to be better, but not any of them wanted to be better if it interfered with any of their present plans. They wanted to be happier, but they did not want to be honest. They wanted to be wiser, but they did not



want to study. They wanted to be richer, but they did not want to work. They wanted to be more beautiful, but they did not want to be any better as human beings. They all of them abstractedly desired culture, but none wanted to pay anything in personal effort for improvement.

That too was the experience of Lao-Tse, another great Chinese philosopher, who in finale to his life mounted an old water buffalo and rode off into Tibet. The world refused his mysticism. He had thought humanity wanted to be better, but when he tried to make men better they did not want it. And there is no question that the same experience was that of Socrates, Pythagoras, and Plato, Zoroaster and Buddha, Christ, and Mohammed, for all these great religious teachers were overly optimistic; they were convinced the world wanted what they had, they were convinced of this because they knew the world needed it. Logically, what we need we want; but what these great teachers did not fully consider was, humanity does not know what it needs; it only knows what it wants, seldom wants what it needs. Only after years of philosophy do our individual desires and requirements join together in any kind of pattern. The mass of humanity is incapable of being anything but what it is. Philosophy's task is to find out what humanity is, and accept that as a standard. This does not mean we should dream less, but it certainly does mean that we should not expect that our dreams should come true more rapidly than humanity can grow.

Not long ago a man who has attended my lectures for a number of years told me that he had lost faith in God, man, and the universe, because in world crisis pacifism had failed. All the work he had done for years in the cause of peace was wasted. But, what had he done? He had served on a dozen committees, he had worn out the seats of a couple of dozen chairs, he had worn out the patience of audiences listening to him speak. He had talked peace, he had fought for peace, he had allegorically sort of picketed the dictators; and he had

composed a couple of pieces of music—very bad music incidentally—to become peace hymns for the world. He had done what he thought was his all; he had tried and he was sincere. He had tried, and been tried. But when it was all summed up, nothing he had done could possibly produce peace anywhere. As an individual he was not peaceful in his relationship with the world, he was definitely sensitive, dogmatic; he firmly believed if he could organize a number of groups of people into conscientious objectors it would end war. Optimism had definitely interfered with judgment. The only way we can accomplish peace is to create a condition in which it can exist. We cannot cause peace by a direct effort; we must produce it out of time and place; produce a time and place appropriate to peace, and peace will be there. It will be an inevitable part of a pattern. Until that time comes, we must face conditions as they are. Philosophically we must face the day without regret, without fear, and without stress, placidly recognizing the inevitability of things as they are. Philosophical people work with existing problems according to practical possibilities and probabilities, are never guilty of merely abstract, patternless, formless optimism.

I like to think, to sum it up, that a practical philosophy for moderns, for the people of today, would be something like this: First of all, that we believe in certain things and that our belief in those things is the basis of our strength, belief so consistent with facts that we can live in any kind of world, under any kind of condition, unchanged in our belief, still capable of working intelligently and constructively toward the accomplishment of the most distant and far-reaching of our perspectives. Every modern person should believe in the existence of one sovereign principle of right, as impersonal as the individual is capable of appreciating; because wars have as one of their causes a personal concept of God. Personal gods and personalized deities have been involved in wars since the beginning of time. Major Gods, lesser gods, agrarian and herbal

deities have been struggling since the dawn of history. With the concept of Deity impersonal, universal, we never for a moment could consider wars as a by-product of divine attitudes.

Let us think of a Deity that causes neither the thing we like or dislike, but remains eternally aloof from the consequences of human misunderstanding.

Let us think of Deity as Truth in motion through Space.

Let us think of God, as the Ancients did, the ever-flowing fountain of Truth, Reality moving through the world, a great sea moved by tides of Law upon which human beings navigate their fleets of vessels and upon which they can have sea-fights when they so desire, run into each other's ships and pirate each other's cargoes. But all this does not change the course of the great Sea upon which these ships move.

Let us think, therefore, of Deity as a sort of Universal Reality uncontaminated by any of the activities of man. Deity as a Universal Energy that sustains all things, a Universal Wisdom that is moving all things, and a Universal Law that determines and dominates the actions and reactions of all things—a sort of impersonal Deity to whom we would not pray for peace because we would not presume It would cause war.

Realizing that within the Principle we term Deity reposes the strength by which all right convictions may be ultimately accomplished as fact, then Deity is a potentiality of peace even as it is a potentiality of every other good thing in the world. Thus we believe the Universe is ruled by an immutable Law which dictates and declares beyond question that the world can never have peace until peace has been earned, that there is no hope of committees, delegations, parliaments and conferences bringing peace. Peace is not something that can be legislated any more than hunger can be legislated. Suppose Senators and Congressmen got up and said they did not believe in appetites!—if an individual is hungry he is still hungry; ambition is an appetite; the dictatorial complex is an appetite—it is man desiring to eat of

power, and you cannot take this away by passing a law. You cannot tell a human being that by legislative edict he is not going to be tired, or sleepy, or hungry—or thus cause any universal Law or natural process in the life of the individual to be changed. You cannot outlaw ambition by legislation, nor can you force individuals into a state of friendliness or kindness by legislation. These things must arise in man himself.

