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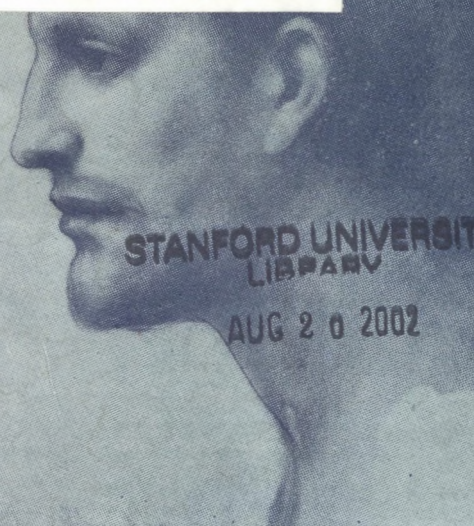
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"A MAN WHO HATH TOLD YOU THE TRUTH"

NEW OUTLOOK

A DIGEST OF IDEAS AND IDEALS

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NEW OUTLOOK

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ONE YEAR AGO on March 21, 1947, the New Century Foundation passed from concept into a concrete reality. It came into being with the hope of bringing new zest to old ideals. The first year of the Foundation's existence has been fruitful. From a start built around simple home meetings and a faithful few devoted to the principles of human brotherhood and better understanding, the Foundation gathered the courage to rent club rooms occasionally for a few lectures. This step met with such enthusiastic response that the next venture was a permanent meeting place, a small hall at 1631 Cherokee Ave., in Hollywood. From here a series of radio broadcasts were launched over station KFVD. These talks described the principles and purposes of the New Century Foundation and resulted in a further substantial growth in membership.

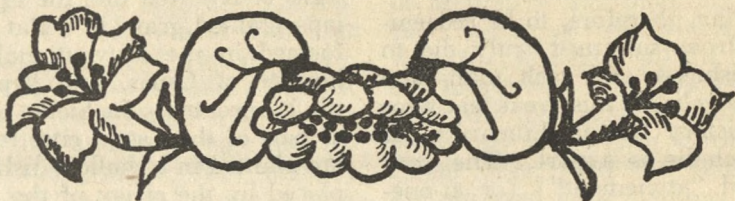
With the coming of the fall season, another spurt necessitated the building of still larger quarters at 1159 W. Olympic Blvd., the present address of the Foundation. Offices and lecture halls are located here, together with a press for pamphlet and

magazine publication.

One of the first projects undertaken in the new building was the work of the Indian Famine Relief Committee. Acutely conscious of this great need, the Foundation assumed administrative expenses for the campaign. A series of discourses built around the topic "Great Teachers and What They Taught" was the next project. These lectures, still in progress, have proved another great stimulus to many people.

On January 29th, 1948, the first copy of the Foundation's magazine, the NEW OUTLOOK came off the press. The circulation has now reached five thousand copies. The issue following the current one will be printed on a newer and larger press recently acquired.

It has been stimulating and encouraging to read letters of praise and commendation that have been pouring in from all over the United States and Canada, but for the editors of the NEW OUTLOOK and the Board of Directors of the New Century Foundation this praise has but one meaning . . . a challenge to greater and better effort.



THE UNIVERSAL EASTER

EASTER, the celebration of the vernal equinox as well as the resurrection of Christ, is one of the world's oldest festivals. Closely connected with the deepest aspirations of the human heart, it symbolizes the eternal hope that man, like nature, can be resurrected or renewed spiritually.

Since the dawn of time, the spring season has caused men to become conscious of the great regenerative forces in nature and in themselves. In all ancient religions, the symbolism of this seasonal change has followed the same general pattern. This is why our Easter ceremonies today would have been appreciated by men of other times. Our contemporary observances derive from the ancient festivals, both in form and in ideals.

All great religions have had their symbolic Savior or Avatar who lived to help humanity, died as a martyr, and rose triumphant over death. Dionysius Orpheus, Krishna, Mithra, Attis of Rome, Osiris of Egypt, Marduk of Babylon, Persephone of the Greeks, Baldur of the Teutons—all are ancient religious figures depicting the descent of

the spirit into matter, its struggles with evil and selfishness, and its final triumph and return to purity wiser and stronger because of that struggle.

The idea of sacrifice was an important part of these stories because man must triumph over personal desires and become truly dedicated to the good of all before he can hope to realize the full power of his highest self or the inner Christ.

The great heroes or Avatars who suffered and transmuted the baser elements of their natures to become god-like were emblems of the high hopes present in the soul of every man, showing that he too might conquer his lower self and rise in the glory of a truly perfected being.

