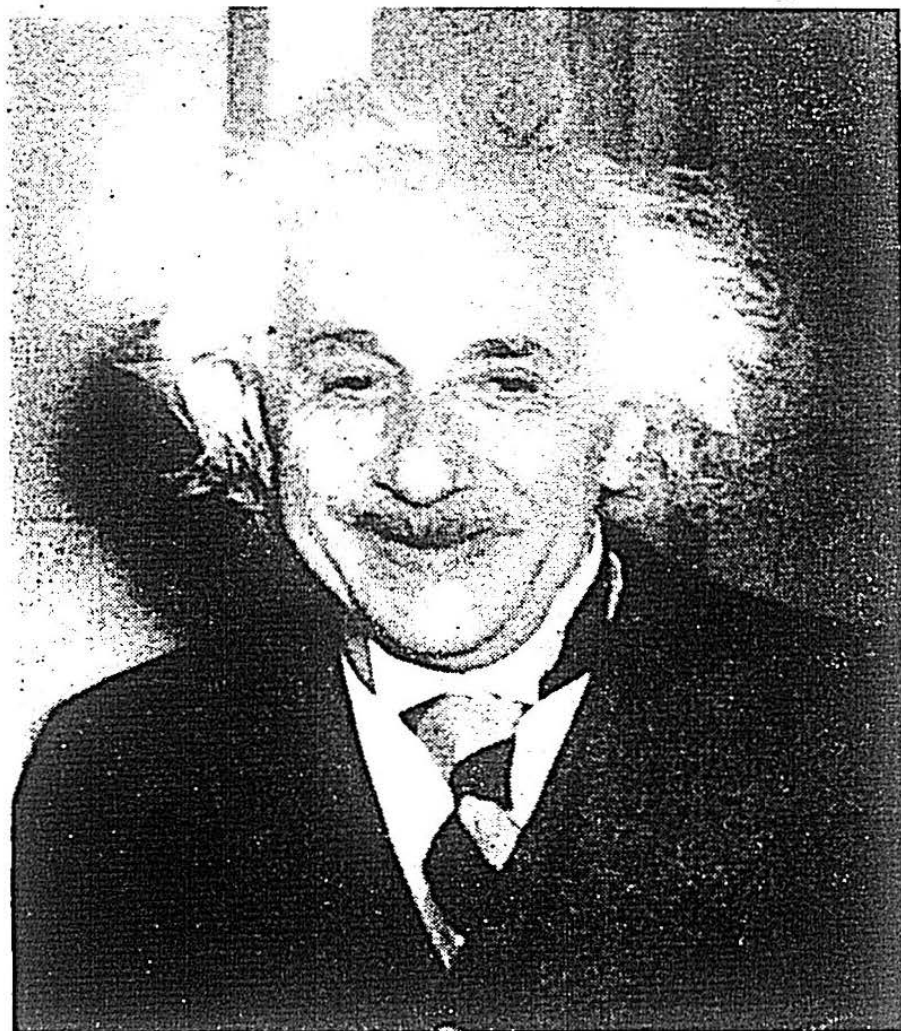


NEW OUTLOOK

JUNE 25c



"... no defense for the atom bomb"

Read . . .

A POLICY OF SURVIVAL

by Albert Einstein and Atomic Scientists

THREE STEPS TO PEACE

by Cord Meyer, Jr., Author "Peace or Anarchy"

A DIGEST OF IDEAS AND IDEALS

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NEW OUTLOOK

JUNE 1949
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● A DIGEST OF IDEAS AND IDEALS

EDITORS

JOHN MORLEY, LL. B., LL. D.
HYMAN LISCHNER, M. D.
ALBERT CROISSANT

ASSOCIATE EDITORS

KAY ARNOLL
TARAKNATH DAS, PH. D.
FRANCES R. LISCHNER, M. D.
CHARLES MACKINTOSH
ALTHEA TURNER
ELLEN WATUMULL
ERNEST WOOD



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"The Atomic Scientists Speak:"

A Policy of Survival

By ALBERT EINSTEIN

... and members of the Emergency Committee of Atomic Scientists: Harold C. Urey, Harrison Brown, T. R. Hogness, Joseph E. Mayer, Philip M. Morse, H. J. Muller, Linus Pauling, Frederick Seitz.

About three years ago the United Nations Atomic Energy Commission was in process of formation. Now the discussions on international control of atomic energy have been adjourned, perhaps never again to be resumed. One of the most fateful events in history has passed almost unnoticed. Its importance must be realized: its lesson for mankind must be made clear.

To clarify the importance of the collapse of these discussions, we reiterate here our Six Point Statement, published originally on November 17, 1946:

1. Atomic bombs can now be made cheaply and in large number. They will become more destructive.

2. There is no military defense against atomic bombs and none is to be expected.

3. Other nations can rediscover our secret processes by themselves.

4. Preparedness against atomic war is futile, and if attempted, will ruin the structure of our social order.

5. If war breaks out, atomic bombs will be used and they will surely destroy our civilization.

6. There is no solution to this problem except international control of atomic energy and the elimination of war.

Every scientific development in the intervening months has supported the negotiations by which international accuracy of this statement. Yet the control of atomic energy was to be achieved have collapsed.

THREE POLICIES

This is a time for taking stock of reality and facing up to the facts. The most salient fact confronting our civilization is that the hope of One World is frustrated. Today two hostile worlds are in full contest: the Eastern bloc headed by the Soviet Union confronts the Western democracies.

Three possible lines of policy are emerging in the West:

1. *The first policy is that of the preventive war.* It calls for an attack upon the potential enemy at a time and place of our own choosing while the United States retains the monopoly of the atomic bomb. Let us not delude ourselves that victory would be cheap and easy. At the outset the Russians must occupy all of Europe up to the Atlantic seaboard from which they could be dislodged only by large scale bombardment of cities and communication centers. No military leader has suggested that we could force a Russian surrender without a costly ground force invasion of Europe and Asia. Even if victory were finally achieved after colossal sacrifices in blood and treasure, we would find Western Europe in a condition of ruin far worse than that which exists in Germany today, its population decimated and overrun with disease. We would have for generations the task of rebuilding Western Europe and of policing the Soviet Union. This would be the result of the cheap-

est victory we could achieve. Few responsible persons believe in even so cheap a victory.

2. *The second possible policy is maintenance of an armed peace in a two bloc world which, historically, has always led to war.* This course would lead to rebuilding the strength of Western Europe economically and militarily to a point where, allied with the United States, it would confront the Soviet bloc with overwhelming strength. This would entail tremendous and steadily accelerating armaments expenditures over an indefinite period, enforce a lower standard of living on the people, and might betray our moral position by propping up anti-democratic regimes as counterpoise to the Russians. But it could have no termination save in a war begun at a less advantageous moment than the preventive war and thus ending even less favorably.

3. *A third possible policy is the drive for World Government, which has little support among governments but has growing and powerful support among the peoples of the West.* Stripped of the enthusiasm of its friends and the misapprehensions of its enemies, the World Government movement looks toward a creation of supranational authority with power sufficient to maintain law among nations. Initially and at every step the door would be open to all nations to federate with the supranational authority and submit to its limited jurisdiction.

Is this a hopeless perspective? We think not. The American proposal for international control of atomic energy was accepted in its essentials

The danger of the atomic bomb is political . . . not technical.

by the nations outside the Soviet bloc. Through its abolition of the veto power in the field of atomic energy it would have the effect of transferring sovereignty in this field to the international authority. In substance this was a world government in a limited sphere.

The first two suggested policies lead inevitably to a war which would end with the total collapse of our traditional civilization. The third indicated policy may bring about the acceptance by the Soviet bloc of the offer of federation. If they will not accept federation, we lose nothing not already lost. If as seems probable, the world has a period of armed peace, time and events may bring about a change in their policy.

World Government can be achieved, but cannot be achieved overnight. In the meantime statesmen must confront today's problems and attempt to solve them, lest there be no civilized world left to govern. The course of events has indicated a growing dependence on armaments, at a time when armaments cannot be adequate for purposes of national defense, and a decreasing use of the processes of negotiation and conciliation.

