

HORIZON

**The magazine
of useful and
intelligent living**

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Articles by MANLY PALMER HALL Philosopher



● *This generation is not one frustrated by a great disaster;
it is one confronted with a supreme opportunity*

The Inspiration Of Disaster

WHENEVER a condition arises such as we are passing through now, we are likely to look at the now, this moment, and then compare it with the whole structure of the past, and think we are definitely going backward. Never, say we, has there been a day when disaster has been so universal.

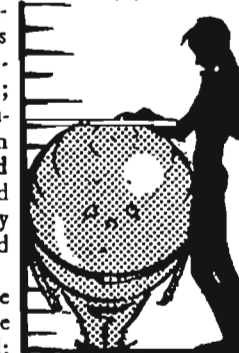
To base a viewpoint upon one given time for comparison with all other times, is never fair. It would not be representative of civilization's values if we took the worst criminal to be found, and said, "Look at what has happened to humanity." To more adequately and appropriately understand facts, a year of crisis should be comprehended within the motion of the world; we should take the last thousand years and compare them to the preceding thousand years, with the good and bad impartially and thoughtfully considered as progress and retrogression.

If we do this, we realize that progress is very real. We are becoming more critical; that which a thousand years

ago was regarded as a reasonable standard is no longer acceptable to us; the inner standards of our living and thinking are changing rapidly; we are looking today upon the world demanding much more of it than ever before, not only materially, in the terms of physical possessions, but we are demanding more in the terms of values.

By selfishness and egotism we precipitate crises such as we are in today, but in a few years this one too shall have passed into history; and the generations

EXPECTATION



which come after us will estimate the motion of our time not merely in terms of this war, but in terms of that which takes place even while war itself is being fought, in steady development of character and consciousness. A recent writer, attempting to sum up the achievements of the first ten centuries of the Christian era, acknowledged in the very beginning of his text he was in difficulty; for the records concerning the first ten centuries are very inadequate, and furthermore the

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HORIZON

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oppressions upon men then rested so heavily that it was very difficult for the individual thinker to emerge; and so, in any summary of the earlier ten hundred years, achievement appears very meager when compared with the accomplishments of the nine and a half centuries that have followed.

The first ten centuries are an historical vacuum to most of us; very few can tell a dozen important things that happened from the time of the death of the Apostles to the end of the tenth century. Europe was passing through the Dark Ages; almost nothing important was done. Foundations were laid of course, seeds were planted, for always there is some progress; but between the first and second thousand years there can be no comparison in rapidity of development of the human estate. In the first ten centuries illiteracy was universal in Europe; superstitions dominated every act and fact of life; intolerance was the keynote; there was no sanitation, no hygiene; plagues and pestilences abounded. Almost incredible has been the development since that earlier period.

Take the last thousand years, now, divided into two periods: comparing the first, from the year 1000 to about the year 1900, with the second, the period from 1900 to 1942. More has occurred of significance to the development of man in the last fifty years than in the preceding five hundred!

Of course, development is not always pleasant. The race is passing through growing pains, and the more rapid the growth the more intense the pains. But life is basically healthy as long as there is constant effort and change. Security and peace are not always indicative of the best state for man at the moment. The best state is the one in which he learns the most. Truth has demonstrated since the beginning of time that men learn most when they are the most uncomfortable. That speaks well for the near future, and for years ahead, as years to be particularly rich in character building experience, which is the basis of permanent values.

Someone has asked, why in a universe ruled by philosophy and integrity was nothing done to prevent little despots from afflicting the lives of innocent millions. The answer to that one is, the gods have no right to interfere with the will of man, no more right to interpose in the life of a despot than in the life of the average person. It may not seem fair nor right that nations should be devastated, people starved, thrown into exile, made to suffer pain and privation, just so a little man in polished boots can strut up and down proclaiming it is his destiny to inherit the earth—but the reality is, all the earth he will ever inherit will be the six feet he is buried in. The unfairness is more apparent than real.

My inquiring friend expressed a truth without realizing it, when he said that by the millions the "innocent" must suffer. The word "innocent" is but a synonym for ignorance. Innocence is a kind of inexperience, a lack of understanding of values. It is normal and right for the very small child to be innocent, but innocence is not normal and not right for the mature. To be innocent infers a lack of knowledge. The small child is kept in a world of incredible values, Santa Claus and impossible fairy stories, upon the assumption these are going to give it happiness or character; these innocent beliefs are later shocked out of existence by an emergence of realities which are quite contrary. And so innocence is a something of negative psychology; it stems from the idea that what we do not know will not hurt us; it is incompatible with the other realization that everywhere in life knowledge, and knowledge alone, is power. It is what we do not know that is forever destroying us. The knowl-



edge of the parent applied to protecting the child from its own ignorance is compensation for a tender years state of so-called innocence; but in the life of the mature individual there is no such compensation. Those who go through life clinging tenaciously to dreams that are not so, holding to standards that have no reality, and believing they are better than others because they do not know of the misery and corruption of others—such individuals are not philosophical, they are merely foolish. There is no kind of ignorance that is an asset.

The human is the one creature of nature that believes it can run away from the inevitable, either by physically departing in haste, or by a mental departure in ignorance. The one reason why we can all be afflicted by the egotism and tyranny of the despot is because in majority we are still in a comparative state of innocence—in the worst sense of the word, in the sense of being incapable of protecting ourselves against reality. We do not dare to face reality. We even assume there is a certain merit in denying that which we have not the courage to confront.

Gradually, through unavoidable misfortunes heaped upon us, our state of innocence is being transmuted and transformed into a condition of virtue, emerging as character built upon knowledge, upon recognition of the facts of existence, a philosophy of life built upon strength rather than upon weakness. Innocence is the weakness of not knowing. Virtue is the strength of right knowing. And between the two is the process of finding out. Which is the difficult position we are now in. We are in the transition stage between not knowing and knowing.

In the process of discovering, we find the way of the explorer hard. We add to the difficulty of passage because we approach each obstructing episode with preconceived superstitions and fallacies of thought. As we must overcome the obstacle, so must we overcome the erroneous conceptions of the obstacle held inside our own selves. That makes two battles, one against the external diffi-

culty, and the other against internal perversity.

It is only when faults which we have nurtured carefully are revealed to us in some other person in magnificent proportions that we discover how wholly obnoxious those faults are. Faced with the machinations of the despot, the dictator, we become aware of the fallacy of a tendency toward dictatorship and despotism in ourselves. Otherwise, our failings would continue to have a certain divine quality about them, in the peculiar kind of selfishness that is merely the desire to have that which we are obviously entitled to, because we want it. If other people are obviously desiring the same something that we want, that is evidently a mistake. While life continues in what we call a condition of peace and security, each of us goes on deifying our own delusions and damning others for the same faults that we ourselves have; for peace is a state of universal calm which will permit private brawling. Suddenly, dictators arise, and then we see what all selfishness really is, what all cupidity actually leads to, and we realize what dogmatic exhibitions of will-to-power can mean in high magnification. Only then is it dramatically evident that people who are settled in their ambitious purposes are not loved but hated; there is neither happiness nor lasting achievement reserved for any of them. And we gradually awaken to what the world would be like if the various selfishnesses that we ourselves still nurture should ever escape into temporal and universal power. When we learn this, we have learned something extremely vital.

A man whose earning capacity has long been up in the higher brackets observed recently that the only way to any security at the present time is to have a salary in the low income brackets. The less you make, the more of it you can have. If you make nothing, you can have all of it. Until very recently this man's one idea of what constituted success was money. To make less than a thousand a week meant that you were one who lacked the creative fire to go

out and get your quota of reward in this world of ours. Regarding material things as the only excuse for existence, he was known as a practical man. Others if they wished could talk about the gods, he would get his stimulation from continuing to clip the coupons from his stocks and bonds. Now, it seems, some mysterious factor has edged in to clip the coupons before he has the chance to. Up to very recently he has ranted, raved, stormed and fumed against the Administration, against Adolph Hitler, Mussolini and Hirohito — everybody; they've all been costing him money. It took a World War to move this one man to the point where the other day he said, "Do you know, I am beginning to wonder if money really is the one best thing a man gets out of the world." It required the fall of France, the overwhelming of the Low Countries, the collapse of Poland, Czechoslovakia, and the fall of the Philippines, the Dutch East Indies, it took world catastrophe to blast out of this one man the single conviction that accumulation of money is primary to good living in the modern world. Of course, he has not really learned that yet; but he is beginning to suspect it. And if the war lasts long enough his suspicion may be transmuted into a realization.

It is appalling what it takes to break up stupid little patterns by which we have circumscribed our behavior for centuries, to our adherence to a standard of living the most inadequate that it is possible to conceive of in a universe of living values. Only blasting seems severe enough to reveal values; otherwise we simply will not learn.

Look around you; even now most of us are resisting learning; whether our income is five dollars a week or five thousand dollars a week, we are more concerned with the war in terms of reconciling rising costs to personal budgets than war itself in the terms of civilization's determination to preserve the rights of life without bondage.



Dictators and despots are dramatic object lessons to the rest; through their great explosions the dead stumps are being blasted out of an earthy civilization. There seems to be no other way. Great Teachers since the beginning of time have come with their message of peace, have brought Truth the kind way. Will man take Truth the kind way? No. Akhnaton, the Egyptian mystic, probably one of the noblest souls that ever lived, came to ancient Egypt and taught peace and refused to go to war, and what happened?

His enemies overran his empire, his own people turned against him; and he was destroyed. What happened to Socrates when he tried to teach men the values of life? Men will not learn the kindly way.

Someone said to me not long ago, "If the gods want us to learn something, why do they not tell us? Why do they make us go through all these miseries, when surely in some way they could send a message or messenger to us?"

What have been the great Teachers but the messengers of gods? And the very person who says, "send us a message," will of course be the first to reject that message if it is not channeled through the worshipful tenets of his own particular creed.

How can we bring wisdom to those who refuse it, teach by noble example when contrition and humility are taken for weakness, teach a people that has refused the philosophies of Asia, Greece, and Egypt, and through the centuries perverted, commercialized, and exploited its own beliefs? The gods have sent the Messenger many times; the Message appears again and again in the great classics and literature of the ages. Man reads it, ignores it. When great statesmen give us laws, men spend their nights looking for loopholes in these laws. In every way possible wisdom has been made available to us; there is not a single problem we face today the solution of which is not available to the

average citizen. But John Doe does not look. He does not know. He is not interested. He is merely hoping that some improved League of Nations can be formed by which man's virtues will be legislated into existence. It must become a law that others shall not exploit us. But, we will make this law, leaving sufficient leeway to do a little exploiting on our own.

