

HORIZON

**The magazine
of useful and
intelligent living**

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Articles by MANLY PALMER HALL Philosopher



- *The general program and pattern of our civilization was known centuries before it was brought into existence*

The Secret Destiny of America

IN times such as these we are living today, the problem of intelligent patriotism comes more and more to our realization. We all love our country; we all love the principles and ideals for which it stands; but I wonder how many of us have any comprehension of what has occurred in the past to bring this country to its present estate.

Each of us has a life of his own devoted to the things he is interested in. I have spent quite a bit of my time digging into ancient records, searching for knowledge of great foundations, great ideals, which lie at the background of our present existence.

I believe that the general program and pattern of our civilization was known centuries before it was brought into existence, if not by the general body of mankind at least by certain groups or individuals who had peculiar aptitude in this direction, that the world's forward motion has been anticipated by the past, and that whether we realize it or not or believe it or not, we are gradually working into a plan and a pattern that was prepared for us before this continent was even known as the home of a great civilization such as we have today.

St. Odile is one of the most picturesque characters in early Christian religious thought. She was born blind, was converted to the Christian faith, and as a result of this conversion is believed to have regained her sight. She was then accredited with numerous miracles. St. Odile died in the year A. D. 711; some say 713, but certainly approximately at that date. To me, this prediction made 1200 years ago is inclined to support a belief that I have, that time is nowhere nearly as certain a factor as we think it is, and that we must reconstruct our attitude toward the substance of time and see whether or not we are dealing with a dimension of space and a dimension of life that we have not previously considered.

This is the Prophecy of St. Odile concerning the Second World War, given in approximately the year A. D. 700:

"Listen, oh my brother, for I have seen the terror of the forests and the mountains. Fear has frozen the peoples, for never in any region of the Universe has such perturbation been witnessed.

"It is the time when Germania will be called the most belligerent Nation on earth. It is the time when there will

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spring from its womb the terrible warrior who will undertake war on the world... He will be damned by mothers in thousands... refusing consolation, because their children no longer live, and because all would have been laid waste in their invaded homes.

"The conqueror will come from the banks of the Danube; he will be a remarkable chieftain among all men. The war he will undertake will be the most terrifying that humans have ever undergone.

"...It will be impossible to list the victims of his cruelties. He will win victories on land and sea, and even in the air... nations will be stunned and will exclaim: 'Whence comes his strength, how has he been able to undertake such a war?'... The conqueror will have attained the apex of his triumph about the middle of the sixth month of the second year of hostilities.

"In the flush of his victories he will say: 'Accept the yoke of my domination,' but his enemies will not submit in any way, and the war will continue. And he will cry 'Misfortune will befall them, because I am their conqueror'.

"The small nations submitted to the conqueror will plead: 'Give us peace, give us peace,' but there will be no peace for these people

...there will be revolts among the women of his country, who will want to stone him. But also prodigious things will be done in the Orient.

"The country of the conqueror will be invaded in all its parts in just retribution for his injustices and his ungodliness... countless regions where all was fired and made bloody will be saved in a providential manner by their heroic defenders... people will... offer thanks to God. Because men will have seen such terrible abominations in this war that their generation will never want any more of it."

Dated A. D. 700!

If this anticipation is possible to a saintly character such as St. Odile, it is not impossible that which has been affirmed in the past and which my own researches sustain, that certain ancient persons and ancient groups in remote times planned definitely the entire program of the development of democracy on the Western Hemisphere and have worked unceasingly to accomplish that end for nearly 3000 years.

For the purpose of pointing out to you how the shape of things to come could be accurately foretold in some way, I want to call to your attention a book in the Library of Congress entitled, "Vindication of the True Art of Self-Defense" by Sir William Hope, Baronet, Deputy Governor of Edinburgh Castle. This book by William Hope chances to be the copy from his own personal library with his autograph in it, and on the flyleaf of this book on dueling, Sir William Hope, Baronet, has written a prophecy concerning America. The prophecy is dated 1732. Let us get the perspective on that 1732! Let us read his prophecy which is in quaint doggerel verse, because he tells us it is "a true prophecy, concerning the future of 'Americae'" —given with an odd conception of rhyming, a little reminiscent of Gertrude Stein.

The verse, while not elegant poetry, is very intriguing. Let us read what this man says:



This day is cradled far beyond the sea,
One starved by fate to rule both bond
and free.

This was written in England in 1732; the man was born beyond the sea. 1732, you will remember, was the year of the birth of George Washington.

Add double four, thus fix the destined day
When servile knees unbend 'neath
Freedom's sway.

Take 1732, the date of the prophecy and add double four, or fortyfour, the result is 1776. Then the author says:

Place six 'fore ten, then read the
Patriot's name
Whose deeds shall link him to a
deathless fame.

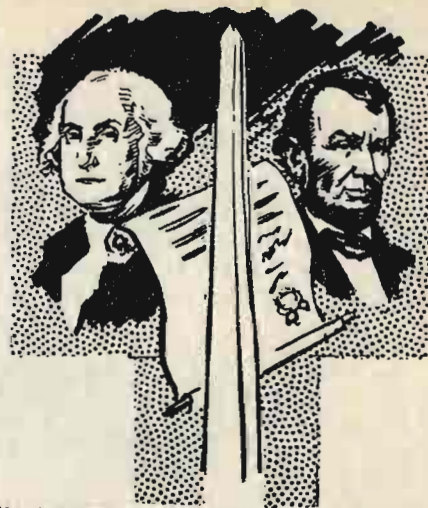
There are six letters in George and ten in Washington. Thus, "Six before ten reads the Patriot's name." This man is writing of someone born in the year he wrote, possibly on the very day—we do not know the day the poem was written. He knew and gives the number of letters that were to be in the name of this person born. He knew also that forty-four years later "servile knees would unbend 'neath Freedom sway." Let us read the next verse.

Whose growing love and ceaseless
trust wrong none,
And catch truth's colors from its
glowing sun,
Death's door shall clang while yet
his century waits.

This is further in relation to George Wahsington who died in the last month of the last year of the century, December, 1799—"Who died while yet his century waits." And, in order that we may go on further with this man:

Till all the names on Freedom's
scroll shall fade,
Two tombs be built, his lofty
Cenotaph be made.

In 1732, this author knew that the body of George Washington would



lie in two graves, and that the loftiest cenotaph ever made to a man would be raised in his memory. It just isn't right! It ruins any system of science. These things can't be, but they are!

He also apparently had the forethought to expect that the names on Freedom's scroll should fade. Today, the Declaration of Independence is kept under a very special type of colored cellophane-like substance because the names are threatening to fade out. Now, foretells our author:

Full six times ten the years must
onward glide,
Nature that potent help—a constant,
prudent guide.

From the death of Washington, you are to add "six times ten years," sixty years, which brings us approximately to the period of 1859 to 1860. He points this up as being very important, and then he says:

When fateful seven 'fore seven
shall sign heroic sun
Whom Mars and Jupiter strike
down before his work is done.

There are seven letters in Abraham, and seven letters in Lincoln, "struck down before his work is done." This prediction was written in 1732, more than one hundred years before this event oc-



curred. Then:

Whom cruel fate shall pierce, though artless of its sort,
Who leaves life's gloomy stage without one farewell word.

Abraham Lincoln was shot in Ford's Theatre, "life's stage," and though he continued to live for some hours, he never spoke after the bullet had entered his brain. He died "without one farewell word."

On July 4, 1776, the Colonial Congress, meeting in Philadelphia, had to make the most solemn decision that a people can make, a solemn decision which involved not only the future of their country but their own existence. If the colonial cause failed, every man whose signature was on the Declaration of Independence would pay for it with his life. They were strong, good, honest, God-fearing men, but they also had some minor respect for their own skins, and it became quite a problem as to how far to go in severing the connections with the old country and assuming their position in this new world which was to come into existence. They were locked in debate, on a very long summer afternoon, when, according to an old letter of Thomas Jefferson's that I have examined, many of the committee had to stop every little while and swat flies; the conditions were difficult, the galleries were filled with expectant people, monitors were at the only entrances. The committees were in violent discussion, and the leaders were trying to bring the debate to a rapid conclusion, so that this eternal document could see the light of day. Suddenly something happened, something happened that is only recorded to us in an old book of colonial speeches which, needless to say, has not seen the general light of day. In this book it is stated that suddenly among these men up spoke a voice. They all looked up in astonishment, and a perfect stranger stood among them, a slender man with large, deepset eyes and a strange look on his face. Not a single person present

knew who the man was.

It is still to be solved how he got in. The doors were all locked. No person in the balcony, watching everything intently, had seen him come in. This man suddenly spoke. The committee was debating the probabilities of having its neck stretched if anything went wrong, and this man spoke, and this is a selection from the speech of the unknown man at the signing of the Declaration of Independence:

"They may stretch our necks on all the gibbets in the land; they may turn every rock into a scaffold, every tree into a gallows, every home into a grave, and yet the words of that parchment can never die. They may pour our blood on a thousand scaffolds, and yet from every drop that dyes the axe a new champion of freedom will spring into birth. The words of this Declaration will live in the world long after our bones are dust. To the mechanic in his workshop, they will speak hope. To the slave in the mines, freedom.

"Methinks I see the recording angel come trembling up to the throne and speak his dread message: 'Father, the old world is baptized in blood... Man trodden beneath the oppressor's feet, nations lost in blood, murder and superstition walking hand in hand over the graves of the victims'... but hark, the voice of God speaks from out the awful cloud: 'Let there be light again! Tell my people, the poor and the oppressed, to go out from the Old World... and build my Altar in the New.'

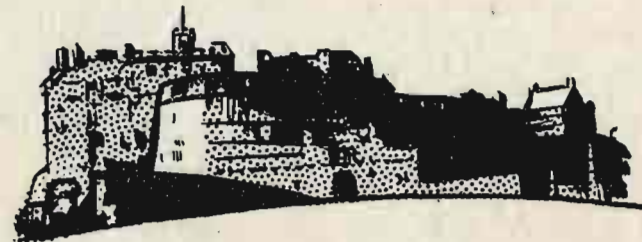
"As I live, my friends, I believe that to be His voice, yes, were my soul trembling on the verge of eternity... I would still, with the last impulse of that soul... implore you to remember this truth: God has given America to be free... I would beg you, with my last faint whisper, to sign that Parchment for the sake of those millions... who look up to you, for the awful words: 'You are free'."

That was the speech that signed the Declaration of Independence!

When the great freedom document had been signed by those present, not all at one time, the first signers rushed forward, Franklin and Jefferson and Hancock, turned to congratulate the impassioned orator who had made that

speech, but there was no one there. The doors were still locked. No one had seen him go. No one to this day knows who he was or where he came from or where he went.

