

HORIZON

**The magazine
of useful and
intelligent living**

JANUARY

1943

Articles by MANLY PALMER HALL Philosopher

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

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VOLUME 2 No. 5



The Good New Year

NEW Year's resolutions used to be very popular. They were something you made on the first of January, and broke on the second.

The Ancients used New Year's for re-dedication of life to the highest and noblest action.

If we are to use the year's beginning to restate what we think, believe, and aspire to accomplish, let us first understand what we mean by God. The attitude which is philosophical and impersonal recognizes Deity as Universal Good. We then sense our participation in that Universal Good, sense the Deity within ourselves, and in all factors of existence. We thus sense our participation in all divine activities of the Universe, and we sense our own moral values. That gives us realization of our true position, gives us the opportunity to help much in the world-forming process going on about us.

All over the world people are trying to be good, trying to live better than they did, trying to hope, to understand, and to become inspired; but their efforts are

haphazard. Organization of our lives into a nobler standard would mean much to us, if we would do it.

Begin the new year with a relaxed attitude, and you will be better off. Meet the problems of the day calmly. And carefully bear in mind that there is no virtue in discovering a way to avoid the responsibilities of life. There is no reward for the evasion of anything.

Let us rejoice within ourselves; for the Spirit of Truth is great enough to lift us to perfection if we dedicate ourselves to its purpose. Let us rejoice that in spite of our stupidity the Universe is supported by Infinite Wisdom; and as

surely as we live up to it, we will be happy. Let us rejoice in the realization that as we unfold our inward life, we will rise victoriously over the limitations of outward circumstances. Let us realize that no one other than ourselves can make us happy, and that no one but ourselves can make us unhappy. Happiness and unhappiness lie in our own life and consciousness. Our thanks should be for the capacity



to be wise, for the capacity to be happy.

And let us realize that religion is not a matter of form, nor of belief, in the ordinary sense of the word: it is a matter of realization. Our religion must always come from within ourselves. The Ancients declared that religion was the coming to life of an awareness of the God within.

We are all too personal. We want things: power and security. Most of all, we want to be agreed with personally, want to be flattered, catered to. And facts, truths, and ideas come to nothing when confronted with personality motivation.

Personality is something too expensive for the average person; it is a dangerous impediment to progress.

Impersonality is wisdom. Impersonality alone is sufficiently strong to carry a person over the difficult periods of life.

This year let us make certain changes within ourselves, to the end that we accomplish something worth while.

First: We would like to change from a haphazard to an organized approach to thought. Most people scatter their forces of life on a thousand different things. So, application is the first idea. Spend a half hour a day working on a exact art or science. Maybe you can't add up 2 and 2 and get anything but 5; well mathematics is a wonderful subject. Do something with routine, with order. Some will say, "Housework is all the routine I want." But that's enforced routine. It must be from choice. It is the individual's escape from the dilemma of vagrant wandering thoughts. Give yourself an exact science or art to study, and see if at the end of the year you are not thinking in a more orderly way.



Second: Outline a program for each day, to in some way give expression to the finest thing in yourself. Many were the days in 1942 when we felt or sensed something we ought to do, and we got it out of mind quickly for fear we might have to do it. In this year, when we have a motive to do something fine and noble, let's do it. Do it, even if it costs you something, even if you have to give up something.

When you feel that to do something is right, do it. The old theologians used prayer, believing prayer a definite bond between the body and spirit. But philosophy says the best prayer is action.

To do the inner realization is more beautiful than to think about it. The reason for the day is the good we can do. Every day we should permit the Deity within us to express itself in action, and then make the action as impersonal and universal as possible.

Third: We should try to think more clearly upon the consequences of action. We do something and promptly forget it, but the result of that action keeps going on.

Most of the trouble in the world resulting from unwise action, arises from our inability to see the consequences of what we do. We should watch the consequences of action until we reach the point we shall never under any condition set in motion any action the consequences of which are not noble, enlightened, and constructive.

Whatever we do, let it contribute to the necessary work of existence. And thus will we find the new year has new possibilities. For the good we do becomes a part of the good of the world, and the desire of man to serve humanity is the Spirit of Divinity within him.



Blueprint For a Free World

BY SUMNER WELLES
Under Secretary of State

WE OF the United Nations have the right to look ahead, not only with hope and with passionate conviction, but with the assurance which high military achievement affords, to the ultimate victory which will presage a Free World.

None of us are so optimistic as to delude ourselves into the belief that the end is in sight; or that we have not still before us grave obstacles; dark days; reverses and great sacrifices yet to be undergone. But the tremendous initial effort, in the case of our own country, of transforming the inertia of a democracy of 130 millions of people at peace into the driving, irresistible energy of 130 millions of American citizens aroused and united in war, has been successfully made.

The first months of confusion and of cross-currents are past. The men and women of the United States are now enabled to see for themselves the development of the strategic moves in which their Commander-in-Chief and their military and naval leaders are engaged. They are able to appreciate the amazing nature of the feat realized in the occupation of North Africa; and to recognize the time and the extent of the preparation required for this gigantic task.

They now realize that the prodding of our self-appointed pundits who were constantly demanding the creation of a second front was not required; and that the carefully thought-out plans for the second front now in being had long since been conceived, and were already in process of realization while the clamor of these critics went on.

They can now fully evaluate the lack of vision and of knowledge of those who demanded the abandonment of our whole policy towards the French people, at the very moment that that policy was afforded the striking opportunity of proving its full worth—its full worth to the cause for which we fight, and its full worth in preserving the soul of France during the darkest days she has ever known.

They realize that we have in North Africa but one objective—the defeat of the Axis forces—which will bring with it the liberation of the people of France. During these first days all arrangements which we may make with Frenchmen in North Africa are solely military in character, and are undertaken—properly—by the American and British military commanders.

And so the clouds are lifting — the clouds of doubt, and of disparagement and of lack of self-confidence. We can all see more clearly how inevitable has now become the final conquest of the armies of that criminal paranoiac whom the German people were so benighted as to acclaim as their leader; how crushing will at long last be the defeat which the Japanese hordes and their military leaders will suffer in just retribution for the treacherous barbarity which they have been inflicting upon the world during the past eleven years.

How can we achieve that Free World, the attainment of which alone can compensate mankind for the stupendous sacrifices which human beings everywhere are now being called upon to suffer?

Our military victory will only be won, in Churchill's immortal words, by blood and tears, and toil and sweat.

It is just as clear that the Free World which we must achieve can only be attained, not through the expenditure of toil and sweat alone, but also through the exercise of all of the wisdom which men of today have gained from the experience of the past; and by the utilization not only of idealism but also of the practical knowledge of the working of human nature and of the laws of economics and of finance.

What the United Nation's blueprint imperatively requires is to be drafted in the light of experience and of common sense, and in a spirit of justice, of democracy and of tolerance, by men who have their eyes on the stars, but their feet on the ground.

In the fundamentals of international relationships there is nothing more fatally dangerous than the common American fallacy that the formulation of an aspiration is equivalent to the hard-won realization of an objective. Of this basic truth we have no more tragic proof than the Kellogg-Briand Pact.

It seems to me that the first essential is the continuous and rapid perfecting of a relationship between the United Nations so that this military relationship may be further strengthened by the removal of all semblance of disunity or of suspicious rivalry, and by the clarification of the Free World goals for which we are fighting, and so that the form of international organization determined to be best suited to achieve international security will have developed to such an extent that it can fully operate as soon as the present military partnership has achieved its purpose of complete victory.

Another essential is the reaching of agreements between the United Nations before the armistice is signed upon those international adjustments, based upon the universal principles of the Atlantic Charter, and pursuant to the pledges contained in our mutual-aid agreements with many of our allies, which we believe to be desirable and necessary for

the maintenance of a peaceful and prosperous world of the future.

We all envisage the tragic chaos and anarchy which will have engulfed Europe and a great part of the rest of the world by the time Hitler's brief day is done, and when he and his accomplices confront their judges. The United Nations' machinery for relief and rehabilitation must be prepared to operate without a moment's delay to alleviate the suffering and misery of millions of homeless and starving human beings, if civilization is to be saved from years of social and moral collapse.

"No one will go hungry or without the other means of livelihood in any territory occupied by the United Nations, if it is humanly within our powers to make the necessary supplies available to them. Weapons will also be supplied to the peoples of these territories to hasten the defeat of the Axis." This is the direction of the President to the Lend-Lease Administrator, to General Eisenhower, and to the Department of State, and it is being carried out by them to the full extent of their power and resources. The other United Nations, each to the full extent of its ability, will, I am sure, cooperate wholeheartedly in this great task.

Through prearrangement certain measures such as the disarmament of aggressor nations laid down in the Atlantic Charter must likewise be undertaken rapidly and with the utmost precision.

Surely we should not again resort to the procedures adopted in 1919 for the settlement of the future of the world. We cannot afford to permit the basic issues, by which the destiny of humanity will be determined, to be resolved without prior agreement, in hurried confusion, by a group of harassed statesmen, working against time, pressed from one side by the popular demand for immediate demobilization, and crowded on the other by the exigencies of domestic politics.

If we are to attain our Free World—the world of the Four Freedoms—to the extent practicable the essential prin-

ciples of international political and economic relations in that New World must be agreed upon in advance, and with the full support of each one of the United Nations, so that agreements to be reached will implement those principles.

If the people of the United States now believe as a result of the experience of the past twenty-five years that the security of our Republic is vitally affected by the fate of the other peoples of the earth, they will recognize that the nature of the international political and economic relations which will obtain in the world, after victory has been achieved, is to us a matter of profound self-interest.

As the months pass, two extreme schools of thought will become more and more vocal.

The first, stemming from the leaders of the group which preached extreme isolation, will once more proclaim that war in the rest of the world every twenty years or so is inevitable, that we can stay out if we so desire, and that any assumption by this country of any form of responsibility for what goes on in the world means our unnecessary involvement in war.

The other, of which very often men of the highest idealism and sincerity are the spokesmen, will maintain that the United States must assume the burdens of the entire globe; must see to it that the standards in which we ourselves believe must immediately be adopted by all of the peoples of the earth; and we must undertake to inculcate in all parts of the world our own policies of social and political reform whether the other peoples involved so desire or not. While under a different guise, this school of thought is in no way dissimilar in theory from the strange doctrine of incipient "bear the white man's burden" imperialism which flared in this country in the first years of this century.

