The purpose of life in this world, declared Plato, is primarily to achieve experience. I think a number of us recognize tremendous opportunity for individual expansion of consciousness and increase of knowledge during the years of this physical life, but also we realize that nothing here in this physical world is either final or conclusive. None of the occupations, trades, or professions in which we gain efficiency has any universal plan; these belong definitely to this world, to the sphere of our experience here. We may become masters of our arts and crafts in the course of thirty or forty years experience, may become very efficient in whatever our work is, but where in Space are we going to use that experience? How in universal existence is either the plumber, carpenter, or mechanic, going to find any fulfillment of his trade? What he
is doing is part of the economy of this life; we cannot sense it as extending beyond this life.

Yet, for some reason we are learning things here we may use again, some we may not. In gaining mastery or ascendancy over any subject, even though it be a humble or comparatively unimportant one, a very important process takes place within us. The modern educator knows that education is a two-fold procedure: most obvious to the material mind is that which aims to equip the man for economic security in this world; and then there is the overtone, the effect of learning upon the capacity to know. That is probably the most important part of education. By means of certain definite schooling in techniques we gain the continuity of thought, to gradual perception of principles that work through life. We work here only with an economic application of those principles, but if we once grasp the principles themselves, we then have taken hold of something universal.

Regarding material knowledge seems to be, it has some relationship to a universal reality. In perfecting ourselves in some branch of learning that is in some way giving us economic security we are also, if we desire to understand, accumulating a great deal of particular knowledge about universal truths. Through skill and application of what we know we may become financially independent, and through this the philosophical consideration of what we learn we may become intellectually independent. Presuming consciousness is the only thing we can take out of this life, we know that through an interpretation or understanding of the workings of universals we enrich consciousness. This consciousness makes us better citizens of the larger universe. Through contact with people, through becoming proficient in the arts, crafts and trades, we participate in a larger vision. When we industriously apply our skill and at the same time meditate upon the mysteries of the principles by which that skill operates, this gives us not only an impermanent material education, but contributes to our permanent spiritual unfolding. As Cicero has said, civilization is the place for the tutoring of souls in universals. Civilization, as we see it and know it, is a panorama of the nations moving inevitably toward some mysterious and unknown end, passing through innumerable complexities and dilemmas that they proceed. Civilization is a pageantry of people unfurling through the ages. The significance of this pageantry is beyond the comprehension of most, and its complete significance is beyond the comprehension of all; but we may perceive part of it, we may sense part of its value, and through this participation gain a valuable knowledge about life.

Today’s world crisis brings to our attention the whole mechanics of civilization. We want to know more about the why of nations and races, their destinies and purposes; why they have decided and distinct temperaments of their own, and why these temperaments are frequently in conflict with the temperaments of others. Out of these conflicts have been produced the periodical upheavals in the history of the world.

Let us think in the terms that a nation is not only a restricted or limited area of experience, but a nation is also a collective environment. In some respect every nation on the face of the earth is a little different from every other nation. One is a trifle more intellectual than another; one has a little more emotional power than another; some develop one type of culture, and some another. There are agricultural nations, and others industrial. Some are militaristic, some exceedingly peace loving. There is as much individuality in the nature of collective nations and collective people as there is in the individuality of separate persons.

The world is made up of a family of nations. Each, like members of the human family, has a definite temperament. Families and the members that make up those families, accept the responsibility to gradually come to understanding with each other; the successful human family learns to cooperate with the parts of itself, even at the expense of some of its individual desires and predilections. In order that the domestic pattern of life be harmoniously possible, each member sees it his duty to give up some of his extremes of opinion and attitude; and meet on a common ground for the general good of the collective family. This is the required attitude for nations, in order that the world may exist as a civilization. The nations that make up the world family face the necessity of in some manner or way learning to cooperate by giving up something of their extreme attitudes.

Recognizing nations as temperamental entities, we know they exist primarily for the purpose of evolution, and the manifest of great groups of evolving creatures. It is in the community that the individual evolves and develops, and his community existence in turn will be part of his own participation in it; so, considering that the nations of the world all taken together constitute a great community existence, through which individuals are unfolding natural tendencies and temperaments, the fate of nations is determined by the viewpoint of the people who make up the world community. Any collapse falls on the very individuals whose temperaments have made it what it is.

All this being recognized as part of a pattern, we may with profit examine in details, to see if we can discover some of the reasons for things as they are. The people present and powerful in our minds at the present time is one which we wish we did not have to take, but the inquiry into what is the basic cause for the two great military machines of Germany and Russia is natural. From a detached viewpoint we realize that these two great powers have for at least a decade gone against the natural state of human society. Both Germany and Russia, for the accomplishment of their ends, have been essentially ruthless in peoples’ ideologies which they made supreme. These ideologies were basically opposed to the normal motion of the progress of humanity, as definite motions away from the individual as the purpose of existence. We know that from the beginning of time all evolution has represented the gradual increase in the improvement of the individual, the purpose of progress aimed toward fitting the individual for individual existence and individual survival. In each century individuality has increased—it has not always increased in a balanced or appropriate manner; frequently through its perversion it has resulted in various forms of egotism, egocentricity, and selfishness, and has resulted in the loss of many of the finest qualities which we admire—but evolution, in the fulfillment of its purpose, has periodically stabilized to bring these qualities back again, not alone for our own survival, but for the advancement of the human race. As nations in the present generation we are part of that development and development makes us better citizens of the larger universe. Whether we become financially independent or not, we can understand it as the process of becoming truly conscious and enriched in consciousness the only real substance we have.
brought up with one thought only, nationalistic ambition. They have been trained to believe that nothing is so noble in life as death for the Fatherland. They have been indoctrinated with the belief of the absolute superiority of their own opinions and cultures; and in hopeless extremes of personal selfishness and short-sightedness, this is a generation become intolerant, inconsiderate, bombastic, and combative.

But the universe is larger than any particular situation. So these two generations, one of Russia, and one of Germany, brought up as a menace to the general security of world progress, have been called upon to go out and kill each other off. Germany’s advance into Russia was over mountains of corpses of young soldier dead. This is a terrible thing, and yet those dead in early manhood are the ones who, in most cases, had given their intellectual allegiance to a false cause, products of a system of training making it impossible for them to be safe citizens of this world. Primarily destroyed by their own selfishness, they were the victims of a larger selfishness. The two dictator states, both producing a generation of atheists and realists, are burying those generations in the earth of Europe, earth which has already received into itself the youth of a thousand generations.

In karma, destiny has ripened and the fruit fallen all in sight of one generation. If this generation had survived intact it might have corrupted the whole world. The Universe does not permit such things to happen. So far was this youth generation away from fact, so far away from the Plan, that it destroyed itself almost immediately.

Whenever man tries to change the course or essential pattern of inevitable human purpose, it is his own course that is changed. Germany has been building a false sociological machine, and so has Russia, for approximately twenty years. Today millions of dead on Russian soil constitute primarily the generation that grew up since the Russian revolution, the establishment of the Third Reich.

Now what is going to be the fate of the still younger, the juveniles growing up under false instructions as vicious as those that function in Europe? What is going to be the eternal consequence? Study of the situation reveals that essentially the whole experience through which all of these children will pass belongs primarily to this world with one exceptional point—their indoctrination in the ideology of the superman. When they leave this world, these young men of Russia and Germany are going to return again to the eternal condition of which they were a part; they will no longer be Russians or Germans, but evolving centers of consciousness experiencing growth and passing through various modifications of development all through which all consciousness must pass.

In this universalized condition they are going to be in no way seriously limited or affected by the experience of this life, except to the degree that they have contributed consciously or knowingly to the detriment of humanity or civilization. To that degree the karma must be paid. Young children who before they have any opinions are forced to assume ideas taught them by the state, are victims of something in which they have no part and over which they have no control. Karma will act back upon the causes and source of the conditions. No permanent damage is done to the consciousness of the young people by this experience any more than permanent damage is done to the soul by individual wrong action. Experience will justify and perfect all things in the end. Having passed out of the environment that is the cause of their present conditions, these entities become immediately free souls in space, carrying the burden of karma which they have earned, and gaining from this experience of living and dying the keys to an eternal life.