There are no serious negotiations going forward anywhere in the world between the two great powers, the United States and Soviet Russia. Almost everywhere the pattern is the same—in the United Nations Atomic Energy Commission, in Berlin, in Korea.

We hope for discussion and negotiation at the highest governmental level—if need be, in secrecy in the initial stages—keeping in mind at all

times the ultimate goal of peace through world government. We understand and share the distaste among democratic people for secret negotiations. But we see no hope under present conditions for any settlement to come out of public negotiations in which each statesman is the prisoner of his national prestige.

This call to negotiation does not mean appeasement. Every member of this committee was opposed to Munich at the time of Munich, and we are equally committed today to the maintenance of the spiritual and physical bounds of freedom throughout the world. We are deeply disturbed by the conversion of Szechoslovakia into a police state.

WE SHARE COMMON PERIL

We make public our position in the belief that in a democracy it is the duty of every citizen to contribute to the clarification of issues and to the solution of the great problems which confront all of us. Scientists have a special position in the tragic situation in which mankind exists today. It is through the work of the scientific community that this great menace has come upon humanity and now threatens to destroy our civilization.

We are all citizens of a world community sharing a common peril. Is it inevitable that because of our passions and our inherited customs we should be condemned to destroy ourselves? No one has the right to withdraw from the world of action at a time when civilization faces its supreme test. It is in this spirit that we call upon all peoples to work and to sacrifice to achieve a settlement which will bring peace.

If we can't abolish war, we will abolish mankind.

QUOTES

of the

DAY

... on World Government

President Harry S. Truman: "We cannot have lasting peace unless a genuine rule of world law is established and enforced."

*

Winston Churchill: "Unless some effective world government for the purposes of preventing war can be set up ... the prospects of peace and human progress are dark."

*

Rev. Dr. John Haynes Holmes: "Failing world government, there will be no peace save that of a world as dead as the waste spaces of the moon."

*

Arnold J. Toynbee (Author of a Study of History): "We have now a fresh opportunity to attempt the difficult enterprise of abolishing war through a cooperative system of world government."

*

Senator Robert Taft: "It seems to me that international peace has got to be based on justice. We should write a law on which we can all agree."

*

Dr. Lin Yutang: "World federalists are the only realists today."

Pope Pius XII: "The leaders of the nations are obliged to reach agreements that will insure to the world a peace, even though those agreements mean curtailing to some degree their several sovereign rights."

*

Rev. Dr. Harry Emerson Fosdick: "If it is peace we want the building of a world government must be fulfilled."

*

Dr. Robert M. Hutchins: "If world peace is to be maintained permanently, a world parliament must soon be created. This cannot be achieved without war unless a charter of world government is drawn up showing exactly how world government will work."

*

Dr. Harold C. Urey, Atomic Scientist: "World government is the proper instrumentality to solve this age-long problem of recurring wars."

*

Harold E. Stassen: "World government is merely the extension into a larger area of the fundamental principles of living together."

QUOTES of the AGES

... on World Brotherhood

"If a man can just for one day realize his true self, and restore complete moral discipline, the world will follow him."

*

"Deal with evil as if it were a sickness in your own person, and the people will entirely put away their faults."

*

"From the loving example of one family, a whole State becomes loving, and from its courtesies, the whole State becomes courteous, while, from the ambition and perverseness of the one man, the whole State may be led to rebellious disorder."

—Confucius

*

"For above philosophy that man may preach, practice holdeth the highest place, and is most potent. See to it, therefore, that ye practice the Ormazdian law toward one another in all things. Avoid men of opinions; of argument; men who quibble for proofs in unprovable things; men who wish to be known as wise men; men who deny; men that can see defects in everything, and have nothing good to offer in the place thereof."

—Zarathustra

"Touching prayer, remember, that to utter words, but to practice not, is of little value. He that is true to his own light is strong of soul; to be false to one's own light is to put out the eyes and stop up the ears. He that would rise in heaven, let him begin to rise on earth. The resurrection lieth in following the All Highest Light one already hath. He that doeth not this, is a fool to ask the Father to raise him up."

—Ahura Mazda

*

"No heart that holds one right desire treadeth the road of loss."

"If one of evil life turn in his thought straightly to Me, count him amidst the good; he hath the high way chosen; he shall grow righteous ere long; he shall attain that peace which changes not."

*The Song Celestial,
Edwin Arnold's
translation of The Gita*

*

"He sought for others the good he desired for himself. Let him pass."

The Egyptian Book of the Dead

*

"Therefore all things whatsoever ye would that men should do to us do ye even so to them."

—Jesus, the Christ

"It's now or . . . annihilation"



Three Steps To PEACE

By **CORD MEYER, JR.**

President, United World Federalists

Author of the current best seller, "Peace or Anarchy"

A brief look at the political structure under which the peoples of the world are trying to live will show why we have had two world wars within a generation and now must fear a third. Today, each national gov-

nation from using its armed power as a threat to force concessions from other nations. As a last resort a nation can go to war and attempt to win by ernment is free to arm to the teeth, and there is nothing to prevent a

conquest on the battlefield what it fails to achieve by diplomacy at the conference table. Treaties are only observed so long as they are to the interests of both sides, and there are no world courts in which the governments are compelled to settle their disputes according to established laws. There is no world police force to protect the victims of an aggressor. We continue to live in a jungle world of sovereign nations where armed threats and sudden attack are accepted ways of behaviour. As a result, we observe a double standard of morality. Within each nation, respect for human life is taught, and the deliberate murder of a fellow citizen is a crime ordinarily punishable by death. But when war regularly occurs, it becomes a patriotic duty to kill as many as possible of the citizens of the opposing country.

*

MILITARY POWER FOR WHAT?

In such a world, the only protection for the United States and for every other nation is to have more military power than all the rest. The inevitable result is the power politics and armament race that now breed mutual fear and hatred in every corner of the globe. Ideological differences and Communist fanaticism have undoubtedly been contributing causes, but the U. S. and Russia have emerged as the two central contestants in the struggle primarily because they are the two most powerful nations and each is the only present threat to the security of the other.

Can the U. S. win this armament race? We are ahead at the moment. There is no doubt that American industry and technology can keep us ahead for some time to come, but it will cost us our liberties and our living standards. The discovery of the new scientific weapons has changed the face of war and multiplied a thousand times the price of preparedness. There is no effective defense and none is foreseeable against a modern air attack launched with atomic bombs and biological weapons. Both the military experts and the scientists are agreed that other nations will soon have these weapons, if they do not already have them. The only defense is the ability to counterattack after our cities and their people have been destroyed. By building and maintaining in instant readiness a huge standing army equipped with the most modern armament, by dispersing underground our vital war industries, we can attempt to prevent aggressors from annihilating our cities with the knowledge that their urban centers will be destroyed in retribution. In other words, we are not now preparing to defend the American people. We are simply making ready to destroy the civilian population of an aggressor government after our own city dwellers have been wiped out. In order to insure this capacity to retaliate, we will be forced in time to transform our American democracy into a garrison state, a barracks society under a military bureaucracy with total power to regiment and discipline us to the point where we can continue fighting back after the loss of our urban society.

“There is no pleasure without a tincture of bitterness.”—*Hafiz*.

Other governments will not passively accept second-place in the armament competition. They also are attempting to build tremendous striking forces and are regimenting their citizens and decentralizing their industries in the belief that their only safety lies in being better prepared than we. These competing programs of national preparedness are leading us into an age of fear.

If the arms race leads inevitably to the militarization of our country and eventually to a suicidal conflict, what can we do? Certainly it is no answer to say that we should demonstrate our peaceful intentions by destroying our weapons and withdrawing from our strategic bases in the hope that other nations might later follow our example. One-sided concessions made to another armed nation only strengthen its war-making power and lead to demands for further concessions. So long as we continue to live in a sovereign state system where each nation has the ability to prepare for and commit aggression, just so long will our own government have to be prepared to defend us as best it can. Today, a program for military defense is an unavoidable necessity, but it is not enough. Preparedness must be seen for what it is, a negative and temporary measure through which we can reduce the danger of attack while we seek a genuine solution. If America places exclusive reliance on its military strength, mutually destructive war is certain.

