

HORIZON

**The magazine
of useful and
intelligent living**

FEBRUARY

1944

Articles by MANLY PALMER HALL Philosopher

CONTENTS FEBRUARY 1944 ISSUE

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

WORLD TRENDS FOR 1944.....	1
OURS IS THE BLESSED LAND.....	4
THE PRINCE OF THE CATS.....	20
INDIAN MAGIC AND MEDICINE.....	25
OUR RATES OF VIBRATION.....	29

HORIZON

Published monthly by HORIZON PUBLISHING Co., 3341 Griffith Park Boulevard, Los Angeles 27, Calif.

35c a Copy, \$4 a Year. Two Subscriptions, Your Own and a Gift Subscription, \$7.

Entered as second-class matter, July 31, 1942 at the Post Office at Los Angeles, Calif., under the Act of March 3, 1879

Entire Contents Copyright by Manly Palmer Hall

For permission to reprint or to translate address The Editor of HORIZON
No consideration can be given to manuscripts submitted for publication.

Subscribers ordering a change of address must observe the requirements of two weeks' notice.
Please give both the new and old address. Numbers missed can not be supplied after 30 days.

HORIZON

The magazine
of useful and
intelligent living

FEBRUARY 1944

VOLUME 3 No. 6



● *Indications of the planetary motions*

World Trends for 1944

WHAT are we going to do with Germany after the war? We have now reached the point where we are confident ultimate victory is ours. Here is a simple opportunity to apply natural law.

The natural motion of mankind is always toward unification. Throughout history—and history is nothing more nor less than the philosophy of human experience recorded in a proper order and sequence—throughout history we see the motion of man away from isolation and toward unification. This motion is the result of the unfolding human consciousness. It includes everything within the area of the known.

If we follow the recommendations of certain enthusiasts who would dismember the German state, and reduce it to principalities, then our solution is entirely contrary to the motion of our world.

To get our own lives in closer rhythm with the universal plan of things, we have to consider world motion in terms of social motions, those which can occur and do arise in all nations, and to think of these social motions in their aspect as world thought. Let us realize that practically every organization that exists in human society is dreaming toward world expansion. This is true of industry, of economics, of science, of politics, of

capital, and of labor. Thought is no longer of hemispheric domination; in our worst moments we are all of us thinking of a world-wide infiltration of our notions. Our particular problem, the one we have never solved ourselves, is the one we are dedicated to spreading to the farthest corners of the earth.

Already our religionists are thinking in terms of converting the unbelievers; already our labor organizations are thinking of gathering into their memberships the workers of the most distant and isolated parts of the earth; already financiers are thinking of lending money and creating world debt among those small nations which have been able to maintain their credit up to now. In other words, we are dreaming of bigger and better things.

But one of these dreams involves the home front, in the socialization of our utilities, products, commodities, and the various facets of our living. And here natural fact challenges: If we organize every one of our activities on a world basis, we can no longer think in terms of local problems. The smallest of our domestic concerns will have world significance. This is already coming rapidly into materialization; for our philosophy of change now moves onward to a larger world, the world of the whole human family.

The typical suburbanite sitting in front of his artificial fireplace, listening to his radio, has by the circumstances of this war, whether he knows it or not, become a citizen of the world. It is a large responsibility. Some will be bewildered by it; others, because it is so large, will not notice it at all, because they have minds not adapted to such stretching processes. But there are some who will sense that local legislation and national statutes, our whole policy of government, will have to strengthen the concept of world unity.

Labor is going to be the keynote of 1944 world concern. Of all the factors that must now make an unprecedented adjustment, labor is probably the least experienced in global thinking. Labor has long been representative of the least privileged sector of human society. Labor in America has experienced great opportunity and privilege for self-advancement, but in terms of the whole earth, the worker has been underprivileged since the beginning of history. In this country, the great struggle of labor against authority and privilege has been acute for a number of years, but in the great nations of Asia labor has not even emerged into any plan of organization. We are problemated this year with the serious possibility of labor adjustments and labor maladjustments playing a part greater than ever before in the uncertainties of the war effort. In many nations, labor factors are going to rise to prominence, and there will be an increasing amount of difficulty in tying in labor to world purpose. This will be represented by labor upheavals in Central Europe, as well as in the Allied nations, and the difficulty will be that labor leaders are a little early with their hope of bringing a better condition for working people throughout the world; they are over-anxious; they are trying to accomplish their purpose before the World War is won. Suspicion, discord, division, contention, are the fruits of any effort at exploitation before the achievement of victory.

The greater part of soul growth will be coming to the men who are in com-

bat in the war. They are learning what teamwork means. And they are beginning to realize what treason is; it is an individual betraying those with whom he is supposed to be working. Treason is not alone selling maps to the enemy; treason is the act of the man who at the moment of great need thinks of himself, at the expense of his comrades in nearby foxholes. Treason is failure in teamwork in an emergency.

Ten million men are going to learn that. And when they come back they are going to want to see teamwork at home. If they do not see it, there are apt to be some very sudden changes in our policies. This is a year in which it is very good to think in terms of teamwork. Do not forget that the world horoscope is the key to the life of every individual living in the world at that time. So at present, squarely on the doorstep of every living person, is the problem of cooperation with those around him.

I do not believe from the world horoscope that the war can end in 1944. I present this solely as a personal opinion, and I can be entirely wrong; but the nativity shows Mars upon the Meridian, the horoscope of a war year. In the nativity, the Sun is angular in the Seventh House, which is the House of War; this is not likely to be a year of peace, or a year in which peace can be reasonably expected.

I think 1944 will be the most energetically pressed year of the war. If by any chance the Central Powers should cry quits, then the war will continue in another way. It will continue through



a series of outbreaks all over Europe (and probably by repercussion will affect the rest of the world), in which the pent up hatred of various nations will create a chaos equal to, if not greater than the war itself. In other words, this horoscope does not present any peaceful solution to our problem in the coming year, but I do believe that 1944 will be a decisional year in the war.

It is possible that by the end of the year we will begin to see the emergence of a peace pattern.

Islam is a great question mark. As the progress of the war continues the involvement of Turkey is the next step. The great problem Turkey has to solve, which all Islamic countries have to solve, is whether they can cooperate with their bitterest religious enemy, Christianity. Remember, throughout all non-Christian nations, religion is a far more dominant force than it is in Christendom. A Mohammedan will determine his entire course of life by religious tradition; it is as important to him as the economic situation is to the average materialistic Anglo-Saxon.

For a general summing up of 1944:

The financial situation will reflect the constant danger of over-expansion and inflation, a grave danger that will reap its harvest eight or ten years from now. Business in general will be slightly curtailed in a tightening up, but not to a marked degree.

Weather and climate. All over the earth it is likely to be a rather dry year, somewhat on the cold side, and with electrical storms and high winds. This is a world pattern, and cannot be said to be true in any particular locality.

Public health of the world will not be too good. Vitality will be lowered

and there will be danger of contagious diseases.

Agricultural products. Crops will be curtailed; unusual trouble is indicated with diseases in stock and cattle; also in grain, particularly wheat.

Private industry. It is not a good year to expand business unless that business is related to public service.

The internal structure of Japan is not as strong as in 1943; more danger of outbreaks and more effort to assassinate dear old Mr. Tojo, who is not very popular, even in Japan. The Japanese military forces will have reverses in the air, but the greater part of the Pacific effort is going to be on the water. In the spring or early summer the world will feel a tremendous amount of naval activity, and there will be important sea battles.

The best thing the average person living in any part of the world can do to adapt himself to progress is accept 1944's panorama of change as a great textbook, from which he can learn things to do, and what is to be left alone. From it he can discover the working of natural law. If he sees only catastrophe and tragedy, it is because he has not seen through to the facts. If he believes in eternity of life, the absolute immortality of man, and the integrity of the world, he will have within himself a strength and wisdom which will enable him to interpret whatever occurs in terms of natural progress.

These great changes in the Universe are the laws by which man must live. Nothing is changeless but change. By detaching himself from static values he can live a vibrant, vital life in an ever changing world.

I especially emphasize the necessity of the individual learning to keep a vital, flexible mind, free from all personal antipathies, seeking always to find the Law in everything that happens.

Ours Is The Blessed Land

THE SECRET DESTINY OF AMERICA—PART II

THE ancient Brahmans realized that the great continents of the earth emerged from the polar Continent, like the petals of a flower growing downward around the sides of the planet, gradually to cover our globe with the distributions of land and water which we call continental areas.

These areas are in constant modification and change. From the one imperishable land, which is the root and origin of all life, a crystallization began that was greater at the poles because at the extremes the friction was less than at the middle, the equator. The cellular development in the embryo begins in the same way, at the north pole of the cell, and gradually forms the cap, or Crown of the Great Mother, known to the Ancients as the Kabbalistic Crown on the head of the Great Man.

The series of earthly continents serve primarily as the environment for the development and evolution of specialized types of life. In ancient times it had been proved that it was necessary to separate types of life, to prevent them from falling under the great limitation of traditional background. It is impossible to build new civilizations in the midst of older ones. The older civilization, because of the power of crystallization, will destroy the young continent emerging in it. As surely as in families the older generation overshadows the children, so do old orders of life overshadow new orders of life coming up in them.

This means that when a new type of life or culture is required, it is necessary for those who are to lead it to break away psychologically, and usually geographically, from the source of themselves. When the bringing forth of the new type of thing is not accomplished by a complete breaking away, a much longer time is required. And too, the breaking away psychologically is more violent, more subject to internal strife and discord. An example of new organizations born in bloodshed and great travail is the French Revolution, where a new idea attempted to develop in an old environment and a hideous condition of chaos developed. France was not sufficiently purified, and so after 150 years of independence, France is still torn within itself between the old Royalist party and the new Democratic Socialistic movement.

Or, considering Russia—If the leaders of Russian revolutionary thought had been able to take their people to new areas of land, the terrific chaos and bloodshed accompanying the first revolution could have been avoided.

Nature has its own way of handling this problem, providing new distributions of land to break up old patterns; to these new lands people can go forth, create their new world according to their own fancy, and there build new Karma and Dharma, unaffected by the pressure of the older forms of life. Speaking philosophically, we may thus say that the great races of mankind that have evolved and emerged have been those

given lands or worlds in which to dwell.

In some cases their new world was given to them by great seismic upheavals, by old continents being destroyed, new ones coming up. In other cases, migration sufficed; men traveled far from the homeland, gradually taking unto themselves the land and property of more ancient and primitive peoples.

About a million years before the beginning of the Christian era, the Aryan migration began in North Central Asia. From the great Gobi Desert in Mongolia there emerged the beginning of our race, destined gradually to come into domination all over the face of the earth. We began as a nomadic people, wanderers. Our early condition was almost the same as many of the Tartar and Mongolian tribes of North Mongolia. We were a wild people in the beginning, a strange people. But we possessed within ourselves certain rudimentary impulses that had to be fulfilled. The evolution of our kind was within us, surging forth, demanding irresistibly the release and fulfillment of our own destiny.