Behind each one of us is a history of tyranny and oppression. We have all been false to everything true and real sometime in the course of our evolution. Out of the suffering and sorrow of these mistakes some men have been given philosophic insight. If Plato or Buddha saw further into the mysteries of life than the rest, it was because they lived life more completely than the rest. Buddha told his disciples what he had experienced in his previous lives. In one life he was a murderer, in another life a tyrant, in another life he had borne false witness; and all the hundreds of incarnations that preceded his adeptship were incarnations filled with the experiences of misfortune, temptations, and sorrow; but out of the tremendous experiencing which this entity passed through, came final emancipation through the realization of the inevitability of Law moving through action. The supreme discovery which man makes by living more than eight hundred lives in this material universe is the absolute inevitability of the Law. It is out of believing in it, assuming it, hoping it, and praying to it blindly, that man comes finally to a realization of this Law. When he has achieved that, he is enlightened.

The youth of these European countries have not now the perspective to see the Law work; they can see only the laws of the Dictator and the laws of the Feuchter. But, out of hundreds of experiences through race after race and life after life, the illusion of man-made dictates disappears from the soul. These entities are growing, the whole world is growing. The nations that are upset by the evils of other nations deserve and merit the upset, or it could not have occurred to them. Every part of the Plan is intrinsically inter-related.

As a problem in this responsibility, let us consider our own land. Of the last fifty years I do not think it unfair to say that America became predominantly money conscious. We have developed an unhealthy zeal for accumulation. When the belief is that money is just about the most important thing in the world, and everybody in the land thinks so, it is so. This is not natural law, it is not part of the Plan. The Universe is not particularly interested in anybody’s bank account. And yet in a half century of largely the experience of economics, apparently for some reason it is necessary to us; it could not otherwise have existed. Now, we are not here to become rich, that is obvious; but we are here to gain a certain integrity which can extend from the smallest to the greatest problem of life, and so in a sense money is a symbol of this integrity. We cannot take the money with us when we go, but what we conceivably can take is the integrity which we accumulated in this life by the ability to administer this subtle force intelligently. The individual who says, “I will have nothing to do with it,” is like the holy man who preserves himself from temptation by getting himself so far away from it that it cannot touch him. That is no solution. As it is not intelligent to run away, we are not to consider either destroying something because we do not know how to use it, nor plan removing it forcibly just because someone else misused it. Good administration over anything, whether it be personal conduct, or possessions, is the proof of a certain soul power within ourselves.

Since fateful December 7th a lot of American dollar consciousness has been given a working over. But you would be surprised to know the number of people to whom the accumulation of some material thing is still the controlling purpose for existence. They live it, they think it, they dream it, and should they lose what they have they’d be hopeless and beyond rescue. There are many people who haven’t yet got our war aim straight: they are sighted on the conflict
as one for preservation of American material standards of living, and not as the repulse of an attack on the American way of life. Ethically, that way was fine, but the course of our American economics had been tagged with the adage, "Divide and ruin," we were all too competitive, were losing all sense of common human purpose. We were a good bunch at heart but were not using the heart very often. Nature had to break up that crystallization before it became too dangerous. We had first that joyous little interlude, the depression. Now war. Again the great love of our soul, our wealth, is being attacked. And this time the wealth will be taxed out of private existence.

In order to survive in the conflict which is causing the very axis of the world to shudder, we have to do things we have never done before. We have to work together, instead of working each other. That will be a novelty. Within living memory we have never tried that. We have merely talked about it. Now it is going to be a very simple problem, very rudimental and fundamental, either we work together, or we work for the dictators. Now we have to become intelligent— and the "or" does not look very good.

No doubt there are people who today are trying to work out in their own minds whether the work to be intelligent compensates for the alternative; it is by doing nothing you are exterminated, whereas thinking is just much too much, too unreasonable. All right. If they want to choose death before intelligence that is their privilege, without intelligence enough to realize that death is not going to do any good. Any one who thinks he can escape the implications of this evasion by dying is about as mistaken and unhappy later as the individual who thinks he can get out of any other responsibility that way.

So, while one type of karma is playing itself out in aggressor nations, it is forcing other nations to involve themselves in other patterns necessary for their own survival. It is our opportunity as a nation to achieve consciously that which Europe had failed to achieve—a conscious cooperation, a voluntary union of people who have the right to choose, and who choose to do that which is right. That would be one of the great decisions that make history. A nation whose people choose to do that which is right would be one of the greatest indications of the rising of the principle of permanent peace. The only principles that can endure over long periods are those that are founded in the greatest amount of basic integrity. There are rules in this game, and we can find them without any particular belief in metaphysics; they are very simple, obvious rules; any person with common sense can find them, if he is willing to look for them. That brings us to the key of our problem of the rebirth of empire, the realization that the nations of the world, not only the great nations, but small ones, principalities, colonies and states, all the little divisions that exist in the political structure of mankind, all are levels of conscious evolution. In each of these levels a group of human beings united by some basic necessity of consciousness are experiencing their destiny. Rebirth brings the individual into those national levels which are consistent with their own spiritual necessity. The ego which is strongly egocentric is born into a race that is strongly egocentric. The entity which has still a great deal of economics in its consciousness comes into an environment where economics is a dominant force. The individual who has for centuries developed artistic, esthetic impulses is born into a race and environment where these impulses have an opportunity for expression. Therefore, these levels which we call nations, races and states, are little autonomic groups in space of people of similar interest who are drawn together by their common impulses and create a little nucleus of energies here and there, each fulfilling its little collective destiny.

Now, what is the interesting point that comes out of that? Plato points out the great difficulty arising from the coordination of similars. That is a very abstract statement, but what it means concretely is, that it is often very difficult to live with yourself, if there is too much like you in your own environment. Instead of a hundred artists finding Nirvana in gathering together they find pandemonium; there is nothing that can become more argumentative than the members of clubs either Republican or Democratic. People of similar minds coming together produce too much of one quality; it becomes the collective expression of the too much of one quality that is in the individual himself. But, one individual having a little too much of one element in his composition, mixing and mingling with a large world, may never become really aware of this superabundance. His destiny, the natural impulse of karma—and it all works so naturally and subtly that its observation is intriguing—is through natural impulse to find others with similar impulses to his own, with the reaction that finally the environment becomes oppressive and impossible. Thus it is proved there is no perfection in these individuals who have only one dominating quality, that the universal plan demands balanced growth.

Races become karmic reflections of the entities that are born into them. Millions and millions of entities who did not believe in the competitive or combative system in life were incarnated in India. The result is that the natural temperament of the Oriental is peaceful, not particularly ambitious; cultural but static. Where all that stasis is in one place, as with India's three hundred millions, the result is practically stagnation; and the individual in India who has that quality
in his temperament pays his karmic debt by having to live in a nation that is overwhelmingly like himself. The reward of a static consciousness is to exist in a static state, and the reward of a static state is to be left behind. Finally the Indian himself, today represented by such motions as Young India, is rising against stasis in his own nature. The young Hindu had first of all to overcome stasis in himself, only then could he come into the instendent demand for reform. The same thing happened in China. Ancient China was one of the most egocentric nations on earth. It was egocentric to the degree of almost a truly metaphysical egotism. There are metaphysical groups that can look things in the face and say they are not there, and that was what China did. China could look over the walls of China and see the mountains and valleys and say they did not exist, that the world ended at the gates of Cathay. So China has paid the price of supreme egotism; finally the entities of that type could no longer stand the qualities they themselves most completely exemplified, and out of too much that was like themselves they found they could not get along with themselves. Then the great changes began.

In the same way, in America, entities of a possessive type having entered into incarnation together, the result is that everyone desiring to possess possession becomes unendurable to all. If one individual sharply possession-minded had been all alone, he could always have blamed the world; but set down in the midst of a million souls who are identical with himself in also wanting to possess something, he says, "If this is possession, I do not want it!" It is brought home to us in that way. We are cured of our own vices by seeing how unpleasant they are in other people.

So, Nature's delightful little program of efficient reformation goes on. The gods do not say: Now, mankind, you can't do this or you can't do that. They just sit silent, considering the Law in its import for man: Do anything you want to and do it as long as you want to, the only rule of the game is you have to get along with what you have done. And this is the most effective cure, for we are not going to be able to endure ourselves until we do much better than most of us are doing.

People of certain types and kinds return periodically in the development of empires approximately every five hundred to eight hundred years, in the Phoenix Cycle. It is not an exact cycle of, say, five hundred years and then everything comes back; the interval of the cycle, the rhythm of the cycle, depends upon the qualities that are returning cyclically. Thus a great philosophic era will not return as a military era, the cycle is longer. As human beings increase in evolution the interval between lives is greater, and as the philosopher is more highly evolved than the soldier, he does not return as frequently. The philosophic era will return every two thousand or three thousand years; a military era will return every four hundred or five hundred years.