STRENGTHEN THE UNITED NATIONS

At San Francisco, the U. S., Great Britain and Russia acted together to build the present structure of the UN. Our government has so far refused

to admit the need for any basic change in that structure, although the events of the last three years demonstrate that the UN as it is now set up is incapable of halting the military rivalry that leads to war. Rather than abandon the UN, let us as a people understand what its weakness is and move now before it is too late to make that organization a reliable bulwark of peace and each nation's safety.

The members of the UN have been forced to compete for armed force and strategic position because the organization lacks the power to protect them as against each other. Enforcement action can only be taken by the Security Council against an entire nation, its men, women and children, the innocent and the guilty alike. The only recourse against aggression under the UN is the collective destruction of entire peoples by war after aggression has actually begun, because the UN lacks the authority under law to hold individual citizens and government officials within a country responsible for their acts. Moreover, the veto power prevents enforcement action of any kind except against a small nation that is without the support of the five large ones. The UN lacks an international police force of its own. It relies on the willingness of member governments to make available their national armies. This means that under the Charter each government can accumulate the modern weapons of mass destruction, and an attack with these weapons by one nation can only be met with a desperate counter-attack by the victims relying on their own resources. Is it any wonder that our government and others have preferred to seek protec-

tion in national armies rather than to rely on the UN?

If the member nations are to be relieved of the need for competitive armaments, they must give to the UN effective authority to prevent both war and national preparation for war and to outlaw all use of force in the settlement of international disputes. By fundamental revision of the Charter, the UN must be granted the constitutional power to administer and enforce world laws binding on individuals and national governments, both. This grant of law-making authority would have to be clearly defined, so that each nation would be assured of the right to maintain its own domestic institutions without interference. Due to the great differences between the economic and political systems that now exist the UN cannot be rebuilt as a world government unless the federal principle is observed and wide autonomy and freedom of action within their territories is left to the national governments.

WORLD GOVERNMENT BASED ON LAW

There is a healthy debate among federalists as to just how wide the law making power of the federation should be. But all of us are agreed that the UN must be given the power to limit and control by law national armament production and armed forces, so that no nation is permitted to retain more military power than it needs for the maintenance of order among its own people. A criminal code is needed which outlaws all use of force between nations and which makes acts of aggression and prepara-

tion for aggression punishable as individual crimes. Moreover, the UN will have to be granted the power to regulate by law the potentially dangerous aspects of atomic energy development and other scientific developments that can be easily diverted secretly to the manufacture of the means of mass destruction. A certain direct taxing power will have to be conferred, so that the UN is not forced to pass the hat each year to the national governments and to rely on their uncertain generosity. Just how far the law-making authority should extend at the start to the control of tariffs and currency is open to debate, but certainly world agencies will have to be developed to meet the problems of mass starvation and extreme poverty.

In order to administer such laws, effective judicial, legislative and executive agencies will have to be created within the UN. A system of UN courts with compulsory jurisdiction is needed operating under a Bill of Rights to insure a fair trial to those accused of violating the law. Before the General Assembly of the UN can exercise any legislative authority, the one-nation, one-vote rule will have to be changed to take into account the great differences in size and development. The Security Council will have to be reconstituted as an executive cabinet responsible for the administration of the laws, with the veto eliminated.

Equally necessary is the creation of a UN police force and inspection system. Competent scientists are in agreement that international inspectors

"He serves his country best, who serves the world best."—*Woodrow Wilson.*

could discover in its early stages any attempt to produce the illegal armament, provided the inspectors are given free access into every country and there is a free flow of scientific information. The world police force will have to be responsible only to the UN and it must be more powerful than the forces retained by any nation.

These are the objectives toward which U.W.F. is working. Taken together, they add up to the minimum price of peace. This price must be paid. We, the American people, with our wide experience with federal institutions and our position in the world have the opportunity to take the lead. Here are the practical steps that we in United World Federalists are urging on our people and our government.

THE WAY TO PEACE

The first step is a growing wave of informed and insistent public demand, resulting in a major policy pronouncement by the Congress and the President that it is our intention to seek the quickest possible development of the UN into an effective federation. We should be saying to the other nations: "We in the U. S. are preparing for war because we have no alternative so long as every nation is free to arm. But we are under no illusions. We realize that the arms race leads to war and that war is now collective suicide. Therefore, we are ready to join with all other peoples in a common federation for our mutual protection. We are willing to give up with others the sovereign right to prepare for and wage war." This

policy declaration would have to be followed by careful negotiation with all other governments to obtain their agreement. There is much evidence that many other nations are more than willing to proceed. In England, Attlee and Churchill, in Belgium, Spaak, in India, Nehru, in country after country responsible statesmen backed by strong public opinion are on record in favor of federation.

The second step is to call a General Revision Conference of the UN under article 109 of the Charter where the constitutional structure of the UN federation would have to be hammered out by compromise and bargaining.

The final step is the submission of the revised Charter to the national governments for their ratification. In our country, this would probably require an amendment to the Constitution. If all nations accepted the new structure universal disarmament could safely be undertaken by each nation under a step-by-step agreement with each successive stage verified by international inspection.

As American citizens, we have the rights of free speech and free assembly. We must use those democratic rights, or our elected representatives will never dare to act. United World Federalists has been formed to give all those who believe in world federation a chance to achieve their goal. We will disband the day our government ratifies a world constitution. But before that day comes, we have much to accomplish.

War will end when the conduct of nations in relation to other nations is regulated by law, instead of diplomacy.

The Life Of Jacob Boehme

"A Key for the Door of the Soul"

Several centuries ago there lived in Germany a man named Jacob Boehme. He was a humble, simple man who never desired fame, wealth or power. Yet this man's influence grows wider with passing time, and he will undoubtedly be well remembered when many men who have gained fame and power are forgotten. The reason for this strange paradox is that Jacob Boehme had learned the magic formula which distils wisdom from the experiences of life. He had found the philosopher's stone.

He was says Evelyn Underhill, the famous modern authority on the psychology of mysticism, "among the most original of Christian mystics. With a natural genius for the things of the spirit, he also exhibited many of the characteristics of the psychic, the seer, and the metaphysician; and his influence on philosophy has been at least as great as his influence on religious mysticism."

Men such as Boehme appear in every age — sometimes among the wealthy and the privileged, and sometimes among the poor and lowly—but characterized always by an overwhelming desire to understand the inmost reasons for existence—a desire which divides them from ordinary satisfactions and careers in life, and while often subjecting them to the

misunderstanding persecution of their matter-of-fact contemporaries earns for them also the admiring study of later generations.

The search for wisdom by these men and women usually culminates in an experience or series of experiences within a state of consciousness which transcends the limits of our ordinary awareness. It is from this flash of cosmic or universal consciousness that these individuals bring back in greater or lesser degree a new understanding of nature and of the powers of the human spirit. The attempt to describe this mystic insight is often one beyond the literary powers of the one who has achieved this experience, and consequently description of it is colored by the training and symbolism familiar to the individual.

Thus we have the Christian mystics using Christian terms, the oriental mystics using Vedantic or Buddhist or Mohammedan terms, but shining through the setting in which it is placed the jewel of wisdom is in every case the same. This agreement of seers and mystics upon the same fundamental truths concerning the nature of the universe is certainly strong evidence that there is open to humanity another and more advanced quality of consciousness which is far better than our usual self-conscious state and that this consciousness, once experienced, changes the whole life of an individual thereafter.

"The pain of the mind is far worse than the pain of the body."—*Syrus*.

The life of Jacob Boehme is vivid testimony to the power of the mystic experience. Boehme was born in 1575 at Alt Seidenburg, near Gorlitz, in Germany. He came of poor and devout parents, and in childhood tended cattle, during which solitary occupation he began to experience the extra-sensory visions which were so greatly to influence his later life. Later he was apprenticed to a shoemaker and lived quite unremarkably except that one day a mysterious stranger came to the shop while Boehme's employer was away and foretold that Boehme should do a great work and be greatly persecuted.

Boehme became a wandering cobbler for a number of years. Returning to Gorlitz, he married the butcher's daughter, with whom he lived happily for twenty years and by whom he had a number of children. It was during this time that he began to experience the powerful mystic illuminations which were to have such a tremendous effect upon his later life.