So this migration, like a great wave, moved southward through the trans-Himalayan area and gradually infiltrated into the land area occupied by the Atlanteans, the previous great race distribution, already decadent, their civilization already collapsed. Migration began slowly to progress westward. The new racial strain passed through Afghanistan, down through Persia, Chaldea, and Egypt, and gradually into the Mediterranean area; and from there it went northward through the Slavonic countries. These Aryan people continued to press onward through Central and Northern Europe; the migration reached

the shores of the Atlantic, passed through, and went on into the British Isles, which stood against the great barrier of the sea and the unknown world of the West.

The entire movement had been over an area of continental structure, a migration constantly moving across the face of inhabited land. It had encountered a civilization already old, and tradition bound. Wherever it mingled with this older civilization, the Aryan stock began to show this admixture in the evolved structure of its philosophy, religion, culture, and arts. This is evidenced in the mythology, the legends, the arts, and sciences of the Near East and Far East, for these are polyglot, a combination of the new and older arts and sciences.

As these migrations moved on into various areas, some of the older peoples moved with them, and thus throughout the whole of Asiatic Europe the Aryan race is tintured and colored by this long ago mingling of new blood with the blood of older peoples. The supposedly pure Aryan blood of Central Europe, so boasted about in the last ten years, is in reality and obviously a polyglot of over twenty races, including the Mongolian and Semitic. So-called 'pure Aryan blood' is entirely a myth. Somewhere still, in the upperland of Central Mongolia, is a slant eyed, broad faced, flat nosed, straight haired individual with his hair tied up in pigtaails—this man is the pure Aryan, and this we would never recognize if we saw him. Only the careful study of the structure of bones, a careful consideration of the alignment of his features, the proportions of his body, would reveal to us that he is of the father strain of the Aryan people.



Our racial mixture has been further modified by longitude and latitude, for various environments produce different types of people. Our racial stock, mingling in ancient times with other races, produced the various types we know as the classical Greeks, the Egyptians, the Romans, the Gaels, the Celts, the Teutons, the Anglo-Saxons. All these were mixtures, chemical compounds, dominated by certain Aryan impulses, composed of the alchemy of the mixture of ancient peoples. There are only a few pure strains in the world, but there are thousands of combinations of them.

Produced in the same way were the cultural types we know. Some were great in art, some in music, some in literature, and some in war. The result of the chemistry of blood, these cultures made great accomplishments according to their own peculiarities and temperaments, creating dominating personalities of various types. And the great migration moved irresistibly ever toward the West, toward the land of the Setting Sun, toward the West which was to be again the East from which it came, for this migration moved practically the entire way around the world.

We now consider our own continent. Just as surely as the so-called Aryan was to fill the whole planet with his people before his great migration was finished, so had the earlier race, the Atlantean, also been a vast distribution of people. The Atlanteans were not limited to Atlantis as a continent, any more than the Aryans were limited to Europe as a continent. The Atlanteans were a world civilization, covering all parts of our globe. Their name was taken from the particular continent which was their center of power, just as when the European civilization dominated the whole world at one time and was called European, that was not because it was limited to Europe, but because the European continent was the center of this cultural motion.

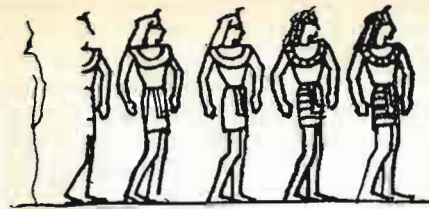
About ten or twelve thousand years before the Christian era, the great cultural order of Atlantis was in the last

stages of collapse. The story is completely and effectively told in the *Critias* and *Timaeus* by Plato. The kings of Atlantis had discovered the theory of war, and had begun the process of conquering and ruling the world by force. As this was contrary to the will of the gods, a series of cataclysms began which destroyed the entire civilization. Thus came the end of the struggle between the Atlanteans and the primitive Aryans.

The primitive Aryan race was centered in Greece. The Hellenic states were the outer boundary of the migration that came from Asia, and the Atlanteans had sent an army from the Island of Poseidon, their last stronghold against the Greeks. While this army was somewhere in the Middle East, or in the Mediterranean area, the great Atlantean cataclysm came, destroying the Atlantean Empire. But no record has been preserved as to what happened to the great expedition against the Greeks. There is no record that the Greeks destroyed this army. Nothing indicates that the Atlanteans who formed this expedition were killed off, or died out. They simply disappear in history.

It is well to remember that at the time of these wars, an army was different from an army now. It was more like a migration of people. It was made up of both fighting men and their families. It was a complete motion in cultural existence, with perhaps as many as 200,000 warriors, accompanied by their families, servants and retainers. They built temporary camps like cities, and were a complete people in themselves.

To better understand the story told in the *Critias*, the Atlantean army that went out to fight the Greeks might be conceived as one numbering a million persons, inclusive of soldiers, their families and servants, builders, teachers, educators, and artisans of all kinds. This great group reasonably could not entirely disappear. But, it was never heard of again. And so there is the possibility, a very reasonable possibility, that this group finally came to rest in North



Africa, to give us what is now known as the old Egyptian race.

The ancient Egyptians are one of the mystery races of the world. From Egypt came both the word and the peculiar strain we call the Gypsy. And too, from Egypt came the Basques, of Spain and Southern France, a people apart. They have no traditional culture like the people about them, as is clearly indicated by their language, and language is an important key to the migration and development of a people.

Where did the Egyptians come from? We do not know. They were not part of their environment or culture, and the modern Egyptian has no blood relationship to the older dynastic period. It is thus quite possible that the early Egyptians, the old pyramid builders, were part of the army of the Atlanteans led against the Greeks. Studies in mythology give us much to indicate that this is the answer.

It is to be borne in mind that during all this migration period, in China, Egypt, Persia, and the Near East, and during the great motion in Europe, the Western Hemisphere was completely isolated. The great continental distribution flowing down from the pole—North America, Central America, and South America—forgotten historically, comparatively ignored and unrecorded, was yet, strangely enough, known.

The great Western continent, separated from all wars, and strife, and discord, untouched by political intrigue, untouched by military corruption, stood a virgin area in the midst of a world tearing itself to pieces over a period of a thousand years. The land was primal as to soil, while the rest of the earth was impoverished chemically, through having been farmed for ages by the crudest

of methods. The great forests and plains of the Western area were virtually primeval, its natural mineral resources scarcely tapped. Surrounded by areas over-populated, there was a terrific vastness of unpopulated ground within its own boundaries. Why was this? Why did the most fertile ground on the face of the earth remain unpopulated during the entire period of classical civilization?

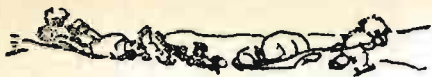
Are we supposed to believe the Ancients were unaware of this continent? This certainly was not the case. Long before the Christian era they were aware of it.

Are we supposed to believe it was impossible for them to reach it? Why, the ancient navigators had far better facilities than Columbus; the fleet he used was vastly inferior to the fleets of the Egyptians, Greeks, or Romans. And furthermore, these same ships were inferior in actual capacities to the canoes and native boats of the South Pacific. Travelers through the islands now at war with Japan have found still in use great canoes capable of being rowed by large crews of oarsmen on a radius of two thousand to five thousand miles. It would have been perfectly possible and not beyond the experience of the aborigines of the South Pacific to row to the coast of Europe. Also, in ancient times the sailing ships of the Greeks and Romans came up through the Mediterranean Sea and visited the British Isles, then went as far as Greenland, experiencing no difficulty in navigation. It was not only possible to travel westward, but the Ancients were well aware of the existence of a continent to the West.

Plutarch tells us that the Greeks navigated the St. Lawrence River, and sent small boats into the Great Lakes, about the beginning of the Christian era; but did nothing more about it.

Later, the Vikings made the voyage; but nothing came of that. Centuries passed, and nothing was done.

The Greeks and Romans knew something Columbus did not know, that the Western continent was not the East Indies. In their astrological system they



had already assigned the Eagle to spread its wings across the northern sector of this continental distribution of land, the Eagle which was to later become the symbol of the United States. And the Serpent was stretched across Central America, which was later to be the Feathered Snake in the worship of Central American peoples.

This country we live in was also called anciently the Island of the Blessed, the Land of the West. Even in the most ancient mythology are references to the Paradise of the West, the Blessed Land where men would be happy.

The study of this subject can be carried on and on in the old books, to the reasonable conclusion that the Ancients believed in a Western Hemisphere in which human beings would with certainty accomplish their great desire to live happily and at peace, one with the other. For some mysterious reason they left this continent alone, to become the Blessed Land of the future. Evidences of this attitude clearly emerge in studying old writings and manuscripts.

Now, on our continent—what was happening here in primitive ages? Sometime, anywhere from 10,000 to 25,000 years ago, the Atlanteans did make a migration from Asia over into our Western Hemisphere. This migration probably was two-fold; one course was by the way of the Bering Strait, and one by the Aleutian Islands. It was possible for small canoes to cover the slight distance between Asia and the Western Hemisphere, and in the extreme north the passage could be made on the frozen surfaces, by sled, without crossing the open sea. Since it was quite possible for northern nomadic



tribes to reach this continent, no doubt they did so, and at a very remote time, possibly by a series of migrations.

The Eskimos, the race which lived in the extreme North, were unaware of this continental distribution because they were north of it. They belonged to what the Greeks called the Hyperboreans, or the race that lived North of the Winds.

In later times the nomads in migration moved southward, apparently along our western coast, coming down through Alaska, British Columbia, Washington, Oregon, Utah, Nevada, and New Mexico, perhaps through California, and along a range of mountains into the valley of Mexico. There this migration southward seems to have stopped. But in the meantime it had pressed its ways slowly eastward and peopled our con-



continent with what we called the American Indians.

The American Indian is an Atlantean, basically, of Mongolian extraction; but because he was brought into a new environment he evolved to a type in marked change from the older Atlantean.

At about the same time, in all probability, the Chinese migration began. From the coast of China to the coast of California and to Northern Mexico they came in sailing junks. The Chinese visited our continent between the 1st century, B. C., and the 2nd century, A. D., bringing not only small colonies of people, but also some livestock and plants. Some of the plants are still to be found along our coast. The Monterey cypress, or cedar, is a Chinese plant. The Orientals did very little in the form of colonization.

The North American Indian was a nomad, like his Mongolian ancestors, and it required contact with others before he became a city builder. But on our continent the American Indians

meanwhile set up what was probably the first system of the democratic theory of life, which they seemed to have brought with them from Asia. In Asia there was no place for it, for Asia was already bound by traditional lines of aristocracy which limited even the Atlantean mind. When the Atlanteans touched this soil, its vibration, whatever it was, immediately modified their nature and structure; for we find among the North American Indians at the most remote times something of a viewpoint that was peculiarly to be typically American, the viewpoint of democracy.

Democracy had its beginning among the Atlantean people. It was part of the original tradition given by the gods. Gradually, democracy was destroyed by the Atlanteans, revived by the Greeks, and carried on to Europe; but it did



not amount to anything there until recent times.

The American Indians developed a very simple form of democracy. In dealing with each other, and in their traditional viewpoint, our Indians revealed one of the highest codes of ethics of any people on earth. Not highly civilized, they were highly vital; and they had not fallen into the one great evil from which no great nation has been able to extricate itself, city building.