The true pacifist knows there is only one solution: world education over long periods of time. If in the course of time, through working with our educational system, working through our schools, working with families and parents, we can gradually create within society a genuine motion, a slow but inevitable tempo, that will move toward peace, then we can accomplish something—but it must arise from teaching human beings many other things besides peace. We do not teach pacifism until we teach the laws and principles of human existence; not until man understands his own reason for being here can we have peace. Until the majority of human beings comprehend the Law of Cause and Effect, we will not have peace.

The approach could be likened to art appreciation, which is not gaining an appreciation of Michelangelo by merely teaching the so-called proportion of Michelangelo's art. You have to cultivate the whole consciousness, so the realization of the significance of law, beauty, order, rhythm, and harmony comes out of the individual, in the form of a spontaneous delight in that which is fine. When in humans there is that sort of understanding delight in peace, they will struggle to preserve peace.

As philosophers we are not concerned solely with the improvement of ourselves, but with the preservation and improvement of our world; we relax now and do not try to force issues which we cannot force. Without undue excitement or spectacular demonstration we recognize what constitutes fact, and knowledge, go to work slowly to acquaint and instruct those with whom we come in

contact with the facts we know to be true. Our beginning is with those with whom our lives are most closely involved, making sure that slowly and soundly established within the lives of these people are the principles of a living realization of what constitutes purpose. We should then recognize that to build our philosophy of life we must have a very high realization that everything which human beings desire, and by the most inward conviction know to be true, will ultimately be accomplished if we work for it. Set the causes of peace in motion, we will have it; set the causes of intelligence in motion, and we will have it. But, the cause must be equal to the effect it produces. For the majority of mankind to enjoy a state of security, means a majority of mankind must earn that state. We do not believe in the theologian's doctrine that the virtue or sacrifice of one individual saves the rest, and that one good man is enough to insure the salvation of the world. That one man can save himself. A foolish belief that has caused much trouble and backsliding in this world is the one that the sins of this world would be forgiven if we could find one scapegoat on which to hang them. We do not believe that. We believe when any individual wishes to enjoy security, that particular individual has to earn it, that some other person can not earn it and share it with someone else who has not earned it. We believe also, in philos-



ophy, that no person wants anything he has not earned. We also believe—and this is very important—that understanding frees the human consciousness from the uncertainties of a present lack of understanding; consequently, that the individual who has a viewpoint and understanding of what these world conditions really mean, has poise. The philosopher who is constantly weeping over conditions is not a philosopher. He who has righteous indignation is not a philosopher. Nor is the one who feels sorry for this and sorry for that. We are sustained if we really understand; we do not have to spend our time struggling to find a reason for things.

The human being who finds the present world crisis does not fit into his philosophy just never had any philosophy. Anything fits in. That does not mean we excuse error or justify it as something good, but that we justify it as something necessary.

By simply working upon the basis of things as they are, we continue to build beyond the power of any human being to discourage us. For, on this basis of things as they are we build a superstructure of things as we believe they should be. Nothing can discourage us, nothing can stop us. We do not believe in death, so death cannot stop us. Not believing in slavery, we cannot be enslaved. We know we can not lose the priceless possessions of wisdom, because there is nothing that can take wisdom away from us. We cannot be excited; we know the Law governing life. We can have no misgivings about the Ultimate, because we believe in Truth. We just simply cannot be moved. The material universe can be swept away, but we will remain; because that which is founded in fact is immovable.

That which happens is not wrong, but there is not enough happening that is right. The reason is, not enough people know what right is sufficiently to practice it. Our opportunity is to set a noble example.

(CONDENSATION FROM A PUBLIC LECTURE)

● *Having once tasted ambition there is no end to the appetite for it*

What Dictators Think About

RARE is the despot who is willing to admit that an ambitious code is an end in itself. The conqueror definitely seeks to justify his course of action by insisting that he has a purpose, and if necessary he will accomplish that purpose over the bodies of the dead. It sounds too primitive for our sophisticated civilization to admit frankly and honestly that ambition is an intoxicating and fascinating thing and an end in itself, something to which a man may sacrifice both his own life and the lives of others. So, these very elementary impulses are cloaked under some kind of a philosophy; sometimes it is a pretty bad kind of philosophy, but one insistent that the ruthlessness and selfishness and inhumanity are for a purpose; that the end justifies the means.

Alexander the Great was one very ambitious man who was outspoken of his dream to conquer the world regardless, but he belonged to a day when such dreams were regarded as rather commendable. Caesar was a much more subtle man, a rather neurotic type; with him, conquest could not be regarded as a justifiable end; it was quite necessary to Caesar's philosophy of life that there should be a pictured purpose which would justify the extension of the Roman Empire. In an intellectual escape mechanism he justified his conquests. And after Caesar, came the wars of Charlemagne, the conquests of Napoleon, Frederick the Great; and as the escape



mechanism increased in complexity men began to lose sight of the fact that the real drive behind them was ambition. Great warriors desired to be remembered as great philanthropists, and if their own generation bled to assist their ambitions, they wanted posterity to think of them as noble, kindly souls. To make this possible, all sorts of excuses and evasions

were invented, to be later passed on to sympathetic historians. And so Napoleon, for the records, wept when told that the poorest soldier in France had died; but he did not weep enough to stop fighting, end his campaigns of conquest. Nor did the others of tender heart let their love of mankind interfere with their ambitions in any way.