The people of the United States today realize that the adoption of either one of these two philosophies would prove

equally dangerous to the future well-being of our nation.

Our Free World must be founded on the Four Freedoms—freedom of speech and of religion—and freedom from want and from fear.

I do not believe that the two first Freedoms—of speech and of religion—can ever be assured to mankind, so long as want and war are permitted to ravage the earth. Freedom of speech and of religion need only protection; they require only relief from obstruction.

Freedom from fear—the assurance of peace; and freedom from want—the assurance of individual personal security, require all of the implementation which the genius of man can devise through effective forms of international cooperation.

Peace—freedom from fear—cannot be assured until the nations of the world, particularly the great powers, and that includes the United States, recognize that the threat of war anywhere throughout the globe threatens their own security—and until they are jointly willing to exercise the police powers necessary to prevent such threats from materializing into armed hostilities.

And since policemen might be tyrants if they had no political superiors, freedom from fear also demands some form of organized international political cooperation, to make the rules of international living and to change them as the years go by, and some sort of international court to adjudicate disputes. With effective institutions of that character to insure equity and justice, and the continued will to make them work, the peoples of the world should at length be able to live out their lives in peace.

Freedom from want requires these things:

People who want to work must be able to find useful jobs, not sometimes, not in good years only, but continuously.

These jobs must be at things which they do well, and which can be done well in the places where they work.

They must be able to exchange the things which they produce, on fair terms, for other things which other

people, often in other places, can make better than they.

Efficient and continuous production, and fair exchange, are both necessary to the abundance which we seek, and they depend upon each other.

In the past we have succeeded better with production than exchange. Production is called into existence by the prospects for exchange, prospects which have constantly been thwarted by all kinds of inequalities, imperfections, and restrictions. The problem of removing obstacles to fair exchange—the problem of distribution of goods and purchasing power—is far more difficult than the problem of production.

It will take much wisdom, much cooperative effort, and much surrender of private, short-sighted, and sectional self-interest, to make these things all come true. But the goal is freedom from want—individual security and national prosperity!—and is everlastingly worth striving for.

As mankind progresses on the path towards the goal of freedom from want

and from fear, freedom of religion and of speech will more and more become a living reality.

Never before have peace and individual security been classed as freedom. Never before have they been placed alongside of religious liberty and free speech as human freedoms which should be inalienable.

Upon these Four Freedoms must rest the structure of the future Free World.

This time there must be no compromise between justice and injustice; no yielding to expediency; no swerving from the great human rights and liberties established by the Atlantic Charter itself.

In the words of our President:

"We shall win this war, and in victory, we shall seek not vengeance, but the establishment of an international order in which the spirit of Christ shall rule the hearts of men and of nations."

We won't get a Free World any other way.



Ah, Truth . . .

Ah, truth. Truth, if you listen to selected congressmen, is that Jesse Jones of the reconstruction finance corporation, is a hardheaded businessman, the kind of the war needs, while Vice President Wallace, head of the bureau of economic warfare, is an impractical idealist . . . Truth actually is that Jesse Jones had sent only one man to all of South America, by last April, to get us some rubber, while Dreamer Wallace, who has since taken over, has 126 men on the spot or on the way . . . Truth also is that the idealist Wallace, has snatched \$32,000,000 worth of goods from the Axis by "preclusive" buying in neutral countries in eight months, while that hardheaded administrator, Jones, failed to buy a dollar's worth. . . . Odd, how you'd never have guessed this from current comments about Messers. Wallace and Jones. . . . What is truth? The point of this little adventure in semantics is that truth is a man's basic attitude. . . . And the truth about that dreamer, Wallace, is not his phrase about a quart of milk, but his basic attitude, which is that democratic government can do hard jobs successfully.

Samuel Grafton

- *There is no death.
Only a change of worlds.*

The Unanswered Challenge

*The Speech Of Chief Seattle Spoken In
1854 On The Wild Forest Threshold
Of The City That Bears His Name*



The following from the pen of Dr. Henry A. Smith appeared in The Seattle Sunday Star, of October 29, 1887.

OLD Chief Seattle was the largest Indian I ever saw, and by far the noblest looking. He stood nearly six feet in his moccasins, and was broad-shouldered, deep-chested and finely proportioned. His eyes were large, intelligent, expressive and friendly when in repose, and faithfully mirrored the varying moods of the great soul that looked through them.

He was usually solemn, silent and dignified, but on great occasions moved among assembled multitudes like a Titan among Lilliputians, and his lightest word was law.

When rising to speak in council or tendering advice, all eyes were turned upon him, and deep-toned, sonorous and eloquent sentences rolled from his lips like the ceaseless thunder of cataracts flowing from exhaustless fountains, and his magnificent bearing was as noble as that of the most civilized military chieftain in command of the forces of a continent.

Neither his eloquence, his dignity, nor his grace were acquired. They were as native too his manhood as are needles and cones to a great pine tree.

His influence was marvelous. He might have been an emperor, but all his instincts were democratic, and he ruled his subjects with kindness and paternal benignity.

He was always appreciative of marked attentions from white men, and never so much so as when seated at their

table, and on such occasions he manifested more than anywhere else his genuine instincts of a gentleman.

When Governor Stevens first arrived in Seattle and told the natives that he had been appointed Commissioner of Indian Affairs for Washington Territory, they gave him a demonstrative reception in front of Dr. Maynard's office near the waterfront on Main Street. The bay swarmed with canoes and the shore was lined with a living mass of swaying, writhing, dusky humanity, until old Chief Seattle's trumpet tones rolled over the immense multitude like the reveille of a bass drum, when silence became instantaneous and perfect.

The Governor was then introduced by Dr. Maynard, to the native multitude, and at once commenced in a conversational, plain and straightforward style, an explanation of his mission among them.

When he sat down, Chief Seattle arose, with all the dignity of a senator who carries the responsibility of a great nation upon his shoulders. Placing one hand upon the Governor's head, and slowly pointing heavenward with the index finger of the other, he commenced his memorable address in solemn and impressive tones:

"Yonder sky that has wept tears of compassion upon our fathers for centuries untold, and which to us looks eternal, may change. Today it is fair. Tomorrow it may be overcast with clouds.

"My words are like the stars that never set. What Seattle says the Great

Chief at Washington can rely upon with as much certainty as our paleface brothers can rely upon the return of the seasons.

"The son of White Chief says his father sends us greetings of friendship and good will. This is kind of him, for we know he has little need of our friendship in return because his people are many. They are like the grass that covers the vast prairies, while my people are few, they resemble the scattering trees of a storm-swept plain.

"The Great—and I presume—good White Chief, sends us word that he wants to buy our lands but is willing to allow us to reserve enough to live on comfortably. This indeed appears generous, for the Red Man no longer has rights that he need respect, and the offer may be wise, also, for we are no longer in need of a great country.

"There was a time when our people covered the whole land as the waves of a wind-ruffled sea covers its shell-paved floor, but that time has long since passed away with the greatness of tribes now almost forgotten. I will not dwell on nor mourn over our untimely decay, nor reproach my paleface brothers with hastening it, for we, too, may have been somewhat to blame.

"Youth is impulsive. When our young men grow angry at some real or imaginary wrong, and disfigure their faces with black paint, their hearts also are disfigured and turn black, and then they are often cruel and relentless and know no bounds, and our old men are unable to restrain them.

"Thus it has ever been. Thus it was when the white man first began to push our forefathers westward. But let us hope that the hostilities between the Red Man and his paleface brother may never return. We would have everything to lose and nothing to gain.

"It is true that revenge by young braves is considered gain, even at the cost of their own lives, but old men who stay at home in times of war, and mothers who have sons to lose, know better.

"Our good father at Washington—for I presume he is now our father as well as yours, since King George has moved his boundaries farther north—our great and good father, I say, sends us word that if we do as he desires he will protect us.

"His brave warriors will be to us a bristling wall of strength, and his great ships of war will fill our harbors so that our ancient enemies far to the northward—the Sinsiams, Hydas and Tsimpsians—will no longer frighten our women and old men. Then will he be our father and we his children.

"But can that ever be, your God is not our God. Your God loves your people and hates mine. He folds his strong arms lovingly around the white man and leads him as a father leads his infant son—but He has forsaken His red children, if they are really His. Our God, the Great Spirit, seems, also, to have forsaken us. Your God makes your people wax strong every day. Soon they will fill all the land.

My people are ebbing away like a fast-receding tide that will never flow again. The white man's God cannot love his red children or he would protect them. We seem to be orphans who can look nowhere for help.

"How, then, can we become brothers? How can your God become our God and renew our prosperity and awaken in us dreams of returning greatness?

"Your God seems to us to be partial. He came to the white man. We never saw Him, never heard his voice. He gave the white man laws, but had no word for His red children whose teeming millions once filled this vast continent as the stars fill the firmament.

"No. We are two distinct races, and must ever remain so, with separate origins and separate destinies. There is little in common between us.

"To us the ashes of our ancestors are sacred and their final resting place is hallowed ground. While you wander far from the graves of your ancestors and seemingly without regret.

"Your religion was written on tablets of stone by the iron finger of an angry



God, lest you might forget it. The Red Man could never comprehend nor remember it.

"Our religion is the tradition of our ancestors—the dreams of our old men, given to them in the solemn hours of night by the Great Spirit, and the visions of our sachems, and

is written in the hearts of our people.

"Your dead cease to love you and the land of their nativity as soon as they pass the portals of the tomb—they wander far away beyond the stars, are soon forgotten and never return.

"Our dead never forget this beautiful world that gave them being. They still love its winding rivers, its great mountains and its sequestered vales, and they ever yearn in tenderest affection over the lonely-hearted living, and often return to visit, guide and comfort them.

"Day and night cannot dwell together. The Red Man has ever fled the approach of the white man, as the changing mist on the mountainside flees before the blazing sun.

"However, your proposition seems a just one, and I think that my people will accept it and will retire to the reservation you offer them. Then we will dwell apart in peace, for the words of the Great White Chief seems to be the voice of Nature speaking to my people out of the thick darkness, that is fast gathering round them like a dense fog floating inward from a midnight sea.