It may not seem that city building is such a great evil, but it is. It results in local impoverishment of the soil; also in the accumulation of refuse; and these two conditions together have destroyed one civilization after another in history. Plagues, epidemical diseases, difficult problems in crime, social evils, and economic and political intrigues have arisen as the consequences of community existence. As long as people were nomadic they were strong, and the soil was good; as soon as they became settled they worked the soil around their community and left the rest untouched, surrounded



themselves with inadequate sewage and hygiene, and the fall was inevitable. These conditions destroyed the Egyptians; the Greeks could not combat them. The Romans invented aqueducts and sewers to make life in the city possible; but they were unable to solve the problems of crime and delinquency, the problems of political intrigues, and all of the evil fruitage of congestion, arising from man separating himself more and more from natural environment and accepting artificial conditions of man-made environment. The cultural life of peoples has gradually deteriorated whenever man has lost sight of the Universal Law because he was so close to the law-makers of his own tribe.

A man in a city like New York cannot see the works of God for the works of man. He cannot see great motions because man's works seem so large. When we put more and more faith in ourselves and less faith in the Universe, we come finally to the point where we believe that we, and not the Universe, are administering the destiny of living things. This always results in our undoing.

In America, the Indian tribes avoided this problem. Their tribes were small, well regulated. And within their own structure they were strong. While their knowledge of the arts and sciences was limited, they had a vast, practical knowledge gathered from the problem of survival. The North American Indian tribes gradually evolved their own psychology of life, one that was essentially vital and significant. It came to its fulfillment in the great League of the Iroquois, formed by Great Rabbit, which is



perpetuated to us in the story of Hiawatha.

The great League of the Iroquois nations, first five, and then seven, was the pattern from which Woodrow Wilson later formulated the plan of the World League of Nations. The Iroquois league was formed more than a hundred years before the coming of the white man to the Western world. It marked the beginning of the theory of interdependence. Nations and tribes agreed to unite for the triple purpose of common protection, common advancement, and offensive and defensive union. They had discovered that in union there is strength.

This League was a voluntary collaboration of effort, protective of the members of the League against any outside power that might threaten. It was a



simple thing, worked out in a tepee by Indians; but its basis was something then utterly unknown in Europe.

In the meantime, in Central America, another civilization was also arising. Its origin is obscure. Some believe it a continuation of the migration from North Asia, one finally reaching Honduras, Yucatan, Guatemala, and the northern part of South America. Every bit of evidence seems to oppose this view; the Central American empire apparently came directly from the East by water. Where it came from is a problem. It may have come from Egypt, or it may have come from islands somewhere in the Atlantic area.

It arrived at a remote time, and in a series of migrations, probably covering a period of several thousand years. Up to the present, there has been no dating of monuments found on the Western Hemisphere earlier than 300 B. C., or 400 B. C.; but the condition of these monuments indicates a much older civil-

ization. Mexican archeologists are of the opinion that a high civilization existed in Central America at least 5,000 to 7,000 years ago.

This migration would be a very different one from that of the Mongolians who wandered in from the Bering Strait. For the Central Americans were city builders, library builders, masters of art, history, and music; and most of all, a peaceful people. Their great Mayan Empire was at its height here in the Americas about the time the Roman Empire was declining in Europe. Bound together by a great highway, two hundred Mayan cities had a population of 150,000,000 million human beings living together in one great commonwealth of peace. This commonwealth was established and lived for 500 years without a war. No other nation has ever gone that long without war.

Theoretically, the Mayan empire was one ruled over by an Emperor. Actually, it was a completely socialized structure, for although the Emperor was appointed for life, the office was not hereditary. At the death of the Emperor a new ruler was elected. There was no need for him to be of the family of the preceding ruler; he might be nominated from any strata of the people, and a common laborer could be Emperor if it was indicated that he was a man of extraordinary ability.

The Mayans were united in a socialized form of life. All their possessions were held in common. They cultivated their land for a common supply; they created their arts and sciences for a common use; all their industry was developed for use instead of profit; and the theory of profit was entirely unknown to them. In Asia and Europe the profit system was flourishing to the destruction of Europe; here in America was a civilization that did not even know of its existence.

This extraordinary state of affairs seems to point to some kind of a destiny. It even suggests the theory that in the western hemisphere some great experiment of mankind was to be attempted. For, whatever the nations or peoples

which came as colonizers to settle in this country, these colonizers were changed into the likeness of the things which this continent represented.

The Mayan Empire had much that is useful for us to consider. They had the nucleus of the Oriental idea expressed by Gandhi, of every individual producing, right down to the equivalent of the hand loom for weaving one's own cloth. Among these people every individual worked; there was no place for drones. And each individual was working both for the common good and his own; and one way the common good reacted upon him was, there was no taxation of any kind. And there was practically no legal involvement; the records we have indicate that crime was almost unknown; for, as the great lawgiver of these people, the Feathered Snake, Quetzalcoatl, said a thousand years ago: "Where there is no unjust distribution of goods, there is no incentive for crime."

A community existence also means no poverty, which through distress breeds degeneracy, with degeneracy in turn breeding crime. Equal opportunity for all leaves no incentive for one person to unfairly dominate another. So, while these people had laws for the punishment of crime, there was no use for these laws.

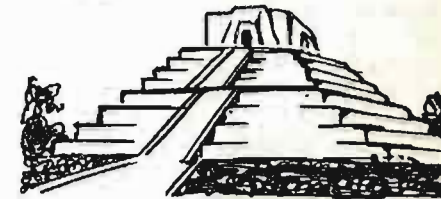
Even among the descendants of the Incas, in the villages in the high Andes in South America, the jails built to take care of the various forms of delinquency have gone as long as a century or two without an inmate; and most of them have been sublet for various purposes, such as for the storing of grain, simply because there was no crime.

The ancient Mayas had no use for a door, curtains were the only separation between buildings and the outside world. In the whole area of Central America I doubt if one-half dozen doors have been found by archeologists, although these ancient cities were as large as New York.

This civilization, which grew and flourished on our continent, was possibly of Atlantean origin, possibly of mixed

Atlantean and early Aryan. It reached a very high degree of culture. These were people who worshipped their gods with gifts of flowers. They had a fine mercantile trade with other nations. Their travel was by great paved highways. They had sciences and medicine developed to a high degree. These were people who lived together in an almost paradisiacal state.

The ultimate fate of the Mayas is unknown. It is believed that they were gradually exterminated by the aboriginal people around them. They were not killed off, because they did not fight; but they mingled with the Aztecs and Incas and in time lost the fineness of their culture. It was said of these peaceful people that if they were invaded,



they merely put their hand on the one side of the plow and permitted the invader to put his hand on the other side, and they plowed the field together. War remained unknown among them.

This experiment was made on the American continent in ancient times, very long ago. And if you visit the Northern Indian tribes of Alaska, or mingle with the most primitive people at Tierra del Fuego, at the tip of South America, you will find that every tribal people of this continent has been dominated by the same theory of life, that of collective cooperation. It is the only continent where every people in their root and origin has had the same viewpoint. Furthermore, every group of people coming from Europe and other countries has rapidly developed the same psychology. It seems to be part of the chemical structure of the soil, with the very earth beneath our feet releasing a combination of energy—vibrations, if you prefer—which brings into manifestation throughout the temperament of

the people the basic impulse toward social equality and human equity.

During the Medieval period, it became more and more evident to enlightened Europeans that their way of living was gradually destroying Europe. They began to think about Solon, returned from visiting Egypt about 600 B. C. He had brought back with him a knowledge of Egyptian law, given to him by the priests, who told him this law had come from tablets carved by the Atlanteans. This law, he reported, was the law given by the gods in most ancient times, and in this law was the basis of all human survival. And this was the simple formula: that men should adore the gods and obey them, and serve one another.

No man had formed or fashioned this law, said Solon; it had been given by the gods. He said that all who obeyed this law would flourish, and all who disobeyed would die, regardless of strength, number, or power. Upon the edict of Solon the Greeks formulated the laws of their republics, states, and cities. This law continued and developed, became inclusive in the administration of both sacred and temporal matters. It finally resulted in the establishment of what the Greeks considered the highest form of government, benevolent despotism. The individual was ruled with wisdom for his own good, but never for the profit of his overlord. The Greeks in time developed a great political structure, a great culture.

The Greek way of life was eventually overthrown by the Romans, but they appropriated and retained some of it. It was re-established in part in the development of the Christian dispensation; for in reality the sociology of Jesus was precisely the same as that of the Egyptians and Greeks, containing the great re-statement of survival, "Thou shalt love God and thy fellow man."

This law fell into decline during the Dark Ages. Despotism, crime, and corruption merely got out of hand in Europe; but there were groups of thoughtful individuals who had begun to sense the inevitability of the great motion that



man must survive, and organization began of secret societies patterned after the broken up priesthood of antiquity which had been dedicated to this law. Among the most important of these societies were the Troubadors, the Ballad Singers, the Bards, the Cathedral Builders, the Guilds, and later the Templars; also the Alchemists, the Kabbalists, and the Illuminati, all supposed to be united in secret societies for alchemical or kabbalistic purposes. In reality they were secret political societies, dedicated to the common purpose of breaking up the crystallization of Europe.

All of these groups were fully aware of the existence of the Western continent.

The societies continued for centuries as secret organizations of benevolent men, dedicated to a systematic and endless struggle against discord and destruction. In the manuscripts of these people, written centuries ago, we find the demand for human rights. The old Alchemists, and the Kabbalists, back in the 1st century, A. D., and the Greeks and Egyptians, 5,000 years before the beginning of the Christian era, wrote the original Bill of Rights. Against the personal ambitions of materially minded persons there always has been the secret motion toward the preservation of humanity. There has ever been a conflict between the spiritual and physical forces at work in life, the spiritual force working to preserve man, the physical force working to build empire. In this constant struggle thousands of unknown

heroes have gone down to nameless graves; in order that democracy might go on, it is a dream that has continued without a break for at least 7,000 years.

By the beginning of the 16th century in Europe, the realization of the existence of the Western Hemisphere began to clearly assert its influence. There can be no doubt that Christopher Columbus was searching for something more than a route to the East Indies; he had publicized that objective solely as a way to obtain funds for his voyage. Columbus was a member of secret societies, and various adventurers who followed in his footsteps, and those who began the establishment of colonies in this Western world, were of the same type of mind.

Under the brilliant 16th century leadership of Lord Bacon, the distribution of land in the Western hemisphere began, the basis of the New Atlantis was established. As you read the story of the early colonists of Jamestown and Rhode Island, you realize that when these colonists reached this country they at once began to attempt communal living. At Jamestown they immediately declared the food supply was common. The same thing happened at Rhode Island. The moment they reached these shores they set up the idea of socialized living. Theoretically this was done because of the need to protect themselves against the aboriginal natives. But in other places on the globe where this was necessary, no such communal impulse developed. It seems to be inherent to this sector of the earth, and there is an indication that much of it came from contact with the American Indians who were living in a communal state.