One of the rewards for living badly is to come back sooner; and if you are living badly you will have to come back with the same old group that you were with before. If you are still utterly entangled in a situation, you have to be reborn every time that situation is reborn. So if, for example, an individual is unable to conquer an economic crisis in his own affairs, if he does not know how to handle his own economic conscious-ness, he goes out of incarnation and stays out until the same group of economic problems returns, and comes back with it. He comes back again in the middle of the problems he did not solve.

That removes forever one of the fondest hopes of the individual of philosophic unconscious mind; namely, that we land in the midst of another own recurrent cycle, and every subdivision of that cycle has its own little recurrent cycle.

Every trade reoccurs according to cycle. Every profession and every art has its time cycle, the rhythm upon which it moves; and the entities who belong to these various professions or trades and divisions of life return upon these cycles. The military cycle for the race is about five hundred years, and any militaristic or despotic group will reoccur in about that length of time. The Axis young men who are being killed today, with all their uncompleted life and unfinished ambitions, will emerge again in the theatre of things in about five centuries. They will bring forward again the imperfections of their philosophy and the incompleteness of their experience. A percentage of them that has not learned its lesson so far will go through the same cycle of destruction again, because we are constantly repeating experience until that experience is no longer necessary. What happens to us does not pay our debts, it is only when we understand what happens to us and we use that understanding constructively that karma is complete. It is not what happens to us, it is what we do about it that re-

The return cyclically of different types of human culture is a subject which I have never seen discussed in detail in any work relating to philosophy, although the rules and principles are given. We are truly living in a world of wheels within wheels. It is quite possible that at some remote time these cycles all began together; it will not be until an inconceivable period of time that they will again converge; and when once again together, it may be that will constitute the end of time. In hundreds of millions of years that make up the evolutionary progress of life which we call human, thousands of cycles are working at the same time. Each craft, art, and trade, as levels of human consciousness, has its own recurrent cycle, and every subdivision of that cycle has its own little recurrent cycle.

Going from the 20th century back 500 years to the 15th century, we recognize that we land in the midst of another great fanatical cycle—another, because the entire theory expressed politically today by dictatorship is feudalism, and nothing else. In the 15th century the serf belonged to his lord. The petty noble of the 15th century had complete power of life and death over his serfs and slaves. His domination and control was complete; he could execute them at will, order them out to fight for him, take their crops; whatever the action against them, they had no redress. Not only this, but he was usually a tyrannical type filled with petty ambitions and desires, engaged constantly in poisoning his enemies and murdering his friends. Life then was a constant hazard of personal prejudices and opinions. The church was loaded with superstitions and
politics, and the state with despots. The condition of feudal Europe then and the condition within Axis nations today are almost identical. The innumerable petty barons and lords that operated by intrigue five hundred years ago appear now as various officers and officials of Parties. They are again up to the same old tricks they were five hundred years ago, they have the same basic impulses and ambitions. They once died because of these ambitions and impulses, poisoned by relatives and friends; and today they have returned again. The counterpart of the torture chamber of the Middle Ages is the modern torture chamber set up in Europe to stamp out so-called seditions of the people, with every torture and rack of the Inquisition repeated today. Is it impossible for us to realize that we are re-living the Dark Ages? We are. And why? Because of an incoming of entities that belonged to that cycle. And they have to pass through it. The petty despots of that day were in their previous lives poisoned, murdered, killed on the field of battle. This time it will be the same. The next time it will be the same.

Optimism reaches a pinnacle in the belief that man learns rapidly. He does not; he resists knowledge. The last thing any of us want to do is to know. We fight against knowledge systematically. Strange and mysterious, and almost unbelievable it is to the philosophic mind that an entity that has already been poisoned a dozen times for intrigue, should come back and intrigue some more; but it does. Within us there is a conviction that we can not lose our lives, and we will take the greatest chances because of our convictions of immortality; but we can lose our opinions, so we had better hang on to them as long as we can, and perhaps the universal parent will justify us in our mistakes sometime. The idea seems to be to enjoy our mistakes while we can.

Recurrences of people according to cycles brings back the unfinished business of the world through races. Religious fanatics dead for ten thousand years will be born again someday, and doctrines will be back under new names and new teachers, for it is the principle and not the name that is reborn. There will always be philosophy; it will come back on a normal cycle; a group of cycles will converge in periods of great trouble and there will be a cycle of great philosophy. We know that in the 12th century we had a great cultural revival of knowledge; in the 18th century we had a tremendous re-statement of philosophical and cultural knowledge, and it follows that in the 24th century we will have another. That's not very soon; but as soon as anybody could expect considering how things are now.

It would be worse than useless for Plato to live in the world today. He could do very little. The fond belief that if a great mind came along every-thing would be all right, is wrong. The great mind would not get further than the little mind; the great mind only functions in a world of great minds; there is no greater waste in nature than to put an intellect where it is not understood. Understanding is not conferred by the presence of greatness, but by the beginning of greater understanding within. The idea that someone could come along and give us a political or educational system that would solve everything is one of the day-dreams of the unformed. We have never been without a philosophy that would solve everything; we have never for a moment been without the knowledge of true education. We have never for a moment been without Truth. All we need to live by is with us, all the time. But it is going to take several million years to discover that; and the one thing that can make us discover that is to become aware of our humanity.

So, different motions come into the world periodically, people with certain emphasis of one kind or another; always there are cycles coming into being, and going out again. If you study history you know of certain centuries when the arts were prominent, and a few centuries later you can hardly find a great artist. There are centuries that have produced great music, and others that have not produced any. There are nations that have produced great music, and others can produce nothing but expert technicians. These nations are environmental patterns built up by groups of entities in their experience-problem of existence; these nations are nothing but bodies, built the way the human body is built. They are vehicles for manifestation of impulse. As soon as these impulses have completed their purpose the nation dies, and other nations are born.

A nation goes out of incarnation when the entities that are in it pass out of their cycle of manifestation; but it does not necessarily follow that when a nation ceases to exist that the necessity for that experience in the world ceases. It merely means that the cycles of the entities requiring that experience has completed its incarnation and there will not be a repetition until the time these entities have to return again. So the mere fact, for example, that war ends in one generation does not mean there will be no more wars. Conceivably we could stop war for the interval between the recurrence of a cycle; say, for five hundred years, and still have another war at the end of five hundred years. If, for example, entities with war-like temperament move on a five hundred year cycle, and if they all pass out of incarnation, it would be five hundred years before they would be back—presuming they were all working on one cycle, which is not so. Or if in evolution we could get rid of the lesser groups, and only the one major group remained, then we could have five hundred years before war would come again. But, wars do not come from conditions in this world; they come from conditions in the spiritual entity of the individual. This means nothing can be done physically to stop war.

This might sound discouraging to the peace movements, but the peace movements have had so many disappointments that one more will not count. The inconceivable thing is that human beings should be optimistic enough to believe they would accomplish peace by getting together and voting for it. The idea is superb, but not practical. The only way that peace can come is to break down the possessive and economic qualities of the entities; and anyone who thinks to do that in a hurry will have another think coming.

If we have millions of years to work out the problem, it does not mean that those who have already accomplished its solution as individuals are going to be taken out and shot because someone else has not. Nothing could be more erroneous than that conclusion, for in karma although ten thousand shall fall on the right hand and ten thousand on the left hand, the just man shall not be moved—no one can suffer for a vice he does not participate in himself. No one can actually be destroyed or injured by the karma of others. The difficulty of the
matter, although we do not admit it, is that we share in that karma because we are all combustible. Before we were actually at war we had parallel systems of psychology, and therefore were under the effect of war. The man who on this side of the ocean said, "Why do we have to pay for a war in Europe?" should have known he was due to pay for something he probably would not like to admit he has, and that is, destructive tendencies in himself. The destructive tendency may not be showing at the moment and he may work out his private war solely in the form of a temper fit, but he has it just the same, and a bad disposition is destructive; and it is no less serious in Joe Doaks, the unknown man, than it is in Adolph Hitler.

A great many people who do not like Adolph Hitler's disposition have dispositions just as bad. They are not dictators; but a man does not have to be a dictator to be bad. A normally honest, hard working member of the community can have a disposition that would not stop at anything. Some, by peculiar privilege or because they are a little more like everybody else than some others, are elevated to high positions where their bad dispositions become a universal menace; but any bad disposition, no matter who has it, is a universal menace; the individual trying to dominate a traffic stream who runs his automobile into someone else's is in his way as much a menace as Marshal Goering.