"It matters little where we pass the remnant of our days. They are not many. The Indian's night promises to be dark. No bright star hovers above his horizon. Sad-voiced winds moan in the distance. Some grim Fate of our race is on the Red Man's trail, and wherever he goes he will still hear the sure approaching footsteps of his fell destroyer and prepare to stolidly meet his doom, as does the wounded doe that

hears the approaching footsteps of the hunter.

"A few more moons, a few more winters—and not one of all the mighty hosts that once filled this broad land and that now roam in fragmentary bands through these vast solitudes or lived in happy homes, protected by the Great Spirit, will remain to weep over the graves of a people once as powerful and as hopeful as your own.

"But why should I repine, why should I murmur at the fate of my people. Tribes are made up of individuals and are no better than they. Men come and go like the waves of the sea. A tear, a tamanamus, a dirge, and they are gone from our longing eyes forever. It is the order of Nature. Even the white man whose God walked and talked with him as friend to friend, is not exempt from the common destiny. We may be brothers, after all. We will see.

"We will ponder your proposition, and when we decide we will tell you. But should we accept it, I here and now make this the first condition—that we will not be denied the privilege without molestation, of visiting at will, the graves of our ancestors, friends and children.

"Every part of this country is sacred to my people. Every hillside, every valley, every plain and grove has been hallowed by some fond memory or some sad experience of my tribe. Even the rocks, which seem to lie dumb as they swelter in the sun along the silent sea shore in solemn grandeur thrill with memories of past events connected with the lives of my people; the very dust under your feet responds more lovingly to our footsteps than to yours, because it is the ashes of our ancestors, and our bare feet are conscious of the sympathetic touch, for the soil is rich with the life of our kindred.

"The noble braves, fond mothers, glad, happyhearted maidens, and even the little children, who lived and rejoiced here for a brief season, and whose very names are now forgotten, still love these somber solitudes, and their deep fastnesses which at eventide grow

shadowy with the presence of dusky spirits.

And when the last Red Man shall have perished from the earth and his memory among the white men shall have become a myth, these shores will swarm with the invisible dead of my tribe; and when your children's children shall think themselves alone in the fields, the store, the shop, upon the highway, or in the silence of the pathless woods, they will not be alone, in all the earth there is no place dedicated to solitude. At night, when the streets of your cities and villages will be silent and you think

them deserted, they will throng with the returning hosts that once filled and still love this beautiful land.

"The white man will never be alone. Let him be just and deal kindly with my people, for the dead are not powerless.

"Dead—did I say, there is no death. Only a change of worlds!"

"The foregoing is but a fragment of Chief Seattle's speech, and lacks all the charm lent by the grace and earnestness of the sable old orator and the occasion.

—Dr. Smith.



The First Physiognomist

GIOVANBATTISTA della Porta, an Italian physician, cabalist and philosopher, was born in Naples in 1540, and died in 1615. He was a man of extraordinary scholarship and his researches took him into the spheres of alchemy, natural magic and hermetic medicine.

From the study of Aristotle, della Porta derived the foundation of a practical system of character delineation, from the form and structure of the human face. He published a book showing how persons born under different signs of the zodiac resemble, to a certain degree, the constellational figures which rule their horoscopes.

Della Porta's most important contribution was his discovery that nearly all human beings resemble some animal, and from this resemblance he developed a system of physiognomy both ingenious and accurate. His books are illustrated with heads of animals, and human faces closely resembling the animal heads. He shows the fish-faced man, the hog-faced man, the horse-faced, and so forth, demonstrating that the natural forces which produced the similarities also bestowed parallels of temperament.

- *We must know more of that which it is necessary to know*

To Keep The Post-War World In Order - II

WHEN old Hippocrates divided medical science from religion he destroyed that unity of knowledge which made knowledge safe for mankind, launched upon the world two thousand years of unsafe information—not necessarily wrong, but not sufficiently right. It was adequate to patch up the world men saw. It was not enough to give man the values necessary to preserve his civilization.

Our technical knowledge has been evolving triumphantly for the past two thousand years during which time humanity has plagued itself with eight hundred wars. No essential form of knowledge, essentially sufficient, studiously and sincerely applied, could have failed to curb those wars.

There was something wrong with the knowledge or it would have worked.

When you examine the facts under consideration, as assembled by various branches of learning, there is not much essentially wrong with the facts. What plagues the modern educator is, there is nothing unsafe or unsound about teaching the law of gravity; there is nothing unreal or unsavory about the nebular hypothesis; there is nothing essentially incorrect in the present procedure for amputating a leg. If all these different things are right, and we are doing them the best way that we know, why aren't they getting us somewhere?

Their power has been destroyed by disunity.

The power of the human hand to pick up an object is due to the fingers working together. Each finger is not working ac-

ording to its own code of ethics, with absolute disregard for the other fingers and total disdain for the hand of which it is a part.

As long as our arts and sciences are all recognized as separate careers, as long as the individual who is filled with his painting has no time for the architect, and the physician has no time for law, and the theologian has no time for philosophy, how are we going to make learning work its miracle in man? We cannot.

We are producing individuals who have never sensed the homogeneity of knowledge, and as long as that mystic interrelationship of all knowing is ignored, knowledge is sterile; and the great institutions of the past which gave us knowledge are powerless to perform their miracle in our midst.

The great work of education toward total peace is for knowledge itself to find peace within its own structure, and to end forever the most ludicrous spectacle in the world—the competition of higher learning!

We no longer are interested in the schoolmen described by Voltaire who gathered after class to throw threelegged stools at each other's heads. We give no place to competitive education, and we are no longer interested in accepting as sufficient for our life the results of specialized endeavor in one field of action alone.

Let us proceed to remove the great impediment that these specialized forms of knowledge have placed before us, the illusion that in the present state of affairs

we are learned. Or, that we are educated. Or, that we are wise. We are not any of those things. But as long as we think we are, we are in no mood to correct the condition.

No fool is more absolute than an educated fool. Socrates declared in his time he was the only man in Athens who had the glimmerings of wisdom; because he was the only man who knew he didn't know.

We are so certain that we abide in a realm of facts and that so-called advanced knowledge has the answer for everything, that we are not aware that these answers are only secondary opinions. They have been based upon primary hypothesis which in turn were based upon a vacuum. Even Huxley—crown jewel in the diadem of Nineteenth Century learning, with the broadest intellect possible within the mid-Victorian rut—observed on one occasion, "Until we know the essential nature of consciousness, the essential nature of intelligence, and the essential nature of energy, we haven't any facts."

Unfortunately we haven't found the answers yet, nor do we appear to be on the verge of doing so.

We are learned in secondary things.

Our learning is useful to us, and there is nothing that we have ever learned that we really should forget; but there is something else that we have to learn, and that is the secret formula of binding what we know together into one structure, so that it means something and works for us.

We need the common denominator, we need the great, cohesive principle that is to unite knowledge, in order that it may become what it was originally intended to be, one great stream of intellectual energy flowing through the world and through man to the perfection of man and the perfection of the world.

We talk today in terms of total peace. How are we going to have total peace in our world while two hundred and fifty sects of Christendom have never achieved total peace over the bible, their own sacred book? Where men have not

discovered the common denominators of their own ideals, how can we expect them to establish enduring states upon eternal fraternity?

How are we to expect that the family of European nations is going to abide together in a summer land of perpetual tolerance, when the average American home abides in the wintertime of perpetual intolerance?

Where human beings cannot find the values in their friends and those nearest to them, how can we expect them to find values in their enemies?

When we haven't discovered the way to find values and to recognize them, we cannot build enduring civilizations. So we go back to the ancient formula, the most ancient philosophical rule in the world, and that is, we must recognize all knowledge as parts and branches and members of one knowledge, even as we must recognize all human beings as parts, members and branches of one human being.

Our enlightenment is revealed by our discovery of unity, and our benightedness is shown forth by our recognition of diversity.

To the degree that we can see the One through the many and in the many, and labor to accomplish the unity of the many in the One, to that degree we have achieved essential wisdom. Without it all knowledge is barren.

The ancient realization was that religion, philosophy, and science are one nature in three natures, the trinity, the working powers of mankind, one body in three bodies, one spirit manifesting in three spirits—immortal as long as it is united, and mortal the moment it is divided.

These values must come back. They must come back big enough and deep enough and broad enough to bind the world together. Regardless of legislation, boards, leagues, conferences, treaties we shall never have peace until religions are one, until philosophies are recognized as parts of one philosophy, and religion, philosophy, and science unite in the common realization of their common identity and their common

purpose. There is no use hoping that we are going to find permanent peace any other way.

Wars come not from men, but from the environments which produce men. Wars do not come from mere individual ambition in this world. They arise from the sickness in the souls of men, and this sickness comes from the one disease which Buddha recognized as the substance and essence of all causation of disaster, and that disease is ignorance, and there is no cure for ignorance but wisdom, and there is no wisdom to be found in divided learning.

So, we must prepare as intelligently and as industriously for our peace as we would arm for our wars.

We are willing today to sacrifice incredibly for the preservation of our states. We believe sincerely, and rightly, that the preservation of our system is essential to the right of free men to think and to dream their future dream of a better world. With every resource at our disposal, we are going to fight to achieve that right to freedom. We are going to strive to preserve our right to search for reality in our own way.

But, when the guns are silenced, when the patriots come home, and the politicians return to power, what are we going to do with this freedom we have won? Are we going to use it again to plague each other with? Are we going to settle back into the idea that freedom means free competition?

Or, are we going to realize that we have been given a little more time in which to search through things to reality, and find the real; and that this dearly bought freedom is really a privilege which we have paid for with our blood and our lives, the privilege of becoming wise? And what have we, if we do not make use of this privilege?

According to Plato, one of the greatest philosophers of the ancient Greek world, the triune nature of being, the One, the Beautiful, and the Good, represents the fountain of world security,

civilization, and essential progress in life. The Platonic formula is that all things have their origin in the One; all things are the One; all have their absolute identity in absolute unity, which is the source and fountain of the world, the Supreme God and the Supreme Spirit, the Supreme Law, aptly and properly denominated Being. Within the One is infinite potential, and within it in abscondita sleeps the world. From the One is eternally flowing power, and the name of this flowing is the Beautiful, for everything that the One causes to emerge from its own nature is Beauty.

Beauty is the Way, the Means, and the Method by which all life is motivated. There is no force in nature that does not flow along the lines of Beauty, the One manifests everywhere as Order, and Order is a kind of universal Beauty, and that which is the consequence of the One flowing through Beauty is the Good.

