NATIONS-IN-LAW

An Unconventional Analysis of Civics

By WILLIAM DUDLEY PELLEY, 1885-

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1938

This set for

Dwight & Margaret Clarke,

with the author's

affectionate regards,

Lucliane Dudley Pelley

July 1st, 1939.

AUTHOR'S OVERTURE

NATIONS-IN-LAW

AUTHOR'S OVERTURE

S IT not an eccentric circumstance that the people calling themselves Americans—that is, political residents of the United States of America—live under more laws and yet are more lawless, and suffer from more civic government and yet have less Government, than any other people on the face of the earth? Is it not equally eccentric that these same Americans should do more worldly bragging about their democratic forms and political liberty than almost any other people, while at the same time the average man in the United States is probably the greatest civic ignoramus to be found in any civilized country on the planet? If these inquiries sound pragmatic, it is because thirty years as a newspaper publisher, novelist, and journalist, have brought the evidence to my attention.

Law, Government, and Politics, are certainly not lacking as factors in the American's daily affairs. At the same time, intelligent observation will disclose that no

three subjects in his day-to-day exploits serve to interest him less

Law is something to be outwitted as respectably as possible

Government is a mysterious Moloch with headquarters at Washington, D. C., which exists to impose taxes, produce the phenomena of the Congress and the Supreme Court, and solve all those economic quandaries which the citizens concede they cannot solve themselves.

Politics is the spoils system by which men with aspirations become the controlling big-wigs in the governing machinery

All of it is a sort of necessary evil incident to the enjoyment of a high but complicated standard of living—something to be tolerated like the chances of illness or traffic accident day upon day—while the average citizen goes about his business of wresting a living from society with such success or failure as his talents dictate.

¶ Society has to sense the influence of Law, Government, and Politics, year in and year out—so reasons the average man—that the other fellow may be kept within some measure of control. Always it is the other fellow who must be kept within some measure of control. So the Senator, the Congressman, the Judge, the Policeman, are empowered to yield authority and enforce penalties for lawlessness. The common citizen, however, takes it largely in the abstract.

He takes his Law, Government, and Politics, vicariously—as he has been trained to take his religion—and en-

ters into the control of his institutions only by reading the newspaper headlines as to what some reporter or editor thinks about this or that. Once every year, or two years, or four years, he gets the day off to go to the polls and register his choice of officials out of bedeviling lists of candidates. With such slight personal annoyance out of the way, he docilely conducts himself as the prevalent oligarchy directs.

The Senator ignores him—unless he be a great industrialist with funds to be utilized in future campaigns—the Congressman votes his nation into an economic morass, the Judge looks down from his bench upon him as a culprit, the corner policeman lays a heavy hand upon his shoulder and "bawls him out" for any little thing from unsanitary expectoration to helping rob a filling station to get the funds to eat.

That all of these are the public servants and by no means the public overlords, is entirely forgotten in the American psychology.

Five hundred and thirty-one representatives from as many legislative districts about the nation, have each a mentality not much raised above dog-catcher. Having failed uniformly to conduct their personal affairs successfully, they consider themselves—mystically enough—competent to conduct the affairs of the nation. Each gets himself elected through the machinations of local political strategists. Presently the whole assemblage of them gathers on Capitol Hill. On Capitol Hill, with a chairman in the rostrum, they begin making

laws. And by some weird lapse of the common citizen's reasoning, he accepts that if five hundred and thirty-one dog-catchers come together under a chairman or two, they forthwith and thereby acquire the wisdom of as many Solomons, and what they decree shall show Olympian poise.

In the face of all of it, if you come along and offer the typical American a book which bids to straighten him out on Law, Government, and Politics—or make him take intelligent note of the fallaciousness of all of it—he will shrug his shoulders, look bored, treat it like a statistical report of the Federal Reserve and try to get away from you as from an agent for life insurance.

Truth to tell, Law, Government and Politics—as subjects—are beyond him.

He affects to comprehend them, but he doesn't.

Just as Religion is not something to be analyzed but to be believed, so Civics is something to be accredited but not interpreted.

Most of it rests upon the fact that the more the State grows complicated, the higher and more remote are officials moved away from human individuals doing very human things. The higher and more remote that officials are moved away, the less chance the common citizen sees for himself to participate in Law, Government and Politics as a personal activity. So he has to content himself with the insouciant role of spectator.

People are uniformly interested in a worldly activity in the precise ratio that it is possible for them to play roles

in that worldly activity themselves Law, Government, and Politics, are abstract to the average American because the role of participant is generally denied him.

Casting a vote for a list of candidates once a year, or once in two or four years, is by no means being a vital participant—but merely being the agency or expedient by which Law, Government and Politics are sustained.

SO it serves my caprice to discuss Law, Government and Politics with the typical American, so that he begins to see what a consequential hoax is being put over on him year after year by a civic system that makes arrogant overlords of the grossest public servants, and converts the common man into the prey of the politically voracious instead of presenting him as the enlightened genesis of the whole republic system.

There is nothing particularly "dry as dust" about Law, Government, and Politics, excepting as it may prove to the pecuniary enhancement of groups, classes, cliques or individuals to keep them so, that the political racket may prosper without hindrance or checkmate.

"There are no dull subjects," once declared George Horace Lorimer, erstwhile editor of The Saturday Evening Post, "there are only dull writers."

Of course, by presenting the text from this angle, I by no means imply outstanding literary brilliance in my own right. Rather I say, that over a period of forty

years I have had more than ordinary chance to observe my fellowman in his eccentric reactions to all civic procedures. I have trafficked with him in Prosperity and sought to relieve him in Depression. I have, with no small success, awakened him as a nation to the evils of alien usurpation, founded a political party in my own right, and proposed a minute and complete system of altered Economics whose stipulations are acknowledged as meritorious enough for practice, by tens—and even hundreds—of thousands of persons brought to ruin by old customs.

I would, therefore, bring to the attention of the average citizen badly bedeviled by these times, my conclusions and convictions as to just what Law, Government, and Politics are, in each instance. I would make these subjects human, understandable, simple, and, I hope, reasonably interesting.

I would help the common citizen to grasp that a multitude of laws do not make Law, that finesse in Government is the maximum lack of it, and that Politics in its essence is not at all the practice of the civic spoils system, but the agenda of policies by which business gets done that in the ordinary day is nobody's business in that it is everybody's.

I would bring home to the man in the street, in other words, the realization that most of his civic and economic troubles come upon him because he permits willy-nilly his birthright of intelligent direction of the public business, to be cunningly denied him.

So long as Law, Government and Politics can be presented to the common citizen in a manner that arouses his maximum distate—provided it succeeds in arousing his interest at all—the Predatory Clique can go its way unimpeded, and with major success in looting and browbeating the whole social body.

I say none of us has to stand for this sort of thing one day longer than it takes for us to comprehend what Law, Government, and Politics, truly are—and react accordingly in terms of dictators instead of in roles of those who serve dictation.

The only thing mysterious about Law, Government, and Politics, is the mystery which the spoilsmen themselves wrap around their persons or their offices—filching powers and prerogatives that by no means belong to them

Take my book, therefore, as an unconventional analysis of the phenomenon of Order in all human society.

Follow through with me while I comment here and there on all those elements that make for social control and yet too often result in creation of a governing caste that demands its adulation from the fact of its office instead of its merit.

An understanding of these matters is being forced upon most of us, whether we would pay attention to them instinctively or not.

Nations-in-Law is my offering to my bedeviled fellow American in these years of a great penury, putting most of our purblind acceptances beneath the philosophical

microscope and suggesting wherein our mass judgments may have erred.

So let us to the business!

Introductions should be brief.

THE FIRST DISCUSSION

NATIONS-IN-LAW

THE FIRST DISCUSSION

HE WORLD, I declare, has one titanic need. It needs a common recognition of world-wide social maladies that cause men and women to suffer all out of proportion to what may be required for their normal spiritual progression

Our premise must be, that as soon as a preponderant number of reasoning human beings discern what is wrong with existing world culture, the very annoyance of their sufferings will compel them to embrace such effective and permanent remedies as enlightened logic may propose.

This we must concede as foundation for what follows or perish in our deficiencies of practical prescription. There are lions in our pathways!

Human intercourse in this world of ours has of late become so complicated that a larger mental and temperamental vision than humankind has ever exercised is not only necessary but vigorously imperative. We are coming to a snarl in world affairs making man to

realize that his species faces the same problem everywhere: How shall he go about daily life in maximum comfort and security of person, yet give full and dexterous expression to the peculiar traits and attributes with which Nature has endowed that branch or division of the species which each mortal represents.

This problem presents increasing confusions as generation succeeds generation and inter-racial society grows more and more complex.

Something must be done to make us not only world-conscious geographically but intelligent inter-racially in our dealings by continents, that each and every people may live out its destiny and contribute to world organization that which is its essence: Some particular exhibit of divine benefaction.

Until we establish this as a premise for our argument we shall obviously get nowhere. According as we do establish it, we shall lay a pavement for the feet of unborn progeny traversing quagmires of superstitious ignorance and climbing life's heights to Utopian attainments

There are those among us, although their numbers are decreasing, who think of Utopia as a grandiose system conceived by idealists seeking to rationalize by philosophy what they cannot get by strategy. They look about them and behold the human race in all of its squalor, misery, and intellectual bedlam—to say nothing of theological and ethical bigotry—and contend that Utopia cannot be for this planet. If Utopia were

practically possible, they declare, in some form or other we should long ago have found it.

Taken by and large, such people are provincial. By provincial, I mean not circumscribed as to geography but as to spiritual discernments of what Life is all about. They are really cowards of a sort who shrink from challenging the seemingly Impossible, not realizing that the Impossible for one age has become Commonplace the next

A certain Utopian structure is no more possible of attainment than the complete termination of wickedness is possible by merely passing legislation. I mean the Utopia whereunder all men recognize to the fullest the rights of other men, and set up a State wherein there is no guile either public or private. Human nature would have to be remade in a twelve-month in order to bring in that kind of Utopia, and only the fool could expect it to be realized. But there is another sort of Utopia that is no more impossible of attainment—at least in the political sense—than the union of the forty-eight States has proven impossible under the Federal Constitution

We are going to probe the fecundities in this interracial Utopia in this argument. First, however, let us reach an agreement as to what Utopia is . . .

I would define Utopia as that state or condition of a people wherein each has opportunity to contribute to universal culture that which it was meant to represent in earth's educative structure, with annoyance to others

minimized, and lacking the duress-factors of armament or economic restriction to subvert orderly growth or spiritual ramifications of advancing world consciousness

That is the only extent to which we need concern ourselves with Utopia in this unconventional analysis of a wholesomer world society.

It goes without saying, however, that in expounding such a definition it is well-nigh impossible to engage the interest of the man in the street. Much as all of of us would like to elevate mass thinking and help the man in the street to take a more understanding view of the benefits possible to world society—that he may profit as an individual—it is hardly commonsense to inflict trigonometry on school children who still have headaches from mastering simple fractions. This is casting no aspersions on the man in the street any more than children should be criticized for not being born with a knowledge of fractions in their brains that they may proceed at once to trigonometry. We as a species have our grades of intellectual attainments, or classifications of erudition, and no one class has the right to look derisively on another class simply because the first has been the longer at school. It does follow however, that those who have been at school longest have advanced themselves into positions of power and affluence where they are mentors instinctively for those not so progressed. As such, they are able to take constructive action for the swifter betterment of the vari-

ous races as components of a more plastic world society. They have values given them as mentors which can be so externalized that even the mentors may profit as well as the pupils. Thus the whole concourse of pervading wisdom can be speeded up until a state of world cosmopolitanism results that makes social concord a matter of the instincts.

This sort of mentorship, I maintain, has been the true basis for all the social progress that man has made to date, bringing society up from barbarism by a method and procedure to which I hope to give some new interpretations before my reader has finished with my book. It has been responsible for constructive mass-thinking as we know it, and it will continue to be such until the end of earthly time. It is all a process of the more advanced commentators and analysts "spelling the multitude"

For this reason I address myself to them, that Goodly Company of the intellectually elite on every continent and in every nation into whose hands this book may arrive. I say to them: "We have a heritage, a condition, a trust, imposed upon us. We are not group members but members of a Group. Our mission it is, to interpret the imponderables of social trigonometry to those who are graduating from their simple fractions and seeking application of fractions as a study.

In other words, without audacity or intellectual snobbery, by the very essence of our knowledge, we should consider ourselves as those in whose hands world

progress is reposed. We are those constantly given light on dark pathways with the understanding that it is not for our feet alone that such light is given, but for the intellectually handicapped who follow where we lead. We must think of ourselves as lamplighters and beacon carriers who have the moral stamina to explore where the provincial minded, and mentally inhibited, fear to tread in adolescence. We must take the knowledge that is given us and apply it practically, fearing no issue no matter how formidable, analyzing such half-truths as have served as shibboleths to the partially instructed to the present, making ourselves to discern that cultural intellectualism, like beauty, is not for confinement within group limitations, and compelling attention to our assumed attainments by the practibility of them in action.

We mortals as a species, maturing intellectually regardless of our caste, are a peculiar order of creation. We are given to certain principles of expression not enjoyed by other species. We popularly term those principles the "divinity" within us. What "divinity" actually may be, we have no means of knowing so long as our thinking is done in the finite. But this we are aware of—

The human race has some sort of destiny. That destiny is guided by certain controlling factors that taken by and large may be qualified as Government. There are as many types of government as there are compound racial factors to be dealt in. But over and above

them all maintains a sort of Group Consciousness of what is essential for the ultimate end. This Group Consciousness, or "progressive ideal," must not be lightly considered. It is something too deep for cursory analysis, something that merits our profoundest attention. Considered as a trust to the race, it more resembles the Cosmic Sense of Order inherent in every reasoning person and showing itself in submission to a despot as in the deliberative councils of freemen.

It is Government in the abstract working out concretely.

¶ But we as human beings have long since accepted the notion that Government, as such, can only manifest externally in forms of organization. And that is a tenet I refute

Government considered solely as forms of organization is shown to be colossal in failure wherever it is accepted as the norm of social conduct.

True government, as every sophisticate knows, is true anarchy. And while I hasten likewise to refute the assumption that I am an anarchist in any sense of the term, I do argue that Government as such can never function adequately until the admission is general that man's spirit transcends organization and expresses itself as superior to it—and by expression I mean this: That each mortal soul by its own sense of self-awareness recognizes its true relation to its fellows and behaves with due regard for their equal rights of expression and social deportment.

Government, therefore, is not strictly a thing of rules

and laws. Such are but temporary, or rather for utility, while the spirit is gaining to a recognition of itself in juxtaposition to those around it.

Government in its essence is Self-Control, or abstract repressive deportment, whether it comes from the inherent sense of the rights of others or the fiats of authorities impelling a certain mean of behaviorism that the greatest good may accrue to the greatest numbers.

¶ We are all infants in Government that is confined to organization. We have tried this and that, over the ages, and found nothing wholly suitable to care for the multiple and complex desires of evolving human beings in their individual integrities. Each new race and cycle have been responsible for their own experimentings. Perhaps we can say that we of today are the inheritors of the profits that have come from these experimentings. In a measure it is true—insofar as we admit that Government as we find it in this world has gone through evolutions or improvements at all.

But all of us have possessed from the very beginnings of ourselves—deep within our consciences—a desire to be treated in a certain way by others. We recognize the sense of obligation involved in expecting this treatment to turn about and admit certain concessions to our fellowmen everywhere. So Government manifests in our own subconscious workings, day unto day and hour unto hour.

It is with these distinctions carefully emphasized, that I purpose to fill the pages following with some concepts

of Government as "spiritual control in action" and lead my readers through some phases of interpretative psychology to a beneficial understanding of the causes, expositions, and possibilities of the factors within society that can influence and direct humankind toward a more sublime realization of its temporal residence.

It is time that we examined these factors and did them justice. Too long have they been neglected, or ignored, to human hurt

THE SECOND DISCUSSION

NATIONS-IN-LAW

THE SECOND DISCUSSION

O LET us stroke into our study by first examining such phase of government as is based purely on principles of Law and Order, instead—as some folks delight to put it—on the Will of the Majority. Then, second, if there be true government by the Will of the Majority, why the necessity for the phenomenon known as Leadership? ¶ Without attempting in any way to disparage either the integrity or capability of the public conscience, I submit that the Will of the Majority is not only deceptive, but an obvious paradox. Has it never occurred to you that the Will of the Majority implies rulership by a class of people who themselves require to be ruled, else government would be needless and probably not conceived?

Divine spirits, as such, may be above necessity for government, which is why they are divine. But the average mortal is a rebellious soul at heart. He is the product of heredity, environment, prenatal existences, and a

general voracity in material desire, else he would not find himself on earth to attain to self-control.

Here, then, we have a great horde of mortals inducted into this earthly residence in urgent need of discipline. But therein lies the crux of my whole interpretation: Rarely is discipline deliberately self-wrought. Discipline is a product of carefully worked-out principles based on tested logic and irrefutable evidence of all the factors entering into the individual character but represented collectively by the mass. By this I mean, that you can't have a man prescribe for himself all such attributes as he may require while handicapped by fears, lusts, worldly appetites and passions. You can educate a man over a series of lives and still he will not know what the Body Politic needs excepting as he may in a broad way represent it. So I am going so far as to state a second premise—

Never in the history of humankind on earth has it ever led itself!

There is no such thing as Self-Leadership, I claim. As well talk of the blind leading themselves by sight. The blind are sightless, which is why we call them blind. So too is the individual in regard to self-discipline. But even as the individual blind man may grope and find his way about, calling it sight of a sort, so does humanity grope in government and misname it Sovereignty.

Really this is a hoaxing of the self.

All down the years, however, have come leaders for the races. They have cajoled, begged, fought, and expound-

ed, striving to make humankind recognize and admit its lack of sight. Of course humankind has resented such mentorship—as anyone, anywhere, defends an obvious fault. That does not alter the fact that humankind is instinctively imbued with a willingness to follow leadership. And what is such willingness but admission of the general blindness to which I call attention: the acknowledgment that leadership is mortally essential?

¶ Now then, what is leadership?

Let us arrive at our first definition by discerning what it is not

I AVER that leadership does not mean, as so many folks accept, the ability or privilege of giving commands which result in obedience. That is a slavery to formality. Leadership is bigger than that, although such ability must be part of its equipment Neither is leadership the capacity to inspire others with grandiose ideals. Many men do that, and never reach true leadership.

Leadership is the ability to take humankind wherever—and however—it is found, and make it go in a direction of attested self-improvement!

A forced draft behind human nature is always fatal to the principals involved.

Pure and undefiled leadership, I repeat, is the talent for taking humankind and giving it eyes to see its way, of and for itself. And by this definition the process of

leadership involves factors and attributes not always conceded by leaders themselves. They must have perspicacity, a knowledge of human nature, a cognizance of world trends, and a steadfast belief in themselves as mentors. Still, these are not enough.

They must have an abiding and undubitable faith in the principles of government worked out along these lines—

¶ First, that man is unlimited of concupiscence involving his own interests.

Second, that he has no heart for self-control that attempts to abridge his personal self-expression.

Third, that he knows no authority of earth that transcends his own physical or mental capability.

Fourth, that he will have his own way though twenty of Caesar's legions arise to balk or stop him.

These four points must be kept in mind by any real leader. He is not so much a principal among men as he is a diverter of these factors into up-grade constructive channels

The leader who attempts to embody social, moral, or political issues in himself and represent them in action, is only omnipotent so long as his favorite doctrines happen to stay popular. But those who lead for the ages are those who build abstract governmental structures on lines of least resistance for themselves by acknowledging the four points above at all times.

So we apparently have a condition in all society of every land where those who lead must swim with the currents of popular inclination but at the same time be confident

of the fact that the general trend is toward improvement of society at large, and that society at large must exist for self-improvement or it is useless and licentious, and therefore lacks cause for being. And to say that society lacks cause for being—that this worldly residence of ours lacks point and purpose—is to refute Mother Nature who makes nothing without reasons in measurable fact

As natural laws are given for the control of the elements, so are certain laws formulated for the control of society. Those laws are founded on one basic principle: That mankind is forging toward relative perfection, therefore we have reasons for his earthly visitation To assimilate this premise until its presence is an instinct in his character is the fundamental tenet that marks out the leader.

All the same we must descry that the leader always comes in answer to a need. That need is often so abstruse that it seems contradictory to discernments of fact. It is necessary in logic for a leader to lead. But what perforce, is happening? Always mankind is groping, and sometimes more than groping. Sometimes mankind is being deliberately enticed into vicious error or retrograde tendency. Leaders therefore appear at such times, at the call of something within themselves that transcends human ingenuity, perspicacity, or knowledge of their courses. They are usually, but not necessarily, men of education. But more than all else they have what the great mass of humanity ordinarily

lacks: Nothing more and nothing less than Spiritual Foresight

By Spiritual Foresight I mean the capacity to read the present in terms of the future, that the future may be realized in terms of the present!

You cannot have society forever blundering and getting nowhere. Always and forever there must be an upward trend. But that trend is as much a part of the future as of the present, and vice versa, as any schoolboy knows

Leadership then, consists in making men see: first, that there is a trend; second, that it must be followed constructively toward a higher level; third, that there must be as much attention paid to the path by which the higher level is reached as to the level itself—for it is the level's complement.

The real leader does not try to persuade men into anything—unless he be a fool with animal spirits to indulge. The real leader has visions which come from sources which the present spiritual blindness of mankind will not allow to be accredited.

No matter.

These visions enable the leader unerringly to mark trends. Moreover, they enable him to read the present in terms of the future. But he does not rise up, waving his arms to divert humanity like a policeman at a crossroads. He calmly and judiciously withdraws into himself and asks: "What is the best way to make humanity see of itself what I see as profitable for it?" Then

he gives instruction to humanity in terms of the inspiration that has come to him in turn.

The ordinary "leader" digs a pit for his own feet when he says to humanity: "Do this!" or "Do that!"

Wise leadership, true leadership, says to the race, "You have within yourself factors for the solution of every quandary that besets you. Suppose we examine them together and decide what seems best in the light of our knowledge. I give you of my opinion than it is thus and so . . . "

TURNING aside here for a moment to illustrate these suggestions here in America, we have problems of "self government" which madden the throng that considers itself the court of final adjudication on all matters annoying the Body Politic. Such questions, I mean, as the right of the States to determine federal laws, the rights of individuals in certain localities to prescribe for themselves as against the commonwealth, the rights of vested interests to do as they please because there seem to be no powers capable of thwarting them, the ambitions of large numbers of demagogues to make themselves of prominence, the wishes of large numbers of goodly people to see righteousness prevail by force—and the mistakes of equally large numbers of earnest souls who believe that a righteous end justifies a dishonest or infamous means. These problems comprise the Local Option issue, the dangerous arrogances of so-

called trade unionism, legislation against various forms of vice, the tendency of certain churchly hierarchies to dominate in secular affairs, the right of minorities to designate the behavior of majorities, the strategies of non-social races like the Jews to master the peoples of Christendom even though such megalomania precipitates the worst pogrom in their history.

Grave questions, these are, striking at the very roots of current Civilization—which, by the way, is another deceptive term.

I say there is no such thing as Civilization in its broadest sense. There is only social evolution. What is civilization to one generation is the rankest barbarism to the next

Nevertheless, these grave questions designate the degree of our social evolution and demand the highest leadership. That is, they demand the capacity on the part of certain individuals to recognize trends, to determine policies, and to herd humanity like a flock of willing sheep toward a magnificent attainment. If the sheep metaphor be resented for the moment, put it that humanity is not unlike a horde of children on a crusade to reach a Holy Sepulchre of their physical idealism. They have the desire to better themselves, which is the true reason for their being in life at all. But they cannot embark on the crusade unless there be the requisite number of persons like Peter the Hermit to show them that the crusade is desirable at all. Thus Peter the Hermit was the real leader of the medieval Childrens'

Crusades, not the captains with the banners who headed numbered cohorts.

To get back to our problems in modern America, true leadership requires that certain persons avoid being demagogues and turn instructors, not dogmatists but logicians of such simple profundity that the most ignorant slum dweller knows what government is all about.

¶ I say this in kindness: There are scarcely six leaders on this basis in all the United States today, and less than a score throughout the whole earth! That is why humanity is so sorely confused. That is why it plunges blindly forward into such cataclysms as the recent world war. True, the world war was deliberately precipitated by leaders of a sort. But it was an introvert, negative leadership that besought selfish enhancements for a little racial clique that when finally unmasked and identified may easily result in physical annihilation of the breed. On the whole I would say that instead of being leadership it was approximately sorcery.

Humanity demands leadership that has in it the element of social truth married irrevocably to clarity of expression. Until that comes, the nation is at the beggary of circumstance and the prey of popular passions.

But how to find such leaders, and how to recognize their worth in performance? . . .

THIRTY years or so ago, the United States was treated to the advent of a man who made a record in American statesmanship second only in importance to the leadership of Lincoln's. Theodore Roosevelt, much as I personally deplore many of his bombastic theatricalisms, was a true leader of the type I am expounding, who tried to utilize not to explore, to direct not to augur, to decide for the nation what was natural and proper in the line of its destiny and epitomize men's opinions toward that end, not to do as his namesake of later years has done: make a grand gesture at leadership while all the time surrendering that sacred prerogative to a little knot of schemers who capitalize on their control of his office to enhance themselves and alien compatriots at Gentile expense.

The first Roosevelt was unique in this: that he seemed to explore, to augur, to manifest, while all the time he showed his true capacity for heading a mighty nation by letting others have the rein so long as they drove in a path that led upward.

Theodore has gone in personal influence but his spirit lives on in memory of true mastery. He was the archenemy of Privilege, the archangel of the public sovereignty inspired and guided instead of compressed and flogged into regimentation and other political and social channels which have been many times tried in history and always proven failures. He was the living embodiment of my contention, that mankind not only needs

leadership but aligns behind such willingly when it has full confidence in him who directs.

Again I say there is no such thing as a people, even in a republic in the modern manner, governing itself by the "will of the majority" . . .

The first Roosevelt ruled this nation with a hand more despotic than that of Mussolini's, "getting away" with things that from a lesser man would have been so challenged as to land him in a predicament more embarrassing than Kaiser Wilhelm's. But he knew his craft. It was born in his soul. He said to men not "Come!" or even "Press forward!" He said, "Let's all go together and have a bully time!" As such he fulfilled an ample destiny—the most colorful, the strongest and most personable President since America lost Abe Lincoln

He led by assimilation of the future in terms of the present

Consider his namesake, skyrocketed to a theatric popularity like any Hollywood blonde, making lacrimose radio appeals that his people do this or that, ruling by a manufactured duress that must have an obedient popinjay Congress to automatically legalize each recommendation that is slyly slipped into his mind by any ulterior interest that can gain to his ear, experimenting on the living body of the American commonwealth with the same menace that attends an operation on a human body by a drunken surgeon, and sending corner tailors and barbers to jail for not acquiescing in his regimented

nonsense. What a satire on mentorship for a great but bedeviled people!

Of course the phenomenon of the second Roosevelt is but an incident in the Republic's history—and mayhap a very passe incident by the time this book reaches readers' hands. But the records of the two men are forever engraved on tablets of history and must ever remain there, no matter if the country itself is brought down to the dust.

Men forget in either their heroisms or ribaldries that they are mirroring their true selves on facades of materials that are harder than granite, and that the reflection does not vanish with the vanishing of their bodies.

¶ Strong men are institutions, enduring in the heart if not in the basalt.

Weak men are curiosa, exhibiting to posterity which world-paths not to take!

THE THIRD DISCUSSION

NATIONS-IN-LAW

THE THIRD DISCUSSION

NOTHER who read arightly the Signs of the Times—which means everything and nothing—was Calvin Coolidge. Calvin was less spectacular than Theodore. He lacked the latter's magnetic bombast. Coolidge, however, had the gift for guiding men along lines they chose to go—so long as it was upward—yet letting them appear to direct their own affairs.