(CONDENSATION FROM A PUBLIC LECTURE. *Suggested Reading:*
A SYSTEM OF WORLD PROPHECY; THE PHOENIX)



Nations United Could Have Prevented War

HAD the United Nations been united on September 1, 1939, as they are today, Germany would hardly have dared begin the series of aggressions which have cost millions of lives and the subjugation and destruction of most of Europe. This fact is made graphically evident by figures published by the Office of War Information, comparing the war potential of all the Axis powers at the time of the attack on Poland with the combined might of the anti-Axis Allies.

Trained man power in the armies and reserves of the United Nations was more than double that of the Axis: 34,918,350 men against 16,950,000.

The sea strength also was almost twice as great on the side of the anti-Axis powers as on the side of the Axis: 1,154 warships of the 5 principal categories against 620. These figures include only the principal navies.

Germany, Italy, and Japan could muster only 9,800 first-line fighting planes, against 13,175 that might have been marshalled against them. The Axis powers were at a similar disadvantage in the matter of tanks.

If Germany, in the face of this, undertook to master the whole world, it was because German strategists counted on the disunity of the freedom-loving nations. Germany's scheme, which came tragically near to success, was to overcome one nation at a time, while proferring assurances of immunity to other nations that were already marked down in the Nazi schedule to be slaughtered in their turn.

This summary, of course, does not take into consideration such factors as the quality of strength of the opposing forces, the effectiveness of their disposal, and general morale of the anti-Axis forces. However, had the United Nations been united then as they are today, their morale undoubtedly would have been higher, and Germany might have had to alter its "divide-and-conquer" policy.

Czechoslovakia, which had been Germany's first victim after the forcible annexation of Austria, had been disposed of by treachery before the actual hostilities began. Poland was the next victim, for although both Britain and

France declared war when Poland was attacked, they were unable for geographical reasons to bring any effective aid.

In the West, the Germans began by conquering Norway and Denmark, which were small countries without any considerable army. Geography again helped to prevent the arrival of sufficient help from their Allies.

In May 1940, seven months after the war began, the Nazis were ready for their boldest stroke, the frontal attack on the Western Powers. They thought they had, by the conquest of Poland, eliminated all danger of having to fight on two fronts, and were able to concentrate the whole of their might against the now inferior forces of the Allies. Belgium and the Netherlands, trusting in Nazi promises that their neutrality would be respected, had not taken sufficient steps to coordinate their defenses with those of France and Great Britain. The consequence was that not only were they mowed down by the Nazi military machine, but the gallant efforts of the French and British to go to their assistance vitally weakened their own system of defense and made possible the Nazi break-through which led to Dunkirk and French capitulation.

The elimination of France was believed by Axis strategists to herald the victorious conclusion of the war in Europe. Mussolini was so persuaded of this that he threw Italy into the war, in order to be in at the kill and claim a share of the spoils. Britain stood doggedly by her guns, repulsed the formidable Luftwaffe assault of that autumn, and proclaimed her determination to fight the war to a victorious conclusion.

Unable to conquer the British Isles, the Nazis next turned toward the Near East. They attacked and overwhelmed

Yugoslavia and Greece, and launched a drive toward Egypt. Practically all of Europe was now under Nazi domination.

This was the moment chosen for the assault on Russia, which the Nazis announced they would knock out of the war in a few weeks. This calculation was shared by many competent neutral observers. But the Russian armies electrified the world by their power of resistance. Driven back in six months almost to the gates of Moscow, they turned and repulsed the aggressors, forcing them to spend a bitter winter, for which they were ill prepared, on the icy steppes.

It was obviously the Nazi idea that if Russia could be eliminated as a military factor, it would be easy for Germany to wear down Britain and eventually to neutralize the British Navy as they had done with the French. Then, it was reasoned, it would not be difficult for Germany, Italy, and Japan combined to wrest the mastery of the world's oceans from the only remaining defender, the United States.

This peril was averted, despite Japan's treacherous attack on Pearl Harbor, thanks to the amazing resiliency of the Russian armies, the stubborn doggedness of Britain, the phenomenal growth of American industrial and military might and the unflagging zeal of the conquered peoples and their governments in exile.

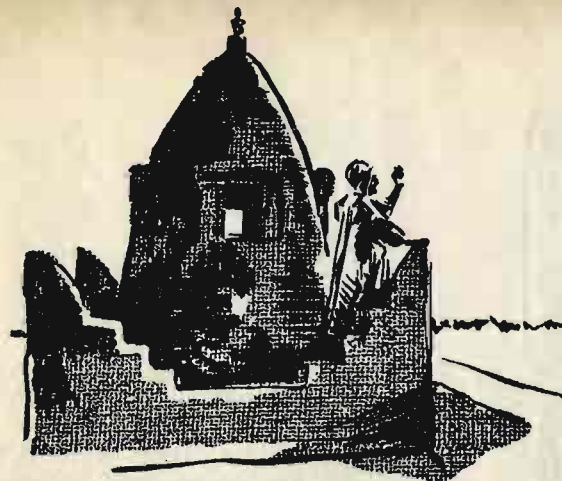
Thirty nations are now solidly united against the Axis, pledged not to lay down their arms until the final triumph. The program of these nations, which by their disunity in 1939 failed to avert the war, is to impose a peace such that no aggressor shall again have the opportunity to divide them.

Lailtak Syyeda Ataimsik Behair

The army has put out little booklets giving some Arabic words and phrases, examples of how easy it is to speak Arabic.

After you'd talked an hour or two and were ready to call it a day, you'd say to the Arab, "Lailtak syyeda ataimsik behair." That means "good night."

— Ernie Pyle, from *Algeria*



Islam Culture For Buck Privates

Try to learn to talk to the North Africans in Arabic (the guide provides a glossary); they will like you for it no matter how poorly you pronounce it. When you are about to enter a

house or yard, call out to the women "Taghattu!" which means: "Cover up!"

Shake hands gently with North Africans. Never strike one; while no bruisers, they're handy with knives. Never give Moslems alcoholic drinks or pork. Don't bring a dog into the house. Remember that a people whose customs and conduct differ from your own are not to be regarded as queer.

We are campaigning on historic ground, the guide reminds. Here Rome destroyed Carthage, and Napoleon met defeat. More, this is High Barbary where our Navy under Preble and Decatur defeated the pirate rulers who were raiding our ships—the "shores of Tripoli" the Marines proudly sing of in their hymn. Here William Eaton's scratch army of Americans and natives marched across the desert to capture the Lybian fortress of Derna in 1805.



THOUSANDS of American boys campaigning in North Africa probably will be experts in Moslem culture when they return home. An illustrated booklet, *A Pocket Guide to North Africa*, prepared by the Services of Supply's special service division has been given to each soldier which says that the North Africans can help or hinder us, and therefore it is important to win their friendship. One of the surest means toward that end is respect for the religion of Islam, the faith of these peoples. "Avoid discussions of religion," the Guide counsels.

Our armed forces are strictly warned about their conduct toward the veiled Moslem women. Serious injury, if not death at the hands of Moslem men may result if these few rules in regard to their womenfolk are not obeyed: Never stare at one. Never jostle her in a crowd. Never speak to her in public. Never try to remove the veil.

When dining with a Moslem host, adopt his table manners and—always with your right hand—dip into the tasty, fluffy grain dish called kuskus, leaving something in the bowl for the women and children who will be served later. Accept three cups of mint-flavored sweetened tea but never a fourth. Be generous with your cigarettes, which are much appreciated. When you shop, bargain for all you're worth, but politely.



Tibetan Divination

inaccessible Tibet will be involved in world upheaval. Will the last dynasty of the gods fall with the empires of men, and all of the old order disappear?

These questions are of great interest. Commentators voice their opinions, writers are attempting to keep us informed, journalists try to interpret, as philosophers explain and psychologists add their endeavors to analyze, all to confuse rather than to clarify.

For thousands of years man in emergencies has turned to divination. We of the western world however consider divination only as a sort of pseudoscience on the fringe of respectability—not that we are less superstitious than the east, because superstition is essentially a part of human nature, nor are we less inclined than the Oriental to believe in supernatural things—but rather because it is our tendency to rationalize even the irrational, to set up positive viewpoints on things we neither understand nor can appreciate. Divination in the Orient has been perpetuated solely through priests or sages, and is approached with the deepest veneration, in profound reverence to the possibility of fore-knowledge. Essentially a part of eastern life, it is as natural, and expected, as reasonable as our weather report. The diviner is trained from childhood, and that he does ultimately come to possess an intuitive capacity cannot be denied. The records of Oriental divination hold an abundance of most amazing examples of fulfillment.

Tibet first gained recognition for sorcery when Marco Polo returned from the heart of Asia; and since then there has been constant relating of the extraordinary capacity of the Oriental divin-

THE highlands of central Asia seem exceedingly remote. We are fascinated by the fictional concept of Shangri-La, distance has lent enchantment to stories, legends, and fables of the east. So little do we know about the actual Trans-Himalayan area that we incline to ready acceptance of the idea that the whole region is the abode of supernatural forces, truly the last home of mystery on this planet. We are interested in any light shed on what goes on in the Tibetan mind.

Perhaps this is because Tibet is a very large country, rich in natural resources yet untouched by the outside world; and too, because we attribute to the Tibetan mind, especially to certain Lamas, the ability to penetrate the future, to investigate the secret forces of nature, and to discover, at least in part, the destiny of empires and nations.

We wonder what the Lamas of High Asia think about a world at war, whether they have estimated correctly or incorrectly the great changes taking place in the world about them. We speculate on the possibility that at last even

ator to predict that which was to occur. When with a British expedition, Young-husband in 1912 visited Tibet, he found the Tibetans were ready and waiting for him; the divinator had announced his coming years before. He was astonished that every move of the British had been anticipated, written and printed in a Tibetan almanac; it had been circulated for a number of years, and it was a complete account of his subsequent operations in Tibet.

Out of this instance came a traceable influence toward a new interest in eastern magic, but it is to be regretted that institutions of great wealth and influence have continued to send expeditions to nearly every corner of the globe searching for extraordinary knowledge and not one of them has been for the purpose of examining into the lore of central Asia. Asia's archeology has been explored, but not its metaphysics. Our records are made up of occasional reports by noted travelers. Roy Chapman Andrews has written of his interesting experience, when in his travels in central Asia his camels escaped, on this occasion to wander off into the desert. In an hour of considerable confusion and uncertainty the ever present divinator appeared on the scene, and it so happened that this ancient one of the desert had never before seen an Occidental. He spread the symbols of his profession about him, soon issued his predictions: He described accurately the direction which the journey should take, told the exact time the camels should be found; and mentioned that one of the camels was sick. Exactly at the appointed time the camels were found, one limping.