And Plato says the world is properly called the Good because it is the reservoir of energies of the One which, eternally emitting the Beautiful, flows into universal capacity to become the World and the Good.

In the terms of Platonic philosophy then, the world is good essentially and inevitably. It is ruled over by forces that are eternally beautiful; and these forces bear witness forever to the one Reality which is their cause and essence.

In this world ruled by laws and manifesting divine powers, there is only one thing necessary to put it in order; and that is to realize its order, and obey that realization.

Man can never reform the world because the error lies not in the world but in himself. It is never going to be possible for human beings to put the world in order, because the world abides forever in a divine order. Order for man is obedience to the Plan. To obey, we must realize, recognize, and understand that an education is that immense program by which man learns to obey.



The purpose of education is to make man wise enough to be obedient; it is to curb the self-will of ignorance by a realization of the universal will for truth.

Man is not attempting to discover new things, or to invent new things, or to create new orders. The whole of his education is to make himself responsive to the plan and the Planner. True education will release through man the realization of this plan, and at the same time inspire man to the realization that the supreme glory of his life is to live the plan—and any form of education that fails in this is not education at all.

The great work of education is to reveal through the mind of man the mysteries of universal unity, to recognize unity, to adore it. To discover it is science, to understand it is philosophy, to adore it is religion.

There is no need for names for these things. Who names it shall never find it. There is no need for us to be divided in our allegiance to creeds and cults. What we must learn to do is to serve the Good, love the Beautiful, and realize that Unity is the root of living. Then we are educated, whether we know anything else or not.

From that point on, we may learn all sorts of things, and everything that we learn will be another window by which we will see more of that which is. Education is making blank walls into windows and doors, not that we may see something we are looking for, but that we may discover something that has always been there.

I like to think now for a moment in terms of that great panacea for the world's woe that the alchemists of the Middle Ages were looking for, the universal medicine. What is the universal medicine of the old philosophers that was to heal the sickness of a dying world? What was the elixir of life that was to bestow immortality upon a race that was forever dying?

Let us think now what

constitutes the permanent wealth of the world and what makes the world immortal.

The world is immortal primarily because of the presence within it of a universal principle of redemption. Christians have called this universal redeemer Christ; Buddhists have called it Buddha. Each religion has given it a different name, and its names are divided. But Plato gave us the key to it, and because of that Voltaire says that Plato should have been the first canonized saint of the Christian Church. Plato has told us the nature of the universal Messiah, the Saviour of all things, the Second Person of the great creative triad of Father, Son, and Holy Spirit. The Father is the One, the Son is the Beautiful. Beauty is the universal medicine. Beauty in its intrinsic nature, the sublime potential of art, is the universal redeemer.

Every religion that has ever been worthy of the name of a faith has patronized art and has surrounded itself with the noblest examples of art. The greatest art the world has ever produced has been inspired by religion. What are the great buildings of the ancient world? Temples. What are the great statues of the ancient world? The gods. What are the great shrines, priceless with their jewels? Shrines to the faith and belief of men. The great painters of the medieval world painted their realization in the face of their Messiah. The cathedrals are rich and laden with the arts. Everywhere religion and art have been indivisible.

Religion needs art. Art cannot exist apart from a spiritual comprehension.

The decadence of our modern arts, the decadence of beauty in our modern life, is due to the tragedy of division.

The modern school of art says, "If a picture has an idea, it is not art; if it has a purpose it is not great; if it teaches, it is not good." That has produced the atrocity, the abortive art of today, divided from its cause and its root, cut



off from the great stream of inspiration which alone is art!

Art, beauty, these are wealth; and the nation that possesses them is truly rich; the nation that produces them is truly great.

We will know when we are a safe civilization. We will know when we have grown up to be a mature people. We will know when we are strong enough to carry the burden of world leadership. And we will know it because in that day we shall have produced our own art, our own music, our own literature. We shall have our own philosophy, a philosophy that is rich and deep, and we shall be united in a common ideal to live a great faith, a faith that is not imposed upon us by the state, but has emerged through us; and has become the great conviction that unites, purpose grounded in the most profound realization of values.

As we are arming against various enemies, let us arm also for the production of an empire that is immovable because it is sufficient. Let us realize that truth needs no defense, and error can never be defended. Let us recognize that a practical rearmament program, a plan proper and appropriate for appropriations, something that is real enough for us to pay taxes for, something just as vital to our survival as the manufacture of battleships, is that our civilization shall unite in a benevolent and divine conspiracy to preserve and release greatness through itself, the greatness that is real.

Let us recognize the necessity of arming in terms of releasing genius—not merely mechanical genius, or inventive genius, not merely skill—creative power!

This nation, to fulfill its destiny adequately, must realize that its defense program includes immense appropriations to be devoted to the reconstruction of its educational system, to the restatement of its spiritual ideals, and the protection and encouragement of its creative arts. These are as necessary as any other line of defense that this nation can conceive.

We are not of course to neglect our boundaries or our borders, or fail to

arm materially against a world in its present chaos. But, we should parallel the program of our mechanized armament with a definite program of cultural expansion and cultural maturity. Not merely building playgrounds or parks, which are good, and valuable, but not enough; but concentrate and consecrate our resources towards the creation within ourselves of adequate, enlightened intellectual and cultural leadership.

In recent years the whole world has been looking around for leaders, and has not been particularly happy in what it has found. We are not producing Platos, or Aristotles, or Galileos, or Beethovens. In any estimate of our essential culture, we are eternally confronted with the directive of going back. The great music was written fifty, a hundred, two hundred, three hundred years ago—somewhere else. Our architects pattern their buildings from the Greeks, the Egyptians, and the Romans, throwing in a little here and there from Medieval Europe. Our painters are either not painting anything we want to look at, or else they are patterning after the great masters who are dead. Our poets are at their lowest ebb, and our great poetry was written two and three hundred years ago; most of it somewhere else. We have a great civilization that came from somewhere else, some other time; because we have concentrated upon an industrial program that discouraged arts and genius, that sprang up like weeds to smother out the few small green twigs that did appear.

We want arts, we need them. We must have them. We want great music, and the appreciation of great music. We want to see again great literature. We want Odysseys and Iliads composed in our own land. We want to see coming out through humanity those great monuments which will be in ages to come the things for which our race will be remembered. Until they come, we are not wise and we are not educated. We are not strong until we have become creators of great, good things.

So, if we are to prepare for total peace as leaders of a new world motion, we must evolve within ourselves the working solutions to the problems that have disrupted the present generation. We must become a race mature in the forces of civilization that are abstract, idealistic.

We believe that at this time our safest program and the means by which we shall most nearly be able to accomplish our goal is through the two great mediums that have been given to us by the ages. The first is appreciation, and the second is application.

The proof that we are capable of learning is that we are capable of appreciating. Appreciation is a universal touchstone, a releaser of energy wherever it touches the life of any creature or any civilization. We must learn to appreciate that which is truly fine. Sustain fineness. Never tear it down. Never ignore it. Never persecute it. Stand with it. There will always be enough in this world who will ignore, but those who believe in philosophy should have no hesitation whatever in doing all that they can always to help the release and manifestation of beauty and nobility through the lives of others.

And stand back of essential progress, demand it in those who lead you, test all things by it, reward it where you see it; and you will inspire it in others. There is nothing that causes man to become noble more rapidly than appreciation.

The reason we have so much mediocrity is because we reward it, because we make it desirable. I have talked with people in every walk of life that have tried to serve the public, and this is the eternal question they ask: How can we do good things, how can we help when we are ignored and abused most for the things that we do the best?

In religion, the minister who preaches what he believes is unfrocked. A physician, out of the goodness of his heart, tries to practice medicine; and his patients turn from him to someone with a larger office and a more complicated vocabulary. The man who tries to prac-

tice what he believes is rewarded by being ignored.

When you go to the theater, remember that up to the present time practically every motion picture and stage play that has been motivated by a great ideal has been left unsupported by the public. Remember that.

Remember that when we want Plato, as much as we want to see two men knock each other's teeth out in Madison Square Garden, we will have Plato.

Art cannot be given to a world by a few sponsors who pay its bills. Art can only be given to a world when that world wants art, and so lives it, and so demands it, and so appreciates it, that it will give all that it has, however small that may be, for the privilege of participating in the noble and the beautiful. When that time comes, there will be great art, and enough of it.

We can have great literature, but we cannot have great literature while public demand insists that an author write two books of 90,000 words each a year, and have one of them finished punctually on the first day of July and the other one on the first day of January. It may take twenty years to write a great book. If we want great books, we will wait. And we will make it possible for the author to write them. We can support all the things we want, and when we want greatness we will support that.

In music, we can have whatever we want as soon as we want it badly enough; but the music that will move us is the love of it surging up through the hearts of people who have found they need it to survive. As long as men believe they can survive merely on physical things, and that beauty is a luxury, our world will remain stupid.

Beauty is a necessity. The world's greatest human beings have died for it, have sacrificed everything they had to achieve it and to perpetuate it. It is not something that human beings can think about after they have their first million. It is not a rich man's hobby. It is a poor man's necessity. Beauty is a power which, if we associate with it, ennobles us; and as surely as our bodies

must eat food in order to survive, so surely our soul must partake of beauty if we are to survive; and it matters little to a man if his body grows fat and if his soul dies of starvation. Think, therefore, of beauty as the food of the soul, and think of the soul as the strength of your civilization. The one power that can make a civilization permanent is its soul power, and nothing else can accomplish that; and if we sacrifice soul to body, we die, but if we sacrifice body to soul, we shall find not only a strength of the soul but a security of the body as well.

In our preparation for total peace, let us therefore realize that it is beauty in the lives of common folk that will bring us peace. That family which has a beautiful picture on its wall is nearer to peace than it can be by listening to the howls of pacifists. That nation that gathers around the shrines of its arts has an immortality about it that will defy the ages.

Think in terms of permanent peace as the consequence of the discovery of eternal values. These eternal values are our heritage from the past; these are the things that have come to us from Greece, and Rome, and Egypt, and China, and Persia, and India. We are a blessed people, for into our great nation has flowed the arts and sciences of every people. We have the greatest opportunity in the world, and if we will develop discrimination, we can endure long and serve well. But our discrimination must cause us to put first things first. In this world spiritual things are first. Until we find that out, we fail.