The development of the colonies began from the concept of the escape from tyranny. The people were not above ulterior motives themselves; but they came here in search of freedom. They came to escape the burden of the old civilization that was resting heavily upon them; they came to emancipate themselves from the traditional corruption of their time.

The great leaders of that migrational motion, men like Lord Bacon, attempted

to give these new colonists in the Western world a code upon which to build. Unfortunately, however, many of the colonists came from the under-privileged classes in the older countries, and they did not represent the intellectual cream of their time, except in isolated instances. These colonists were dominated by the classes in the older countries, and they lacked the intellectual structure to accomplish their purpose. As a result, there was a period of indefiniteness, a period of mistakes and failures, and the one mistake they made above all others—the mistake that has always threatened the culture of a people—was the attempt to set up a new life here, yet bring from the old world most of its laws, most of its corruption and nearly all of its errors. They brought over with them many of the very things they had attempted to escape.

Often the gods have had to destroy a continent in order to break the old traditions. The traditions our colonists brought with them ranged from the simplest to the most complicated. And, in a measure, we have continued in traditional error. Among the most curious beliefs of today, for example, is the one of the tradition-loving descendants of those who came over on the Mayflower—which apparently was about three times the size of the *Normandie*—that as people they are a race apart. And we have that other type of American, the lineal and irregular descendants of George Washington, who believe that sometime when a monarchy is established here they will be part of the royal family.

And as to the whole economic tradition of Europe, we did practically nothing with it but transplant it here. That mistake set us back two hundred years.

Nor did our colonists realize that to a new world should be brought a new idea; they sought merely to run away from corruption. But a man cannot run away from his temperament, and the colonist actually was trying to run away from a condition that was partly inside himself, as part of his ambition, as part of his purpose of life. He brought with

him what he had run away from—religious intolerance. He thrust out into the winter the first nonconformist of his group. And he ran away from many things, only to immediately re-establish them here. They were the easy and convenient things to do, because he had always done them. Like all human beings he was afraid of change.

He fell back upon tradition for everything—for his architecture, for his schools, his music, art, and literature, for everything that he had. What we call American civilization, if examined and dissected, proves to be merely European culture transplanted to a new environment. Our houses are according to the traditional background of one country or another. You can tell what country our ancestors came from by their architecture. We find the English architecture of the Northeast, the Scandinavian architecture of the Middlewest—and all our different types are according to tradition. The furniture we sit on is made up of the architectural traditions of half a dozen foreign countries.

Our political system is largely developed from a modification of older political systems.

Our entire economic system is merely the transplanted European theory of coinage. We just moved it over here. And that was one very serious error. For we created a conflict, a conflict which has continued to exist as a hazard within our own structure to a degree probably greater than in any other country in the world; it is the conflict between traditions of the past and innovation. The natural temperament of our people is to be the greatest inventive and constructive genius of any people on earth. It is not a genius brought from the old world; it comes from the very earth beneath us here in the new world. This genius, which should bestow superiority, we have constantly curbed by the old traditional theory of economics and exploitation. When we fought the Revolutionary War, we paid our soldiers with script; and then demonetized the script; and so the soldiers were without wages before the war was over. Before

the guns ceased firing we settled down to the problem of exploiting each other consistently and thoroughly.

This was contrary to the basic reason that brought us here, contrary to the great social motion which we had fought hard in battle to achieve. And yet, while other nations have fallen beneath the load of exploitation, and collapsed under the corruption of their environment and their time, the American people have not. They have gone on, carrying water on both shoulders for a long time. For the basic ideology of a world civilization built upon something better will not and cannot perish. It has never become obscured completely with us, as it has with so many other nations. But each time this ideology becomes too intense in our life, we break dramatically into factions. No people in the history of the world has been so faction conscious as we have been. We are uniquely a people who work hard to elect a leader, and then turn against him simply because we elected him, strangely feeling our allegiance is with the man we did not elect. We evidence constant dissatisfaction, breaking up, and a continued inconsistency, due to being a great cooperative people burdened with a self-imposed competitive system. We have a competitive system coming down from the top, and a cooperative theory coming up from the very earth beneath our feet. The struggle between these two forces is one of the greatest in the Western world, and that struggle must continue until the destiny or fate for which this continent was devised is fulfilled.

A hint of that destiny reaches far back into antiquity. We can learn much from study of the search for the Golden



Fleece, from study of the wanderings of Odysseus, from the Arabian Nights Entertainment, from the many works in which travelers are described as reaching this mysterious and enchanted land, a land set aside by the gods, a land set aside for the re-establishment of the Golden Age. There are evidences of this tradition even among the aborigines of the islands of the South Pacific. A well maintained and organized tradition continues in Central Asia. The traditions agree that here, on this Western continent, a great world sociological experiment must take place.

By a curious destiny beyond human control, this continent demands, by reason of its vibratory forces, by the very archetypal pattern that caused this land to emerge from the polar continent, that here the great economic experiment of the world must be played out. It is an experiment that no doubt will be pre-faced and prolonged by the Russian experiment. But finally must come the full working out of the experiment on this Western continent; here the theory of economics must finally be put in order.

The economic problem is not a supreme evil, it is a supreme challenge. The international nation can not be developed from a possibility to an actuality until it is solved, nor can world peace be achieved. It is a simple problem theoretically, but a very difficult one practically, because the peace of the world, the harmony of men, the brotherhood of man, the actual working together of a commonwealth of nations depends upon the motion of the human center of consciousness from externals to internals. Not until that motion takes place can there be peace in the world.



The value of a man will have to be measured by what a man is, more than by what a man has. In other words, internals must dominate before externals can be solved.

Here in the Western world with every passing year this crisis and challenge is thrown back at us with ever greater emphasis—the problem of re-stating, re-establishing, and revitalizing the great idealism of the world. We have got to re-state in practical application the simple code upon which democracy was created: the Fatherhood of God and the Brotherhood of Man. Nothing can be worked out until that is accomplished.

It is not a religious problem basically, although the Fatherhood of God might make it sound religious. It is really a great educational problem. It is in the field of formal education that we should discover the power of creative divinity in the life of man.

And also in the field of creative education should come the discovery that cooperation in all things is the only method possible for the survival of man. This we must learn! Between us today and that discovery lies the vast interval of ulterior human motive, and the barrier of a vast structure of a political theory we brought from other lands.

And yet, the Brotherhood of Man is growing in the soil under our feet. We are taking into our bodies constantly the psycho-chemistry of cooperation—it is part of our very atmosphere, part of our very life, and we are slated to achieve its application to the temporal concerns of our living.

In which way is this country moving, not in terms of imminence but in terms of eminence? George Washington is said to have stated, in the mysterious vision that occurred to General McClellan: "The United States is now confronted with its great problem, self-conquest." Plainly, there can be no path that leads to permanent peace except that which is founded upon self-conquest. It is the most difficult, the most arduous of all procedures in nature, and yet no individual who has not conquered himself can safely be entrusted with the guidance of

governing of any living thing. The only individual fit to rule is the one who has ruled himself. The only nation fit to lead other nations is the nation that has conquered its own avarice and its own ambitions.

In this world the only people that can ever be happy are not those who make good laws, but those who live well with simple laws. The idea of education, the final end of intelligence, the final proof of intellectual superiority is the recognition that to live well is the supreme assurance of happiness. It makes very little difference how much we know of medicine, chemistry, physics, anatomy, and biology; we may know all these things and perish miserably; but if we know the simple truth that cooperation is the life of people, then we survive regardless of all other knowledge or ignorance.

The height of education is to see the common responsibility of mankind. And that we have failed to achieve. But we have produced certain people capable of achieving it. We have protected the right of free speech. We have protected the right of the individual to grow. We have carefully preserved certain traditional liberties. Now the time has come when we must use these liberties to cut loose from the very traditions they were devised to protect and guide.

War has made us again realize that a great tradition is corrupt. From 1929 to 1939 we recognized that the economic tradition of the world had failed. But we have consistently refused to accept this failure.

A great economic structure that has stood between man and the achievement of his own fraternity has been proven unsound, inadequate, and immature. The economics we use belonged to medieval Europe. We have reached a condition where we have regarded coinage as a kind of touchstone. In medieval Europe they coined touchpieces; and merely to touch one of these coins was to cure all the evils of the world. We had to come to the belief if we touched enough twenty dollar gold pieces, that would cure every evil. We went off

the deep end in our allegiance to economics. We had become superstitiously idolatrous of wealth. We fought the Revolutionary War to free ourselves of European interference, and then promptly accepted an economic system that was the supreme interference.

We finally had to come to the realization that progress had come into violent conflict with our economics, that economics had built an adamant wall between us and the Brotherhood of Man. We can recognize now that our whole economic tradition came from petty European principalities, for upon the decision of an armor maker to loan money to crusading knights we had erected our whole banking theory. And we had let it stand between us and the destiny that we were to fulfill.

The world is made up of two kinds of people. Many fight for tradition. A few have the vision of their destiny. But becoming ever more powerful are the visionary minority, because they are working in step with the motion of the world.

We took the economic collapse begun in 1929 with good-natured grumbling, for we could estimate certain values rising from it. But when we began to rebuild our economics, it was on the old basis with certain reservations. We took into consideration we were in a depression, and so were building on a hypothetical debt, and as long as the debt did not catch up with us we felt pretty good about it. Then along came the war.

We can see now we are not going to be permitted to escape the things to come, the shadow of which has long been cast over this land, that part of the world set aside by the Ancients to become the Promised Land of human endeavor. We who live here are going to be forced to do the job. As Lord Bacon said, "In that Western Empire, in that mysterious New Atlantis, men were dedicated to the knowledge of all things knowable and the application of that knowledge to all things necessary."

Lord Bacon, in the 17th century, described the great laboratories and colleges where research would be made in

chemistry and electricity, where science would create great structures, where towers would be built to examine the skies, where men would mine the earth, where every known means would be applied to solving the problem of man. And he foresaw that here in the Western world the problem of man would be solved for the first time in history. But, to fulfill that destiny, it would be necessary to free the world of the load it was carrying.

Now we see the challenge emerging again. We see the world tearing itself to pieces in a great effort, possibly the greatest of all efforts among so-called white races for world domination, and for racial domination. It may be one of the last great struggles through which our race must pass in the problem of self-conquest—not as a nation, but as the great Aryan world, the world of our distribution of things. Here the great nations that make up the post-Atlantean order, the order to which we belong, are struggling for the great achievement of self-conquest. They are struggling to integrate their own racial and national life. They are struggling against tradition. This whole great struggle is one between tradition arrayed against vital and imminent fact. We see the way we have always done things, opposed to the way we must do them now, or die. It is a great struggle of ideologies. And before the end of the conflict some of our greatest traditions must go down.

One of our traditions that must go down is nationalism. Nationalism belongs to something that relates to adolescence, and we are coming into maturity. We can no longer be ruled by the great tradition of opportunism. Opportunism may be the ruling spirit of adolescence, but mutual responsibility is the ruling spirit of maturity, and we are coming into our maturity against the force of tradition. We have to break up the old patterns. It is the only way we can free ourselves to build new patterns. We must break up the whole theory of racial superiority.