His temperament, like that of many mystics, was characterized by intense emotional struggles. He alternated between gloomy contempt for his lower nature and joy in the aspirations of his higher self. During one of his periods of depression he gazed suddenly at a polished pewter bowl in which a shaft of sunlight was brilliantly reflected; it was as if the bright light coordinated the waiting powers of the mind and spirit into a unit of wider consciousness than he had ever before experienced.

There dawned in him a flashing insight into the nature of matter. He



JACOB BOEHME

1575

- 1624

saw, as he said, an inward vision of the true character of all created things, and perceived all Nature ablaze with the light of the Divine. This, upon the testimony of many mystics, is not an unusual way for illumination to be achieved. It is often given its initiative by a concentrated point of material light, which spreads into a marvelous state of lucidity as if the conscious mind needed a key to unlock the door of the soul.

This spiritual revelation was purely intuitive and the inward light did not remain constant. Boehme said he felt its meaning "breeding within him" and unfolding "like a young plant."

"Pain and pleasure, like light and darkness, succeed each other."—*Laurence Sterne.*

For twelve years he lived in a state of moral struggle in which he felt that his lower nature prevented the true spiritual vision from contacting his conscious mind.

Much of this time he spent investigating books such as those of Paracelsus, Weigel and other hermetic, theosophic and philosophic writers. Much of the alchemical and astrological symbolism he absorbed from this reading, he incorporated into his own writing, thereby adding to the obscurity of his style.

His first illuminative experience was followed by two others, each more powerful than the last, and gradually he attempted to write down the spiritual visions which came and went, aside from his own will—as he described them, “like a sudden shower.” This inspirational writing poured out unhampered by the critical action of the intellect.

The first book he called “the Aurora” or Dawn. Unfortunately a copy of this work fell into the hands of Gregorius Richter, the pastor Primarius of Gorlitz, a conceited, intolerant, violent man who believed in a Lutheranism as rigidly orthodox as the old orthodoxy the Reformation had shaken off. This man demanded of the City Council that Boehme be banished, and he denounced the latter from the pulpit. Characteristically, Boehme tried to answer these attacks gently: “Not I,” he said, “the I that I am, knows these things, but God knows them in me.”

The Council made an agreement with Boehme that he could live in Gorlitz if he refrained from further writing. Boehme kept this promise for five years, and then his need for self-

expression became overwhelming and he began to write again. “The Way to Christ” was published privately in 1623.

Boehme’s writings brought to him many friends and students—also much enmity and unceasing attacks by Richter—until he finally was forced by the magistrates of Gorlitz to leave the town because of the violent accusation of blasphemy and heresy brought against him. He went to Dresden, where he met with the chief theologians of the day and impressed them with his earnestness and piety. The Elector of Saxony took him under his protection, and when Richter died in 1624 Boehme returned to Gorlitz. He died in November of that year at the age of 49. Strangely enough, he was able to predict the hour at which he would pass away.

When we try to make some estimate of the teachings of Boehme, it is important to remember, as Evelyn Underhill says of him, “It is often his own interior drama which he sees reflected on the cosmic screen, a proceeding which the “theosophic” doctrine of man as the microcosm of the universe helped him to understand. He was fed from many sources, but all that he received was fused and remade in the furnace of his own inner life.

He based his conception of the universe on doctrines which were often very close to those of Neoplatonism and Vedantism. For instance, the definition of God as “Eternal Good that is the Eternal One.” He believed, with all mystics, that Nature is the manifestation through which the “Eternal One” achieves self-expression. He divided the manifested worlds

“They make a desolation and they call it peace.”—*Tacitus*.

into three, the fire world, the light world and the dark world, each considered as aspects of a whole, or three worlds in one.

These worlds, he taught, act to produce the world of sense in which we live. Fire he regarded as the urge towards creation, the will to live and to be, from which spring the pair of opposites through which this energy may operate. These opposites are first, the heavy, static, dark world of nature and the world of the disturbing emotions, and second, the Light world of wisdom and Love, which is the essence of the urge of the Eternal Spirit towards higher development. The darkness is necessary to the light because, said Boehme, "nothing without opposition can become manifest to itself."

The purpose of all life is to grow from the dark world of nature into spiritual light. This was often called by Boehme "the growing up of the Lily," or "a new birth in Christ." "He sees the universe," says Underhill, as a vast alchemic process, a seething pot, perpetually distilling the base metals into celestial gold. As with the cosmos, so with its microcosm, man. He, too, is in the process of becoming."

"Man," says Boehme, "must be at war with himself if he wishes to be a heavenly citizen" because human life is "a hinge between light and darkness; to whichever it gives itself up, in that same does it burn." Each individual may choose whether it will remain separate from the eternal divine will towards perfection and set up its own little whirlpool of selfish resistance, or contribute its energy to the universal purpose, thus becoming

a sharer of all spiritual development. "What we make of ourselves, that we are" was one of the central themes of Boehme's teachings.

"God dwells in all things, nothing comprehends Him, unless it be one with Him." The path towards knowing the reality of the Divine is made up of the moral virtues of patience, courage and love. And the real object of Christianity was, according to Boehme, to achieve a redirection of the will away from the selfish desires, which would result in a wider spiritual consciousness, an enhancement of life far beyond that of ordinary self-consciousness.

We will probably ask ourselves what importance and value the visions of Jacob Boehme have for us today. They have an especial importance for us because we are so greatly in need of the spiritual qualities which he said were the only realities in life. We need a revision in our standards of accomplishment. The life and teachings of Boehme stand as a signpost pointing the way to a mightier ambition than all the material or intellectual aspirations that we can imagine—the ambition of the mystic to break the chains of the personality and become one, with the consciousness of God.

We can learn from Boehme the often-neglected truth that it is not outward activity or the much-admired busyness of our civilization which we confuse with accomplishment, that makes a truly great man, but rather inward activity, the urge towards moral uprightness and spiritual wisdom. In Boehme is illustrated the difference in value between personality, the passing accomplishment, and char-

acter, the permanent achievement.

Boehme was a truly humble man in a sense little understood by the ordinary ambitious man. His personal desires were few; he never aspired to be more than a cobbler in trade, nor had he the least desire for fame and recognition. He saw the real futility of the momentary satisfactions of the ego, even in the doing of constructive work; and he might have said with the oriental proverbist, "Work for results but leave the results to God."

He was not excited or alarmed by the outward events of history because, having caught a glimpse of the real purpose of the evolution of man and nature, he could regard outward events with the detached eyes of one who lived not for and in the moment but who, rather, had the roots of his being beyond the confines of Time. So the rise and fall of personalities and of empires appeared to him like "bubbles on the foam" of reality, to use an oriental simile.

He often emphasized the fact that the wisdom which he attempted to express was not his own but only an imperfect reflection of the divine spirit which it was his life's work to understand more fully, by an intense and

unremitting struggle within himself to purify his character from all egotism and evil emotions.

Clifford Bax in his introduction to Boehme's "Signature of all Things," sums up the results of the spiritual efforts of the world's seers and mystics. He says, "By many ways have they travelled homeward to that ideal state in which alone the unshackled soul has perfect freedom, and in Boehme, assuredly, we are commuting with one who, if any among men has ever done so, broke free from the bonds of personality and could look upon the universe with the eyes of God."

Jacob Boehme's most significant message, therefore, to the world of today is the same one given us by every man who has become in greater or less degree a master of wisdom. It is that the only way towards the achievement of lasting happiness and peace for us all depends entirely upon the willingness of each man to subdue in himself the causes of evil and unhappiness. As another great teacher, Buddha, so often said when ending one of his moral discourses, "This is the old rule!"

Make for thyself a definition or description of the thing which is presented to thee, so as to see distinctly what kind of a thing it is, in its substance, in its nudity, in its complete entirety, and tell thyself its proper name, and the names of the things of which it has been compounded, and into which it will be resolved. For nothing is so productive of elevation of mind as to be able to examine methodically and truly every object which is presented to thee in life, and always to look at things so as to see at the same time what kind of universe this is, and what kind of use everything performs in it, and what value everything has with reference to the whole, and what with reference to man, who is a citizen of the highest city, of which all other cities are like families; what each thing is, and of what it is iscomposed, and how long it is the nature of this thing to endure—*Marcus Aurelius Antoninus*.