We have a parallel of American ambition to power, it is in our concept of wealth. Few are willing to acknowledge that the principal lure of money accumulation is the thrill of outwitting others; we enjoy what we call the game, for the skill which is developed in the unfoldment of a conquest policy in business. We cannot as civilized human beings come out publicly and declare that we really love money so much that we will sacrifice everything else for it; that would not be regarded as a pretty speech. And instead of acknowledging that it really is the game that fascinates, rather than the reward, we have developed an elaborate series of reasons why as individuals we must accumulate, none of

them particularly good. Life among men is so vital a thing, and the period of it so comparatively short, with the number of things to be done in this world that are important so incalculably great, it is really the worst kind of waste, the most useless form of ignorance and thoughtlessness, to devote human lives to the problem of accumulation. In the fascination of the thrill of outwitting others, the thrust and parry of economics, the possibility of cultural advancement is passed by, the rewards of intellectual advancement ignored, in order to dedicate years to the hoped for accumulation of a wholly transient measure of skill and power. The militaristic dictators, sensitive to trends, have long since lined up their avowed objectives to conform to a world worship of economic motivation.

Europe during the last three hundred years has had an epidemic of conquerors, despots, dictators, and various forms of military philanthropists, who have impoverished the face of the land and decimated its population, with their historians insistent that their true purpose was to consolidate the nations of Europe, to create a great cooperative commonwealth where the very wars they themselves were waging could not happen again. This commonwealth of European nations, this fraternity of Europe, has been much discussed. Napoleon was going to do it in a large way; he was going to unite the whole world under one great benevolent rulership: his own. And now, Adolph Hitler with a still greater dream, a dream of uniting the whole world under a German political theory.

So fascinating in itself is this political theory that history is an almost unbroken account of human beings trying to achieve it. It seems utterly desirable to millions of people and yet it has never worked; it has caused statesmen literally to devote their lives to its dreaming, and none have lived to apply it successfully. This strange dream of empire has not alone lured the strong to their destruction, but has carried to the same hopeless end millions and millions of simple human beings who make up the population of Europe. The wars of Napoleon

and Alexander and Caesar and Bismark and Frederick and Wilhelm and Hitler are the most destructive experiments that man has ever made. But someone will no doubt always be ready to try again, convinced that the end justifies the means.

What is the end? Certainly not the establishment of dictatorship under these men themselves. Alexander the Great was never able even to consolidate his conquests; a few years after his death his entire empire collapsed. Napoleon saw his empire fall. Caesar stood at the foot of Pompey's statue and paid with his life for his dream. The dream of Wilhelm Hohenzollern ended in exile. The dream of Napoleon ended in exile. The dream of Adolph Hitler will end in death. Yet something causes human beings to resist all testimony of the ages; they drench their generations with innocent blood, impoverish their worlds, destroy their own security, and deprive themselves forever of simple human happiness and peace, in the cause of a mysterious ethereal abstract, a will-o'-the-wisp that once gained is worthless, and the price of which can never be equaled by the quality of the thing achieved. What is that something?

There is only one answer: ambition. Humanity in general is ambitious; it is a trait common to a large part of mankind. But human ambition for the most part is a small and ineffective force. The average individual has little if any opportunity to express his ambitions, or even to escape from the mediocrity of so-called normal living. He must go on from day to day performing some simple tasks most of them distasteful. He has an innate realization that he is significant, but he does not know how to prove that significance, and others do not realize it. Life for John Doe and Richard Roe and Joseph Doaks goes on in a monotonous repetition of familiar incidents. Within their own lives, locked within themselves, Mr. Doe and Mr. Roe and Mr. Doaks are ambitious dreamers, along with the rest of humanity; they see no possibility of accomplishing their secret hopes and aspirations; they want to be strong but they are not; they want to be

great, but they are not. Then, comes war, shaking up the otherwise placid face of civilization, distorting values. A certain type of egotist promptly emerges into significance. People now look at him; it may be they only look at him because his uniform does not fit, but still they look at him. He is told he is making a terrific sacrifice. He does not know clearly what the sacrifice is, he does not understand anything of what's coming very well, does not know just what he is going to do for his country, certainly does not know the misery entailed—but at the Kiwanis and Rotary he has suddenly emerged from being a second-rate book-keeper and is now a local hero. He is someone. And having once tasted of ambition, there is no end to the appetite for it.

Then comes the shock of experiencing war itself, and an aftermath brings another interesting series of reflexes. The disillusionment of those who have given their lives for the ambitions of others we do not know; for if they do not come back their testimony is not heard. Those who pass through a war untouched by physical pain may come back with tremendous profound memories, but memory has a habit of growing dim; we soon lose the realization of mental sufferings we have been through. And those who are seriously mutilated or maimed develop a protective armament; they say, "What is the use of whining, why should we complain? We must put on the best face we can, and go on"—and the world is quickly forgetful of their tragedy. There's never a very accurate picture of just what it all means, largely because those who have been through it do not understand it any better than those who stood by and watched. Out of this forgetfulness arises another tragedy. Another generation will know no better than to line up for conquest behind another ambitious leader.