Dr. Andrews in his search for dinosaur eggs notes this, and goes back searching for dinosaur eggs; which of course is consistent, because that was why he was in Mongolia. But in his search for eggs laid millions of years ago, one cannot but wonder at his failure to examine into something infinitely more progressive, the possibility of a scientific basis for anticipating events.

The central Mongolian uses very simple tools. His entire theory of divination is based upon what he believes to be the framework of the universe. This differs considerably from the belief of the physicist of the west as to what the universe is like, but since the Mongolian's theory works perhaps the difference is not so real as it appears. The Oriental belief is definitely that all incidents and accidents are governed by rhythmic law. He believes he lives in a world of constantly recurring circumstances. He believes the world is divided into arbitrary periods of sixty years each, and that every sixty years the world returns to the same approximate position it previously occupied. Within the sixty year span are twelve important divisions, periods of five years each; also periods of twelve years, of which there are five. These divisions are the principal parts of a cycle. Sixty years is to him a perfect package, a bundle of years constituting a perfect agreement with the elements which make up time.

According to the Oriental mind, sixty is divisible into so many different parts it is a perfect number. Even the winking of the human eye can be brought into harmony with the sixty cycle. For a great many people the pulse beat of approximately sixty to a minute is normal; and every hour, every day, every year, is divided into periods, which by innumerable divisions, subdivisions and subtractions, result in the number sixty. On this important conclusion is based the whole theory of Eastern divination.

Coming to the end of the sixty year period, you begin all over again, because beyond sixty you cannot go. You begin all over again, but the Oriental mind is not narrow enough to believe you will start again exactly as you did in the previous cycle. The belief is, that you will pass through another sequence of similar events. They will parallel closely, very closely, things which have previously occurred, such as epidemics, plagues, wars, catastrophes of various sorts, which move within periods of approximately sixty years. By estimat-

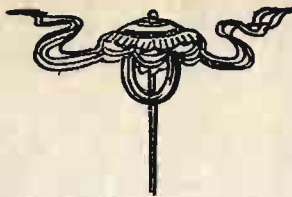
ing this cycle with the greatest care, the Tibetan believes he has the key plan to the whole framework of world affairs.

He has also observed sixty years as curiously associated with the life of the individual. The Oriental, including the Brahman, divides life into three periods of twenty years each. He says these periods may differ slightly (some may be twenty five or thirty years) but these are the principle periods of life. At the end of the cycle, if the individual continues to live, he begins a new cycle; and from thenceforth will continue indefinitely to recapitulate in cycles the experiences of his life. There is also constant repetition in small cycles within this larger cycle of sixty years.

So, the Tibetan prepares a chart, from his piece of canvas about four feet long, two feet wide, rolled around a stick. In the center is a wheel, very often placed on the back of a crudely drawn turtle, the turtle being the symbol of time crawling slowly and awkwardly through Space. On the shell of the turtle, which is often represented as having sixty sections, he draws the wheel divided into sixty parts. This is the cycle. Each of these parts has a character or symbol appropriate to it. The most simple arrangement is the twelve zodiacal signs, five times repeated, the repetition being motivated by the different element signs. Instead of earth, air, fire and water, the Tibetan system uses five elements such as metal or wood.

The signs of the zodiac, combined with the elements, constitute sixty combinations, each of the twelve signs being associated in turn in an orderly and symbolical manner with each of the five elements. It thus requires sixty one years to return to the original pattern.

Surrounding this central diagram is a series of smaller charts, all traced with the most meticulous care, based upon the most ancient traditions. These smaller charts re-



present the sub-cycles, the periods within the sixty years. The number of these charts, which differs with the profundity of the necromancer, are a form of astro-necromancy, combining the astrology of the Magians with the mathematical numerical ingenuity of the Chinese and the cyclic laws of the Brahmans. The culture of Tibet has innumerable sources, and it has enriched itself by combining these into a curious lore, in necromancy all fitted together in one harmonious system.

The cyclic patterns often employ artistic use of the symbols of the gods and daemons who were the rulers of the various cycles, and this treatment extends to the quarters, eights, and sixteenths of the cycles. The whole pantheon of the gods of the Lamas fits upon the cosmological and divinatory pattern. Every cycle is ruled over by a Bodhisattva. Each year and month has its guardian, and the charts of a learned and successful divinator may be masterpieces of artistic ability. They are exceedingly rare, seldom to be found outside of Tibet. No one can get any information from any of the astrologers; efforts to find out the system by which a divinator works lead to blind alleys of impenetrable politeness. It is possible, however, to reconstruct a part of the method by observing a divinator's work over a period of time.

In addition to the chart he will have the symbols of his science, the turtle shell, and the Chinese coins. These are shaken as we shake dice. The coins when shaken out on a table determine certain things by their position and arrangement and relationship to each other. He will also have beans or small pebbles of various colors—the more wealthy and powerful diviners use ivory discs—and these are used to mark the various cycles and sub-cycles. With all the beans placed upon the chart, the divinator has the entire pattern before him to set up a horoscope.



This is what happens when you go to a divinator to find out something. He notes the time you come, the minute and the hour determined by a quick glance at the sun's position. To this he adds the symbols of rulers of the day, and also the month and year, the cyclic subdivision, and the grand cycle. Then he determines your personal nativity, which he builds upon a smaller wheel and compares it with the other. He then tells you almost instantly what your name ought to be, regardless of what it is. He will tell you what Loka you came from, what caste of society you occupied in your previous incarnation. Then becoming more practical, he will tell you the time of the major events of your life, the time of your marriage, the number of sons and daughters you will have, and how much dowry you must be prepared for. He will tell you of the principal sickness of your life, and forecast the time of your death.

He will also explain exactly what will occur after death, which one of the Lokas or heavenly abodes you will proceed to. He will tell you who your patron Bodhisattva is, will formulate your plans, prepare your medicine, will help you write your will, and outline for you a program of study, describe your journeys and travels, prescribe your setup in business, describe the condition of your advancing years. Finally he will relate where he thinks you will be born next time, and what the condition will be, so you may start making preparations for that auspicious event. Once over you



lightly, and there is very little more to be said.

The process may require two to three hours, or two or three weeks, depending upon how rapidly he calculates, how much he tells you. When you get through, you have a survey of your personality which is exhaustive, and you too are exhausted. And, most interesting and remarkable, it is usually right where you are able to check. You may be a little doubtful as to what you will be in your next life, but no doubt remains that he has successfully interpreted your past.

But his concern is not solely about the individual destiny; he is a mundane necromancer, concerned with the affairs of nations as they forecast themselves under his system of cycles and sub-cycles, divisions and sub-divisions. And you find it very interesting to have an estimate of the next year or two in mundane affairs that will rule the destiny of nations, for thus you come face to face with the East's opinion and conclusions concerning the important world changes that are now transpiring in society.

The Tibetans waited for a number of years for the year, 1940. They had long known it to be a year of iron. With the element of iron as its ruler, it meant a year of conflict, a year of struggle, a year of contending. It was likewise a dragon year, and the dragon year is one of conflict. For many years the Tibetans predicted there would be war upon the face of the earth in 1940. It had to be, according to their system, and they are as convinced of its rightness as the Western scien-





tist is of his atomic theory. They prepared for world war in the best way they could, by strengthening their mentality, and intensifying their culture; and by keeping out as many foreigners as was humanly possible, in the assumption whenever a foreigner appears, war is not far off.

And now we are being tested as to whether or not people for the sake of what they believe will stand together for their principles. Asia is watching. Asia is old in all experience of statesmanship, old in the policies of nations, venerable in the experiences that we are just beginning to achieve. Asia is trying to determine the outcome of a condition which offers equal opportunity for an autocratic and democratic termination. If the democracies win, then we are confronted with the problem of rebuilding the whole theory of democratic civilization. If the autocracies win we are then confronted with the problem of living once more under strong, autocratic leadership which destroys individual initiative. Of some interest then is any consideration of the predictions by the various Eastern methods which relate to the outcome of the present strife.

* The war had not lasted a year at the date of this lecture, April 21, 1940. But, these were the conclusions then of Manly Hall:—

"All the principal nations of the world will ultimately be involved. While Russia, Germany and Italy, the three autocracies, have much in common, and while it is possible they may unite for a time in some common purpose, it is inconceivable that it will be permanent. We have the grave probability if the war extends beyond one year, Italy will be at war, and Russia. Also Japan may be involved, and ultimately the United States."

It is the Eastern belief that time, being divisible into a series of brackets, the duration of any event is ratioed to the extent of its beginning. The principle is this: The longer a war continues up to a certain point, the longer will be the ratio of its continuance beyond that point. According to the Eastern method, if the war lasts a year, it will last for seven years.*

The East, looking out from its own distant retreat upon the pageantry of the West, is convinced, the Oriental himself as an individual is convinced, he is beholding the breaking up of the entire Occident. The Tibetan has waited on the top of his mountain, convinced that the Occidental nations, given time, will hang themselves, and consequently it has been quite useless to waste any effort or any great amount of thought on the overwhelming of the western peoples. The East, like a very patient man, could bide its time and wait until the thing it wanted fell into its lap. Time does not mean anything to the East, for the belief is that as surely as the sun rises in the East, so surely will the East dominate the entire earth and all its inhabitants. That ultimately the great Trans-Himalayan arts will civilize the world, is the impervious and inevitable conclusion of the East. So it sits and waits. It is the keynote of all its interpretations of the things happening in the West.

The second fundamental attitude of the Eastern thinker relates to the inevitable collapse of both the autocratic and democratic cultures. To the East both forms are essentially wrong. A certain form of philosophic anarchy must take the place of both—not an anarchy in our sense of the word, but in the sense there will never be government until there is none. There will never be peace as long as there are na-

tions. There will never be peace until the objects of all the ambitions of man are removed. To the Eastern sage there will never be a solution until the individual builds his universe sitting under a tree, and sitting there he reaches up and picks his lunch off the tree. To him the pattern of perfection is one tree for each man, and man's willingness to sit under the tree and meditate upon eternal verities.

This seems to be a hopeless goal. But by the time our present civilization goes through a few more wars we may be very happy to gather several under one tree, feeling that Nirvana would be having one small branch or twig of our own under which to shelter ourselves from the rain of outrageous circumstance. To the Oriental mind, therefore, the future of the race depends not upon the outcome of these various strivings, but upon the result of them in the soul of the individual. He can wait for autocracies to die, as he has waited for everything else to die. He is in no hurry. To him the ultimate in civilization is the Eastern viewpoint converting the world; namely, the Oriental attitude of impersonal attachment, veneration for nobility, detachment from the desire of accumulation. When these things dominate, then peace returns to the world, according to the Oriental's mind. So he just waits.