Leaders, it is said, are born and not made. Never was profounder truth uttered by men's lips.

This birth of leadership, however, cannot be an accident.

¶ One of the first things giving sight to the race in great matters of social policy is to admit that all men are not endowed alike with capacity for leadership.

It would be equally as absurd for the students of a given college to declare that they have the wisdom of their professors, as for the mass of humankind to think that because there is a mass in the majority that it therefore becomes omnipotent of discernment in matters of public

policy—or that the mass of itself breeds the leader from the very fact that he is born amid the masses.

I will not even admit that the mass has anything to do with giving such a one the opportunity for attaining unto leadership. If this were true, the greater the mass, and the wider its social license, the more leaders would be developed.

Nothing of the sort is evidenced by history.

Understand me, this is by no means an argument for autocracy. Nor am I endorsing the sovereignty of royalty. Autocracies and royal houses are often necessary so long as humankind exists in its present imperfect state. But there are autocracies and autocracies. And there is royalty and Royalty. Each of these of a political order are usually based on force of arms, abhorrent to freemen whether temperamentally "blind" or not

¶ I declare, if you please, that there is autocracy and royalty of another order based on Force of Intellect—from which the real leaders are always recruited—far advanced beyond the ordinary run of mankind because its members have lived longer before coming into the mortal coil as each generation knows it. But these intellectual autocracies and royal houses have no more right to the credit for their knowledge, perspicacity, and social wisdom, than an old man has the right to lord it over an untutored schoolboy. The former is the natural product of mere experience and growth.

The fact remains that humankind is divided into two classes: Those who are born with a preponderance of

social equipment, and those not so favored in point of earthly time. And just as everyone not so born is not necessarily a leader because he may be intellectually inferior, so the average run of humankind is not necessarily capable of directly itself merely because the prevailing political order furnishes opportunity.

This, of course, is a somewhat bitter pill for the man in the street to swallow. He likes to think of himself as omnipotent to direct his destiny because he exists in numbers. But this is creating an autocracy based on a type of force. Consider his salvation—

Given a group of human beings, invariably in that group will be one person, or sometimes a number of persons, who adapt themselves to leadership by a sort of eager instinct. Who are these people? Why should they function? Why not any hit or miss selection from among the seething populace?

I would introduce a new and perhaps novel factor into political thinking when I say, that my own researches have led me to believe that the same Divine Intellect that made laws for the natural world has gone still farther and made unchallengeable laws for the world we call social. And the first and the greatest of these laws for the social world is, that no group is permitted to exist—that is, come into actuality in physical life—without its mentors.

That seems to be a natural social law as indubitable as that a flock of wild geese shall not, and does not, attempt to migrate without a leader at its apex.

These people cannot "just happen." I submit that they do not "just happen." Disregarding for the moment those procedures by which they come into occupancies of their earthly heritages, they are endowed by and from some Higher Authority with certain attributes setting them apart from their fellows. And, . . . mark this! . . . in a democracy there are more of them because the need for them is greater. That seems to be the rule. But the democracy itself has little to do with either breeding or evolving them. Until people get over the notion that there is anything infamous or necromantic in such structure, they will always muddle and stumble in government.

Leadership is an attainment, but not as men think of attainment in one small life. I advance the fraught conviction that it is rather an endowment built up from vast experience over long cycles of time, and remaining with those characters who have the capacity for profiting most richly from such experience. Which might be another way of stating that leaders are practically members of a Cosmic Order, whether or not they are consciously aware of it.

Until people accredit such benefaction they are going to bring upon themselves an increasing amount of spiritual bedlam.

Considered in the cosmic sense, leaders have "attained" to their positions, it is true. But they have not done so in the sense that any Tom, Dick, or Harry, becomes a "leader" simply because he is clever at fostering incite-

ments. In a democracy this means what? It means that there is no such thing as a "demagogue leader," the essence of demagoguery nullifying leadership . . .

HE AUTOCRAT of the sword eventually makes way, or gives way, to the autocrat of the intellect. The autocrat of the intellect cannot be suppressed or dethroned by ballot-stealing, secret police, or political mutiny. It is true that all sorts of attempts are made—and many of them are seemingly successful for a time—to ignore him or keep him from public attention. But the more pronounced the intellect the more autocratic will be its power, though scarcely ever exercised with the effrontery of the jingoist.

Democracy in its Utopian sense being properly an autocracy of intellects, it is therefore little more than a catch-word in essence, a bagatelle for orators. In active practice quite the contrary is the truth. Democracies are commonly considered heterogeneous organisms directed by mob judgments. But what really happens is, either an intellectual autocracy triumphs or anarchy results

Today in America we have anarchy of the most virulent type because mankind has a perniciously encouraged tendency to crucify its autocrats of the intellect, not by dragging them through the public streets and nailing them to crosses outside the city limits, but by mistakenly ignoring them, avoiding them as prigs, making small

effort to understand them, and forcing them into academic cloisters while childishly raising up Mr. Average Man as the standard and epitome of social and political acumen ✤ ✤

Understand me, by no means do I imply that all occupants of academic cloisters are necessarily autocrats of intellect, and that pedantic theorists should ever be allowed to play the roles of men who have gained to their places of worth by the hard and bitter roads of practical experience.

I made the statement that because a great predatory clique sees its greatest menace in an autocracy of intellectual giants, so the public is not only encouraged but maliciously trained to disparage and ostracize them, to make them take sanctuary in sacristies of learning, to laud the mass sagacity of the vulgar yokel, playing up to his caprices, inhibitions, and inferiority complexes, and misnaming it "government of the people, for the people, and by the people."

Again I prophesy that when the race finally awakens to the extent of its bilking in that regard, the reprisals are likely to be terrible to contemplate . . .

We have another condition too in present-day America where people resent any interferences with their animal liberties because the general level of intelligence seems so low that they cannot read Liberty in any other sense. ¶ This is a state more responsible for this prevalent anarchy than any other factor affecting modern society. Men, of course, resent fiercely any attempts to force

them into godliness, and I for one commend them. I say that those who would so force them are transgressing natural law as unerringly as though they jumped from a cliff, or before a hurtling train, expecting no destruction to follow as penalty.

Humankind can climb towards Utopia only by gradual and general elevation of spiritual standards, not by freak processes of fiat legislation!

The spiritual standard must always come first. It must contain ingredients as powerful and effective of enticement as any of the tendencies that pull men into retrograde. The job of America's new leaders is to pay heed to this great natural law as it applies to human nature.

¶ Leadership is more than a responsibility. It is more than interpretation.

It is an intelligent analysis of social trends and a warping, chiseling, and shaping of them onto high and attractive levels.

Judged by this standard is it so impertinent to declare that there are scarcely half a dozen leaders in America today? I do not refer to the so-called Intelligentzia, largely made up of ambitious young Jews and Jewesses who have purloined Christian names and strut in their camouflage as a caste before the public. I do not refer to the so-called Intelligentzia that are ribald intellect sharpeners, blossomers of pragmatisms, freaks of erudition. I mean souls of such cosmic experience, wisdom and sobriety—spirits of such salubrious worth—that they can attract and hold the attention of mankind

while inveigling the race's thought up onto tablelands of righteousness.

These are the true Intelligentzia, and they do not gather about Algonquin luncheon tables, or strut in the Sunday supplements. And wherever they get the true chance to function they inevitably make history.

Of course this dearth of leaders is not humanity's fault and it might seem for the moment that I am contradicting my premise by charging the Almighty with a lapse of performance. But am I? It stands to reason that the lower the level of spiritual intelligence, the fewer the numbers of true leaders will be, my argument having it that a low level of spiritual intelligence requires fewer leaders to guide it.

Please make a careful distinction here between "a low level of spiritual intelligence" and government in the democratic form.

I said that in a democracy there were more leaders because the need was greater. It requires no fleshly Academy of Immortals to head a movement of Russian peasants. One husky Cossack could probably get more effective followship than a dozen Keyserlings or Emersons, whereas conversely a thousand men of their intellectual attainments would be more at home in a democracy as a greater arena for their talents than under a regal autocracy where their very talents might disturb the existing order.

A country of high spiritual intelligence by its very essence manufactures more diversified and impelling in-

tellectual objectives requiring mentoring to attain ❧ Humanity therefore is not to be castigated for something it has had no hand in projecting. But all the more reason that when such leaders are sent, they be given more respectful attention, not pulled down by demagogues to as near the common mean as possible ❧ ❧ ¶ True democracy, as maintained in ancient Athens, ought to be considered not a type of political structure but a field for perception of intellectual leadership. It exists, where it does exist, that humanity may have freedom of will and opportunity to go forward at the behest of intellectual autocracy, not to escape all discipline altogether, even that which is seemingly self-enforced ❧ ❧

AND YET, strange as it may seem in the light of the foregoing, it is usually the autocracies and not the democracies that are most benevolent toward the outstanding intellect. Autocracies, however selfish in personnel or movement, usually aim at some constructive end though it be nothing more than their own perpetuity. The essence of their functioning commands that they move forward. Stagnation makes them vulnerable and prey to competitive influences.

Autocracies are seemingly benevolent toward outstanding intellect because, as governmental patterns, they must pay it attention for one of two reasons: to bastion their own positions and augment their own vitalities, or

keep outstanding intellect in some form of subjection through cultivation and thus draw the fangs of its potentcy to do damage against themselves ❧ ❧ ❧ Where they make their tragic mistake is in thinking that there is an affinity of interests between an autocracy of intellect and an autocracy of political form merely because they are both autocracies. As a matter of fact they are diametrically opposed to one another, which is why a preponderance of intellect in any autocracy of force usually results in the democracy phenomenon ❧ ❧

And while we are thus discoursing, just what is an autocrat? ❧ ❧

I would define him as a personage so sure of his material or spiritual premise that he can afford to give the effect of disregarding every form of competition or criticism, and deport himself as though all mankind believes exactly as himself.

This may be a somewhat different interpretation from what Noah Webster offers in his well-known compendium of definitions. Webster says: "An autocrat is a supreme ruler whose power is unrestricted and irresponsible" ❧ ❧

I maintain that this definition better fits my description of a popular democracy than any scheme of life pursued by some momentary dictator who must conform to certain laws of human nature or ultimately find himself in some rear alley spinning on his neck annoyingly entangled in a maze of Sam-Brown belts.

Now most people assume that autocracies must naturally be bad because the military autocrat enforces what the citizen would protest if he had the power to make his voice effective.

Autocracy has an odious aspect because it has been practiced with executive insolence.

Eliminate or foreswear the insolence, and autocracy is interpreted in terms of Duty, Allegiance, Manifest Destiny toward an ideal expressing continuous strength.

¶ The autocrat of intellect, not employing the mailed fist, is too seldom recognized for precisely what he is. By velvety inveiglement he utilizes the idealism which is the spark of divinity in every man to bring out of social chaos a workable plan for spiritual achievement.

¶ Men are men, no matter how helpless or degraded. They have a spark of the Infinite Godhead in each of them. When you enslave them you enslave that spark, fifty times more destructive than dynamite. It cannot be done permanently, which is why all autocracies based on force sooner or later crash down in debris.

When you have an autocracy of intellect, making its preponderant power felt in action, you usually have something that approximates true public sovereignty. And when you have true public sovereignty that is constructive in its movement, you have a field of force that is constantly operating toward the evolution of ideals. Bear this in mind, however—

Those ideals are ever interpreted by certain Master Spirits

America, for example, has a mission to fill as a political entity among the nations of the world. It is not a mission to hold up before those other nations the shibboleth of national license or international snobbery. America's mission is—as I see it—that she shall be a bright and shining light to all other races of the earth, showing them the true significance of a unity of interests combined under a pacific political form that permits spiritual ideals to work out in action under intellectual autocrats

For those intellectual autocrats will function, which is the essence of any sovereignty, American or otherwise. They will ultimately hold the reins and drive the public chariot whether the populace assents to it or not

¶ All of which constitutes my argument that our present American sovereignty, whether you want to give it the name of a republic or a democracy, is not truly such until it abandons its anarchy, recognizes the true tenets of leadership, opens the cloisters where it daily imprisons real intellectualism, and gives free driving license to those with the true capacity for driving.

¶ The tendency at present, as I have said, is to discredit the leader because he is the leader and to hoist Mr. Mediocrity onto the pedestal of popular acclaim

¶ We follow this tendency because it is put before us as the only one to follow. And it is put before us as the only one to follow, because the predatory faction sees a fatal menace to itself in letting an aristocracy of intellect come to the fore. Particularly is this true in

political matters where it may be free to exercise its sagacity in practical antagonisms.

The predatory faction, mainly alien, has now attained to such subtle eminence by ensconcing itself in finance and journalism, that it can clandestinely determine who is going to be elevated to positions of political executiveship and just what they are to do when their elevation is effected

It can therefore ignore, or have ignored, or break by criticism or ridicule, those who will not show themselves amenable to its dictates—which true autocracy of intellect will not.

We are treated consequently to a government by nincompoops—little men in heavy harness—and we wonder which is wrong with our republican institutions

¶ We are a government of the people, for the people, and by the people—maybe. Most of which means nothing but a platitude of rhetoric, the absolute negation of true public sovereignty in sense, logic, beauty, and actuality.

Really we have descended in these catastrophic years to a government of the people, for the promoters of a super-Jewish world state, by agents of calamity, maneuvering by violence. And I do not speak cynically

¶ True public sovereignty, I repeat, is nothing other than a field of force in which certain evolutionary ideals are operating, interpreted by certain Master Souls who come from an intellectual oligarchy not accredited by the populace

The great Greek Democracy, which the world so much admires—or imagines that it does, not knowing much about it—and to which the demagogues so frequently refer, was nothing more than this in essence. And yet it held within itself the seeds of its own destruction

¶ To determine what those were, as well as to clarify much of the terminology in these matters which must follow, I would digress from my theme for a chapter and make an exposition of the fundamental difference between Democracy and Republicanism . . .

THE FOURTH DISCUSSION

NATIONS-IN-LAW

THE FOURTH DISCUSSION

THERE are no two terms in our language so inexcusably misused as Democracy and Republicanism. One of the tragedies of our day of nincompoopery in statecraft is to behold some vacuous spellbinder stand before a group as politically illiterate as himself and employ the two terms interchangeably in making his addresses on the American form of government We are "the grand old Republic" one moment, and "this glorious Democracy" the next.

It is a political execration upon the subversive alien control, that this transposition is not only permitted without challenge but subtly encouraged in order to lend strength to civil bedlam and thus make easier our ethical disaster

Men of sense and integrity lend themselves to such tragic blither. Thereby do they reveal how pitifully little they know of the once-great principles that actuated the founders of this country. Yet the distinction

is absurdly simple—

In a Democracy the voice of the majority is assumed to rule, and it is largely uttered directly by the citizen who is a constituent part thereof. It makes no difference what the issue, or how the decision works harm to the minority

In a Democracy, government is effected by the decision of preponderance. Therefore it is too often government by mob mood, public incitement, or mass hysteria.

¶ In a Republic—assuming that it is a true republic—an attempt is made to get the same general effect, but minus the derogatory factors of mob mood, public incitement, or mass hysteria.

A class of officials known as "representatives of the people" is chosen by popular franchise. These officials are a popularly appointed ruling class, distinct and inviolate unto themselves during their tenure of office, who are theoretically supposed to conduct the public affairs for the greatest good of the greatest number and yet decide all questions with sympathetic regard for the rights and forfeitures of minorities insofar as is practically possible

A Democracy is government of a people by themselves without intermediaries, and according to the public caprices of the moment.

A Republic is government of the people by a quasi-professional law-making and law-administering caste, which they have deliberately created to do their ruling for them

Of course both have their advantages. Both have their detriments. But no true Democracy has ever long endured because, as I mentioned before, it contains within itself the seeds of its own destruction.

UPPOSE, to illustrate, we have fifty men cast away on a desert island with sufficient acumen among them to decide that some form of government must come into force to mitigate natural antagonisms to company proposals that are bound to be advanced. They will install the perfect Democracy. In that perfect Democracy the vote of the majority shall constitute the law

That means that forty-nine of those hundred castaways must at all times, and under every condition, implicitly obey the other fifty-one. Theoretically one man's voice in such a state of affairs will determine the behavior of the whole company if half should vote to adopt one expedient and half should vote to adopt another. But would anyone who knew anything at all about human nature expect that they would do it? They would have to be supermen in their moral and ethical attainments to countenance such numerical technicalities, especially if their passions were aroused.

Suppose that a cask of liquor were suddenly washed ashore. Suppose that practically one-half the company wanted to drink the liquor in order to forget the menace of a colony of savages that might paddle across from a

neighboring island and exterminate the lot of them. But suppose fifty-one men out of the hundred said, "No, we will smash the cask and turn the stuff into the sea, that we may preserve our faculties, and thereby our vigilance, and thereby our lives."

Would men who may have been addicted to drink before landing on the island suffer to see such wastage happen? Frenzied for a stimulant denied to them for months, all the fine theories about Democracy, and abiding by the will of the majority, would go by the board. A fight would ensue in which many might be killed

Or suppose, on the other hand, that it was a chest of potatoes that had been washed ashore while scores in that colony were suffering from scurvy. Suppose that fifty-one wanted to conserve those potatoes and plant them to get more—thereby assuring themselves of a plethora of food—whereas forty-nine wanted to consume those potatoes immediately in order to save their lives

The majority might have its way and many of the minority might perish from that scurvy. Doubtless some sort of compromise should be made, and in practical application would be the order of the day.

Instead of a pure Democracy, however, suppose that those castaways agreed to support a small Republic. They would vote to repose their sovereign rights as individuals in the hands of five out of their number, who should either hold office for a stated time, or during general good behavior—that is, efficient executiveship

If those five had the supreme jurisdiction over the ninety-five remaining—although elected and empowered by a majority vote among the hundred—they would doubtless say, when the cask of liquor came rolling ashore: "Each man can have a quarter of a pint a day as he may relish it, until the whole is gone. That amount will injure no man's faculties or his vigilance. It may, on the contrary, stimulate him to a better vigilance than ever. So we will keep the cask in our possession and control the spigot, thus assuring fair play and honest potions allotted to each."

Although there might be grumbling, there would probably be no fight. Momentary passions would cool. The ninety-five would ruefully agree that the proposal was based on sense. And the same would operate in the matter of potatoes. "Those who would otherwise die of the scurvy may have one potato apiece," they would decree. "The rest of the potatoes must be preserved for planting in the spring."

It makes no difference how theoretically fine a Democracy is on paper, men's passions are men's passions. When one group of men want a thing and another group declare they cannot have it, a contest is produced. Numbers do not always mean the strength to dictate the day. Twenty strapping giants might make mortal sausage of eighty sickly striplings and seize the liquor or potatoes at their pleasure. And the same thing goes for a mighty or complicated State.

The pure Democracy is a rule by factions. Although the

most powerful faction in point of numbers may indicate what the decision is to be, the remaining faction, or all the remaining factions, are going to intrigue, or fight at once to challenge the permanency of decisions

¶ In nine cases out of ten, in the resultant conflict, the Democratic State itself will be swept from existence. So long as men hold differences of opinion on any subject under the sun, discord will ultimately break into the open and require to be settled by muscles or armaments.

¶ Human nature is composed that way, and we did not compose it, so all that we are called upon to do is to take it as we find it and try to understand it.

The United States of America is not a democracy, never has been a democracy, and cannot become a democracy and very long endure.

The United States of America, from its very inception, has been a republic and it is as a republic that it has founded and sustained the American political structure and become great, prosperous, and united.

It could have gone on being great, prosperous, and united, if this subtle and insidious alien attack had not come, more deadly than an attack by any foreign battleship because it cannot always be distinguished for the deadly thing it is.

Instead of permitting us to uphold the ideals of republicanism, and create a quasi-professional ruling caste composed of men of integrity, stamina, and public worth, we are hoaxed and deceived. We are introduced to a species of retrograde "high-priestism"—an effeminate,

oriental caliphate—premised on racial megalomania, that would discourage all initiative, whittle all men down to the one common mean, make puppets out of evolving freemen, and return us to an exploded political barbarism that has only introduced ruin and stagnation wherever it has been tried.

Yet it is hailed as "progress" by political parrots, satraps, and flunkeys, who lack the faintest notion of what the skullduggery is all about.

It is time to reestablish the true doctrines of Americanism and make sharp distinctions in our political nomenclature

This nation is a republic.

The Jews would make it a democracy to despoil it!

THE FIFTH DISCUSSION

NATIONS-IN-LAW

THE FIFTH DISCUSSION

N considering public sovereignty—or the right to determine their own form of government on the part of any people—in terms of a republic, it is necessary that its citizens bear two fundamentals of civil psychology in mind: First, that those citizens have not created that republic of themselves but have had help from Nature in the matter of terrain and opportunities for racial self-expression.

Second, they have been endowed with definite perceptions enabling them to discern what is both opportune and sagacious for them to embrace in the way of government

They have hitched their political wagon to a star but they must not forget that they of themselves did not make the star; they followed it, or attached themselves to it, as a gift from some higher galvanism of creation, even though they refer to it as "that little spark of divinity" within themselves.

Those citizens must remember too, that whereas republics are reputed as being ungrateful, that is only because each ideal advanced, giving rays to the star, has to be judged on its own merits—outcome under performance—not because it lights the fortunes of some grateful group or potentate.

By this I mean, that light comes to a republic, or to a race, in the form of intellectual precepts which I dare to declare are offered by the Infinite. The republic, or the race, must take them, analyze or dissect them, expound them, and find out their application for maximum profit to the majority, because so many ideals are the offering not of infinite wisdom but of finite mentality. They go unrewarded, unapplied, or uncredited, after a period of time has proven their unworthiness.

Republics are like children, importuning the parent for instruction but turning on the parent when the latter reveals his fallible humanness.

To get an idea firmly established in and before a republic, it is necessary to do two things: First, advance such an ideal as a feature of permanence, presenting the essence of compounding profit; second, see that it is projected not as a whip to strike from behind, but as an enticing mystery to be explored, with a candystick award in its heart for the race.

Take notice that this is exactly what we are well on our way toward consummating in the Silvershirt Movement, in our exposition of The Christian Commonwealth. Returning to my thesis, leadership capable of

acknowledging such postualtes is not to be found in any corner drugstore. It is a divine qualification which leaders themselves too often ignore.

Christ Himself asked, "Whom do men say that I am?" —implying far more than appeared on the surface. It was not doubt of His own divinity, but a careful study of His effect on His audience.

A thousand leaders ask themselves the same question inversely when they demand: "How am I registering? How am I going over?" But the difference between them and the Great Teacher of Galilee is the difference between the savior and the demagogue. The demagogue asks in substance, "How good an actor am I?" The savior asks, "Am I expounding my doctrine by my life?"

This is all infantile, after a fashion, and yet it is one of the profoundest tenets underlying a republican form of government.

Demagogues are always masqueraders for their financial or social profit. Saviors have no thought for themselves, but immerse themselves completely in their doctrines

We as a nation are prone to give attention to the demagogue because he is essentially the dramatic individualist. Universality, it seems, is beyond our facile grasping. Moreover, it is the essence of individuality that makes republics, else we would all be for the king and his sycophants instead of for ourselves as citizens, demanding freedom under which to work out our

destinies in self-government ✤ ✤ ✤ ✤
Make no mistake about this: humanity will always love the demagogue because he is so human—at least in his expressions. The salvation of the situation is, that the demagogue as an individualist transcends his followers and sooner or later they pull him down, if for no other reason than malicious envy.

The spiritual instructor, on the other hand, always keeps himself—by his very temperament—a little too high and far above the mass for it to reach him, not alone in his principles but in his attitude toward society. The latter may crucify him, not undertsanding him and therefore fearing him, but not through malice in its basic sense not yet through greed or envy to be like him.

¶ Remember, that for every savior who is crucified, ten thousand demagogues are beheaded daily!

Speaking for the moment as a native of America, steeped in its traditions and having given no small account of my stewardship of patriotic inspiration to the moment, I say that what we need most as a nation is not a renaissance of leadership—for one leader could revive the national prestige in the hearts of all adherents, and numbers of leaders do not make a nation great—but a renaissance of followship, not blind acquiescence to spectacular doctrine but intelligent analysis of the leadership that is constantly being offered.

And the first tenet of this followship must be an analysis of the leadership on the premise hereinbefore laid down: A searching exploration into the doctrines ad-

vanced, to determine whether their sponsors are demagogues serving private ends or interests, or Couriers out of the Absolute, offering spiritual enticement for the uplift of our species.

Where are our leaders on this basis?

MERICA would be appalled at this moment if it could look into the private hearts and lives of its most pampered idols and hear their expressionss behind closed doors. A leader is one who leads through utter sacrifice of himself and his life to the discernments that come to him of what his fellows need most ¶ Applying this glass to the mass of so-called leaders on every street corner, the result is stunning from the angle of permanent social progress.

Our erstwhile Prohibition issue was a case in point ¶ It was an issue without a leader. Hence it was the bagatelle of the nation's opportunists—both positive and negative. It was an issue founded on an ideal, but wrongly executed—by demagogues. It was never the expression of a united people rallying behind an enticement, although in certain quarters it became so. It was a rallying place for sentimentality, for demagoguery, for personal interests of a most appalling magnitude ¶ It started with a handful of sincere men and women, led by sentimentality, striving to overcome an evil as old as our species. It gathered momentum when lawless forces saw the opportunity to profit from it—

wolves in sheep's clothing. It never had a basis in spiritual enticement. The enticement it offered was purely economic. It said to the citizen, "Change your glass of grog for this golden coin," whereas the citizen might have had many golden coins and still have been thirsty for his grog. True, it had ethical benefits, but few which the citizen could not embrace in his own right—and at his personal volition—had he so elected.

¶ When a man sincerely desires to be good, national legislation is an insolent superfluity.

Life is not run that way. Advancement in ethics is not gained that way.

Economics never takes the place of the spiritual values, nor could the Prohibition issue ever have become a spiritual value until it appealed overwhelmingly to man's desire to help himself to enduring happiness

¶ It is possible that in time—as I see it—the Prohibition issue may be settled among Aryans on the plane of so-called sportsmanship. Making a game of an issue is an Aryan character-attribute which all non-Aryans fail to understand. I hold it is a phase of vivid spirituality

¶ The issue, however, that we are considering is not whether a man may or may not drink his glass of grog. The point I am making is: The American public has small propensity for harkening to wise leadership, and leaders as leaders today rarely display the courage to stand or fall by their convictions.

They dabble in ethics, or are voluble in agitating the various moral virtues. They expect that the public will

form a phalanx behind them. But how many men in America tonight, do you suppose, sponsoring doctrines tending to uplift the race, would stand staunchly for their principles if they knew they were to be literally nailed to a wall tomorrow and left to hang there as targets for mud and excretion?

The man Gene Debs went to prison for his faith. He was a great leader in the finest sense, however much we may disagree with his doctrines as he preached them. William Lloyd Garrison in a previous generation was another who persisted in his doctrine—that black bondage was a crime—though a mob pulled him through the streets of Boston at the end of a rope. Benjamin Franklin, Thomas Jefferson, John Jay, James Madison, were great leaders of political thought and promoters of the Union idea under the federal Constitution. It took the great Lincoln, however, to stand up amid the stresses of the Rebellion and give true freedom his life.

Lincoln was a spiritual enticer in the finest sense of the word ❧ ❧

In America today are perhaps a scant half-dozen similar in intensity of purpose. But until circumstance supplies them with an acid test for their doctrines, and demonstrates that those doctrines and their lives are interchangeable, the citizens of this republic will continue of necessity to applaud yellow journalists and civil scavengers, political hucksters, and moral sycophants.

¶ This is the great test of leadership, that the times ripen with great issues and that leadership interprets

them in terms of constructive action with the personal reward neglected or cast out!