This is a basic psychology which has held full sway through the advancing and increasing opportunities of the individual in the last fifty years. It has reached the point where it is a cancerous growth menacing the permanent security of human existence; and so it is part of the evolutionary plan that it should be met in the one way to meet it, by major surgery in the form of a series of difficult, terrible object lessons. The gods know too what the despots have discovered, that the only way man can be controlled today is through pain. Torture is a political instrument, as are death and destruction, the execution of hostages; for only by these can despotism survive—negative and wrong, yes; but the fact remains, the only language man understands is discomfort, the one thing that can stir him is pain. The gods do not bring pain to man, but when the human creature disobeys the pattern of its purpose, it sets up discord in itself, and this discord manifests as pain. Pain is one voice we will listen to; it is even closer to us than our possessions.

Now, follow through the last thirteen years and see how consistently something in Space has made surgical incisions into our economic psychology. Correction has been taken, apparently, out of our hands. As we look forward into the continuation we realize that the era of great fortunes is drawing definitely to a close. Through painful processes an entirely different viewpoint on wealth is coming; and it will arise out of the only way by which we can learn—evident, obvious, absolutely undeniable realization of the failure to function of the



system we have had! We learn slowly and in the hard way, but we are learning. This war is doing the current job of teaching us. It is bringing home to us other values. It is making the wise man's world a little nearer. Unhappily, the only way wisdom can come to us is through the difficult process of pain.

In our philosophy of life subjectively and subconsciously we realize that there is no imminent perfection; and what we have is always less attractive than that which we have not; we do not expect to awaken tomorrow in a land of milk

and honey, or think that by legislation we are going to find a terrestrial paradise. So, we have an escape mechanism, one made up of tomorrows and their tomorrows. Somewhere, sometime, somehow, the Golden Age will come; and whether we will even be existent when it comes does not seem to be so important. For the supreme escape mechanism of man is his belief in sometime fulfillment of human desire. Heaven is this postulated state. To the individual, heaven is the end of his own frustration; what heaven is to the individual, the Golden Age is to the state. Humanity as a whole is envisioned as marching triumphantly and magnificently through time toward an eternity of achievement. In this triumphant procession, all the things which happen are visioned as parts or factors of the things that will be.

And so we subjectively realize all life's experience cannot be accident and coincidence, that nature cannot be wasting infinitudes only to ultimately prove there is no purpose in anything. We then can realize that there is something great to be achieved to justify such heroic procedure, that we must always have had a mighty destiny for nature to be so patient with us for so long a time.

From the beginning of political history, leaders of world motion have realized that things as they are at any given time are inadequate; constant achievement and motion of all natural

structures has to keep pace with the constant motion within the consciousness of man. Palaces become prisons when we outgrow them; and the noble code of laws becomes crude and tyrannical when the race has left that code behind, then finds it suddenly dragged back from the past to be imposed upon men again. An ever-evolving life can only be properly housed in an ever-evolving house. And that has been one of our difficulties. Men have grown, but they have sanctified their institutions, believing that it is noble for man to change, and noble for institutions to remain unchanged. It is destiny for men to learn of a larger universe; but it is heresy to change the text of the ancient books. That we should all search for a greater and better realization of internal values is good; but we wonder if it is wise to break down the old national boundaries and prejudices that belong to past ages and generations. There is a conflict between the free thought within us, and the crystallized thoughts in the codes of the world about us.

Men grow more rapidly than their institutions, and this is one of the tragedies of all time. It is strange that we should create such veneration in ourselves for the things said yesterday, give little recognition to the greater value of the things we say today.

Very largely true is what Plato said, The dead rule the living. What we forget is, that if the dead were still alive they would have grown, and their words would have changed; but death having sealed their lips, their last utterances become scripture; and we follow after laws without understanding that the very makers of those laws would have advised laws created by the living for the living. Every generation must have its own laws, based upon its own necessities. There can be no escape from pain while the dead rule the living.

Only today has ever experienced today. Tomorrow will never know it; yesterday never knew it. Yesterday is

unfit to devise today's solutions, usurp freedom of thought and the right to think in a new world. Of institutional domination theology is an illustrative example. The loss has been tremendous in wealth of power significant to man because religions have never adapted themselves to their times, but have continued in dogmas significant once, and basically true in many respects today, but badly needing adaptation to our times, in amplification, extension of meaning, and revitalization of purpose.

The wise man has always seen the interlude struggle, the individual striving toward growth beset by the pressure of stasis in his environment. Each of us must grow in spite of his world. This dilemma has created the dream *Utopia* by Moore, the dream that Lord Bacon set forth in his *New Atlantis*, the dream of a better world to come, and a greater peace and security in a new world order. When we ask, how is this world order to come?

we do not understand that a new world order, like the immortality in man himself, is forever becoming. There is no single day in which the child becomes a man. Nor can a time be expected when all nations will hang out flags and pronounce the arrival of the Golden Age—if they do, it will not mean anything; because when that comes it will be so natural that men will not celebrate. And until men have become ready for it, all the celebrations in the world will not make it so. As individuals we do not one day suddenly jump up and down shouting in high glee, "I am now mature." If we are wise we realize we will never be mature; if we are moderately wise we accept life as gradually mellowing us to gain some slight degree of confidence in ourselves, but never too much elation.

The idea that somewhere, sometime, we are going to burst into maturity, either individually or collectively, and that then everyone will wander about shaking hands, and that in a great cele-



bration with serpentine parades everyone will put on caps and gowns and receive certificates certifying each to be a normal human being—this will not come. By slow growth only shall we become more adequate.

In the ordinary walks of life the men and women of today are in a way the fulfillment of Plato's dream. John Doe is Plato's superman. John Doe is a mechanic who takes Ford engines apart; he rides to work in his own automobile, has two weeks vacation in summer, goes on a trip with his family to Yosemite or Sequoia, is privileged to see motion pictures, has a radio in his home, has an electric washing machine and many other contrivances and conveniences; a postman brings his mail; there used to be an ice man, but now there is a frigidaire; his children go to school, they read books; he is only a few blocks from a building where there are a million books, the public library — why, he is Plato's superman! Plato would have believed this a world beyond conception! In a world just as it is today all that we think of as Nirvana and Paradise would have been fulfilled for Plato. Why? Because he would have brought to it his own integrity; he would have used well all these things we have; and he would have seen himself—for we always see only ourselves—in an infinite fulfillment of opportunity. Plato tried vainly to reach India, and could not get there because of the wars. Today he might even make India in spite of war; and up to only a short time ago he could have gone there easily. Plato would have given anything to have brought such instruments as radio and motion pictures to bear upon the things he wanted to know. He would have believed it to have been the millenium had he been able to sit in a dark room and see the shadow of things happening on the other side of the world. He would have said, "My world has become a thousand times

greater, and this power is opportunity for growth." Plato's dream is the commonplace of John Doe, and John D. is not even sufficiently impressed by this offer of opportunity to use anything he has intelligently. He takes it all for granted. He has seen it come in the last thirty or forty years and has become accustomed to it. His children who did not see it come demand it as a birthright. They do not remember when there was no radio, to them it is an eternal fixture; they are not even conscious that the problem of right use is still to be solved.

But where is the New Atlantis of Lord Bacon, where is the City of the Sun, where is infinite opportunity? All that wise men have ever asked for is here, the opportunity and privilege of all knowing. Here is tomorrow! And we do not see it. Each thing that we know makes us want to know something we do not know; everything we have makes us want to have something we do not have—such is the eternal struggle of man against structure of limitation. The Golden Age is everywhere, always. It



is the era of use. We begin to know when we use rightly that which we abuse today. Paradise to come is not in time-distance, but in use-distance, utility distance. The difference between our present inadequacy and our future hope is the distance between our present abuses and our future adjustments. Progress is in the coming to use what we have well.

The problem of the individual growing up to the use of what he has is evolution; it cannot be hastened even through a war resulting from a conspiracy of disaster which produces new standards of use-values. We think today primarily of inventions in terms of instruments of destruction, and wonder at the ingenuity with which men conceive destructive instruments, the slowness with which they conceive constructive ones. But this is not true. In the patent office are tens

of thousands of patents, new and useful improvements to make life easier, a thousand of these for every patent that relates to war. We must not feel that all inventions have been destructive, or even most of them. We must not think that in the last fifty years only small minds have worked. Very often small minds have misused what great minds have given them. But most of the things we have are inadequate merely because we do not demand adequacy. We could have any kind of a world we want, but we have to want it seriously enough first to demand it, then bring it to pass.

We are surrounded by magic beyond our conception, but we must use it. The genii of the lamp is here, but the average person wants an automatic, self-rubbing lamp; he is willing to pay a little more for that kind. As lamps the radio and motion pictures are excellent examples. Two of the greatest methods of distribution of knowledge, pleasure, improvement, wisdom, happiness, skill—everything you can think of that would help to make a better world for people to live in—these two magnificent mediums have been given to us, and what do we do with them? We use them for only a fraction of their value. The best thing we could think of to do with the radio was quickly to commercialize it; and in motion pictures we are pathetically afraid that we will inform somebody; we insist the purpose of pictures is to amuse and nothing else.

The fact is, we are willing to live surrounded by opportunity and do very little with it. We have the building of



our wise man's world at hand, and available to us the instruments which, when finally devoted to their proper purpose, will give us the greatest power the world has ever known. As we grow up we shall demand a little more. There will never be a day when we will send an ultimatum to the arts and sciences and say, "From now on we are going to use you more intelligently," but with each passing day we are going to demand something better. Gradually, as the maturity of the race is brought about, it will demand maturity; and this maturity will in turn release greater power and strength.

As individuals we are unfolding a consciousness that has always been there; as collectives we are releasing a social state that has always existed as a potentiality. We are always standing on the horizon looking on to new horizons. We are always at the top of a mountain, and today is the apex of time; as we stand upon the summit of the moment, we stand on the highest point of time.

Behind us, supporting us and sustaining us, is all that has ever been. Buddha found the wise man's world twenty-five centuries ago. Others are finding it today, and others will find it in the millenniums to come. The wise man's virtue is not coming now, it is here; it has come.

The wise man's world is a discovery. It is the discovery of the use of that which is.

It is a revelation of values coming not at one time to all men, but at some time to every man.

It is an experience that is an emergence into the use of present opportunity. One man says, "This world is in a hopeless chaos," and sits down to die. Another man says, "This crisis is a magnificent opportunity," and gets up and works.