In the German Reich we have the supreme monument of an attempt at

racial infallibility and superiority. This is the final gasp of the old tradition. It has to go down, because greater than the superiority of races is the Brotherhood of Man. The Brotherhood of Man demands a complete breaking up of most of the things we most cherish. It demands a complete breaking up of the intolerance of religious theory, a breaking up of scientific notions, a complete breaking up of what we call the profit theory of economics, the breaking up of the entire theory of competitive politics, the breaking up of the doctrine of languages, the interest system in economics, world trade and world exploitation; it demands the reorganization of the human being on the simple, ancient premise, the Fatherhood of God and the Brotherhood of Man. This is what we started with, and we must complete it, or else die enroute. There is no escape from this simple, inevitable destiny. It is part of the very fruits and vegetables that grow in our ground; because every chemical in nature, every star in space, every wind that blows, is dedicated to the Law of Divine Guidance. Every bolt of electricity has within it the fact of the Fatherhood of God and the Brotherhood of Man. It is everywhere except in human traditions.

And man must decide whether his traditions will die for him, or whether he will die for his traditions. There can be no compromise.

So, out of the war come the new problems. Some persons are looking about for a way to release, as others are still fighting to maintain their traditions, their economic status quo, their national aloofness, to maintain their religious intolerance and their educational smugness. Others still continue looking for ways to dislike each other, of being suspicious of each other, still preferring and hoping to find something they can use as a basis of new antagonisms. On one side there is that old group that is inevitably heading toward extinction. On the other side is a smaller group beginning to see the facts of life, beginning to recognize that out of the great center we have here in the Western hemisphere

must arise first of all a model civilization.

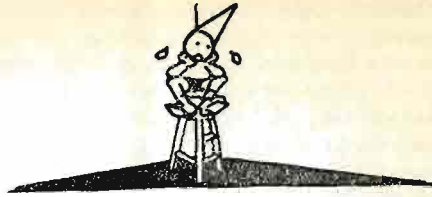
By model I do not mean necessarily that it will be a perfect model, but an example. A civilization that will lure other nations to a similar way of living.

We passed through that experience once, but we were not able to maintain our leadership. Between the twenty years, 1890 to 1910, the American way was an example for practically the rest of the world. Other peoples began to copy everything we did and everything we had. Then, as internal problems arose within our own nation, foreign powers began to realize we had not ourselves solved the problems we were trying to 'sell' to other nations. And back they went to their own customs; our ways were not solutional. We had not solved our problems ourselves.

We are coming to leadership again, and will continue to come to it until we finally face our responsibility. Our Western civilization cannot be isolated with the world moving toward unity with incredible rapidity.

We still have the virgin land for the great social experiment, the experiment that was to fulfill the dream of Bacon, the dream of Plato, Socrates, Aristotle, and the dream of Buddha and Christ. It is the dream of a civilization built according to Universal Law. Built on the basis of obedience to Universal Law. Dedicated to human survival, it is a civilization in which we must learn to create new ways of doing things. War is forcing this upon us.

The Western world must have its own art, music, education, and religious convictions; its own culture, its own way of doing things. We cannot be a new people using an old way; we must be a new people using new and better ways. We must find out how to administer our needs according to our civilization, and not try to administer them according to traditional law. That means, we must have the courage to break with traditional law, establish ourselves in our own way of life. We must do so harmoniously, cooperatively, and courageously. We must do so with the full



conviction that those who are selfish, those who are ignorant—and they are not necessarily the uneducated, but those profoundly ignorant—will be unhappy about the whole thing. If the ignorant could be happy there'd be no reason for anyone to struggle to become wise. Nature has decreed that the ignorant can never be happy, and in their lack of knowledge is the secret of their own misfortunes.

The post-war situation is going to make war look like a picnic. We are really going to face a problem when we try to put the world together again! The old ways will not succeed; and if we depend upon them we will but build for other wars. We must come to the problems with new solutions, a new viewpoint on life—and we will have to do this over the constant opposition of the uninformed, and against the howls and wails of those who would rather suffer with the old than go with the new. We may have to do it over the dead bodies of solid oppositionists.

We must realize we have to fight not only our enemies but our friends. We are not going to be so much burdened with the problems beyond our boundaries, as with the non-cooperation of our own blood and bone. For out of this war we have got to bring solution in a new economic theory, a new educational theory, a new political theory, a new dedication of science, a new system of art, literature, music, and architecture. Everything must be new. Everything must be built upon a cooperative idea of living, must be built up to further and achieve the Brotherhood of human life. Everything that separates man must die out of our tradition. These separations are not of reality; they are but illusions of the mind. Internal racial achievement must be accomp-

lished. And if our people do not accomplish also the coordination of nations, international cooperation of people, recognition of the sovereign right of man to the pursuit of life, liberty, and happiness—if we do not make factual the common good, then before the end of this century... we must face Asia! We must either cure the potentials of a coming war against coordinated non-Aryan people, we must either make this war unnecessary, or we will have it upon us before the end of this century.

Nature is forcing upon us the realization of: obey, or die. We have passed the point where we can put patches on things. We must have the courage of solutions; yet every day we see men, like Nero, playing the fiddle while Rome burns. Every day in our newspapers we read of small minds doing little things in the presence of a great emergency.

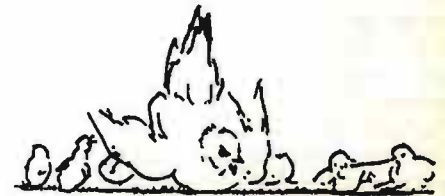
The destiny that has been devised for this continent, and the people upon it, is that here shall be the flowering of the race, the perfection and achievement of all this race stands for, and most of all, the solution of its great problem, the economic one. The purpose for which our race was peculiarly devised is spiritual, to solve the problem of the value of internals over externals. The externals are symbolized in terms of economics.

If we can achieve the solution, the world will become a great commonwealth of nations under the leadership and guidance of what we might term the American way of life. It will be the way of our intrinsic, indigenous civilization, the Western way of life which had its origin with the Mayans, the Incas, and the Red Indians, the way of life that it built up in the very mineral content of our soil. This continent, set aside for the flowering of a people, has been preserved against corruption and impoverishment of the soil for thousands

of years, in order that there might develop here, the most perfectly balanced race upon the earth. But it depends upon us whether we shall achieve this internal strength, or whether we shall permit ourselves to be corrupted by self-imposed traditions. We are the new organization for a new idea. We are the new bottle for a new wine. We have here the power to build soundly a way of life that can bind up the wounds of the world, and bring out of humanity's chaos a great political, social, commonwealth of peoples, united in every sense, and freed forever from the threat of traditional exploitation policies.

If we can achieve that—and when we achieve that—we fulfill our destiny. It is a destiny that was assigned to us by the gods in the beginning. Only shall we be able to survive as we become the people to bestow survival upon other nations. Our own survival depends upon our ability to create a way of life in which survival is intrinsic. We can never survive at the expense of other nations.

The dream of ages will be fulfilled. It has been prophesied and predicted that this destiny will be accomplished, and it will. We can look for the time when the American people will arrive at the realization that they are bigger than merely the citizenry of a great, rich country; that they are indeed a divine institution—the hope, the dream and the aspiration of the ages; that they are peculiarly and profoundly privileged by destiny to give the world an abiding peace... one based upon their realization of the Fatherhood of God and the Brotherhood of man.



(CONDENSATION FROM A PUBLIC LECTURE. *Suggested reading:* ATLANTIS: AN INTERPRETATION; FRANCIS BACON: THE CONCEALED POET; PURPOSEFUL LIVING LECTURES ON ANCIENT PHILOSOPHY; HEALING: THE DIVINE ART).

The Prince Of The Cats

A Fable in the Manner of the Chinese



THE Khan of Shamo was a great hunter and he went forth with his Knights and Gentlemen to hunt the Prince of the Cats in the Forest of Go-Lun.

When he had come to the Place of the Black Rocks his horse would go no farther, so the hunter dismounted and advanced alone bearing his arrows and a short bow.

The Great Khan walked for many hours among the Black Rocks searching for the Prince of the Cats. And night came upon him, and there were many paths; and the Lord Khan could not find his way from the place.

But at last he saw a small light, and hastening toward it came upon the cave of the Holy Hermit of Go-Lun. And he saluted the Venerable Man and asked shelter for the night.

Now the Hermit of Go-Lun was one of the Five Hundred Lohans of our Lord Buddha, and he was very old; and his head was shaven, and he wore a robe of saffron-colored wool. And he received the Khan of Shamo, and gave him rice and tea.

And the Holy Lohan spoke thus: "Kha Khan of Tartary, I greet you in the name of Shakamuni, the Blessed Buddha, and share with you my rice and my tea."

"Venerable Father," replied the Great Khan, "I have come to the Place of the Black Rocks to hunt the Prince of the Cats, but night has come upon me and I cannot find my way."

The Holy Hermit then held up his hand saying, "Khan of Shamo, it is forbidden that you shall hunt the Lord of the Cats in the Forest of Go-Lun."

The Kha Khan was displeased within himself, but he dared not to reveal his anger to the Holy Hermit of the Black Rocks. He said: "Explain to me the

reason that I may not kill the Prince of the Cats with my short bow."

Now the Lohan of Go-Lun had perceived the anger of the Great Khan, and made answer with these words: "If my Lord the Khan will take the solemn oath upon his right hand that he will not draw his bow in the Place of the Black Rocks, I will reveal to him the Mystery of the Prince of the Cats."

And because it was the wish of the Holy Lohan, who may not be denied, the Khan of Shamo took the solemn oath upon his right hand that he would not draw his bow in the Forest of Go-Lun. And the Holy Hermit was satisfied, and touched the right hand of the Kha Khan with his beads.

"Now that my Lord the Khan has bound himself with his oath, I will petition the Prince of the Cats, that he shall come and reveal himself to the Khan of Shamo."

The Great Lohan then took from his robe a small piece of paper upon which was drawn the likeness of a horse. He wrote the name of the Lord of the Cats upon the body of the Horse, and then he burned the paper in the fire. When the paper was entirely consumed he took the ashes and blew them into the air with his breath saying: "The Wind-horse will carry my message to the Prince of the Cats."

After a little time there came the sounds as of some creature among the Black Rocks. When the Holy Hermit, who had been listening, heard these sounds he arose and bade the Lord Khan to do likewise. "We shall go out



together to do homage to the Lord of the Cats."

And they came forth from the cave, and a great animal stood before them in the light of the Moon; and the Khan of Shamo saw that the great animal was a Tiger.

But never before had the Great Khan looked upon so majestic an animal as the Lord Tiger of Go-Lun. With slow and noble steps the Prince of the Cats came to the Holy Hermit, and its eyes were deep pools of Green Fire. The Holy Lohan held forth his rosary and the Tiger touched the beads with his face.

Then it was that the Kahn of Shamo knelt in admiration and greeted the Lord Tiger with these words: "Great Prince of the Cats, the Kha Khan of Tartary salutes you in the name of Our Lord the Buddha."

And the three returned together into the cave, the Holy Hermit, the Great Khan and the Lord Tiger of Go-Lun. And the Prince of the Cats sat by the side of the Holy Lohan and gazed into the fire.