Incredible sacrifices of life and property continue to be made for ephemeral and abstract ends. In fanatical addictions, under strange psychosis, men develop perfect willingness to die—is it because

they do not know what life is, because they have never lived? We can not value greatly that which we have never used well. The average human being irrespictive of war, just simply living his daily existence, has not the slightest conception of the value of his own life. Why? Because he has never made his own life valuable to himself or to anyone else. If he has not used life he does not appreciate the significance of it; if he has never made anything out of life he does not realize the incredible value of it—how mysterious a force it is, how impossible it is for any human purpose to be equal in significance to the value of life itself. Habitually we measure lives in relationship to the weekly stipend, one man worth ten dollars a week and another a hundred dollars a week. We might as well place an economic value on the sun's warmth or the rain's moisture! Or, in military measure, a machine gun is worth the lives of fourteen men; yet all the machine guns in the world are not worth the life of one man. But we do not know that. We have never placed a value upon ourselves. We have never recognized and placed values upon the dignity of existence. If to the average person life is cheap, it is cheap because he does not know what to do with it, and does not know what it is. Nothing in this world is today much cheaper than life itself; nor is there anything much more difficult to replace. We are not ashamed of destroying thousands of persons every year in avoidable accidents, of killing tens of thousands in industrial occupations, of destroying life through disillusionment, through malnutrition, through social diseases, congestions, lack of proper sanitation—the toll of these is far greater than in the armed conflicts of war. Decidedly we have not put a high value on ourselves; dictators and ambitious leaders can not be expected to place a high value either.

The problem resolves itself into how human beings should live. The simple answer is, of course, the one Plato gave: All human beings should live well. By well is not meant necessarily in the state

of opulence, but in the state of internal well-being. Each individual should live nobly, and devote his life and reason to the improvement of himself and the betterment of those about him. If human beings lived with this attitude, practically all institutions we have built to protect each other would be unnecessary. Not living well we give excuses to all these personalities that afflict us; all the things that man permits to happen in economics, socially, politically, religiously, and from a military standpoint, are the consequences of man's own fundamental failure. The Adolph Hitlers could not exist if human beings lived well. The necessity for all these elaborate conquests—to assure this, or to assure that—can be immediately removed by human beings simply being human beings. The bearing of the great burden is witness to our own inadequacies, our insufficiencies. Having failed in the primary human relationship, friendship, all other relationships, artificial and political, come into existence.

Boundaries, tariffs, passports—all such would be unnecessary. They are the outgrowth of our sitting up all night and walking the floor by day to figure out some way we can take innumerable man-made laws and exploit them for our own advantage. Selfishness has hazarded the whole theory of civilization, all the laws we have will never do us any good. The day when human beings will be human beings is probably fifty million or five hundred million years from now, when we will really begin to wake up to the facts of our own life.

In the meantime, we can expect to be plagued constantly by reformers, for the most part unpleasant people, all out for reform because they themselves are all out of form. There would be no reformers but for the obvious fact that there are so many things that need reforming; but the reformer cannot change his world. Nations think it necessary to their existence to enter into industrial warfare with each other, to violate each other's boundaries and treaties, to be



guilty of all sorts of underhanded and nefarious operations, in desperate seeking for advantages. Within these nations are politicians who would sell out their country at the slightest provocation or without the slightest provocation. And in these same countries are innumerable selfish and greedy men who would be perfectly willing to sacrifice their country for their personal advantage. And there are innumerable discontented groups of people who want to be something they are not willing to work for or struggle after, who believe the world owes them a living. There are religious groups which, instead of uniting in worship of God, are divided by reason of their proselyting from each other. The whole social system of nations is riddled by selfishness, incompetency, and narrow mindedness. Policies based upon such psychology result in nations stepping on each other's toes, and the emerging controversy fails to be one of preserving the dignity of States, for the very man who would sell out his own country to his own dollars advantage is the first to cry out that his country's honor must be preserved. Out of such psychology almost anything can come, and almost anything does. One of the most objectionable results is the crowding forward of the person who feels divinely inspired to do something about it in some way.

A classical example of wanting to do something about it, and do it quickly, is supposed to be Mohammed. There is a grave question whether Mohammed had such impulses or not, because the truth seems to be that Mohammed was a local character, an Arabian, who wanted to reform the city of his fathers, Mecca, and clear out a nefarious group

who were proselyting and more or less exploiting the pilgrims who came to pray at the ancient shrine. It was only long after the death of Mohammed that his followers began to evolve the consciousness of a world religion. But any way, it was said of Mohammed (possibly by his own detractors) that he was greatly influenced by the early Christian faith. In the old days when he went along the caravan routes with his uncle, Abu Taleb, he came in contact with the Nestorian Christians, and there he learned of the idea of a great new world dispensation, the Christian Dispensation of friendliness and brotherhood. Mohammed, rather an impetuous man, was deeply impressed by the dignity, kindness and sublimity of this Christian revelation. So he studied it further; but unfortunately he studied it at the wrong time; the bishops of the early conferences and synods of the church were inclined to poison each other over the week-end. The poor, benighted Arabian could not see the divine dignity of churchmen murdering each other; he did not appreciate the subtlety of this being done for the glory of God. In his simple Arabian mind it dawned on Mohammed that the great Christian dispensation was not such a success after all. He never criticized the Master, Jesus; but he had much to say about those who claimed they were following in his footsteps. Mohammed said there was only one thing to do—Jesus came to change the world from a state of sin into a state of grace; they crucified him, and after his death crucified his faith. His worst enemies were his professed followers. Mohammed said there was but one thing to do; he rolled up his sleeves, took a sword in one hand and a good heavy club in the other and said: We will go out and make Christians out of these men; what they need is a more definite form of persuasion. If Christianity is good for them we will make them like it. He took the parental attitude, "This is going to hurt me more than it does you but not in the same place,"—if Christianity is good for you, you shall have it. And thus arose the faith of

Islam, in conscientious objection to the early councils of the Christian church.