It is what you bring to the problem that determines what it means to you. For the wise the philosophic empire is already here; it has been here ever since he discovered it, and others, who discovered it earlier, knew that it was here earlier, but for each man it emerges

when it is discovered, and the moment it is discovered every part of the universe fits into it. The good man and the bad man, the despot and the saint, are all in the wise man's world. They are all in proper place in the pattern, revealing that they are the necessary elements of a magnificent drama, and by means of this experience alone, the race is achieving its liberation into a philosophical maturity.



Do not think in terms of this generation being one frustrated by a great disaster. Think of it rather in terms of a generation confronted with a supreme opportunity.

Do not think of the losses, privations and inconveniences we are passing through as the acts of an unkind Providence that has unfairly placed you in a generation where you cannot do what you want to do; but think of Providence having placed you in a generation where you are faced with a magnificent opportunity to do that which is necessary.

Think not of the virtue of being original; think rather in the terms of the virtue of recognizing the necessary, and doing it.

Think not in terms of loss to yourself, of privation; think not in terms that you are devastated with taxes and are apt to be still more devastated; or that various priorities will be placed upon your resources—think not in these terms, but rather, by the kindness of Providence you have been privileged to live in a time which challenges the values in yourself.

If you accept this challenge, not as a duty, but as a privilege, accepting with this challenge its problems, its pain, its sorrow and its death, recognizing them as a supreme privilege; if you get over self-pity, worry, and doubts concerning Providence, and realize you are privileged by an extraordinary circumstance

to recover rapidly from the faults you have required ages to accumulate, this is your opportunity to become aware quickly!

It has taken us ages to go to sleep, now we are privileged to awaken quickly.

This is no time for us to gather together to express regrets and consolation, "poor this," and "poor that." This is definitely the time to recognize the maturing results of accepting experience, and that

in this way, to each of us in our own time, a wiser world will come, because we have discovered it.

We believe we create what we discover, but we do not. It has always been there. When we discover it we pronounce it found and to be in existence, and conversely if we had not discovered it, it would not have been in existence. That is our privilege of belief, one which it is not possible to prove. In the same way, wisdom is an abstraction until we discover it; then it becomes a fact, a demonstrable fact. In conditions of stress and in times like these men discover wisdom. Whether it be a personal tragedy or a collective tragedy the great work of the world has been born in pain. Great musicians wrote from starvation. Great philosophers spoke their most magnificent words when death was near them. Great artists and dreamers have suffered for what they believed, and out of their suffering came their greatness. Out of human pain will come a greater world. Ours shall be the privilege to share in the conditioning of genius.

We shall have the opportunity in the next few years of discovering wisdom for ourselves. The moment we become wise we live in wisdom, and with wisdom; and as wisdom abides with us we are at peace, one with another. And then there is peace in the world.

(CONDENSATION FROM A PUBLIC LECTURE
Suggested Reading: SELF-UNFOLDMENT)

Suggestion Therapy

IN estimating the psychological problem of the world war we come face to face with a good example of what might in modern civilization be termed suggestive influence. The nations have engaged in a death struggle for the survival of irreconcilable opinions. Germany and her allies are working for centralizing control of human existence. It is believed by a large part of the German people it is necessary for the survival of humanity that it become Teutonized to its very foundations. What does Germany hope to offer the world as a reward for accepting its viewpoint? Simply this: Germany promises that the world shall have a strong, enduring political system, a unified sociological viewpoint and the capacity to police and dominate any crisis that may arise in the changing picture of civilization. It is a worldwide permanent social program to be administered under a strong dictatorial power by which to the end of eternity German thought shall have advantage over every other system of thought.

Now what is the ideology of the democratic powers? It is to preserve the balance of power in world trade by preserving the integrity of small nations. Through small nations markets are increased; they establish buffers between major powers, keep open avenues of communication and transportation; through them raw materials are preserved, and the exchange among less advantageously placed nations of their goods in the open market. Democracies demand there shall be no monopoly restricting the power of any nation to buy and sell as it sees fit. To preserve the integrity of these small nations in the face of dictatorial ambition demands intensive coordination between democratic nations and a strong system of policing.

This war will determine whether one or the other system is going to endure. No truce can be negotiated in which fascism or democracy will be granted concessions and continue to function; this is a war of policy to the end. One side or the other must go down; and upon the victory that will come to one of the combatants will depend the entire psychological attitude of the future, the collective as well as the individual policies by which men live and have their being.

In this great crisis which has arisen in society we are privileged to see an outstanding example of the effect of psychology upon world affairs, a very vital case study of the influence of what is commonly called suggestive therapy, the study of the use of the mind as a factor important in human life. I prefer to use the alternative term *suggestion* therapy, as better defining the use of the mind as a medium for implanting suggestions in other minds for the purpose of obtaining specific clinical results. Its international aspect is propaganda. It is the appeal of the politician to his constituents. It is the appeal of the advertiser to prospective customers. It is the appeal of religion to its followers. It is the appeal of education to those who are going to school. It is the appeal of the physician whose personality and optimism play an important part in the recovery of his patient. It is the appeal of the lawyer to the jury. It is the technique used by the salesman in making a sale, used by the law official in enforcing laws. All through life we remain in the presence of forces of suggestion that are constantly implanting in the mind suggestions, and these suggestions become the basis of our attitude toward variably important issues.

Over the radio we are informed that a certain product if taken regularly will

bestow upon us an irresistible personality. We have broken all the fundamental rules of existence, and the only way to correct this error is by the use of this product. We hear this repeatedly. It comes to us every time we turn on the radio. In the middle of a Beethoven symphony it comes to us. It comes to us on either side of Brahms. We become definitely tired of the darn thing, quite unaware that we have committed the whole advertising argument to memory. One day in a store instinctively comes the urge to try the greatly propagandized product, and not because it is excellent or even superior—we have nowise examined into its merits—but because we have been insistently informed it is stupendous and colossal.

This is everyday application of psychological principles to advertising. The advertiser definitely knows that the average person cannot resist the tendency to do what he is told to do. We, Americans, conceive ourselves as of great individuality because we were emancipated some years ago by proclamation. The truth of the matter is, we still want to be told what to do. It relieves us of the strain and responsibility of thinking. When we are in a business dilemma we go to a lawyer. If we cannot solve our religious problems we put the whole thing up to our clergyman. If we cannot solve our health problems we rush to the nearest physician. We are so trained to turn to others for help that in every emergency we want someone to make up our minds. We lack assurance in the possible merit of our own reasoning processes. We are afraid if we do certain things we will make a mistake. If we have made the mistake we are afraid we will be humiliated if others have noticed. But, if someone will make up our minds for us, we can

blame any mistakes on that someone else, which preserves our own ego unblemished and without stain.

So, in our daily thinking, anything we are told long enough and often enough we begin to believe. If someone tells us jello does not come in six delicious flavors we are insulted. We are certain it comes in six delicious flavors. We may not eat it, but we *know* jello does come in six delicious flavors! This means millions of dollars to the manufacturer.

Surrounded constantly by psychological impulses it is only reasonable that men should try to chain this mysterious force, organize and utilize it for some useful purpose. The industrialist believes he has done something: psychology makes

money for him. It is now possible for him to classify and organize the psychology of suggestion to achieve definite results. He has data on how often the announcement should be made during a fifteen or thirty minute broadcast; he knows just how much of the announcement should be wedged in between

two periods of entertainment, what strains of music will constitute the best medium to prepare the mind for a selling talk, how to place the listener's mind in receptive relaxed condition so it is more likely to retain the commercial announcement, even if only subconsciously.

This basic psychology applies in the field of religious thought. Religion has always found it worked best when united with music. By means of responsive reading, chanting, and congregational singing, the minister prepares the congregational mind in mood responsive to receive the later spoken message. To make this message enduring and powerful in its influence, the layman is so prepared that he is no longer coolly calcul-



ating, no longer is he disturbed by intrusive problems of daily experience. If he is not so prepared, the minister's message goes in at one ear and out the other. It is necessary that he be detached from worldly things, mooded to receive in his subconscious nature the religious instructions given.

If the evangelist was limited to his evangelistic message he would find it impossible to convert anyone. Approached from a purely reasonable basis, the delinquent in the congregation would get up and walk out. But, worked into a frenzy by the spirited singing of old hymns until throats are husky, by the listening to the repentance of sinners until eyes are wet with moisture, the evangelistic oratory sweeps the congregation like a great field of grain moved by the wind. The individual sinner bows under the emotional stimulus with the feeling that is comparable to receiving small doses of voodooism, his perspective is destroyed, his emotional reflexes are so stimulated that he begins to feel sorry for himself, for God, and for everyone. He begins to look for a quiet corner wherein he can weep. But the evangelist is thundering at him his ultimate destiny if he does not now and immediately grasp the means of salvation. He is quickly reduced to the state where he is willing to grasp at anything.

Because the suggestion has been sent home with skill and ability it is a certainty with him that now he is saved. And he will probably be, for a few days. For a time he will be just full of salvation; and it will be fortunate for his community if he is not inspired to save someone else.

The setting for evangelistic salvation is as necessary as the impulse itself. Success of the revival meeting requires that all present shall first be put in the emotional state which responds to suggestion. Not until then is it effective to administer the suggestion therapy.

This process has been going on for thousands of years with few persons understanding what the process actually is. As Adolph Hitler and Mussolini have influenced profoundly the peoples of



their countries largely because of psychological factors, so the evangelist converts delinquents by means of psychological influence, conversions not permanent but very powerful while they last. We all have possession today of certain expensive merchandise we do not really want, acquired because some salesman was a better psychologist than we were; and in consequence of which we must remain less grateful than indebted to him for a considerable length of time.

As most serious minded people are disillusioned people, they do not believe all in their newspapers; yet they read them daily and are profoundly influenced by these moulders of public opinion. We know our politicians are not telling the truth, and are great spinners of fairy tales, but we are all children; we want to believe what they want us to believe. Psychology is the science or art which gives recognition of the use and power of these mind impulses.

Our every thought and action, from the moment of our birth to the moment of our death, is dominated by impulses coming to us from outside ourselves. From our very earliest years we are under the psychological influence of our parents; our childhood is under the psychological pressure of an environment we do not understand but which slowly closes in on us; at school we receive other mind impresses; in business or in training for the arts and crafts we take on certain attitudes prescribed for success. As we build homes and raise families it is in the acquired conviction that by doing these things we fulfill the laws of existence. Every stage of our development is dominated by psycholo-

gical conclusions, some from suggestions arising within ourselves, but most of them coming from our social order, from our environment. And psychological suggestion is not limited to the human family. From the smallest blade of grass to the greatest star, all of nature shares with man as recipient of the laws of suggestion; and like man is changed, moved and motivated by the environment in which it finds itself.