So it was that in the Egyptian mysteries the candidate was questioned concerning the assassination of the good King Osiris who symbolized the pure spirit in man slain by his own nature. So too, Easter mysteries were performed in crypts or tombs symbolizing spirit being buried within the material body, as in a tomb, and coming forth

reawakened to fuller life.

Man, therefore, to be redeemed from sin must truly die to selfishness, and each man who accomplishes this great feat wins a victory for all humanity, of which he is a part. The very word "atonement" (or at-onement) speaks for itself. To atone is to forget self and become one with all and therefore free from evil generated by desires.

It may surprise some people to discover that the Egyptians and other ancient peoples celebrated the Eucharist with the same meaning it has today—that of becoming one with God or the Divine Spirit, and expressing reverence for the triumph of a great soul.

In the Mithraic rites, a lamb was killed and eaten ceremonially and its blood was sprinkled as a sign of sacrifice; hence our use of the ancient expression, "Washed in the blood of the lamb." In fact, Arthur Weigall, in his book *Paganism in Our Christianity* tells us that in the Seventh Century the early church tried without success to suppress Christ's being pictured as a lamb because of its pagan associations. The Jewish Passover likewise a spring festival, and the sacrifice of the Paschal lamb was symbolic in the same manner.

In Egyptian tombs, examples have been found of the Easter hot-cross buns — and, as prototypes of our Easter lillies as

signs of renewed life, the Egyptians planted grain in a flat tray formed in the conventional silhouette of Osiris, and kept in till it sprouted. In Sicily today as part of the Easter rites lentils are planted in a shallow dish and placed by the effigy of the dead Christ.

The Easter vigils were celebrated in many lands, usually before and on March 25th, coincident with the appearance of Venus as the morning star. The Egyptians lit lamps outside their doors during the night. Attis, the "good shepherd" of Roman days, upon whose ancient sanctuary St. Peter's cathedral now stands, sacrificed himself and was hung from a pine tree in effigy, symbolizing the spirit tied to suffering through its immersion in matter. This effigy was then buried in a tomb and later the tomb was declared empty and the "Lord arisen." Rites in his honor were celebrated from March 22 to 25.

Herodotus tells of an Egyptian ceremony in which a crowned man was taken in a shroud to a tomb and later returned from the nether underworld carrying a napkin and accompanied by two priests proclaiming him to have arisen from the tomb. This is reminiscent of the shroud and folded napkin found in the tomb of Christ, and the two guardian angels at the door, as related by St. John.

The use of eggs at Easter is also very old: one of the most ancient signs of renewed life. The Egyptians hung colored eggs in their temples, symbolizing the mundane egg laid by Seb, the goose, "the ancient among the Gods," from which the world was born. Ishtar of Babylon, a nature goddess, was born from a mystic egg. The Chinese use eggs today to symbolize renewed life. The Druids held Spring rites celebrating the reawakening of Nature; and the Anglo-Saxons dedicated the month of April to Eostre or As-tara, Goddess of Spring, from which comes our term "Easter."

Lent, as a matter of fact, means spring, and the 40 nights

of abstinence and mourning for the death of spirit-in-matter were part of nearly all the ancient mysteries. The Venerable Bede said more than a thousand years ago concerning Christian Easter rites, "The old festivals are observed with gladness of a new solemnity."

So once again we celebrate the blessing of change — the death of the old to revitalize the new in nature and in man.

For what is a greater blessing than the hope of change?

What is more blessed than the death of old prejudices and selfishnesses and their replacement by the wisdom of the awakened, arisen spirit?

Kay Arnoll

THE PICTURE ON THE COVER

THE UNUSAL HEAD OF JESUS found on the cover of the present issue of the *New Outlook* is the work of a great mystic who once lived in a metropolis and walked the earth in a business suit.

Kahlil Gibran is in many respects one of the most important figures of our age. As in the case with most great personalities, however, Gibran was born in advance of the things he spoke for.

Gibran was an artist, a poet and a religious philosopher who lived and moved and had his being in the heart of New York City, off lower Fifth Avenue in

the midst of "The Roaring Twenties." Uptown, TexasGuinan was running a night-club. Lindberg was flying the Atlantic and the country was heading toward its greatest depression while slumbering under the opiate of boom prosperity. Only a small "religious lunatic fringe" and a handful of artists from nearby Greenwich Village knew of this man's existence.

Gibran's magnum-opus, "*The Prophet*", which is now a bible for many a troubled soul that can find no consolation in orthodox writing, was first read to a small group of devotees in Dr. William Guthrie's church, St.

Marks-in-the-Bowery. Dr. Guthrie, whose courage pioneered a wider sphere of religious consciousness, was frequently the whipping boy for the yellow journalists of his day whenever they felt the public was temporarily surfeited with front page murders and sex-crimes.