"If they want peace, nations should avoid the pin-pricks that precede cannon-shots."
—*Napoleon*.

Who Said It? Who Cares? Is the quality of truth measured by its origin? The value of any truth is established... not by one it comes from... but by the one it comes to.

Universal Brotherhood A New Science

By HYMAN LISCHNER, M.D.

There are many societies and organizations in this civilization of ours, who, in one way or another aim to improve the conditions of human life. However, when we look into their special fields of operation, we find that they concern themselves mostly with the outward aspect of these conditions and with the appearances of things; good and necessary as these may be, they do not all go deep enough into the essentials nor take cognizance of the fundamental truth that Humanity is one and indivisible. Without this concept, and without the realization of the fact that the welfare of one is the welfare of all, these endeavors are but palliatives, therefore they will never succeed in establishing permanent improvement of conditions.

Religious Teachers, Sages and Philosophers of all ages have declared in one form or another that Brotherhood is a fact in nature. The New Century Foundation is based on this truism, and aims to demonstrate this fact and make it a living power in the life of

Humanity as far as its sphere of influence will extend. This platform may not appeal at first sight to the average of us, who, as a rule, are so deeply engrossed in trying to obtain a bit of the universe for ourselves, that there is no inclination left for the consideration of such things. But there are signs pointing to the not too distant future when the majority of the units of mankind will not only become cognizant of these truths, but will bear his share of co-operative work with his fellow-man and nature. This is the "new" science that has been born to the world—this science of Universal Brotherhood. — This science deals with deeper and finer sensibilities, the source of which we call Soul; it teaches that the human being is more than what he appears to be or what he thinks he is.

We need only to consult our own experiences to see that there is an indissoluble link between all humanity—this expresses itself in the sympathy of man for man. If anything happens

A new commandment I give unto you, that ye love one another.—*Jesus.*

by way of accident to anyone, or if we see a cripple or an idiot, there is something which at once wells up in our own consciousness that is undeniably akin to fellow-feeling. The tenderness of heart is active in all human beings no matter how debased. Physical pains of others—even that of animals—the troubles and despair which they experience, give us a moral shock arousing a feeling of sorrow, compassion and a desire to help.

A spectacular demonstration of this fact took place recently when the nation, indeed the whole world, was electrified by the spontaneous sympathetic response and feeling in the case of Kathy Fiscus, of San Marino, California, the victim who fell into an abandoned oil well. Time, distance, color, class, race or creed were no barriers to the self-sacrificing spirit that seemed to thrill the entire nation, in the attempt to save the life of that one child, and to relieve the anxiety of its parents! In such deeds do we recognize the expressions of the soul, and such deeds show that there is something wonderfully deep in human nature to which we have not yet given proper attention.

This "new" science deals also with the dual aspect of human nature. Each one is capable of high aspirations and at the same time he knows that there is something base, low, and mean to his make-up, and it is according to how one exercises his will and develops the one or the other side of his nature that a person comes to be what he is. But the saintliest person is not

without the possibility of the opposite characteristics, nor is the vilest without the divine spark. When we go a little farther, we see that the experience of one is also the experience of all, and if we analyze the operations of our mind and note our feelings with unbiased judgment, we shall know what are the feelings of others. How then, if we are all so much alike, all having the same joys, the same aspirations, the same desires, temptations, tendencies, and failings, how can it be otherwise than that we are all a Brotherhood indeed?

Now, when you observe the processes of nature where everything proceeds according to rigid laws and order, everything tending to unfold toward progress, to become more beautiful, more perfect, may it not be that humanity in its present stage is but going through a period or part of its unfolding and progress? Logic and experience affirm this; it must be so. It is so! We are not the insignificant, silly things that we appear to be; as human beings we are the apex, the flower of evolution — each human being has the experience of the ages behind him, even this present life is but a day in the grand period of our existence. There was no time when we did not exist, nor can there be any time when we shall cease to be—no one unit can be spared from the universal economy—each one is as necessary as the other, and if it were possible to annihilate one single unit, it would be possible to annihilate the whole universe, God included.

MAN

Man lives in a world of beauty. If he acquaints himself with this beauty, his life will be abundant. Man lives in a world of people. If he mingles with them and helps them, he will learn to love them, and his life will be happy.

The World, the Peace . . . and Johnnie Smith

**"One Way
Toward Peace"**

By JOHN MORLEY

It takes people to make a house a home, and it takes people to make the earth a world.

That's what the world is . . . people.

Little Johnny Smith is the very essence of that world, for you see he is just about as small as people can be and understand. Johnny is six years old and rarin' to go.

Now an important thing about Johnny Smith's education is that his whole early life is spent in learning the essentials of friendly cooperation . . . of getting along with his playmates . . . of getting along with people big and little.

First, he has to learn how to fit into his immediate family, learn to give and take . . . to meet his brothers and sisters half-way, as we say . . . to be nice and polite to his grandfather and to his aunt.

Then in a few years his world gets bigger and bigger with school. Pretty soon he learns to spell c-a-t, a moderately useful thing to know. But about this time also he learns some-

thing much more valuable and useful, and that is that he musn't pull the cat's tail because the cat is a being, and therefore entitled to certain inalienable rights.

Johnny also learns that one and one equals two. That also is very useful to know. But much more useful is learning that forty-eight equals one . . . that forty-eight states make a nation, indivisible, with liberty and justice for all.

As Johnny grows up his world grows, too. At his church or other place of meditation, in business, in travel, in reading, in seeing . . . *he learns*. All through his experiences will run the theme of cooperation, of getting along with folks, of meeting people half-way, irrespective of the difference in their faith, creed, nationality, political or economic belief; even with people some of whom he doesn't particularly like. This does not mean that he will compromise with principle, or ideals, but that he will of all things be tolerant and understanding.

Peace lies not in the wisdom of great leaders but in the wisdom of great laws.

HOPEFUL SIGNS

But . . . the tragedy of it all is that Johnny Smith and all the growing Johnny Smith's of the world have not learned that in a constantly shrinking world, cooperation must extend beyond one's back yard and one's country; that just as it is necessary to get along with neighbors and neighboring states, so is it necessary to get along with neighboring nations. And today every nation in the world could be considered neighboring . . . they are all within about fifty-hours flight from everybody else.

There are some hopeful signs that many older Johnny Smith's are awakening to this fact. (But not enough of them, yet.) There are hopeful signs that Johnny Smith may not have to face another World War . . . with atom bombs, pilotless planes, germ warfare; death by radio and radar.

Even so, a lack of determination now, of facing the facts and the responsibility, may upset the applecart and set the stage for the worse slaughter in human history.

What can you do about it? You can do plenty, dear reader!

First . . . you can be proud that you are an American citizen and talk it and feel it, and that you live in a country where you are really free.

Second . . . you can keep yourself and your family better informed about the specific problems and proposals toward peace and international cooperation. Read all the discussions that you have time for . . . but read and evaluate . . . honestly. Get material from the editorials in your paper, from the news, from the magazines. Get out to public forums being held in con-

junction with adult education courses, as well as other forums on world and national affairs. Tune in the radio or television on public discussions. Listen and read both sides of an issue, not just one. Use plain horse sense in distinguishing facts from propaganda. You can train your mind to do this.

Supplement all this with good reading. Read a "serious" book once in awhile on subjects relating to peace and how it can be reached. This is a tough problem, for we have not been able to make the grade in the whole history of civilization. In 1949 there is something radically wrong with a civilization, or with our science, which discovers an atomic bomb capable of destroying a city in five minutes, while discovering nothing which can rebuild it in less than fifty years. Good books—even those you happen to disagree with provoke thought, and that in itself is a healthy sign that we are working toward our objective: Peace.