It was only some fifty years ago that the principles of psychological thought were suddenly distinguished, and it became apparent that this was a force at work in life. Organizing this discovery into an exact science method for correction of mental ills was the work of a few progressive men whose professional practice brought them into contact with the evil consequences of suggestion; they were men who had long dealt with nervous ailments, insanity and other abnormal mental conditions, seeking to discover the reason for the mental sickness of men. They found in most cases this sickness was due to wrong thinking; it was due also to the individual responding too easily to the pressure of environment and to the influence of those about him. The average human did not make his own mistakes. They were made by others close to him; or they belonged to the civilization in which he lived.

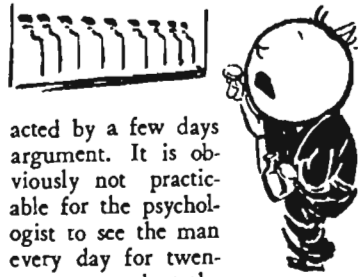
Confronted with enormous factors in the problem of reorganizing human thought out of wrong thinking, this small group of men went to work to classify the phenomena of the mind, soon learning that the whole world is

involved in the mystery of thinking, with the simplest and most complicated actions of man encircled by many unsuspected mental processes; and that these make man the servant to the tyranny of wrong thinking habits established in his own mind.

The theoretical science of psychology was evolved during the closing years of the 19th century; it entered significantly into the process of mind reclamation after the first World War. It was discovered that the abnormality of war itself had destroyed the mental balance of vast numbers of people. War had made the world sick—not sick with an ailment that could be cured with medicine, but sick in its soul, sick in its innermost part. This soul sickness, once called shell-shock, was born out of stress and strain; the job called for reclamation of those who were disillusioned as well as reorientation and restoration of those who were disabled. In endeavors toward the saving of the sensitive soul whose whole universe was destroyed by the war, the psychologists found their theory wrong in most cases—in principle right, in technique wrong. New procedures and a new art of psychology had to be built up.

Today's psychologist can do a great deal of good by merely sitting down and discussing things with the patient, if his is a minor problem. If it is a serious problem this is not sufficient; he works against too much resistance in the mind of the patient—it is not that this individual does not want to agree with the practitioner; it is the fact that twenty or thirty years of habit cannot be counter-





acted by a few days argument. It is obviously not practicable for the psychologist to see the man every day for twenty years to plant the same amount of suggestions in him that his environment has planted in him the preceding twenty years; the clinical work has to be intensified so a comparatively homeopathic corrective can accomplish a result equal to years of wrong thinking. The physician of medicine is confronted with an analogous problem: how to prescribe a proper formula that will take care of indiscretions that have been practiced for the best part of a lifetime, give the system that which is necessary because of a deficiency that has become chronic; and yet it is comparatively easy to induce the average person to take pills for six months without complaining; but try to get him to take advice over that period of time and he will become very rebellious.

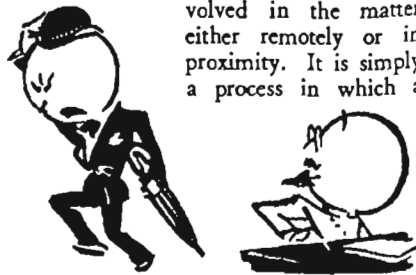
The psychologist has been enabled to meet this situation through an important discovery; namely, where the suggestion is most keenly felt it is accompanied by some form of emotional stimulus. It is the technique of the evangelist working his congregation into a frenzy before he administers the dose of salvation, of the general leading a singing army into battle, of pickers in the cotton field lightening labor with the rhythm of song—the method of psychology is to create a detachment from the problem on hand, so the mind will be more able to receive the impulse relative to or corrective of the problem. It is the technique of keeping the mind of the individual away from the problem at the time suggestion is implanted.

Some earlier results were instantaneous; in fact there was a great deal more of response, more reaction, than was desirable.

At this stage the psychologist discovered a valuable aid, hypnosis. It was not his purpose to hypnotize the person into doing a certain thing, but rather to influence the personality to be still for a little while so the Self could get its voice in. He sought to accomplish this by mechanical means, and this resulted in the development of clinical hypnosis.

Most people are completely ignorant of what hypnosis really is. They associate it with diabolical necromancy, confuse it with fictional writings. The fact is, hypnosis is a mechanical process, just as mechanical as the workings of an automobile. Essentially and theoretically hypnosis is not an eerie individual manipulating; it makes use of mechanical laws; in the administration of hypnosis it is not even necessary that the operator be present. It is perfectly possible for the individual to hypnotize himself; it is possible to hypnotize by so simple a mechanical device as a light moving on a circular wheel. The belief that hypnosis is accomplished by one individual exercising an influence over another is not correct; because it can be brought about by merely looking at a shining doorknob, or a light reflected from a plate. Hypnosis can be brought on by gazing at a highly polished fingernail!

There is absolutely no requirement demanding the influence of one mind over another. And there is no basis for the argument that hypnosis is caused by a strong personality working upon a weak one, or a strong occult energy coming from the operator—no operator needs to be present, none needs to be involved in the matter either remotely or in proximity. It is simply a process in which a



tendency to fatigue is caused by a mechanical means, producing a mechanical sleep.

Actually, hypnosis is far less deep and intense than sleep caused by an anaesthetic. It is possible for normal sleep to be changed to hypnosis without waking the patient; and it is possible to change hypnotic sleep into normal sleep at will. In fact, contrary to general belief, all hypnotic sleep changes into normal sleep, thus releasing the mind from another serious problem. Many people are frightened for fear something might happen to the hypnotist, and that they then would live in a state of suspended animation for the next twenty or thirty years. Such a condition is not possible, not even if the hypnotist should fall dead after placing the individual under hypnosis, for the person will wake up of his own accord in a few hours; the hypnosis always changes into normal sleep.

It is also thought that some mysterious occult force binds the patient to the hypnotist from that day on. This is not true. By using a whirling mirror you can gradually create hypnosis, therefore it is obvious no occult contact with any person is required. The sole contact belongs within the sphere of a mechanical process.

It is often asked, What is the effect of hypnotism upon the mind of the individual? Does it weaken the mental fabric? The answer is this: If the person uses hypnosis constantly over a long period of time he might become addicted to the use of it, as he could become addicted to any drug or habit, but not because hypnotism is especially habit forming, but because in making habits the human mind picks up anything. It is habit for some individuals to take a walk before breakfast, for others to take a glass of hot water.

Hypnosis can be abused, but there is no clinical record to indicate that hypnosis used for therapy has ever resulted in the deterioration of the mind or the reduction of resistance. To say otherwise is no more fair than to say anaesthesia has demoralized the race.

The principal objection to hypnosis,

as with anaesthesia, rises from religion. Religion, which may be expected to object to everything, objected to anaesthesia because God had decreed that man should suffer, and anyone who helped man by relieving his pain was interfering with the miracle of God's will. But the average person about to be operated upon was much more interested in the pain than ethics, and physicians realized the shock to the system from the pain of an operation to be more dangerous than the anaesthesia; and that was that. Attacks by religion upon both psychology and suggestion therapy have not ceased; but just as anaesthesia is now established beyond any power of man to prevent its use, so psychology is going forward, making positive advances and accomplishing positive clinical ends, while religion is still ignorantly thundering—as it has always thundered while other branches of learning have made slow and significant progress.

There is no evidence that hypnosis extends beyond reasonable areas of control or has permanency. Persons who have been hypnotized will remain somewhat sensitive to hypnotism for a period of two or three weeks, largely due to the fact that they have been surprised and overawed. Coming again into the presence of the hypnotist they are susceptible because of their own belief. They can be hypnotized so easily that the operator hardly has to look at them when off they go. It is not that the operator is doing anything. The individual hypnotizes himself. Hardly has the hypnotist placed himself in a certain position when he says to himself: "Oh, oh, I am ready to go." The hypnotist then brings out some bright colored object. The person looks at it and he says to himself: "It won't be long now." He begins to feel something and he says: "I am getting sleepy, I know I am getting sleepy. I guess I can't do anything about it" and the next thing he is gone, not because the hypnotist did anything, (maybe he was called to the phone for the whole period of time) but because the patient knew he was going to sleep. And so off he went.

To regard that as a deep occult mystery is unreasonable. It is no more occult than the traditional hazing in college where an icicle is placed in the hand of the blindfolded student who is told it is a red hot rod, and instantly he knows he is being burned, because sensory perceptions without sight do not differentiate between hot and cold. This is the outcome solely of a suggestion implanted, comparable to the established confidence of the patient in the ability of another person to produce hypnosis, which requires but a proper degree of relaxation with no conscious resistance, for the individual to go to sleep.

The only difference between normal sleep and hypnotic sleep is, in a hypnotic state it is possible to retain the consciousness of the patient, and to work on that consciousness to a certain degree. It is utterly impossible to use suggestion therapy for any abuse against the ordinary will of any individual while awake; if the hypnotist makes any suggestion which is contrary to the characteristic will and character of the patient, the patient will refuse to accept the suggestion. If the rejected suggestion is continued, the patient will then wake up. He will not accept any suggestion he does not believe in. The belief that you can put a respectable person under hypnosis and cause him to rob a bank or perform an immoral act is ridiculous.

Within the scope of suggestion therapy technique belong all those people who believe they are victims of a hypnotic force exercised by some other person. For such a patient to diagnose his own case is dangerous. People come to me all the time who tell of a certain someone down the street who has been exercising over them a peculiar mental influence. One of the first uncoveries to make is that there is no reason why this should be, with the explanation given that without a reason no one does anything. It is then almost invariably determined that the person who is the victim of the alleged hypnosis does not really know what hypnotism is, but he thinks he does.

A case which came under my observa-



tion in New York concerned a man who knew he was persecuted by his enemies. He said wherever he went he was being followed; asked why, he said he didn't know why. Asked if he had anything anyone else wanted, he said no. But these people followed him, and as he walked along the street they would hypnotize him. He said he had been subjected to this persecution for five years. Then, to top it off, they had moved into the apartment next to his, and since spent the night hypnotizing him through the wall. He constantly referred to the process as hypnosis, not that he knew even what it was, but it was a convenient word. He knew he was the victim of black magic, and it was slowly getting him like some insidious tropical fever; he could not work, he could not eat or sleep; he could not do anything, thinking about this destructive force that was slowly eating into his vitals; his heart was bad, his head was bad, and his arches were low; everything was wrong with him. He wanted me to go over to his place, make some spells and drive these malignant spirits out before they hypnotized him out of existence.