Many people reading the history of world thinkers have come to a conclusion like Mohammed's: "If human beings will not behave on their own account we will make them behave." This is ever the idea of the enthusiastic reformer, a good one, but it does not work. Napoleon paid for his ambitious program with his life, so too have all ambitious reformers or religious leaders in one way or another, for if they have not actually been destroyed by their enemies they have been worn out by their friends. A program of preserving the world in spite of itself is a very difficult one. After five thousand years or so of history, we are not profiting too much by what we have learned, but at least we are aware today that we have in the world two kinds of people who want to change things: One is the ambitious man who wants to run things the way he wants them to run; the other type is the unselfish egotist who wants to run things the way he thinks God wants them run. Through one type, individuals misrepresent each other; through the other, individuals misrepresent their Creator. The world is full of people who are ready to rise up as spokesmen for each other; and also ambitious individuals who are willing to rise up and speak for God; both are exceedingly hazardous commitments.

The German mind for a number of years has been working on a plan. This plan goes back quite a long way; I think it goes back much further than the average researcher of today suspects. Probably it originated in old Pagan times when the Germanic tribes were wandering about Central Europe worshiping the old gods, Wotan and Thor. This peculiar, mysterious, psychological impulse is something definitely related to the racial destiny of Germans. If it is a kind of egotism, it is not so unique, for egotism of race belongs to practically all people; there is not a nation on the earth, not even a small tribe, that does not think it is the finest, and most important. In a nationalism moulded by a rather



impressive sequence of German philosophers and scholars, the conviction of the average German is that Germany's destiny is different and unique, and that this destiny has as part of itself the inevitable superiority of the Teuton. This in itself is not such a strange philosophy; the Eskimo believes the same thing. The word Eskimo itself means selected or chosen apart. They believe they are the best people on earth. Of course, if nobody but the Eskimo knows this, anyhow it sustains him through the cold winter night. While all nations have some belief in their own inviolate inevitability, Germany is the nation that has taken the signally aggressive attitude on the subject. Most nations are willing to let things rest on the assumption they are good, but Germany is forever trying to prove it.

The political philosophy involved in this doctrine of Germany is of course ambition concealing egotism underneath, but on the surface it is very much like a religion. The peculiar force of German psychology is that it *is* a religion. There is nothing meaner on earth than spiritual convictions because they follow no rules; there is no such thing as quarter or mercy where spiritual convictions are concerned. Germany has developed the conviction, and has been working at it for some years now, that civilization depends upon the Teuton for survival. That is not new; the Brahmins believed the world could not get along without them; the Egyptians believed the world could not get along without them. But Germany is convinced that all civilization and all progress depends upon a sort of Teutonizing of human nature; and that the blood of the Teuton is

better than that of any other race, quite a lot better; that the arts and sciences of the Teuton are a little more thorough, the ideology of the Teuton a little more basic, and the rights of the Teuton a little more general than those of any other nation on earth. The thing the German can not understand is why other people do not think so, and that is one of the great tragedies of the egotist: the suffering of egotism is to be misunderstood. That is what the egotist calls it. The truth is, the German is understood too well, and he simply can not stand it. The German decided that such misunderstanding must not be permitted to interfere with the progress of humanity, a thought process not so different from that which led to the Spanish Inquisition, where the church executed hundreds of thousands of heretics to save their souls. Modern Germany thus set out to kill millions of human beings, to uproot families from their homes, destroy their property, vandalize half the earth to save the cultural system of the world. To kill to save a soul or to shoot to save society is not so very different, in the fanaticism that future generations are going to be happier because we shoot this one, and the concept that the common good of the world will be greatly advanced by destroying everything fine in it, if that fineness is not in agreement with a Germanic yardstick. A very complicated point of view, but not if you happen to be born under that particular psychosis, when you then see it perfectly, and cannot see why anyone should disagree with it.

Basic to the formula for world affairs is the Great Germanic League, in the institution of which Adolph Hitler sees Europe coming into a condition of peace and harmony by accepting the leadership of Germany in all the affairs of the continent. It is Germany's avowed intention to end forever the petty wars of Europe by having one thorough housecleaning, which is to be followed by a millenium of peace. It seems there are minor difficulties. Germany now has two-thirds of the nations of Europe already in this blissful subservient condition, and they

do not any of them seem to be enjoying it. Strangely, no matter how benevolent the government, no people want to be run by any other people except themselves. Germany thinks all these countries want Germany to run them; but that is egotism, that is not philosophy. The mistake the egotist always makes is to believe other people enjoy him, consider him indispensable and the life of the party.