THE SIXTH DISCUSSION

NATIONS-IN-LAW

THE SIXTH DISCUSSION

T IS something to think about. ¶ The times ripen with great issues, I say, surpassing in importance those of any period since the collapse of the Roman Empire. Unfortunate it is, that we are disdainful of any truly trenchant study of them, because they confront us in their political aspects ¶ The human race the world over is disgruntled at issues having the political aspect, first because politics—as politics—is synonymous with chicane; second, because any political study has the nature of exploration into the civic abstract, and to the Man in the Street the civic abstract butters no parsnips.

Also, speaking for America at least, politics expressed in the human equation is interpretable chiefly as demagoguery and jingoism.

It is everybody's business and therefore nobody's business

It is a sort of civic cancer that we assume must be tolerated in the social body and the less attention paid to it

consciously the less distress it inflicts as a ganglion. ¶ Truth to tell, we need a new word to take the place of Politics in the languages of peoples all over the earth. ¶ Psychologically, the word itself is antagonistic to the emotions. It is a technical word that expresses sheer Form. It has no aesthetic values, being as coldly impersonal as Greek syntax. It calls up in the eye of the mind an obnoxious system that is academically external to the individual's daily interests. In such personal application as is enforced, there is the quality of Cossack animus—which supplies exactly the amount of bellicosity that renders its potency static in terms of human understanding and of compatibility with the average man's notions of liberty and freewill.

Politics is anathema because it expresses a form of emotional sterility that is abhorrent to a created order whose shibboleth is emotional fecundity.

Bear in mind that this is not saying that no emotion attaches to politics. But the emotion attaching to politics grows from the individual's sense of personal gratitude at some phase of the profits resulting from participation, or his inverse resentment at political misfortune.

Politics—as politics—is merely the hard, glistening machine from which come benefits or iniquities to the average man, and no more love or emotion is wasted upon it than upon any other machine that delivers a product.

To turn from my previous dissertation on Leadership and write of practical politics that is the domain of Leadership, is like damming up a river to send it through

a raceway. It sometimes does more damage than it furnishes useful power.

Antagonisms as old as the race must be overcome—or rather, interpreted—and the deeper one delves into the subject, the higher is the wall of antagonism that rears, and the stronger is the consciousness of wrong values concurrent

Yet we meet with this opposition—strangely—because our surfeit of chicane and demagoguery has caused us to forget that Politics is the science of making government possible, with the least odium imparted by government itself.

You cannot have politics unless you have a people who need governing. But you can have a people who need governing without employing Politics.

Suppose that we attempt a new interpretation of an old, old subject and put it in this way—

Politics is the science of government by diplomacy toward the governed, instead of by autocratic fiat.

Let us see where it leads us.

TO begin with, politics takes the governed and makes them the butt of their own caprice, while at the same time accomplishing such measures of self-improvement as may be requisite, desirable, or possible. To meet the issues of the new cycle in human affairs and interpret them aright, however, we should make one radical change in our thinking—

We must get away from the notion, academic if not practical, that Politics is detestable.

Politics is one of the highest of the human arts, inasmuch as it paints permanent pictures of earthly welfare with the muddy pigments of cantankerous human nature

Let us understand this thoroughly.

Politics may be subverted to malignant practices. Politics as politics, however, contains much of the divine—for God Himself has to paint pictures of earthly welfare with the muddy pigments of cantankerous human nature.

Understand this, too: Politics in the abstract is often a gesture, but practical politics is far more than gesturing. ¶ It is a business maneuvering toward human organization, for tangible direction of human attributes into a constructive program for human betterment.

When we have accepted that definition we are halfway through all political confusions.

You cannot have Politics without having government—at least of a sort—else it would lose its distinction and

essence. Politics says to the governed: Come and be governed, but consider it a blessing; consider it also a challenge to your sporting attributes.

Politics thus becomes a phase of Spirituality, strange as the analogy may seem.

You cannot have Politics as a practical measure for human advancement without giving it some sort of spiritual twist, for the spiritual values are the permanent values, which is why they are spiritual. Never mistake that! Material and Temporary are synonymous terms.

¶ Politics is the science of going bankrupt materially to acquire a fortune spiritually.

When men have a political problem to solve, it is noticeable that they usually leave it to the minds best equipped to solve it and are satisfied to be told—logically or otherwise—the results of their thinking upon the subject

If these results measure up to the instincts of the governed, no more is said about it—or rather, the solution gets popular support—and this queer process is called "government by the masses" whereas it is not government at all.

It is assent to government by instinctive approbation.

¶ The governed not only do not want to think, but they cannot think. They lack the mental equipment—the reasoning machinery—for consecutive logicizing. Logicizing takes generations of experience in any person, being able to compare this Cause with that Result, or that Result with this Cause. The process is long and

involved. The great mass of humankind cannot logicize in its own day to day affairs. By what token or what miracle therefore is it competent to pass on great public questions requiring logic for solution, because it acts enmasse?

Logic is logic whether practiced by one man or a million. In fact, one million men all logicizing, and getting the same sort of result, would be little short of miraculous.

Logicizing is a process by which old, old minds offer the cream of their experience to whosoever may desire it or may profit from it.

In proof of this, is the evidence that children are never logical. Truth to tell, age itself might be designated as an increasing capacity for logical behavior. But consider this and mark it well—

Logicizing is not thinking.

Logicizing is taking a point or an issue under discussion—or some affliction of the social body—and prescribing for it after a careful analysis of all the factors making it an issue.

Analysis of this character is incomprehensible to the man in the street, however much the insinuation may offend him. He lacks the erudition and the universality of applied experience from many fields and contacts. Furthermore, being an intense individualist, he cannot disassociate his own particular viewpoints on the question or issue, so as to consider it abstractly.

In other words, he reads every issue in paragraphs and

sentences and phrases—and most certainly in words—that have application to his ego. This does not mean that he is aware of himself. It means that he is tremendously aware of the evolution seeking to make him aware of himself.

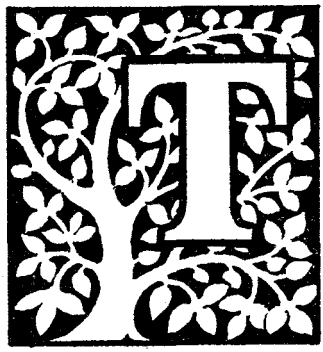
The man in the street is wholly lovable and human. And by the same token that he would not arraign himself for being unable to paint like Rembrandt or Michelangelo, he should not behave petulantly because he lacks the skill to reason like Darwin, Locke, or Kant.

¶ Let us consider the man in the street as his own politician and see where it gets us . . .

THE SEVENTH DISCUSSION

NATIONS-IN-LAW

THE SEVENTH DISCUSSION



HE MAN in the street, first of all, has no background excepting the immediate concerns of family and neighborhood. True, he is conscious of his state and nation and something of other nations. But they have small bearing on his day-to-day life. ¶ The man in the street sees no reason, therefore, for becoming excited over a larger number of people than he can conveniently count between his home and his office. Larger numbers, considered practically, do not exist for him, excepting as something vague and malevolent when they threaten his neighborhood with explosive decrees and judgments.

All of which is to say that despite his newspapers and magazines, his screen news and his radio, the man in the street is inherently provincial. Large numbers of people living at a distance are nothing but a great forest of human trees, susceptible to gales of passion and often uprooted by cyclones of thinking. None the less, the

forest is there, and to the other fellow in the distant neighborhood the first in turn is part of it. Now consider this —

Every forest, whether of trees or of humanity, is likely to have evil beasts stalking within it. By evil beasts I mean creatures who gnaw the trees, topple them, and work destruction of many kinds by dominating sections of it against the approachments of foresters who would do the trees good.

Such beasts are to be found in every forest, and doubly so in the human forest, creatures of evil who delight in malfeasance for its own sake as well as for the passing power that it seems to give them.

The man in the streets does not realize that he is one of the trees in the great human forest, until he has grown so lofty that his mental stature commands the surrounding terrain. Even so, when he attains to that height he recognizes more than ever how many other trees exist—making up the woodlands—and is humbled and gladdened by the universality of his nature.

The man in the street, coming up from an undergrowth status, knowing not his true relation to the rest of the universe, imagines that he and his fellows in the immediate vicinity are peculiar unto themselves. And usually he is right. He cannot perceive whether he is growing in a marsh, or what existence may be like to trees on a hilltop. If he is shag-hickory in character, he cannot interpret rightly what a summer breeze means to a whispering aspen. Inversely, the aspen thinks that

shimmering in the breeze is the substance of life, forgetting that the hickory and spruce and oak are as essential as background for forests in general else the first heavy gale would level everything flat.

Applying such metaphor practically, we find that human life in America as in many other parts of the world, attempts to sublimate ignorance and mediocrity mainly because ignorance and mediocrity are in the preponderance.

The fact that the common people are in the majority carries a certain glorification to those who cannot see otherwise because their lives are circumscribed. There is nothing malicious or malignant in this—on the whole it is bathotic. But in actual practice it retards human progress.

Commonness is not disgusting, because it is a state and not a condition. But it is lamentable that it should seize hold on the general imagination as something worthy of tribute and eulogy.

We in the United States carry this tribute to the point of hero worship. We glorify the average man, not because he is average but because we imagine that our system of government depends upon his whim. So we cajole him.

In certain situations this is necessary, yet considered as a program it is a childish tendency made up of animal fear and sentiment.

The American public is far from being a "herd"—it is much too diversified in temperaments and interests. It

is probably the most facile social body on the entire earth's face, because it is composed of so many different elements. But the American public is unique, in that it glorifies Audacity instead of increment of knowledge. It glorifies splendorful show instead of intrinsic worth. It glorifies the demagogue instead of the statesman, and has the motion picture idol for its character-shibboleth instead of the thinker and the conscientious scientist.

This, in itself, is a reaction from a deliberately-encouraged superficial thinking—or rather, no thinking at all in the sense of wholesome logicizing. It is the result of a studious and premeditated anaesthetizing on the part of those who have connived the control of press, screen, and radio, that no serious movement may oust them from their dominance.

Sooner or later the true American, and the disgruntled Christian, are going to find this out. At the present time it only goes to prove that the man in the street does not logicize; he merely utilizes his pensive moments in imaginings and "thinks he thinks," and small blame attaches to him.

Leadership, however, under these conditions is so easy that it is pitiable. Yet the American rises up fiercely when arraigned for lack of discernment in picking out his leaders.

By some weird, unaccountable process, he anticipates that because the nation is not headed by a king and his satraps, because a sort of parlor anarchy prevails in the

enforcement of petty statutes, that a profound wisdom without eyes, ears, or reasoning apparatus will issue Minerva-like from the Jovian forehead of the body politic, and show itself as racial savior in every distressful circumstance.

Most of which is silly.

Forms of government do not bring leadership. Theories of existence do not make for professorships of doctrine.

¶ You cannot have a nation of leaders so long as the man in the street is dependent on his federal administration or his ward political machine to furnish him with brains.

Was it not Carlyle who wrote: Given a hundred scalawags, how to make them a group of honest men? And I believe his answer was: That a common idealism desired by each rogue for his own permanence of person and practice of roguery would effect a system of communal righteousness resembling something like honesty among them.

But this, like a great many other expositions in theory, is only one-half true.

You get righteousness, not by fear that survival may be affected, but by each man ultimately coming to see that his own welfare is contingent on, and concurrent with, the equal welfare of those around him.

It is my conviction that man makes progress as an individual, or as a group, only as those around him are moving in harmony with him. He cannot think of himself as apart from his forest of human trees. He is not

the exponent of himself but of the mass. He must have the presentiment that only as he represents the group or the mass in his own instincts and capacities can he survive as an entity.

I do not mean by this that he must whittle his instincts and capacities down to any level of the herd. I mean that he must perfect his individuality by subconsciously thinking at all times socially.

He must stand out from the mass for his valiant thinking in terms of the mass.

Many men assume that because they are peculiar unto themselves they are peculiar unto the body politic—which is not only error but manifest jest. People are people in that they have similar interests while at the same time having individual tastes and expressions of character—not that they are different as creations of spirit

Again we go back to our analysis of man in terms of the forest. Certain trees are meant to give backbone to the forest, as the shag-hickories mentioned. Certain others are meant to give aesthetic values, as the aspens. Still others are meant to give utility, as the oaks and the spruces. Taken collectively, a forest results—potent with character yet diverse of tendencies. Each needs the other and the whole is divine.

Life is not a barter of good for evil—or evil for good—with the hope of extracting a profit on the side of the ledger representing righteousness. Life is a giving and taking of Experience—giving of experience to others,

taking of experience ourselves

It is premised on the theory that man is present in it to learn or acquire something which he is lacking—to learn many things of which he lacks knowledge. And chief among these is the consciousness that he is not a unit unto himself, else he might as well be reptile with no community ties whatever.

Man is on earth to learn purity and unselfishness of action in relation to his fellows. A hundred rogues may have a hundred ideals which they think pertinent to survival, and therefore reach some sort of compromise under which they may survive. But the big and real issue between them is: What are we getting out of roguery that we could not get out of honesty?

In other words, it harks back to the relative merits of spiritual values. But do you think for a moment that a hundred rogues are capable of so analyzing themselves in their rogueries that they become arbiters of the destinies of the group? The moment one hundred rogues start logicizing, they encounter spiritualities. These at once prohibit them from being rogues if accepted in Pure Concept.

Rogues are rogues because they are, first of all, ignorant —just as the man in the street partakes of mediocrity through lack of universality in contacts with his fellows. The man in the street knows nothing of universality in practice else we should have a race of giants, intellectually and politically. He is a pigmy at analysis, and the moment he admits it he signs his Magna Charta of

social progress. Before he comes to admit it, the big issue at stake is his lack of cleverness, making itself manifest in egotism to cover his deficiencies in social erudition

Without this recognition there is no issue.

Mankind stagnant is mankind untroubled by any questions of social policy, either affecting his own good or the improvement of posterity. This smacks of platitude, I will admit, and yet I claim it is a platitude so profound that whole nations are engaged in continually stumbling over it.

Suppose we consider man for a moment as a Thinking Animal . . .

THE EIGHTH DISCUSSION

NATIONS-IN-LAW

THE EIGHTH DISCUSSION

N the first place, what is Thinking?

The metaphysician has one explanation, the psychologist another. The physiologist drags forth his charts of the brain and prates of ganglionic galvanisms. The demagogue mounts his soap-box and rants of group consciousness and its effect on current issues. Are any of these right, or all of them in error? Yes, what is thinking? What is analysis? What is logic? When the God of Creation gave the human species a Mind, did He do it as a prank? Let us consider Thinking a moment in the light of politics and social benefactions.

¶ Thinking is obviously a two-fold phenomenon of the human consciousness: Reception and Transmission. From somewhere—and for want of a better term let us call it the Infinite—the great thinkers of the race get interpretations of life-practices which they label Ideas. They do not evolve these ideas of themselves. They could not do so, for times without number these ideas

partake of "inspirations" and are composed of ingredients totally foreign to anything within the personal experience of the so-called "thinker" since his birth. Consider what this means.

A man propounds a theory of philosophy or government. He expounds to his audience—be it neighborhood or a nation—certain principles of conduct with which he has had no experience in his life. One of two things must have happened. Either he has had contact with such factors as comprise his argument in some previous existence, and brought a knowledge of them into present existence, or he has been told his information by authorities outside of—and extraneous to—his current orbit in mortality.

The human mind is so organized that it cannot conceive of anything outside of that which it has sensitorially observed. On that, psychologists and psychiatrists agree. Now then, what does this mean but that man as Man—and Thinker—has either lived previous lives when such factors comprised a part of his experiencing, or he must admit the existence of conscious entities who supply him with ideas.

The theory that the "association of ideas" gives birth to new ideas, falls down in abstract Logic. The spiritual logician—which the common man is not—knows that there are no such things as "new ideas." All ideas, considered as such, have existed since the commencement of the Absolute, and will go on to infinity. Revelation of their existence is not creation. Everything has always

existed in Thought, else Thought itself would have its limits

Thought has no limits.

The "thinker" therefore, is not a creator but an uncoverer. Or putting it conversely, he is the receiver of enlightenments that always have been, and always will be, existent in Absolute Thought.

If this were not true, then the universe would have begun with the projection of the first man, and man's thought would be responsible for the universe. No time need be wasted on this absurdity.

Billions of planets were in existence long before man had developed a forebrain and commenced the faculty of Thinking. The planetary idea in itself demonstrates a previous idea of a Creator. The idea has to come before the thing that is created. So ideas in themselves are timeless, ageless. If this were not so, and if the human mind were the creator of ideas, there would be no limit to its concoctions. There would be as many different kinds of universes as there were people to conceive of them. Instead, the human mind—even in evolving new hypotheses—follows well-defined grooves, and works with the same mechanical exhibit. Its products may vary in external aspects, but the basic principles underlying them are the same today as they were in the time of Plato, or in the days of Chaldean necromancers

If man could create his own ideas, would not each age originate so fantastic an assortment of collapsible errors

that there would be no end to the intellectual confusion? ¶ Instead of which, I repeat, we have the phenomenon of the human mind operating consistently after a pattern throughout all ages, creating—in the popular sense—a more or less consistent and circumscribed ideology. ¶ What can this mean but that "thinking," as such, is a reception from age to age of increasing revelations of some Divine Principle of which each generation through its master intellects gets an expanding interpretation? ¶ Of course the psychologists, ignoring the Great Source, would define even this hypothesis as birth from associated ideas. But if the trend of constructive thinking is studied—back over fifty or a hundred generations—a perfect cycle of revelation will be found to have manifested in each.

A similarity of pattern exists and is pursued. But in each generation the intellectual cycle swings in a little wider arc, or rather, encompasses a little finer examination of truth as before projected.

Thinking then, let us admit in order to get on with our discourse, is a process of instrumentality and not of procreation

The mind of the ponderous thinker is a great antenna, to receive and transform revelations from the Absolute into programs of mortal action whereby the social body acts in consistency with a destiny that is prescribed ¶ Until we get this clearly, even practical politics is a childish appeal for callow recognition of the ego.

This too should explain—in a measure—why the man

in the street is the tool of politics instead of its arbiter. His faculties are in process of development. His senses are clumsy in attuning themselves to the great Reservoir of Absolute Thought, breaking in waves on the shores of mortality from the seas of infinity.

The man in the street is not to be pitied, not to be condoned with, not to be cajoled, not to be patronized. He stands on his own two feet as a product of etheric principle, asking nothing of the universe but the reception of experience.

If we hurt his feelings by saying this, he is asking our indulgence

He stands on his own two feet, I say, with his destiny self-controlled. He can go on getting experience, eating of the fruit of the Tree of Life and Wisdom, or he can cease being a man and return into the great ocean of unawareness of self from which he came in bygone eons. This is but submission of a self-evident fact, which science and theology are painfully ascertaining.

¶ Man is not "created" so much as "projected for a purpose"

When he gets that fact straight, he will have made a long stride in explaining to his own satisfaction the so-called woes and tribulations with which he now thinks himself afflicted in the world of mortal flesh.

Man must learn that he has a mission unto himself. There is a saying that "travel broadens the Mind." The so-called world-traveler certainly is more efficient unto himself, and unto society, than the inhabitant of some

mountain-locked village. Then why not conceive—in logic—that physical life is a journey abroad, and that after a fashion each existence is a country visited for improvement?

No one thinks of resenting the circumstance that he has not been privileged to visit Paris, Rome, or Vienna, and is therefore deficient in his character. The assumption is, that life may eventually be kind enough to permit of a visit to those cultural centers. Meanwhile one tries to absorb the culture of the community which he inhabits

HARKING back to Politics as a practical example of these expoundings, suppose we concede them for the moment and see what it profits us. Life is a projection by groups—so to speak. We come into it finding ourselves members of a community. That community has evolved certain rules for the conduct of its members, having the good of the whole group at heart.

¶ Right there enters practical politics.

Practical politics is the science of enforcing those group rulings in a manner that arouses least antagonism in each member of the group!

Just as Ideal Leadership is the shaping of human nature into a pattern without human nature realizing it, so politics is the concrete functioning of that leadership—or in other words, diplomacy in action but individually expressed

Mark this, however—

You cannot have diplomacy in action without a measure of response from the individual, since diplomacy is a form of expediency of conduct when the individual is reacting to the dictates of his fellows.

The individual, being a conscious living entity, must of necessity react in some manner. So politics is forever practical—not abstract.

Politics takes the concrete and obvious reaction of the individual to the group, and makes it of application to practical group progress.

It fosters camaraderies for constructive attainment

¶ It is Mass Reaction, synchronized!

When man reaches a place where mass reaction does not require such, he will have attained to such perfection that life as we understand it will no longer be necessary—the earth-plan will have been consummated, and new avenues of activity, new functions for individual and mass, will be envisaged in other cosmic localities

It is my profound conviction after no little research, that the day will come finally when this earth-planet will revert to its original gaseous state. But in that day, human life will no longer be human. It will have attained to its evolutionary destiny, and politics as Politics will have become as the mere motion which result when currents occur in ocean expanses. Mark this well—

The poets of old wrote, "Man goeth to his long home" . . .

The greatest thinkers have submitted that earthly life is too imperfect to be permanent.

We are creatures of a Phase of Evolution and the end is not yet.

This question of Politics therefore, is purely one of trends. The greatest good for the greatest number is the motif, consistent with the Cosmic pattern yet helping the individual to help himself.

Candidates for office applying their strategies, lamenting their ineffectualities, systems and spoils, bespeaking their impotencies, . . . these are not Politics.

Neither is Politics the trend of any one system of government, comparing itself with any other system

¶ It is mass diplomacy exercised on the individual, making him to recognize his own handicaps—if possible—but certainly inspiring him to make cultural excursions to Paris, Rome, and Vienna of the Spirit.

On no other basis can Politics be tolerated.

Yet Politics has other definitions and interpretations that it behooves us to consider if we are to accomplish an accurate survey of the governmental aspects of our whole Worldly Residence . . .

Let us, for instance, consider Politics as a science.

THE NINTH DISCUSSION

NATIONS-IN-LAW

THE NINTH DISCUSSION

E DO not go very far into an inquiry of this sort, before we discern that Politics is a science that has inexorable rules underlying its application to human nature.

Science says to human nature: We have investigated social phenomena and find that they resolve into specific principles. Orderly phenomena, by the way, are termed "scientific," although it does not follow that proof of any scientific fact, so-called, is irrefutable, for the science of one age is not the science of another. Indeed, it may qualify as exactly the opposite, in succeeding generations.

But science presupposes order—or duplicate repetition—in phenomena. It seeks to determine the principles underlying such. Applying this analysis to Politics, we find that human nature responds to Politics in set routines of action.

Thus do we designate Political Science.

Politics is really the science of going about govern-

mental business in as orderly and efficient a manner as the human nature involved will permit.

This may cause a cynical smile to those who recall what federal politics seems to be doing today throughout America, setting up a vast soviet bureaucracy with maximum lack of order and efficiency.

But remember that it is never the fault of any science itself that it is prostituted or even violated. Certainly Politics as a science does not take anything from human nature. It does not add anything to man's spiritual side either, excepting that spirituality is always order and chaos has no part in it.

SAYS POLITICS to human nature: You react in definite ways to stimuli of jurisdiction, whether enforced by intellectual leadership, a variety of enticement, or autocratic fiat based on some force. You always have reacted throughout the age to such stimuli in orderly and consistent manner that can be relied upon in every age and under every provocation.

To determine that reaction, its ramifications, its ideals, and its instinctive objectives, is the "science" of Politics.

¶ Now take the practical application:

Men say to themselves: There is no God excepting Science. They mean by this: That there is no God but order. In a measure this is true. At least Politics admits it

Men say: Science has been responsible for our progress

and endowments; we have achieved what we have, in that we are educated. They do not pause to consider why the education of this generation should be so tremendously advanced over those gone before.

Politics says to man: Regardless of your progress—self-taught or not—there is no God of Order in your affairs excepting as you put Him there yourselves

These two facts taken together result in this: A despairing attempt to force a sort of synthetic order on the social body, to avert the anarchy that would be certain if every man did as he pleased regardless of his fellows. From which comes this interesting equation:

When humankind says to itself: "There is no God of Order or Progress excepting as He is created by ourselves," it follows that the subterfuge of substituting Politics for a God of Order is really deifying Politics and making it the science supreme.

Yet men do not bow down and worship something that is weaker than themselves.

Order in human nature—or in society—is brought about by the social mass paying homage to something that it considers mightier than itself, else men would forever stay gods in their own right.

Science in this twentieth century therefore, is a sort of God—considered under such analysis—because Politics has an effect on the law, order and direction of the human race paramount to all other social ramifications, in that it prescribes the "liberties" and the daily comings and goings of each person.

So it truly is paramount to every other science ✤ ✤ Life would be a sorry mess if this were not so, under the present dispensation where votaries of every sort are being resolved into their basic elements or attributes ✤ ¶ Strange as the statement may seem, I hold that Politics —considered from the angle of paramount influence in human affairs—is the Supreme Science.

This is how I view it—

A thing, or a person, or a government, is only powerful in so far as it is able to enforce decrees of acquiescence on an unwilling or recalcitrant opposition. Here we meet with a strange anomaly: Politics, while being the Supreme Science and the Paramount Agency, none the less has no power of itself to enforce its decrees. Politics cannot run amuck like a phenomenon of Nature, carrying discord and destruction in its wake, compelling obedience by exertion of blind force. The moment that it does, it ceases to be Politics and becomes its direct opposite: "anarchistic social horseplay" if the term be allowed. This is exactly what has happened in our era of the present. It is not Politics that is manifesting in the federal government. Politics truly has become inoperative as a science and has been replaced by anarchy and social nincompoopery. Only the name for this civic hocus-pocus has been retained.

Politics—in truth—is like the gathering of natural galvanisms that results in electric storms. That which is generated by such assembly is terrific in its power but has little meaning otherwise.

We have a "science" therefore, for the moment, made up of rules and regulations for—and of—human conduct, whose power is derived as a result of that conduct and yet originating in it, too.

If we will not concede Politics to be a science on this basis, it becomes undefinable, a phenomena without elucidation

Politics says to the race: "I am your servant as well as your God. I serve you as well as rule. The minute I serve you not, I cease to be your ruler. The minute I cease to rule, therein I no longer serve you."

This is debatable from the logician's standpoint. Nevertheless it has a basis in fact.

Too long have we thought of Politics as the hucksterings of office, the rantings of demagogues, the blind acquiescence of peoples swayed by prejudices and fears.

¶ Politics is nothing of the sort. It is divine in its essence, in that it has a legitimate place in humanity's affairs, in that it brings order out of chaos, in that it simplifies our living, lubricates the social machinery, and supplies the race with leaders—or rather, furnishes the opportunities for real leaders to display their qualities of leadership.

Politics is an anathema only to the mavericks in human society who resent discipline and show a careless and ofttimes criminal disregard respecting the rights of others

When Politics says, "This you must do for the good of the mass," it is but subjugating the untempered, undis-

ciplined will of the individual. It says, "You must do this or that," because of the peculiar construction of the pristine human force. This force is always manifesting introspectively, or egocentrically—an introvert phenomenon of consciousness. It is saying, "Unless there be obedience by all factions, there is destruction of myself, whereat I cannot serve."

However adolescent this platitude may seem, until men acquiesce to it there is no such thing as a tribe, or a nation. Mark this well. Kings and legislators are the puppets of Politics, not its instigators, sponsors, or overlords

Politics as a science is supreme, else it perishes.

There is no such thing as a quasi-political force. It is everything or nothing.

Politics says, "I am master, but until ye recognize that ye are servants of me, I cannot serve you or cannot profit you one jot or tittle. I am ready to benefit you—generously—but I am a jealous taskmaster and demand blind obedience. I come and go in your daily affairs, always the overlord of everything you do. I effect a control of your spiritual ideals as well as physical movement, manifesting in social compacts all that you desire to accomplish for your race. Unless you act together there is dissolution and discord, but if you do so act obstruction is dismissed."