This world is not a material universe with a spiritual fringe. It is a spiritual universe, and our material world is a little tail-end appendage of it. It is not the spirit, but the world that is incidental; for as surely as our little planet floats in an inconceivable and immeasurable extent of space, so our every purpose and achievement exists in an intangible sea of spirit. The spirit is the reality.

One of the old Hindu scriptures says, "The gods formed planets by gouging



holes out of spirit." Our material world is really a kind of vacuum where spirit ought to be. Until we cause the spirit to flow back and fill this emptiness, we are exiles from our own world and our own substance.

Spirit should not make us think impractically or abstractly or abstrusely. There is nothing about it that has to do with a sickly mysticism. It is a great, practical, factual thing, a hundred times more real than banking or currency. It is something that is so real that we have not yet evolved enough to fully appreciate it. But we have evolved far enough to realize that we will die without it. It is our hope, and, side by side with our building up of national defense against material enemies, let us build up a national sufficiency against the great spiritual deficiency that has existed. And let us as individuals in our daily living try to see the One in all that is, serve the Beautiful and serve beautifully, and see the Good which results from this specialization of our activity.

There is no reason why this nation should not lead all others in the restatement of philosophical empire and eternal verity. We have the right, the privilege, and the opportunity to be the greatest people that ever lived under the sun!

We are not, however, to have this greatness thrust upon us merely by external circumstances. The external circumstances are a challenge. We shall

inherit a world in chaos, afflicted by every disaster that flesh is heir to. We shall inherit a problem that has puzzled all time, a disaster unequalled in history. In other words, what we are actually inheriting is the greatest and biggest job man has ever faced.

To accomplish this job means that we must bring to it remedies appropriate to the disease, solutions equal to the necessities, power great enough to meet the challenge. This we can only do when we bring soul power.

We can bring all the material order we want to, but we cannot legislate enemies into friends. Even law cannot do this. It may put the criminal in jail, but it cannot stop crime. It may ostracize and exile figureheads, but the dilemmas go on until their causes are cured, and the only cure for the evil of our time is greater internal strength and greater internal light.

We must know more of that which it is necessary to know, and we are privileged possibly more than a large part of humanity, those of us who have already attempted in some way to study philosophy, to become wiser, to live more intelligently and more sincerely. We are rarely privileged in this emergency. We are the leaven in the loaf, and if each of those who thinks a little will think a little more, and a little more wisely, and a little more nobly, and a little more truly, we will inspire those who have not thought as yet to think a little for themselves.

If each individual who has a dream will help to give his life for the service of his dream, and put these inner values within himself above other considera-

tions, we will gradually build on this continent a philosophical people, a people wise enough and noble enough to lead the world.

Then we will see our temples and our palaces, our shrines and our galleries, we will hear great music and see great art, and we shall live in that new world of America which Francis Bacon dreamed of in his *New Atlantis*, where he pictures built upon this Western Hemisphere a great civilization dedicated to one purpose alone: That man shall slowly come to know all that he is able to know concerning **himself, his world and his God.**

Thousands of years ago, an empire became corrupt and vanished forever beneath the oceans. Here in the Western World has risen a new empire to correct the evils of the past. But we can correct them only if we thoughtfully, nobly, and intentionally dedicate all that we are to the achievement of all that is necessary to the preservation of our world and our civilization.

This is a great challenge. The man of tomorrow who calls himself civilized must be a priest in the temple of a great living mystery, the mystery of a growing world, and must view his life not as a selfish incident or a span of mortal purpose, but as a small part of an eternal program towards the perfection of a universe of truth and wisdom.

We are each of us servants in the house. When we know that and live that, we shall become masters in that same house, and that, and that alone, is the way to peace. Whatever others say, that remains the only answer.

(CONDENSATION FROM A PUBLIC LECTURE)



● *To every man the abstraction of the Infinite is the abstraction of himself*



Pythagoras --

The Substance of Absolute Being

THE philosophy of Pythagoras merits some introductory remarks on the life and teachings of this deep thinker. He is among the greatest of the Greeks, yet is comparatively unrecognized in the so-called philosophy of our modern world.

Pythagoras of Crotona was the second person of the great Triad of Greek thinkers; the others were Orpheus and Plato. In these three men Greek philosophy achieved its perfection. It arose to a height and brilliance unknown in any preceding age, never to be lost again in the memory of man.

Orpheus was a theologian, the Divine Illuminator. Pythagoras was a scientist, the mathematician. Plato was the philosopher, whose reason and rational powers lifted him into communion with the great Truths of life. These three men together making one, achieve for us one perfect and balanced philosophy, one great and magnificent Truth.

Of Orpheus we know comparatively little. Several men carried that name, the Orpheus of the Orphic tradition being one who probably lived between 1400 and 1800 years B. C. We know him dimly through those who carried on his teachings through a few surviving fragments of his writings. He believed in a great symphony of the Universe, with all life, all nature, all gods, all men, participating in the great harmonic plan, the Music of the Spheres. On his seven stringed lyre he sought to sound the Universe, all the notes and tones of

life. We know that Orpheus died a martyr to philosophy and Truth; and that after the passing of many centuries his mantle fell upon the shoulders of Pythagoras of Crotona. He carried it for more than eighty years, and then after a greater lapse of time it fell upon the shoulders of Plato. From Plato it passed to Plotinus, to be carried on in Alexandria as the Neo-Platonist movement.

In the first century of the Christian Era the mantle fell upon Proclus, and Plotinus, and Ammonius Saccus, and many other philosophers. The traditions of the great philosophy passed then to St. Augustine, the Christian Platonist, to continue on as an inspiration to Charlemagne and many other great philosophers. In its renaissance it returned to our modern popular concept through the Cambridge Platonists of the 18th and 19th centuries, advanced by men who struggled to restore a little of that glorious tradition of the past.

The reason why this great philosophy has gone on, unaffected by vicissitudes of time and change of empire, is in its perfect balance, perfect usability. Of all the revelations that have been given to mankind none has been so vital as that of the Orphic school. The best we know in Christianity has come from the Pythagorean philosophy, and this can be said too of the debt owed by science to that ancient guidance.

It was to follow in the footsteps of Thales, who traveled far into distant lands, that Pythagoras as a youth left home; he traveled throughout the Near East, and included a pilgrimage to In-

dia. At Ellora and Elephanta he was initiated by the Hierophants into the Mysteries of the Brahmins. Up in the region of the head waters of the Ganges he studied with the Yogis and Sannyasins. He visited Egypt also, and beat upon the gates of Thebes for admittance until the priests let him in; and thus was he initiated into the Mysteries of Isis. He returned to Greece the most informed, the most thoroughly educated man of his day. He has since taken stature as one of the most educated men of all time.

Later, in a little colony in Italy called Crotona, he established his school of philosophy. He was thus the first to found a college for the dissemination of wisdom. Seekers and thinkers from all parts of the world gathered here, to be bound in a mystical tie of brotherhood. All who entered bestowed gifts and property; no man in the university owned anything in his own right; rich and poor held their goods in common and lived a simple life. It was these same Pythagoreans who established the Essene school in Syria, in which, according to many opinions, the Master Jesus had his teachings.

The Brotherhood of Pythagoras was divided into two groups, called the exoteric and esoteric. Those in the exoteric group were those young in wisdom; after a course of study which required from five to ten years they were admitted into the esoteric groups. From behind a curtain Pythagoras taught those in the exoteric group. To the esoteric students he discoursed in their presence. It was the rule of the school that if for any reason a student desired to leave, his goods which had been given to the school were returned, to the exact value

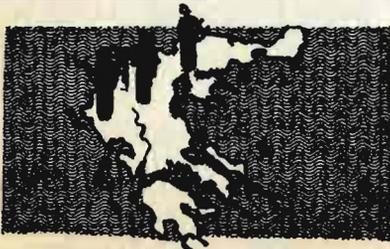
he had brought with him; and because he departed voluntarily, and not by death, a headstone was raised for him. Those who actually died received no headstones, because they had gone on to a better life. Those who failed, received a headstone. It was said of them that they died whilst alive, and they were referred to as the dead.

Pythagoras bound those in the school with a great oath of patriotism and devotion, and bound them also with the strongest of all oaths, that of the Tetractys, the Oath of the Ten Principles of the Universe. A certain standard of knowledge was demanded of all Pythagoras disciples; they had to be truly informed in three sciences, mathematics, astronomy, and music. Of the three mathematics was the first; none were permitted to become esoteric students without a knowledge of numbers.

According to the stories which have come down to us, the school of Crotona was finally destroyed by a disgruntled member, an unworthy one who had not successfully passed his test. He razed the countryside, caused the burning of the school and its books. The master was murdered.

For many years thereafter the Pythagoreans wandered over the countryside. In Greece upon one occasion a Pythagorean came to an inn; he was sorely stricken, and knowing his time was not long upon this earth he asked that his couch be taken out to the door; and there with a piece of chalk he drew on the door strange symbols. He said to the inn keeper, "I have no money to pay for my board and keep, but if you leave these marks on the door, one of my brethren will come and pay you." The marks were left, and fifteen years later a stranger came, who said to the master of the inn, "A disciple of Pythagoras died here. What is the bill?" When told the amount, he paid it.

Through wandering Adepts in some strange and mysterious way the Pythagorean traditions were handed on until finally they passed into the keeping of Plato. He who knew part of them, but not all, paid ten thousand pieces of silver



for two partly burned books of Pythagoras. From these books he wrote the *Statesman* and *The Republic*, two of his greatest writings.

As we call upon the ages to give us that knowledge which is the heritage of the ages, we know that if we desire that knowledge we shall find it. And with that knowledge we shall achieve reality and wisdom in all matters that are necessary to ourselves.

The most important of all the doctrines of Pythagoras was the doctrine concerning the nature and structure of the Universe. According to Pythagoras there were certain orders of Divine Beings, certain races, visible and invisible. This belief we find perpetuated in the Dialogues of Socrates, descriptive of races of giants and gods. In the Pythagoras theory of creation we are given much to think about concerning the generation of the gods, the orders of the hierarchies, the source of Being, of Life. These orders of hierarchies were renamed by the early Christian Church, but their order and quality were preserved exactly. As one great Pagan philosopher declared, Christianity filched most of its mysteries from Paganism.