Most of us are a lot alike in details, and in the very details we least admire. A bad disposition, no matter who has it, is part of the common bad disposition of the world, and whenever the world gets into shot and shell upheaval, all those who have a certain temperament have to suffer in common, regardless of any personal blame coming to them, or complete blamelessness for the actual clashes that history will record as bringing on the interlude of blood and sweat and tears. Individual humans are basically to blame for things they do not suspect at all. No one is suffering for somebody else's mistake, but we love to think we are; it makes us feel more virtuous. Of chaos we would rather believe the universe dishonest in the administration of justice, than that we are inescapably responsible for our own actions.

This realization gives a very good groundwork upon which to build our philosophy of life, teaches us the reason for things as they are, and explains to us how it is that although everything may seem to be black at any one particular time, there is no blackness. Into different racial eras and times the cycles of entities are constantly being evolved, to remain until a group of them has passed through its cycle, then to be submerged for centuries, only to pop up somewhere else. The great artistic cycle of Michelangelo, and Leonardo da Vinci, and Raphael has not come back again; but it will pop up; it is about time for it to come. The great cycle of classical learning will be back again. Everything is the rebirth of qualities seeking the perfection of themselves, in a process that goes on age after age. Nations that have had a distinctive psychological viewpoint will be reborn—can it be doubted that the democracy of ancient Greece lives again in the democracy of America? Democracy, as we know it, could have had its origin in freedom-loving Greece, but it probably went back much farther than that. The distinction of freedom-loving Greece nevertheless rises again in the democracy of America, its very name derived from the demokratia of Greece meaning the authority of the people to rule. Regardless of what happens to any democratic nation, democracy goes on.

And that is the kind of world intelligent people like to live in, the only kind suitable for the wise—a world in which justice is fairly administered, with privileges for none and equal opportunity for all. But we cannot have a beautiful world until we have beautiful people in it. What the world bestows is not that which gives happiness or beauty to life; it is what we give to the world.

Foolish people create disasters
Wise people can endure them

PHILOSOPHIES belonging to specific times and places become the basis of world motions. I would like to emphasize as much as possible the intense relationship which exists between the times and the philosophies which emerge from those times, in order that we may appreciate and estimate more accurately the conditions under which we ourselves are living today.

Among the outstanding historical personalities of our own nation none is more honored than Abraham Lincoln. It has been pointed out, however, and quite correctly, that Lincoln would be defeated if he ran for the presidency of the United States in this generation; he would not be elected because he belongs to a time and a place. And in religious thought, the great leaders of the last century, Talmadge, Spurgeon, Sankey and Henry Ward Beecher would not be outstanding theologians today; they too belong to a time and a place. The enormous stir that was caused by Uncle Tom's Cabin, would not stir any one today; conditions are not appropriate to it; and Grapes of Wrath would not have meant a thing in the historic days of slave ownership agitation. CarpetBaggers and Mug-Wumps, and other political movements would not have the drama for us today that they had in their own time, for they were then part of a pattern. Through the different periods of history, in study of the parts of the pattern, we realize that the personality who emerged became outstanding because of his time and place. The greatest assurance of so-called success that the world can promise is that which results from the condition and the personality appropriate in time and place. The philosopher in a non-philosophic age receives no honors, nor the scientist in a non-scientific era. Less than five hundred years ago the world passed through a great cycle of exploration, explorers traveled to every corner of the unknown world; earlier, was the great renaissance of art, when the worker in the arts was honored, when princes were the patrons and church and state, combined to preserve art. And civilization has at another time known the moment of becoming philosophic-conscious, when it produced philosophers.

Now what causes a generation to have such emphasis within itself? If the 15th century was peculiarly artistic, the 19th century saw one of the lowest ebbs of art in the world. Why were these differences so marked, so distinct? The answer must be the same as in a chemical compound, the result of numerous ingredients gathered from widely diverse sources and brought together in peculiar and significant proportion. Any one element being changed would change the entire compound. Any one factor being changed during the century would have changed the entire cultural emphasis of that century. Many different and fortuitous elements combine together to produce an environment, an appreciation, and this in turn releases expression. Any line of thought or development will flourish in a period when it will be appreciated and do

Condensation from a public lecture. Suggested readings: Self Unfolding, Lectures on Ancient Philosophy, Reincarnation, The Cycle of Necessity, Facing the Future.)
If our own motivations, perfectly consistent artists will emerge. Most of civilization recognizes, whatever modern honor to its exponents. Men work for national frenzy has not heard himself in his process of emotional lives. Now, of course the referred to in various terms, some more many would sound pretty bad. We live under. It is the outworking of our heads and hearts balanced in the estimation of our own life would be crazier than any our civilization, it represents definitely a method of thinking and living, and yet our music today is a sound symbol of our civilization, it represents perfectly an effort to express and interpret.

Not long ago I heard a raucous piece of impressionistic music, a composition which represented a young musician's conviction—I could not say talent—as to the cosmic sound significance of an armament factory at the peak of production; all probably correct, but musically very disheartening. Our civilization is accustomed to armament factories, we have grown used to the incessant noise of street traffic, subway, of surface cars and taxicabs; this terrific conglomeration of sound constantly moving through us is constantly changing the chemistry of ourselves, is a vital element in our appreciation, in our attitudes toward life, in our education, our culture, our art and our philosophy. We cannot divorce these abstracts from the concrete facts of our experience. If we try to keep still today and remain very silent for a moment, there is no silence. So our art belongs to our time, because it is the expression of the complexes of our present civilization, part of our day, part of our life, part of the curious pattern that we have involved ourselves in, a pattern ever changing like a kaleidoscope. Everything we produce is in constant flux, moving inevitably from one condition to another, never twice the same, yet always mirroring in a strangely fantastic, fatalistic way impulses of our own lives. If we could recognize these factors they would assist us in preserving the proper perspective toward the vital issues with which each individual is confronted today. The problem is that of keeping our heads clear in the stress of existing crisis, and the possible extension of this crisis into practically every phase of our living.

It is very interesting that foolish people make the world what it is, and wise people have to live in it. Foolish people can create disasters but they cannot endure them; wise people do not cause them, but they can endure them. One of the proofs of wisdom is the fact that we can survive the stress of change and the shock and stress of error. There is something immortal about wisdom because wisdom can live in an environment where stupidity cannot exist. Wisdom possesses a certain immortality. A wise person can live in a world as it is, regardless of what that world may be, regardless of the religions and philosophies, or absence of them, regardless of the intercessions and intolerance. That which is truly wise flows continuously and placidly on its way, unmoven by any of the changes which affect and afflict that which is unwise.

We are confronted today with the very sad spectacle of human ambition destroying a very large part of the pattern of world civilization. We have seen many nations collapse, we have seen whole structures, civilizations, and theories of life go down. We do not wonder why all this is permitted, if we are philosophically minded; there is ample reason within the life of nations why most nations must ultimately go down. What we have in a structure in civilization is too imperfect to expect that structure to remain; we are all desirous of a certain security that is in a way comparative to the successful business career; we want our races, nations, and worlds to be successful, sufficient, happy and complete; and yet we are not ready and not prepared to impose upon ourselves the disciplines of world education, the restrictions that are necessary to the development of an adequate cultural education. We want to live badly and enjoy it, not only while we are doing it but afterward. We expect that no matter how we can escape from the experiences of life, that some mysterious universal destiny will like our mistakes and send us joyously on our way. That just does not happen.

So we are confronted today definitely with the problem of understanding, as thinking people, the problems of our time and taking right attitudes toward these problems, learning from the experience as much as we can that will be useful to us in the future, not only here but in our vast future through eternity and time. One of the first things for us to realize is that we are living upon a certain limited bestowal and participation in energy. It is basic in philosophic thought not to waste energy, especially in critical times. The common way to waste energy is to fret or fume over existing conditions. The first problem is to confront the day without any stress or strain within ourselves. The approach is: Nothing in the reflex of the individual through worry, fear, agitation, anxiety, displeasure, antipathy or dislike, is profitable, nothing in any of these emotions is solution. The mere fact we dislike anyone does not hurt the person we dislike; it does not help the people we are working with; and it certainly does no good to ourselves. Among first and most practical things for today is to achieve an attitude of internal calm, a condition which accepts facts; for regardless of beliefs, we are confronted with realities; and the purpose of philosophy is to work with realities. There is no use wishing we lived at some other time; we live now. There is nothing gained by regretting the past or fearing the future; philosophically we face existing conditions with a perfectly relaxed internal structure; there is no undue nervous strain, no tension, no alarm, no fear, if we simply recognize that the world is made up of two kinds of people, those who see, and those who do not.