This is most important in the success of any project, either public or private. Politics becomes more than a force when it is defined as a spiritual ideal exhibiting in

action. It becomes, itself, creator. And while force may be required for creation, force is not creation itself but creation manifesting, applied to human business ❧ ¶ Politics as an ideal is very beautiful, figured as a creative as well as functioning energy.

But let us go further—

The Science of Politics dictates that man will respond unerringly to certain stimuli, as a natural law is obeyed by water on a hilltop, running to the bottom.

Politics says to the race, "You believe as yet in no God that tells you how and when to come and go for your personified good, yet you know such discipline is essential. Therefore you invite me among you to substitute for that Deity in daily social intercourse."

Politics says further, "I function on one condition: namely, that I be rendered implicit obedience by the majority and therefore effect one hundred percent servitude" ❧ ❧

Politics says still further, "Except ye be complacent to my dictates, I cannot function aptly."

Right there abuses enter, which we shall presently discuss. First let us take Politics as a thing of votarian regard, as well as an orderly science, and see what it consists of, how it functions, and what are its principles in action, making it a Science. . . .

THE TENTH DISCUSSION

NATIONS-IN-LAW

THE TENTH DISCUSSION

TAKE an apple and place it on the table. You tip the table and the apple rolls off. So long as the supporting forces about the apple are evenly distributed by the tabletop, the apple meets no mishap. Tipping the table, you break the balance of those supporting factors. The heavier overcome the lighter, or the greater the lesser.

The apple rolls to a hole in the floor. It is bruised and maybe lost. Thereby it ceases to exist for the one who would have consumed it.

The analogy is perfect in the matter of Politics.

Certain supporting forces must be in balance in Politics, or Politics ceases to supply service to the race. Again I refer to the federal government and declare that exactly this thing has happened in Washington of the present ¶ Men rant of "the politics going on in the Capitol." What they truly mean to say is "the absence of politics going on in the Capitol."

The play of these forces, one on the other, is irrefutable so long as Politics sits in the seat of mass control.

The apple on the tabletop did not move toward vanishment, or even toward damage, until one set of forces had outweighed the other. And this play of Force against Force in politics can be studied and assayed . . . It marks an epoch in the study of Politics when the man in the street comes to realize its function in human activity

Politics has an errand unto the human race, and the sooner that errand is known and rightly understood, the quicker will be the social housecleaning, and the sooner will humanity be the master in its own house without the annoying and derogatory effects on character, of cluttering debris filling every room where living might be clean and beautiful.

Politics says to the onlooker in the street: "Behold you are mortal, with inherent weaknesses and falsities maintaining from your animalistic evolution. You have a mind that is Godlike in that it conceives improvement abstractly, but it lacks the power of abstract analysis to determine how to act with your fellows and accomplish your destiny toward which, and on which, your race has designs. As a unit you are weak. As a mass you are indomitable. Consider unification therefore, as an enhancement to power.

The onlooker says: "I can see that what you say is true, for I observe about me the strength that lies in cooperation, manifested in concrete result."

This recognition and admission are the first tenet, or principle, rendering Politics a science. From the days of the caveman, humankind has acquiesced to the recognition that two men can do more than one, that one thousand can accomplish what ten would find impossible. That is a law as inexorable as the fiat of any Median prince.

To continue, Politics says: "Look about you, Mr. Average Man, and perceive that ten men working together accomplish nothing of permanence unless their efforts be coordinated. This is simple mathematics applied constructively to social phenomena. One man is powerful, two are twice as powerful, ten men are ten times as powerful as one, but only so as the ten men operate with the one mentality. Ten men operating with ten mentalities are merely ten men operating as ten individuals, or one individual operating in ten manifestations which may or may not be similar in effect. Given the one mind, however, ten men or ten thousand men but enhance the purpose of the one ten times or ten thousand times."

This mathematical calculation is based on Energy, and Energy itself is in essence the Ultimate Divinity in concrete or materialistic action. You cannot conceive of Energy without conceiving of the divine, no matter what its form of employment. Thus you have further evidence of divinity shaping true Politics, and making it a divine as well as a supreme social science. However, to resume our point on mathematics . . .

If that purpose or tenet be universal of truth in its application to the ten thousand as well as the one, the idea or the action has the strength of the ten thousand, for the one. This is the second fundamental law codifying the phenomenon of Politics into a concrete science. For right there enters the factor crudely termed Leadership.

¶ Leadership is the miracle of ten minds, or ten thousand minds, functioning as one mind in ten or ten thousand bodies. For Mind is not Function. Mind is the capacity to determine the Ideal. Function is the capacity to attain the Ideal.

So Politics lays down this second fundamental principle: "We must have one mind to determine the Ideal, but ten, or ten thousand, complementing entities, applying their unit forces throughout every field to bring the Ideal to realization. I make this possible for you by typifying in one specific mind, that which is conceded by ten thousand minds. The leader therefore is not a fanatic capable of encompassing ten thousand minds to grasp control. His is the objective of ten thousand minds, epitomized in one mind. He represents a Trend. And according as he represents it accurately, men say in effect, 'If we concede that this human epitome is representative in thought of that which all of us perceive consciously or unconsciously, then let us ignore the conflicts raised by our ten thousand mentalities squabbling over details and apply ourselves physically to the action which brings about attainment.' "

This is nothing more nor less than Parsimony in Na-

tural Effort, and Parsimony of Natural Effort may be relied upon as accurately as any of the laws of physics determining the behavior of Matter.

Herein, therefore, is the second tenet of the social—and divine—science called Politics: Man will manifest in conjunction with his fellows for a common attainment when he is satisfied that one mind in his group or nation typifies the objective of the mass. He may not always recognize this consciously or analytically, but acknowledge it he does instinctively, and it is an inexorable and irrefutable premise for our discourse.

Politics as such cannot be considered in any other light than as a gesture of the mass to work out its racial instincts. And those racial instincts may be considered in the light of racial, or prenatal, memories of how social matters have worked out previously in practice as noted by the individual who has many times manifested as a unit of the mass. It all harks back constantly to organization on organization, effected through untold millenniums and given pattern of a sort by some Supreme Master Mind which men are soon to realize is the Christ Force overlording all sciences and all laws. More of this later.

There is a third tenet of political science which is no less vital to our thesis and which should now be considered as a potent contribution. . . .

Mankind recognizes that within the mass of ten thousand minds there are factors that need eliminating before any real progress can be made by the mass. These

factors originate in what we call Provincialisms. They decree that men react to certain environments in certain positive ways, and that as all environments cannot be alike so mankind must find the common denominator amid all environments, in order to accept as class benefactions those which distinguish the greater number with the greatest enhancements for physical or temperamental profit.

Taken on this basis, life is a sifting of all the factors entering into the environment and a choosing for the race, of those factors which make up the ideal environment for maximum enhancement. Taken on this basis, too, life is a mass determination of all the factors entering into it and the selection of those which perform the broadest benefits for the greatest numbers. Let us therefore arrive at our Third Tenet making of Politics a positive science . . .

Life says to the individual: "Contribute of your environment that which is best in it as you believe that you have found it. Do not be dogmatic about it. Hold yourself open to a consideration of the other fellow's suggestions. Contribute and examine and decide, but having decided, adhere to the composite ideal."

Strange to say, men will do this. They will quickly recognize faults and discrepancies in their own environments and concede that which to them seems the better because of such recognition of factors in the other man's environment. Given ten thousand men from ten thousand environments, there will be ten thousand contribu-

tions of that which is best and worst in them ✲ ✲ On this basis the Leader Mind will epitomize and enhance the ideal environment, projecting it ahead of the mass as a shibboleth of idealization and attainment. What therefore does he do? He makes of ten thousand contradictory environments—with their effects on ten thousand characters—a composite environment put together from all that is best in each. This composite environment so put together, is nothing short of the "Utopia" of which so much is said in political philosophy. And the leader analyzes for him who is unable to analyze, how this may be attained or approximated in practice. He does not attempt to coerce the ten thousand, saying "Get hence and seize it!" He says "Yonder it is . . . go forward and embrace it!"

NOW THERE is a Fourth Tenet, more vital, more significant and more enduring than any of the three which we have mentioned, and that must be the "coordinating influence" over the foregoing three. Yet it must be more than a coordinating influence; verily it must be an epitome of the three. That is the recognition that there is in humankind something that makes for social cohesion, something that says to man "If you do not act collectively, you perish!" This would seem for the moment to be expounding our First Tenet on a larger canvas, and perhaps it is. Yet it operates so differently in practice that it becomes a tenet of itself.

Man says, "We have need of cohesion. We know that cohesion as cohesion advances our attainments in exact ratio to the numbers of us involved. We admit that he is leader among us who best represents our collective thought and holds before us our collective cognition of the Utopian Principle." But man says more: "We recognize something else as well. We recognize that somewhere, somehow, man has a destiny that is not clear to us in our present circumstantial observation. We know that we are not mere earth-creatures like the beasts or the birds, full of physical antics and made to parade before Cosmic Intelligence as human mountebanks. We are evolving towards something. That something, that end and aim, may be the Unknowable at present. But over and beyond, and farther than our present assumptions and observations, Something beckons us. What

is it? Where is it? Whence comes it? Will we ever approach or enter it? These questions constitute the foundation stones of all history, all ethics, all religions, all altruistic objectives conceived by the Race Mind. That acknowledgment by man that there is something vaster and more potent in his earthly career for experience than he can conceive in his present limitations, is the adamant rock-floor on which the whole social structure is reared and on which Politics as an exact science can be premised.

Let us get this and get it soundly.

Man has within himself the Call to an Attainment greater than anything else within his concept. Recognition of that is fundamental in his nature. Therein is he demarked from the beast and every other form of organic life. He sees there is more to the universe than he comprehends. He sees there is more to himself than he can analyze with his mortal equipment. He fears the Unknowable, therefore, not understanding what it will do to him or how he can treat with it.

Premised as deeply as hardpan and bedrock in the construction of his nature, is solidarity of action when confronting the Unknowable! The strongest and most potent force which can be brought to bear on human nature, or which can be utilized out of it, is the force of this recognition and man's reaction to it.

Given ten thousand men, you have ten thousand areas or fields of personal panic when confronting the Unknowable. Politics has for its Fourth and greatest Tenet,

therefore, this fruition: That out of the confronting of the Unknowable comes the desire for protection from it, and this desire takes the form of the assurance that if all his fellows suffer equally, the suffering will be divided and apportioned in exact ratio to the numbers involved. One man's crucifixion is terrible, when contemplated by ten thousand men who will know no crucifixion. But ten thousand men, certain of crucifixion, will go toward the ordeal with a song in their hearts—as they have done within our own generation on the battlefields of France. By the same token, they will condone and endure a great public lechery or corruption, saying "After all, we're in it together; it can be no worse for me than for ten thousand others."

Politics recognizes this and utilizes it as its very essence. We give it various names. We call it Mob Psychology, Human Inertia, Moribund Recognition of Destiny, Capacity for Suffering—any of a hundred concepts that stand for pain divided. Great marplots, like those exorcising humanity at present in the economic way, rest their whole strategy of success upon the infallibility of this manifestation of group or national psychology.

Now this has a fundamental cause and premise not to be ignored. It is not that the individual primarily wants to see his brother suffer, or that fellow-suffering actually mitigates personal agony. No, the basic reason for humanity's feeling a sense of protection when all suffer, lies in the fact that the individual essentially fears extinction of his species. Mark that! And so he feels

that personal blundering resulting in pain may be a retribution, or castigation of himself as an individual ignoramus. But when ten thousand men suffer equally, he feels that he is not being punished for individual transgression or personal stupidity. He is but a unit in some universal gesture, having as its end and attainment a destination in the Unknowable.

In other words, the individual feels in the individual case of pain or punishment that he has misinterpreted some law of Nature or ethics, but when ten thousand men go over into the chasm he knows a relief in his self-indictment; the Unknowable must comprise a plan having as its essence the plunging of the ten thousand into the abyss, that at the bottom rare treasure may be found although it be gathered in the discarnate state. I think this is clear.

This desire to escape individual indictment is as fundamental and inherent in human nature as the breathing of air is to physical sustenance. Coming down to Politics therefore, what have we but the same exposition applied to social compacts?

The individual becomes political the moment he attains to earthly consciousness, in that he recognizes the Unknowable in both Nature and human nature. In the face of the Unknowable he says to himself, "I may be wrong in my discernments, but ten thousand of my fellows cannot be wrong in their discernments. Therefore if I act with them, I am relieved from personal responsibility

From such fundamental reasoning grows all human progress, all social cohesion.

This we must recognize: Politics is the science of human natures acting enmasse for a given objective, either governmental or social, in the sense of environmental benefits. Politics says: "I am your God, elected to show you the Promised Land of Mundane Enjoyment. Living in that Promised Land may bring celestial opportunities, possibilities, and further spiritual conquests. But to reach that Promised Land is the objective of our practical endeavor. So then, if you will abide by my dictates I will weld you into a compact phalanx whose advance through the wilderness of error and doubt and social confusions will be irresistible."

Politics says: "Except as ye pay heed to that which is inherent in your natures as men, you can have neither concept of the Promised Land, mental leadership to traverse the wilderness successfully, nor benefaction in the form of mass cohesion to enjoy it, if, as and when obtained"

So men, knowing instinctively these inherent factors in their natures, accord Politics a place in human affairs that cannot be occupied by any other Deity.

But Politics is always practical. Therefore it is often termed gross and perhaps sensual in its functionings. Think of it, however, in this light—

Politics is mass spirituality interpreted in terms of realisms

It seeks no grandiose attainments that are outside men's

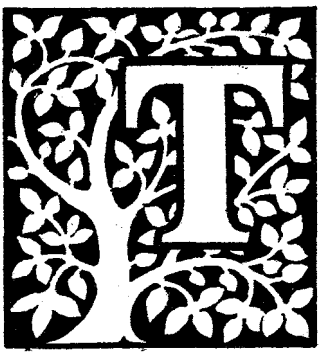
concepts, but it does make, insofar as it is permitted, mass concepts realizable. When that is firmly grounded in mass consciousness, Politics becomes ennobled and fulfills its true office in the affairs of men.

Having arrived at this point in our consideration of the Mundane Predicament, let us turn for a time to a consideration of Law—and specifically Constitutional Law—as an interpretation of man's spiritual evolution on this planet. For Constitutional Law, as such, has a finger in this pie of Political Discussion, a very large finger that cannot be ignored . . .

THE ELEVENTH DISCUSSION

NATIONS-IN-LAW

THE ELEVENTH DISCUSSION



TO BEGIN with, what is Constitutional Law and how does it differ from any other form of law? ¶ To answer these questions, let us go back for a moment and think of our Fourth Equation in the political hypothesis. ¶ We have said that Politics is a sort of mass action toward survival, expressed in terms of governmental agency having as its purpose the attainment of the Unknowable. But there must be some Cause and Effect operating by which men know themselves as vehicles for the political principle in progressive movement. The order of that Cause and Effect, their influence on thinking and behaviorism, their results in social deportment, should and indeed may be classed in significance with the divine principle which first brought concord out of primordial Chaos.

As we are accustomed to conceive of that concord in terms of positivisms, and as those positivisms are subject to analysis and classification else they would not be

positivisms, we give the name "laws" to such renditions, and as such we know them.

But there is another and higher form of such concords that concerns the intrigues of Spirit. Or in other words, there are expressions of the Divine Principle of Order that appertain expressly to humanity as humanity, which we collect and disburse as mandates having the nomenclature of Statutory Laws. And when taken collectively, that is, as a performance and not as a single act, we get the aphorism, Constitutional Law.

For it is an aphorism, when we truly consider it. There is no such thing as Constitutional Law, considered in the abstract. We have made certain rules and regulations for human conduct, and the manufacture of these as entities in philosophic thought must have a designation. Thus do we speak of Constitutional Law as though it were a "thing" whereas Constitutional Law is really a "condition"—I was almost going to say an emotional collectivism, for nine-tenths of our so-called laws are but externalized emotions, silly vengeances on this caste or that, with no premise in equity or permanent benefaction. Which is why they give us so much tribulation

Constitutional Law then, is all law legalized and rendered in terms of common undertaking. It is a procession of various inhibitions on society, that have for their purpose the regulation of conduct. Of present years and especially in America, Constitutional Law has come to mean a code of ethics set up by the governed to regulate

behavior as between man and man, but, when taken in the abstract, confused with pure government. It is nothing of the sort. It is merely an arm or organ of government, and when we consider it as a social vitality it has no greater significance than the enforced preservation of certain fields of action called "liberties"—which considered from any angle, practical or philosophical, are a jest of highest order.

Not that we wish to enter an investigation and analysis of "liberties" at this juncture. We will take the term in its popular meaning and consider Constitutional Law as a sort of Alma Mater of these ironical prerogatives. What is the function of Constitutional Law, considered in the light of general behavior, and particularly mass behavior, in the attainment of objectives? . . .

T IS universally conceded, I think, that Constitutional Law is the bulwark of the liberties of man only as those who live under it esteem those liberties. We are getting onto important terrain here, whereon stalk many of the befouling beasts that are pulling Great America down to imminent ruin.

Constitutional Law is not for everyone, or every race, merely because they happen to be born under it!

There are types and temperaments that have no part or parcel in so-called "human rights" even under Constitutional Law, even the fundamental or "common law" of nations. They are inherently lawless, though

they know it not. They live under some form of Constitutional Law, perhaps, because they were born under it or permitted to enter the land where it prevails, but it means no more to them than merely living under so many trees. And just as there are people who cannot live among trees without instinctively wanting to fell them that the landscape may be changed, so these inherently lawless natures agitate for Change and call it "Freedom," "Equality," the "Brotherhood of Man" ✠ The fundamental law prescribes that man should live at peace with his neighbor in order that both may survive, no matter how many forms of law there may be. This is the great and essential theme behind all law. Law is peace! Peace is law! The moment there is no peace there is likewise no law, no matter how many statutes or limitations on human conduct may be in existence. Law is law only as peace is Peace. They cannot be considered separately. There is no such thing, by this token, as "laws governing war." As well try to talk of "peace governing warfare" . . .

Rules and regulations are not laws.

Great is the confusion in the public mind upon this point. Laws are the fundamentals of peace. The greater the fundamentals, the greater the peace. You cannot have laws without having peace, as I have said before, and Constitutional Law is constitutional peace! ¶ When the forefathers wrought the American nation out of a chaos of individual ideas, they established certain principles as being the consensus of opinion of

those governed, as to how they should be governed. They decided that mankind had various "rights" which the world was bound to respect—meaning themselves, to themselves, as included in that world. They knew that they were beset with wildernesses of chaotic thinking on both sides of the Atlantic. They knew that they had blundered in the past on both sides of the Atlantic. They knew that the world was struggling toward some sort of expression in government, and for want of a better name they called this envisaged civic attainment, "Liberty" . . .

It was no more liberty than chaos was liberty, for perfect liberty would have been an untrammeled, uncircumscribed life in the wilderness of American forest where every man was a law unto himself. Perfect Liberty then, was a shibboleth under which each man groped for some sort of ideal in government which would cure the ills of oppression, not give him blanket license to do as he chose in each individual case. The hardest thing which the forefathers had to learn by suffering and privation, and the events of circumstance, was that Law as law had to be recognized and that there was no such thing as Liberty in its literal sense. When you have true liberty you have a state or case in society where man recognizes his own individual limitations—not his lack of them. You have a state or case where man chooses of his own volition to live with and for his fellows, instead of against them. As Elbert Hubbard often expressed it, "One man's liberty ends where

another's right begins." Liberty recognizes this: That man is a social animal only within certain bounds and regulations, and that when he exceeds those bounds he automatically cuts himself off from something in the mass that makes for individual peace of mind and heart. Liberty as such is Peace Incarnate expressed through the circumspect behavior of each human unit making up the body politic. On no other basis can Liberty function as a social force.

Liberty is every man's right to be himself within a field of force that does not turn in on him and circumscribe him because it begins to injure or circumscribe others.

¶ Liberty in its popular sense, or as it is interpreted by alien demagogues from abroad, is anarchy—for anarchy is not wanton destruction as so many people carelessly think, but the idealism of perfect personal expression independently of every other person. There can be no such thing as anarchy anywhere in the universe, because there can be no such thing as personal expression independently of every other person. Expression as such is always dependent on those around one. Thus a man on a desert island is denied all personal expression—which must not be confounded with physical function. He is a social nonentity in the fullest sense of the word. Those who would live on desert islands in the midst of society are the true anarchists, and the thought is abhorrent to society in general because society recognizes the thought as unworkable.

Avarice and greed are not the antonyms of anarchy

but its syntheses, because anarchy recognizes only the personal dictates—never the group dictates—and man cannot exist as man without taking cognizance of the group. His very essence precludes originality of thought and act. We will return to this point later.

So then, under a closer analysis, what is this thing popularly termed Constitutional Law? What but that principle which says to society: "You have in your basic natures, considered as individuals massed in the group, inhibitions and group fixations which make living unto yourselves a social abhorrence. You know of no way of living unto yourselves exclusively." On that vital recognition rests all the law of the ages. On that vital recognition, too, rests Constitutional Law as we have hitherto defined it, in its well-nigh perfect form. For Constitutional Law says: "You as men and women must recognize that Law is peace and order, and peace and order dictate that all men shall find a way to compose their differences. These differences are anarchy in its purest form." Therefore Constitutional Law is and ever must be, the antithesis of anarchy. Constitutional Law is and ever must be, an aim not at greater freedom for the individual, but greater scope for the exercises of the individual's program of self-expression in his relation to the group.

And right here we come back to Politics.

Politics enters this situation and says: "You must go a step further and find a way to interpret this constructional theme of law in terms of practical expression

for the man in the street." Politics is therefore not only the handmaiden of Constitutional Law but its instrument of expression. Constitutional Law is dependant on Politics more than Politics in dependant on Constitutional Law. The theme may seem interwoven but its factors are not.

When you have a problem in physics to solve, you first find a premise in the factors involved, chemically or materially. When you have a complication in religion to unsnarl, you accept the spiritual factors and look for your answer in spiritual values. But when you have a problem in ethics such as Politics or Law, too many people are prone to depart wholly from both factors, and the premises of the factors, and seek the solution in values foreign to the nature of the quandary.

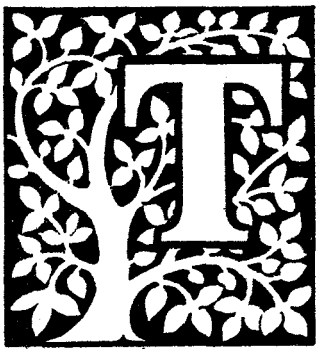
Law is peace. Let that stand defined. Politics therefore might be called "an interpretation of Peace to individuals forming the group." In practice, however, it is anything but that. Politics in practice is a jumble of petty theories and demagoguery, to say nothing of monetary self-advantage, crammed down the throats of a gullible populace that cannot understand the tenets of either Constitutional Law or its relationship to Politics to begin with.

Now let us take Constitutional Law as conceived in practice by the forefathers in idealty, and see where a brief analysis of it takes us, especially in terms of today's political systems—or lack of them! . . .

THE TWELFTH DISCUSSION

NATIONS-IN-LAW

THE TWELFTH DISCUSSION



HE forefathers did not conceive of Constitutional law as chaotic personal liberty but as alternative to foreign despotisms and the manners thereof, particularly as they affected personal property ¶ It was never thought that Constitutional Law should be a bulwark against all other forms of law. Law being peace in its essence, there can be as many forms of law as there are phases of peace—not phases of pacifications but conditions within the group under which self-expression within the group is possible without injurious bellicosities

You cannot have real Law without having peace. That is an established and self-evident fact. So you cannot have real peace without "real law," as I have said before. But you can have peace, or lack of it, as a factor in Law without law as peace being in any wise disturbed. ¶ I refer to those conditions where Constitutional Law ceases to function, and groups attempt at times to se-

cede from it. They may be successful in their secession or they may not, but unless they are orderly and peaceful even in the act of secession, they accomplish no lasting benefit and the secession fails by virtue of the very chaos which it first set out to remedy.

Constitutional Law is primarily the admission by the governed that they have aims in society, or the social state, demanding fulfillment each toward the other. Men recognize these aims and purposes the moment they become sufficiently enlightened to protect themselves against despotism and its evils. But the moment they secede from despotism, they have the greater tyranny of anarchy confronting them if they do not at once set up certain forms of despotism that are in their natures orderly.

The theory of Constitutional Law then, is despotism without the despot!

It is instruction without the instructor.

It is might without force.

It is man's foreordained recognition that the group has demands on its members which must somehow be expressed in terms of coercion or the group as a group will no longer exist.

It is government without authority until the authority acquires a club.

The group says to its members: "Accept the tyranny of your own obligation each unto the other, acknowledge it and abide by it, or be utterly routed and destroyed by the Idealism which sacrifices the group to the individ-

ual, who in turn cannot exist without the group in the practicalities of living."

Constitutional Law prevails on the individual, through the group, to accept group dictates. The group chafes and resents—even as the individual chafes and resents —any form of discipline, being inherently independent as a phase and process in its evolving self-awareness. No matter! The group is paramount to the individual because the individual cannot exist without the group. Group law therefore, is inherently Constitutional Law with or without its despot as synthesis!

Constitutional Law makes of the individual a contributing member of the group. It is based upon the individual's contribution to the group in the form of acknowledgment that the group must have a foreordained plan of expression or perish likewise before the rapacity of its members for individualism. This is involved, yet its cognition should be clear.

You cannot have a group without members. Because of this, you cannot have members without the self-application among them of the tenets of Constitutional Law

Constitutional Law is a binding together of recalcitrant human factors into the group recognition that peace must be realized with the minimum of effort and expenditure of social energy. It may be written law or not, according to the erudition of the group. But it is always admitted and acknowledged law, based on the desire for group accomplishment.

HE FACT that the American colonists wrote out an elaborate Constitution was merely a phase of their condition, not so much an accomplishment in itself. They had need of a complicated elaboration of what they termed their Constitution because their group interests were so varied and incompatible. It is not heresy to say that the American colonists drew up no model Constitution. It was in reality the construction and interpretation placed from time to time on their written and accredited Constitution as the group progressed in intelligence and recognition of its need—one division toward the other—that has resulted in its greatness

You cannot have a Constitution without support. Otherwise it is merely a lettered document. Only as the colonists increasingly realized their interdependence—and gave birth to interpretations of their Constitution befitting evolutionary circumstance—did the American people arrive at a final system of government that meant freedom from old-world tyrannies.

This process is still going on. Their Constitution is still in the making, considered on this basis.

The American Constitution is not a law of the Medes and Persians but a system of self-adjusting group reactions to increasing social complications!

The trouble in present-day America is not a recognition of the flexibility or inflexibility of the Constitution but bolder and more insolent disregard of it, or subtle lead-

ership away from it. Strategic aliens or their progeny, engineering such, are inherently lawless in their make-up and certainly nonsocial in their expression, or they would perceive into what racial dangers it conducts them as a faction.

Calling anything Constitutional merely because it is legalized by a heterogeneous mass of politicians or approved by representatives of the aforesaid lawless elements, sitting in places of judicial performance, is defeating the ends of Constitutionalism which the Constitution itself was set up to venerate. Sooner or later the reprisals must swing in, for what is being interpreted as Constitutional flexibility is really outside the Constitutional spirit and is an unmistakable aspect of anarchy. The Constitution is a pliable instrument having as its essence the will of the governed, to be governed, and expressing the manner in which such government shall be accomplished.