According to Pythagoras there were many orders of Being. First, the Gods. Below the Gods, the Daemons, or the Lords of the Atmosphere. Next below, the Heroes. Then man. Below man the beasts, and below the beasts all the inferior kingdoms of nature.

According to Pythagoras, ascent was direct, and it was appropriate and proper that man should pay homage to the Heroes, and the Heroes should pay homage to the Daemons, and the Daemons should honor the Gods, and that all these orders of Being should pay homage to the Ineffable First Principle of all Being. This belief of Pythagoras was true to the Orphic tradition.

It was a tradition that came down from the mountains and swept all Greece before it, a tradition that changed the whole course of history and philos-



ophy for all time to come, which is in itself reason enough for us to accompany Pythagoras in search for the Nature of First Cause.

Pythagoras explained to his disciples that man understood what was understandable to him. To man, God stands for all that he desires to be, all that he desires to accomplish. It is with the understanding of First Cause that wisdom begins; without that understanding there can be no wisdom; and what is First Cause?

Merely the form of our idealism reflected back upon us. Because we clothe the Infinite with our beliefs, we bestow upon the Infinite attributes that are peculiarly our own. To every man, therefore, the abstraction of the Infinite is the abstraction of himself — his own yearnings, his own desires, his own hopings shadowed back from Space, immeasurably magnified and increased, but still himself—the shadow of his own desiring, the substance of his own search for all which is Real.

As stated by Pythagoras, before any man might have any right to attempt to determine the nature of First Cause, he must first be sufficiently disciplined out of the common evils of the undisciplined mind; thus he shall not have become merely another groper after the Real, but one having the faculty to interpret Divinity in a worthy and mature manner.

In the hymn, "Onward, Christian Soldiers," our own theology infers Deity is a militant principle. "God of Hosts" is another militant concept. A God who hates our enemies is only a shadow of our own hate. Pythagoras demanded a greater refinement of understanding. Before he permitted a student to define First Cause, that man had to be capable of a definition not definable; he had to be capable of a perception not tangible to our mortal physical perception. In the teachings of Orpheus, as interpreted by Pythagoras, such is the nature of First Cause:

Abiding in Space, and abiding with Space, and with Space abiding in it, is an immeasurable, inconceivable, undefinable Reality; which may be appropriately termed, if not described, as the Absolute. It is the Absolute in that it is the ultimate not only of magnitudes, but of multitudes. It is the Absolute not only because it contains all life within itself, but because it is the common denominator of all life. Its own extension includes not only life, but includes the innumerable forces manifested in Life. Therefore, according to Pythagoras, this eternal, Absolute Principle possesses an intelligible nature but not an intellectual one; it is intelligible because it knows; but it needs no intellectual processes to know.

According to Pythagoras, this Absolute Infinity of Being extended beyond all boundaries of created things, extended beyond all the forms and bodies that exist in nature. Properly and appropriately it may be referred to as similar to but greater than Space. This Absolute, unconditioned, unqualified, eternal Principle, which is neither born nor dies, which is subject neither to age nor youth, but is time in suspension—and for that reason the Egyptians termed it Unpassing Time—this Eternal Principle, neither male nor female, neither above nor below, neither great nor small, neither visible nor invisible, neither tangible nor intangible, may be appropriately termed Being. It is Being in the sense that it is diversified and distributed

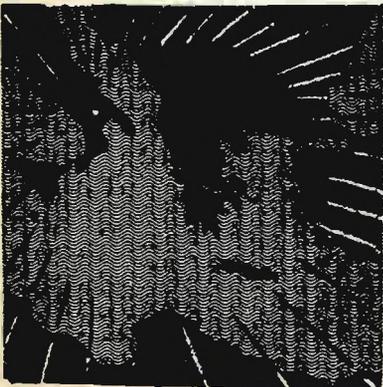
equally throughout the entire vicissitudes of all time and all space, distributed without condition, quality, or limitation; It has neither summit nor depth; no dimension may be ascribed to it, but dimensions exist within it. It can neither be circumscribed nor bound, because it possesses within itself the principle of formless infinity. It is all Life, but not alive; but the moment we say All Life we mean alive. It does not possess any quality of One-ness or Being-ness, but is eternally a condition present in all nature and all forms. Therefore it is properly denominated as the Absolute, the Infinite, the Summit, the Closed Eye, the Crown, That Which Is Was, and Ever Shall Be, That Which Neither Slumbers Nor Sleeps — for that First Cause, there is no appropriate, positive definition.

Pythagoras simply described this First Cause by the symbol O, nought, the circle, containing within itself all things, with the center everywhere and the circumference nowhere; and the field of the circle by its blankness inferring there is no condition present within this eternal substance.

Yet, Pythagoras said, and Plato after him, this Eternal Absolute is not impoverished. It is lacking in nothing, it is abundant in all things. Therefore it may properly be said, in the Absolute abides all forms, the lowest forms in nature to the hierarchies of the gods reside in the abyss that is subjective, having no appearance nor form, yet capable of becoming embodied in appearance and form.

Then we come to the next principle: Within the profundity of the Absolute, according to Pythagoras, there abides the ability, the capacity (the word capacity is correct, but it is difficult for us to understand what it means) the capacity for unity. Now, think of it in this way: If a thing is *everything*, then it may also be *one*. It is all, because as Pythagoras properly said, there is the Absolute — and beside the Absolute there is no other thing.

The Absolute thus regarded as One for our intellectual purposes, All may be



One, and One may be All. All and One have a similar meaning, because All is a term for collective unity.

Pythagoras also said, the number One is nothing but the letter I, which symbolically means, Self-ness. Therefore, the All, being not only infinitely diversified but absolutely unified, possesses the capacity of Oneness, which was symbolized by the Greeks, and later by the Hindus, by placing the dot in the circle. This dot is what we are going to term God, the unborn precipitation of the Infinite. The dot is that which abides within the Infinite, and that which is the Infinite in the sense of *One*. As we realize God in One, because God is All, then One and All have a common meaning.

The dot that is established in the center of the circle is termed He Who Stands, That Which Endures, That Which is Established, the Firstborn of the Infinite, That Which Is. And this dot is the Opened Eye, the Crown, the First of Those That Stand, the One Which Is Emerged From the Many, the First Condition Which Arises From the Unconditioned, the Beginning and Foundation of Existence, the Dawn of the Cosmic Day, the Beginning of all Life—and so is properly termed God, whose Being and Soul are composed of Truth, said Pythagoras, and whose Body is composed of Reality.

Now, in the manifestation of the One, the Father who stands forth out of the Abyss, the One that rises from the No-Number—from this emerges the First Duality. The Duality is properly termed the Son, or that which is born of the Father. (Remember, we are now speaking of Pythagoras; but you begin to trace a parallelism to some of the common beliefs we have in our modern Christian world.) It is said that the Son, the Second Person of the Great Creative Power, is peculiarly born; and no other creature in nature or in the universe can be born in the same way;



for the Son emerges from the Father. And, according to Pythagoras and Orphic groups, the Son who comes forth is the Bound and the Infinity, Aether and Chaos, Light and Darkness, Spirit and Matter. This Duality which emerges from Infinity is the number Two, which according to Py-

thagoras, is neither a true number nor the lack of number, but represents Duality born of Unity.

The Second Principle, the Son born of the Father, He Who Shall Stand, is born mysteriously out of Unity, and exists as Duality, Spirit and Matter, the Root of Heaven and the Root of the Earth, the Above and Below manifested, the Golden Egg with its upper part of Gold and its lower part of silver; the World; the First Born of the Father, the Universe, which is the Second Logos, the Second Power of the Triad.

From the Universe is born the Third Power. This Power is born by the union of Spirit and Matter, no longer immersed in mystery, but born of a union of two Principles, the beginning of all matter and form. The name of the Third Logos is Mind. The Mind is that which the Bible calls the Holy Ghost, the Comforter, That Which Is to Come and Bring Peace is the Mind; Cosmic Mind, Phanes that springs from Chaos; and the world established. Not only is the world thus established, according to the doctrine of Pythagoras, but Mind has divided the firmament from the water.

Mind goes then to work on the Second Logos, which is Spirit and Matter, and from the blending of these two principles Form is organized. Form is the mingling of Spirit and Matter, Light and Earth, and Man is the form which may be perceived visibly, the normal form. Therefore Man may be regarded as between Heaven and Earth. The

Mind represents the personification of form, and Man is the fourth part of the Creative power. It is a Triad



until man is born, then a Quaternary.

Now, we have the ladder: The Father is the One. The Son is the Two. The Mind is the Three. And Man is the Four. It was declared by Pythagoras that Four is the first of the terrestrial numbers, and it is most worthy of veneration by man. It is the symbol of pattern or form, and it is symbolized by the four-sided form, the least sided geometrical form, the tetragon.

Perhaps this should be gone over again, because it has more in it than first appears. This is foundation material, on which you can build a very important structure, and the old wisdom will live again, not in books, but in you, as a living power. And so, to further study of the Divine Nature, or more correctly, Absolute Nature.

People of various mental experiences have variously defined the Absolute. One individual I know thought he talked to it every night—which of course he didn't; but having studied a doctrine of identification with the Absolute, he identified himself with the Absolute, and thought thus to come out on top.

To most people the Absolute is merely another name for what we have long believed in as God. It is difficult to imagine Absolute Being as not interested in our personal activities, not concerned with our daily problems, and not waiting to be placated in some form—but if your desire is to be a philosopher, you will want to assume that which the greatest minds of all ages have accepted out of experience: namely, The existence of an Unconditioned State, which is neither *a* being nor *an* entity, but which is Being and Entity.

Just as surely as the marine life seen by divers lives and exists in water, which is its proper element, so surely all earthly and planetary beings move in Space, which is their proper element. Space is the nearest thing to the Absolute we can conceive of physically. You take hold of it. When you speak, your voice is speaking through it. Everything that exists, exists in it. But instead of being a personality that reacts intellectually or morally, this Infinite Being is like a

Placid pool in which many forms of life are growing, each according to its own kind.

And the Absolute is Infinite Potentiality, Infinite Capacity. All the inventions we make always existed in it. All the inventions we shall ever make have always existed in it. All the forms that Nature will make to the end of our manifestation, forms we never conceive of, exist there. It is from this Absolute that came all the patterns of the mastodons, the mammoth, all the prehistoric animals. All that exists is merely the Absolute objectified.