Up to the present time history has been written by those who do not see; and the consequences of their folly has been endured by those who have had the vision and courage to face difficulties and rebuild the world. Foolish, ambitious mortals are constantly involving civilization in disaster, and prudent, intelligent individuals are constantly rescuing the world and setting it back securely upon its foundation. This is the eternal pattern, something that has existed from the beginning; there is no reason why we should be greatly alarmed or excited over the delinquencies of one more generation. Why should not this generation be in trouble? All
others have been. Why should we be surprised there should be a war in the present decade? There have been wars in practically every decade. Why surprise and hurt, when that which has always happened happens again? The real cause of surprise would be if it had not happened.

Looking at the religious notices in the newspapers we see we have another epidemic of Armageddons. Whenever there is a war the Church comes out with the announcement that we are approaching the Armageddon. To the theologian, every war recorded in the last thousand years has been the last one. After all the wars we have been through, there are still optimists in the world to predict this will be the last one, this is the Armageddon, after which will come the Golden Age.

The Armageddon is no war—it is the whole struggle of man. The Armageddon is not a conflict to occur in any year or in any group of years; it is the ever-continuing war, the war that is fought out within the consciousness of the evolving race. Two tigers fighting over a dead animal in the jungles of Africa, two dictators fighting over a prostrate country, two financiers fighting over a fortune, two lawyers fighting over a candidate—these are all Armageddons! And so is every conflict, in the struggle between conflicting convictions, between two or more persons each certain that their own imperfection is perfection, convinced and sincere in their belief that they alone of all mortals are right. Armageddon is the eternal war, but theology is still hoping that it will be able to lump all these wars into one gargantuan battle, after which there will be a Second Coming. Factually the present war will not bring us a Messiah, but another war. Wars will remain and continue as long as humanity produces them, as long as there remains in society an enormous stratum of human beings essentially combative and competitive, in whom the desire for a temporal superiority remains. Faced with this conviction, realizing that this is true, the philosophic attitude is to accept the condition that exists as the basis of the problem with which we work.

The philosopher does not excuse things he does not believe in, he does not say they are right if he does not think they are. He definitely realizes the relationship between that which happens and the causes of that which happens. He knows that while things may not be absolutely right, that which occurs is absolutely necessary. Wars are as much the product of their time as are music, art, and culture. The present war is the result of hundreds of gradually converging factors, producing an inevitable conflict. Recognizing these inevitabilities, moving inevitably, the philosopher does not resist them but attempts to understand them.

Try to get out of your system wishful thinking, and a certain personal resentment to fact. Fact is disagreeable and unpleasant to us, and so we resent it; that does no good. And to deny that which is apparent, is stupidity. To wish for that which is not obtainable is foolish. To accept that which is, and work with it is the only wisdom. We may have dreams as to what we want things to be. We may have beliefs as to what war instead of peace is claiming a large part of the world? First, he is not very much surprised; he does not expect more of mankind than mankind has proven it possessed. There is no virtue in suspecting humanity of being all virtue. That is not philosophy; that is merely wishful thinking. Those who believe in that type of thinking, notably those in New Thought, feel that we should presume mankind possesses virtue in an abundant amount, all humans ever being inspired with Divine Love, thus terming it very negative and detrimental to suspect human beings of being human. Suspect them or not, it makes little difference, reasons the philosopher; they convict themselves. A better affirmative is to believe that to be so which is obviously so; namely that man is imperfect. Then it is desirable to affirm that some day he will be perfect. But, he is not, and there is no use overlooking that little detail.

A religious leader, if he is philosophic, will know that if he has anything worth bringing to mankind he will be misunderstood; and he will recognize that a great length of time must elapse before an idealism which is beyond its time can be accepted. As great a religious teacher as Confucius overlooked in his optimism and in his hopeless certainty certain facts of human life. Confucius believed something with tremendous intensity, he believed that humanity wanted to improve—but what he didn't realize and apparently never discovered, was that while he was essentially right, in that within himself each man does want to improve, the average human being is unconscious of this as his own desire. And that is because beneath our surface is such a conflict of impulses and emotions that we do not even know what we really want to do ourselves. Confucius believed that China would just love his great social message. Now, that was just sheer optimism, as he discovered. On his death bed Confucius said he was a failure, his entire life work had been lost; he had striven and struggled to bring men knowledge, and they had all refused it. It was not until one hundred years after his death that the teachings of Confucius dominated China. During his earth lifetime he discovered the Chinese people wanted philosophy, but no particular philosophy. They wanted abstractly to be better, but not any of them wanted to be better if it interfered with any of their present plans. They wanted to be happier, but they did not want to be honest. They wanted to be wiser, but they did not
want to study. They wanted to be richer, but they did not want to work. They wanted to be more beautiful, but they did not want to be any better as human beings. They all of them abstractedly desired culture, but none wanted to pay anything in personal effort for improvement.

That too was the experience of Lao-Tse, another great Chinese philosopher, who in finale to his life moulded an old water buffalo and rode off into Tibet. The world refused his mysticism. He had thought humanity wanted to be better, but when he tried to make men better they did not want it. And there is no question that the same experience was that of Socrates, Pythagoras, and Plato, Zoroaster and Buddha, Christ, and Mohammed, for all these great religious teachers were overly optimistic; they were convinced the world wanted what they had, they were convinced of this because they knew the world needed it. Logically, what we need we want; but what these great teachers did not fully consider was, humanity does not know what it needs; it only knows what it wants, seldom wants what it needs. Only after years of philosophy do our individual desires and requirements join together in any kind of pattern. The mass of human- ity incapable of being anything but what it is. Philosophy’s task is to find out what humanity is, and accept that as a standard. This does not mean we should dream less, but it certainly does mean that we should not expect that our dreams should come true more rapidly than humanity can grow.

Not long ago a man who has attended my lectures for a number of years told me that he wanted to study in God, man, and the universe, because in world crisis pacifism had failed. All the work he had done for years in the cause of peace was wasted. But, what had he done? He had served on a dozen committees, he had worn out the seats of a couple of dozen chairs, he had worn out the patience of audiences listening to him speak. He had talked peace, he had fought for peace, he had allegorically sort of picketed the dictators; he had composed a couple of pieces of music—very bad music incidentally—to become peace hymns for the world. He had done what he thought was his all; he had tried and he was sincere. He had tried, and been tried. But when it was all summed up, nothing he had done could possibly produce peace anywhere. As an individual he was not peaceful in his relationship with the world, he was definitely negative, dogmatic; he firmly believed he could organize a number of groups of people into conscientious objects it would end war. Optimism had definitely interfered with judgment. The only way we can accomplish peace is to create a condition in which it can exist. We cannot cause peace by a direct effort; we must produce it out of time and place; produce a time and place appropriate to peace, and peace will be there. It will be an inevitable part of a pattern. Until that time comes, we must face conditions as they are. Philosophically we must face the day without regret, without fear, and without stress, placidly recognizing the inevitability of things as they are. Philosophical people work with existing problems according to practical possibilities and probabilities, are never guilty of merely abstract, patternless, formless optimism.

I like to think, to sum it up, that a practical philosophy for moderns, for the people of today, would be something like this: First of all, that we believe in certain things and that our belief in those things is the basis of our strength, belief so consistent with facts that we can live in any kind of world, under any kind of condition, unchanged in our belief, still capable of working intelligently and calmly toward the accomplishment of the most distant and far-reaching of our perspectives. Every modern person should believe in the existence of one sovereign principle of right, as impersonal as the individual is capable of appreciating; because wars have as one of their causes a personal concept of God. Personal gods and personalized deities have been struggling since the dawn of history. With the concept of Deity in personal, universal, we never for a moment could consider wars as a by-product of divine attitudes.

Let us think of a Deity that causes neither the thing we like or dislike, but remains eternally aloof from the consequences of human misunderstanding. Let us think of Deity as Truth in motion through Space.

Let us think of God, as the Ancients did, the ever-flowing fountain of Truth, Reality moving through the world, a great sea moved by tides of Law upon which human beings navigate their fleets of vessels and upon which they can have sea-fights when they so desire, run into each other’s ships and pirate each other’s cargoes. But all this does not change the course of the great Sea upon which these ships move.