This second stipulation is quite as important as the first. ¶ The Constitution provides for certain inalienable rights indeed, but they are flexible rights none the less, always bearing in mind that the rights of one generation can conflict with the rights of the next. Thus a man imprisoned for debt in one generation may say that it is his inalienable right to be forgiven his debts and be set at liberty by a bankruptcy act. But a situation may arise in another generation where bankruptcy may become so widespread that it undermines all honesty and needs a drastic curb. Would it therefore be an "inalien-

able" right for all men to be forgiven their debts—perhaps made with no intent to pay them—simply because it happens to be written in the Constitution? The group might suddenly discern that its perpetuation demanded a relinquishment of this so-called "inalienable right," to enforce honesty on vast numbers of its members. Amnesty from debt-paying would be quickly terminated—and rightly so—illustrating the point that all rights are not inalienable merely because they have universality. The same thing might apply to such rights as freedom of person, trial by jury, freedom of speech, freedom of religion. These "rights" are only inalienable so long as expression of them enhances and does not disrupt the Group Spirit.

I would not care if a hundred men went to the North Pole on an exploring expedition, and probably neither would you. It is their inalienable right to explore the polar regions at their pleasure, having freedom of person. But what if a hundred thousand men decided to exercise such freedom of person when an incorrigible enemy was about to attack the gates of their homeland? Freedom of person would quickly go by the board, as it does in every nation in time of war.

That is to say again, that freedom is only freedom when it is exercised in consideration of group welfare. Anything else is pernicious anarchy, denying the very fountainhead from which gush the living waters of human association making individual expression possible.

It might even do to let a hundred thousand men remain

for a while at the Pole, it being entirely possible that they would not be needed for their homeland's defense. But what of their obligations on return, to those who resisted the enemy? Is it truthful to say that one group has freedom of person at the expense of another group, deterred from exercising it by some high moral principle, or scruple, which profits both?

Distinctions are odious.

In the final analysis, all that counts is the welfare of the group, that all within it may have the equal chance to survive and enjoy certain rights that belong to them only as those rights have exact universality among all members of the group.

A hundred thousand men at the North Pole in time of war at home would be exercising an inalienable right by alienating themselves from the group that endowed them with the right—which would not be equity, and hardly commonsense.

Again, I would not care if a thousand men asked for trial by jury, had a thousand murders been committed. But supposing that murder became so rampant, and "justice" so venal, that even jurors feared for their lives and trial by jury became a legal farce. Would it not be pardonable, and even feasible, for the authorities to suspend trial by jury, if it clogged the machinery of effective jurisprudence and threatened the group with extinction through unpunished murder? And the same applies to a freedom of speech that persuades whole districts to tear down the government by force, or free-

dom of religion that permits atheism to undermine all faith in God and the moral code. All can be carried to a point where wolves of disruption, ruin and decay, stalk order and system, and demand a drastic curbing.
¶ The Group is paramount!
Let us never lose sight of this bed rock fundamental, since the Group is "social cohesion for individual sustenance."
As such, it must be protected. And Constitutional Law is the literary and social embodiment of such protection expressed in terms of practical facility.
Constitutional Law is the embodiment of group longevity for individual sustenance, meriting the support of both Group and Individual else neither survives.

NOW I am quite aware that the Jewish Communist uses the same argument to advance his doctrines of group cohesion for economic gains. He not only would have the Constitution flexible, but he would have it in such a state of continuous flux that it merely expresses the popular caprice—if indeed it expresses anything at all—the popular caprice being of course a manufactured mass acquiescence to securely ensconced autocracy
As we shall see further on, however, it is not Constitutional flexibility—or rather, adaptability—to meet changes in year-to-year life, to which we object in the Jewish program. Our objection to Communism is its

character: a satanic reversal and misrepresentation, in practice, of what it purports to be theoretically.

Affecting to be communal, it is factional and racially despotic

It is social regimentation, forcing obedience to the behests of the savage few—a dictatorship of the vilest order since it makes no real attempt to dictate for the good of the whole but for the gradual liquidation of those who oppose its freakish tryrannies.

Better a year of Mussolini or Hitler than an hour of true Stalinism, for at least the Fascism of the former dictators is premised on a tacit inspirational ideal, fecund with spiritual values. Sovietism is inspirationally spiritual in hypothesis only.

Stripped of all its garish nomenclature and posings, sovietism is the political expedient for liquidating by murder or industrial slavery all residents of a country who are not of Jewish blood or who are not acquiescent to a Jewish reigning caste.

Let the Hebrews wail as they will, and point to the numbers of Gentiles in important executive positions under sovietism. The facts have it that Bolshevism has been financed from the start by Hebrews, sponsored by Hebrews, and controlled and directed by Hebrews in the places of real power. Bolshevism, Communism, Sovietism—call it what you will, it is in essence the antithesis of that which it purports to be—one for all and all for one. The deepest students of the Soviet, not Jews themselves, are agreed that it is indeed all for one, and that

the one is the Jew. That Jewry and Communism are synonymous, is a grisly fact which earth's non-Jewish peoples must ultimately discover.

Turn from such insidious misapplication of community principles, to the Protectorate in England under Cromwell. The rights of Englishmen endorsed for generations by British spirituality, were being menaced to extinction by the Papacy and other factions. The British masses epitomized their inalienable rights in Cromwell, and he functioned as Lord Protector until such time as they could be normally and naturally exercised with the menace removed. I maintain that by the recommendations and definitions already advanced, such was not a suspension, much less an abolition, of English Constitutionalism

It was Constitutionalism, taking the single-leader form with a preponderance of the group behind him, in tacit existence for every moment that the Protectorate endured. We might call it oral instead of written, but it was probity for the group-interest and worked out practically

Today we may have written Constitutionalism, but it is intended and applied more for the enhancement of Jewish autocracy than for the recorded civic sentiments of freemen, and of the two, I would prefer the Protectorate interpretation.

THE THIRTEENTH DISCUSSION

NATIONS-IN-LAW

THE THIRTEENTH DISCUSSION

E must not jump to the conclusion, however, that because Constitutional Law is—or should be—facile of expression, that it is always workable. It is workable only when it responds in practice to the social state under which it is applied. Thus Constitutional Law is the backbone of the English monarchical system and quite as respectable in its demands on both people and their times as the American Constitution—too often glorified erroneously in comparison with the first. The one is no more comprehendable without the Will of the Majority behind it, than the other. Each fulfills a function.

Harking back to first principles for emphasis: Constitutional Law is popular will made manifest in social form and expressions, having of paramount interest the desires of the common run of humanity living under it.

¶ A nation of serfs cannot have, and does not merit, the Constitutional form demanded and practiced under the instruction of highly educated and spiritually disciplined

freemen. The serfs, not understanding the nature of their power in freedom, would blunder into excesses abhorrent to their more advanced brethren. Equally so, the freemen could not exist spiritually under the crude and drastic dictates and fiats necessary to hold a nation of quasi-animals in some form of social cohesion. This is no disparagement of either, but a statement of fact that is borne out by history.

People rarely stop to consider that governmental forms are not government. Neither are Constitutional forms always expressive of the highest good merely because they are Constitutional, or expressive of the majority will ✱ ✱

Constitutional forms usually accrue in very advanced states of society, a platitude recognized by any schoolboy. But the reason why they accrue is too often passed over—as the Jewish Communist passes them over in the United States at present.

Constitutional forms are superior to dynastic forms only in so far as those living under them are fit to live under them, meaning that they possess not so much the civic erudition as the spiritual self-discipline, and temper their motives with group altruisms not to be found in lower orders of intelligence.

The Jewish Communist, alien born, comes to America and agitates for Red tenets, unaware that whereas they may supply much that his immature soul craves governmentally, it by no means follows that native-born Christian Americans, raised in the patriotic tradition,

have not long-since graduated from that status where such Red tenets have anything to offer them. So to approximate what is attractive to him in his temperamental sadism and racial adolescence, he has to install them by violence, force, sedition and subtlety.

People found living under Constitutional forms are usually ripe mentally and spiritually, if let alone by subversive interests, to live under them. And it is sentimental nonsense to declare, either pedantically or practically, that because one human group has so attained and achieved, all human groups are similarly deserving. If this were so, why the necessity for human groups at all?

Human groups, or nations, are states or conditions of spiritual progress, and the Plan of Life has it that human entities shall go from attainment to attainment.

To attempt to throw groups, representing degrees of mass attainments, all into one great group by saying that either Constitutional or Sovietistic forms shall apply in practice universally, is to ignore the fundamentals of earthly experience. It would introduce the same chaos into general society that would be introduced into a school if all classes were thrown into one great classroom for indiscriminate study—freshmen, sophomores, juniors and seniors—expecting a degree of culture to result

Human groups, as such, express degrees of moral and spiritual enlightenments. Some of the mightiest mistakes of history have been made because the intelli-

gentsia of the various nations failed to recognize, or did not care to recognize, this truth.

This, of course, is saying flatly and fearlessly that there are grades and classes of society that not only do not merit constitutional forms of government, but would penalize the higher and more advanced classes by attempting to attain to them prematurely, or before the former were ready to assimilate and practice them

¶ I do not preach class—or even race—discrimination in this. I preach class or race degrees of human spirituality, of which the Constitutional Form is the externalized evidence.

We cannot go forward as students of cultures until we make self-evident distinctions, devoid of squeamish sentimentalities, and look the facts in the face as we find them

Many men think that because Constitutional Forms have in advanced cases resulted in the curing of certain social maladies, they will perforce cure all social maladies of every description, everywhere.

They look upon the human species as a universal brotherhood, arguing that the Eskimo or the Hottentot is essentially the counterpart of the Aryan or the Nordic because he has two arms, two legs, brings forth his young in conjugation with his female and exists on digested food. This is to viciously ignore Sociology and rear the spiritual structure on biology. It cannot be done, and history proves it.

The two forms of evolution, Biological and Sociological,

or physical and spiritual, grow up along two separate routes of achievement.

The Biological is a method, the Sociological is a means.

¶ You cannot have men all sociological, as you have them all biological, because their evolution is measured in entirely different time-frames.

You are ignoring the Divine Principle which decrees that men shall enhance themselves spiritually by a wholly different method than those by which they enhance themselves physically. And there is no point of contact

I say: "I would rather be Aryan than Negroid or Mongolian." What am I expressing? I am specifying not only a degree of culture—for after all, all culture is relative—I am expressing a degree of spiritual attainment, since the mass level of intelligence in the one case is higher than in the other.

These are simple equations. But there is nothing simple about their worldly application, particularly in times like the present.

It is a fundamental of advanced spirituality, to read one's own mental and sense-reactions—to say nothing of emotions—into all other forms of the human-life projection. This is essentially the "Christian" viewpoint. But applied practically, it works all sorts of havoc. Because, without being any less Christian, it accredits lower forms of life and intelligence with merits and attainments which do not exist and therefore cannot function

Given a group of men of different nationalities, the degree of assent resulting for any given project will be measured, not by the common intelligence, as many hold thoughtlessly, but by the common welfare physically. This in itself sets up a barrier to the development of intelligence.

Men must be considered as gods in school, each of a different period of application to his studies. Dividing them according to their progress is not visiting them with disparagements. It is looking at sociological facts and applying them objectively.

The very fact that certain groups, or classes, or nationals, might resent such classification, is proof of the correctness of the issue under study.

The higher people go in intelligence, or spiritual development, the less inclined they are to take umbrage at comparisons.

So therefore we have this proposition: Men are men physically, wherever you perceive them, but men are only men politically and socially, according as they evince the principles on which we build our comparisons of them, one group against another.

This is difficult to hold in mind, and cruel perhaps to the imaginations of the highest forms of human development who instinctively would order the race in terms of their own psychologies. It is nothing of the sort to those forms of human development not yet enabled intellectually to think beyond themselves or their immediate family groupings. Their very deficiencies

of intelligence prevent them from making the discriminations that result in what the higher forms would take to mean disparagement. They are really being coddled and pampered to their hurt, with few resultant benefits to society at large.

As men progress spiritually from race to race, and spirituality to spirituality, they perceive these things in their true proportions and are benefited instinctively—not essentially in external relations.

External relations take care of themselves. Again I say, we have history as proof.

Americans in particular should think of their Constitution—and the Constitutional Law which it literalizes—as an intelligent and workable address to those to whom it applies and who view it in receptive denouement, which is not the same for all social groups under every condition of existence. Once this fact is made plain, and intelligently accepted, we do away with eighty per cent of the antagonism between groups as nations. Certainly we should do away with nearly one hundred per cent of antagonism as between class and class.

Why can we not get it through our heads that life is not an issue in a law court? Life is an expression of one entity's existence as against another entity's existence, under the conditions most practical and profitable for both concerned in the experience.

Given a dozen men, it may be found that a dozen forms of law are applicable to them. Given a dozen different groups, those dozen forms will unerringly manifest. Yet

in its essence of application, law as law will remain the same—peace among individuals, therefore peace among groups, that each may survive with the greatest allotment of benefits from the whole life experience.

You cannot have men wandering aimlessly around, however, seeking their groups. You must have a Plan of Cohesion properly established, that men may recognize their individual obligations . . .

THE FOURTEENTH DISCUSSION

NATIONS-IN-LAW

THE FOURTEENTH DISCUSSION

HICH brings us back to a still closer examination of the phenomena of Politics. Politics comes in to effect this miracle in animalistic lives. By animalistic I do not mean brutish. I mean life as perceived by the senses only. Politics is the science of finding for the individual his place of power in organized society and furnishing him with legal opportunity to fill it as effectively as spiritual erudition makes possible!

Politics says to a man: "You have an animal body with animal instincts, particularly those of self-preservation for yourself and your immediate group. You also have a spiritual essence which demands that you recognize your interdependence on one another. Somehow the two must be correlated for practical workmanship in this Garden of Experience. To take the desires of your animalistic selves and merge them in group fecundity, losing at the same time no part of your inherent susceptibility to organization for practical solution of

problems, is a job of the highest merit and a function sublime in concept."

Given a group of thirty men, ten will be indolent, ten will be industrious, ten will be bellicose, improvident, luck-inspired. How to take those thirty men and preserve their moral and spiritual attributes for the good of their offspring and the enhancement of racial cultures, is Politics in ablest form.

Somewhere in those men is a common denominator of horse sense which enables them to understand their amenability to common law—or rather—their acquiescence to modes of living that shall be reasonably peaceful, that each may have opportunity to express his individuality to the remaining twenty-nine. Law then—especially in its Constitutional form—interpreted in terms of Politics which is its practical instrumentality, can be set down as this:

The effort of Humanity's Subconsciousness to align itself with forces of peaceful expression, and the mute desire working out through human institutions for every man to be alloted his little scope of expression without harming his neighbor or his group.

We have too long thought of "the law" and Politics as halves of a profligate police force, clubbing the righteous and cultured into obeying the caprices of the unlettered and degraded.

Politics is the very antithesis of such, as I propose hereinafter to dissect it into expedients.

It is the method by which the group manifests its ad-

hesion to current concepts of Constitutional Law, or constitutional peace, as you prefer!

Dwell on this! Think on it!

We have Politics in wards and precincts, on school-boards and in caucuses, in city streets, in vast groups known as nations. Assuredly the politics of the ward-heeler, to be termed such, must have something in common with the interplay of wits between world statesmen. Its methods may be as different as the antics of the child are demarked from the personal preferences of the cultured adult in action. Yet, even as the child and adult are essentially human and responsive to the same stimuli socially and naturally, so Politics as a system of human activity—a retrenchment of social abnormality, if you please—has a common trend throughout every state of application.

This can be nothing other than the fundamental principle of attempting to adjust the human ego to an environment in which other egos are factors, and letting it find and exercise such amount of personal power as the spiritual erudition of the said ego permits it to exert.

¶ Looked at in this light, Politics is as noble, as altruistic, as spiritual, as poetry or religion.

I base this argument on my prior analysis that Politics aims to make the human being fit into his environment with minimum distress to himself and to others.

Never once should we overlook the fact, however, that any form of social force—especially one so potent as Constitutional Law with its practical exponent, Politics

—only exists in terms of a performance that is human.
Law as law may be abstract.
Politics may be defined as law in the concrete.
But Politics is the Law in human notions of values that are practical, and any real study of those values must be carried on in the symbols of human souls.
At once we confront the qualifying factors of Bloods and the Consanguinity of Peoples.
Before Politics can be either expressed or interpreted by the ward-heeler, the blatant demagogue, or the truly constructive world statesman, it must take into account this relationship of bloods.
The Consanguinity of Peoples is a vital and encompassing factor in interpretation of all forms of law and their application to human activity through human instrumentalities. Only as we perceive the influence which Consanguinity exerts on political thinking and functioning, do we supply ourselves with an adequate philosophic background for painting the aforesaid three types of political dignitaries, and observe how to deal with them in terms of intellectual leadership.

IT is both instructive and interesting to note how peoples of either similar or allied bloods seem to exercise something inherent in those bloods which give unique tone and shade to their political explorings. Certainly human history is little else than the attack of one political concept upon another.

By this token, if we concede that Politics in its purity of service is as noble and spiritual as poetry or religion, then the drama of human relationships must hold profitable revelations. We are confronted by a presentiment that consanguinity of peoples is largely responsible for Law Forms as we know them, that is, Law in the sense of statutes and limitations prescribing the conduct of human souls affected.

The consanguinity of peoples is admittedly biological. On the other hand we are prone to forget in our enthusiasm for Biology that it can also be conceived as sociological. You cannot view a people in a spirit of law, order, and fidelity to a group, without having them more or less consanguinous. "People are of one blood" we say, when they respond to certain group actions and manners that distinguish their group from all other groups. That is, they make known their desires and trends in a manner unique unto themselves, therefore consanguinously. This does not mean that they are "queer." It means that they show contrasts ¶ Consanguinity of peoples is never expressed more clearly than in their reactions to Law and their behavior under it.

The Irishman or Celt looks at Law as a personal medium for the expression of an individuality that is naturally bellicose. The Spaniard looks at Law as something to be flouted so long as he can do it successfully, that is, without damage to his physical welfare. The Englishman looks at Law as a medium for extending his dictates over other peoples while he himself tolerates it, annoyed by it but not necessarily resentful that he must suffer it. The Englishman is really more lawless than the Spaniard so long as it suits his purpose empirically, whereupon, when the sun of his fortunes is beclouded by a people still more lawless, he takes refuge under the very umbrella which he so conveniently throws away. The Dutchman looks at Law much like the German: as an abstract principle wholly divorced from the fiats of monarchy which he does not have to obey personally when personally made or instigated. The Frenchman sees Law as a casus belli; he sets up his Law and says, "This is for the regulation of the foreigner within or without our gates and if he does not assent to it he will find himself in trouble." Which he usually does. But the Frenchman himself winks at his laws and deports himself as the polished aristocrat, guided more by the dictates of good taste than the regulations of police courts

Coming to the Latin, in the sense of the Mediterranean peoples, we find Law almost negated. Law is not something to be set up and obeyed. It is something to be set up and knocked over, the bagatelle of cliques and fac-

tions, the by-play of statesmen serving personal ends. ¶ No Latin takes his law seriously, or if he does, it is with the seriousness of a child for an interesting toy. He practices the form without grasping the essence. He is the high adventurer, more or less contemptuous of orderly regulation, and the exact antithesis of the Oriental who perceives in all Law some phase of Divinity

These races are not to be blamed for the calumnies they bring on one another by this transport of the principles of Law to nefarious ends.

Law is Law wherever one finds it. It says to mankind, "Thus far and no farther in your acts and deeds, lest calamity visit you." But different nationalities and races interpret the penalties from transgression, and the procedure under transgression, in diverse ways according to racial history or consanguinous impulses. The reason why I interject this dissertation on Consanguinity ahead of my study of that political amoeba, the Ward-Heeler, is this:

Compact national groups with a strong group consciousness will be more hostile toward their neighbors than those loosely-knit—having less fear of consequences, which in turn is a willingness to invite debts of Cause and Effect, believing that payment can be delayed indefinitely or at least at their pleasure. Loosely-knit groups, or people without a strong sense of group consciousness, are disposed to be more conscientious about paying debts similarly incurred. Thus we have groups

or nations who seek protection most strongly in statutory enactments. History shows that bellicose nations frequently have fewer statutory enactments, while those most inclined to be peaceable, load up their legislative records with thousands of laws which are dead by the time they are placed on the records . . .

OW admittedly the Ward-Heeler is the lowest form of life in political biology, but we must consider him as the man in the street accepts or profits by his function. ¶ The Ward-Heeler recognizes the lack of strong group consciousness among such races or nationals as are found in great city centers, and proceeds to capitalize on it. He makes his living by playing the individual against the mass. He says to the voter: "Without me you are powerless. I protect your interests against powers vested with unlawful privileges. I come to you as a standard-bearer, epitomizing your nakedness as an individual but representing your collective strength to deal with the machine of the majority."

The individual voter accepts that this is so. If he has a brain he uses it only to recognize his apparent weakness as an individual, not to see his strength collectively with others in similar predicament. He accepts the Ward-Heeler's promises and dictates, content with a ton of coal in the winter which is usually one-quarter slate as a gift from the party machine, or an eulogy in the party

newspapers telling him that he is "the People, all powerful, and able to perpetuate or destroy the whole social structure." He goes to the polls periodically and votes as the Ward-Heeler instructs, or he stays away from the polls and lets the Ward-Heeler vote his proxies —so to speak—by illegal balloting.

This goes on from year to year. If the Ward-Heeler be not one hundred percent flagrant in the abuse of his power, the Machine he represents continues to dole out coal indefinitely and fills the newspapers with paeans praising "the People." . . . If, on the other hand, the Ward-Heeler abuses his power, aggravates the individual voter, or fails in the delivery of his coal, he is booted from favor and another—of exactly the same type—takes his place under the banner of The Opposition.

It would be very easy to castigate this sort of thing as a travesty on popular government. The practice is accredited in various forms, however, in many countries outside of America. England has her political henchmen and poll workers in city election districts. In Germany and Austria, even in France and Russia, and up to a recent date in Italy, the Ward-Heeler had his prototype, anxious to see that the individual voter came out on election day and did his "duty" under the duress of either reward or punishment.

These practices are common wherever groups are loosely knit in their thinking, and strange to say—yet not so strange either when we stop to think about it—there is

less group consciousness and greater lack of organized thinking in the congestion of our cities than out in sparsely settled districts of any given countryside

¶ Why this should be so, of course is obvious.

In the congested city the individual feels security by being lost in the mass while not exactly a part of mass intellect. In the country the individual puts more reliance on his own urges and impulses though at the same time his hunger for closer association with his kind produces a universality of attitude toward governmental organization that his city brother does not feel instinctively. Therefore we have no politics played in the country—politics, I mean, worth spelling with a capital P and in the sense of controlled city voting.

The city dweller is a nonentity amid thousands of other nonentities, and senses it because of the incredible numbers of persons he beholds around him hour by hour. The country man sees only himself and immediate family, sometimes for weeks on end, which tends to make him realize his alone-ness and need for greater cooperation with his fellows. We say therefore that the latter "thinks independently" and arrives at his political conclusions by a process of logic. He does nothing of the sort. He simply responds to his urge toward gregariousness, and, lacking the facilities of gregariousness, he does the best that he can as an individual, relying on his personal acumen and social sagacity to dictate his opinions expressed by the ballot-box.

The Ward-Heeler could never obtain a hold on the coun-

try to any extent; not because the distance between voters makes for his personal inconvenience, but because the country man sees human nature in better perspective, not being surfeited by it.

You cannot have a group of men eternally watching one another without breeding suspicion and distrust. Such is the city psychology that makes the Ward-Heeler possible.

The country man gets a fair dilution of bodily health, sun and rain and outdoor psychology, into his group thinking. All this making for independence, we have the seeming paradox of its also making the healthiest kind of interdependence.

City people are children in their outlook on life, especially on governmental agencies. Country people are more adult. That is to say they view and decide for themselves, and see homogeneity as an asset in group intelligence

The city person, being childlike, looks to the governmental parent to give him wisdom and direction day by day, and the governmental parent comes in the guise of the Ward-Heeler who steals the child's pennies while it is sleeping in perfect trust in the parent's integrity.

¶ Incidentally, this analysis explains why the Jew, when given political power, immediately sets up a paternal bureaucracy. The Jew down through the ages has been essentially a city dweller, made such by the necessity for protection from persecution for nonsocial practices. It further explains why the strange Jewish political psy-

chology known as Communism is ever a product of metropolitanism.

Now then, let us take the Ward-Heeler on this basis into national—and perhaps international politics—for a few pages, and see what he does, and how he affects national groups or specific races in their alignments against each other. . . .

THE FIFTEENTH DISCUSSION

NATIONS-IN-LAW

THE FIFTEENTH DISCUSSION

O BEGIN with, the Ward-Heeler is a type of looter. Let us get this straight and never lose sight of it. His mission is to fatten his own pure—first, last, and all the time. He has no love for humanity as such, never mind how gregarious he may be in his contacts. Humanity to him is a sheep-flock, to be sheared to his advantage. He knows he can drive the sheep-flock wherever he wills, provided he does not anger the sheep or unduly rout or injure them. He goes onward from year to year on the principle that although he loses office temporarily, he cannot lose his offices permanently, for there is no substitute for his place in our present political structure. He is a master in the art of chicane, perfidious promising, and mob entertainment. He knows how to divert attention from real issues and fasten it on nonessential bluster. He takes his Party as shibboleth of his own holiness and rhapsodizes over it to tears, playing on mass loyalty to work individual dis-

loyalty—at least to self and the public good

In addition to these, the Ward-Heeler is past master in the art of thinking without thought, and performing without performance. He comes and goes as a wolf in sheep's clothing who exacts his toll in the darkness of night, laying the blame for his killings on the very interests he affects to combat.

He is not to be blamed—as an individual. He but follows his destiny as an officer of blind social forces over which he actually has no control. This makes him an opportunist of the first water. As opportunity offers, so he profits.

Consider him therefore in national politics. Just who is he, and where does he manifest? Listen to this:

We have a state in general society, wherein people are so timid when confronted by titanic issues fraught with destruction, that their mass timidities give birth to panic. Wars and rumors of wars can effect this condition. Powerful financial interests undermining government can produce it. Mob leaders are artists in working on collective terrors, no matter how small, artfully magnifying them into imminent cataclysms. All these agencies are bent toward the one consummation: getting the mass to follow the individual, or the ideal, or the Party expressed in the individual, so that loot may be taken by those thus successful in their social chicane.

¶ Be not deceived. Take away all opportunities for loot from government, and you have government as pure as mountain-spring water.

Make it a crime, successfully punishable in every instance, to receive a dollar of public money above a stipulated salary, and you purify government at one slashing sword-stroke.

Conversely, however, you take from government its greatest appeal to the rank and file, that makes it a vocation

No matter how honest the congressman, senator, or public official, he knows that his position will give him opportunities to better his financial standing, though not necessarily connected with the government strong-box. He may go into office determined to do his duty toward his country. But he also goes into office determined to do his duty toward himself.

This does not mean that all congressmen, senators, and public officials, are scoundrels. It means that if they never had a single emolument above the stipend openly and concretely attached to any office, there would be such a dearth of public officials that government could scarcely operate, excepting in times of universal danger when officials volunteered in order to save their own property

Men and women are always human in that they think of themselves before considering the group. Or rather, they think of themselves—and security for their persons and possessions—in terms of the group, when they do group thinking.

This is understandable.

It seems to be Nature's plan for making the individual

aware of the group, but carried to excess it means unnatural practices. The group ceases to function as a group, and blindly follows the behest of some strong individual or assembly of potentates.

Human nature in the abstract is so constructed that it cannot see beyond the length of its own nose when it comes to group or national policy. Thinking collectively is an eccentric attribute.

If mankind could think collectively it would have no need for governmental agencies. Every man would be like every other man, and the sameness of individuals would make the race a plague of robots.

Men think differently because of individuality, and yet it cannot be denied that there are certain factors in life, accredited by all men in every sort of group, that act upon them with common impulse and result. The mental reaction to these factors represents what is commonly termed Mass Thinking.

It is truly Mass Reaction. . . .