So, when the Tibetan astrologer works with his beans on the problem of world events, he is not thinking only of sixty year cycles—he is thinking millions of years ahead. He studies the whole pattern of what he thinks is going to happen, and how it is going to happen. He sees the world stretching out in unborn ages, and he plans and thinks in terms of those ages. He realizes out of every new sixty-year cycle comes another sixty-year cycle, and out of this another sixty-year cycle is born sixty times greater. He realizes

these cycles extend like ripples in the eternity of time, and that now is the beginning of ages. He is in no hurry. He will read the beans according to his own opinion concerning them, and hand out decisions according to his own findings.

It is the Tibetan himself who has discovered the weakness in the democratic theory. It is the Tibetan himself who recognizes the effect of the lack of leadership. These are the beliefs of the Tibetan, that is, of the Tibetan soothsayer, seer or sage regarding this important matter. As to the outcome of this war in terms of Tibetan divination, having been begun and started under the influence of the power of iron, the war will ultimately reduce itself to the meeting of actual human beings. Neither airplanes, nor tanks, nor ships, nor torpedoes will be a final determining factor in this present war. The war will ultimately be fought by men face to face, and only when such a time comes can the actual outcome be predicted.

According to the Oriental method, the probability of the ultimate outcome of the war gives definite edge and definite advantage to the democracies, the reason being a matter of fundamental ideology. The Oriental mind penetrating through the direst outbreak of society, has perceived the direction of progress and demands the emancipation of the individual. This policy of progress cannot be stopped permanently by any means that man can devise. This progress may be halted for fifty years, may be halted for a hundred years, but it is inevitable, regardless of anything else we may attempt, the motion toward individual

thought, toward individual completeness is cosmic. It cannot be stopped. Before Nature will permit it to be stopped, she will sweep the entire civilization off the earth and start over again.

On that belief, the Oriental who spends



his life studying, is convinced that ultimately a modification of what we call democracy, a rationalizing, a philosophizing of it, is going to win; but the battle is not against the adversary alone, but against the attitudes, the instincts and appetites within the individual himself, which are the enemies of his own individuality. (International conditions are merely symbols of the internal conflict in the individual) his ambitions, his acquisitiveness, his jealousy, and his stupidity are enemies of the democracy within himself. These factors, incarnate and personified, become the enemy of international freedom; so there is finally a soul battle, and the Tibetan who believes his gods are fighting at the same time his people are, is not so far wrong if we realize and understand symbolically what is meant by his gods.

His beans long ago told him that one by one the strong nations of the world would be sucked into the war maelstrom, dragging the small nations with them. The Oriental mind says, we have to face the inevitable fact that the things we have done and the mistakes we have made are coming home to roost. We have something to learn, and the important problem is, will we learn it? We have always failed before to learn it, and we will probably fail again, but we cannot say the failure is due to lack of opportunity. It is our own inability to make use of opportunity.

It is also an equally foregone conclusion that by the symbol of the dragon is to be understood the force of the cosmos. To the Tibetan, the dragon is the symbol of Universal Energy that is moving in space, the force, the chaotic condition that precedes the dawn of a new cycle or a new day. It is the chaos from which cosmos must emerge. To him, therefore, who reads these ancient things, the year 1940 became the beginning of a new cycle, one that extends not only sixty years, but sixty times sixty cycles, the beginning of a new dispensation of life. It is a destiny that must be fulfilled, also that the end of it

is described by its very beginning, because it will end likewise in the dragon year; and when we come around again to the end of the great cycle, to the year of the Iron Dragon, that will be the end of this period, which will terminate as it began in a great strife and a great upheaval.

To him, therefore, who reads these matters in this way, the lesson of the age is very obvious, to the individual the lesson is of the greatest significance. First, can we retain our own centers of equilibrium in the midst of this conflict? Can we move victoriously through seven years of strife without being disillusioned? Can we live or die without the loss of hope or the compromise of ideals. Can each of us perceive the placid face of the Bodhisattva that rides upon the wheel of change? Can we perceive the immutable, the unchangeable principles that lie behind the great spectacle that now unfolds before us? Can we fully sense and grasp eternal life in the presence of devastation, eternal right in the presence of great suffering? Can we actually retain the knowledge that nothing dies, that nothing is lost and nothing is destroyed? Can we live through the lessons and come out better than we were before? If we can, we are the pioneers of a new world; if we can we are then the products of this great and mysterious chemistry. Can we go through this sea of hate without hating? Can we come through this period of fear without fright? Can we continue to live as long as we may live in the light, regardless of the darkness that is cast by the shadow of these events? If so, we have succeeded.

If we find in this crisis an opportunity for a new patience, a new helpfulness, a new spreading of beliefs and ideals, if we can perceive all which is noblest in ourselves untouched but rather enriched, we will perceive that out of everything that comes is inevitable progress. The East is thinking in terms of inevitable progress, whereas the West is thinking in terms of present issues.

● *In casual conversation
stop and think before you talk*

Axis Ferrets Work With Bits And Pieces

THE Axis powers have added a new weapon to the arsenal of espionage by forging a system of "bits and pieces" to ferret out war plans of the United Nations. The system consists of gathering bits of gossip from hundreds of unrelated and mostly innocent sources and piecing them together into a mosaic which points to an unmistakable line of military action. It already has been employed with telling effect against Allied lives and materiel.

The game works something like this: In Los Angeles a stenographer tells her girl friend: "My brother Joe is going across next Tuesday—he's a paratrooper, you know." In Des Moines, a machinist remarks to his brother-in-law: "We got a rush order for 50 assault boats to be shipped out next week." In Trenton, a wholesale produce merchant says to a retailer: "Just sold 500 crates of fresh vegetables to the Navy—something's up." In Brooklyn, a tipsy steward whispers to his bartender: "Sailing at midnight, pal, on the northern route."

Innocent and unwary tongues pass those fragmentary scraps of information along to others and eventually they reach the ear of an enemy agent. He transmits them to the Axis espionage headquarters where they are indexed, sifted, checked, and woven into a readable pattern. From this and other data gathered in more routine ways the spy chiefs deduce that American forces and their allies are mobilizing an expedition to carve out a beachhead on Axis-held territory. The word is flashed to the high command and the wheels begin to turn.

Weeks later an Axis broadcaster crows: "A heavy enemy air and naval force attempting a full-scale invasion of the coast line has been repelled with

heavy loss of life and shipping." A brief American communique admits: "A reconnaissance action in force has suffered an initial setback but is re-forming for another attack." The Los Angeles stenographer's mother gets a War Department telegram addressed to "Next of Kin." The Des Moines machinist is informed that his brother is a prisoner of war. The tipsy steward doesn't live to tell another tale. The public wonders if something is wrong in Washington.

That is a fiction, of course. But it is the sort of thing that can happen if those on the home front do not guard their tongues. The only safety lies in resisting the impulse to gossip about work, about relatives in uniform, or any matter of military security. Even the most trivial scrap of information may fill out a missing space in a jigsaw puzzle under the "bits and pieces" system.

J. Edgar Hoover, chief of the Federal Bureau of Investigation, has pointed out that these are the key words in the enemy's unceasing search for information: "WHERE... Are our soldiers, ships, and planes?" "HOW... Are our men going overseas?" "WHEN... Are they going?" "HOW MANY... Are going?" "WHAT KIND... Of training is the soldier getting?" "WHAT ARE THEY DOING... The war workers in your home town?"

No one wants to stifle legitimate discussion of the war—its progress and its aims—but all Americans should observe a few simple rules in casual conversation: If you hear it from someone—don't repeat it. If you see it yourself—keep it to yourself. But if you read it in a reputable publication or hear it on the radio you can pass it on. Stop and think before you talk, because careless talk costs lives.



Plato And The Platonists-- *On Divine Natures*

ARISTOCLES of Athens, later sur-named Plato, was the third person of the great Triad of Greek thinkers—Orpheus, Pythagoras, and Plato. The others were theologian and scientist, Plato was the philosopher. A man of extraordinary capacity and ability, he has given us the most perfectly balanced example of idealistic philosophy the world has ever known.

Aristocles was born of a good family, a direct descendant of the great law-giver, Solon. Plutarch and others said of his personality and appearance that he was a man without blemish, disproportion, or inharmony of parts, a man perfect in wisdom, in body and in mind. The records that survive indicate that he was well above six feet in height, and his head was of such breadth—a quality peculiarly admired by the Greeks—that he was named Plato, from Platteau, meaning a broad, flat area. He had great physical strength, competed in the Greek games, and emerged victorious in athletics.

He is known to have been the possessor of a pleasant disposition and a nimble wit. On a visit to a foreign country he fell in with two strangers, and they knew him merely as a man named Plato, discussed with him a number of problems of their personal lives. Later, when they came to Athens, they asked him to conduct them to the great school of the wise man whose name was the same as his own. With a smile he said,

"I am the one you seek." The two men were astonished. They knew their man, and he was not one of weighty, ponderous intellect, constantly spouting erudition; he had been their happy, genial companion; it did not seem possible that he was the Plato of great learning. Then as now, men associate learning with long beards and beetle-brows, find it difficult to realize that a mind such as Plato's meets with all men at their own level, all can understand him.

Yet, among other qualities that distinguished his life was studiousness. The most famous of his preceptors was Socrates of Athens, and it was his name and philosophy that Plato perpetuated in many of his dialogues. He differed with the skeptic Socrates on many matters, but was always obedient, kindly, generous; and Socrates came to know him as the very soul of philosophy. It was Plato who offered to pay the small fine imposed upon Socrates at the time he was convicted in the Athens court; but Socrates would not allow the fine to be paid, accepted the death penalty, and drank the hemlock.

After the death of his Master, Plato traveled into various parts of the Near East, but wars were raging in his time and he was never able to go as far into Asia as Pythagoras and others who preceded him. Then the ship on which he was traveling was captured by pirates and Plato was sold into slavery. Actually on the auction block and about to be

sold he said, "Let that man who wishes a Master buy me." The man who bought him recognized his genius and freely bestowed upon Plato his freedom. Friends meantime had raised a fund to pay for their Master; and they did not want the money back; they suggested that with the ransom fund Plato buy a piece of land, build a school. And he did, the plot he selected in Athens was in a part of the city where there were many advantages of situation, but where the ground was swampy and damp; it was all he could afford to buy. Soon after he began to teach, Plato was stricken with malarial fever, and many friends advised him to change the location. Plato said, "A wise man changes not his place, but himself." Recovering from the fever, he continued to teach in the same place the rest of his life.