Amidst the din of a great city but high up above the roar of its traffic in the quiet of his studio, Gibran brought forth his penciled imaginary portrait of *Jesus the Son of Man*. Gibran biographer, Barbara Young, gives an interesting insight into those moments of creation: "One evening," she relates, "Gibran took a heavy art board large enough for a life-sized head, and placed it upon his easel. His manner was breathless as if he were handling something alive. I looked at him with questioning eyes. One never dreamed of saying to Gibran, 'What are you going to do?' He held up a pencil stub not two inches long. Then placing two fingers upon his lips, enjoining silence, he began at the top of the board, and with incredible swiftness, in the briefest moment, there was drawn the clear, definite, beautiful line of the profile of that Face. The board stood upon the easel for many days and many nights. From time to time the artist would go and stand before it, touching it with his pencil, brushing it with his small bit of black artist's gum, or model-

ing with the flat of his thumb."

The moulded feeling one gets from much of Gibran's work is an outgrowth of his early tutelage under the sculptor Rodin, in Paris. Yet Gibran cannot be classified as belonging to any particular school of art and certainly his ethereal quality has no counterpart in modern painting. There are some who would associate his work with that of William Blake, the early 19th Century Poet - artist, upon examination we find a far heavier and more lugubrious touch in Blake's technique and thinking. Gibran's mysticism seems rooted in a beautiful simplicity. Blake retains remnants of the old theologies.

Gibran's book, "*Jesus the Son of Man*" for which the portrait on the front of the *New Outlook* was drawn, has been hailed by many as an inspired and yet objectively written account of the life of the Nazarene. The astute *Manchester Guardian* said in comment: "It is a great delight to the jaded reader, wandering about in an endless forest of books which has sprung up around the Four Gospels, to come suddenly upon one that has great beauty and distinction peculiarly its own. Such a book I have just found in *Jesus the Son of Man*; "His words and deeds, as recorded by those who knew him," by Kahlil Gibran."

John Haynes Holmes has said: "I heard Gibran read this par-

able once, and thought then as I think now, that it matches the Scripture standard." Dr. Guthrie called it "the gospel according to Gibran."

In his treatment, Gibran tells the story of Jesus from the point of view of those who knew him or who directly knew of him. There are 70 characters in All—Roman, Greek, Jew, Persian, Babylonian, priest and poet and Pharisee.

Gibran himself was born and grew up in Lebanon just north of Judea. His other language, Aramaic, was the language of Jesus. With this background he was able to bring to his work a feeling of authenticity that many say is lost in the spiritual accounts that have been sifted through centuries of Western theological writers, and translators.

But to return to the story of the painting: When Gibran's publishers saw it they were disappointed. They objected to the fact that the head of Jesus was not centered on the drawing board. They felt the drawing "incomplete." Gibran did another head as they requested, giving, as his biographer tells us, "our Jesus a larger board!" There was irony in his voice, and there was tenseness in his drawing hand as he worked to complete the material to the sat-

isfaction of the art critics. The second drawing, to be found on the cover of his book, lacks the touch of fire and furious creation by which the original was born. It is obviously a copy with no grace of inspiration. The rejected drawing reproduced on our cover was given to Barbara Young, his biographer.

In studying Gibran's work one is tempted to speculate upon many things. A profile conception in itself is unusual among the many drawings of Jesus. We also know that Gibran at the time understood all the laws of composition and yet he deliberately failed to circumscribe the head of Jesus or confine it to the dimensions of his drawing board. Could it have been that Gibran felt that in drawing a profile and failing to circumscribe the head, he would sharply increase sense of the infinite in Jesus? For surely we can ask ourselves, "What is on the other side of that Face?" Could the wisdom of the Nazarene be confined to the dimensions of His head?

Miss Young, who treasures the portrait, has shown it many times at lectures and gatherings both in England and America.

Every where the reaction is the same: "This is how He must have looked."

E. T.

To be even unconsciously deluded by the influence of another is to have a counterfeit faith.

—*Wm. Q. Judge*

PLANTS AND CORNERSTONES

THE ORGANIC PROBLEM of the child in modern industrial society grows out of the peculiar demands of a new age. Whereas in times past the neglect of children always was costly it is likely, under modern conditions, to prove costly to the point of total disaster.

Canada's Deputy Minister of Public Health, Dr. George B. Chisholm, has pointed out that the way to a new world lies in the hearts and minds of today's children. This is the great faith giving us courage to face the future. The belief that human nature and conduct can improve with each generation is the faith the world can cling to, despite the warning of the atomic bomb.

There is evidence we are making headway, of course, toward increased public acceptance of this belief. Child clinics are multiplying, parent education is growing. In more and more communities facilities are appearing where deficiencies in child health and conduct can be treated and corrected.