Let us think, therefore, of Deity as a sort of Universal Reality uncontaminated by any of the activities of man. Deity as a Universal Energy that sustains all things, a Universal Wisdom that is moving all things, and a Universal Law that determines and dominates the actions and reactions of all things—a sort of impersonal Deity to whom we would not pray for peace because we would not presume it would cause war.

Realizing that within the Principle we term Deity opposes the thought by which all right convictions may be ultimately accomplished as fact, then Deity is a potentiality of peace even as it is a potentiality of every other good thing in the world. Thus we believe the Universe is ruled by an immutable Law which dictates and declares beyond question that the world can never have peace until peace has been earned, that there is no hope of committees, delegations, parliaments and conferences bringing peace. Peace is not something that can be legislated any more than hunger can be legislated. Suppose Senators and Congressmen got up and said they did not believe in appetites—if an individual is hungry he is still hungry; ambition is an appetite; the dictatorial complex is an appetite—it is man desiring to eat of power, and you cannot take this away by passing a law. You cannot tell a human being that by legislative edict he is not going to be tired, or sleepy, or hungry—or thus cause any universal Law or natural process in the life of the individual to be changed. You cannot outlaw ambition by legislation, nor can you force individuals into a state of friendliness or kindliness by legislation. These things must arise in man himself.

The true pacifist knows there is only one solution: world education over long periods of time, through working with our educational system, working through our schools, working with families and parents, we can gradually create within society a genuine motion, a slow but inevitable tempo, that will move toward peace, then we can accomplish something—but it must arise from teaching human beings many other things besides peace. We do not teach pacifism until we teach the laws and principles of human existence; not until man understands his own reason for being here can we have peace. Until the majority of human beings comprehend the Law of Cause and Effect, we will not have peace.

The approach could be likened to an appreciation, which is not gaining an appreciation of Michelangelo by merely teaching the law of proportion of Michelangelo’s art. You have to cultivate the whole consciousness, so the realization of the significance of law, beauty, order, rhythm, and harmony comes out of the individual, in the form of a spontaneous delight in that which is fine. When in humans there is that sort of understanding delight in peace, they will struggle to preserve peace.

As philosophers we are not concerned solely with the development of ourselves, but with the preservation and improvement of our world; we relax now and do not try to force issues which we cannot. Without undue excitement or spectacular demonstration we recognize what constitutes fact, and knowledge, go to work slowly to acquaint and instruct those with whom we come in
contact with the facts we know to be true. Our beginning is with those with whom our lives are most closely involved, making sure that slowly and soundly established within the lives of these people are the principles of a living realization of what constitutes purpose. We should then recognize that to build our philosophy of life we must have a very high realization that everything which human beings desire, and by the most inward conviction know to be true, will ultimately be accomplished if we work for it. Set the causes of peace in motion, we will have it; set the causes of intelligence in motion, and we will have it. But, the cause must be equal to the effect it produces. For the majority of mankind to enjoy a state of present world crisis does not fit into his security, means a majority of mankind must earn that state. We do not believe in the theologian's doctrine that the effect is larger than the cause, that the individual saves the rest, and that one good man is enough to insure the salvation of the world. That one man can save himself.

A foolish belief that has caused much trouble and backsliding in this world is the one that the sins of this world would be forgiven if we could find one scapegoat on which to hang them. We do not believe that. We believe when any individual wishes to enjoy security, that particular individual has to earn it, that some other person cannot earn it and share it with someone else who has not earned it. We believe also, in philosophy, that no person wants anything he has not earned. We also believe—and this is very important—that understanding frees the human consciousness from the uncertainties of a present lack of understanding; consequently, that the individual who has a viewpoint and understanding of what these world conditions really mean, has poise. The philosopher who is constantly weeping over conditions is not a philosopher. He who has righteous indignation is not a philosopher. Nor is the one who feels sorry for this and sorry for that. We are sustained if we really understand; we do not have to spend our time struggling to find a reason for things.

The human being who finds the present world crisis does not fit into his philosophy just never had any philosophy. Anything fits in. That does not mean we excuse error or justify it as something good, but that we justify it as something necessary. By simply working upon the basis of things as they are, we continue to build beyond the power of any human being to discourage us. For, on this basis of things as they are, we build a superstructure of things as we believe they should be. Nothing can discourage us, nothing can stop us. We do not believe in death, so death cannot stop us. Not believing in slavery, we cannot be enslaved. We know we can not lose the priceless possessions of wisdom, because there is nothing that can take wisdom away from us. We cannot be excised; we know the Law governing life. We can have no misgivings about the Ultimate, because we believe in Truth. We simply cannot be moved. The material universe can be swept away, but we will remain; because that which is founded in fact is immovable.

That which happens is not wrong, but there is not enough happening that is right. The reason is, not enough people know what right is sufficiently to practice it. Our opportunity is to set a noble example.

(CONDENSATION FROM A PUBLIC LECTURE)

What Dictators Think About

Rare is the despot who is willing to admit that an ambitious code is an end in itself. The conqueror definitely seeks to justify his course of action by insisting that he has a purpose, and if necessary he will accomplish that purpose over the bodies of the dead. It sounds too primitive for our sophisticated civilization to admit frankly and honestly that ambition is an intoxicating and fascinating thing and an end in itself, something to which a man may sacrifice both his own life and the lives of others. So, these very elementary impulses are cloaked under some kind of a philosophy; sometimes it is a pretty bad kind of philosophy, but one consistent that the ruthlessness and selfishness and inhumanity are for a purpose; that the end justifies the means.

Alexander the Great was one very ambitious man who was outspoken of his dream to conquer the world regardless, but he belonged to a day when such dreams were regarded as rather commendable. Caesar was a much more subtle man, a rather neurotic type; with him, conquest could not be regarded as a justifiable end; it was quite necessary to Caesar's philosophy of life that there should be a pictured purpose which would justify the extension of the Roman Empire. In an intellectual escape mechanism he justified his conquests. And after Caesar, came the wars of Charlemagne, the conquests of Napoleon, Frederick the Great; and as the escape mechanism increased in complexity men began to lose sight of the fact that the real drive behind them was ambition. Great warriors desired to be remembered as great philanthropists, and if their own generation bled to assist their ambitions, they wanted posterity to think of them as noble, kindly souls. To make this possible, all sorts of excuses and evasions were invented, to be later passed on to sympathetic historians. And so Napoleon, for the records, wrote when told that the poorest soldier in France had died; but he did not weep enough to stop fighting, end his campaigns of conquest. Nor did the others of tender heart let their love of mankind interfere with their ambitions in any way.

We have a parallel of American ambition to power, it is in our concept of wealth. Few are willing to acknowledge that the principal lure of money accumulation is the thrill of outwitting others; we enjoy what we call the game, for the skill which is developed in the unfoldment of a conquest policy in business. We cannot as civilized human beings come out publicly and declare that we really love money so much that we will sacrifice everything else for it; that would not be regarded as a pretty speech. And instead of acknowledging that it really is the game that fascinates, rather than the reward, we have developed an elaborate series of reasons why as individuals we must accumulate, none of
Adolph Hitler with a still greater even to escape from the mediocrity of so-
motion of Europe. The wars of Napoleon strong but they are not; they want to be
alone
motion, but has carried to the same hope-
with the rest of humanity; they see no
worked; it has cau-
sed statesmen lite-
ally Roe and Joseph Doaks goes on in a mon-
verty. This commonwealth of Euro-
pean nations, this fraternity of Europe, has been much discussed. Napoleon was
going to do it in a large way; he was going to unite the whole world under
The average individual has little if any
advancement ignored, in order to dedi-
cate years to the hoped for accumulation
of a wholly transi-
et measure of skill and power. The militaristic dictators, sensitive to trends, had
gle lined up their avowed objectives to conform to a world worship of economic
motivation.