He built roads and paths, and an open air court for those who wished to study with him. Over the gate was the inscription: *Let No Man Ignorant of Geometry Enter Here.* And thus began the first university, acknowledged as the first of the modern world. This honor has been given by some to Pythagoras, but, as many others declare, the academy of Plato was the first true college.

There Plato taught many illustrious men. At least one hundred of his disciples' names are remembered for great brilliancy of mind and profundity of accomplishment. The name most familiar to the world is Aristotle, a student who differed widely from his teacher, for Aristotle was the critic in every sense of the word. He was the doubting Thomas of the Platonic school. To him there was nothing obvious, and nothing

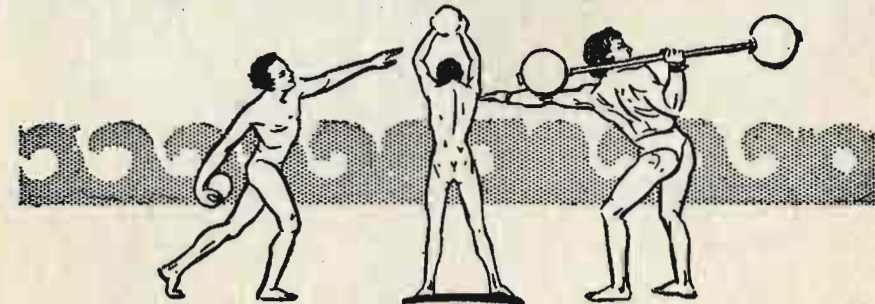
was acceptable until he had argued it out. Observing one day that Aristotle was not present in his usual place, Plato remarked to the assemblage, "We shall not do so well today; the mind of the academy is not here."

Plato's reasoning powers were not intellectual in the ordinary sense of the word, but rational in the most profound sense of that word. Aristotle was a thinker, Plato was a reasoner. Between the two there is a great difference.

Plato's life was one of notable moderation and simplicity; he ate but once daily, believing that it was useless to supplicate the gods with the very food that would slay the suppliant.

He believed definitely in an intelligent aristocracy among men.

He believed that those places most desirable among men should be reserved for those who are the most wise among men. And he elevated wisdom to first place among the virtues of mankind, declaring that only wisdom had the divine right of leadership. Only that was superior which had participated in reason. Plato said it was essential to the security of the state that its governors be philosophers. But if limited by the weight of their responsibility and the number of their problems they can not be philosophers in their own right, then it is necessary that they have with them always one who is a philosopher. It would devolve upon him to constantly instruct, to be present in the councils so only that which is reasonable may be brought to pass. Plato said, "In the abundance of law, there is disrespect for law; but in the abundance of virtue, there is respect for virtue; and men are



taught best by examples, and least by words."

Plato's many opinions made him in his own time more or less of trouble maker in Athens, mainly because he departed from the traditional viewpoint. The archons of Athens were not an intelligent group of chief magistrates; like politicians since the dawn of time they were steeped in superstitions. The existing purposes of statecraft were attacked by Plato; he declared the purpose of government was in all the affairs of mankind to administer wisely and responsibly.

It is said of Plato he seldom lost his temper; but being displeased with one of his servants, and feeling it was his Platonic duty to chastise him, he one day picked up a small branch to administer the beating. Approaching the servant and about to strike him, he stopped, dropped the branch, stood in the same position for several minutes. Someone came by, and asked what he was doing. Plato said, "I am punishing Plato." He then explained. When he thought of the stupidity of this servant he was angry. Being angry he punished himself, for he said, "No correction that is given in anger is of any value; and that applies particularly to parents, who, having lost their temper, should whip themselves and not the child. Instructions must be impersonal or they are valueless."

Plato came from a family well supplied with this world's goods; and as a man of comparative means and independent economic standing, he wore garments of good quality; and this caused Diogenes to ridicule him, a philosopher, still fastidious of appearance. Plato in answer observed, because a man has a good mind is no reason for him to be poor. If he has a bad mind, he is poor no matter what else he has; for poverty and wealth are of the reason, and not of things possessed. And, that there is virtue in sackcloth and ashes is an irrational viewpoint.

On one occasion word was brought to Plato that a certain philosopher had criticized him. Plato did not believe

that possible. The reason was, the supposed critic was a man of great integrity. The disciple said, "But Master, he positively did criticize you." Plato thought a moment. "Then, there must be something wrong. This man cannot be wrong." To another report of criticizing and condemning, Plato said, "Let them continue. I shall live so that no man will believe them. That is the only answer."

Plato ever thought clearly, with a mind nimble and active, sufficient to all occasions. His thoughts were both gentle and profound; he was no critic; he was no unbeliever. He sought rather after certain lofty truths; admired and respected all life as he went along.

Of his sense of humor there are numerous records. On one occasion a certain orator had long harangued in the Forum. Plato went over to a nearby altar and knelt in prayer. The speaker was bald; and Plato afterward explained, "I was paying homage to hair so wise that it left so bad a head."

A diligent reader of books, Plato received a great deal of tradition through his ancestors, especially Solon; from him he learned the story of Atlantis, which was to be one of the outstanding points of controversy in Plato's writings. He studied extensively and intensively, yet declared that reading would not illuminate a man, but a wise man illuminated the reading.

A noted tragic actor, appearing in a play in Athens, once came out on the stage to find one person in the audience. Plato had bought the only ticket. When the actor saw who it was, without hesitation he performed the entire play as originally intended. When asked why, he answered, "That one man is more than all of Athens put together."

In his advancing years Plato retained good use of all his faculties and senses, finally died on his 82nd birthday. He had completed entirely his 81st year, which, according to Pythagoras, was the great cyclic year, the highest of the odd numbers multiplied by itself, 9 x 9, which was the perfect number of living. Plato died in his sleep, without sickness

or disease, the books of Sophron under his head for a pillow.

It was said of Plato that no man in Athens had any fault to find with him. He died owing no man anything; his Academy he bequeathed Speusippus, his nephew, and the school descended through an unbroken line of several great Masters.

One thing about Plato that stands out as more glorious, if possible, than all other things, is the intrinsic nobility of his viewpoint. We who are a suspicious people, questioning all things, doubting all things, wonder about all things; but Plato, because within himself there was no fault or common error, adored all things, venerated all things. He was in himself in no way suspicious, but he was not an easy believer. Always gentle, generous, he believed the best in all men; he never questioned the divinity that is intrinsic to all mankind.

A great benign principle moved through Plato's life, bestowing a certain peace and security upon everyone with whom he came in contact. There was nothing small about him, nothing sarcastic in his humor; his mind was dedicated wholly to the recognition of divine values in all things. A man of great personal virtue, with nothing in his life that anyone could ever question, he lived contemplating Reality. A great largeness was Plato's, said his disciples; they referred to the largeness of his mind, the largeness of his body, with a place for everything that was good, animated by the desire to discover good in everything.

Asked, "After you are gone will men remember you?" Plato replied, "After I am gone I hope men will remember a little more of the Truth." With no desire for the fame the ages brought, he was never to realize that he would be the greatest power for the molding of Christianity, that men like Albertus Magnus and St. Thomas Aquinas would follow after him and use his philosophy. He had no idea that for 2,300 years his philosophy would be taught in every civilized country, that his writings would be translated into every language

of the rational races. But Plato knew this: "Man achieves immortality of a kind when he is associated with that which is True; he gains his immortality through being identified with those Truths which must endure forever. Men pass, but Truth is Eternal."

Out of this great thought has come the Platonic philosophy, of which we know all too little today. Plato is studied in our schools, but studied mostly through two of his books, *The Statesman*, and *The Republic*, political documents. There is little study of his theological writings, his ideology, to an unnecessary impoverishment of the modern mind. For we do not go back to think as Plato thought 2300 years ago; we come forward to know what Plato knew 2300 years ago. Mentally we have not yet reached him; the man of the street is no Plato. In our modern age no one mind has advanced with the tranquility and spiritual profundity of Platonic thought, with its rationality of idealism. Our hundreds of philosophers today, our teachers of philosophy, are not Plato. They have not that deep, kindly love of men which is the beginning of the Platonic wisdom—which is to love men, love life, love the wise, serve all things, love all that we serve, see good in everything, and share all good with everyone.

These were Plato's ideals, and they are the absolute prerequisite of an intelligent, philosophic viewpoint. Until they are present, philosophy cannot be perfectly present in the life of any person.

And so, now to come to my subject, "Plato on Divine Natures."

According to Plato's teachings, Absolute and Perfect Being, the Cause, Substance, Essence and Immutable Nature, is manifested through a triad of manifesting principles, which he denominated the Unmoved, the Self-Moving, and the Moved.

This was his classification:

That which is Unmoved is the Absolute, the Infinite Source of all Life, within the nature of which is motion, but which in itself is unmovable, being

the Eternal, Unconditioned and Unqualified Reality.

The second Order of Being, given the title Self-Moving, comprehends such entities as are moved from an Inward Principle of Life and are themselves the source of motion in other things. He exemplified the sun in the heavens as having life, light, and heat, intrinsic to its own nature; it is the source of the growth and development which takes place in the terrestrial sphere; and therefore, those Beings to whom the Principle of Life is intrinsic are called Self-Moving.

The third denomination, the Moved, applies to all natures upon which motion is conferred. Of such an order is man. Man's body is animated by a Principle that may be separated from him by the mystery of death; therefore, in man, the Mover is not intrinsic, but departs from the body, causes other bodies to come into existence, all forms or bodies which are moved by a life temporarily communicated to them but not indigenous to them.

These three were his interpretation of Pythagoras' Supreme, Superior, and Inferior Worlds of Nature.

According to Plato, the Absolute, or Unconditioned Existence, causes to be emanated from itself what he termed the World Soul—the Life that is communicated to this world out of Immobile and Immutability Principle. This Life, the World Soul, he declared to be the repository of the senses, the emotions, the thoughts, and all the qualities of life. Each human being partook of this Soul, he declared, being able to understand all things because he participated in all things in himself. Having in himself part of everything, he was able to understand everything outside of himself—at least to a relative degree.

Plato used the symbol of the lighted candle. Stand a lighted candle in the middle of an open place and it is visible a certain distance. The circumference of its visibility—the place beyond which it can no longer be seen—is the end of its sphere of influence. Now, according to Plato, as you approach from the

circumference toward the candle, you come into more and more light. As you approach still closer to the candle, you may reach the place where you begin to feel the heat of the candle. Finally, when you come to the place where your finger touches the candle, it will be burned or consumed by it. The light and heat in the candle will consume the thing close to the candle, and that thing will burn also. But, when you light one candle from the other, are there two fires? Have you taken the fire from one to the other?

What is the answer to that?