Germany confronts another problem in her definite position in the world of changing economics. The German economic theory to survive and succeed demands a change in the general world economic policy. Germany is fighting Capitalism; it is fighting Capitalism because its own reconstruction was based upon throwing overboard the entire economic theory under which it could no longer function because of its impoverishment after the first World War. Germany was bankrupt after the first World War, and is still bankrupt, despite development of a new form of internal wealth based upon the simple process of the State dominating every private activity and creating a wealth composed of the possessions of its citizenry. The idea is, the State is solvent because it does not owe anything. It does not owe anyone, because it has confiscated what everyone had. The books were then balanced by simply rubbing out all the State might owe to the private citizen. Now, in order for Germany to function as an economic power the rest of the world has also to be National Socialistic. Germany cannot dominate economically as long as the great chain of Capitalistic nations remain. To create a new international viewpoint on economics, it is necessary for Germany to conquer the world, for while Capitalism is not by any means an idealistic form of economics, Capitalism is the only available working system at the present time. We do not know any other that will work. Maybe we ought to try Socialism, but we do not. Mr. Average Citizen is not a socialist, by temperament and disposition he is a Capitalist. That does not necessarily mean he ought to be one, but

he is one. He does not want to have as much as the next man, he wants to have more. Human beings do not want to be equal; they never did; they want to be greater. You do not want recognition for knowing as much as your neighbor; you want to know more. Each one of us wants something no one else can have, if it is nothing more than a surgical operation. Socialism is something to talk about when employment is bad, when we are not working regularly, and have not enough to eat; when business picks up again, we are Capitalists. We are not interested in absolute individual equality, and never have been.

So behind Germany's great desire to bring everyone under the control of a great Germanic State is a very definite economic problem; having built up its own nationalism on a new or at least different theory of economics, Germany is much more interested in having some place to buy and sell than in securing converts to its ideology. It's not to be expected that enthusiasm can be worked up on that basis. Even the Germans themselves would be shocked to learn that this war was a great economic program. Between Germany's dream of empire and its realization stand the British Empire and the United States, and until at least one of those powers is completely broken, Germany cannot have world empire—not to culturize, but industrialize. The dream is basically economic and industrial, not idealistic. But just as we as individuals hate to admit we live for accumulating money, so a nation hates to admit it is building a program of *world security for itself*.

It is obvious that Europe cannot be united under one front. Europe is not going to be united by anyone, the nations are an aggregation of Kilkenny cats. European nations have not trusted nor liked each other, and they are not going to get over it quickly. The forms of union can be forced by a military system such as has been clamped over the face of Europe today; but that military system cannot last. The way Germany is going about it to unite Europe for a league of world power will fail;

Europe is not a party to it. Europe does not want it. When something is not wanted, a way is found to get rid of it.

Yet, there is need for political consolidation in Europe. The feudal system, which still has a tremendous amount of vitality, has set back European civilization for centuries. The national prejudices of many small countries packed together on one continent with basic differences of languages and customs, with rigidly guarded borders and entirely disproportionate standing armies—that condition will have to be paid for by humanity from now on until Doomsday. Something has to be done about Europe. For a number of years prediction has been rife of a new form of government in Europe; it has been prophesied as a United States of Europe. There is reason to believe such unification will come. It may be hastened considerably by this present war, which will reveal the tremendous necessity for it. One more outburst like this war and there will be no more Europe. But the problem of uniting Europe into a League or basic structure, a united state of people, must come spontaneously from the governed, and not be imposed upon the peoples by dictator and autocrat. And, conditions must be set up in which this war can not be repeated, at least not right away. It is too optimistic to conceive of mankind creating a permanent protection against war in this day and age. Man must evolve that within himself. It will be a long time before he does.

But, to build some kind of protection against an immediate repetition of this disaster, only one thing is possible; and that is to establish a common government of Europe, a governing body that has power. The League of Nations has been no more than a sort of overtone of government capable of being deflected from its purpose by every wind that blows. The need is for a strong enduring bond of nations with a common policing system and a common military system behind an unbreakable pledge that all nations will rise unitedly against any aggressor. That is the only way of assuring even temporary peace.

Adolf Hitler offers almost identically the same benefits; but under unacceptable terms. Germany, in an autocratic position, promises Europe peace and industrial security, coordinated against the encroachments of powers not European. Germany wants to gear the whole of Europe into one immense industrial program. But, the psychological basis is feudal. Germany believes definitely in naturalism, or what we call philosophic realism. The realists have dominated most of European thought for centuries. Now realism, according to European thought, is very simple and quite demonstrable, but not idealistic. According to the realist the theory of the democracy of man is entirely illusional; there is no more democracy among human beings than there is among animals, insects or plants. All of nature depends for survival upon one simple principle or code of action, says the realist, the survival of the fittest. This is scientific and demonstrable; and Germany is a great scientific nation. According to Germany, and many other nations, and according to materialists right here in our own country (who teach the same thing but do not realize its implications), the illusion of democracy is the reason for the collapse of what might be called the vitality of nature. Germany does not believe, for example, it is in any way forcing an unnatural state upon human beings by binding them into servitude. Germany believes definitely that the strong have the right to enslave the weak, and the purpose of Nature is to produce a system in which the strong rule and the weak are ruled, and that is natural law. We do not like that law? We have been teaching it in our universities under biology and physics for years!—but we never thought to apply it politically. Germany did. Apply it politically, and we get something we cannot live with. Ah, then should we apply it biologically or physically? Is it any more livable in the laboratory than it is in a nation? It is what we have called scientific materialism. In our scholasticism it is mechanistic philosophy. It is taught by in-

ference and indirection all over the world as higher education. The individuals who believe anything else are, as old Dr. Jordan called them one time, sickly mystics. Practically all science teaches us, or if it does not actually say so, it infers that the universe is run purely by physical laws and accident; in the little puddle which we call life the little fish get eaten by the big fish, and that is that. The duty of the sardine is to be canned; for that purpose it was conceived and created, that it might end its days in olive oil; nothing unreasonable about it, perfectly normal.