This is astronomically understandable, because we know that whole universal systems are coming into manifestation and others are slowly going back again into the Infinite.

Where do they come from? Whence comes the matter of the world? Whence comes the handful of dirt we pick up in the garden? Where was the origin of that dirt? And the answer has to be, Space.

Out of the Invisible has come all that is visible, and in the Invisible remain innumerable things which will ultimately be made visible. The Absolute is the sky, the earth and the sea; and it is also the insular chains of stars that make up Space.

Astronomers wonder whether the new 200-inch telescope will show them the ends of Space, whether they will come to a place where there are no more stars, and nothing beyond but a great emptiness. Possibly. But the great emptiness that goes on beyond the stars is Absolute Being. It is imminent and eminent everywhere in Eternity, and everywhere that exists, exists because of it. It is the dark, hidden root of all visible things, appropriately termed in

Egypt the Thrice-Deep Darkness, from which emanated gods and men.

Realize that a philosopher is essentially a Pagan. That may come as a surprise, because the word Pa-



gan has had many unhappy associations. A Pagan however is merely an individual who refuses to accept the limitations of any belief. He is, say, a person who refuses to be a Confucianist, and not a Buddhist, at the same time. He is merely one whose mind is broad enough, and whose understanding is deep enough, to permit him to believe all things to be good.

All wise men thus are Pagans, and to the degree that they are Pagans they are Universal Thinkers. When we by thinking reach a position where we are no longer creed bound, not limited by the confusion of cults, we are Pagans; and the God of the Pagan is this Absolute Essence, this Mysterious Invisible Power—in which all faiths can live, move, and have their being. It is the abiding place of the stars and planets, and Absolute Being is manifested to us in everything we perceive. The man on the street corner, the mist hanging over the valley, the flower blooming in the sun, all of these are manifestations of Infinite Life.

The wise man is one no longer willing to believe in creedal limitations of Truth. He recognizes one Sovereign and Superior Being—called by the ancient Greeks the Principle of Principles, the Absolute—within which abides not alone our small planet with its people, but all the stars in space, all the great suns that make up the galaxy—all these within Absolute Being, and this Absolute Being incapable of being directly approached by any argument or any desire you bring to it. You do not pray to it any more than you would pray to the ocean, as did Canute, who forbade the tides to come in and found that the tides obey no man; nothing man can do or say can in any way change, modify, or placate the Absolute. Like the tides, it sees nothing, hears nothing, answers nothing and knows all.

It is Infinite Existence, Infinite Space, infinitely diversified.

Within it Time lives and dies of old age, and yet this Space is not one whit older than it was before.

Space is the mysterious ground from which all things grow downward, even as the plants grow upward from this little earth of ours. The Absolute is like the dark soil planted with the Seeds of Life, and as the soil of the earth causes seeds to be nourished and grow, so, downward from the Absolute, grows the Universe with its roots in the Dark Abyss, which is neither good nor bad, but Is, and Ever Shall Be.

Conceive that clearly and you can then live in the realization of your concept. Something about this thought is infinitely peaceful. There is no longer any virtue or value in striving after individual aggrandizement. What remains is Truth abiding in all things, manifesting through all things according to their own measure of development, and perfect wisdom abiding in the Absolute, awakened to the needs of the world.

This great thought possibly came first to some man in the dawn of time. He looked at the sky and saw the infinite host of stars flowing across the great darkness that for a short distance surrounds our little world and binds it about with a girdle of oblivion; in the furthest parts of this great darkness, in the uttermost recesses of being in Space, is the Absolute, the Absolute which can not be pictured and cannot be imagined. All we know is, it is the Father of Fathers, the Cause of Causes, the Soul of Souls, and it abides forever. Solar systems come and go with it, galaxies fade away and disappear, but the Absolute never grows old, never changes, never dies. This realization adds permanency, a sense of sufficiency to all the little purposes of man, reminding man too of the littleness of human purpose.

According to astronomers, out of this dark mystery may flare forth a single beam of radiant life, and a star is born; according to the old philosophers, within the immense fecundity of the Above, worlds are constantly growing up in

Space itself. God is the first manifestation upon that Absolute Surface, the first tangible, unified thing that appears in the midst of this Infinite Diversity. It is as though a little seed sprouted in the terrestrial earth, releasing an identity into being. So God, according to Pythagoras, the proper object for human veneration, as the cause for all human existence, shines forth from the deep mystery of the Absolute—Father of gods and men. There is but one superior to God, and that is the Absolute itself, and Deity, with its universal chain of planets and suns, floats in Infinite Being. It floats, lives, and moves within, and is supported and sustained by the very Cause itself.

The God that comes forth, the One that comes forth out of the All, the First Born of Eternity, has been variously named. In India, by some it is called Brahma, by others it is called Shiva; by the Mohammedans it is called Allah, and by the Christians, God. As the first emanation it is the beginning of separate existence, the beginning of the heavens and the earth, the beginning of time and space. All that manifested, manifested within the body of that God, came out of Space, the One out of the All. This is Eternal Being which is properly denominated the Father, the Supreme God of our Consciousness. It is indeed the God in whom we live, move, and have our being, and it is this God also whom we may not propitiate, we may not turn to with voice, but for whom we live by deeds. According to the Greeks, this is God that causes its own Son to be born out of itself by a mystery; and the Son bears witness unto the Father, and the Son is like unto the Father. And he who has seen the Son has seen the Father, because the Father abides in the Son, and the Son abides in the Father. This Son that comes forth is the Universe, bearing witness to the Eternal Father. As the Universe it is the body

of God itself. The only birth by miraculous force, it is truly an Immaculate Conception, but not of a man—of the Universe.

The First Born, or the Universe, was created before the worlds were. It is the Word made flesh. And not as a man, but as the planets, suns, and stars, born out of Aether and Chaos, out of the Infinity, the Above and the Below. This is the Beloved Son; this is the Truth made form; this is the Word made flesh. This is the true mystery of the Christos.

According to the Gnostics, because Christ is the creation manifested out of its own form, the Eternal Father, it is this creation that speaks in the Sermon on the Mount. It is this creation that bears witness, that destroys, and brings other forms into existence. Therefore it is said, out of the Father comes forth the Third Logos, the Builder, the Mind, the Former Of All Things, the Fashioner, That Which Fashions, the Lord of Dawn. Mind comes forth; and the Mind, which is the Third Logos, is called in our theology the Yehovah, or Jehovah, because the Mind that moves upon the deep and divides the heavens from the earth, divides the waters which are above the firmament and the waters which are below the firmament, and the Seven Elohim, the Lords of the Mind, are the Fashioners of the great World, the Abyss that came forth.

So, the Universe may be divided into three parts: The Father, the Creator, the Creator of the Universe. The Son, which is the Universe itself. And the Holy Spirit, which is the Organizer of the Universe, bringing order out of chaos, bringing forth night and day, establishing the seasons and all the things conveyed in the opening Chapter of Genesis.

The Creator in the opening chapter of Genesis is the Third Person of the Creative Triad, the one later referred to as the Comforter, bringer of Wisdom



and Order out of Chaos. And so the Worlds are established; and the Three Logi are the Formators of our world; and into it come mortal beings, the Sons of Titan, the mingling of the heavens and the earth.

Man contains in his nature many parts. The substance of his body is composed of both the visible and the invisible. Form is not an element, but a compound, a compound of consciousness and matter. Within man dwells the reflection of the Divine Principles. The Third Logos, Spirit and Matter, reflects the Inspirational Consciousness, and Being, or Existence, is the First Logos. Man comes. Man is. Man does. These are the qualities within him.

According to the same mysteries and teachings, there are two kinds of men. Some are satisfied to remain in their present state, to be truly human in a world of beasts. Others have verged toward a divine estate, have so lifted themselves to become a new creation, easily distinguished from ordinary mortals. These are called Heroes, those among men who by wisdom have become worthy of the veneration of men. The Greeks considered it proper to build altars to the Heroes, and pay homage to them as intercessors between the gods and men.

Who are the Heroes in Christendom? The Saints. By peculiar virtue certain individuals perhaps have lifted themselves up and become subjects of veneration; their cannonization in the Catholic Church is a perpetuation of the Greek doctrine of Superhuman Beings. In the Church they are sanctified by miracles. In ancient times they were sanctified both by miracles and wisdom.

According to the teachings of Pythagoras, these individuals are a race apart, illumined participators in the Divine Mystery. They are constantly aware of the Divine Plan, not by belief, but by certain knowledge. A race apart, they are not gods, but not men. The Greeks therefore devised for them a special or-



der, the order of the Heroic Souls, and paid homage to them, not so much as individuals, but to the Truth which shone through them, as witnesses of the Law. Of great ones who have lived before us, we revere Plato, Pythagoras, Socrates, Buddha, Confucius, Lao-Tse, Zoroaster, Mohammed, for these were the witnesses of the Law. And there is John the Baptist symbol of the Heroic Soul that cried in the Wilderness, making straight the Path

of the Lord. The Heroic Soul is the one that has found the Law. Through internal communion he has become a part of the hierarchy of the enlightened and wise, different from ordinary mortals who live in an ordinary state, doing ordinary things.

Above the Heroes are those Beings who abide in the invisible world. Called the Daemons, they have no physical participation with men on this earth, but, according to the statement of Socrates, they may overshadow and inform man under certain conditions.

Above these are the great Hierarchies, the orders of Celestial Beings. And above these are the Three Persons, the Divine Triad. Above these, Absolute Being.

There is no reason why each of us cannot, to some degree, gather such crumbs from the wise man's table, and thinking about them gain wisdom. Our conceits must first be gone from within, all the beliefs we have built up over years of conventional unthinking must give way to enlightenment, before we can become enlightened Pagans—and not in the unhappy sense of that word, but in the right sense. It will mean not that we love our own faith less, but love Truth more.

I like to think of the individual as a free soul, one who thinks and feels and dares according to his own convictions, not one bound by the traditions which we have inherited from that thoughtless mid-Victorian Period, which has afflicted us with such things as Jowett's

translation of Plato, translated for Queen Victoria. We do not want that. Plato saw God in the flames, heard him in the winds, recognized every action he beheld as part of a Divine Purpose; he lived to learn, and in this way learned to live.

Every person can feel there is about us not a tyrannical God of race or clan, but a Universal Creative Power. Our choice is to fall under superstitions, or to perceive clearly the wise man's God, and search after that God.