Europe during the last three hundred years has had an epidemic of conquerors,
despots, dictators, and various forms of military philanthropists, who have im-
poverished the face of the land and de-
cimated its population, with their his-
torians insisting that their true purpose was to stamp out the nations of Europe,
to create a great commonwealth of human
wealth where the very wars they them-
selves were waging could not happen
again. This commonwealth of Eu-
ropean nations, this fraternity of Europe, has been much discussed. Napoleon was
going to do it in a large way; he was going to unite the whole world under
one great benefvolent rulership: his own. And now, Adolph Hitler with a still
great, but they are not. Then, comes
war, shaking up the otherwise placid
face of civilization, distorting values. A
certain type of egotist promptly emerges
into significance. People now look at him;
it may be they only look at him because
his uniform does not fit, but still they
look at him. He is told he is making a
terrific sacrifice. He does not know
what the sacrifice is, he does not
understand anything of what's coming
very well, does not know just what he
is going to do for his country, certainly
does not know the misery entailed—but
at the Kiwanis and Rotary he has sud-

question of war, just simply living his
dream, a dream of uniting the whole
country. The dream of Pompey's statue and paid with his
life for his dream. The dream of
Wilhelm Hohenzollern ended in exile.
The dream of Napoleon ended in exile.
The dream of Adolph Hitler will end in
death. Yet something causes human be-
ings to resist all testimony of the ages;
they drench their generations with in-
ocent blood, impoverish their worlds,
destroy their own security, and deprive
themselves forever of simple human hap-
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of opulence, but in the state of internal well-being. Each individual should live nobly, and devote his life and reason to the improvement of himself and the betterment of those about him. If human beings lived with this attitude, practically all institutions we have built to protect each other would be unnecessary. Not living well we give excuses to all those personalities that afflict us; all the things that man permits to happen in economics, socially, politically, religiously, and from a military standpoint, are the consequences of man's own fundamental failure. The Adolph Hitlers could not exist if human beings lived well. The necessity for all these elaborate conquests—to assure this, or to assure that—can be immediately removed by human beings simply being human beings. The bearing of the great burden is witness to our own inadequacies, our insufficiencies. Having failed in the primary human relationship, friendship, all other relationships, artificial and political, come into existence.

Boundaries, tariffs, passports—all such would be unnecessary. They are the outgrowth of our sitting up all night and walking the floor by day to figure out some way we can take innumerable man-made laws and exploit them for our own advantage. Selfishness has hazarded the whole theory of civilization, all the laws we have will never do us any good. The day when human beings will be human beings is probably fifty million or five hundred million years from now, when we will really begin to wake up to the facts of our own life.

In the meantime, we can expect to be plagued constantly by reformers, for the most part unpleased people, afloat for reform because they themselves are all out of form. There would be no reformers but for the obvious fact that there are so many things that need reforming; but the reformer cannot change his world. Nations think it necessary to their existence to enter into industrial warfare with each other, to violate each other's boundaries and treaties, to be guilty of all sorts of underhanded and nefarious operations, in desperate seeking for advantages. Within these nations are politicians who would sell out their country at the slightest provocation or without the slightest provocation. And in these same countries are innumerable selfish and greedy men who would be perfectly willing to sacrifice their country for their personal advantage. And there are innumerable discontented groups of people who want to be something they are not willing to work for or struggle after, who believe the world owes them a living. There are religious groups which, instead of uniting in worship of God, are divided by reason of their proselytizing from each other. The whole social system of nations is riddled by selfishness, incompetency, and narrow mindedness. Policies based upon such psychology result in nations stepping on each other's toes, and the emerging controversy fails to be one of preserving the dignity of States, for the very man who would sell out his own country to his own dollars advantage is the first to cry out that his country's honor must be preserved. Out of such psychology almost anything can come, and almost anything does. One of the most objectionable results is the crowding forward of the person who feels divinely inspired to do something about it. A classical example of wanting to do something about it, and do it quickly, is supposed to be Mohammed. There is a grave question whether Mohammed had such impulses or not, because the truth seems to be that Mohammed was a local character, an Arabian, who wanted to reform the city of his fathers, Mecca, and clear out a nefarious group who were proselytizing and more or less exploiting the pilgrims who came to pray at the ancient shrine. It was only long after the death of Mohammed that his followers began to evolve the consciousness of a world religion. But any way, it was said of Mohammed (possibly by his own detractors) that he was greatly influenced by the early Christian faith. In the old days when he went along the caravan routes with his uncle, Abu Talib, he came in contact with the Nestorian Christians, and there he learned of the idea of a great new world dispensation, the Christian Dispensation of friendliness and brotherhood. Mohammed, rather an impetuous man, was deeply impressed by the dignity, kindliness and sublimity of this Christian revelation. So he studied it further; but unfortunately he studied it at the wrong time, the bishops of the early conferences and synods of the church were inclined to poison each other over the week-end. The poor, benighted Arabian could not see the divine dignity of churchmen murdering each other; he did not appreciate the subtlety of this being done for the glory of God. In his simple Arabian mind it dawned on Mohammed that the great Christian dispensation was not such a success after all. He never criticized the Master, Jesus, but he had much to say about those who claimed they were following in his footsteps. Mohammed said there was only one thing to do—Jesus came to change the world from a state of sin into a state of grace; they crucified him, and after his death crucified his faith. His worst enemies were his professed followers. Mohammed said there was but one thing to do; he rolled up his sleeves, took a club in the other and said: We will go out and make Christians out of these men; what they need is a more definite form of persuasion. If Christianity is good for them we will make them like it. He took the parental attitude, "This is going to hurt me more than it does you but not in the same place,"—if Christianity is good for you, you shall have it. And thus arose the faith of Islam, in conscientious objection to the early councils of the Christian church.

Many people reading the history of world thinkers have come to a conclusion like Mohammed's: "If human beings will not behave on their own account we will make them behave." This is ever the idea of the enthusiastic reformer, a good one, but it does not work. Napoleon paid for his ambitious program with his life, so too have all ambitious reformers or religious leaders in one way or another, for if they have not actually been destroyed by their enemies they have been worn out by their friends. A program of preserving the world in spite of itself is a very difficult one. After five thousand years or so of history, we are not profiting too much by what we have learned, but at least we are aware today that we have in the world two kinds of people who want to change things: One is the ambitious man who wants to run things the way he wants them to run; the other type is the unselfish egotist who wants to run things the way he thinks God wants them run. Through one type, individuals misrepresent each other; through the other, individuals misrepresent their Creator. The world is full of people who are ready to rise up as spokesmen for each other and also ambitious individuals who are willing to rise up and speak for God; both are exceedingly hazardous commitments.

The German mind for a number of years has been working on a plan. This plan goes back quite a long way; I think it goes back much further than the average researcher of today suspects. Probably it originated in old Pagan times when the Germanic tribes were wandering about among the old gods, Wotan and Thor. This peculiar, mysterious, psychological impulse is something definitely related to the racial destiny of Germans. If it is a kind of egotism, it is not so unique, for egotism of race belongs to practically all people; there is not a nation on the earth, not even a small tribe, that does not think it is the finest, and most important. In a nationalism moulded by a rather
impressive sequence of German philosophers and scholars, the conviction of the average German is that Germany's destiny is different and unique, and that this destiny has as part of itself the inevitable superiority of the Teuton. In itself it is not such a strange philosophy; the Eskimo believes the same thing. The word Eskimo itself means selected or chosen apart. They believe they are the best people on earth. Of course, if nobody but the Eskimo knows this, anyhow it sustains him through the cold winter night. While all nations have some belief in their own inviolate inevitability, Germany is the nation that has taken the signally aggressive attitude on the subject. Most nations are willing to let things rest on the assumption they are good, but Germany is forever trying to prove it.

The political philosophy involved in this doctrine of Germany is of course ambition concealing egotism underneath, with a Germanic yardstick. A very common mistake is that this Teuton is a little more general than those of any other people. Germany cannot understand is why other people do not think so, and that is one of the great tragedies of the egotist: the suffering of egotism is to be misunderstood. That is what the egotist calls it. The truth is, the German is understood too well, and he simply cannot stand it. The German decided that such misunderstanding must not be permitted to interfere with the progress of humanity, a thought process not so different from that which led to the Spanish Inquisition, where the church executed hundreds of thousands of heretics to save their souls. Modern Germany thus set out to kill millions of human beings, to uproot families from their homes, destroy their property, and half the earth to save the cultural system of the world. To kill to save a soul or to shoot to save society is not so very different, in the fanaticism that future generations are going to be happier because we shoot this one, and the concept that the common good of the world will be greatly advanced by destroying everything fine in it, if that fineness is not in agreement with a Germanic yardstick. A very complicated point of view, but not if you happen to be born under that particular psychosis, when you then see it perfectly, and cannot see why anyone should disagree with it.

Basic to the formula for world affairs is the Great Germanic League, in the institution of which Adolph Hitler sees Europe coming into a condition of peace and harmony by accepting the leadership of Germany in all the affairs of the continent. It is Germany's avowed intention to dominate every private action and create a world composed of individuals equal, and never have been.