Germany in this view does not see itself as oppressing anyone. Germany says, simply and naturally from a mechanistic standpoint, if other nations are not strong enough to maintain their independence we can take it from them; and what we can take, we have a perfect right to take. Germany says, "The best thing that can happen to Europeans is to have us run them; we will police them, we will fix it so everybody will do the goose-step and do it properly. We are not going to have any more anarchists running around, no more sit-down strikes, and we will not have unions striking against themselves. If we want something we will tell somebody to get it, and they'd better get it. That is the way to get things done." Germany says you don't get things done by asking. By telling, you get them done right away. Adolf Hitler has said that the weakness of the democratic nations is everybody thinking they are running everything, and nothing is ever run. He's got something there. He also said, "If you wait for people to do things on their own account nothing will ever get done; tell them what to do, and point a gun at them, and then tell them to do it. They will do it." The idea is a familiar one to us. Tell motorists it is the Christian thing to stop at the street corner; then let everyone go by and see how many will stop. Hang a twenty-five dollar fine on the motorist and he will stop, almost. But if you want to be sure he will stop, put a policeman on the corner, a couple of patrol cars nearby, and just

sit there like a Sphinx and watch the corner. He'll stop. But how many times will he stop because it is a good thing for a good citizen to stop? Never!—Oh, maybe once in a while.

Adolf Hitler says in *Mein Kampf* that it is not in human nature to do anything on its own account. You must not only tell people what to do, but make it easy for them to do it, and impossible for them to do anything else. That is realism, and that is basic German thinking. Now, the difference between the way the Germans do things and the way we do them rests in the basic idealism with which we approach the subject. The American government in wartime has to take over dictatorial power. We know it is but temporary authority that represents the people's real convictions; it is forceful opposition to the habitual selfishness and greed of those same people. Hitler's formula is not representative, and no effort will be made to make it representative. Germany's viewpoint upon present and future world conditions is that the only hope for any of us is to be under a dictatorship. Because the German wants to follow, wants to be told what to do, and wants to be forced to do it, Hitler has thought all other people are like that. Against it is the evidence arising in all countries in Europe. But the program does not change. Germany's idea remains of having a great Germanic state, with Hitler then becoming a philanthropist, just as Napoleon planned. Hitler will never have peace long enough to permit him to be a philanthropist. He started



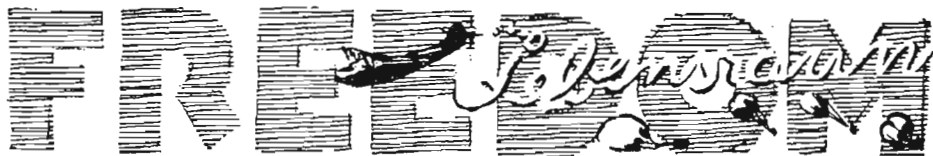
on a military program, and a military program it will have to remain as long as he lives.

I think the answer, the most reasonable answer for the world situation, the one to be borne very definitely in mind, is that we do know we must be united. Human beings to survive must work together. We all know that; it is a truism; but there is nothing we resist so much as working together.

We must do it not because ours or any other government forces it upon us, but because we desire to do it as individuals. All our war tragedy is a monument to the failure of human beings to perform those social actions which are necessary and indicated by the plan of life. The individualistic impulses of Americans led us to break down all ties which united us with the social structure; and as we became more and more isolationist there was less and less peace and security in the world. We must unite with the world, once we have squashed to a pulp the dictatorial ambitions of military leaders. And we can do this on the American basis, once having discovered the pleasure, the benefit, the value, the virtue and significance of voluntary cooperation. We can learn from other peoples valuable lessons; if we meet together we can study in common the problems of life, and we can forward the whole aim of humanity by a program of cooperation. This can come as the voluntary acceptance of such a responsibility as is essential to our American way of living and thinking.

This is much more than a war, it is a conflict of ideologies and of systems of thinking and believing. If we believe in our own free right to unite, then we

(CONDENSATION FROM A PUBLIC LECTURE)



should apply it. We believe every human being has a right to choose that which is right. The right to choose, yes, but if he never chooses he will ultimately lose the right. We insist that we must be given the free choice of living intelligently under the sun, and we have had that right for a long time; but if we do not use it it will be taken away from us. If we are a free people it means we have the freedom of opportunity to do that which is noble. If we do not use that freedom to do that which is noble, what virtue is there in freedom? Freedom is the right to grow. If we do not grow, even with the right, what have we gained? We have cherished our privileges, and made little of them. Shall we fight and die for liberty, and not use liberty as a means of perfecting ourselves? Freedom is not in itself an important thing; freedom means principally the right of the individual to perform action. It is not the right but the action which is performed that is significant. That is the danger we face today; we have talked about things and have not done enough about them. If meantime the realistic Teuton has found in the interval between theory and practice the loophole which he has been pressing so advantageously for himself, we can know that he could never have done anything if one-half the people practiced one-tenth of what they believe. It is the individual who must decide what temporary sacrifice he will now make, what his future attitude will be toward instituting freedom for all world peoples, whether he is going to control himself, extend his freedom, or be controlled by some dictatorial state policy. The problem is one for very profound philosophic consideration.