OW the Ward Politician, being human also and ever on the lookout for loot in the form of either money, prestige, or social enhancement, invited himself into the national group essentially as the Demagogue. What has he to offer the body politic? His "principles" cannot be his own, for he has no principles—speaking of principles as fundamental ideas of constructive worth to his fellow citizens. He comes and goes on the stage of national politics, in waves of popular passion or excitement. He collects such facts as the psychology of the moment renders pertinent to his purpose, and projects them at the mass as tenets of authority with aspects of great wisdom. The Public, being as a child fourteen years old in mental capacity, and often less, likes to be told the thing it knows or or suspects; for, being essentially fearful, it wants confirmation of its whimsical conceptions. It rises and falls in so-called intellect at the behest of forces it cannot understand, and when the demagogue seizes on the obvious aspects of its dilemma and expounds them with a clarity, it does not take much ability to pass them along as interpretative wisdom.

Dissect and analyze the speeches of demagogues, and they become the puerile utterings of undeveloped mentalities, seeking to pass as perturbing profundities because cloaked in grand phrasings or vapid innuendoes.

¶ So let us take the Demagogue—whom I make synonymous with the city Ward-Heeler—and consider

his behavior in the face of calamity. For instance, War.

¶ First and foremost, always remember that the demagogue rarely wants it. It paralyzes his business, minimizes his importance, substitutes the military for the so-called civil authority, and makes him the cellar intriguer or the wordy camp scavenger.

The Demagogue is lost and confounded in the march of excitements unless he rises to supernal heights and makes his voice heard above the clear blare of bugles. He must scream like an eagle to gain the slightest attention. But to scream like an eagle he must have something to scream about. Mere noise does not attract attention, especially in war time when screaming is general

The demagogue therefore, in self-preservation—to maintain his prestige which of course means his livelihood—must cast around for ideas so unique or bizarre that they outweigh the popular clamor and force attention on him by the sheer audacity of their noisier presentation. Truth is not important. Veracity is abandoned. The big thing is sensation—which means that the demagogue, or ward-heeler in national politics, ascends unheard-of heights to make himself so ridiculous that he is sometimes taken seriously as the prophet of New Dawns.

Only men of spectacular ability can do this, and such ability is erroneously translated as leadership. Really it is vassalage of a low, low order, since it means that the demagogue must often descend into abysses of

infamous practices to get his "issues." Then, having gotten them, he must marry them for better or for worse throughout the lifetime of their popularity, or lose face and pelf.

These "issues," so obtained purely for their bizarre qualities, may transcend every tenet of commonsense in the face of the calamity. No matter! The demagogue must have his "issues"—to keep himself before the public

So he assails and rants and eulogizes, to any purpose opportune to his caprice. That he may be a coward and perhaps a traitor, in the choice of his "issues," makes small difference. He must go on screaming, or be lost in the shuffle of mighty events.

The shibboleth and motto on his ensign is: "I care not what others may think, but as for me, give me attention or give me death!" Sometimes he gets death—well merited—but more often he gets notice under the guise of statesmanship and is pushed to the fore as the Man of the Hour.

What happens, however, when he is so promoted?

One of two things: He either sees himself in his true light and becomes suddenly sane in his pronouncements —in which case he flirts with oblivion again—or he becomes a prophet indeed, a prophet leading the masses to their destruction with abominable doctrines fished from the abyss of a desperate self-aggrandizement

¶ Going one step further, let us see where this leads us in international affairs. . . .

THE SIXTEENTH DISCUSSION

NATIONS-IN-LAW

THE SIXTEENTH DISCUSSION

I SUBMIT that no crisis ever arose between two countries that could not be settled amicably around a green table, if those countries could but muzzle their eagle screamers and rampant opportunists. Countries afflicted with crises usually arrive at such, anyhow, through the operations of these same Ward-Heelers on the stage of international events. Seldom do nations arrive at a pass where carnage is necessary to settle conflicting issues, provided the Ward-Heelers and eagle screamers—seeking only their selfish advantages—can be turned out to pasture for a time, or left to forage for themselves in fields of physical labor.

International conflicts, in nine cases out of ten, are the results of so-called "popular passions," aroused to fever heat on both sides. But those passions do not originate and grow choleric unless fanned by external means

¶ Any nation's greatest enemy is not its armed adversary in the field, or even the voracious activities of

envious and bellicose princes aligned against it. A nation's most dastardly antagonist is the cowardly exploiter of Self, showering tons of ward-heeler coal on the body politic in return for surrender of its priceless heritage of self-assertion after calm logic—that the demagogue may turn the crisis to his personal advantage

Make no mistake about this, the Ward-Heeler in national politics is the rampant demagogue.

The Ward-Heeler in international politics is the fanner of international animosities, who would set a world aflame before he would saw a cord of wood or clear a patch of garden.

He is the servant of his own passions in order to serve the passions of the races involved.

He is the huckster of his own principles and honor, before huckstering the principles and honor of the peoples he affects to represent.

And he always finds ready markets for his wares when great predatory interests—operating on an international scale—discern that it is to the advantage of their nefarious ends to employ him, even though he may not always be aware that he is so employed.

NOW this seeming diatribe against Ward-Heelers and Demagogues might be banal except for one point too often overlooked: Each is necessary in the body politic and the elimination of both would be catastrophic, because none could take their places in what they accomplish by translating Group Law into a force that affects the life of the average individual in his relationships to his fellows.

The Demagogue, in other words, actually has a mission! Not, however, as a demagogue!

It is his function, as Ward-Heeler, to make Politics practicable—that is, to furnish a contact point whereby the mass acts in concert with the individual's initiative.

¶ This concerted action of the mass is always provocative of intelligence, which the individual is not aware of until long after its results have become apparent

¶ Concerted action is not only galvanic; it is instructive and "intelligently impelling," in that it makes the individual examine himself more closely in his relationship toward the group.

We have a deep study here which requires a chapter unto itself. But this is most important:

The individual is never eased out of his mass phlegmatism. He is always forced out—dynamited out, if you will so consider it.

He is made to see himself as he is, by violence.

This seeing himself as he is, violently, is largely the definition of "crisis" in any situation.

The ward-heeler or demagogue, wherever you find him, realizes this subconsciously. His acts and deportments are ever to that end when he enters the role of eagle screamer or international diplomat. He makes his public aware of its "predicament" by maximum theatrics and excessive metaphor. He gets it wrought up by violence indeed. Then he proceeds—or tries—to capitalize that violence to his own advantage.

Sometimes it works and he comes into power. Sometimes it does not work and he is relegated to the scrap-heap. The outcome in either event is relatively unimportant, since humanity will persist despite all the eagle screamers in creation.

The demagogue, therefore, has his function in the body politic as a sort of bombastic yeast, causing it to rise to a recognition of its own attributes after leavening group consciousness. And the chief of these attributes is an inherent capacity for reasoning individually but acting collectively, not to mention supplying the human instrumentality by which a finer and more beauteous pattern could be worked out if the body politic would only take unto itself the proper social consciousness.

There is, of course, no such thing as The Mass, or the "masses." There are only vast numbers of single entities, comprising their own peculiarities, along with certain activities that derive from group consciousness, or Group Cognizance.

The Masses as masses are a myth, or abstract creation. But the individual is never abstract, and must find a

contact point on which he exhibits Group Intelligence. This Group Intelligence, as we have already seen, is comprised of factors that propose the greatest good for the greatest numbers. The individual, therefore, must have an instrumentality by which he contacts the group as a Group, and collectively manifests the group intelligence

The Ward-Heeler does this for him, or sees that he does it, considering him in his indigenous habitat, the city precinct. The Ward-Heeler as such in national politics, however, is not so essential as he is provocative of recreative ends, for he exhibits traits that are more destructive than the opposite.

When we come to international politics, he is not merely a malicious influence but avowedly a manifest nuisance.

¶ Let us turn now to the Ward-Heeler, the Demagogue, and the International Mischief-Maker, as necessary evils in the politico-social structure . . . for until we look at them from every angle, and understand thoroughly what each is, and how he maintains his power, we can have no furniture in our Room of the World but what will meet with a periodic smashing.

WE KNOW that plenty of men exist who have no other interest in life than minding the other fellow's business. This on its face seems annoying, even aggravating. But is it always malicious and unprofitable? The man who minds the other fellow's business, accomplishes a twofold purpose: he gives himself something to do, and he sees to it that the other fellow does simething likewise. Or rather, put it in this way: He makes it his business to inspect the other fellow's activities, and the other fellow, aware of such inspection, has a tendency not to lie down on the thing which he is doing.

This is a vital principle of Sociology.

A group, a city, or a nation, totally without busybodies, is like a loaf of bread that is minus its yeast. It lacks a certain quality making for resiliency in function.

People are gregarious. They are interested to read of themselves in terms of the other fellow and his activities. They also read the other fellow in terms of themselves and their own activities. This is healthy. It makes for community of interest, social sympathy, and abstract compassion

There are all kinds of busybodies, however—respectable and indecent, legitimate and illegitimate, beneficial and baneful, constructive and malicious.

Any agency that propounds information or intelligence of a general order that makes man to know his fellows the better, to appreciate their good qualities and depre-

cate their faults, is constructive and beneficent ❧ ❧ Any agency that leads men to estimate their fellows for their motives, falsely, is baneful and malicious. We cannot have "good gossips" or "bad information," using these terms in their root meanings, but we can and do have "good information" and "bad gossiping." . . .

The ward-heeler, the demagogue, and the national or international mischief-maker are, on the whole, sublimated gossips; whereas newspapers, preachers, authors, psalmists, and lawyers of the constructive type, are purveyors and conveyors of intelligence about their fellows that is blessed in its ultimate effects on civilization ❧

¶ This business of raising up demagogues to shout at all sorts of fancied malfeasance and corporate evil in the market-places, is a phase of so-called Civilization, to be grievously lamented. It is social intemperance of the most virulent order. It makes man's intelligence a brooding-place for malice, envy, and social destruction.

¶ The Demagogue is a component part of modern statehood, but he is only necessary so long as he is clearly recognized for that which he is! . . .

This may seem a strange statement, but all that I have tried to set forth in this chapter up to this point has been building toward it.

HE PETTY politician, the eagle screamer, or the international bloodhound who bays at the moon till he makes it drip gore, is necessary so long as he fulfills the function of making the true statesman apparent to the man in the street. He is only necessary so long as he looks to the Party for subsistence and lets the public pelf alone, thus apprising honest men of their honesty. He is moderately harmless, so long as he keeps within bounds of his intellectual circumference. The moment, however, that he rises in the public estimation to the point of being fallaciously mistaken for an exponent of greatness, because he is mystical or reverberant, then he ceases to be necessary, or useful, or harmless, and becomes the grossest type of social liability.

It is my contention that nations are given demagogues, to purge them of uncleanliness by making them to discern golden worth in their true representatives.

To say that all small politicians, bellboy hucksters, and ranters, are a universal nuisance that should be eliminated, is to see human nature trying to make the Bread of Utopia without the yeast. We must not stop here with metaphor, however, thinking that calling attention to malfeasance in office—even the office of social prescription—is sufficient to condone the abuses precipitated by augurers of tin-pan woes.

Man has a mission unto himself. It is to train himself in self-government—or better, in self-discipline—and the task is monumental. It cannot be accomplished by

axioms, or the actual practices of transient generations. ¶ Light is given men and women to guide them intelligently along lines of self-profit, when they will use their eyes in concurrence with it.

People who would cure all the ills of humanity by theoretical legislation, are no more practicing self-discipline than a farmer who turns out his hogs to pasture, thinking they will till his soil with their snouts.

People must work for the profits from discipline, the same as from any other labor. The great task confronting humankind today—in effecting any government that is worth its powder and shot—is not regularity of attendance at the polls, so much as an intelligent analysis and a recognition of the true leader from the partisan henchman seeking selfish profit from the filling of an office.

The party henchman is necessary, the ward-heeler is necessary, the demagogue is necessary, the international busybody is necessary—but only to throw true leadership in a highlight on the screen of public intelligence. ¶ Civilization with discipline, then, is not regularity of voting, so much as voting intelligently. It is not party adherence, so much as personal performance in cool-brained analysis. It is not the tenets of political education, however constructive in their essence, so much as a selection of men who typify those tenets most accurately

The cry to select wise leaders is old, old—as old as the race and as banal as sod. We have now approximated

a state of society, however, where "leaders" are chosen, not for their integrities or sagacities, but for their popularities—and largely manufactured popularities—because the candidates for "leadership" have been found to be acquiescent to certain strategies that will advance the materialistic or racial interests of the men who sponsor them.

That is to say, we think the greatest leader is he who has attracted the greatest personal following. All of which is as great a piece of nonsense as calling some Hollywood screen featherhead a great leader because millions of women are willing to stampede theaters to see him act.

It say it dogmatically.

A monkey in a cage, cutting up antics, may jamb an entire city block with "followers" on a similar basis. Would we elect the monkey to the legislature? I grant you, however, that it too often happens. . . .

Thousands of so-called statesmen, of great "popular leadership," are actually little else than antic-cutting primates

The crowd loves a show, and given a good-enough show, with basic human attractions, it will follow the showman down any grade and off into any bog, for its eyes are apt to be on the showman's exhibition, not on the pathway which he is pursuing.

The true leader is not always he who puts on a good show. Any passable trapeze performer may do that, and every tight-rope walker is "good for a crowd"

¶ The true leader says: "I have analyzed the prospect, and now submit my theories for your cool consideration. If sobeit you approve of them, permit me the chance to put them into practice. If you prove that I am wrong in them, I agree to withdraw as graciously as possible. But I will endeavor to show you how to help yourselves, and as such I solicit your fidelity until such profit may be demonstrated."

The peanut politician, the demagogue, and the ranter, each say, conversely, "I am certain that never was man born so clever as myself. Come and see it proven." They make no pretense of helping men to help themselves. They simply pile up bricks so as to tower above the crowd and declare thereby that they are greater in stature than any of their neighbors.

IT IS a delicate subject, saying broadcast that there are not half a dozen real leaders on this basis in all America today, and less than a score throughout the whole world. It implies that thousands upon thousands of officeholders are mere demagogues or rogues. I do not say that exactly, and certainly do not mean it. I mean that the rank and file of officeholders and representatives are mainly nonentities as leaders; hoping—as harmlessly as possible and certainly without giving offense—to profit as legitimately as they can from their offices, if not in money then at least in prestige

Where are those leaders whom I otherwise specify? Listen and I will tell you. They are found in that Little Handful of Earnest Men who have occasionally sought office purely to show humankind how to help itself

¶ People who go in for office and office-holding, are usually persons with axes to grind. The entire history of the race, politically speaking, is a far flung parade of persons whose axe-heads glint in sunlight. Those axes may be pecuniary advantage, social prestige, better livelihoods for themselves and families, jobs for relatives—all the thousand and one opportunities for ascendancy above their fellows that come with civic endowment of powers. But they are literally Christs and Saviors, who throw all else aside and beg humankind to give them ear—because they ask to show humankind the path to its own Utopia, not the utopias that are themselves

Get this correctly:

We of America comprise a nation of misfits. We say in industry that we seek the right job for the right man. We do nothing of the sort. Men knock around from pillar to post all their lives, and society gives not a rap whether they are properly placed or not. Here and there a great humanitarian-employer tries to put the axiom into practice, and in a measure does so. But as a nation we live, work, and die, helter-skelter—and call it democracy. Finding the right job for the right man, is nobody's business but that of the man himself. He now sinks or swims, makes port or drowns, according

to his intelligence—which is too often that of a heart-broken child's. How, then, can we ask him to show sagacity in the choice of his leadership, when he can scarcely prescribe for his own daily contest?

There the problem rests, after a fashion, until we investigate that ingredient in human nature which permits any leadership whatever to exercise itself. But this thing is true:

Constitutional law, international law, national legislation, state jurisprudence, city politics, or ward-heeler's chicane—all have their parts to fill and their offices to administer, in the social structure. The problem of the student, as well as of the man in the street, is not to abolish, and not wholly to minimize, any one of these at the expense of the other.

The thing to be done is, to bring home to the student—and the average man as may be possible—the simple principles by which he can discern the true prophets, and the true properties and functions of each: and, having so decided, or rather interpreted, to supply him with some social force that makes him practice his discernments to a permanent, concrete profit.

Given twenty men with twenty problems, and yet with one administrator, how shall they choose that administrator, and why should they choose him, to make order from the social confusion represented by this score of quandaries?

That is the task of the true administrator—not the ward-heeler who swaps tons of coal for blind allegiance, or

the demagogue who pulls the American Eagle's tail-feathers to make him scream on schedule.

It is the province of such super-intelligence, to see in men everywhere their own solutions to their own social perplexities, and bring out their collective initiative and ingenuity, to get them permanent satisfaction from the answers.

THE SEVENTEENTH DISCUSSION

NATIONS-IN-LAW

THE SEVENTEENTH DISCUSSION

OLUTIONS so evolved are the lasting solutions—or rather, the only solutions which effect a profit that endures. To understand the task of the true administrator, however, we should now look nakedly at that unpleasant curiosity which intrudes on our attention—which intrudes most officiously on any real leader's program and causes him most annoyance—to wit: The Political Mind! . . .

Calvin Coolidge once said that the Political Mind was a law unto itself. It fascinated him. He saw in it the workings of an eccentric force, manifesting in few other aspects of human endeavor.

He was right in such perception.

The Political Mind is a strange combination of conceit and sacrifice, both having their basis in a form of self-ennoblement. That is to say, the Political Mind considers itself above all other minds in that it believes itself omnipotent to govern.

This is really a form of retrograde, for the higher the true spirit climbs, the less it desires to dominate and the more it desires to serve.

"Governing" spirits are spirits that fail in the main to recognize their own defects. They believe themselves ordained to exercise offices over their fellows because of superior merit which they possess. But true "superior merit" never functions that way. True superior merit sees in service True Government, for he who serves exercises control over him who is served.

The servant is positive. The one served is negative.

¶ Negative people enjoy being served because it makes up for something which they recognize they lack

¶ Strange as it may appear, people who accept service as their due are woefully decadent in virile spirituality. They lack the versatility of self-reliability. They see no merit in the giving of themselves to others, for they realize subconsciously that they would be throwing themselves away on specimens like themselves.

Serving-people are baby gods!

This does not mean that every dull-eyed servant is a god —infantile or otherwise. Some serve because they are are made to serve, either by circumstances or the wills of others. We are discussing volunteer service as ministration or administration.

Do not confuse servants with "persons who serve." . . . The first are those small souls who are compelled to wait on others because they lack the initiative to play higher roles. "Those who serve" give more thought to

the well-being of others than to themselves.

The Political Mind is a mind given over to a sort of "decadent" service. It measures that service in terms of browbeating those about it, into accepting that which is offered and liking it. It sees no merit in leadership as we have discussed it—that is, letting the public mind lead the public activity—and attempting to control both by indirect influence. It wants to be at the head of the procession or not be any part of it. It wants the public to do as it is told, and calls the telling "leadership."

On the whole, it should be pitied, for nine times out of ten it exhibits inferiority in its grossest, silliest forms

¶ Calvin Coolidge rightly said that the Political Mind is a phenomenon. It opens only to suggestions that have its own well-being at heart, and beyond that does not think

For instance, a man decides that he will run for office. There is no especial reason why he should run for office. He knows there is no special call for him and him alone. He simply feels that if he can get elected to an office it will vaguely satisfy his hunger for recognition. Or maybe other factors motivate him. He wants money or prestige, to consummate an event that is social or personal, or he wants to provide recognition for his friends or relatives in order to discharge vague private obligations. He may have any one of a dozen motives.

I once knew a country publisher who went through four costly and unsuccessful campaigns in attempts to become governor of a certain New England state. As a

young man, a more affluent suitor had been his rival in love. He won the girl finally by making her a vow that if she married him he would one day raise her to be Governor's Lady. This editor is now a somewhat cynical man, going down the hill of life, married to a woman who does not omit to remind him on occasions that his promise is still unkept. He is otherwise a political power in his State, but his basic motivation came from striving to please the whims of a vain, ambitious woman. There are such cases by the thousand, if the truth could be known. But rarely, if ever, would the Political Mind consider serving its fellows for their own good without any recognition or "clay emoluments."

Of course this last is a hard test to apply to any man. All life is a form of Expression and in political life Expression becomes sublimated until it is perverted.

Man's life is not his own to live, however, strange as it may sound. He lives it in conjunction with the whims and influences exerted upon him by scores of others, many of whom have rightful demands upon him.

He lives because others live.

There could be no such thing as one human unit in the entire universe, because it would be static. It could not express itself. It could only wander aimlessly around a geographical location, and nothing it might accomplish would enduringly mean anything. It could not talk, sing, play, enjoy poetry, paint pictures, or run a business, for it would be a nonentity in all of these pursuits

We acquire identity in the exact instant that there is one other person in our vicinity—not before.

Our lives are the mirrors to all other lives.

We are bound by what they say and do because we in turn exist. They in turn cannot have identity without ourselves as a part of the earthly picture and ensemble.

¶ Therefore, I repeat, it is impossible for a human person to live unto himself. But there is a trait in human nature—and it crops out strongest in the Political Mind—that would have us believe that human nature must exist to be ruled, or it cannot rightfully exist at all.

Now in a measure this is so, but the Political Mind interprets this in terms of rulership by other human beings, usually themselves, never by principles, or social confluences, or legal reflexes.

I wish that I might shout this from every housetop in the world: The social mind of the race is its own true leader-ruler!

The Social Mind, I say, not the Political Mind, and—to be consistent with my chapter on Autocracy—only after each division, or only as each division, has acquired a Social Mind. This goes, whether it be the Group Consciousness, or the person who is thinking of society in terms of constructive values.

The Political Mind says, "Men are deficient. They lack leadership, so let it be pressed upon them. I neither admit nor deny my qualifications to act as sponsor for their behavior. I simply know that by making myself

popular I can gain acclaim in office, and in office I can satisfy my caprices as they arise."

Of course the Political Mind does not speak these words exactly, but its context holds this meaning.

A further strange feature—or rather, factor—in the political mentality, too, is the propensity to think of itself in terms of Agnosticism. It says to itself, "I may be omnipotent and I may be otherwise, I may be a god and I may not be a god, there may be a ruler over men's destinies or there may not be a ruler over men's destinies. Truth to tell, I care not, and in that which I seek I am sufficient unto myself. I can take this office and I can use it to my profit, so why should I not do so? Who shall stop me? God? Let Him do it, but I doubt that He will bother. Who shall curb what I may say, so long as I register it sufficiently to achieve my dominant purpose?"

MEN have died for their political convictions. That is not saying they were political-minded. To be political-minded one must think in terms of divine abstractions but personal profits. To be political-minded one must think in terms of social perversions, if need be, to accomplish the purpose that is private. One must disregard the ordinary laws governing humankind and set up laws unto oneself.

This does not mean that everyone who does so is political-minded. But the Political Mind, as a rule, sees human nature as a herd of cattle or flock of sheep, easily led, thrice easily butchered or profitably sheared. It has no real respect for human nature else it would not try to rule it for some gain. Its dictates are personal. Its ambitions are personal. Its achievements may be public but the rewards from those achievements must ever be selfish, else they are not rewards.

Take the Political Mind, for instance, in relation to such a subject as the tariff.

We know that the tariff, properly exercised, is a vast protective measure for struggling and defenseless industries unable to withstand economically the lowered costs of foreign manufacture. It is adopted by a country to make its own manufacturers strong, and able to realize profits. And yet no one is interested in it concretely aside from those manufacturers specifically benefitted. In a general way the public is interested, knowing that the prosperity of its industries means a

high standard of living. But the tariff as a political subject is even of greater interest to the Political Mind, than to specific manufacturers who may benefit under it.

¶ The Political Mind is not interested in the tariff as raiser of the level of prosperity, startling as the assertion may read, and I will attempt to prove it. It is not interested in the tariff as a subject for political debate, pro or con, because tariff is the driest subject for debate that the mind of man can fasten on. It is not interested in the tariff as a defensive measure for general industry. It is not interested in the tariff because the tariff holds any vital place in the public head or heart. And yet the tariff is ever a political shibboleth and a favorite haunt of the Political Bug. Why?

When a man builds a house, he buys boards and nails and window-frames and shingles. He hires carpenters to work by the day or week, and out of their labors applied on materials he finally gets a structure that houses his family.

He builds that house for a specific purpose, let us say. It adorns the neighborhood—in fact it may be the show place of the district, with fine lawns and beautiful approaches. But first, last, and always, the house is a protection against the elements, in which a human group undergoes the vicissitudes of family life. That is not saying the house is beautiful, or that it adorns the neighborhood, because it is serviceable. The house is a house, and as such it is accepted. Beauty or adornment is superfluous.

Now consider the tariff in terms of the house. It has a purpose to achieve, which is service to a group. But does the Political Mind recognize that service? Yes, in a measure. It recognizes that service as something contributing to its own enhancement. If there were no streets of houses, humankind would be living in caves or tents—certainly not in the advanced stages of social convenience of abode in which we find it today. And it would not be facile to the manipulation of politics as politics is "played" today. Persons living in caves or tents would naturally be of a low order of intelligence. The Political Mind therefore sees the tariff as a sort of social convenience, accepted in its potency but abstract in application to politics as such. This may be going around the stump to express a trite metaphor but under full elucidation it is more. . . .

The tariff is a sort of house that shelters the well-being of Prosperity, protecting society from economic storms and permitting those who dwell within it to live in reasonable comfort of spirit. The Political Mind accepts the house as all of these. But it goes one step further. It believes that the house should conform to certain patterns of architecture when it is in the acclaimed location. The Political Mind believes the house should be made of certain materials—brick for instance, when it owns a brickyard. It believes the house should be constructed by workmen of a certain type—when it is running an employment agency with workmen to hire out. ¶ All of which is saying backhandedly that the Political

Mind sees the tariff as a political expedient for its personal enhancement.

It cares nothing for the tariff as a great defensive measure. It only knows that the tariff is prolific in chances for making itself popular with moneyed interests, association with which can fatten its purse

¶ The Political Mind has no use for the tariff, otherwise. Self-enhancement is the first law of its nature. It sees in the tariff an instrument for self-preservation, and the tariff tinkers are mainly those who Want Something, publicly or privately.

True, economic conditions change from generation to generation. Foreign-trade influences strengthen or weaken. The tariff must be changed accordingly. But how often is it changed actually by students of economics? Read the newspapers. Students of economics have a fight on their hands from first to last during every revision of tariff schedules.

The law of What-Is-There-In-It-For-Me supersedes the law of Supply and Demand—and every other law

¶ Persons whom no stretch of the human imagination could ever make into economic students, promptly come forward and announce themselves as saviors of all industry. It is altogether laughable.

Senators, congressmen, lawyers, advocates of public reform and jugglers of petty interests, all climb into the band wagon and shout, "Get aboard with us . . . we are off to save the tariff!" . . .

HE Political Mind abets all this in the exact ratio that it has axes to grind. The United States senator in a measure has a legitimate axe to grind—and mayhap the congressman—for each represents districts whose interests may be affected by too drastic tariff revisions. But outside of those is a great mob of sycophants and self-seekers—Political Minds at their worst—seeking to influence Government for private gain.

Make no mistake about this: Not all senators and congressmen, not all officers of government, are political-minded. Some of our best office holders in America have been our poorest politicians. Woodrow Wilson was one. Grover Cleveland was another. Abraham Lincoln was a third. This may cause a retort from some quarters, for the Lincoln legend attests to the contrary. But I submit that Lincoln knew human nature, not politics. Had he known Politics and been political-minded in the true sense of abstract interest converted into political profit personally, he would have been continually in office, or after office, from early manhood. He knew how to play upon human nature and achieve his purpose, and in a great crisis he utilized his knowledge to a sublimated degree. But time after time in his biography, incidents are shown, and evidence is apparent, that he loathed and despised the Political Mind and would have small part in its ramifications.