According to Plato, the answer is: the World Soul, or World Energy, communicates itself to everything without diminishing in its own nature. In such a thing as the ringing of a bell, the sound can be heard, but the sound is not consuming the bell. According to Plato, the source and power of the Universe is constantly contributing Light to all things, but is no less Light itself. It gives, but is no less itself; it is like the wise man sharing his wisdom with the fool; he makes the fool wiser, but no less of wisdom remains in himself.

All things that are true may be communicated without loss. Those natures which are most like the Light, closest to the Light, receive the most of the Light. Therefore, according to Plato, they may properly be termed the gods, inasmuch as they are the most proximate. That is a term he used for the gods—the most proximate to the Divine Source of Things. Natures which retire or depart from proximity partake less and less of the Light, until reaching the ultimate circumference, where is matter. The center is Life, and is constantly flowing, like the rays of Light, from center to circumference, where it is swallowed up in darkness. Those being at the circumference of Life are termed the lower kingdoms, because Life is less disturbed to them, and more obscured in them.

By the candle Plato has shown the relationship of living things, those nearest the candle being most like the candle, and those farthest removed being

the least like the candle. Matter is therefore the least degree of Life, not the absence of it; and Life is the highest state of matter. As you approach the Source you become more like the Source; as you depart from the Source you become less like the Source.

Life is not a matter of distance, but of quality. The lower entities which respond less to the Life within may be said to be the farthest from Life; while the higher forms of Life, being more like Life, are said to approach to Life and may be voluntarily achieved by the process of reason, which is *intellectual life*. The Nature of God, according to Plato, is therefore more than the ability to confer Life; God is the Absolute Abstract of all qualities; and therefore, he declares, God is the greatest of all qualities.

God is the most refined of all vibrations.

God is the most acute of all intellects.

God is the most perfect wisdom.

Of morality, God is the most perfect virtue.

Of time, God is the most enduring time.

Of all affections, God is the most perfect love.

Of all idealism God is the most perfect Ideal.

So, God is in essence and substance the extension of all that which we possess in part, and its final consummation. God is that Being which possesses all these qualities in perfection.

Plato looked about him to behold many evidences of various intelligences, qualities, and principles. Of colors, he declared God to be white, which contains all colors. Of bodies, God is the entire Creation, the Cosmos, as being the most complete of all bodies, and all that man possesses in a lesser degree, Deity possesses in an abundance of completeness. Plato finds God by projecting all the known virtues to their most perfect consummation. Then he adds the corrective: That God is more than this; God is not only all those things which are perceived as desirable, but all that man, lacking perfect perception, does

not as yet know. Deity is therefore not only the substance of everything we know, but the substance of everything we shall ever discover—is the completeness of both the known and unknown.

When we thus conceive Deity, as being the extension of time into eternity, of forms into principles, of actions into causes, then we realize Deity. To Plato, and to his great school, God was not a person, not even an individuality, but in Plato's appropriate term, *It*, the Principle of Principles, the Perfect and Obvious Cause of all effects which exist in nature, equal to all the effects in nature, plus. Therefore: Deity is Life, Truth, Wisdom, Beauty, Strength, Nobility—all these—and thus may not properly be termed a person, but must be worshipped as the perfection of all desirable things in their own type and kind.

Plato said: God may be appropriately and properly termed Father, as Cause; Mother, as the field in which Cause acts; Son, or Progeny, as manifested from Itself. God may be likened to anything that may exist. May be regarded as personal, as the root of all personal things. May be regarded as impersonal, as too, the root of all impersonal things.

Two forms of Life, according to Plato, are evolving within the Effulgency of Reality, animate and inanimate. An animate object is one which possesses either a motion within itself, or is the recipient of motion, as man who has motion contributed to him by Spirit. Inanimate objects are such as aether, air, water, fire, and earth, these being not personalized or individualized, but merely conditions, static conditions, in Nature. Therefore, God is both active and passive, both dynamic and static, because Deity contains not only the principles of motion, but the substance of elements.

At first thought the God of Plato might seem to be an exceedingly complicated Being. It looks like a God not easy to understand, as though It were a series of contradictions. But there are no contradictions, because according

to Plato, in Deity dissimilars may abide together. Not in nature do we find things apparently irreconcilable, but they may abide together in God. Two men who differ will not live under the same roof, the fire will destroy the tree, the water will flood the land, storms will destroy the plants, and in nature dissimilars destroy, but in Deity all dissimilars are reconcilable, and there can be no conflict in the Principle of First Cause.

The next problem that Plato confronted was, whether or not the various things that live in the Universe have free-will, or are the object of fatal necessity. In the nature of this Principle of Principles, is there the concept of a Father who punishes his children? Is there a reasonable concept of an old man somewhere in the sky, bestowing certain favors on some of his creations and cheating the rest? Plato said, No. He said there is both fatalism and free-will. He quoted the *Odyssey* of Homer. He said it was free-will that caused Paris to abduct Helen; and it was fate based upon this action that resulted in the Trojan War. The privilege of doing what you will to do, that is free-will. But the inevitable reaction from what you do, that is fate. No escape from fate is possible. Set in motion such causation as you will, but having been set in motion these causations must fulfill their own laws.

Your words, your deeds and thoughts are within your power, but once they have been precipitated into action you can no longer control them. They are then subject to immutable and unchangeable law. You may throw yourself off the cliff or not, but if you throw yourself off the cliff then it is immutable law that you shall fall. Obvious, but it has not been widely appreciated. People may do what they will do, and what they desire to do; but having done it they must pay. There is no escape from the reactions of actions. Thus Plato solved one of the most difficult moral issues of life, the policy of action.

Plato further assures that Deity is not a personality any more than a star

beam is a personality. In fact, according to Plato, Deity is not even a reasonable creature. It possesses neither an intellectual nor intelligible nature. It possesses neither the power to think, nor the awareness of Itself; but the power to think and the power of awareness may be contributed by It to other natures.

We see about us obvious proof that those who have not, may, under certain conditions, give to others that which the giver himself has not. For example, a man walking along the street has not sufficient intelligence to look where he is going and is struck by a moving vehicle and killed. Another man walking along behind sees the action and thus becomes prudent. Now, the first man did not have sense enough to look out for the moving vehicle; but by an object lesson he conveyed the idea of alertness to another man, who became aware and no longer thereafter took chances. It is thus possible for us to share what we do not have, to give away that which is not ours, and in certain respects to contribute that which is unknown to ourselves.

Similarly, Deity, not being intelligible nor rational, may still confer mind upon Its own creation, not possessing wisdom may bestow capacity for it. Plato has very complicated and very rational arguments of considerable length to justify this statement, but the substance of these arguments is: We may in many ways pass on that which we have never owned ourselves, give use to that which we have never used, and partake of that which is not within our own capacity. And by the same analogy, Deity, while not rational, can create a rational Universe; having no mind can project mind, which minds in turn can search for their own Source, which is not mind; but on the threshold they fail, because the Source is beyond all mind.

Also, according to Plato, the Universe is an Eternal Animal or an Eternal Anima, which is constantly unfolding and moving, growing and changing, but in some form exists forever. Having existed forever, Plato gives no credence to the belief that the Universe was creat-

ed. The Universe is, always has been and always will be. What we call creation is merely change. The familiar ceasing and appearing we call change, but it is a condition of an ever Unconditioned Reality.

Says the Platonist: I believe in One Eternal Absolute, the Unconditioned Essence and Root of All Life and All Condition, Agelessness unto Agelessness, a Principle of Principles, a Root of Being, a Source of all that is, that may not and cannot be consciously known nor approached. This, says the Platonist, I maintain is the Absolute.

Next: I believe from the Unconditioned Principle of Principles, Eternal, Unborn, Undying Reality that has been forever and will be forever, that there is manifested One which may properly be termed the Principle, the Source of the Multitude, Unity, the Apex of Diversity, the One from which all came in the beginning and the One into which all returns in the end, and this Principle may properly and appropriately be termed God—by proximity to the Absolute to partake in the Vastness of Existence, both in Time and Place, and while subject to change, is impossible of annihilation. This, therefore, may be appropriately worshipped and venerated as the Father-Mother-Son, the Root of all tangibles, the Causal Beginning of a manifesting sphere.

Then, says the Platonist: I believe furthermore that out of the One, which may appropriately be termed God, there emerges, evolves—or it may more properly be said, comes into existence from the One—a number of Beings appropriately to be termed Hierarchies, the Creators, the Sons of God. These Beings are the Arbitrators, the Administrators of the Divine Will, and of these Beings, says the Platonist, I recognize two kinds: First, azonic, which are those Beings not limited by time nor space but may be anywhere or everywhere any time, being incapable of space limitation, of time limitation, so they may be supplicated by many minds on many parts of the earth appropriately. Second, the zonic, or gods bounded by

time and space. These may be likened to the Hierarchies, the Archangels, the Cherubim, and the Seraphim, and the other Witnesses who are about the Throne of the Most High.

And, the Platonist says: I further believe that the circumference of the Principle of Light, its boundary and extremity, may be termed matter, matter being a privation of God, or Deity absconditus, or lacking manifestation of Deity; and that matter is a condition of God comparatively unfertile; and that the combination of matter and creative power results in the formation of Beings, of which some are visible because the corporeal element dominates, and others are invisible because the incorporeal principle dominates. And such as are invisible are the nymphs, the dryads, and all the creatures that abide in the elements, and of the visible are man, the animals, the birds, the fishes, and plants, and minerals; and that all of these beings are temporary conditions existing within the area and within the substance of Being.

Further, says the Platonist: I believe that man possesses within himself the capacity to elevate himself or degrade himself according to his own desire, and according to his own experience or inexperience, and according to whether or not he is dominated by the corporeal or incorporeal parts of himself. And so, I further believe that the man in whom the corporeal elements dominate sinks down by the very nature of his



own corporeal matter; whereas, that man in whom incorporeal principles dominate, ascends; because he is constantly casting off matter and emerging toward his incorporeal state; that man who is an animal is a beast in a world of men; that man who is human is a man in a world of beasts; that man who by a rational activity consciously contemplates the Principle of Principles—such an one is a god among men, knowing good and evil.

And, says the Platonist, further: I believe that by the practice of the virtues and the accomplishment of the reasonable, it is possible to elevate the mundane state so that man, while alive, may ascend above the human state and become a demi-god; and by ascending to this condition he becomes an example of true spiritual progress, and is, therefore, appropriately propitiated, and may appropriately have an altar and a shrine, and he may be appropriately venerated, because in him a Divine thing has occurred. He is no longer a human being, but by the extension and through the direction of his rational principles, he has become a Divine Being.

Says the Platonist: I further believe that the human being, in order to accomplish the regeneration of himself, must live many times in the corporeal state, and only through the corporeal state can he achieve liberation; and having achieved liberation, having achieved the point of attunement with the Universal Mind, that individual from that time on may be appropriately regarded as a divine being to whom all honor must be paid at all times.