● *Science mentally explores in the field of total eclipse of ourselves*

Man The Unknown

IT has been speculatively reported that Dr. Alexis Carrel, long held in an Axis concentration camp, is just one more who will now be forcibly made to contribute scientific knowledge of great value to the conquering hordes of Hitler. This man of science is widely known to Americans for the challenging book he wrote some seven or eight years ago, *Man, the Unknown*.

Dr. Carrel wrote this book, as he himself said, not as a philosopher, but as a man of science endeavoring to describe the known, with recognition also to the existence of the unknown and the unknowable. If he has since continued in the basic error of his reasoning—considering the universe exclusively mechanical and man but an infinitely small particle in a cosmos totally deprived of life and consciousness—he will not lead his captors into new fields of mental exploration.

Dr. Carrel's conception of Man in fact would suit the Nazi idea of things excellently and well. For example, he wrote this: "Everyone is aware that space is curved, that the world is composed of blind and unknown forces, that we are nothing but infinitely small particles on the surface of a grain of dust lost in the immensity of the cosmos, and that this cosmos is totally deprived of life and consciousness. Our universe is exclusively mechanical. It cannot be otherwise, since it has been created from an unknown substratum by the techniques of physics and astronomy."

Now, no philosopher would regard that as a safe statement of facts. There is no place, here, for God. If Dr. Carrel believes in God, and in his statement denies the existence of the intelligence of the cosmos, the two are difficult to fit together.

It is not so easy to credit either the first of his premises, "Everyone is aware that space is curved." I doubt very much if everyone knows that. It is possible that one person in a hundred has read it, but doubtful that one person in a thousand knows it. To read something, or to know it from personal experience, are two different things. Very few people know that space is curved, apart from a small number of physicists, and they are not in perfect agreement among themselves. Einstein was one who for a long time denied space curvature, tried to prove the continuum was straight, finally had to resort to Plato to arrive at anything like a satisfactory conclusion.

Dr. Carrel is satisfied that space is curved, and also that, "the world is filled with blind and unknown forces." Now, there's one for consideration. If the forces are blind, how do we know they are there, known or unknown? And, what do we know anyhow about unknown forces, since they are unknown? It is furthermore a fair question whether the cosmos is blind or has many more eyes than Argus.

This French scientist relegates us to proportions of infinitely small particles on the surface of a grain of dust "lost in the immensity of the cosmos." Now, whether we are lost or not is a question. Whether a planet is lost, or is exactly where it ought to be, is even a larger question. It might well be referred as a question in relativity to the Indian brave, accused by a white man of not being able to find his teepee, with the remark that he had thought an Indian could not get lost. "Me not lost," said the Indian. "Teepee lost."

We are also assured by Dr. Carrel that "this cosmos is totally deprived of life and consciousness." This looks like

the total eclipse of ourselves, for the cosmos is made up of our collective bodies, and a cosmos totally lacking life and consciousness would result in our having a similar intelligence lack... and what then is the use of our writing books?

The mechanistic theory is given top place in the flat statement, "Our universe is exclusively mechanical." And yet, oddly enough, no one up to the present has had the ingenuity to create a machine to fulfill the requirements of our individual organism, no less create one in the pattern of our world. It is to be gravely doubted that the universe is mechanical, for against this theory is our knowing that inhabiting this cosmos are living things—which, if mechanical, are the only forms of machine known to man which are self-mending. Unlike the monkey wrench thrown into the machine which brings it to a grinding stop, a human organism throws the wrench back at you and immediately starts repairing the damage done. And furthermore, if our universe is entirely mechanical, who runs the mechanism? Science has certainly immersed itself in a sphere of speculation when it bestows perpetual motion on the universe and denies it intelligence and life.

But, runs the argument in support of the mechanistic theory, "It cannot be otherwise, since it has been created from an unknown substratum,"—unknown, but presumably science knows all about it—in cosmos's creation "by the techniques of physics and astronomy." The



effect of this is to attribute *all* to an agency which embraces two mathematical and mechanical techniques without supporting evidence that intelligence itself is present in either. It requires an acknowledgment that there is no intelligence present any place in Space, with acceptance that it is comprehendingly resident however in the skull of a man looking through a telescope and checking against formulae devised by some other man.

The whole statement is assumption, unsustained, unproveable, and unscientific—conclusions arrived at by Dr. Carrel after a lifetime of studying everything, including philosophy and philosophers, mingling with all classes of people. The study, and the time spent at it, he has thought important. And this again is a fallacy, the time spent is no more important than the study. Wisdom comes through what a man sees when he looks. Profundity is not entered into through the doorways of science's prejudices and formularized viewpoints.

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

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