The Father of his Country had a similar complex. To Washington, politicians and Political Minds were

anathema. He even had no use for political parties—as is indicated by his Farewell Address. He knew he had to use them to gain his objectives in a statesman-like way, but he was utterly impervious to the call of office, and did more for his country after he had retired from office than while he tacitly filled it.

These things are enigmas to the man in the street. He blandly sees public office as a public trust. He thinks there is something surpassing clever in the bon mot that "a statesman is a politician who is dead," and yet he pays his allegiance to politicians, accrediting them as being statesmen in embryo.

"Given a politician prolific of opportunity and the product will be a statesman," reasons Mr. Average Man; who, by the way, is very rarely political-minded himself. He sees public office as something that is sacred, which is why he approaches public officers with awe. He acknowledges in them a kinship with the forces that operate the universe and—higher even than those forces—the Unknowable Something he calls the Almighty

Nowhere and at no time does he see human nature grossly serving petty ends. Even the basest ward-heeler, cleaning the boots of the party boss, is a sublimated ego partaking of divinity in his office holding, and when he falls or is superseded, Mr. Average Man feels a quake of concern for the body politic. It transcends his reason or intellect and becomes a part of instinct. He does not want to admit—even to himself—

that he can be hoaxed by those who hold political power over him. He knows that he often is hoaxed, and resents it; but he resents it because of his own self-esteem, not because he worries about the governmental structure

Given a group of men with as many votes as there are voters, they will vote, or abstain from voting, not so much from their political convictions as from the fact that they want the civic order preserved.

They recognize the need for it, subjectively.

They want it preserved at any cost, because it means the authority which must maintain over the other fellow or—they fear—he will run amuck. They will, therefore, vote to keep the basest ward-heeler in power rather than vote for the extinction of the tribe, bad though it may be

It is really a manifestation of social panic that makes the ward-heeler, with his crooked politics, possible. It is a form of social misrepresentation of government that permits the political-minded to seek office and gain privately during incumbency.

Men are inclined to feel that Politics as it is now considered, is—like the poor—omnipresent and forever irremediable. They cannot see that the "strange force" behind the Political Mind, motivating it, is social selfishness, pure and simple.

I said that I knew a man who gave the best years of his life and most of his substance toward "making" the governorship of a certain New England State. He neg-

lected his newspaper business, made enemies, wasted his time and assets generally, trying to attain to the gubernatorial position. He had so bargained with a young woman if she would be his wife, and was soured and depressed when his Party did not reward his efforts with the coveted "prize." His motives were peculiar, and highly illustrative of the point I would make

¶ The girl married him and they were happy otherwise in their marital union—if happiness ever does come to the wife of a newspaper publisher in New England. But the husband never looked at himself in the mirror without recalling his boyhood troth. Again and again he turned up in the fight. He became the perennial candidate. Once he got as high as the lieutenant governorship. But he never did make the top. His wife has long since taken their bargain with a redeeming sense of humor. Her affluent suitor had reverses of fortune in the course of the years and is now the highly respected proprietor of a corner filling station. But the husband does penance each night in the dark. . . .

What a travesty on political leadership as statesmanship! I am not saying that this would-be governor was not gracious in his private life, sincere in his obligations toward his fellowman, orderly in his civic deportment, commendable as a citizen, and an excellent editor as editors go. But Politics to him was a List of Chivalry in which he must wear his lady's glove and vindicate his honor—not to mention his lowly station as a youngster—gaining prestige in the eyes of his wife's

relatives unto the tenth generation ✤ ✤ ✤ ✤
Having spent twenty years of my life as a newspaper publisher, where Politics was a department of my business, I can call similar incidents to mind. We have men who go in for Politics because it gives them the opportunity to work out land grudges. This is particularly true in the South. I knew a man in one of the Carolinas who tried for years to attain to a county judgeship because his father and an uncle had been basely cheated out of a great tract of land whose boundaries were indefinite. Not that he could settle them as judge, but the office offered opportunities for debasing and defeating every action which might be brought before him in which family enemies were litigants.

Men have gone into Politics for the sheer love of power which they fancy is enjoyed by those highly seated. What do they find on attaining to such eminence? They are bound to the wheel of party performance, their "power" is a farce, office-holding is a debauchery of all their finer instincts, and they have retired broken and defeated men—even if they have had the chance to retire alive.

Which some of them have not!

LET US for the moment then, glance into the Political Mind as a social monstrosity and see what we find in it besides the selfish motives listed . . . ¶ First, we find love of power, which is an alternative to meanness of birth or station.

Second, we find conceit which enables the person involved to rely on his office, instead of his character, to bring him an accolade.

Third, we find love of money, which enables him to gratify his animal appetites, however respectable they may be—for no man goes into office expecting no financial returns, except in times of great national stress.

Fourth, we find love of personal display; since every man who goes in for office knows that he must remain continuously in the public eye and satisfy the dictates of popular acclaim. To do that effectively, he must dress conspicuously. So we are treated to the frock coat and big Stetson hat that so often mark the small-fry senator or congressman.

Fifth, we have love of personal appeal making for enhanced prestige in the man's own estimation, since persons of real appeal to their fellows are scarcely ever aware of it.

Sixth, we have love of cheap glory that cares not from what source the acclaim may come—so long as it does come and is sufficiently noisy and dramatic. No man enters Politics without deporting himself with a dignity he would not attempt otherwise, and while in cases this

is commendable, the Political Mind associates dignity with success in attaining to the office, since its deportment to get the office is frequently so childish that it makes of itself an object of pity.

Seventh and last—and most deplorable—we find a trait which makes the candidate depreciate his fellows even to the point of looking on them with contempt . . . that they should be so stupid as not to penetrate his cardboard front and see the smallness of the soul behind it

THE NEED, nay the necessity, of the great country of America today—in fact of all countries throughout the earth—is for statesmanship of the highest leadership. But the Political Mind as such, is a bugbear, a necessary evil, an anathema to soundly thinking men, and a travesty on political intelligence.

Given the universe without a single Political Mind, it would run along nicely. We would have few wars or rumors of wars. We would be able to conduct our business with other nations with a minimum of friction and mutual distaste. We would have opportunity to exhibit our true selves as people of integrity dealing with others of integrity.

And what a dearth of male feather-heads there would be to pull the chestnuts out of the governmental fire for the international, financial, and predatory racial interests—that have only to load up a political system with such

in order to control it at their pleasure

Understand me, I do not confuse the Political Mind with the demagogue, although it is true that most demagogues are political-minded. Also notice that I have persistently used the term "political"-minded and not "politically" minded.

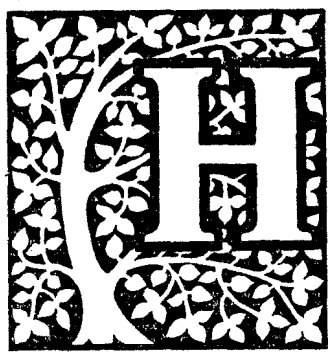
The political mentality is concurrent with the demagogue's, and the two share single beds. It is equally potent in destructive power when constructive statesmanship is the need of the moment, for immediately it must determine its own conduct in terms of petty strategy and level its achievements to the dictates of the "possible"

Let us look upon the Political Mind with compassionate understanding, with pity more than with contempt on rancor; for it is either a case of badly arrested spiritual development, or, to those versed in such matters, a Decadent Spirit seeking to reestablish itself by false standards instead of undergoing the beauties of rigorous experiencing.

THE EIGHTEENTH DISCUSSION

NATIONS-IN-LAW

THE EIGHTEENTH DISCUSSION



ERETICAL as the statement may sound to some, and making due allowance for the Political Mentality, the tradition of "self government" which we Americans are "taught" is farcical in one respect: It fails utterly in naturalness!

In other words, it contradicts fundamental aspects of human nature.

It makes the average American say, "We have governed ourselves ever since we have had a nation, therefore we are quite capable of governing ourselves indefinitely

It makes him confide to his children: "Our government is the best that has ever been devised and the people of no other country enjoy such liberty as we."

It makes him upbraid his relatives in the family of nations, "When you get ready to govern yourselves, you poor blundering idiots, come and sit at our feet and learn how to do it." In all of which he is not merely an insufferable prig. He is a lamentable ignoramus.

The American knows nothing of internationality. He interprets it bumptiously as some sort of supra-nationalism. He makes no efforts to understand his neighbors. They are quarrelsome children toward whom his attitude is one of condescension.

He has no racial erudition.

He considers it the height of folly to waste his time on world politics, paying it the derogation of classifying it with precinct politics in New York or Chicago and emphasizing the stupidities of international ward-heelers to prove that his analogy is correct.

He sees no immediate profit, spiritually, intellectually, or financially, in keeping abreast with world conditions, unless he be in the export business, when his "studies" consist of acquiring a few foreign tongues—that cannot be understood abroad—and absorbing tariff schedules.

¶ The American is discreet in his inter-national life in that he does not want his country committed to foreign entanglements, regardless of the fact that his understanding of entanglements amounts to the same bombastic stupidity that his understanding of internationality does, and is the acme of indiscretion insofar as his world interests are paramount to his personal interests. But the American has no nationality as such. His political background is colored by magniloquence.

I am an American, born in Massachusetts, a product of the public school system as it was before the Great Pollution from Europe. I have been manufacturer, newspaperman, publisher, novelist, war correspondent,

sociologist, and now I suppose one might label me political economist. But I was reared in all the ebullient "patriotism" of the post-Spanish-War period when the Grand Army of the Republic was still a power in the land, and many of my gray-haired friends could recall Abraham Lincoln. I fought my way up through most of the trials and vicissitudes of the New England town boy with his own way to make. Then this thing happened—

When I was twenty-seven years of age, I became one of five writing men sent out to the Orient by a religious subsidiary of the Rockefeller Foundation to make a journalist's survey of Protestant Foreign Missions. When the Siberian Intervention occurred, I donned a khaki uniform and went with the Japanese troops to Manchuria. I will not say that my experiences in Japan, or on the battlefields of North China and Asiatic Russia, made me any less bombastic about the cultural advantages of the American background. But emphatically they widened the scope of my vision and gave me the angle of trenchant perception of the American psychology in world events.

I was brought face to face with the perturbing suspicion that the United States, as a country and a psychology, was not much different—or bigger—than the village of Wilmington, Vermont, where I had once owned the county newspaper. This gradually brought the realization that to those of us who call ourselves truly patriotic, the United States is not a country so much as

a Christian Ideal—and grossly misinterpreted by provincial proselytes. . . .

True patriotism consists, it seems to me now, in taking the best out of my country that seems beneficial to the rest of humanity and offering it to the world in a militant vigilance, at the same time realizing that no one country has any monopoly on what the human race needs generally for its advancement as a species.

I returned home in 1919, convinced that this Christian Ideal was workable internationally but that the United States as a country was becoming little more than a geographical location. I returned with the sorrowful conviction that Americans as such no longer exist, excepting those in the provincial hill towns, or when there are trade advantages sought by big corporations under the guise of "American advancement." . . .

Do not misunderstand me. I love my country as an enduring ideal which I believe will eventually be embraced by the principal nations of the earth during the lifetime of the present generation, as the true foundation for an international structure. But I do not agree with that magnificent jingoism of Stephen Decatur, "My country right or wrong." Such a policy I call the height of provincialism and arrested sociological development. . . .

I see gross faults and inadequacies in both my country's Constitution and its civic structure. Neither do I concur with my patron saint, Lincoln, that "the People" as a mob are capable of governing themselves—that is to say, governing without the offices of paternal leaders,

older spiritually than the average citizen, to determine what is best for them. More and more I tend to agree with Alexander Hamilton—in all kindness and loving toleration for muddled human nature as modern life finds it—" . . . your people, my dear sir, are a great beast." This is not a slur on the average man. The erudite should discern that it is far from declaring the American people, or any people, to be essentially beastly. It is simply looking at history, and particularly the developments of American history, through the spectacles of the surgeon or vivisectionist.

American history is one vast roster of events tending to prove to the orderly and analytical-minded that people en masse—even the so-called Aryan races—when left to themselves, are not swayed by their intellects so much as by their passions. The history of my country, from the opening phases of the Revolution to the closing phases of the great World War, has been one long Armageddon of sectionalism of the most aggravated type, swayed—yes ruled—by the most childish caprices and animosities. It has been well nigh impossible for true economists to make themselves heard in government at any time during the period thus stigmatized. By economists I do not mean political theorists, largely Communist-Jewish in character, acting as "advisers" to the Roosevelt Administration. True economists, that is, men capable of accurately estimating the nature and worth of our recent economic system, and constructive statesmen, have only been able to exercise their talents

and offices through the various mediums of commerce. Commerce in its turn has "played politics" for its own subsistence and protection, whereas "the people" so dear to the demagogue, with the most infantile perversity, seem to have arisen against every strategic move launched in government for their sensible improvement. ¶ It is a constitutional American reflex to hear of something logical and "be agin it."

The history of the Revolutionary War comprises a ten-year travesty on social cohesion and intellectual administration of public affairs. Washington had to flog many of his men at Valley Forge to prevent desertions, while the Continental Congress in its own turn pursued a course that was one long and idiotic desertion of the Commander-in-Chief. If it be argued that undue personal suffering was the cause for such discontent, let it be stated that there was no real economic cause for such privation. History of a nature rarely in evidence in our public schools, records that there were colonists within a hundred miles of Valley Forge during the crucial winter that made Valley Forge famous, who grew wealthy by selling foodstuffs to the British army in and about Philadelphia. The country, per capita, was of course far poorer than it has ever been since. But a careful and studious delving into the causes of the tribulations of the Revolutionists, brings overwhelming proof that independence was won by a chaotic accumulation of individual units in Sectionalism, out of which the genius of Washington brought order and military victory. It

was far from being a mass movement, intellectually decided upon as a social compact for a constructive purpose. Time and again the Father of His Country had to castigate the colonial legislatures, even to the point of effrontery and insult, to get soldiers and supplies. He had to beg from door to door, so to speak, for united support against the common enemy.

It was Washington who won the American Revolution —only to retire to Mount Vernon with more odium and obloquy on his princely head than is currently heaped on Benedict Arnold. Little Americans are rarely shown these phases of their country's genesis in their public school "training"; therefore they delude themselves later with patriotic half truth and self-laudatory axioms.

¶ True, Washington's social intellectualism was ultimately vindicated, and some would probably argue from this that the American people are at heart intellectual. One has only to read history, as I say, not out of popular third-grade text books but from such stupendous compendiums of national psychology as Beveridge's "Life of Marshall," to realize that this very removal of obloquy was brought about through the offices and instrumentalities of certain similar supermen who came to the front and welded the thirteen struggling and apathetic colonies into the semblance of a nation

No one, of any political party, I contend, can conscientiously read the aforesaid "Life of Marshall," no matter how biased he may be in favor of his party, without ad-

mitting that had not the first Chief Justice, and others like him, stood out courageously against almost overwhelming popular clamor, the American nation in any one of a dozen crises would have ceased to exist.

Probably the most glaring illustration of public inadequacy to recognize what made for social solidarity and national prosperity, was the popular attitude toward both the first and second United States Banks. Scarcely an incident is found in the history of our Constitutional period where the populace was wholeheartedly behind the measures and expedients which worked toward the permanent establishment of the American Ideal in government. The people as "the people" were the constantly disturbing influences that had to be cajoled and coddled into what was most beneficial and discreet in administration. Time and again they bit the hands that fed them, until today it is an axiom that "Democracies know no gratitude."

Of course it is true that man in the abstract does not know gratitude, for gratitude is an insistence on proper compensation of some sort for acts performed for the social welfare, and until welfare is established by the proper perspective of time on events, compensation is not accurately possible. Only when Great Souls have vindicated their policies before posterity, does compensation accrue to them in the form of mystical penance by the children of those who once scourged or crucified them

The American people have always been tolerant and

kindly in their private lives and characters—Aryan traits that are the outgrowth of Christian dogma, and followed, or rather accepted, with a reasonable amount of practical conscientiousness and a redeeming sense of humor. But when it comes to exhibiting traits which mark them as intellectualists in self-government, they are in the position of the small boy who said, "I wish my father were my own age, so that I could thrash him" . . . taking no account of the parent's wisdom but only desiring an effectual form for adolescent self-expression. ¶ Let us take such a people, therefore, as an institution in world affairs. . . .

I HAVE nothing to gain by hurling pedantic sticks and stones. I hope that I speak from an unbiased worldly viewpoint when I say that Americans on the world stage are provincial and bigoted. They see themselves as doctors, surgeons, and prescribers of remedies, theoretically, for the rest of humanity. But why do they do this? Suppose we examine in logic this unusual trait that leads them to believe that they are divinely appointed to minister to the universe.

I submit that it is the prerogative of the child in its lack of worldly wisdom, to want to thrash the parent because the latter will not concede that the child knows anything. This so angers the child that it wants to enforce its ideas when they gain no recognition otherwise

¶ It is the child's prerogative to think in its ignorance

that because it has found its own toes, no one else up to the moment has ever participated in toe finding, and therefore its toe finding is something to be acclaimed ¶ I contend that it is the child's prerogative to be self-conscious, or rather, overly conscious of itself during those years when it is striving to fit itself into the pattern of society as it exists.

I declare that it is the child's prerogative to want to know more than it does know, but that the interrogative psychology implies the self-expression of weakness; and, to cover this deficiency, it adopts a policy of bombast, on the principle that error or inadequacy may be covered by an offensive attitude which aims to distract attention from its insufficiency.

These points are common to all children and do not deceive the wise parent. They are really indications of developing maturity. The parent does not bethink himself to chastise the child for having natural and normal inclinations and attributes. Rather he condones with the child, and seeks to guide its positivisms into constructive channels, knowing that he, the parent, in his own turn was at one time equally ridiculous and annoying

The American people constitute an adolescent international unit both in time and historical experience. There is no call to arraign or castigate them for displaying the inclinations and attributes of youth, whether in the individual or in the state. The American people are not to be criticized either, for their lawlessness, phleg-

matism, or collective stupidity, during a youthfully constructive period. They are not to be cajoled or coddled, on the other hand, in their present self-delusion that they are the only people enjoying the patronage of the Almighty, that they can make no mistakes, and that they can instruct older civilizations in ways of self-improvement; any more than the child or the youth is to be criticized, arraigned, or castigated for displaying the bombast, conceit, and frequent petulancies of adolescence

It is no lack of patriotism which impels us to look upon them as they are—nakedly—and, as social physicians, appraise them for their good and bad points, their political chicken-pox or their cultural whooping-cough.

¶ I repeat, I hold no brief for my country because she happens to be my country. I hold every brief for her because she is young, healthy, vigorous, and going through a period of adolescent growing pains with attendant annoyances and aggravations. I hold every brief for her because she was founded on the Christian Ideal of fair play and equal opportunity insofar as either is possible in a world where imperfections are permitted for a purpose.

I look upon my country as a great world state that has not yet come to maturity or into a proper sense of racial obligation!

I look at her as a vast arena where great principles may be challenged and vindicated, or shown to have merit.

¶ I look at her as a divinely indicated laboratory where-

in the best that is projected by all races may be brought forward, examined, assayed, analyzed, and offered for international use or international disapproval according as its worth is determined by the microscopes of intellectualism and universal sophistries.

My country is dear to me, but my forebears over many generations came from English stock with a strong dash of Irish. I can trace my genealogy back to Sir John Pelley, knighted by Queen Elizabeth, for the Lord knows what. And it is inherent in the Englishman to tear himself to pieces, to say what he likes about his own kin, abuse himself and his institutions to his heart's content, but knock prostrate the outsider with the temerity to indulge in similar tendencies. My country, to me, as I have said, is both an Ideal and a geographical location. It is not the concretion of a culture. Therefore I can criticize her surgically with no dishonorable implications. I love her and will fight for her, as I certainly am doing at present at no little hazard and distress to myself. But I will have no part nor parcel in the twin theories, first that she can do no wrong, and, second, that in all which her adolescence advocates she is surpassingly correct.

Her position is not correct in something like ninety percent of what she does officially. She is a greater muddler in domestic affairs than England, and this is not wholly due to a presumptuous Jewish influence, either. She is a land without a foreign policy excepting that of isolation, which is not a policy but a screen for timidity.

She is a land without a political conscience, granted that any nation has one, a land of bombast and huckstering, of knife-and-fork diplomacy and F. W. Woolworth culture. Metaphorically speaking, she revels in going about in suspenders and imprinting boot-heel marks on the polished floors of nations more sophisticated. Figuratively, she chews tobacco and thinks a manicure effeminate. She wishes other peoples to believe that such practices indicate honesty, integrity, and virile strength of character. She is altogether too prone to offer vulgarity for sociability, excoriate the scholar, and hoot at sobriety and official integrity. A movie star passes into the oblivion of eternity and the streets about the undertaker's shop are mobbed by his admirers. But a world-famous college president dies on the same day and the event is "good" for two paragraphs on the inside page of a newspaper whose front is smeared with screaming headlines about the movie sheik's career ¶ Such things are not deplorable, however. They are simple evidences of my country's adolescent culture, again looked at academically. My country on the whole is the blatant hoyden among the nations, made worse at present by a passing Administration of bedlamite Yiddishers. What folly, therefore, to say that she has the best form of government ever devised or instigated, simply because she lacks the maturity to realize how ridiculous such a statement may sound to others.

My country is even insolent at times, when her swagger is part of a foreign policy that is not a foreign policy.

But that is no reason why she should be described as incorrigible, or that in time she will not lend herself to a more kindly attitude and maturer judgment in dealing with the world.

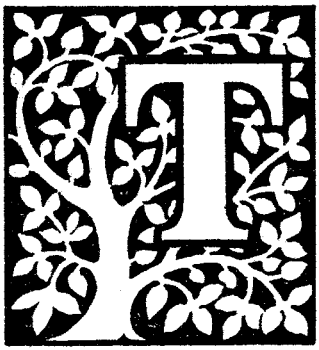
I am coming to a point now which is extremely delicate, and yet this book would be deficient in one of its strongest pleas for consideration if I neglected to expound upon it. . . .

That is, my country's attitude toward her sister States as expressed in a League of Nations.

THE NINETEENTH DISCUSSION

NATIONS-IN-LAW

THE NINETEENTH DISCUSSION



HE UNITED STATES, I have said, is a child—economically, culturally, and politically—in the structure of the social universe. She knows not where to lay her head excepting upon her own doorstep. When it comes to finding a lodging place among other nations as compatriots, she is in the position of the child who wants to be friends with all the other scholars in the school but refuses to go through that period of social initiation making it one with its fellows. She hates to be called backward in the international comities, yet fears to exercise too much initiative in concernment over obligations that may cost her more than the compensations may be worth.

America's policy of isolation is not one of heroism but of bravado. She does not want to assume her place at the green baize table among the nations of the world for two reasons. First, she is fearful of them, her amateur diplomats not knowing how to cope with foreign pro-

fessionals; second, she does not know how to behave socially or culturally. The first she covers with bravado like any adolescent who employs swagger to hide the quaking of her own heart at the maturer forces arrayed against her. The second she hides with an air of superiority, or in other words, an evincement—almost officially expressed—that her standards of right and wrong, her belief in her own invincibility, her tendencies to keep away from entangling alliances, are premised on the theory that she has made greater progress governmentally than any other State and should therefore be accredited with greater prestige.

She is, of course, ridiculous in both of these positions and fools no one but herself. The other nations of the earth, "backward" or not, smile quietly. They treat her as a garish creditor from whom more favors may be gained if they but play up to her vanity. They see in America—governmentally speaking—a lucky accident. A colony of Englishmen went to a virgin part of the world and settled there. In due time they discovered the prodigious natural resources in the land to which they had acquired title by such pioneering. By Anglo-Saxon initiation, thrown on their own ingenuity in an isolated hemisphere where the rigors of climate kept them active, they became a powerful coagulation of political entities, with the psychology prevailing among hill-billies and back woodsmen—of being sufficient unto themselves, politically, economically, and culturally ¶ This attitude on the part of other world States is one

of condonement, or at least toleration, because, culturally speaking, the majority of them are adults.

I am talking now of States that are ever eager to see the status quo of peoples and nations maintained all over the planet. True, certain major readjustments should be made, and could be made amicably if fears, prejudices, and military insistencies were not factors in inflaming racial animosities. But there seems to be no way in which this happy condition of affairs may be made permanent, even with America represented in the councils of world government. The nations of the earth have been schooled for centuries in the principle that differences of race make for political fences that cannot be leveled with impunity.

They know that to have a world government—call it League of Nations, World Court, League to Enforce Peace, Parliament of Man, or any other designation—means a relinquishment not of territories so much as the Ideal of Sovereignty in each instance, based on the cognizance that each race must be a law unto itself or it cannot endure.

They believe that to have a true League of Nations, Parliament of Man, or World Government, it is first necessary to abolish the idea of separate sovereignties; and the thought is abhorrent, being based on the primordial fright that the relinquishment of such sovereignties means ultimate annihilation, or loss of identity.

¶ They know and believe, or believe and think that they know, that wherever peoples have relinquished their

ideas of sovereignty, they have jeopardized and surrendered their national characters.

They see in a world system of super-government, only the opportunity for the ward-heeler or demagogue on an international scale, or the Machiavellian statesman, or the predatory Hebrew, to play fast and loose with national integrities, and control a situation where the race of greatest numbers, greatest wealth, or most adroit intellects, can make a cat's paw of all the rest, or any one of the rest, for its own selfish purposes and ambitions.

¶ This is virulent internationalism, as opposed to what I shall later speak of as Internationality.

Nevertheless, they are adults, culturally speaking, though their psychology in certain aspects may be that of the thirteen colonies at the close of the American Revolution. They want all the benefits to be derived from amalgamation but shrink from the possibilities of too close participation in a unified world system of sovereign intelligence dictating to them what is the greatest good for the greatest number.

They do not grasp the facts as to how they will be benefited. They only perceive how they will be injured.

¶ They do not arise to the possibilities of ennoblement. Rather, they sink in their discernments to the fatuities of international mediocrity.

They want the benefits that accrue from world order under super-government, but will not pay the price in sovereign relinquishments.

They are perfectly willing to gather around the green

baize table and discuss Utopia, but cannot wean themselves from the idea that Utopia is always impossible of attainment.

They delude themselves into thinking that there is some sort of immorality in departing from the evils of individuality and embracing one another collectively. They know, too, that the conniving World Jew is ever in the background striving for a solidified world State, that he may the more facilely perfect his strangling clutch on all Christian peoples by ruling such State.

They are afraid of the Shadow of Internationalism, and the wise statesmen among them promote this fear because they realize that the prevalent Internationalism is Hebrew-conceived, and Hebrew-fostered, for ultimate Hebrew ascendency.

Men have ever fought wars, therefore men ever will fight wars.

Nations have ever acted individually; therefore, to attempt to act collectively must have the devil in it. The words of Our Lord, "beat your swords into plow-shares and your spears into pruning-hooks," are the shibboleths of weak, insolvent, or easily gulled peoples.

Nowhere is there a panacea for the troubles of the nations or the maladies of the races as races, because to look for such panaceas would doubtless precipitate the crowning cataclysm of all time—Universality!

America's attitude and psychology in confronting such rubbish is, on the whole, pathetic. She has the knowledge and experience of her own Constitutional period,

with the certification of her own Civil War, to assure her that unions of nations are no more impossible of attainment, improbable of execution, or derogatory in effect on individuals, than the federation of colonial commonwealths to make in time a national government of them all, which is the greatest benefit that could come to any political unit or provincial sectionalism.

She knows this from experience, I say, and is living the beneficial effects of such supra-structure in her own national life. Yet at the present time she negates it all, turns a deaf ear to scholasticism, refuses to see internationally the very thing for which she sets herself up in her own house, and outdoes colonial Massachusetts or Virginia in squabbling with sister colonies over relinquishments of sovereignty.