But much remains to be done. Particularly in the field of custodial care of children and youth greater public support is needed.

In short, what we are trying to do is to rescue and salvage children from the destructive effects of modern industrial society. We are trying to speed up this rescue and salvage work be-

cause it is civilization's only valid passport to enduring peace.

It has been said so many times it is now a truism that children represent the supreme force of social progress and evolution. How, then, can we justify the continued exploitation of children? How can we justify failure to ratify the child labor amendment to the United States Constitution? How can we justify segregation laws permitting the separation of children of ethnic percentage in our public school system?

Obviously, these things cannot be justified. They are holdovers, social dilemmas, which have come to us out of our pre-industrial past. Many of the old concepts and practices born of this heritage we are still striving to replace. As in other phases of mid 20th century life, new trends in the philosophy and procedure of social welfare — and, especially, of child welfare, training and education — are struggling to assert themselves.

How many times, one might also ask, have we had to repeat the new truths of human welfare with the hope they might at last surely be understood?

Certainly, as regards the modern aims of the whole broad field of child welfare philosophy and practice, we have had to do much repeating. I venture to say we shall have to go on restating what

it is today's society must do for its young.

We shall have to go on, for example, trying to make clear that the motive in child care is not, as has been supposed, pity for the disadvantaged child's condition. We shall have to restate the proposition that the child is the generic, organic crux of human life itself. When Christ said, "Suffer little children to come unto me, and forbid them not, for such is the kingdom of heaven," what He was proposing was the scientific appreciation of children.

If, for His noun "heaven" we substitute the words "human life," we can see this kingdom in its proper, scientific perspective. The child, in short, is the kingdom of human life because he represents the perfectible, salvable potentiality of human life. The child is the essence of transfiguration.

Through modern child care procedure this child—in more or less degree, *any* child—can become the demonstrable proof of the possibility of creating a better, finer human mind and personality.

Through scientific home-finding, placement and supervision, the parentless child can be saved from a life warped by institutional care. Through special training, the blind child can be given a substitute for sight, the deaf child a substitute for hearing. Through medical attention

and training, the crippled child can be restored, the delinquent child redeemed. By keying our efforts and services to the needs of the individual child we can, in all truth and with expectation of considerable success, begin to build a better human community.

In a world as sick as this world has become, you would think no arguments would be needed to convince every citizen that here, in the reality of children capable of being led to a new kind of thinking and being, that here in this living reality of all we hope for, is the great challenge and the responsibility all of us should welcome.

* * *

The crux of childhood's challenge is that it is not simply the spirit and intent of democracy to fulfill the developmental needs of the human individual. The real point is that it is the *nature* of democracy to make it possible for everyone to grow to fullness of his individual measure.

Therefore, unless you renounce democracy and turn back the clock to the dim past when man did not believe in man, you are going to find "democracy" and "growth" becoming increasingly synonymous. You are going to find "Growth in all things" will become democracy's bright shibboleth.

Where all child services fit this watchword we are just beginning to understand. We are

just beginning to understand, for example, that democracy is driving us toward the eradication of inequalities now hampering the full development of all children. One of the ways of erasing these inequalities is to supplement, but not substitute for the personalized help and guidance of home and parents.

In short, child welfare services constitute belated recognition of the fact that the main function of children is to grow, and that a free and democratic society must, if it is to endure, make possible optimal, more scientific conditions of growth for every child.

The Zunis of New Mexico have a prayer about this. It goes as follows:

"I have sent forth my prayers.
Our children,
Even those who have erected
their shelters
At the edge of the wilderness,
May their roads come in
safely.
May the forests
And the brush
Stretch out their water-filled
arms
To shield their hearts;
May their roads come in
safely;
May their roads all be fulfilled.
May it not somehow become
difficult for them

When they have gone but a
little way.

May all the little boys,
All the little girls,
And those whose roads are
ahead,
May they have powerful
hearts,
Strong spirits;
On roads reaching to Dawn
Lake

May they grow old;
May their roads be fulfilled;
May they be blessed with life."

The roads we seek to fulfill
for our children are the roads
of a better-ordered society.

Our road to Dawn Lake is a
road stretching out of the past
and into the future. But an important
bridge must be built before
we can continue our journey.
This bridge from yesterday into
tomorrow—into what we must
solemnly pledge shall be a better
tomorrow—can only be built
out of the better lives of the children
we adults hold in trust as
our mortgage on tomorrow.