He did not know these nextdoor neighbors, but if he had not seen them he had heard them; something mysterious going on in there made a great deal of noise, scrapings and grating noises; all kinds of mysterious sounds were these that issued from the next apartment. I went to the landlord and innocently asked if the apartment in question was occupied. He said that it was not, it was a most desirable apart-

ment, did I want an apartment? He could let me have that apartment very reasonably; it had been vacant for two years. I said, what about the noise coming from it? The explanation for that was, he had spent several months having it redecorated, had put in new doors, a new stove, a new floor, a new refrigerator, making it a marvelous apartment; couldn't he show it to me?

This simple explanation was a blow to the man with the persecution fixation; it dissolved the source of his malicious animal magnetism when after a considerable time I was able to convince him that the apartment had been vacant all the time. He began to see that only in his imagination had someone been persecuting him; actually no one had ever followed him.

This man had lost weight, he was sick and miserable, was actually dying of imagination. It seemed to have been brought about mostly by reading metaphysical literature containing articles on the power of black magic. Having a vivid imagination, this individual hypnotized himself. He did a much more thorough job than anyone could have done for him.

We find things like this when we break down stories of hypnosis used against people. They are plain instances of imagination gone crazy.

Nearly all objections of laymen and metaphysicians to hypnosis come from people who have never seen its use, who know nothing about it. Under proper conditions it proves to be a valuable aid to breaking down opinionism and fallacies of the human mind, a way to overcome temporarily the resistance that the conscious mind sets up to every effort to help it. An individual placed under a state of light hypnosis can see and hear everything that is going on; he is aware of every suggestion made to him, so nothing said can be regarded as "putting one over" on him; instead, in his state of mental relaxation, the psychologist can plant in the mind the corrective thought formulas. What is accomplished is much like giving a man a crutch after he has broken a leg; he

will not use it the rest of his life, but it takes the weight off the leg and gives it time to heal. To deny the crutch because God did not put a crutch on his leg when he was born would be to deny the whole theory of medical therapy.

The effect of hypnosis cannot be made permanent. After a few weeks it begins to diminish, and even if the use is continued the individual becomes immune to its effect. Therefore it is only useful as a means of accomplishment during a period of transition. It is very useful in alcoholism cases, where an individual wants to break the vicious habit. By means of suggestion therapy, associated with hypnotism, it is possible to cure alcoholism in two or three weeks; that is, in two or three weeks the drinker reaches the point he never wants to see or hear of liquor again. Interest in liquor is gone; he has no desire to use it. He has experienced no systemic shock of any kind; furthermore, he has not lost a day's work; he has not had to walk the floor, he has not been forced to take pills, and he has not undergone any great mental shock. He is not permanently cured by hypnosis nor suggestion therapy, but if the treatments are properly administered he has three or six months of immunity. After that time the effect of the treatments slowly fades out. That means that after three months he must begin to depend upon himself to cure himself. But the habit has been broken, and if he has any mental courage or character he can cure himself from that time on; gradually exerting his own will power by the end of six months he can be free from the alcoholic urge; he will have cured himself. The treatment has not broken down his personal character, but has given him the ability to go on under the control of his own faculties, a cure brought about by himself. Only temporary is the aid that is given to him.

If this is wrong, all forms of therapy are wrong. Not even the simplest medicinal pills will work on an ailment if the patient does not believe in his physician. In itself this is suggestion ther-

apy. If suggestion therapy is wrong, everything we do in life is wrong; because we are constantly being modeled and developed by means of suggestion. Every system of philosophy is wrong if suggestion therapy is wrong because philosophy is given to the mind by means of suggestion. The whole theory of education belongs in the same category with suggestion therapy.

As to the physical danger of hypnosis, there is practically none. When it is properly administered it is far less dangerous than taking gas for a tooth extraction. The use of hypnosis in major surgery where, due to heart complications, ordinary anaesthesia cannot be used, is a boon to mankind. It is particularly helpful in childbirth, because it keeps the physician and patient in mental contact, which is very desirable under such a condition.

The use of suggestion therapy in moral delinquencies, in the stimulation of faculties, in the correction of the quirks of temperament, in the mystery of life, is gradually coming into its own. It is being recognized as a valuable aid in the perpetuation of normalcy and a simple means of breaking up destructive mental habits. When you realize a person who has stuttered for twenty-five years can frequently be cured in two or three weeks, why should anyone stutter? I have checked cases where

people with nothing to live for, ready to commit suicide, have three weeks later taken out large insurance policies because they regarded their readjusted lives so valuable. People who have suffered for years with inferiority complexes, who have never been able to express themselves, find new release; and not because their temperament or character is changed, but because they have been given the means to be what they have always wanted to be.

It is quite stupid to feel that this branch of science is impractical. It is the reasonable extension of science into the realm of the mind. A great deal of prejudice in this field needs correction. It may not be that any person reading this will be in need of these particular treatments, but it is desirable that the philosophical mind should at least be intelligent, tolerant, and maintain open attitudes toward all forms of knowledge. In the international aspects of war we see notable instances of the results of destructive psychological dreams uncorrected by personal effort. When the individual becomes aware of the laws governing life and makes use of those laws along practical lines we will have the beginning of a foundation for a collective security.

(CONDENSATION FROM A PUBLIC LECTURE
Suggested Reading: HYPNOTISM)



AN ANCIENT THREE-POWER PACT

ON the threshold of the Nile, at Alexandria and the El Alamein line of the Axis army we are getting pretty close to places famous in Biblical history. Perhaps we have to get back to the beginnings of things to make a new start. In this connection a recent discovery of an ancient peace pact is of interest. An expedition financed by the Theodore Marriner Memorial found on a site near Jerusalem and Port Said clay tablets bearing in cuneiform writing of 1500 to 1300 B. C., a three-power pact including promises of non-aggression and mutual aid. As far as is known this is the first such pact recorded.

The Fight For The Four Freedoms

Foreword by Franklin D. Roosevelt

THE four freedoms of common humanity are as much elements of man's needs as air and sunlight, bread and salt.

Deprive him of all these freedoms and he dies—deprive him of a part of them and a part of him withers.

Give them to him in full and abundant measure and he will cross the threshold of a new age, the greatest age of man.

These freedoms are the rights of men of every creed and race, wherever they live.

This is their heritage, long withheld.

We of the United Nations have the power and the men and the will at last to assure man's heritage.

The belief in the four freedoms of common humanity—the belief in man, created free, in the image of God—is the crucial difference between ourselves and the enemies we face today.

In it lies the absolute unity of our alliance, opposed to the oneness of the evil we hate.

Here is our strength, the source and promise of victory.

THE SIMPLIFIED TRUTH ABOUT WHY OUR MEN ARE ON THE BATTLEFIELDS OF THE WORLD

As defined by the Office of War Information, Washington, D. C.

BEYOND the war lies the peace. Both sides have sketched the outlines of the new world toward which they strain. The leaders of the Axis countries published their design for all to read. They promise a world in which the conquered peoples will live out their lives in the service of their masters.

The United Nations, now engaged in a common cause, have also published their design, and have committed certain common aims to writing. They plan a world in which men stand straight and walk free, free not of all human trouble but free of the fear of despotic power, free to develop as individuals, free to conduct and shape their affairs.

Such a world has been more dream than reality, more hope than fact; but it has been the best hope men have had and the one for which they have most

consistently shown themselves willing to die.

This freeness, this liberty, this precious thing men love and mean to save, is the good granite ledge on which the United Nations now propose to raise their new world after victory.

To talk of war aims, shouting over the din of battle while the planet rocks and vibrates, may seem futile to some. Yet the talk must go on among free peoples. The faith people have in themselves is what the free have to build upon. Such faith is basic to them—man's hot belief in man, a belief which suggests that human beings are capable of ordering their affairs.

This is a high compliment paid by man to himself, an evidence or gesture of self respect, of stature, of dignity and of worth, an affidavit of individual responsibility.

The freedoms we are fighting for, we who are free; the freedoms for which the men and women in the concentration camps and prisons and in the dark streets of the subjugated countries wait, are four in number.

The first is freedom of speech and expression—everywhere in the world.

The second is freedom of every person to worship God in his own way—everywhere in the world.

The third is freedom from want—which, translated into world terms, means economic understandings which will secure to every nation a healthy peacetime life for its inhabitants—everywhere in the world.

The fourth is freedom from fear—which, translated into world terms, means a worldwide reduction of armaments to such a point and in such a thorough fashion that no nation will be in a position to commit an act of physical aggression against any neighbor—anywhere in the world.

These freedoms are separate but not independent. Each one relies upon all the others. Each supports the whole, which is liberty. When one is missing, all the others are jeopardized.

A person who lives under a tyrant and has lost freedom of speech must necessarily be tortured by fear.

A person who is in great want is usually also in great fear—fear of even direr want and greater insecurity.

A person denied the right to worship in his own way has thereby lost the knack of free speech, for unless he is free to exercise his religious conscience, his privilege of free speech (even though not specifically denied) is meaningless.

A person tortured with fears has lost both privilege of free speech and the strength to supply himself with his needs.

Clearly these four freedoms are as closely related, as dependent one upon another, as the four

seasons of the natural year, whose winter snows irrigate the spring, and whose dead leaves, fermenting, rebuild the soil for summer's yield.

The first two freedoms—freedom of speech and freedom of religion—are cultural. They are prerogatives of the thinking man, of the creative and civilized human being.

Sometimes, as in the United States, they are guaranteed by organic law. They are rather clearly understood, and the laws protecting them are continually being revised and adjusted to preserve their basic meaning.

Freedom from fear and from want, on the other hand, are not part of our culture but part of our environment—they concern the facts of our lives rather than the thoughts of our minds. Men are unafraid, or well fed, or both, according to the conditions under which they live.

To be free a man must live in a society which has relieved those curious pressures which conspire to make men slaves—pressure of a despotic government, pressure of intolerance, pressure of want.

The declaration of the four freedoms, therefore, is not a promise of a gift which, under certain conditions, the people will receive; it is a declaration of a design which the people themselves may execute.

Freedom, of whatever sort, is relative. Nations united by a common effort to create a better world are obviously not projecting a Utopia in which nobody shall want for anything.

That is not the point—nor within the range of human possibility. What unites them is the purpose to create a world in which no one need want for the minimum necessities of an orderly and decent life, for cleanliness, for self respect and security.