Here's a list of books guaranteed to make you think: "The Struggle for the World," by James Burnham; "The Anatomy of Peace," by Emery Reves; "Peace or Anarchy," by Cord Meyer, Jr.; "Target: You" by Leland Stowe; "Flight and Life," by Charles Lindbergh; "Union Now" by Clarence Streit; "Total Peace" by Ely Culbertson; "The Great Rehearsal" by Carl Van Doren; "Civilization on Trial" and "Study of History" by Arnold Toynbee; "The Road to Reason" and "Human Destiny" by Lecomte du Nouy; "Progress and Poverty" by Henry George; "Russia's Race for China" by George Creel; "Will Dollars Save the World?" by Henry Hazlitt; "Stalin

& Co." by Walter Duranty; "Forced Labor in Soviet Russia" by Dallin and Nocolaevsky; "Inside U. S. A." by John Gunther; "Basic History of the United States" by Charles and Mary Beard; "Time for Decision" and "We Need Not Fail" by Sumner Welles; "The Steep Places" by Norman Anzell and many other good books on world affairs. Then write for a copy of "Mainsprings" published by the Foundation for Economic Education, Irvington-On-Hudson, New York, and learn why America is great and how we can improve democracy by evolution and education . . . not by revolution. Then for real depth and wisdom go to your Bible; to Dr. Edgar Goodspeed's brilliant book, "How To Read the Bible" . . . refer to the new "Gandhi Autobiography" just published for the great thoughts of this modern messiah.

With this storehouse of material under your belt offer it for discussion, in your community's Service Clubs, Women's Clubs, at social gath-

erings, across the bridge table . . . on the "19th hole" . . . on motor trips . . . while baiting the hook on a fishing vacation; anywhere you get the chance.

But **SPEAK OUT!** Say what you think, if it is constructive and loyal to the principals of democracy; and let your neighbor say what he thinks, for or against the plans advanced by the United Nations conferences, by the Congress, by the President, by your State and City government. But, **SPEAK UP.** Speak up, please!

And finally, **WRITE** to your Congressman, to your Governor, to your Mayor and City Council, **WHAT YOU THINK**, for or against specific issues of vital importance to your Community, to your Country and to the **PEACE** of the world, and persuade others to do the same.

If you **SPEAK UP NOW** . . . you may give Little Johnny Smith a chance to be alive tomorrow so he can **SPEAK UP**, too. That's Democracy.

SENSE OF HUMOR

. . . from an ancient prayer

"Give me a mind that is not bound, that does not whimper, whine, and sigh.
Don't let me worry overmuch about this fussy thing called I.
Give me a sense of humor, Lord; give me the grace to see a joke.
To get some happiness out of life and pass it on to other folk."

"What the Pilgrims gave the world was not Thought, but Action."—*Wendell Phillips.*

Be happy as those are who live for happiness.—*Light on the Path.*

"We tire of those pleasures we take, but never of those we give."—*J. Petit-Senn.*

BROTHERHOOD IN ACTION

To Our Readers:

A war-worried world seemed to stop dead in its tracks for some 54 heart-tugging hours while the life of one little girl hung in the balance recently. We witnessed the phenomena of world news—the Atlantic Pact, Berlin Blockade, War in China—literally pushed off the front pages as minute-by-minute reports of tragedy which inspired unselfish heroism made itself felt.

The world saw and heard over radio and television the human story of men risking their lives hour after hour in a narrow, stifling shaft 100 feet underground to save the life of Kathy Fiscus. And a devoted father and mother sleepless, helpless and with anguish, sitting in paralyzing silence in their modest home, praying, waiting and hoping that their child may be spared the agonizing interim of tortuous death. But death conquered.

This is the kind of story few of us will soon forget. This dramatic incident is being recalled here for a purpose. It seeks to invite your cooperation as a reader of New Outlook and friend of the New Century Foundation, for your point of view as to what words of comfort—scientific, philosophical or religious—you can offer to the parents of innocent little Kathy, Mr. and Mrs. David Fiscus of San Marino, to help heal the wounds of mind and heart in the days ahead.

New Outlook invites you wherever you are—in the far corners of the earth which this magazine reaches, or next door to us here in Los Angeles—to write your thoughts of sympathy, solace and understanding in a letter which we will endeavor to deliver to the Fiscus family. Some of these letters will be published in these columns as a tribute to the heroes of the Fiscus Story in the hope that they may bring a ray of hope to other battered and broken hearts, the victims of other such earthly tragedies.

What would you say to Kathy's parents in this their most sorrowful hour of their lives. It is a challenge to bring out the best in the most humble of us. Your letter will be appreciated by the

Editors.

Address your letter to: New Outlook Magazine, 1159 West Olympic Boulevard, Los Angeles 15, California.

GUEST EDITORIAL

(Each month the Editors invite a prominent personality to write a "Guest Editorial" on any topic of popular interest.)

DOMINION OR DOMINATION

By RALPH G. LINDSTROM

Attorney, Chairman, Advisory Board, United World Federalists of California

There is more than one sort of prostitution. True, lewdness as one type of prostitution is one of humankind's chief misery-makers.

But what of "devoting to base or unworthy purposes what is in one's power?" Is this any less a maker-of-misery for humans?

The man who was created "male and female," "in the image of God," was given "dominion over the fish of the sea, . . . the fowl of the air . . . cattle . . . every creeping thing . . . and over all the earth." (1st Chapter of Genesis)

A creature misconception of man has basely prostituted the God-given blessing of dominion into a suicidal and mutual-extermi-native effort to gain domination over other men. Note the difference. Given *dominion*, man sought *domination*. Given *dominion* over animal life and the earth, man sought to *dominate* other men. Man was given neither *dominion* over, nor

the right to *dominate*, other men. Through *dominion* man could "replenish" and "subdue" the earth. By the prostituted sense of *domination*, he denudes the earth and destroys himself and his kind.

If this be accepted as right reasoning with acquiescence in what is thus far said, with an awareness of a "logic of events" being disastrously reversed to man's undoing, it will be of prime importance not to indulge escapism with: "That's right. Look at the Germans, the Russians, the and so forths and so forths." No, the question is: what is the responsibility of the writer; the reader?

From Cain through World War II whenever and wherever man has failed to exercise his *dominion*, his internal sovereignty, his self-control, over his earth, he has turned to an escape mechanism of anarchy, but clothed it in a respectable phrase — "external sovereignty."

God has, and alone is able to exercise external sovereignty without chaos and anarchy. That is because He, and He alone, is self-existence. His divine sovereignty is manifest in the rhythm of the universe.

But when men or units of government assert external sovereignty in uncontrolled self-will, the end result is conflict and murder as between individuals and the wholesale slaughter of war as between governments. The ultimate consequence is barbarism or oblivion.

Yet man has sovereignty as he has God-given *dominion*. He is in human government the source of all sovereign power. Within himself, in self-control, he is supremely sovereign, subordinate only to his Maker. He may do with himself and property as he chooses, so long as he does not trespass on the rights of others. So he must learn how to live harmoniously with others.

The "logic of events" laboriously evolved in civilization from its very misty beginnings, has been learning how to get along with others. The brutes of paleontology never learned how. They disappeared except as museum exhibits of stupid brute strength.

But man learned how, in exercise of internal and sovereign self-control, to agree with other men in rules and regulations for living together. He agrees with others to govern and be governed by law. This is delegation of sovereign power. It is not, never has been, never will be, surrender of sovereignty. It is the exercise of sovereignty.

Step by step, from family to tribe,

to town, to city, to county, to state and to nation, man has created areas of citizenship and government by delegating sovereign power for that purpose. In this *dominion* he becomes a multiple citizen. Each loyalty of each citizenship is complete and supreme within itself. By the genius of the federal plan the smallest and weakest unit of government, in its internal affairs, is supreme over the largest and strongest over-all unit of government.

Also under this federal plan, the parts are preserved—they are not absorbed. The over-all government is supreme in, but only in, over-all affairs.

Thus man, individual man, exercises his God-given *dominion* in human affairs without *dominating* or seeking *domination* over others. Man is governed by the law he participates in creating. With each larger area of law, order, citizenship and government, man becomes bigger, less limited, less provincial, less of a kill-or-be-killed animal, and more of an intelligent being.

By law and order voluntarily created, and voluntarily or involuntarily (if need be) obeyed, man creates safety, security, world community, and enters on what Lincoln called "man's vast future."