The terms of this mortgage
have been written for us in the
words of David's psalm:

*"That our sons may be as
plants grown up in their youth;
that our daughters may be as
cornerstones."*

ROBERT E. G. HARRIS
Chief Editorial Writer,
Los Angeles Daily News

"No man is truly an atheist. He only has learned what God is not,
but not that there is no God."
—Gita Conrad

HANDCLASPS OF EAST AND WEST

*"There is a tide in the affairs of men,
Which, taken at the flood, leads on to
fortune:*

Omitted, all the voyage of their life

Is bound in shallows and in misery.

*On such a full sea are we now afloat;
And we must take the current when it
serves,*

Or lose our ventures."

THAT WE ARE AT A FLOOD TIDE of human affairs—an epoch-making period in the history—is quite evident. The tide is rising in all departments of thought, feeling and action. It is not limited to one section, country or nation, but is sweeping the entire globe. What is happening in one part of the hemisphere is known, felt and participated in, to varying degrees, by individuals and nations in all other parts.

Science, which has opened channels of rapid transit and instant communication, has made this flood-tide possible. Now we are approaching the time when, while sitting at the fireside, we will be able not only to hear what our neighbors in India, China, or Russia have to say, but we will actually be able to see what they are doing.

Through electronics and other means we are already rising to a new level of social intercourse and are affecting and influencing each other's thoughts and feelings, individually, nationally and internationally. Indeed, thought transference and emo-

tional contagion for good or ill are becoming recognized factors in our civilization.

Science is tapping hidden forces which if let loose in a world of rivalry and near-sighted self interest can overwhelm us unless checked by reason and human feeling and directed into constructive channels.

In the religious field, the breaking down of old barriers of creed and dogma is liberating new emotional trends, and these too, if unrestrained and misdirected, will lead to mutual conflict. The religious instinct, a most potent, human instinct, will seek expression by way of some philosophy or ideology even in the man who denies belief in religion. This instinctual force, like all forces of nature, may be destructive or constructive. The blackest pages in history are those which record the zealous efforts of men who sought to convert and to impose their own religious faiths on others. It is the clashing of these forces which has always given rise to mutual hatreds, riots and wars.

Today, we are similarly threatened with opposing philosophies and ideologies, politically, economically and culturally. What is most alarming is that the newly liberated physical energies and the newly created instruments of destruction are at

the disposal of all those who would force their own feelings and ideas on others.

In the political arena, amidst conflicting interests and powers agitating in all parts of the world, we have recently had the privilege of witnessing a demonstration of the truth and the practicability of Christ's injunction: "resist not evil"—a demonstration in magnitude and insignificance unequalled during the nearly two thousand years since these words were uttered.

I am referring to the voluntary retirement of the British from the Dominion of India, on the 15th of August, 1947 brought about through non-violent means.

The martyred Gandhi and Pandit Nehru, together with those who cooperated with them, could not have accomplished this miracle had not the majority of the people, by their very nature and aspiration, been sympathetic and prepared to support the moral means employed to gain their freedom.

In spite of the birth pains that immediately followed upon British liberation, this act of free capitulation was an object lesson to all governments and peoples the world over. It is a practical scientific demonstration of the power of faith in a cause and the dynamic potency of a spiritual or moral challenge, patiently and consistently upheld, as contrasted with physical force or the

old methods of power politics.

Think of it: It took a man like Mohandas Gandhi—a man who adhered to the religion and culture of his people—to preach the religion of Christ and make it work as expressed in these words: "Ye have learned that it hath been said: "Thou shalt love thy neighbor and hate thine enemy" (and we are actively engaged in teaching that now)—"but I say unto you: Love your enemies, bless them that curse you, do good to them that hate you."

It is to be noted that this single Indian—a man small and frail in body who once was the victim of persecution and the butt of ridicule and caricature—that this man is now inscribed in history as a world leader of his time and the nearest exemplification in the modern world of Christ's or Buddha's ideals.

Now where do we in America come in? What is our duty? A new republic or republics are in the making in India, comprising 400,000,000 people. At this very time, we in America are nervous and anxious as to the safety of our democratic ideals and the practicability of our democratic methods. We are shaky in our faith in the inherent, dynamic power of our cause to withstand the threat from outside, and we doubt our power of resistance from within. We scheme and devise newer and stronger politics. We are inclined to rely

more upon the destructive aspects of the forces at our command to ward off and protect us against the outer and inner threats.

Yet can we save our democracy if we lose faith in the efficacy of its ways and processes, and resort to the very ways and means employed by those who we fear will overcome us—by propaganda or physical force?

Let the great soul of Gandhi and the example of his co-workers serve as an inspiration as to what a moral approach with moral means can accomplish. Indian culture, ethics and philosophy have inspired many a Western leader of thought in the past—such as Edwin Arnold, Wordsworth, Emerson, Walt Whitman, H. P. Blavatsky, Aldous Huxley, and many others. These in turn, influenced the thought of our people. At this auspicious time, India without restraint of any outside power, and with increasing ease of intercommunication and interrelationship, has so much to offer to all of us directly.