It is an ambitious design, perhaps too ambitious for the cynic or the



faithless; but it is supported by the sure knowledge that the earth produces abundantly and that men are already in possession of the tools which could realize such a purpose if men chose to use them.

This, then, is a credo to which the representatives of 28 nations have subscribed—not a promise made by any group of men to any other group.

It is only the people themselves who can create the conditions favoring these essential freedoms which they are now repurchasing in the bazaar of war and paying for with their lives.

Nothing is for sale at bargain prices, nor will the house be built in three days with cheap labor. From a world in ruins there can rise only a slow, deliberate monument.

This time, conceived by so many peoples of united purposes, it will rise straight upward and rest on good support.

To live free a man must speak openly. Gag him and he becomes either servile or full of cankers. Free government is then the most realistic kind of government, for it not only assumes that a man has something on his mind, but concedes his right to say it. It permits him to talk—not without fear of contradiction but without fear of punishment.

There can be no people's rule unless there is talk. Men, it turns out, breathe through their minds as well as through their lungs, and there must be a circulation of ideas as well as of air.

In the Nazi state, freedom of speech and expression have been discarded—not for temporary military expediency but as a principle of life. Being contemptuous of the individual, and secretly suspicious of him, the German leader has deprived him of his voice.

Ideas are what tyrants most fear. To set up a despotic state, the first step is to get rid of the talkers—the talkers in schools, the talkers in forums, the talkers in political rallies and in trade union meetings, the talkers on the radio and in the newsreels, and in the barber shops and village garages.

Talk does not fit the Nazi and the Fascist scheme, where all ideas are, by

the very nature of the political structure, the property of one man.

Talk is death to tyranny, for it can easily clarify a political position which the ruler may prefer to becloud, and it can expose injustices which he may choose to obscure.

Our Bill of Rights specifically mentioned the press. Today the press is one of the many forums of utterance. Talk and ideas flow in ever increasing torrents, through books, magazines, schools, the radio, the motion picture. The camera has created a whole new language of its own.

Hitler's New Order seeks to prove that unity and efficiency are achieved most readily among people who are prevented from reading, thinking, talking, debating. This new anaesthesia is a subtle drug. Under its quick influence men sleep a strange sleep.

Certain favorable conditions are necessary before freedom of speech acquires validity.

The first condition is that the individual have something to say.

Literacy is a prerequisite of free speech, and gives it point.

Denied education, denied information, suppressed or enslaved, people grow sluggish; their opinions are hardly worth the high privilege of release.

Similarly, those who live in terror or in destitution, even though no specific control is placed upon their speech, are as good as gagged.

Another condition necessary for free speech is that the people have access to the means of uttering it—to newspapers, to the radio, the public forum.

When power or capital are concentrated, when the press is too closely the property of narrow interests, then freedom suffers.

There is no freedom, either, unless facts are within reach, unless information is made available.

And a final condition of free speech is that there be no penalties attached to the spread of information and to the expression of opinion, whether those penalties be applied by the government or by any private interests whatsoever.



The laws of libel and slander set limits on what men may say of other men. The exigency of war sets limits on what information may be given out, lest it give aid and comfort to the enemy.

Good taste sets limits on all speech.

Freedom of speech, Justice Holmes has warned, does not grant the right to shout fire in a crowded theater.

When ideas become overt acts against peace and order, then the government presumes to interfere with free speech.

The burden of proof, however, is upon those who would restrict speech—the danger must be not some vague danger but real and immediate.

We are not so much concerned with these inevitable limitations to free speech as with the delight at the principle in society and how greatly it has strengthened man's spirit, how steadily it has enlarged his culture and his world.

Talk founded the Union, nurtured it, preserved it.

The dissenter, the disbeliever, the crackpot, the reformer, those who would pull down as well as build up—all are free to have their say.

Talk is our daily fare—the white bosomed lecturer regaling the Tuesday Ladies club, the prisoner at the bar testifying in his own behalf, the editorial writer complaining of civic abuses, the actor declaiming behind the footlights, the movie star speaking on the screen, the librarian dispensing the accumulated talk of ages, the professor holding forth to his students, the debating society, the meeting of the aldermen, the minister in the pulpit, the traveler in the smok-

ing car, the soapbox orator with his flag and his bundle of epigrams, the opinions of the solemn magistrate and the opinions of the animated mouse—words, ideas, in a never ending stream, from the enduring wisdom of the great and the good to the puniest thought troubling the feeblest brain.

All are listened to, all add up to something and we call it the rule of the people, the people who are free to say the words.

The United States fights to preserve this heritage, which is the very essence of the four freedoms. How, unless there is freedom of speech, can freedom of religion or freedom from want or freedom from fear be realized?

That part of man which is called the spirit and which belongs only to himself and to his God is of the very first concern in designing a free world. It was not their stomachs but their immortal souls which brought the first settlers to America's shores, and they prayed before they ate. Freedom of conscience, the right to worship God is part of our soil and of the sky above this continent.

Freedom of worship implies that the individual has a source of moral values which transcends the immediate necessities of the community, however important these may be.

It is one thing to pay taxes to the state—this men will do; it is another to submit their consciences to the state—this they politely decline. The wise community respects this mysterious quality in the individual, and makes its plans accordingly.

The democratic guarantee of freedom of worship is not in the nature of a grant—it is in the nature of an admission.

It is the state admitting that the spirit soars in illimitable regions beyond the collectors of customs.

It was Tom Paine, one of the great voices of freedom in early America, who pointed out that a government could no more grant to man the liberty to worship God than it could grant to God the liberty of receiving such worship.

The miracle which democracy has achieved is that while practicing many kinds of worship, we nevertheless achieve social unity and peace. And so we have the impressive spectacle, which is with us always here in America, of men attending many different churches, but the same town meeting, the same political forum.

Opposed to this democratic conception of man and of the human spirit is the totalitarian conception. The Axis powers pretend that they own all of a man, including his conscience.

Christianity could only be an annoyance and a threat to Hitler's bid for power and his contempt for the common man.

Today the struggle of man's spirit is against new and curious shackles. Today a new monstrosity has shown itself on earth, a seven day wonder, a new child of tyranny—a political religion in which the leader of the state becomes, himself, an object of worship and reverence and in which the individual becomes a corpuscle in the blood of the community, almost without identity.

This Nazi freak must fail, if only because men are not clods, because the spirit does live. In the design for a new and better world, religious freedom is a fundamental prop.

We of the nations united in war, among whom all the great religions are represented, see a triumphant peace by which all races will continue the belief in man, the belief in his elusive and un-touchable spirit, and in the solid worth of human life.

The proposal that want be abolished from this world would be pretentious, or even ridiculous, were it not for two important recent discoveries.

One is the discovery that, beyond any doubt, men now possess the technical ability to produce in great abundance the necessities of daily life—enough for everyone. This is a revolutionary and quite unprecedented condition on earth, which stimulates the imagination and quickens the blood.

Another is the discovery (or rather the realization) that the earth is one planet

indivisible—that one man's hunger is every other man's hunger. We know now that the world must be looked at whole if men are to enjoy the fruits they are now able to produce, and if the inhabitants of the globe are to survive and prosper.

Freedom from want, everywhere in the world, is within the grasp of men. It has never been quite within their grasp before.

Prosperous times have been enjoyed in certain regions of the world at certain periods in history, but local prosperity was usually achieved at the expense of some other region, which was being impoverished, and the specter of impending war hung over all.

Now, the industrial changes of the last 150 years and the new prospect implicit in the words "United Nations" have given meaning to the phrase "freedom from want" and rendered it not only possible but necessary.

It was in the year 1492 that the earth became round in the minds of men—although it had been privately globular for many centuries.

Now in the year 1942, by a coincidence which should fortify astrologers, the earth's rotundity again opens new vistas, this time not of fabulous continents ready to be ransacked, but of a fabulous world ready to be unified and restored.

No military gesture anywhere on earth, however trivial, has been without consequence everywhere; and what is true of the military is true, also, of the economic. A hungry man in Cambodia is a threat to the well fed of Duluth.



People are worried about the period which will follow this war. Some fear the peace more than they fear the war. But the picture is neither hopeless nor is it black. Already, in this country and abroad, agencies are at work making preliminary studies and designing machinery to stabilize the peacetime world which will follow the war.

They are preparing to reemploy the returning soldier, to maintain buying power at a high level, to stand behind industry while it is changing back to peaceable products, to guarantee a certain security to the groups which need such guarantees.

The fact that these plans are being drawn is itself encouraging, for when trouble is anticipated and fairly faced, it is less likely to ensue.

The tools of production and the skills which men possess are tremendous in the present war emergency, and when the peace comes the world will contain more skilled people than ever before in history. Those who are at work planning broadly for a better human society propose to equip this enormous productive manpower with new ideas to fit new conditions.

The pattern is already beginning to become apparent. Once, the soil was regarded as something to use and get the most from and then abandon. Now it is something to conserve and replenish.

Once it was enough that a man compete freely in business, for the greatest possible personal gain; now his enterprise, still free, must meet social standards and must not tend toward concentration of power unfavorable to the general well being of the community.

Once, an idle man was presumed to be a loafer; now it is realized he may be a victim of circumstances in which all share and for which all are responsible.

The great civilizations of the past were never free from widespread poverty. Very few of them—and these only during short periods—produced enough wealth to make possible a decent living standard for all their members, even if

that wealth had been equally divided.

In the short space of a few decades we have changed scarcity to abundance and are now engaged in the experiment of trying to live with our new and as yet unmanageable riches.

The problem becomes one not of production but of distribution and of consumption, and since buying power must be earned, freedom from want becomes freedom from mass unemployment, plus freedom from penury for those individuals unable to work.

The beginning has been made. The right to work. The right to fair pay. The right to adequate food, clothing, shelter, medical care. The right to security. The right to live in an atmosphere of free enterprise.

We state these things as "rights," not because man has any natural right to be nourished and sheltered, not because the world owes any man a living, but because unless man succeeds in filling these primary needs his only development is backward and downward, his only growth malignant and his last resource war.

All of these opportunities are not in the American record yet, and they are not yet in the world's portfolio in the shape of blueprints. Much of America and most of the world are not properly fed, clothed, housed.

But there has never been a time, since the world began, when the hope of providing the essentials of life to every living man and woman and child has been so good, or when the necessity has been so great.

It can be done. The wealth exists in the earth, the power exists in the hills, men have the tools and the training. What remains to be seen is whether they have the wit and the moral character to work together and to lay aside their personal greed.

We and our allies are fighting today not merely to defend an honorable past and old slogans and faiths, but to construct a still more honorable and rewarding future.