What price need we pay for such progress? We must surrender the delusion that external sovereignty exercised by man is anything but anarchy. We must see that sovereignty of man or government is internal only. It is to "confirm thy Soul in self-control." It is exercise of self-control to create

(Continued on page 31)

The Struggle For Existence

By MADAME H. P. BLAVATSKY

The mother of life is death. Nowhere is this truth more conspicuous than in the animal kingdom; the life of the stronger is prolonged by the lives of the weaker, and the survival of the fittest is proclaimed by the shrieks of the mangled and hapless unfit. Long has the western world sought the solution of this grim riddle propounded to her lord and master, man, by Dame Nature, the sphinx of the ages.

It has, therefore, been found necessary for the continuance of average intellectual contentment to venture some guess which shall decently dispose of this obnoxious problem, and the leading representatives of the mind of the race, proceeding by the methods of the times, have carefully labelled the riddle "The Struggle for Existence," and, having done so, are wisely refraining from further unnecessary explanations, knowing full well that their constituents, the public, who require their thinking done for them, will gladly accept the label as a legitimate answer to the riddle, and, by frequently repeating it with knowing looks, be charmed, and in their turn

charm others, with the magic of its sound, and using it as a mantric formula, banish objectors to the limbo of unpopularity.

And yet, though the why of this great struggle remains as great a mystery as ever, the attempted answer is of great value from the conciseness with which it formulates the law of the Ever Becoming. Throughout all the kingdoms it obtains, and especially in Man, the crown and synthesis of all. At this point, however, a new development takes place, and when humanity reaches the balance of its cycle of evolution, and each race and individual arrives at the turning point of Ezekiel's wheel, a new Struggle for Existence arises, and we have God and Animal fighting for existence in Man. Now, at the close of the nineteenth century, in our enormously over-populated cities and in the accentuated individualism of modern competition, we see this deadly struggle in the white heat of its fury.

Grand, indeed, and magnificent has been the childhood of the white race in which material and intellectual progress have raced on madly side by

side; witness the conquest of nearly the whole world's surface by its spirit of enterprise and adventure, rejoicing as a giant in its physical prowess, the subjugation of the henchman steam, and ever fresh triumphs over the master electricity. But the child cannot be ever a child, and the race draws nigh to its manhood; the God awakes and the Struggle for Existence begins in grim earnest.

First the units of the race, some here, some there, wake dimly to the feeling that they are not apart from the whole, they sympathize with their kind, they rejoice with them. Even in the animal the faint outlines of self-sacrifice have been shadowed forth by nature, as may be seen in the mother love of the females and the formation of gregarious communities. In inferior races, man repeats this lesson of nature, and, the animal being dominant, improves on her, but slowly; in races of higher type, however, fresh areas of generous impulse, containing the germ of self-sacrifice, are gradually developed. It must be remembered, however, that the races are here mentioned in this order merely for the convenience of tracing the development of self-sacrifice in a monad, and not according to their natural genesis. Thus far the white race, as a race, or, in other words, the average individual of the race, has developed the subtleties of his animal nature to their limit, and now comes in contact with the divine; and it is only by extending his area of interest and sympathy that the individual can expand into the divine to be at last one with universal love, the spirit of which is self-sacrifice.

From daily life we may take examples which clearly show forth the evolution of this God-like quality. We see the purely selfish man, who cares not if all rot so he have pleasure; the same man married, and an area of generosity developed, but bounded by wife and children; in other cases, the area increased by the extension of sympathy to friends and relations; and still further increased in the case of the fanatic or bigot, religious or patriotic, who fights for sect or country, as the she-animal for her cubs, whether the cause be good or bad. And here we may mention the instruments of national passions and cunning, necessary evils; for the race, being in its youth, and very animal-like, not yet recognizing the right of self-sacrifice in the inter-relations of its constituent sub-races, requires the individual who serves his country in her wars and political schemes to reduce his moral standard to the race-level. These are types of the evolution of the animal man's affections, either in his individual development or modified by the development of the race. In most cases such types represent the mere expansion of selfishness, or, at any rate, may be traced to selfish causes, or the hope of reward. Ascending, however, in the scale of manhood, we come to those who shadow forth the latent God in man in thoughts, words, and deeds of divine self-sacrifice; the prerogative of their God-head first manifesting in acts of real charity, in pity of their suffering fellow-kind, or from an intuitional feeling of duty, the first heralding of accession to divine responsibility, and the realization of the unity of all souls. "I am my

brother's keeper." is the cry of repentant Cain, and the divine summons of return to the lost Paradise. With this cry the struggle for animal existence begins to yield to the struggle for divine existence. By extending our love to all men, aye, to animals as well, we joy and sorrow with them and expand our souls toward the One that ever both sorrows and joys with all, in an eternal bliss in which the pleasure of joy and the pain of sorrow are not.

Thus, in every man the mighty battle rages, but the fortune of the fight is not alike in all—in some the animal hosts rage madly in their triumph, in a few the glorious army of the god have gained a silent victory, but in the vast majority, and especially now, at the balance of the race cycle, the battle rages fiercely, the issue still in doubt. Now, therefore, is the time to strike, and show that the battle is not fought in men alone, but in Man, and that the issue of each individual fight is inextricably bound up in that of the great battle in which the issue cannot be doubtful, for the divine is in its nature union and love, the animal discord and hate. Strike, therefore, and strike boldly! These are no idle words, nor the utopian imaginings of

a dreamer, but practical truths. For in what does man differ from the natural animal? Is it not in his power of association and combination? Therefore does he live in communities, and develop responsibility. From whence spring the roots of society, if not from mutual assistance and interchange of service? And if the race offers the individual the advantages of such combination, perfected by ages of bitter experience, do not those at least who are elder sons of the race, and find themselves in the enjoyment of such organizations, owe a debt of gratitude to their parent, and in return for the fortune amassed with tears and groaning by their forbears, repay the boon, by putting the experience of the past out to interest, and distributing the income acquired among their poorer brethren, who are equally the sons of their parent. And in this race family there are many poor, paupers physical, paupers mental, and moral paupers. How, then, shall the richer brethren help. Shower gold among the masses? Compel all to study the arts and sciences? Display the naked truth to the world? Nay, then should these poor children of the race be bond, not free! (In the next issue of *NEW OUTLOOK* we will inquire into the problem.)

MOTIVES vs. DEEDS

Motives are vapours, as attenuated as the atmospheric moisture; and, as the latter develops its dynamic energy for man's use only when concentrated as applied as steam or hydraulic power, so the practical value of good motives is best seen when they take the form of deeds.

"Other men's pains are easily born."—*Cervantes*.

ONE SOLITARY LIFE

Here is a man who was born in an obscure village, the child of a peasant woman. He grew up in another village. He worked in a carpenter shop until he was thirty, and then for three years he was an itinerant preacher. He never wrote a book. He never held an office. He never owned a home. He never had a family. He never went to college. He never put his feet inside a big city. He never traveled two hundred miles from the place where he was born. He never did one of the things that usually accompany greatness. He had no credentials but himself.

While still a young man the tide of public opinion turned against him. His friends ran away. One of them denied him. He was turned over to his enemies. He went through the mockery of a trial. He was nailed to a cross between two thieves. His executioners gambled for the only piece of property he had on earth, while he was dying, and that was his coat. When he was dead, he was taken down and laid in a borrowed grave through the pity of a friend.

Nineteen wide centuries have come and gone and today he is the centerpiece of the human race and the leader of the column of progress.

I am far within the mark when I say that all the armies that ever marched, and all the navies that were ever built, and all the parliaments that ever sat, and all the kings that ever reigned, put together, have not affected the life of man upon this earth as has the One Solitary Life!

My Favorite Story

By

MRS. GLENN FRANK

The speaker was emphasizing the need of cooperation. "All organizations need the cooperation of their members to do effective work," he said. "Too often, however, the kind of cooperation we see is like that of the two men hunting lions. Toward evening they chanced upon the tracks of what appeared to be a large lion.

"The size of the tracks cooled the ardor of the hunters somewhat, but one of them, showing certain qualities of leadership, turned to his companion and said, 'What we need in a situation like this is cooperation. These tracks are undoubtedly those of a large and ferocious lion. Only by working together can we hope to accomplish our purpose. So I will backtrack on the lion to determine where he came from and you follow these fresh tracks and find out where he went.'"