It was thus that the Kha Khan was privileged to hear the blessed story of the Prince of the Cats, in the cave among the Black Rocks, as it was told by the Holy Lohan of the shaven head. And these are the words of that story.

"In the dawn of the Great Day, my Lord Khan, the Compassionate One, who is the Diamond Soul of the World, came to the Gate of the Great Decision, and He put His hand upon the Gate to open it and pass through.

"Now the Gate was old, and by the side of the Gate a swallow had built its nest, and in the nest there was a little bird that was hungry and was too young to fly. And the little bird was crying with a small voice.

"And the Compassionate One gazed upon the little bird and spoke thus: 'How shall I depart into the Great Peace, if I know that beside the Gate of the Nirvana is this little bird which is hungry?'

"So the Compassionate One entered into meditation that He might experience the life of all creatures. And He knew within Himself the sorrow of all that lives. And the Lord of Compassion wept, because He felt in His heart the pain that is in the world.

"The Compassionate One sent forth His soul into the grains of sand, and the rocks and the deep places of the sea; and in all of these places where there was pain. And he sent forth His soul into the forests, and the deserts, and the high mountains; and in these places also there was pain. And He sent forth His soul into the air, and into the fire, and into the hearts of things that breathe; and always He found pain.

"And the Blesed Lord said: 'Everywhere I find pain because the creatures of the earth are without the Good Law. But how shall I reveal to them the Eight Parts of the Wheel and the Three Jewels? How shall I reveal to all that live the Eternal Doctrine that will take away their pain?'

"So it was that the Compassionate One resolved to make the Great Sacrifice. He entered into meditation and accepted upon Himself the Illusion of the World.

"And He performed the multiplication of His own consciousness, and He caused a part of His own Perfected Being to go forth and take up Its habitation in each of the orders of life from the greatest to the least; that He might be of them and know their pain, and labor with them for the Perfection of themselves.



"And this was the vow of the Lord of Compassion. I will not enter the Nirvana until the least of all the creatures that exist in the Seven Worlds has received the Doctrine, and stands beside me at the Gate where the swallow has built its nest."

"And in each of the orders of living things the Blessed Lord took upon Himself the laws of their kind, and He was obedient unto these laws, even unto death. This was the Great Renunciation."

"The Compassionate One entered also into the abode of the dead, and into the places of spirits and demons. And He took upon Himself all conditions and all forms, that every created thing might receive the Doctrine."

"And that part of the Blessed One that came among men is Our Lord the Buddha."

"Six hundred times has he been born as a man, and six hundred times has he died as a man, that all men might receive the Three Priceless Jewels—the Life, the Teaching, and the Holy Order."

"Now the Great Disciples of the Buddha are the Lohans and the Arhats, for they know the Mystery of the Great Sacrifice. They will not rest until they have released the Blessed Lord from His vow by the perfection of themselves. And the Disciples have gone forth to all the corners of the earth to teach the Perfect Life and the Harmless Way. It is by this mystery that the Lord of Compassion will in the end be free to enter the Nirvana. This is the Great Release."

"Great Khan of Tartary, gaze upon the Arhats of the Tigers, for the Prince of the Cats is none other than the Blessed Lord of Compassion, dwelling in the body of an animal according to the vow which He made as he stood by the Gate of Decision."

"Kha Khan, behold the paws of the Prince of the Cats, and you shall see that there are no claws hidden in his feet. Look into the eyes of the Lord Tiger, and in the depth of his eyes you shall see his pain; and it is the pain that shines through his eyes that has taken away his claws."

"An hundred times has the Prince of the Cats lain in the forest with the arrow of the hunter in his breast. Thus has the Compassionate One died in the bodies of the Holy Animals, and He has known their pain."

"An hundred times has the Prince of the Cats crept away among the rocks to die of sickness or great age. And he died alone, for there was no creature to comfort him or to hear the last cry of his body."

"But the Compassionate One knew his pain, for He was in that body that died among the rocks."

"And now the Law of the Compassionate One has been fulfilled in the body of the Lord Tiger. For the Prince of the Cats is the Bodhisattva of all of his kind. He is the Great Teacher of the Forest of Go-Lun. Though he cannot speak the Blessed Doctrine with his lips, the Great Cats understand him, for his words are in his eyes, and in the grace of his body, and in all his ways which are full of Wisdom. And the Great Cats pay homage to him because the Truth has taken away his claws."

When the Hermit of Go-Lun had concluded his words, the Lord Khan was silent; for he knew in his heart that the words were true.

And he prostrated himself before the Prince of the Cats and spake thus to the Lord Tiger: "Oh most Holy Animal, reveal to me the Law, that I too may serve the Compassionate One."

Then it was that the Prince of the Cats reached forth his paw, and placed it on the short bow of the Khan of Shamo; and the Lord Tiger broke the short bow with his paw.

And the Kha Khan understood, and he reached forth his right hand, and he placed his left hand upon it, saying, "Hear my oath, Great Arhat of the Cats: So long as I shall live I shall not again draw my bow against any living creature; I swear it by my right hand."

Then the Holy Hermit, who was very wise, said, "Remember this well my Lord Khan; for by this oath you shall come to know pain; and by the way of

pain you shall come to the Lord of the World."

Now the Knights and the Gentlemen who had ridden out to hunt with the Khan of Shamo in the Forest of Go-Lun had made their camp at the foot of the Black Rocks. And their tents were crimson and white in the dawn, and yak tails hung on high poles at the doors of the tents. And in the morning the Great Khan returned to them carrying in his hand his broken bow.

And the Lord Khan and his Knights and the Gentlemen rode away from the Forest to the City of the Kha Khans with its roofs of Blue Tile. And the Lords of the City wondered greatly about the broken bow, saying among themselves, "The Khan of Shamo is a mighty warrior and who is it that has broken his short bow?"

Now the City with the Blue Tiled roofs stood by the side of the old desert which is called Gobi. And the men of the city carried great swords and rejoiced in war.

Because he had taken an oath to the Prince of the Cats, the Kha Khan would make no war against the Dukes of the Desert. And he forgave his enemies, and he made new laws that men should not slay each other. And he forbade any man to hunt in the Forest of Go-Lun.

And the people of the City of the Blue Tiled roofs, and the Lords that were over the people, were angry because of the new laws; for they enjoyed to make war against the Great Dukes of the Desert.

So at last the Prime Minister came before the Lord Khan, and plead with him according to these words:

"My Lord Khan, the new laws that you have made are not for the people of the Great Sand. They rejoice in war that they may slaughter their enemies, and burn their cities, and take their women for slaves. If you continue according to the present way, you will destroy the City of your Fathers, and leave nothing but ruin to your sons. Take your short bow, O Khan of



Shamo, and lead your armies against the Dukes of the Desert."

The Kha Khan replied, "I have made an oath by my right hand that I will not again draw my short bow against any living creature; and I will not break my oath."

Some little time passed. Then the Duke of Lan-O came out of the desert and marched against the City of the Kha Khan. And he camped his armies before the walls of the City, and he challenged the Great Khan to come forth and do battle.

And again the Prime Minister stood before the Throne and besought the Kha Khan to lead his soldiers against the Duke of Lan-O, saying: "O Khan of Shamo, the hour is at hand when you must defend the City of the Blue Tiled Roofs, or your dynasty is lost. In this world, my Lord, men do not understand the world of the Spirit. Your gentleness to them is weakness, and your kindness to them is fear. Unless you hate you cannot be strong, and unless you slay your enemies your kingdom will fall. This is the law of the Great Sand."

"In this hour you must decide if you will draw your short bow, as your Fathers did before you; or surrender your City to the armies of the Duke of Lan-O."

But the Kha Khan would not break the oath that he had taken upon his right hand. And he surrendered the City, and the Duke of Lan-O entered by the East Gate, and sat upon the lacquered Throne and proclaimed himself the Conqueror of the City. But because the people had offered no resistance he ordered that none of them should be slain.

And the Duke of Lan-O ordered that the Great Khan should be brought before him, and he addressed the Khan of Shamo.

"You are a brave man my Lord Khan, and your short bow is feared by all the Dukes of the Desert. How is it that your right hand has grown so weak that you could not defend your City with the Blue Tiled Roofs?"

"My right hand is bound by an oath," replied the Khan of Shamo, "and for that reason you have taken my City. It was spoken by the Holy Hermit of Go-Lung that I should know pain, and in this day my pain is very great. But I have kept my oath that I would not again bend my bow against any living creature."

The Duke of Lan-O then said: "I will not raise my hand against a man that has an oath. I shall keep the City, but the Khan of Shamo may depart in peace, and no injury shall come to him, and he may take with him whatsoever he will."

So the Great Khan departed from the City of his Fathers, with its Roofs of Blue Tile, and he took nothing with him but the two pieces of his broken bow.

And he journeyed to the Forest of Go-Lun, to the Place of the Black Rocks.

And the Venerable Hermit with the shaven head awaited the Great Khan at the place where the rocks begin, and the Prince of the Cats also was there by the side of the Holy Hermit.

And the Khan of Shamo fell on his knees before the Lohan of Go-Lun, and held forth the two parts of his broken bow saying: "Most Holy Saint, my kingdom is lost, my sons have turned from me, and the people of my City hate me because I would not make war. I have known the great pain; but I have kept the oath that I made upon my right hand, and I have not bent my bow against any living creature."

It was then that the Prince of the Cats stood before the Great Khan as he

kneelt upon the earth. And the Lord Tiger looked into the face of the Kha Khan, and he put forth his paw, which had no claws, and he placed his paw on the right hand of my Lord the Khan.

And in that moment when the Khan of Shamo looked upon the paw of the Lord of the Cats, he received the Doctrine in his Heart. And he spoke thus to the Lord Tiger.

"In this instant I perceive the Good Law. I know that I too am an embodiment of the Compassionate One.

"I now desire to turn the Wheel of the Law, that I may stand by the Gate of Decision in the last hour, when the Blessed Lord shall enter into the Nirvana."

And the Great Cat gazed upon the Kha Khan, and the Lord of Compassion shone through the eyes of the Prince of the Cats.

Then it was that the Holy Hermit spoke: "In this day has the Khan of Tartary put his foot upon the Noble Path. I welcome him into the Blessed Order of the Yellow Robe; and he shall stand by the side of the Compassionate One in the Great Day and be with Us."

The Holy Lohan picked up the two pieces of the broken bow and continued speaking: "This broken bow shall be a Sacred Relic, for like the Begging Bowl of our Lord the Buddha, it is a symbol of the Great Renunciation. These broken pieces were your claws, Kha Khan of Shamo; and the pain that is in your eyes has taken away your claws."

And the Prince of the Cats who had no claws, and the Khan of Tartary who had broken his bow, and the Holy Lohan in whom the Mystery was complete, stood together as one, by the edge of the Black Rocks in the Forest of Go-Lun. And this is the Brotherhood of the Enlightened One, which shall endure until the Great Night.

And in the Heart of the Compassionate One, who nows all things, there was now a little less of Pain.