We of Western civilization are in great need of India's in-

fluence to counteract our materialistic tendencies, to counterbalance the effects of our artificialities, mechanisms, rivalries, and the general excesses of our high-g geared way of life.

Likewise, India in turn needs the influence of our democratic American ways, of our vigorous initiative of our technical skills. She needs our help in raising the standard of everyday living.

Hence should we not at this time, particularly, stretch out the hand of fellowship to our brothers of the East that they may assume and uphold a dignified and commanding position in the family of nations?

A government of three or four hundred million people, functioning with stability, through harmonious, democratic processes, would form a bulwark for democracy everywhere—a much more effective "defense" than the preparing and sending of war material and arms abroad, thus inciting other countries to do the same.

Hyman Lischner, M. D.

"He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness and knoweth not whither he goeth, because that darkness hath blinded his eyes . . . If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

—*I John, ii. 9-II: iv. 20*

THE CURTAIN RISES

THE HOUSE LIGHTS slowly dim out. The babble of the audience fades into an expectant hush. And then in a moment of expectancy the curtain rises and we lose ourselves in a magic world of make believe. Illusion crowds out what we call reality and we sit like gods gazing upon a strange planet.

To suggest that one raise the curtain on one's own life and observe it with that same sense of objectivity would be to employ a parallelism that has become almost a trite. And yet, the analogy is so rich in metaphysical meaning that one can hardly resist the temptation to call upon it again.

In the theater, we are never completely victimized by the motions we experience because deep within ourselves we know we are merely witnessing a dramatic performance. If we really lived with the characters on the stage in that same full sense that we live in the world about us the intensity of our emotions would play bitter havoc with us. The real secret of our enjoyment is the subconscious assurance that the theater is an illusion, an emotional binge that we can turn on and off at will.

But what an entirely different feeling we would have toward our own everyday problems if we could only bring that

objective point of view into our own lives. Conflicts and evil—the villains of existence—would be transformed into what we would merely call contrast; and this contrast or opposition would become just as valuable to us as the joys and positive qualities in our own personal drama. We would learn to use negatives to heighten our appreciation of positives. And these positives, we would come to realize, would never have any real value for us were it not for the existence of the negatives. This attitude of mind results in discovering the potential good in so-called evil.

If we believe in the principle of the essential unity of all life, so-called evil must have a oneness with good or else there would be no such thing as basic unity. It is, of course true that in terms of ultimate reality evil as such cannot exist. Nevertheless on this plane of expression evil as an illusion can exist and can be just as devastating to us as if it really had a separate existence.

The point to be stressed here is that the divine principle of the universe has within itself the power to contrast its own goodness. This it does through the medium of evil for the purpose of more completely appreciating its own goodness and oneness. It permits itself, as it were,

to indulge in the illusion of duality in order that it may have an even greater appreciation of its own basic unity. And human intelligence is the level at which this illusion of duality exists. Hence the chaos and confusion normally prevailing in the mind of man.

It is understandable that people who are not conscious of the basic unity of all things should consider the divine permission of evil at the level of human intelligence to be a cruel jest. But since contrast is a desirable good when viewed from the point of cosmic wholeness, the confusion and suffering that is entailed by

human ignorance is desirable in the same sense that the pruning of a tree is desirable for the purpose of making it bear more fruit.

Man's salvation lies in the fact that he has within himself that same divine consciousness that operates in and through everything and is capable of any point of view.

Through this consciousness he too can take a thoroughly objective point of view toward evil. Once man reaches this plane of development the idea that evil might be a power in itself becomes thoroughly dissipated.

Emerson Treacy

Excerpts from 'The Mysterious Stranger'

THE LOUD LITTLE HANDFUL — as usual—will shout for the war. The pulpit will — warily and cautiously—object—at first; the great, big, bulk of the nation will rub its sleepy eyes and try to make out why there should be a war, and will say, earnestly and indignantly “It’s unjust and dishonorable, and there is no necessity for it.” Then the handful will shout louder. A few fair men from the other side will argue and reason against the war with speech and pen, and at first will have a hearing and be applauded; but it will not last long; those others will outshout them, and presently the anti-war audiences will thin out and lose popularity. Before long you will see this curious thing: the speakers stoned from the platform, and free speech strangled by

hordes of furious men who in their secret hearts are still at one with those stoned speakers—as earlier—but dare not say so—And now the whole nation—pulpit and all—will take up the war cry, and shout itself hoarse, and mob any honest man who ventures to open his mouth; and presently such mouths will cease to open. Next the statesmen will invent cheap lies, putting the blame on the nation that is attacked, and every man will be glad of those conscience-soothing falsities, and will diligently study them, and refuse to examine any refutations of them; and thus he will by and by convince himself that the war is just, and will thank God for the better sleep he enjoys after this process of grotesque self-deception.