And, continues the Platonist, I further believe that he who has accomplished this state, merits during the rest of his lifetime the peculiar veneration of mankind; that such an one is entitled at all times to respect; that the ruler of a state, or the king of an empire, must stand in the presence of this one; and that this one shall be placed above any king of the earth, above any ruler of man, above wealth or authority; inasmuch as this one is no longer a mortal being, but a god walking among men.

I also believe, says the Platonist, that each shares with all living things a common fraternity. The sands of the sea, the plants, the winds, the storms, the beasts of the field, all these are worthy of veneration in the sense they all participate in the Life of Divinity; and that, therefore, all forms of life must be regarded as sacred, not to be profaned, not to be injured, not to be destroyed without just cause. That just cause shall be that, that form of life is harmful to other forms of life.

Also, says the Platonist, I further believe that it is against the will of God that any man shall do violence to himself; because in so doing he attacks the temple of his own Spirit, the body the Universe has given him; therefore, self-destruction shall be permissible only under certain conditions. As set forth by Plato and his disciple, Olympiodorus, these reasons shall in every case be reasons of integrity and not of weakness; and no man shall destroy himself to escape from any form of material evil, responsibility, or disgrace; but may only do so if a continued existence prevents him from remaining true to his own standard of integrity. Before a man may defile himself he may destroy himself. Before an initiate may be forced to disclose the secret mysteries, he may destroy himself; and, according to Plato, a man hopelessly sick and incurably sick shall not be forced to perpetuate his life by the aid of a physician. But under no other conditions shall there be self-destruction.

Says the Platonist: I believe in the common identity of life, in the common goodness of life, and that by the practice of the virtues, the living of honesty, and the development of self, I fulfill the purpose of my natural existence.

Also, says the Platonist: Having mastered all earthly and material things, having conquered in myself all earthly and material desires, having universalized all that was in the particular within myself, having mastered all appetites, inconsistencies, incontinence, having become positively aware through reason, through the mastery of the arts and

sciences, and through the practice of them, of the Sovereign Truths of Existence, and having become aware through meditation and realization of the Nature of the Principle of Principles—I believe that having perfected all these things, I have ceased to be a corporeal being and have become an incorporeal being, verging toward the Source of Life, and approaching the Throne of my Creator.

And, says the Platonist: I further believe the end of all existence, the purpose of all existence is the Principle of Principles; the Root and the purpose of all existence is that the Principle of Principles, the Root, and Foundation, shall restate itself; shall reaffirm itself; and shall become the one and only Reality, beyond which there is no other; and as part of this Being, my divine nature will ascend unto the Divine Nature, and my material nature will re-

turn to the elements from which it came; and this shall not be termed death, but illumination and release; and in these matters I have been taught by my Preceptor, Plato, a divine man, one in whom the Mysteries were perfected, one who participated in the gods, and who is, therefore, worthy of the veneration of all men.

And the Platonist always closes with the thought: May all things which are not of the divine nature be returned to the Divine Nature; may all things which are many become One; may all which is not, be stated; may all that is, be released; may all compounds be dissolved; and may only that remain which is, always has been, and ever shall be, the One Eternal, Immoveable, Father-Mother-Son, who may properly be termed God, the Father of all Life, the Cause of all Life, and the Ultimate of all Life.

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

Rationing Helps Everybody

SOME people still don't understand about rationing. Rationing forbids them to buy more than a certain amount of the rationed things in a given time, and therefore they blame rationing for the fact that they have only that much. Actually, without rationing something like his would happen:

At first when a food or article became scarce, some people would buy all they wanted or more. Others would get none because their neighbors had cleaned out the stores. Then, after a while, nobody would get any—not even greedy people. The whole supply would be gone.

Rationing is our way to lessen these ill effects of shortages. The shortages themselves develop for various reasons.

Sugar.—Short primarily because boats that used to bring it into the United States are carrying war supplies to our troops and allies in Africa, Russia, England, Iceland, and the South Pacific.

Fuel oil.—Short in a belt of 30 States because tankers that used to bring part of the oil into that region now carry fuel to our tanks and planes in battle.

Coffee.—Short because the ships are supplying our fighting men and allies.

One rationed item is in a class by itself:

Gasoline.—Rationed all over the Nation to control automobile mileage, save our supply of rubber which is becoming dangerously low. Rationed more strictly in the East because the tankers that used to bring gasoline east now carry fuel to our tanks and planes in battle.

About to be rationed is a group of items:

Canned and frozen fruits and vegetables, dried fruits.—Short because a large part of the supply has been reserved for military use. These things are especially easy to ship to distant places and so we fill part of our home needs with other foods.

Post-War Democracy

MANY people say, and we say it ourselves, that after the war we will not want to go back and see Europe. In the past we regarded the oversea continent as a kind of paradise of art, literature, strange customs and old castles. The Europe of the tourist trade is disappearing very rapidly. And the very thing the Americans liked best about Europe is probably the thing the Europeans liked the least, magnificent old castles and very bad plumbing. The tourists looked at the castles from a distance and were entranced, but the Europeans had to live in them, and the plumbing became very significant.

Consider Naples with its great galleries and inadequate sewers; Venice with its palaces and polluted water; the lights of romantic Budapest, but beneath the lights a whole race of people under the domination of the foreign yoke of Austria; we were much more interested in travel as an escape mechanism, we were little conscious of a people struggling to orient themselves in a world system. We went to Spain to buy mantillas, or see bull fights, or eat tamales, not to view closeup the problems of Spain. Wonderful as spectacles were the great religious processions of Seville, yet underneath the pageantry was a great, tragic story— of a people completely dominated by decadence, of magnificent picturesqueness in the great religious rituals produced at the expense of their common sense, people impoverished mentally and economically in or-

der that picturesque processions might continue.

The Europe of yesterday, picturesque, close to feudalism, dominated by decadent aristocracy and ecclesiasticism, had to change. It had to gradually come out of its condition, because it was essentially composed of human beings. The so-called happy peasantry was in symbol the stasis of the ages. Change was inevitable. The thing we regret is, that out of this pattern of a very negative state that had to be altered, emerged the modern dictatorial concepts which now dominate Europe.

These dictatorships are not intended primarily to release people. But the result is release. Europe is being shaken out of lethargy. A terrific price is being paid for this awakening; but if we are philosophically minded, if we are thoughtful people, we recognize how significant this awakening is.

There is very little lost motion in this great crisis between the old world and the new. We were not the picturesque; we did not go around in many-colored raiment, or dlog about in wooden shoes; we did not have old castles with mortgages and ghosts, nor gold braid and elaborate ritualism; but we were developing a feudalism of our own. Up to the time of the depression in 1929 we were developing as fine a smugness as the world ever knew; we were conceited, arrogant, materialistic. We had come to regard ourselves as so utterly significant that in comparison with us

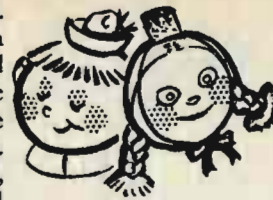


nothing else was significant. We had reached the position where we were convinced there was nothing more we could learn, and that is the most serious condition of all. We were not only ignorant, but we were proud of it, and highly resolved we would not change. We had the best of everything; we were the best of everything. We were headed straight for the same decadence that has paralyzed Asia for thousands of years, and Europe for centuries, the decadence of smugness and self-sufficiency.

In Plato's fable of the idiots, a race of beings living in the bottom of the well is certain there is nobody on the earth but themselves. Finally one man climbed the steep and difficult side of the well, and looked over the top; and he saw the well was in another man's backyard. So he went back and told those at the bottom of the well that there was a world outside and beyond. He told them to climb up and see for themselves. They told him that he was crazy. They said they would not climb up; it was obviously stupid. When he became insistent, they killed him.

Not long ago it became necessary to climb the wall of our well. And why was it necessary? Because a group of people at the bottom of the well had made the hole unlivable, and we had to get out.

No ordinary ministry, no ordinary series of slight circumstances, no gentle, creative technic could possibly have stirred the world of 1928. If anyone of adequate vision had climbed up and looked over the edge of the well, we would have killed him and pigeonholed his report. We believe that things as they were could never be less; and we did not want to make them any more, or any better. We were going no place, just toward individual graves under the delusion of collective rushing progress. Our desire was to be richer, more powerful, more comfortable, and living off our accumulations, more indolent. We wanted wealth to avoid work; security and peace without thought. This condition



stretched gradually until nearly all the world was affected at least partially with the miasma of success. It was worse than the historical Black Plague, which killed only the bodies of men, for this plague of materialism left the body alive and destroyed the spirit, the mind and the character. Soulless bodies were wandering everywhere about the earth, a condition that could not continue without ultimately destroying everything that civilization infers. It would have paralyzed all essential progress.

But, just as nature has decreed that corrupt bodies when they reach a certain degree of corruption and are unable to function, destroy themselves and release the energy and life that were locked within them, so social systems when they reach a certain degree of corruption destroy themselves. They break down by the very nature of the forces imprisoned within them.

In the doldrums which followed the first World War, came the first murmurings and mutterings of people. The first World War broke up and destroyed, for the most part, the absolute authority of the ruling classes in Europe. Thrones collapsed, or at least passed from a condition of absolute despotism to a position of comparative weakness and ineffectiveness. The people were no longer under the guidance of strong leadership. People began to feel within themselves the stirrings of self-power. They possessed the energy and impulse toward action, but had little knowledge of the direction action should take; it was necessary for them to create new leadership out of themselves. Out of this old formula arose three strong personalities in Europe: in Russia, Nikola Lenin, a commoner, a man of the people, a man who expressed through his own convictions the will of the people of a great enslaved and dominated nation. In Italy, Benito Mussolini, a socialistic newspaper editor, a man of the people, of no important background, who represented the stirrings of the

Italian people in the period after the World War. In Germany, Corporal Schickelgruber. Under these personalities Europe moved off the tourist trade basis, no longer to be regarded as the habitat of quaint people to be looked at by Americans.

Times were changing, Europe was moving from under the picturesque into the utilitarian. Nothing much could be done about it. Nothing much should have been done.

But much should have been done about something else—guidance and direction for Europe in this emergence. We stood by. We watched the birth of a new spirit in Europe; we watched a child, European Democracy, learning to walk. We saw it fall down, and cry, and get up and try to walk again; and what did we do? We sat over here and made bets as to how many times it would fall down! We could have been the principal force and factor in the molding of a great democratic order in Europe. The ball hit right into our infield, and we muffed it.

Instead of recognizing the struggle of the German Republic when it tried to be a democracy, we sat by and watched. Instead of trying to help build a Europe after the first holocaust—I do not necessarily mean building it by sending money over there, which is what we always thought help meant—we offered no intelligent guidance out of our own experience in the formative period.