(WRITTEN SPECIALLY FOR HORIZON)

Indian Magic and Medicine

IN the contemporaneous life of the American Indian the religious missionary plays quite an important part. There are two kinds of missionaries, good and bad; the majority, because of bigotry, are hopelessly bad. In our Southwest two religions problem the life of the redman; he is given Christianity, and he already has his own native belief.

The Indian is quite incapable of assuming an attitude of religious intolerance. He has not yet been sufficiently civilized. He is still primitive enough to believe there is good in everything. He is perfectly willing to let other people believe as they want to, and he will respect their beliefs. And so, since there is no evidence of religious intolerance in him, this seems to prove that he needs intensive culturing; and the missionary goes to work wholeheartedly.

Not one, but a dozen missionaries appear in each Indian village, and each belongs to a different sect; each warns the redman not to have anything to do with the others. But, as one Indian said, "I cannot tell the difference between the Piscopopians, and the Pesky-palians."

In the white man's way of worship, there is always someone to warn you to look out for someone else. In his confusion, the stoical Indian goes back to his own natural way of doing things. Under a very thin layer of superimposed Christianity, the average Indian is just as much an Indian as ever. Perhaps

he would have been converted, and thoroughly; but when missionaries argue so much among themselves it is too much for the Indian's mind; he goes back to the Gods of his Fathers; and there he stays.

In the Southwest the religious life of the Indian centers around the "Olds," the name given to those who have gone before. Back in the traditions of all tribes are the Olds, the Fathers, who have lived great, heroic lives, disappeared, and gone to the Fatherland, to the land of the Olds. There they dwell in the great Medicine Lodge. To reach this great Medicine Lodge, you have to cross the bridge of the Milky Way. Far beyond, sitting in the great Medicine Lodge, smoking their pipes of peace to the six directions, are the Olds, the Fathers, the Great Ones, the Manitos, the Spirits. It is they who under rare and important conditions guide their people. The guidance to their people is given through their representatives on earth, and these representatives on earth are the Trues. The Trues are the living old men, the True Ones, the Lords of the Medicine Lodge, the Snake Men. The Trues are the messengers, or the ones who receive the message from the Olds.

Most of the Trues would be classified as natural spiritualists; they have visions and talk with the Olds; in dreams and through strange spirit messages they 'see' the Old Ones, who come to them like the floating seeds of a thistle. And



they are given the key message, the secret answer to whatever is to be done. This information the Trues communicate to the leaders of the various groups.

It is a religion then, very largely of primitive spiritism. In a curious way, it is highly civilized; it is cultured; it is not merely a savage belief; it is a very sensitive spiritism. It is a highly refined way of communicating with the powers of nature.

The Trues usually belong to a class of patriarchs that we call Medicine Men. This designation, thought up by the white man for an Indian priest, is a hopeless misnomer. He is not a Medicine Man; he is a Shaman, a Theurgist, a Magician. He may be a prophet, rather than a healer. He may not perform healing at all. Some tribal priests are counselors; some are devoted to the arts and music; and some are consecrated to the political problems of their people. Furthermore, some of the greatest medicine priests are women.

These priests talk to the Olds in direct communion. The outstanding Medicine Priest, from a historical standpoint, was the great Sioux Chieftain, Sitting Bull. Like the others, he talked to the Spirits, and brought messages from the other world; for this is their common method of ruling the people.

The American Indian's belief is a cross between spiritist and spiritualist, and practically all of his native wisdom is based upon dreams and visions brought by prayer, fasting, and meditation. He goes forth into the night, and out of prayersticks he builds his fire of vigil, and waits for the voices. The voices of the olds will come in the air, and tell him how to guide his people.

Christian theology superimposed on spiritism, never took very deeply, because it is all book learning. It is hard to convert the American Indian to our theology when he can go out and listen to the voices, the very voices of his people, in the cry of the redman's soul through all the ages.

In the Indian area of the Southwest, sickness is treated by priests. The Nav-



ajo medical procedures of the priests are called Sings. This is because they are composed largely of religious music used in combination with sand paintings to heal various sicknesses. The accomplishments of these priests in their medical work are extraordinary; they are exceedingly able psychologists.

Some years ago an American archeologist and antiquarian made a complete motion picture recording of a number of the Navajo Singing Chants in their mystery ceremony; the film was never released to the public; it is in a museum of archeology. The film centers on a Medicine Priest's help to a man who had long suffered from a strange psychic disease, an Indian wasting away, but from what ailment could not be discovered. The White Doctors could do nothing; they had not been able to find a traceable cause. The Indian decision was, he had been bewitched.

They went to their Prophet of the Stars. This was an Indian who could read the messages that came down through the Milky Way from the Manitos, the Old Ones in the great Medicine Lodge. He was possessed by Spirits, and at certain times would go into a kind of trance, very similar to that of an East Indian Holy Man; while in this trance he would deliver oracles that came down from the stars.

The star priest told the sick man he had offended the Spirit of the Bear. Now, the bear is a very important animal among the Indians; and to offend the Spirit of the Bear is a grave offense. A Medicine Sing would be required, one organized to release the sick man from the evil influence of the offended Spirit; and a priest would have to be found, said the oracle, whose shadow was close to the earth.

A group of well-wishers, desiring to heal the sick Indian, started out through the mesa, searching for an old priest whose shadow was close to the earth. They did not know what the oracle meant, because Indian oracles are given much like the oracles of the ancient Greeks. But after considerable searching they found the specified Medicine Sing priest. He was called The Crawler. When a child he had been stricken with infantile paralysis, and paralyzed from the waist down, he had to crawl along the ground. Here was the man whose shadow was close to the ground.

In an old wagon filled with corn and burlap The Crawler was brought to the Indian village. He was very poor, like most Indian priests; hopelessly crippled, he had the face of a sage, wise, kindly, learned; and a manner grave and dignified. Poverty required that he live in a little cave, this great scholar, not a student of books, but of life. They called him a reader of rocks. He could listen to and understand the voices of birds and animals. He could speak to the Olds and was filled with the wisdom of the Trues. His was the task to organize the Medicine Sing.

A house had to be built, a special Kiva. Twelve priests were appointed to assist him. It was a great ceremony. Indians came a hundred miles; nearly four thousand Indians gathered in the little village. The Crawler was a great Medicine Man. It was a great honor to be present at the Sing.

Finally, at the time appointed, the sand priests made the sand painting, and the sick man was brought in and laid upon it; and then for twelve days and nights

the ceremony continued, the ceremony of cleansing the spirit from pain and fear. When it was over the sick man was well.

White man psychologists say it was a magnificent example of psychology. Possibly, but regardless of what it was, it produced results. Healings of tuberculosis, cancer, diabetes, arthritis, and even cataracts of the eyes have resulted from treatments by Medicine Priests; and yet the Indian people as a minority group are expected to go in a solemn file down to the Reservation doctor each of them to receive a five-grain quinine pill once a month. Quinine dosage is supposed to take the place of all the cultural mysteries that belong to their traditional way of doing things.

The Indian has simple thoughts on the matter of health. When an Indian gets sick, the first thing he does is stop eating. If he is not sure what is wrong with him he will go to the Medicine Priest, who will tell him to fast. With the fasting, he will take sweat baths, in a little house made quite air tight and filled with heated rocks; he merely sits sweating among the hot rocks, and in this way cleanses the body of poison. Then he will do vigilance, and pray for light from the Spirits.

His medical philosophy is based upon the theory that if he is sick, he has offended a Spirit. Not all of his ideas are foolish. He says, the man may be sick because he has offended his own Spirit; he has done something unworthy, and the sickness of his body may bear witness to the sickness of his Spirit. Thus, if a man steals from another man, he will be sick; and it will be because his Spirit is sick; he has done wrong. In the Indian philosophy of life most sickness is closely associated with wrong doing... something we have not yet learned.

We get sick, and say, "It must be something I 'et'"—we have been poisoned by our chef. Never for a moment do we suspect something we did.

To the Indian, life is very largely a matter of living a constructive existence

that gives no offense to outside agencies. If you are selfish about your land, and do not take care of your garden and crops, the earth may be offended and strike you sick. If you weave your blanket with poor wool and sell it for a large profit, your blanket may be angry. The Indian has not analyzed it sufficiently to discover the fault is in himself, and not in the blanket. But he knows if he does wrong he is not happy... and that, we have not found out yet.

Another thing the Indian has come to realize is, nothing in the world is free. If he must use the water from the stream, or hunt animals, or take wool from the sheep, he must do this because he must have these things to live, but he must not do it indifferently. His idea is, you owe something for everything you take in life. You owe something to the man who says a kind word to you. You take a smile from another person without accepting responsibility with it, and you will be sick. When the Indian takes the wool from the sheep, he thanks the sheep. When he smokes his pipe to the six directions, he gives thanks for the smoke. Before he goes out to hunt, he attends a great ceremony, in which he explains to the spirits of the animals that he has nothing against them; but his tribe is hungry, his people are dying for want of food; and he must kill animals for food. He never kills for sport, under any consideration. But if he does not have food, he will die, and his children will die; so he begs the Spirit of the animals not to be angry or offended; because

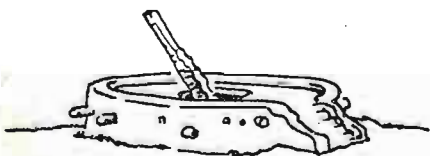
sometime later he will be an animal, and the animal will be human; and then he will be perfectly willing to die for the other's sake. So, making everything as nearly right as he can, he goes hunting. He gets one deer, if one deer is what he needs. If he killed for sport, he would be sick; the Spirit would attack him. When trading, if he does not tell the truth, he will be sick. If he takes more than his share, he will be sick.

The Indian philosophy of life is rooted in sickness being something wrong with the Spirit, something wrong inside. He gives the power to the object involved. We more wisely know that the cause is in an internal realization of personal guilt. We know, psychologically, that Indian reasoning is very sound: The happy man is the one who does his part, is fair and honest, is gentle and constructive, unselfish and cooperative.

So, the Medicine Sing is a ceremony to bring things back to right. Through hours of old chants the powers of good and truth are told, and the ailing man is given the realization that he is a part of his tribe and his people, and that he must come back into the social order and culture of his people, restore himself to equilibrium—and the sick man gets well.

An American doctor some years ago attended a Sing for a tubercular girl, and when the priest had finished his Sing the doctor said to the priest: "What do you get for all your work?" "I get side of sheep;"—a piece of mutton for twelve days work. The Doctor remarked, "You work much harder than I do." The priest patted him on the back, saying: "I do much more good to patient, too."

(CONDENSATION FROM A PUBLIC LECTURE.
Suggested reading: HEALING: THE DIVINE ART; MAGIC)



Our Rates of Vibration

THE RETURN TO NORMAL HEALTH

PART FOUR

MATERIA medica is the tool for healing the physical body. When working upon the vital body, a technique of magnetic healing is used. The emotional body is reached by emotional crisis, usually through emotional shock, or emotional stress, or emotional appeal.

The mind is worked upon through reason, common sense, and intelligence, and through its three parts—the subconscious, conscious, and superconscious—by means of suggestion therapy.