We ourselves may ascend to a conscious realization of our Divinity, rise ultimately to become one with the Truth. We are the sons of the Father, we are those who bear witness. Pythagoras 2500 years ago pointed the way to the realization of Divine issues. He taught that we did not gain Divinity by going to a place to worship; we did not gain Divinity by accepting theological doctrines; we did not achieve or possess merely through listening; but rather that each individual inwardly, attaining to the gods, ascends with his own understanding, through his own virtues to conscious knowledge of them.

This can be our year to walk always at inward peace, to feel about us and within us that we are a Heritage of the ages. We, too, may become, as Pythagoras said, above the earth. We, too, may become Heroes, participators in the Law; not Heroes because of deeds of valor, but Heroes because of deeds of conduct, in a life of Enlightenment. In our life, realization comes out of our integrity; and our integrity comes out of the things we believe and know. With this magnificent, honest Universe of Pythagoras' flowing about us, a Universe that has drawn to its acceptance the greatest minds of all ages and times, we, living in this concept of the Universal Order, cannot but improve ourselves, come nearer to the ideal religion.

We can truly and sincerely worship the Good, serve the Noble, achieve the Beautiful, and in all things strive after Truth. Thus we become as the Sons of God, knowing Good and Evil. This was the Pythagorean Law, the beginning of the great philosophy of the classical ages. It is the philosophy we need today to lift us out of present uncertainty and unbelief.

(CONDENSATION FROM A PUBLIC LECTURE.)

Suggested reading: PURPOSEFUL LIVING LECTURES ON ANCIENT PHILOSOPHY; FIRST PRINCIPLES OF PHILOSOPHY)



Dummy or Apparition?

PERHAPS you read the story about the Cid which appeared during the recent civil war in Spain—the great black soldier who appeared on the field of battle, standing between the armies holding a two handed sword. Was this a dummy fixed up by Franco to scare off the enemy, or was it an apparition? The chances are a thousand to one that it was an apparition. On many occasions there have been accounts of the dead taking part in the battles of the living. This great black warrior, the Cid, standing on the field of battle in the armor of 500 years ago, when shot at—nothing happened. The bullets of men could not stop him.

- *Every American can help win the war by toughening his mind and ears*

Those Rumors

THE Office of War Information has analyzed more than 4,500 rumors which have come to the attention of various federal agencies; the rumors analyzed fall into five general classes:

By far the greatest number may be called "hate rumors"; they express prejudice, animosity, or hostility for groups *other than the enemy*.

The second group may be classified as "anxiety rumors." They reflect uneasiness or fear and commonly take the form of unfounded reports of Allied disasters or weakness, or of overwhelming enemy strength.

A third group, classifiable as "escape rumors" reflect, in the main, wishful thinking about the progress and duration of the war.

A few can be classified only as "supernatural rumors"; these contain fantastic prophecies of disaster or impending miracles.

Finally, there are a substantial number of "curiosity rumors", which contain amusing or novel tid-bits or supposed "news."

A comparison of specific rumors with specific enemy propaganda appeals since Pearl Harbor has shown a relatively low relation between the two. Enemy short-wave radio broadcasts, which reach a very small audience in the United States, have largely been ignored by the American public. These broadcasts do, however, serve to communicate specific propaganda "lines" to enemy sympathizers and enemy agents. There can be little doubt that enemy sympathizers and enemy agents in the United States are engaged in planting and encouraging the circulation of rumors which aid the enemy's propaganda objectives. Of these, the most important are "hate-rumors."

The evidence shows clearly that many "hate-rumors" originate in the United States as symptoms of domestic social

and economic problems—especially those problems which war creates or intensifies. Enemy propaganda has often picked up these rumors and tried to increase their circulation as an essential part of the strategy of "divide and conquer."

Here is a list of the groups against which most current "hate-rumors" are directed: Army administration, business, Catholics, defense workers, draft boards, English, farmers, Jews, labor, Negroes, profiteers, Rationing Boards, Red Cross (blood donor service), Russia, unions.

The false information carried by "hate-rumors" is less important than the hatred which the rumors convey. Factual denials appear to have had little effect in stopping "hate-rumors." As one "hate-rumor" is exposed it is replaced by another rumor conveying the same hatred. It seems clear that persons who feel certain hatreds will readily believe and repeat any rumor which gives expression to that hatred. "Hate-rumors" obviously must be attacked at the source—by curing the cause of the hatred.

The other types of rumors—"anxiety rumors," "escape rumors," "supernatural rumors"—appear to grow out of the public tensions which exist during wartime; they spread because of the virtual impossibility of completely eliminating such tensions through information. Adequate and accurate information about the war—plus the confidence among the American people that they are receiving adequate and accurate information about the war—will tend to allay these tensions, and thus to reduce the volume of rumors. But it is clear that as long as war continues to produce a succession of situations about which there is bound to be apprehension and anxiety, even the most complete information will not be able to destroy rumors entirely.

Some rumors spring up from situa-



tions in which certain facts, though known to many persons, can not be published. When a warship is in an American harbor, for example, that fact can not be published without aiding the enemy—even though the ship and its sailors are visible to many people in the port area. Extravagant rumors about the ship, or the crew, or the cargo may arise from such a situation. But these rumors would not *spread* unless people repeated what they saw or what they heard. The Office of War Information is in possession of ample evidence that the enemy, or his agents, often does not know what hundreds of Americans do know about a given war port or war plant; the repetition of facts or rumors, in such circumstances, often makes it easier for the enemy to find out what he did not know, or simply suspected.

It is important to recognize the distinction between the repetition of a rumor and the expression of honest opinion. But no American conscious of his right to speak freely can fail to be conscious of the parallel responsibility

to be critical of what he hears and cautious about what he repeats.

Every American can help to win this war by toughening his mind and ears. Every American can help to win this war by refusing to believe or repeat sensational stories which are not carried in the newspapers or over the radio. Every American can fight the enemy by refusing to spread suspicion and hate in the United States.

There are five simple rules which each American can observe:

1. Never repeat a rumor.
2. Do not repeat a rumor verbally even to deny it.
3. If you know the facts which can spike a rumor, cite the facts promptly.
4. If you do not know the facts which can stop a rumor, ask the rumor-teller where he got his facts.
5. Don't give a rumor the benefit of any doubt.



● In the year 1045, Pi Sheng fashioned separate letters and printed from type

Printing Before Gutenberg

IT is still widely believed in Europe and America that printing with movable type was invented by Johannes Gutenberg of Mainz about the year A. D. 1445. The Gutenberg Bible published between 1445 and 1450 is generally accepted to be the first book printed with movable type and as such is acclaimed the world's most valuable printed book. All known copies of this work are either in public institutions or have been promised to public institutions at the death of the present owners.

As a matter of fact Gutenberg was not the inventor of printing or of movable type but rather the inventor of the *printing press*.

While the name of Gutenberg is known all over the world, only a few experts honor the name of the man who actually invented printing with movable type. He was a Chinese commoner by the name of Pi Sheng. Printing from woodblocks was already flourishing in China when the peasant Pi conceived the idea of fashioning separate letters that could be used in any combination, thus creating a new and flexible method of perpetuating knowledge. Pi made molds and cast in them clay characters. These he baked to proper hardness and

for purposes of printing set them in a bed of resin and wax on a flat metal plate. When the letters had been properly placed, Pi heated the metal plate and the clay characters were firmly embedded in the resin and wax. The surfaces were then carefully smoothed off and any number of impressions could be taken from the clay type by the method commonly employed in woodblock printing. The type could then be used again. This invention was conceived and executed about the year A. D. 1045, preceding Gutenberg by 400 years.

About the year A. D. 1300 printing from metal and wood type flourished in both China and Korea. The wooden characters were hand-carved and the metal cast in moulds. Printing from these types was done on a flat metal or stone bed. The characters were assembled by a number of type-setters and were fastened in a frame with pegs of bamboo.

Ink was made from soot. Candles and lamps were lighted under a metal plate. When this plate had been blackened the soot was carefully scraped off and made into cakes. These are still used extensively throughout Asia for

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both writing and printing. The cheaper inks are made from burned pine wood and the more expensive are prepared according to elaborate formulas. This ink is the most permanent known. One writer says that a page of printing which had fallen into water remained for centuries and finally petrified but the printing remained entirely legible.

Extensive fonts of metal type were perfected in Korea, which country occupies an early and honorable position in the history of printing. It is most extraordinary that the people with the most elaborate and complicated alphabets should have invented printing. A Chinese compositor's case, if complete, will contain from 60,000 to 200,000 characters. Very few Chinese know or can read all of their own characters, yet in the midst of this confusion of letters, with its multitudinous handicaps, modern printing came into being.

Tibet borrowed from both China and India in the creation of its books. The general appearance is similar to the *olas* or palm-leaf books of India, Indu-China and Ceylon. The pages are usually considerably larger, however. Like the Hindu books each leaf is separate so that the proper name for these books is xylographs.

Modern Tibet has a rich religious and historical literature. Books are most numerous and the people of the country surprisingly literate. This is due large-

ly to the great number of monks whose leisure promotes scholarship. Most Tibetan books are still printed by the woodblock process, although in recent years a few have appeared printed from modern metal type. Tibetan literature is largely classical and almost exclusively Buddhistic. The scriptures have appeared in many editions and are printed in both Tibet and China. Most of the books are devoted to the elaborate and complicated doctrines of Lamaism and are collectively denominated rubbish by the enthusiastic Christian missionaries who try to substitute the story of Samson and the well known jawbone for the accounts of Lamaist magicians who rout hosts of demons with the thunderbolt of Indra.

The Library of the Philosophical Research Society has an important collection of Tibetan "deity prints." These prints are made from highly prized woodblocks in the lamasary at Urga. The prints were taken on Japanese silk paper by the native process of printing. The original blocks are highly valued, the Mongols placing a valuation of more than \$500 American money upon some of the more finely carved woodblocks. In addition to the block prints, are several examples of the Lamaist sacred books printed from woodblocks in Peking. The examples were executed about A. D. 1700 during the reign of Kank Hsi.

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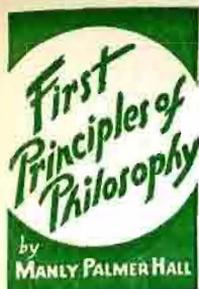
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