Mark Twain

SCIENCE: Physical & Metaphysical

THE AGE OF SOUND

IS THIS to be the Age of Sound? New developments in supersonics indicate that this science will be the next great field of advancement. We read of airplanes passing the barrier of sound; we see pictures in a recent issue of an American magazine of cotton bursting into flame and the growth of mice stunted by the use of sound. We hear of materials being cleaned by exposure to certain sound, and we all remember how Caruso broke glasses with his voice. All students of physics know how Chladni demonstrated that geometric figures were formed by sand on a piece of glass when the bow of a violin was drawn across the edge.

We have built machines which produce sound whose rates of vibration are inaudible to the human ear, but whose effect upon matter of many kinds is obvious. We call this a modern invention. But it could be that we of this time are approaching with another method a science which was known to the ancients and is still known to groups of scientific philosophers in the Orient?

This dangerous knowledge was guarded by the ancients and taught under a pledge of secrecy because, as James Ward says in his fine book on ancient science and symbolism *Free Masonry and Ancient Gods*, "The masters of scientific wisdom were wise in their day, for they made sure that each candidate for knowledge was well proved in qualities of moral responsibility before his researches were permitted to extend to the mysteries of nature and science."

Let us search for evidence. Turning to the past, there comes to mind Pythagoras, the Greek sage. Pythagoras, who experimented with the use of sound and explained the creation of harmonies by using different lengths of strings to produce various tone qualities of vibratory rates; Pythagoras, graduate of the great temple schools of Egypt, who spoke of the "music of the spheres" and taught that all matter is made of atoms held into patterns of varying vibrations which produce, as they dance in the eternal rhythms of natural law, a perfect harmony audible to the ears of the spirit.

What of the Egyptians, his teachers? Do we not read of the great rhythmic chants with which they greeted the rising sun, chants with which they were able to create many powerful psychological effects? (see Maspero's *History of Egypt*. These wise men taught that the primordial atoms were roused to activity by the impetus of a creative sound or vibration, called the "secret name of Ra," upon which the universe was built and which could be known in some degree by men who had raised their spiritual quality so high that they developed faculties unknown as yet to ordinary men. In this respect Masons might think of their legendary lost word.

The Bible, too, has some interesting references to sound. Echoing the old Egyptian teaching, the creative sound appears in Genesis: "In the beginning was the Word." Again the walls of Jerico fell down when the bugles blew and "the people all shouteed together." Thus the Bible confirms the effectiveness of Mantrams, or sound patterns, which have been used in the Orient for thousands of years. Jesus, too, when he raised Lazarus from the tomb "cried out in a loud voice." This has a modern parallel in some respect in the cry of "Kiai" used in the highest Judo degrees of Japanese Zen Bhuddist training, where a man made unconscious may be revived by the use of this peculiar-

ly vital sound or cry (See E. Adams Beck).

We read, too, in the Vishnu Purana and the Ramayana, the classic tales of Ancient India, about a battle in which 100,000 men and elephants were killed by a vibratory force aimed at them from a flying ship (See H. P. Blavatsky's "*Secret Doctrine*").

In modern times certain of the Indian and Tibetan holy men are reported as preserving knowledge of these ancient sciences. Louis Jacolliot, a judge in India for many years who was at first a confirmed sceptic, said in his book, that although as in all things there are frauds, yet there are many real scientific effects produced by the Indian wise-men by means not known to Western science.

Here we touch the basic difference in the Eastern and Western approach to science. The East produces its effects by the concentrated mind and unusual control of the body and regards the use of such knowledge as a semi-religious practice, whose effects are chiefly psychological. The West, on the other hand, gains effects with machines and regards them primarily utilitarian.

Mme. Alexandra David-Neel, the famous Tibeetan explorer, in her book *Tibetan Journey* relates an interesting story concerned with the use of sound. Traveling in a remote part of

magician who was performing Tibet she saw a "Bonpo" a particular rite interrupted by rowdy servants. He commanded them to go away, and when they refused he picked up a "shang" or cymbal-like musical instrument, and shook it, creating a most extraordinary sound accompanied by a flashing light. When Mme David-Neel shook the same instrument, she was unable to produce any such sound.

This magician, who claimed to have made a special study of the subject, then discussed with Mme. David-Neel the nature of sound. "Sound," he said, "has many mysteries. All beings, all things, even inanimate, emit sound. Every being gives out its own peculiar sound; but this sound is modified according to the states through which the object passes.