The first step, obviously, will be to prevent the sort of slump which has

usually followed a great war. War is tremendously costly in terms of money. Billions are being spent in order that we may win. The peace, too, will be costly, and nothing is gained by evading the fact.

But a democracy which can organize itself to defeat one sort of enemy is capable of sustaining the effort through the days that follow. Work, in vast quantity and in infinite variety, will be wanting to be done.

We will have the capacity to produce the highest national income ever known, and the jobs to keep men at work.

Freedom from want is neither a conjurer's trick nor a madman's dream. The earth has never known it, nor anything approaching it. But free men do not accept the defeatist notion that it never will.

The freeing of all people from want is a continuing experiment, the oldest and most absorbing one in the laboratory, the one that has produced the strangest gases and the loudest explosions.

It is a people's own experiment and goes on through the courtesy of chemists and physicists and poets and technicians and men of strong faith and unshakable resolve.

Fear is the inheritance of every animal, and man is no exception. Our children fear the tangible dark, and we give them what reassurance we can, so that they will grow and develop normally, their minds free from imaginary terrors. This reassurance, this sense of protection and security, is an important factor in their lives.

The new dark which has settled on the earth with the coming of might and force and evil has terrified grown men and women. They fear the dark, fear fire and the sword; they are tormented by the dread of evils which are only too real. They fear the conqueror who places his shackles on the mind.

Above all else they are tortured by that basic political fear, fear of domination of themselves by others—others who are stronger, others who are advancing, others who have the weapons and are

destroying and burning and pillaging.

No structure of peace, no design for a good world, will have any solidity or strength or even any meaning unless it disperses the shadow of this fear and brings reassurance to men and women, not only for themselves but for their children's children.

Aggressive war, sudden armed attack, secret police, these must be forever circumvented. The use of force, historically the means of settling disputes, must be made less and less feasible on earth, until it finally becomes impossible.

Even though the underlying causes which foment wars may not be immediately eradicated from the earth, the physical act of war can be prevented when people, by their ingenuity, their intelligence, their memory, and their moral nature, choose to do so.

Force can be eliminated as a means of political action only if it be opposed with an equal or greater force—which is economic and moral and which is backed by collective police power—so that in a community of nations no one nation or group of nations will have the opportunity to commit acts of aggression against any neighbor, anywhere in the world.

The machinery for enforcing peace is important and indispensable, but even more important is that there be established a moral situation which will support and operate this machinery.

As the last war ended an attempt was made to construct an orderly world society capable of self control. It was an idealistic and revolutionary plan. But like the first automobile, it moved haltingly and was more of a novelty than a success.

For a while men's hopes focused on the plan, but it was never universally accepted. The faith was not there, nor the courage.

Today many nations are working together with unbelievable energy and with harmony of feeling and interest. They are united at the moment by the desire to win battles, but they are also united by common principles and by a

conviction that their people ultimately want the same thing from life—freedom, peace, security, the chance to live as individuals.

Such collaboration has its origin in the democratic spirit, which infects men regardless of latitude or longitude, and it has been fed by the close association between nations which are geographically near neighbors—as, for example, the inter-American powers.

Canada has been a good neighbor to the United States for many years, and the Canadian border, never fortified, stands today as a symbol of what the world will be when men's faith becomes great enough and their heads become hard enough.

Still another answer to fear is found in the concept of the United Nations. For the first time in history, 28 nations have been acting together, in the very midst of a mortal struggle, to set down the specifications of a peace settlement and the aims of war and postwar action. Their representatives, meeting in Washington on New Year's day, 1942, signed a historic declaration by United Nations, saying:

"(1)—Each government pledges itself to employ its full resources, military or economic, against those members of the tripartite pact and its adherents with which such government is at war.

"(2)—Each government pledges itself to cooperate with the governments signatory hereto and not to make a separate armistice or peace with the enemies.

"The foregoing declaration may be adhered to by other nations which are or which may be rendering material assistance and contributions in the struggle for victory over Hitlerism."

Can anyone be deaf to the sound of hope in this assemblage? Men have not achieved their goal, but at least they have collectively aspired to it and have accepted a responsibility for it which is continuing and not merely fitful.

The work is to go on. The new building will indeed be built, whatever its shape, whatever its appointments, whatever its defects.

Those are the goals of the peace and the hope of the world. But the specific and immediate problem, the first move to free people from fear, is to achieve a peaceful world which has been deprived of its power to destroy itself.

This can only be accomplished by disarming the aggressors and keeping them disarmed. Last time they were disarmed, but they were not prevented from rearming. This time they will be disarmed in truth.

It will be remembered that the inquisitive Ben Franklin, testing the lightning with his kite, found in the storm's noisy violence the glimmerings of a secret which later illuminated the world. His example suggests that good news is sometimes hidden in bad weather.

Today, in the storm which rages across the whole earth, men are sending up their kites to the new lightning, to try its possibilities and to prepare for clearing skies.

The four freedoms guide them on. Freedom of speech and religion, freedom from want and from fear—these belong to all the earth and to all men everywhere. Our own country, with its ideas of equality, is an experiment which has been conducted against odds and with much patience and, best of all, with some success for most people. It has prospered and brought fresh hope to millions and new good to humanity.

Even in the thick of war the experiment goes ahead with old values and new forms. Life is change. The earth shrinks in upon itself and we adjust to a world in motion, holding fast to the truth as we know it, confident that as long as the love of freedom shows in the eyes of men, it will show also in their deeds.



● *In the theory of radio is perceived the possibility that the stars work through focal points in man's brain*

Earth, Radio, And The Stars

IN THE problem of the scientific consideration of the effect of the heavenly bodies upon man on earth, I am reminded of a book written about eight years ago by a Harvard professor; he called it *Earth, Radio, and the Stars*. It was his idea that the scientific door seemed ajar on an era in astronomy when mechanical equations might have to give way to the more complicated mathematics of celestial electronics—because the mysterious electron which dances to the tunes of your radio tubes also, it seems, dances in the galaxies of heavenly stars.

At this time, of course, science must examine next things next, because it has cut everything down to electrons, and since they are too small to see, science is obliged to consider some of the subtle forces of life.

In longtime examination of forms and forces, science became obsessed with the examination of bodies that exist in space; it forgot to examine the space in which these bodies exist. It was hard to gather up a handful of space and put it to work. We reach out for this universal thing and there seems to be nothing there, and yet space's emptiness is really filled with energy, filled with life.

As you walk down the street any morning, all about you are a hundred radio waves carrying all kinds of programs, from advertising afflictions to grand opera, but since you do not see any of them, nor hear them with the unaided ear, technically, scientifically they are not there. Even if they are.

Science in its consideration of space, for a long time postulated a hypothetical medium; they called it aether; and they believed all the emptiness of space was filled with this aether, and whenever

anything happened in space they did not understand, they said it happened in the aether.

Aether has never been examined, because there is no way to examine it scientifically, but there is an awareness now, scientifically, that what we call empty space is full of something. This has presented a new universe to research, and as a result, universal theories come tumbling over each other in wildest confusion. For this new universe vast pronouncements are made about things we know nothing about. All are due to radio.

Radio in ordinary usage stands out as the most important metaphysical demonstration of a hundred years. Radio has proved beyond all question of doubt that two things not connected by visible means, are nevertheless connected. The radio may be likened to mechanical clairvoyance, mechanical telepathy. Someone says something in Australia, and we hear it in America; there are no wires, no pipes, no physical connection; and yet spoken words are picked up and carried vast distances practically instantaneously through this mysterious aether that envelops the world. It is a very subtle wave that is projected; yet over an amazing radius it can be forced through space, and others can pick it up. It has been demonstrated that it is not even always necessary to have a receiving set—which is worrisome to many scientists who have built elaborate twenty-two tube receivers at a cost each of seven hundred or eight hundred dollars, and then someone gets a radio program beautifully on his bedsprings. Several cases have been found where individuals actually hear the program with their own unaided ears; another man gets it

on his plumbing; some have had automobiles that pick it up. It has come in on strange objects, but strangest of all, it has been heard by individuals without the aid of any instrument, all of which opens a new field of speculation as to man's possible possession of subtle faculties which we know nothing about; it is a challenge to knowledge also how import laden impulses are carried through space to inconceivable distances without any known means of support.

A receiving set may be a complicated magnifier, or it may use merely a crystal detector, but the sending station must have many watts of power. This is power that indirectly comes from the sun, the source of our vital energy on the earth; so theoretically, the sun in its own nature has the ability to be a more powerful broadcasting station than anything man could conceive of, because the sun's energy extends to the extreme outer circumference of our solar system, every one of its rays goes hundreds of millions of miles into space. Furthermore, the sky is full of suns. Every visible body in space, except the planets and moon of our own solar system and an occasional comet, is a sun, and many are a thousand times larger than our sun. These suns extend out through space in galaxies, and islands of galaxies, innumerable points of light as they are received by man by his optical equipment. Technically wherever a visible light wave goes, an energy wave goes with it. It may be extremely subtle, not easily differentiated, but energy is there.

So, technically, in varying degrees and profundity, the whole of universal space visible to man—and much not visible to him—is in the atmosphere and aether of our own planet. If we could see these forces we would appear to be living within an absolute network of chemical vibration. One little piece of it, a cubic foot, would probably contain within itself the vibratory energy of hundreds of millions of energy units. And yet people have long looked at space and said, there is nothing there.

The average person is not ordinarily capable of tuning-in these forces, even as

he is living in a sea of vibration. The most minute particle of an atom is filled with energy, and everything in nature, as demonstrated by the radio, has a different rate of vibration. With the proper selectivity when you tune in one radio station you do not get another; and the more sensitized your set the greater the range of its receptivity. Consider now that no two stars have exactly the same energy; no two the same chemical values; no two are exactly the same distance from the earth; no two stars are exactly in the same relative position, therefore, no two stars are sending identical rays; no two stars are conflicting with each other. If man possesses the power to differentiate these rates of vibration, what might not the scientist have done with these vibrations!

Some questions: What have these vibrations to do with the growth of seed, with the life of man, with crops, with climate and droughts? Are they related to the flora and fauna of this earth? Does this magnificent cosmic chemistry have any distinct value? We are living in the midst of it, yet do we in any way respond to it? Is it strong enough to affect the most subtle parts of our physical constitution?

We can say definitely that sun rays are strong enough to affect the eyes, which means that we can see them. By high-frequency receiving equipment we can hear the energy of the stars. The author of *Earth, Radio, and the Stars* tells us of scientists who have actually tuned in to the sound waves of the fixed stars, who know the sound of the vibratory notes of several. Now, if by a device we can determine the difference between the sound and volume of the vibratory rate of two stars, then we are forced to acknowledge this vibratory rate is actually coming to us; while invisible, it is definitely present.