Germany confronts another problem in her definite position in the world of changing economics. The German economy is a very difficult one to theorize and succeed demands a change in the general world economic policy. Germany is fighting Capitalism; it is fighting Capitalism because its own reconstruction was based upon throwing overboard the entire economic theory under which it could no longer function because of its impoverishment after the first World War. Germany was bankrupt after the first World War, and is still bankrupt, despite domestic arguments of internal wealth based upon the simple process of the State dominating every private activity and creating a wealth composed of the possessors of its citizenry. The idea is, the State is solvent because it does not owe anything. It does not owe anyone, because it has confiscates what everyone had. The books were then balanced by simply rubbing out all the State might owe to the private citizen. Now, under the system for Germany to be as an economic power the rest of the world has also to be National Socialist. Germany cannot dominate economically as long as the great chain of Capitalistic nations remain. To create a new international viewpoint on economics, it is necessary for Germany to conquer the world, for while Capitalism is not by any means an idealistic form of economics, Capitalism is the only available working system at the present time. We do not know any other that will work. Maybe we ought to try Socialism, but we do not. Mr. Average Citizen is not a socialist, by temperament and disposition he is a Capitalist. That does not necessarily mean he ought to be one, but he is one. He does not want to have as much as the next man, he wants to have more. Human beings do not want to be equal; they never did; they want to be greater. You do not want recognition for knowing as much as your neighbor; you want to know more. Each one of us wants something no one else can have, if it is nothing more than a surgical operation. Socialism is something to talk about when employment is bad, when we are not working regularly, and have not enough to eat; when business fails and we are Capitalists. We are not interested in absolute individual equality, and never have been.

So behind Germany's great desire to bring everyone under the control of a great Germanic State is a very definite economic problem; having built up its own nationalism on a new or at least different theory of economics, Germany is much more interested in having some place to buy and sell than in securing converts to its ideology. It's not to be expected that enthusiasm can be built up on that basis. Even the Germans themselves would be shocked to learn that this war was a great economic program. Between Germany's dream of empire and its realization stand the British Empire and the United States, and until at least one of those powers is completely broken, Germany cannot have world empire—not to cultivate, but industrialize. The dream is basically economic and industrial, not ideological. But just as we as individuals hate to admit we live for accumulating money, so a nation hates to admit it is building a program of world security for itself.

It is obvious that Europe cannot be united under one front. Europe is not going to be united by anyone, the nations are an aggregation of Kilkenny cats. European nations have not trusted nor lived for a league of world power will fail;
Europe is not a party to it. Europe does not want it. When something is not wanted, a way is found to get rid of it.

Yet, there is need for political consolidation in Europe. The feudal system, which still has a tremendous amount of vitality, has set back Western civilization for centuries. The national prejudices of many small countries packed together on one continent with basic differences of languages and customs, with rigidly guarded borders and entirely disproportionate standing armies—that condition will have to be paid for by humanity from now on until Doomsday. Something has to be done about Europe. For a number of years prediction has been rife of a new form of government in Europe; it has been prophesied as a United States of Europe. There is reason to believe such unification will come. It may be hastened considerably by this present war, which will reveal the tremendous necessity for it. One more world war like this war and there will be no more Europe. But the problem of uniting Europe into a League or basic structure, a united state of people, must come spontaneously from the governed, and not be imposed upon the peoples by dictator and autocrat. And, conditions must be set up in which this war can not be repeated, at least not right away. It is too optimistic to conceive of mankind creating a permanent protection against war in this day and age. Man must evolve that within himself. It will be a long time before he does.

But, to build some kind of protection against an immediate repetition of this disaster, only one thing is possible; and that is to establish a common government of Europe, a governing body that has power. The League of Nations has been no more than a sort of overtone of a permanent protection against war in this day and age. It is not in human nature to do anything unless there is no more democracy among human beings than there is among animals, insects or plants. All of nature depends for survival upon one simple principle or code of action, says the realist, the survival of the fittest. This is scientific and demonstrable. And Germany is a great scientific nation. According to Germany, and many other nations, and according to materialists right here in our own country (who teach the same thing but do not realize its implications), the illusion of democracy is the reason for the collapse of what might be called the vitality of nature. Germany does not believe, for example, it is in any way forcing an unnatural state upon human beings by binding them together. Germany believes definitely that the strong have the right to enslave the weak, and the purpose of Nature is to produce a system in which the strong rule and the weak are ruled, and that is natural law. We do not like that law? We have been teaching it in our universities under biology and physics for years!—but we never thought to apply it politically. Germany did. Apply it politically, and we get something we can live with. Ah, then should we apply it biologically or physically? Is it any more livable in the laboratory than it is in a nation? It is what we have called scientific materialism. In our scholasticism it is mechanistic philosophy. It is taught by in-
on a military program, and a military program it will have to remain as long as he lives.

I think the answer, the most reasonable answer for the world situation, the one to be borne very definitely in mind, is that we do know we must be united. Human beings to survive must work together. We all know that; it is a truism; but there is nothing we resist so much as working together.

We must do it not because ours or any other government forces it upon us, but because we desire to do it as individuals. All our war tragedy is a monument to the failure of human beings to perform those social actions which are necessary and indicated by the plan of life. The individualistic impulses of Americans led us to break down all ties which united us with the social structure; and as we became more and more isolationist there was less and less peace and security in the world. We must unite with the world, once we have squashed to a pulp the dictatorial ambitions of military leaders. And we can do this on the American basis, once having discovered the pleasure, the benefit, the value, the significance and significance of voluntary cooperation. We can learn from other peoples valuable lessons; if we meet together we can study in common the problems of life, and we can forward the whole aim of humanity by a conflict of ideologies and of systems of thought and culture; and as we became more and more united with the world, once we have united with the world, once we have practiced one-tenth of what we believe in our own free right to unite, then we should apply it. We believe every human being has a right to choose that which is right. The right to choose, yes, but if he never chooses he will ultimately lose the right. We insist that we must be given the free choice of living intelligently under the sun, and we have had that right for a long time; but if we do not use it we will be taken away from us. If we are free people it means we have the freedom of opportunity to do that which is noble. If we do not use that freedom to do that which is noble, what virtue is there in freedom? Freedom is the right to grow. If we do not grow, even with the right, what have we gained? We have cherished our privileges, and made little of them. Shall we fight and die for liberty, and not use liberty as a means of perfecting ourselves? Freedom is not in itself an important thing; freedom means principally the right of the individual to perform action. It is not the right but the action which is performed that is significant. That is the danger we face today; we have talked about things and have not done enough about them. If meantime the realistic Teuton has found in the interval between theory and practice the loophole which he has been pressing so advantageously for himself, we can know that he could never have done anything if one-half the people practiced one-tenth of what they believe. It is the individual who must decide what temporary sacrifice he will now make, what his future attitude will be toward instituting freedom for all world peoples, whether he is going to control himself, extend his freedom, or be controlled by some dictatorial state policy. The problem is one for very profound philosophic consideration.

(Freedom. Condensation from a Public Lecture)
the total eclipse of ourselves, for the cosmos is made up of our collective bodies, and a cosmos totally lacking life and consciousness would result in our having a similar intelligence lack... and what then is the use of our writing books?

The mechanistic theory is given top place in the flat statement, "Our universe is exclusively mechanical." And yet, oddly enough, no one up to the present has had the ingenuity to create a machine to fulfill the requirements of our individual organism, no less create one in the pattern of our world. It is to be gravely doubted that the universe is mechanical, for against this theory is our knowing that inhabiting this cosmos are living things—which, if mechanical, are the only forms of machine known to man which are self-mending. Unlike the monkey wrench thrown into the machine which brings it to a grinding stop, a human organism throws the wrench back at you and immediately starts repairing the damage done. And furthermore, if our universe is entirely mechanical, who runs the mechanism? Science has certainly immersed itself in a sphere of speculation when it bestows perpetual motion on the universe and denies it intelligence and life.

The whole statement is assumption, unsustained, unproveable, and unscientific—conclusions arrived at by Dr. Carrel after a lifetime of studying everything, including philosophy and philosophers, mingling with all classes of people. The study, and the time spent at it, he has thought important. And this again is a fallacy, the time spent is no more important than the study. Wisdom comes through what a man sees when he looks. Profundity is not entered into through the doorways of science's prejudices and formularized viewpoints.