We had the same opportunity in Russia. And the same opportunity in a large measure with France and Italy. We failed. The whole course of history might have been changed by us with words of intelligent counsel and helpfulness at a critical time. But we retired behind the belief that Europe was a long way off, we'd leave it there.

In the period when Europe was struggling to orient itself—a large part of that orientation being nothing but a small child's effort to copy us—we were



the land of wealth, power, prosperity and freedom; we were the dream state of the world; we were the paradise to come. And to our shores came dreamers from every nation of the world, hoping and praying that they might find some of the potency of the mysterious Nirvana of the American way of life. Little Republics, Czechoslovakia, Poland, Bohemia, Hungary, were trying to build a new world patterned after ours. They wanted us, they needed us, they gave

us the greatest flattery one can give another, imitation. And in that critical moment we lost the opportunity of binding the world together in a new world order of democratic life.

Why? Because at the time we were dominated by a doctrine of rugged individualism and complete isolationism. And if our onetime isolationists and once rugged individuals all go down to their graves as private citizens admitting they were wrong in the first place, may their graves be quiet, in a world they muddled up by their short-sightedness, which must, over a period of years, live out these mistakes.

The basic lesson must be clear. We are not suffering from the mistakes of others, but because we agreed with the mistakes of others. We did not think democracy through for ourselves, but accepted the opinions of politicians and leaders unquestioningly. When we could have spoken as the public voice we did nothing. Out of an inadequate background for personal liberty, European people who had never had anything could not suddenly have everything; they were unprepared for social conditioning, lacked educational background; and aristocracy was seeking a way back, old theological systems were resolved to recapture the peasant mind, old political ambitions were pressing down. With nothing in experience to support vision and plan, Europe's democratic dream went up as a bubble. Even where the

outer semblance of democratic ideals was sustained, the inner sense was lost. And so, out of the weakness of the many who could not lead, arose the despotism of the few. Opportunists grabbed at the chance to force their viewpoint upon a world that had no viewpoint.

Inevitably we have come to the fighting of a war over ideologies, carnage out of confusion of issues which we have never clarified.

One primary issue is, whence Democracy? Even in our most optimistic moments we have never answered the question: Where are we going?

What are we trying to do? Is Democracy merely a daily living state, or is it pointed toward something? People who have no motivation or particular purpose must fall before those with an aggressive motivation. What is the positive motivation of Democracy? What are we trying to build? What is our own dream of our country 150 years from now?

What are we working for in Democracy that we are willing to live and die for, struggle for and build toward? What is it we wish to leave to our children's children as a powerful heritage? Are we clear about this thing we see rising in the world as a building toward which each of us should contribute some small stone of effort? What are we trying to do? That still remains a very abstract matter.

The Russians know what they are trying to do.

The Chinese know what they are trying to do.

The Germans know what they are trying to do.

I doubt if we know.

It would be a very good idea to find out and find out soon. The strength of effort lies in union toward some def-

inite, distinct accomplishment, harmonious with the integrity of our own purpose. It should be clearly, definitely, and well stated, understandable to all of the 135 million people who live in this country. In a thousand small, private, personal matters they may be separated, but in this one purpose, the achievement of an ideal world order, they should be united.

"The path of glory leads but to the grave." We know the dictators of Europe will fall, we know their disintegration is intrinsic within themselves. We realize their entire concept and policy is contrary to that which we know is essential to survival. We realize it is only a matter of time until these little men in tall boots are going to strut their way off the stage and leave behind them the chaos which always follows in the wake of despotism.

Now, we can say to ourselves, What is going to happen in Europe when the present little dictators go their way? for go their way they will! Now, we must examine step by step the parliamentary procedure of this collapse, for collapse it will inevitably be.

It is pointless to say that history does not repeat itself; for it does, on different levels of repetition; often with new words for old ideas; and too, often we do not see the repetition of the formula or pattern because we no longer have exactly the same mechanics for the operation of that pattern. We know that Europe in our day has passed from the aristocracy theory of government down into a complete chaos, from which it built a democratic concept; and from the democratic concept it passed on to the dictatorship, in almost complete arc.

Russia's was a very rapidly operating complicated pattern. There was abdication of the Czar, which was the end of



absolute power in Russia; then the creation of a regent under one of the Grand Dukes, power in a limited form. Then, the abdication of the Grand Duke and the establishment of the Kerensky democratic regime, a Democracy, if not of our capitalistic form. The collapse of the Kerensky government led to the establishment of the Lenin regime, and the emergence of what might be termed Socialism. Then, the gradual interpolation of the Trotsky theory, the removal of Trotsky, the death of Lenin, and the rise of the Communistic state under Stalin. Finally Communism scrapped, and the rising of Democracy under Stalin in the stress of war emergency. Here we have had the whole history of human government summed up, to study in all its details. We had the same thing in Germany in another way, in Austria, and in Italy, and in the little countries of Czechoslovakia and Poland, whose twenty years of national life have summed up an incredible period of the tragedy of experimentation.

We see this cycle and we know we are destined to see again the collapse of the entirely despotic theory; we are bound to see the re-emergence of some form of aristocracy, we are back to that again. Now what kind of aristocracy is it going to be? It does not necessarily have to be the aristocracy of the Habsburgs and Hohenzollerns, it does not have to be the aristocracy of the old Grand Dukes of the German Federation of States, or the Grand Dukes of the Italian Federation, or the aristocracy of the Papal states. It does not have to be any of these things. But it has to be



based upon that which is the root of aristocracy; namely, class leadership.

Now what form is this class leadership going to take? It is too late to take the Communistic form as we know Communism, for the reason the great impetus of Communism is passed, and when we have passed through an experience we do not go back and try it again. There was a time when all Europe could have become Communistic under a great wave from Russia, but Russia's pattern today is socialized democracy, socialized dictatorship, socialized aristocracy, and most of all, socialized capitalism. The old pattern of absolute equality regardless of everything is gone. So that idea will not sell itself to post-war Germany or France.

The world is moving toward new patterns. Concerned with the problem of post-war Germany, the instinctive thought is, let us break it all up in little states like it used to be. But, "like it used to be" dooms the idea; because things will never again be like they used to be. We cannot hope to have the German people break up into a series of principalities according to the old ideas. Maybe we could do it politically, but in the past those principalities flowed together like mercury, and those little states like Danzig, Bremen, Lubbeck, these little countries mingled together to form the great Confederation of Provinces which finally flowed into the Prussian State of Wilhelm I. The thought we really have in mind is breaking up centralized leadership by creating a feudalism within the state. And that's thinking back around the circle to the re-establishment of royalty as a solution to dictatorial despotism.

What is also being contemplated is a new order in Europe; something has to be done to change the psychology and break up the psychosis of Europe. I have a suspicion that when the time comes to make this great change everyone is thinking about, it is not only going to be a European change but a world change. We will never cure the present ills by just correcting the European situation. The malady has now escaped

from the boundaries of Europe and become a world disease. Once Europe was the root of all evil, but now the root has spread and it is doubtful whether any one spot can be isolated as the center of infection.

No, we have to plan a new pattern for the post-war condition, a pattern which is just beginning to dawn on us, but a pattern which has the element of aristocracy, the element of socialism, the element of democracy, the element of oligarchy, and to a certain degree the element of anarchy—always remembering that semantically speaking we must not hate ideas because of words. We must send words to the laundry and clean them up; we will need them in the future. For example, Germany has ruined a perfectly good phrase for us, "The New World Order." It is a beautiful statement, shorn of all connection with German despotism. The same is true of Socialism, which is a perfectly good word, but ruined by its association with things we do not like. Faced with the problem of the Europe of tomorrow, we have to use words, and terms, without reference to their present popular meaning.

In the Library of Congress in Washington is a document filed there by some individual who is mentally ingenious and resourceful. It is a plan for the world government of tomorrow. It calls for

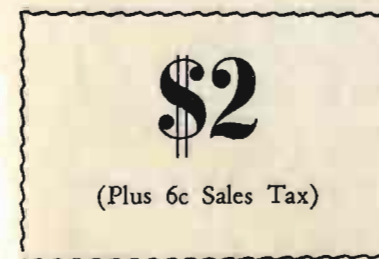


the creation of a world capital, this world capital preferably to be located upon some island, possibly some island like Bermuda, or an island like Hawaii, one relatively disassociated from the direct involvement of any existing political state. This would become an insular area which would occupy the psychological state of Switzerland, a sort of agreed upon low pressure area, to be preserved and protected against the encroachment of any power. On this area, in this place, is to be built (and the plan includes practically the complete architectural draftmanship) the City of the World.

It would have a Supreme Council, composed of the sovereign heads of the world. It would be gathered together in the realization that while people may disagree, the proof of intelligence is agreement; and that the leaders of the state have a vision great enough to coordinate even if the people are not capable of coordination.

As early as 5000 B. C. or 6000 B. C. the dream of the World State was stated. Plato restated it in his *Empire of the Philosophic Elect*. This dream now comes down to us in the concept of the World Nation—offering a great power for good and also the supreme temptation for misuse. Whereas in the past men would have to conquer nations,

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Manly P. Hall

Christmas 1942

despotism, if it could seat itself in the World Capital, could in one fell swoop conquer all. To offset that temptation is extraordinarily difficult as long as the individual, whether he be the commoner or whether he be the executive, is imbued with the desire to exploit. Most people who are not exploiting each other are merely refraining because of lack of fortuitous opportunity, not because of any great moral realization of integrity.

But theoretically the World City should answer the problem of world super-government essentially democratic, essentially just, in which all nations as free people sit together and establish out of their mutual strength, according to their power and number, a mutual policing force, a world standing army with the purpose of protecting all people from themselves and each other.

(CONDENSATION FROM A PUBLIC LECTURE
Suggested reading: FACING THE FUTURE.)



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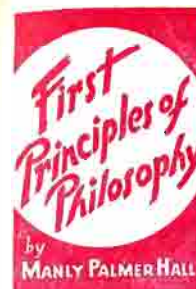
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This could be a proper goal toward which American idealism could direct itself. We do not know what we want to do. We all want to be rich, of course, that is understood, we all want to be happy; and it is taken for granted we all want to be healthy, but if we cannot be healthy, wealthy, and happy, how about trying to be useful? Perhaps if we became useful we would discover health, wealth, and happiness as by-products. Experience has taught that to a few.

It is a goal worthy to live for, to see the ideals of democracy become the framework of the first world government, a government not dictated by little materialists in tall boots, but a government of the people, for the people and by the people, a government based upon the realization at least that we are one human family, a realization that is being forced upon us by disaster.



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