What will this some day mean to man? The pseudo-sciences have long maintained that man himself is a vibratory entity. But we do not know—at least science does not know—what the power is that constantly circulated through the body of man keeps him

alive. Science knows there are super-sensitive cells in the body, like the super-sensitive cells in a radio, and that some power is impinging itself upon these cells; an energy is flowing through these centers. It is the flowing of energy pounding upon these centers that gives us life; we exist in a Cosmic Sea of Life in which is the energy which flows through us and preserves life. Even the material scientist will acknowledge that much: that man is motivated and animated and sustained by Universal Life.

Universal Life as it comes to the earth is the light of the sun, its reflected light upon the planets and luminaries, direct cosmic light from the stars. Cosmic rays, too, have been differentiated. We know if we possessed the right scientific equipment we could light an electric bulb by a fixed star.

The problem of organizing this knowledge into a metaphysical philosophy of life is difficult, but not impossible. It is in fact well on the way to accomplishment already, for the more intelligent person realizes today that he is not only an individual entity, but that he is abiding in a great sea of light that is constantly changing, this change being due to the relationship of the various bodies in our solar system itself. We are moving through space at an enormous rate of speed. We are approaching certain stars at the rate of a million miles a day. As we get nearer to the stars the power of these stars increases. Each day the chemical condition is changing by our motion through the fixed stars. Each day there are changes in the angles of the rays of stars to the earth.

The academic scientist does not know why evolution is; he only knows phenomenally it is so. He does not know why civilization evolves. He does not know why some men are wise and some are foolish. The scientist knows that life is; he does not know why life is. To account for the great cyclic course of civilization he falls back on certain formulas of progress, but he cannot say definitely why;



he doesn't know why history goes forward instead of backwards. He does not know what time is. He does not know the scientific cause of birth and death. All he knows is the actuality of phenomenal manifestation; he has built up his vast theoretical knowledge to explain the possible reason behind what occurs. A greater certainty of opinion now no doubt awaits the scientist who will primarily accept that we are part of the cosmic homogeneity; we are moving with inconceivable speed through space in relationship to the great star energies; we thus acquire a cosmic motion that might be reflected in the cosmic motion in every form of life.

We do not know why the plants live; but we do know that each of the plant forms are energy patterns. We do not know why crystals break up into prisms as they do; but we do know that geometry is the result. We do not know why history repeats itself in evolution; but we know it does. And we are beginning to see in the scheme of the universe the working out of man's terrestrial affairs on a vast cosmic scale, the earth with other planets and suns moving through a vast pattern of energy forever, constantly changing with mercurial rapidity; and so every instant in existence is different from every other instant; with the earth approaching stars, passing them and meeting others, the changing chemistry is going on forever, all terrestrial factors influenced by this celestial program of the solar system.

Science has finally caught up with this idea. It does not know what the universal factors are, but expects that they can be scientifically proved. It does not know to what degree any planet or sun affects us, but that it can affect us is now demonstrable.

It is an old homeopathic idea that you increase the potency of drugs by decreasing the amount. Under such a theory the subtle rays of the stars may affect the whole organism of man, for while the rays of the stars are subtle in comparison with the

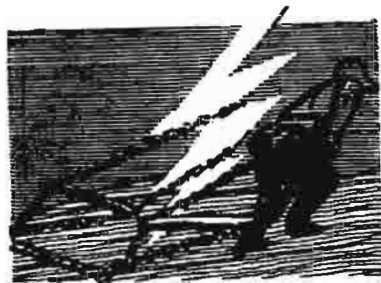
sun, it is not impossible these subtle forces are more powerful than the direct rays of the sun. Often has it been said, subtle persuasion can be more powerful than great force.

It is very likely that science will discover that this strange organism we call man is a mechanism, a sort of self-repairing machinery, with minute sensitive cell centers that may directly respond to the force of the stars; that these sensitive centers, the pulse point in the heart, certain sensitive cells in the brain, even in the spinal cord itself, may be the instruments of this impingement. It is becoming more evident that man does live out the stars in himself.

As people wonder where, actually, the light of the stars comes from, there are others who would estimate in material terms the fuel consumption of the sun—and yet, if our planet was thrown into the sun as fuel it could not keep it burning for more than fifteen minutes—presuming our planet to be of some combustible material. The sun is best conceived as a mysterious ever-burning lamp that never gets more fuel, but keeps on burning—at least that is what has been said. What we call the sun is not a burning body at all. It is really an energy focused inward. It is fueled by space itself. It does not require any physical fuel, any more than an electric light requires physical fuel other than the atmosphere. Electricity comes from the invisible. In manifestation it is certain refractions; these being brought into an electrical bulb, become light.

According to the ancients, the sun is the self-luminous result of the constant generation going on in space, a luminous globe of energy which is only one of millions moving at vast speed through space, being similarly sustained out of space. Space is constantly objectifying itself through the sun, in a force used over and over again in great cycles. Energy is always changing its form; but it is in itself eternal, because force, we are told in physics, is indestructible.

The sun, with millions of other suns, is a great source of energy focusing as light upon the bodies which move with-



in its range of atmosphere, its spiritual body. All the suns in space are partakers of the same force, eternal energy. In space we thus have an enormous potential vitality, an immense potential energy, manifested through the forms existing in space.

This is the concept the ancients had of God. To them, God was not an old man sitting in a heavenly somewhere—God was this Eternal Energy in Space, identical with Space itself, eternal energy sustaining all things. Very stupid theologians tried to make an old man out of this energy, and if we worship this energy as an old man we are supposed to do it great honor. It is Energy which is supposed also to be particularly interested in the cults and creeds of its followers—a ridiculous picture built upon gross misinterpretation of a great concept.

By the ancient concept we realize that in a certain sense we are children of the sun, the progeny of sun energy, which having been disseminated throughout the universe, and having sustained the planets with its own light, inclusively comes to sustain the living things on the earth—and man, 'the noblest of creatures'. Man is the peculiar form of life we are most interested in, maybe not because it is the best, but we belong to it.

The vital principle, energy, that sustains man is perceived then as the sun, when we know that the body is sustained by a luminous heat. According to the old philosophers, the human heart is the symbol or personification of the sun in man, because the sun energy contacts man through the heart. In other words, the heart in man is equivalent to the sun; it is the center and life-giver

of his temporal condition. Man also contains within himself a number of sub-centers, lesser powers, through which the rays are modified by a reflection of planetary control. According to Paracelsus, the brain of man contains within it foci of one kind or another, and the stars work through these focal points of the brain. That this is possible is perceived in the theory of radio. It is also possible by terms of biological chemistry; we know we can control certain powers by building up the chemistry in life by chemical equivalents. It is a very important subject, very complicated, very profound, but it is one which is gradually gaining the attention of scientific men.

Now in substance this is astrology. It supplies astrology with that which it did not possess, that is, a scientific statement of existence.

Up to recent years astrologers have passed through a persecution mainly based upon the world habit of thinking that scientifically trained people must justify and demonstrate that which has always been possible, if not explainable. Science with its scientific instruments has now proved that which astrologers have long known, but had not the means to scientifically demonstrate. The scientist role is not to discover, but to be capable of proving something that may have been discovered 50,000 years ago. In science a thing is not true because it works so-and-so; it is only true after scientific proof, by methods and means

of which science must be the sole custodian. If investigation had started earlier science would have had proof sooner, but it remains for this generation and the invention of radio to give astrology back to man. In a new form no doubt; in a form that in the course of time will be more perfect than the form now in use; but the end and substance will be the same. The reason it must be the same is, thousands of years of astrological demonstration have proven certain causes produce certain effects. Science cannot overcome that. What is left is the attempt to show why.

The average astronomer has regarded the believer in astrology as the lowest form of heretic. Now it is conceivable that astronomy may need an excuse for existence, for it has not really had any; beyond being interesting, it has no practical application. It is not the stars as chemistry that is important, but as a force, a moral force.

What are we going to get out of this new attitude? As the scientist perfects mechanism by which it will be possible to isolate fixed star energy, we will know that these energies have practical values. Values in medicine, values in mechanics, equally practical values in sociology, and in climate and meteorology. In other words, if we can finally isolate these cosmic planets, we will discover the origin of the various energies found in plants and minerals, because certain plants used for drugs and certain min-

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erals derive their energy from these stars. That will be important not only because we will have astro-diagnosis, but the possibility of picking up energy in its purest form. Instead of having to eat a cartload of spinach to get the energy out of it, we are going to learn that this energy is the combustion of cosmic forces contained in spinach; and as we individualize and isolate that force, we will come to the knowledge of chemical food. This knowledge of chemical food will benefit the human life by improving the quality of most things man works with; because most of the things man works with are reflections or refractions of sidereal forces. As we get these forces in their purest form, we will make important discoveries.

The possibility of eventual picking out of space all the elements of life is in very practical prospect. Our economists and scientists are aware that man is gradually exhausting the fertility of the earth; in time—not in our time, but in time—the population of the earth will not be able to depend upon any means now known for survival, which makes inevitable either the final extinction of human life upon the earth, or else adaptation to other methods of existence. Electricity, a mysterious force out of space, is right now doing half of the work of mankind. Not one scientist can tell what it is. It is said it belongs to the cosmic rays; yet we find it prac-

tical. It will be but a matter of time when we shall discover all the various elements we now dig from the earth exist in a purer form in space. Some day we will go space-mining. Instead of finding it necessary to eat wide varieties of food and to take various kinds of pills, health control will be by the induction of these rays into the human system. We know we get energy from eating a potato, but it's energy the potato itself has captured, which man borrows with no intention of returning. It is not beefsteak that is nutritious, but the energy captured within it.

We are growing more and more toward scientific living; we know already that the universe is sustaining us; we are not sustaining ourselves. We know then, we live because of the stars, and because of the sun and the moon.

As gradually through improved knowledge we refine our bodies, we refine our thinking. We will finally discover that the energy within ourselves which sustains us is cosmic energy, manifested through the stars, since they are the vortices of cosmic energy. This realization will become an important factor in our living and thinking if science and metaphysics can come together, and together explore the mysteries of Space.

(CONDENSATION FROM A PUBLIC LECTURE
Suggested reading: THE MYSTERY OF ELECTRICITY; LECTURES ON ANCIENT PHILOSOPHY)

Cut along this line; it will not injure the editorial contents of the magazine

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