"It is because all beings and things are aggregates of atoms that dance, and by their movement produce sounds, when the rhythm of the dance changes the sound also changes.

We like to continue to believe what we have been accustomed to believe as true, and, the resentments aroused when doubt is cast upon any of our assumptions leads us to seek every manner of excuse for clinging to them. The result is that most of our so called reasoning consists in finding arguments for going on believing as we do. It should be our pride to revise our ideals and not to adhere to what passes for respectable opinion, for such opinion can frequently be shown not to be respectable at all.

James Henry Robinson

"In the beginning, a whirling sonorous wind formed the base of our world; that is aggregated matter in the primordial centers. These sang, and forms arose which in their turn generated other forms by the power of the sound they gave forth.

"It is always thus; each atom perpetually sings its song, and at every moment creates dense or subtle forms. Just as there exist destructive sounds which disintegrate, there also exist creative sounds which construct. He who is capable of producing both can at will construct or destroy."

This from a man who by Western standards would be considered uneducated!

We have begun to learn of the destructive sounds and have touched the fringes of the constructive ones in our use of music in the treatment of nervous disorders. The age of Sound, in short, is emerging. Will it be constructive or destructive? Where will our knowledge lead us?

Kathleen Croissant

SAY WHAT YOU WILL
Say it Kindly, Say it Well, Say it Briefly

» With the above caption as a guide and as far as space will permit the *NEW OUTLOOK* invites correspondence and contributions.

No opinions, ideas, or views, except partisan or political, will be excluded. Thus our readers will have an opportunity of comparing, analyzing and choosing pro and con expressions relating to the subjects discussed in these pages.

THANK YOU!

THE FIRST TWO ISSUES of the *New Outlook* have brought in a flood of congratulatory messages that is more than gratifying to the editors.

From all over the country have come words of welcome and appreciation. L. W. Barrett in Rusk, Texas welcomes us as an antidote "to the mass of current trash in all the drug stores." Mrs. J. J. Loving in South Laguna, Calif. says "the idea is a splendid one and I can only hope that it will have a wide circulation and reach the people who need it."

Toronto, Canada, New York, Bellefontaine, Ohio — small towns and large cities—all have heartily responded to the purposes and aims of the *New Outlook*. "I have not found anything that expresses as well what should be our individual and national aspirations as the *New Outlook*", says Laura Kroger.

From Seattle a note of praise is cautious for fear that we might not be able to keep it up.

It is a happy burden we carry and to Seattle and the nation we promise to do our best.

EDITORS:

Significant progress was evidenced during the past few days when the CBS broadcast a realistic and artistic presentation of "The Signing of the Magna Charta." This revolutionary event in English history, toward democratic government, was written by Americans and portrayed by Americans.

Could it not assist in maintaining world-wide peace if the people of one country broadcast and published in their newspapers worth-while historical occurrences of countries other than their own?

Daily contemplation of the statement by Walt Whitman could also help to further promote understanding and friendliness among nations: "It seems to me there are other men in other lands, yearning and thoughtful. It seems to me I can look over and behold them in Germany, France, Spain, China, Russia and India, talking other dialects. It seems to me if I could know those men I should become attached to them as I do to men in my own lands. I know we could be brethren and lovers. I know I should be happy with them."

TORONTO *Cherrebeth Gordon*



To demonstrate that Brotherhood is a fact in nature and to make it a living power in our lives.

To demonstrate a common origin and a fundamental-relationship of all great religions. To reconcile Religion, Science, and Philosophy, and in general, to promote mutual understanding and social unity without regard to race, creed, sex, caste, or color.

The association is sustained by an endowment and contributions in time, money or work.

Further information will be sent on request.

A VISION OF THE FUTURE

A VISION OF THE FUTURE rises . . . I see a world where thrones have crumbled and where kings are dust. The aristocracy of idleness has perished from earth.

I see a world without a slave. Man at last is free. Nature's forces have by science been enslaved. Lightning and light, wind and wave, frost and flame, and all the secret subtle powers of the earth and air are the tireless toilers for the human race.

I see a world at peace, adorned with every form of art, with music's voices thrilled, while lips are rich with words of love and truth! a world in which no exile sighs, no prisoner mourns; a

world on which the gibbet's shadow does not fall; a world where labor reaps its full reward, where work and worth go hand in hand . . .

I see a world without the beggar's outstretched palm, the miser's heartless, stony stare, the piteous wail of want, the livid lips of lies, the cruel eyes of scorn.

I see a race without disease of flesh or brain—shapely and fair, married harmony of form and function, and, as I look, life lengthens, joy deepens, love copies the earth; and over all in the great dome shines the eternal star of human hope.

Robert G. Ingersoll