The problem of sanity calls for utilization of certain secret occult methods, which are directly associated with the readjustment of the relation of the four bodies to the Ego which manifests them. This is because it is impossible for man as a spirit to be sick; it is impossible for man as spirit to be insane. What we call sickness and insanity, and the resultant death, is no more than body inharmony stopping the current which manifests through the body but comes from the soul. We cannot say the spirit is sick, any more than we can say the sun has ceased to shine because it passes behind a cloud. A cloudy condition of the body may inhibit and prevent the manifestation of the entity: but there is no indication that the entity itself has ceased.

If we divide these ailments into these classifications, we may then begin the problem of associating these ailments with two things: (1), their consequences in bodily health, and (2), their cause in bodily ailments and attitudes.

We know that Karma—or the accumulated effect of previous action—comes from within, and stamps normalcy or abnormalcy upon the body. At the same time, man's conscious action going inward stamps the chemistry

of his personal action upon the cause again. In a vicious circle, the individual who doesn't like to be sick gets mad; and the madder he gets the worse he gets. Too, stupidity results in toxemia; and then, the more toxic a man is, the more stupid he gets. Usually this keeps up until in desperation the sick one breaks the chain of circumstances, and then he begins to recover.

This world's educational system is one designed to take care of the mind, but not to take care of the other parts of man. And so all the parts must be educated by the individual; he must give to them the same consideration that the state concentrates on the mental process. Education that is inconsistent with the body merely accentuates any irritation, which in turn creates more sickness. This is the root cause of vocational ailments. Lines of thinking over a long time will change into pathology; physical causes working upon the subjective nature are transmuted into similitudes of themselves. These similitudes are the source of our supply of energy. So what we actually do when we think badly, is to pollute the reservoir, the source. Everything that then comes through must carry pollution, and when it strikes the physical body, the body discovers in this substance which is necessary for the body, none but an unhealthy substance with which to build. This substance, therefore infecting the body with its own malady or evils, the condition of body is consistent with a man's attitudes on these planes of action. There can be no exception.

Each person has a certain measure of control over his nature, a certain amount of discipline over his mind, a certain amount of emotional control, or subjec-

tive control, and in these is his measure of normalcy. An individual who can concentrate at will is not really controlling his mind. He has a healthy mental organism to work with. What we can control and apply is not that which we have mastered, but that which stems from the plane upon which we have stored up normalcy.

We must not think of these principles only. Each of these four classifications has within it forty-nine segments or separate manifestations of its own quality. In the emotional brain, one thing may be highly developed, and another alongside of it will be one not developed at all. For instance, we have the faculty of color in the brain and we have the faculty of form; but many an artist has ability in color who does not have ability in form. This is because the color faculty is strong, and the form faculty is not. Each sphere must be perfected in its various parts. Normalcy is reached when we have perfectly balanced all the parts and rendered them normal. This means, health is a science of not causing sickness.

In recent years we have placed the whole thing on a physical basis, in the hope we could climb to heaven by our own teeth. It is not enough that we eat well. It is not enough that we exercise daily. Some of the most unhealthy people who ever lived ate nobly and exercised daily until they died. Harmony control must, like musicianship, be applied to the entire keyboard, and not to hitting on one note, as most people do; for it is over a wide range that we must create concords and harmonic structures—and we can do this by disciplining what goes in, in the form of thought, emotion, and action; and also by disciplining what comes out in the form of reflexes.

At the present time society has no complete working formula for rendering each of these forces normal. But the problem is a simple one in essence. What the matter is with the individual physically, is first determined; then, what is the matter with him spiritually.

Spiritually is here meant in the sense of his subjective bodies, rather than in the sense of his Divine Nature. By how his digestion is we know what he thinks. By his liability to infection, we know what his emotions are. As we know what is the matter with an individual's subconscious nature, we know too that it is the sum of these defects that directs his current thinking, and how he is poisoning himself constantly. That is, until he breaks the mysterious circle somewhere. Broken in one place, the circle collapses. He can then turn in the opposite direction. By causing nothing but normalcy to go in, nothing but normalcy comes out.

But one factor required is patience. A man cannot be good for fifteen minutes and expect all the stored up bad to be transmuted and come forth in the next fifteen minutes. It may be necessary for an individual to pull in the direction of normalcy for fifteen years to get rid of abnormalcy.

I believe the scientist will acknowledge that, theoretically, there is no such thing as an incurable disease. An individual dies of a disease because he continues to the end in the same causes which created the disease. As soon as he reaches the place where his system is no longer capable of sustaining the same kind of mistake, his physical condition will be overcome. There is no such thing then, as an incurable disease.

But all of the subject of healing is not covered when we have considered solely the superphysical bodies as planes or discs of vibration, and the result of in-harmony arising from the relationship between these discs.

We have to consider the physical aspects of disease. The superior bodies of man—the mental, emotional and vital—react upon the physical body, through the medium of a subtle essence commonly called ether, the Aether of the Greeks. This is the substance binder. It is through this medium that the superphysical forces impinge themselves upon the physical substances.

For example, emotions affect the body because the emotional ether connects the

emotional body with its corresponding center in the physical body. It is by means of ether that man's metaphysical organism is related to his physical body. This ether is the mysterious cement which binds the subtle, intangible forces to gross physical force.

The different natures of this ether must be considered. Paracelsus tells us that all physical bodies are surrounded by a magnetic field; and in this field is a vibratory essence, which he called the *mumia*, or subtle body. This *mumia*, when diseased, brings disease into the physical body. Paracelsus perfected a method of transplanting this ether out of human bodies into the bodies of plants; and by so doing he was able to transplant the disease into plants.

Now, it so happens that plant organisms live and flourish off the emanations which kill humans. A disease transplanted to a plant, which in no way injuriously affects the plant, is thus no longer a disease. The secret of this process belongs definitely to the Paracelsus school. It was practised by a few physicians, and then the secret was lost. But only supposedly lost; the scholarly investigator will find the detailed formula set forth in the portfolios of Paracelsus in the original Greek and Latin.

Ether, as a sympathetic medium, binds together the extremes; therefore the Ancients called it a Water, or a Sympathetical Water, declaring with this they

were able to bind the air and ether—the ether being the subtle principle of man's divine nature, and the air being the principle of his physical body. We can therefore think of the superphysical man as achieving all his effects upon the physical man by means of this medium. To science, it is a hypothetical essence, a medium not definable but known to exist. And in modern times there is a difference of opinion as to whether such an essence exists; some scientists have rejected the theory of ether.

The occultist accepts ether as the mysterious link which unites and binds together the Causal Sphere and the sphere of effect. Therefore, man must possess within his structure this cohesive principle through which vibration is imparted to matter.

Ether binds the higher bodies of man to the lower bodies at four points. These four points are the peculiar channels for the distribution of various types of energy. Each channel distributes its own kind according to its vibratory quality. The mental nature of man is united to the brain by means of a very subtle field within the brain, the pineal gland; and the brain and mind meet in the subtle ethers which unite the pineal gland to the mental nature of the individual, therefore, this gland has been called the Eye of Reason, because it is a link in the physical body which re-

HORIZON

will hereafter be published

Quarterly

See Announcement on back cover

ceives through ether the impression of the mental nature.

The emotional nature binds itself to the physical emotional centers by means of an etheric cord, or more correctly, channel—or even more correctly, field of activity—by means of the liver, which contains within itself a vortice which unites feeling to the physical body which is to express that feeling.

The vital principle of man, the energy principle, through ether is connected to the body by the vortices of the vital body in the spleen; and the seat of the physical nature is in the heart. Therefore, technically, these four centers become the Cherubs of Ezekiel, the Four Beasts, and also the Four Angels that hold up the Chariot of the World, which are the symbolical terms for man's body which is supported by these four impingements.

If we can understand this, we are ready for another analogy.

Most persons realize that it is possible for a decarnate entity by some means or another to materialize itself in a seance. The desirability of this is gravely questioned, but the possibility has been accepted by exceedingly well learned scientists and has been examined under scientific control. Therefore we may

say that a decarnate entity may to some measure, under certain conditions, impinge itself upon objective existence.

Now, when it does so, it unfortunately lacks the normal means of controlling the body. To make up for this lack, it must be supplied with vital energy; and with vital energy from the spleen, by which it is given vitality to manifest. This is the ectoplasm of the seance room. It is part of the vital force of the human being, and the loss of it causes the individual frequently to become a physical and nervous wreck.

The entity, unable to manifest, can only normally manifest by building a normal body, according to the laws of nature. It builds this body by establishing four points of contact, one mental, one emotional, one vital, and one physical, and controlling these points of contact so that through them the higher entity animates its body.

We may, therefore, like man's physical body to a marionette figure, hung by four strings and worked by these strings, one of which is mental, the second, emotional, the third, energy, and the fourth, form. These strings are rates of vibration which impinge themselves upon the body through the medium of ether.

(THIS ARTICLE IS THE FOURTH IN A SERIES, IN CONDENSATION OF CLASS LECTURES TO SELECTED STUDENTS. Suggested reading: MAN: THE GRAND SYMBOL OF THE MYSTERIES; HEALING: THE DIVINE ART)

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

THE PHILOSOPHICAL RESEARCH SOCIETY, INC.
3341 GRIFFITH PARK BOULEVARD, LOS ANGELES, 27, CALIFORNIA

Please send me _____ copies of

HEALING: *The Divine Art*
at \$3.00 each (plus 8c California sales tax) for which

I enclose \$ _____

NAME _____

ADDRESS _____ ZONE _____

CITY _____ STATE _____

Horizon will no longer be issued each month... It will hereafter be issued Quarterly...

It is not practicable to continue issuing HORIZON once a month, 12 times a year. Wartime conditions are all against it.

So, we are going to publish four times a year. A bigger magazine (that is, more pages) will be issued less frequently.

Many conditions have contributed to this decision.

There is a paper shortage; that you know. All publishers have been required to cut down on paper usage.

The Post Office, desperately understaffed, has struggled under great nation-wide handicaps in sorting and delivering mail. New regulations and requirements had to be instituted. These have meant to us a rising multiplication in the processes of sorting subscription copies by districts and zones, address revising of subscription cards, records, and entries, re-stencilling, and what-not, to the point of our small office staff being snowed under a little deeper with each succeeding month.

Increased clerical duties and operations are not all of the manpower shortage difficulties we have experienced. Ours is a loyal and hard-working staff, willing to put in overtime and sacrifice Sundays and holidays; but it is a small staff, and our problems of monthly issue have spread out also over type setting and composition, art, engraving, presswork, binding, addressing, wrapping, and mailing... Need we go on?

Issued as a Quarterly, HORIZON's editorial policy will remain unchanged; but each issue will have two and a half times the present number of pages.

The unexpired portion of your present subscription will be credited to your account, without you having to do anything about it. Our bookkeeper will check the entry of each individual subscriber, and notification by postcard will come to you, telling you how long your subscription will run under the new arrangement.

The first of the Quarterly issues will reach you sometime in April.

I look forward to this change as one in which everybody will find something good. I cheerfully accept the responsibility to make it editorially both pleasant and beneficial.

Cordially,

Manly P. Hall