Our readers are invited to submit for publication their favorite story, incident, or experience for which the NEW OUTLOOK MAGAZINE will award a Three-Year Free Subscription, each month, to the one selected.

(Send your favorite story. Address: "My Favorite Story," New Outlook Magazine, 1159 W. Olympic Blvd., Los Angeles 15, California.)

Growing - Pains

**“We all
Have them!”**

By ALTHEA TURNER

Many of us get the erroneous idea that Truth needs to be protected and guarded. Since when does the lesser protect the Greater? Truth protects man. Man does not protect Truth.

We receive the beneficence of Divine Laws in somewhat the same manner as we turn our faces to the sun to receive the benefit of its shining. The sun needs no protection that we can give; however, too much sun is not good for us. Neither is it good for us to know more of Truth than our natures can take at any given time.

We sometimes need to be protected from too much knowledge of certain Spiritual Laws until we are sufficiently self-corrected not to be destroyed by their improper use.

What we all need today is a good strong shot of the H₂O of Spirit into our spinal columns sufficient to cause us to straighten up and lift our heads and get out into the world and accept our responsibilities, instead of sitting back and allowing the few to carry the burdens of the many. Instead of protecting the Truth we should all be LIVING the Truth and protecting those less fortunate than ourselves.

There is much overturning and churning up of activity in the affairs of all people everywhere. This needs must be in certain periods in order that old conditions may be eliminated and the slate cleaned for a new setup. The Prophet Isaiah speaks of this upheaval in this manner: “I will overturn, overturn, until He comes whose RIGHT it is.” At a later day, the Illumined Master Jesus said: “I will not leave you Comfortless.”

Public and private evil is due for an overturning. The churning up of the whole planetary condition certainly will not allow either private or public debts to remain unpaid. We all have them. The churning process is necessary in order that the pure Light of Truth may shine upon all affairs of man—personal, collective, economical, national, religious. The time has come for us to understand that, as there is one Creator Father of all people, there are certain Divine Laws governing all people equally, which man must cease to transgress. The evils that are being uncovered are the ancient and modern transgressions of man. It is like apple pulp in a barrel in the process of making cider, churning to the top to be eliminated.

“Nothing can bring you peace but the triumph of principles.”—*Emerson.*

After Hours

With

JOHN MORLEY



You and I know people who are all front door. Open that door and you are out in the back yard . . . they are that shallow.

God does not ask about our ability, or our inability, but our availability.

A man or a woman is never old until regrets take the place of dreams.

Alcohol Advertising speaks . . . confidentially: "In the theater, on the radio, on the billboards, in the papers and magazines, I say what I'm paid to say. But in the laboratory, in the wrecked automobile, in the city jail, in the roadhouse, in the veins of the drunks, I tell the truth.

It appears to me that we see things not as they are, but as we are.

A revised pledge of allegiance could go something like this: "I pledge allegiance to the American Flag and to the United Nations of which it is a part. One world brotherhood of peaceful nations, with liberty, justice and equality for all."

I'd rather tussle with nature than human nature any day.

Perhaps the basis for most gripes about the younger generation is that we no longer belong to it.

If you have the right to complain when there is little or nothing to complain about, you are living in a democracy.

The biggest room in the house of humanity is room for improvement.

Inflation has affected everything except the wages of sin.

I hate war because I couldn't find the four freedoms among our dead men.

The difference between perseverance and obstinacy is that one comes from a strong will and the other from a strong won't.

The North Atlantic Pact without a plan for world government, is like an omelet without the eggs.

You can't fight a cold war for very long without somebody getting too hot to handle.

Wisdom is not good if, in order to keep it, it demands that you turn your back on life as it is . . . for it is to face life as is today that one needs wisdom.

BOOK-OF-THE-MONTH

OUT OF THE SILENCE—A Book of Factual Fantasies. By Patrick Mahony. Colonial Press, Clinton, Mass., 1948. \$2.50.

By **ALBERT CROISSANT**

Dr. Rhine, of Duke University, the famous authority on extra-sensory perception, said recently that, according to his researches, one person out of every five has had some sort of super-normal experience.

There seems to be an ever-increasing interest in the investigation of these experiences. Books such as Ans-pacher's **CHALLENGE OF THE UNKNOWN**, Garland's **FORTY YEARS OF PSYCHICAL RESEARCH**, Wilkins and Sherman's **THOUGHTS THROUGH SPACE**, Brunton's **SEARCH IN SECRET EGYPT**, Stevens' **UN-BIDDEN GUESTS**, Garrett's **AWARENESS**, and the works of Hereward Carrington, all have discussed from a reasonable, scientific point of view the many authenticated reports of psychic experiences that have been made public during the last few decades. And Patrick Mahony's **OUT OF THE SILENCE** is another valuable contribution in this field.

These psychic experiences are related by Mr. Mahony in the popular style of a news reporter. He makes no attempt to draw from them any theories or interpretations; but each story should provoke in the mind of the reader much philosophic and scientific speculation which may force

him out of the complaisance of daily life to wonder profoundly whether there are not in men undeveloped senses which may eventually open the door leading to a wider universe than the one which our five senses recognize at present.

If we are to accept the conclusions of science that what appears to us as solid matter is in reality formed of aggregates of atoms in constant motion, that there are many shadings of color and sound beyond the reach of our ordinary senses, and that Time is an illusion also—then we must conclude that nothing in the universe is exactly what we think it is, but is only a portion of it which our human apparatus is able to discern.

There are many episodes in **OUT OF THE SILENCE** that seem to prove that these extra-sensory powers are more common than we think. For instance, the story of Abraham Lincoln's premonition of his own death; the story of Dante Gabriel Rosetti's strange experience with ancient portraits, and especially the wonderful tale of the reincarnation of the Hindu child Shanti Devi—all urge us to investigate more thoroughly the mystery of the survival of the human spirit after death and the phenomena of time.

DOMINION OR DOMINATION

(Continued from page 23)

internally sovereign units of government to enact, construe and enforce law supreme internally. It is to create the final over-all federal world government within which all smaller units from nations to townships are preserved. It is to cease prostituting

dominion into *domination*. It is to create law and order where anarchy now reigns in world affairs because nation seeks to dominate nation. It is to achieve "man's vast future" through self-government and world-wide government.

"In your dealings with others, harm not that ye be not harmed. Treat your inferiors as you would be treated by your betters."

—Seneca

*

"We should behave to friends as we would wish friends to behave to us."

—Aristotle

FOUR-WAY TEST

1. Is it the TRUTH?
2. Is it fair to ALL CONCERNED?
3. Will it build good will and BETTER FRIENDSHIP?
4. Will it benefit OTHERS?

In the July Issue:

"World Government"

By **Robert Maynard Hutchins**

Chancellor, the University of Chicago

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THANK YOU FOR YOUR CONTRIBUTION!



NOTHING CAN HOLD BACK THE DAWN

This postwar period of 1949 will go down in history as the period of revelations. Some nations, and some leaders, have proved to be solid . . . some have proved to be just shells.

We needed to know, and from here on out we WILL know, where to pin our faith. We will not bank on anybody that crumbled under the test.

On the other hand we can stake our lives, and we WILL, on those who took the cold steel of the Isms unflinchingly.

In the past we judged too much by what a nation's leader shouted and not enough by what he had on the ball. The postwar years have brought forth new standards. The standards of universal brotherhood as against the "standards" of national greed. From now on we need make no more mistakes of appraisal or of intent. From the smallest to the largest, every nation is tagged. Further deception is not possible . . . "Ye shall know the truth, and the truth shall make you free."

For courage far beyond the line of duty, we commend:

...the United States of America for its sacrifices and generosity toward a sick and helpless world.

...the United Nations Organization for its accomplishments thus far toward the ideal of a peaceful world.

...the people of India for their uphill fight and the triumph of the Spirit of Gandhi and non-violence to independence.

...the Hebrew race and their achievement of a national state after the most inhuman persecutions of modern history.

...those scarred crusaders of human rights, of law and morality and the dignity of the human soul, over the totalitarian drive of persecution and slavery.

...the heroes who died and who suffered that Democracy may live . . . that freedom and free-enterprise may flourish . . . that the Church and State remain separate and distinct . . . and to remind us that Eternal Vigilance is still the watchword of America.