The idea seems to be, that there is something inherently wicked in the other fellow because his skin is of another color, because he speaks a different language or specializes in a different type of food. He is certain to provoke the worst social calamities if he be admitted into the fellowship of international accord. And all the time the other fellow is thinking the same way about all the rest of the races. The trend of Universality must of course be toward mediocrity, or—worse than mediocrity—national nihility or racial sterility.

In some strange and mysterious manner, for all nations to act in concert and solve their problems as a unit, is a Lucifer of Imperialism that is going to be released, who shall act toward the compatriots as a bloody tyrant

wholly apart from themselves, dictating the most intimate details of their lives and refusing to let the more enlightened, intellectually, enjoy any sort of culture that is not entered into by the crudest and coarsest in the international clan.

Men are no longer going to be men under that fearsome dictatorship, but churlish vassals, having neither voice nor influence in their own councils but finding themselves wholly at the mercy of the conniving, the ignorant, and the debased.

The scholar—not necessarily the idealist—looks on all of it with his tongue in his cheek. He sees that the truth of the matter lies in the fact that the politicians of world governments sense in Internationality that there may not be quite so many jobs, that they will not be allowed such fecund opportunities to mislead their constituents and set themselves up as arbiters of truth in government.

¶ It is the politicians of the world who are afraid of the supra-state idea and clamor most "patriotically" against it, not the masses nor the true world leaders.

The cheap and petty henchmen of existing orders in each country are really those to whom the thought of internationality is abhorrent and repellent. What will become of them when sincere and efficient officials of a great new world-order find them useless clutter around the machinery of administration and compel them to go back to plowing land or sweeping streets?

Even senators and congressmen, most vehement in their patriotism against any sort of supra-state, are not above

pulling the cloak of a fancied official nonentity around themselves to protect them from the gales of loss of power and prestige. If they contend that virile patriotism is behind their castigations of a great world-system of government, how comes it that they daily betray their sacred trusts for all sorts of social and pecuniary enhancements?

What is this bugaboo of calamitous Universality that threatens the nations under orderly world government?

¶ Whence comes it?

What mischiefs can it do the individual?

Let us consider the common man in any walk of life surrendering his "patriotism" to the nobler order. Take first his economic status. Will it possibly be improved or injured? . . .

THE LIFE of the ordinary man consists of eight hours of work, eight hours of leisure, and eight hours of sleep. The eight hours of sleep can be eliminated under any political system. Nature will see that they are not infringed upon. His eight hours of play are non-classifiable; he may elect to use them or he may not. Some races play harder than others, many scarcely know the meaning of Play under existing social structures. Some races play too much, particularly in warm countries where too much work means physical deterioration. At least Play is not a factor that might be called essential when considering the economics of a race in pure altruism. But when we come to Labor under a universal world-system, and the rewards thereof, and the expenditures that represent standards of living, we are opening the door on a formidable problem.

The economic status of any nation's life, however, is determined by the above three factors, Work, Play, Sleep. The last two are not subject to much analysis as factors. They consist of what might be called Recuperation, as opposed to eight hours of application of man's faculties to some activity that gains him his livelihood.

¶ While in a sense I am confining my thesis to the economic order among so-called Aryan peoples, nevertheless any man's economic status is indicated by the semblance of balance between these three. Steal sleep from him and he becomes incapacitated, though he may not realize it at once. Steal play or recreation from him and

he becomes stupid without knowing why. Keep his hours of work evenly balanced with his hours of sleep and play, and you have a man who is balanced physically, mentally, spiritually, and—in a preponderant percentage of cases—financially. Now then, the problem of daily living sifts to a process of preserving that balance

True economics, we find, is as simple as this: The highest status of living that can be attained under any government, or social jurisdiction, that enables the human animal to balance his day into approximately this proportion. Sleep is necessary to recuperate his body. Recreation is necessary to recuperate his spirit. Both are requisite to offset his expenditure of energy in labor

This is economics reduced to its simplest fundamentals. Laws of supply and demand, the expatriation of substances, the willingness of social bodies to contribute to the general welfare, financially or artistically, the problems of transportation, the speeding up of machinery, the scientific management of utilities—all these are nothing but the finer interpretations of the crude essence of Economics: allowing the average man in any country to balance his labor-day with an equal number of hours of spiritual and physical rest—that he may retain his maximum of efficiency as a social unit. This balance is so essential that many a so-called economist, not being much of a student of spiritual values, fails to recognize it entirely except as a principle in abstract eugenics.

Given a man with the power to so dictate his life that he can equally sustain his body, his spirit, and his family, economically, and you have a citizen who is capable of contributing maximum efficiency to any sort of public activity—social, civic, or cultural.

The body is a peculiar machine that expends a given amount of energy, for a given amount of values returned. It must revitalize itself daily. The spirit may be likened to a physical body of a finer quality of essences. It too must have the chance to reassemble the ingredients expended in labor.

The question of a man's economic status then, hinges on his physical and spiritual well being; not the plane of life on which he moves, or the social status which he inhabits, since a brick-layer or a millionaire-broker may both enjoy a high economic standard of living in their own orbits of existence if they are well nourished, well housed, and able to preserve the three-way balance between work, recreation, and repose.

We have so-called economists who argue that the introduction of machinery into labor tends toward the upsetting of those ratios in such a measure that they almost cease to exist as ratios, that the artisans of the Aryan races will soon have a three-hour working day in a five-day working week, which, as machinery is improved, will be still further reduced to a point where one day's work a week, or one hour's work a day, will answer for human sustenance with no diminishment in the status of living.

In fact the standards of living will be lifted, since more time for rest and recreation will produce a more intellectual human product by the very nature of the circumstances

But those who thus contemplate humanity are again mathematicians who neglect the human equation and eternal verities. Along the line of contentions of such economists, the time might thus arrive when machines would do all the work, and humanity develop into a race of supermen because manual employment did not enter into their daily categories. A line of simple reasoning quickly upsets their calculations.

In the first place, if such trend—carried to extremes—were true, we might have the laborless peoples of the earth exhibiting the highest order of intelligence; whereas it requires no world traveler to attest that laborless peoples are the most indolent, unexpressive, turbulent, and static, on the earth's surface. Furthermore, when you so upset the economic ratios, you not only reckon on traits in human nature which do not as yet exist, but you take from the Life Experience the very thing which mankind is most intently in mortality to get: Discipline!

Labor is self-discipline.

Make no error here. Without such mental, moral, and spiritual discipline as orderly and lucrative labor provides, the group or the individual deteriorates so swiftly that you can almost watch the process.

We speak of persons "rusting out" when they have

made their fortunes and retired from business. By what theory, divine or demoniacal, can it be logicized, that when a whole race or species has retired from business by having made its fortune in machine adaptation, the exact opposite of rusting out will come into action and a race of super-intellectualists result?

Human nature is essentially lazy. Self-improvement is labor of the most strenuous kind. To say that the human race, divorced from the necessity for labor, will flower overnight into something beyond present social knowledge, is to deal in absurdities.

The human race, divorced from the necessity of laboring, would indulge in such a splurge of recreation, sport, entertainment, listless idleness, and general dissipation, that it would acquire a tedium that would drive it to suicide. Read again what happened to the great Roman Empire when the spoils of conquest brought an utopia of surcease from physical and mental exertion which the short-thinking economists predict so rosily—blood-glut and disintegration.

We are wasting white paper to argue such a point. Besides, this line of argument presupposes that mankind is going to continue under the machine age to the point that mechanistic invention induces a world of wizardry where the pressing of buttons accomplishes everything from putting on one's boots to encircling the globe in a couple of hours. Nothing becomes so stupid and intellectually sterile as those scientific novels of interplanetary travel wherein earth voyagers land on planets

where this machine-necromancy is brought to culmination. It is a sort of instinctive knowledge with such writers that makes them mechanize their distant planet-people as well, take individuality from them, give them monstrous heads and no bodies, and refer to them by numbers in lieu of names.

Mankind has no assurance that even the mechanical invention and progress of the past thirty years are going to maintain and expand consistently in the thirty years to come. That is an unwitting error made by people who are not well-grounded in divine esoterics.

Racial endowments go in cycles. The cycle closes and a long period of social digestion follows, when so-called Progress is at a cultural standstill.

Our mechanical age cannot be an exception. We would be violating a sort of cosmic law if it did so. It is my personal belief, based on evidence which I cannot enter into here, that our inventive geniuses of the opening years of the twentieth century are but the reborn souls of a school of mechanistic Atlanteans, sent into flesh again at this particular period to instruct and benefit the species by their talents and discoveries, though they may not always be aware of their identities and missions while such visitations are in progress.

I think they have come into mortal life as a group to supply a particular thing which our species requires at this particular stage of its social development, and that they will gradually depart life as a group—just as we had the Concord Group of Philosophers immediately

preceding them for similar reasons—and that after they are gone, mechanical inventiveness will remain more or less at a standstill until they are again sent to bring a renaissance of their specialty in human culture and carry society a little further and higher toward the real Utopia of disciplined spirituality.

We are by no means going to run amuck in inventiveness to the end of all time. If this assumption were not tenable, why should the race have taken such a great stride forward mechanically and inventively in this present generation? Why did we not have Ford automobiles, radios, and Graf zeppelins in the time of Queen Elizabeth? Why couldn't many of our modern conveniences have been "discovered" in the Napoleonic Era as well as today. The Napoleonic Era had minds just as brilliant and perceptive in all other lines of human thought as anything we can offer civilization as present, and yet not one among them could "think up" the ordinary flush-closet bathroom.

Men had the same types of brains, the same racial and political ingenuities, the same number of hands, arms, legs, in the Age of Pericles and Aristotle as in the Age of Edison and Millikan. Those who argue that the progress of invention and discovery is always cumulative, one discovery building in more complex form upon a simpler predecessor, seem to ignore that our species has been on this planet for a long, long time. All the present engineering skill in the world admittedly could not today construct the Great Pyramid or the Temple

of Karnac. Greater architects and builders than anything our modern civilization offers, have been in life in ages long closed. Why have we made such tremendous strides in the past sixty years in this one particular branch of social evolution—the mechanistic—and at the expense of esthetic culture?

Again we tread on the toes of mortal conceit when we discuss such matters and submit such contentions. Man hates to think that he is beholden to any Higher, "unscientific" Power for his cultural increments—which again butters no parsnips in the light of Cosmic Truth. Nor does it alter the fact that when, as, and if, he is ready for cultural accretions in his upward climb, he is mysteriously presented with them.

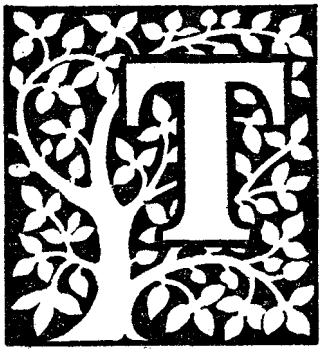
Economics is never the size of the figures involved, I say—coming back again to our bricklayer-stockbroker metaphor—in any man's plane of living, but rather their application to the man or the group. When this mechanistic cycle is entirely closed—and I think the year 1950 will see the beginning of the end of it—economics on the basis I have sketched will once more swing back into a semblance of normality and we will still be confronted with our Eight-Eight-Eight Equation in some form or other as a premise for world welfare and individual spirit discipline. Let us see, therefore, what effect patriotism has on economics as we have interpreted it—patriotism, that is, in the sense of a peculiar sentimentality for the system of government, or the terrain, associated with one's birth. . . .

For patriotism can be defined as nothing more nor less than that: Sentimentality run riot in inhibitive frights. ¶ It is the old, old animal instinct which makes a man or an ape associate the protection of his group or his tribe, or the familiar scenes and customs of infancy, with the mammalian protection that came from associating with progenitors who simply followed a law of nature in producing him in order to preserve the group. . .

THE TWENTIETH DISCUSSION

NATIONS-IN-LAW

THE TWENTIETH DISCUSSION



HE MORE one investigates, the more one finds the foregoing to be true. "Our country is the best on earth," says the American—absolutely illiterate in the study of government systems—because his father and mother taught him such sentiments and he imbibed them with his mother's milk. "Our homeland is the best on earth," says the Frenchman, the German, the Italian, the Englishman, even the Chinaman, because the individuals of all those races had the "protection" of their own particular culture in childhood, and that sense of infantile helplessness carries through into a thousand manifestations of maturity.

People fancy, therefore, that adhering to their culture brings them the same protection as adults, which they knew physically and economically while dependent children. This accounts for love of native land, no matter how steeped in prejudice and economic order that land may be. It is proven by the fact that natu-

ralized persons become equally patriotic for the country of their adoption when they begin to feel a sense of mass protection flung about them again.

I defy anyone to name a single instance in which a race has been able to cast off a psychological complex. If it could do so, we would have internationality overnight.

¶ Patriotism, as such, teaches that the enhancement of culture enhances individual security under that culture. That has been demonstrated time and again most flagrantly in Germany until the great war. Patriotism teaches that a man can gain most by enhancing the group amid which he came into physical life, which is another form of Mass Fright, or rather, mass trepidation at finding itself existent in a social world composed of other groups similarly thinking.

Now the world is made up of these groups for a purpose. That purpose is to bring out the best that is in each group!—derived from the peculiar living conditions of each terrain on which the specific group functions

You cannot have a group functioning independently of terrain—at least not physically. Even spiritual groups are identified with certain spiritual locations. This is because groups are intended as derivers of benefits out of localities and geographical locations. No two of these are exactly alike over the whole earth's surface. Therefore each group, whether a village or a nation, learns something from reactions to its terrain, climatic conditions, food resources, or peculiar living habits, for

which the terrain is responsible, and not common to other groups in exactly the same manner.

When this principle is firmly established in the minds of sociologists they will set about declaiming patriotism for what it is: Mass fright of provincials at the peculiarities of other provincials!

Of course patriotism covers a multitude of sublimations of this definition. It makes the individual see his native land as something to be cherished and protected, for it is the law, as written, that each group shall go on contributing its peculiar quota of experience to world society

This law works both ways.

It makes the individual preserve the group for perpetual contribution unto himself, and it makes the group reserve unto itself its own fecundities as factors in perpetuation of itself.

Patriotism also makes the individual think in terms of the group. It makes a man believe that the group is omnipotent, no matter how disseminated it may become by political or economic vicissitudes as they accrue. It leads him to believe as a member of the group that he too is invincible—ultimately—whereas alone he would be a stumbling-block in his own development, not being able to function without group consciousness.

Patriotism says to a man, "Your ocuntry, your tribe, your clan, your kin, have special errands to the rest of the race. Unite with these, work with them, function in an orderly manner within them, doing your part as a

unit, and the errand will be consummated." The individual concurs in this absolutely, because concurrence is one of his instincts toward self-preservation. He makes himself as popular as possible within the group, not because of the conscious acclaim resulting therefrom, but because it accelerates his own well-being, which in turn accelerates group efficiency, which in turn accelerates the group errand to the race.

But consider this: Men as groups fail to distinguish the relative importance of their racial errands in regard to the whole species, or rather, they misinterpret their service to humanity. They think that the contribution which their particular culture is called upon to make, from their terrain experience, is the culture permissible and requisite for all groups everywhere.

In other words, they take the fraction for the whole. They do not distinguish relatively. They evolve conceit of a nationalist order and want to cram all their culture, all their habits, all their peculiarities of social forms and religious beliefs, down the throats of the entire human race regardless of consequence. This makes men bigoted with the worst possible bigotry, since it seeks to accomplish by force of a sort what would be accomplished plausibly and normally by selection and merit—in other words, peaceable penetration with its attendant benefits and balances.

Men seek to benefit the species wholesale by retailing their own particular culture to the entire race, whether or not the race desires to acquire the particular brand

of goods which they have to dispense. Consider the trouble which the so-called Russians of communistic mien are piling up for themselves today because this truth is pertinent.

Races are customers of one another, or they should be, in cultural values as much as in commercial goods. No cutsomer in any commodity cares to have goods forced upon him for which he has no use. This principle applies to nations and their cultures even more than to business transactions, since the dispensing of culture by force is usually met by force and resentment, and bloodshed results that is properly called "war." . . .

Customers are only good markets for any product when they are allowed freedom of selection in the commodities offered, since the collection of payment is both difficult and unpleasant. In fact it is a form of robbery, when a purchaser is forced into his purchase.

These fundamentals are known to every schoolboy in business. In the commercial world, enlightened businessmen go upon the principle that "the customer is always right" and that "a satisfied customer is a firm's best advertisement." To please the customer is the business man's shibboleth.

Think of the confusion and distress that would result if men did business on the premise that the customer did not know what it was that he wanted, and had to take whatever the merchant offered, so long as the merchant had the power to enforce the transaction. Yet that is precisely what happens when races try to inflict their

culture, or their political systems, on each other ✤ ✤ This world was never meant as a place of universality of culture! Mankind would get no beenfit from his incursions into it. The planet as a geographical entity would have to be universal as to climate, resources, fauna, and water distribution, if this were to be the ultimate accomplishment. Peoples will be peoples until the end of time, because the differences in peoples, based on their differences of home terrain, have been decreed by laws of Nature. And whoever flouts a natural law invites calamity.

Cultures will be cultures until the end of time, because out of each culture grows a peculiar Tree of Knowledge having the balsam of an intellectual contribution within its trunk, to say nothing of different manifestations of esthetics in its branches.

Until peoples realize this, we shall have a sorry time of starting and stopping wars, and trying to explain ourselves internationally.

But to go back to the economics of patriotism, or economics under patriotisms . . .

THE MAN in the street is conscious that his group has some sort of earthly mission to the species, whether or not he aggravates this into the interpretation that his people are the "chosen" people whom all others should copy or remain uncultured. He knows that his particular tribe or nation must contribute something. Economics enters right there—economics as we have expounded it—and becomes a factor in his efficiency both as a unit and as a group.

Economics demands that the man in the street preserve the orderly balance between work and recuperation, or he devitalizes the potency of his peculiar group to contribute its quota of culture to the whole human family. But turning the whole matter around, and studying the problem from the angle of internationality as affecting the economic status of the individual, what do we find?

¶ First, we must lay down as a fundamental that internationailty—as such—is not the smashing or mutilating of any group for the universality of culture. To the end of time, I say, and so long as natural laws persist and govern the physical world, the racial groups and racial cultures must maintain their individualities; else the purpose of creation is defeated.

The proposal of true internationality is a bid for the accurate understanding of the functioning of each group, nation, or race, in the whole world family. It offers each its representation, therefore it seeks to conserve groups as groups, not to annihilate or even to assimilate.

It should seek to strengthen each group as a group, or each nation as a nation, or each race as a race, that each may fulfill its offices to the other.

Take any given group and say to it, "Thus far and no farther, or submerge your individuality in universality," and you create a condition that flouts a natural law—as I have said before. But say to each race, "Go as far as you can in selling the human race what you have to offer it, preserving as a merchant all the individuality which you possess, but abide by certain recognized laws of trade—the chief one of which is to Let the Customer Choose—and you create a condition where all races become brothers, spiritually, which is the height of constructive interpretation of Worldly Residence that will withstand every assault of intellectual bigotry."

This clarification and emphasis of a great truth, therefore, precludes any argument from that particular school of economists which lays down as a premise for internationalism a universal living standard.

We of America do not want orientals within our borders for economic reasons, we say. What do we mean but that the oriental upsets the Eight-Eight-Eight Equation of equal parts of work, play, sleep, whereas we would establish the economic order on some reasonable semblance of the ratio. The oriental would construct the equation: Twenty hours for work, no time for play, and as little sleep as he can get, with competitive economic benefits. Witness the spectacle of John Chinaman pounding his flatiron on your shirts far into the

night, while the laundry run by your white Rotarian flounders in the mazes of an NRA code.

But this school misinterprets the economics of true patriotism, if I may use the phrase, in that it presupposes that an offering of whatever is best in each culture to the race as a whole, does not mean an intermingling of cultures on the universality scheme any more than at present. Indeed, it means the antithesis of such intermingling. It means a sharper demarkation of racial cultures and peculiarities than ever before; but a free, frank, and equitable recognition of such demarkation. Thus in time, if the Aryan's contribution to universal civilization is the Eight-Eight-Eight Equation, it will of itself permeate oriental culture, in return for something which the oriental has to contribute.

By no manner of means are we to conclude that the whole world is to become a general mixing-pot for all cultures, out of which boil we hook what we desire. The nations of the earth, the races of this world, must work out their characteristic destinies, not by wars, but by vigorous recognitions that each has something to contribute to the other, that each race is the product of the terrain to which it is indigenous, and that "peaceful penetrations" must come about—if at all—by the offering of such cultural values as accrue from such association, not by forcings of cultural idiosyncrasies on others whether wanted or not.

Of course we have a long, long way to travel before this is generally understood by more backward and infantile peoples, much less put into practice. No matter. We shall have made a tremendous stride forward when the Aryan and Latin peoples, precursors of civilization as we accept it at present, lay it down as a premise for an international psychology.

Internationality does not assail patriotism; it becomes its buttress.

Internationality does not obliterate races; it strengthens them—or it should strengthen them so that they can make their contribution to the human family with maximum efficiency and effect.

INTERPRETING this in terms of economics in the individual life, we find that in conserving and strengthening the group and removing the bugbear of possible Universality, we give each group the opportunity to function centripetally instead of centrifugally. In other words, by eliminating the fear of absorption in a super-race, we give the individual the rein to become more of an individual in the exact ratio that his group becomes thereby more individualistic.

Given a freedom from international panic—in the sense of fear of absorption internationally—the individual has the license and opportunity to live his life in esoteric balance· Eight hours of work, eight hours of play, eight hours of sleep.

It matters not what his work is, so long as he applies himself to it constructively the calendar around, undisturbed by the intrusions of militarisms, diplomatic bungle, and the disruption of economic and commercial life attendant on both. By creating an atmosphere of international good-will you are buttressing and benefiting the true order of economics in the life of the man in the street. This is simple reasoning. Yet there is a deeper significance to it all, which we should by no means overlook

When humankind, either literate or illiterate, gets the idea firmly fixed in its head that loss of group prestige cannot be threatened by international cooperation, we will have a situation where accomplishment is possible in unification of society politically.

Take notice, however, that political unification of society, never means social unification, or religious unification, or blood unification.

Political government can be exercised abstractly, and is so exercised in a thousand instances, without destroying racial or group integrity.

The United States herself is a glittering example of the correctness of this assertion. Understand me, I do not mean that groups or races being helped to self-improvement economically according to the creeds of recognized civilization, as in India, are being properly summoned to political unification with those now helping them. If a man purposely lives in dirt and squalor, and his political mentor or sponsor would aid him in getting out

of his filth and ignorance, that is no license for the helped one to argue that he is being assailed racially. We have the true assailment racially, and the true unification as such, not in present-day America or India, but in certain aspects of Chinese history where the Manchus and Mongols descended on hapless peoples and made them into other peoples at the point of the sword

The difference between social improvement in living conditions, or educational methods, and enforced acquiescence to another's culture in all its aspects, is vast. What I am trying to register is the thought that mankind is properly antagonistic to the other fellow's culture because he thinks it will supersede his own; whereas no culture, no matter of what sort, ever was successful in being politically administered.

Politics and culture are as far apart as the poles, made up of different essences, functioning in different spheres. ¶ Politics is the science of interpreting practically the greatest good for the greatest number under a given set of living conditions, and administering elementary laws to that end. Culture is the science of a people's interpretation of the universe, based on their reactions to it, or rather, their instructions received from their peculiar corner of it. And right here another important qualification should be made.

Politics is not to be confused with Culture, I say. By the same token, Culture is not to be confused with Ethics!

A cultured people may be entirely without ethics, and an ethical people may be entirely without culture

¶ Culture says to a man, "Do this because it enhances your own prestige in the social eye and gains you facility in dealing with your brother."

Ethics says, "Certain things must be done for the good of all men everywhere, and until they are recognized—to say nothing of realized—there can be no lasting social peace."

Now then, given a group intensely jealous of their culture but not at all ethical, and you have a travesty. You have a set of individuals saying to the rest of the universe, "These things you must do to have us like you and accept you, mainly because they are likable and acceptable among ourselves." When a group says, "Do these things because we have found pleasure and profit in doing them ourselves," it ceases to be cultural and becomes ethical in the highest sense.

Life wherever encountered is a process of Give and Take, giving values and receiving values, making one group rich at the expense of another, that both may learn similarity of conquest over the forces arrayed against them as men.

Given a group that has no culture, but a great ethical sense, and you find a group that has arrayed itself against all forms of tyranny, repression, and ignorance—a group that is exogenous, a purveyor to the race of all that is best in nature and art without being offensive in the slightest.

It is sometimes hard to distinguish between Culture and Ethics, but this becomes true if pondered: Culture says to the race, "We are better than our brethren," while Ethics says to the race, "Let us find out which amongst us is best equipped, and most solidified in structure for cosmic interpretation."

OW then, coming back to our discourse on Economics under Internationality, we must treat with the factors of Culture and Ethics in no mean manner. When we say that a nation has no home, what do we imply? All men have homes, for all men were born somewhere and most of them have places to go at night for sleeping or for shelter. "Home," however, has a deeper significance than place of birth, intimate association with childhood, or comfort of the physical self in maturity

Home truly is that location where the individual enjoys the culture to which he was most accustomed during the formative years of his character, making him the particular individuality that maturity finds him!

Men have houses but no homes. Other men have homes but have no houses. Men have birthplaces but possess no Culture. Men have had culture without knowing their birthplaces. It is not a question of terms wholly but a question of idealty of concept.

Given twenty different men, born in twenty different places, under twenty different standards of culture, and

you have twenty men who are breeding places for deviltries when cast together. Why? Because they are twenty men without accomplices to aid in representing their home standards to the others. They must do it alone, each of them, fearfully wondering as to whether or not they are doing it effectively. They instinctively seek to do it by force, not of argument but of arm.

Put an Englishman, an Irishman, a Frenchman, a German, and an Italian on a barren rock and you will promptly have five fights within as many minutes. They are five men lacking homes. They are therefore distraught and intolerant one toward the other. One wants to kill the other for eating garlic or sauer-kraut, or persisting in a characteristic racial gesture, while at the same time appearing as odious to the others for his own characteristics as the others are to him.

Translated into terms of Economics then, home is a place where people think, act, and function to a certain standard, and all being satisfied with that standard they accept that all men everywhere must embrace it, whereas other men in distant parts of the earth feel the same way themeslves and resent intrusions upon their own standards. This standard being the Eight-Eight-Eight Equation, or the correlation of the Work-Play-Sleep ratio, we have the impression created and projected that if it is not possible for all men to accept the one standard for a great many generations as yet, it is emphatically possible to have cohesion between the groups politically

Who shall say that this is nonsense? Who shall say that this political cohesion is not the only practical standard under which the groups and races can approach or endure a common contact point without jeopardizing individuality or cosmic destiny?

China was a land that went on for centuries egocentrically making its culture the shibboleth of a hemisphere. When Marco Polo went back to his prince, he carried stories of a people so cultured, if not entirely ethical, that he was cast in jail as a common liar. China however had no license thereby to go rampaging around the globe making all other races Chinese. Yet every nation on the globe at that particular period of history would have been better off both socially and economically had it submitted to China's beliefs and practices in her relations with other peoples.

You cannot have a people given over to conquest who are essentially economic in their structure. You cannot have a people given over to Ethics who are anything else than economic giants.

Take the United States for instance. She speaks truthfully when she says that she has no designs on other peoples—unless it be the Jews who have insolently come in of late and declared they will be Messiahs to the Americans whether the Americans want them so or not. But the United States speaks truthfully when she says that she has no designs on races abroad because she is essentially economic in her structure or organism. Designs on other peoples would tend to make her loosen

her economic bonds, weaken her powers of concentration, dissipate her faculties of application to business, and scatter her units making for accumulation and concentration of activity.

America has the gift of minding her own business, and while she may be generally hated for that trait among peoples otherwise inclined, and while this minding her own business may largely be the result of an adolescent provincialism, she grew stronger and stronger in her economic structure, and assured the Work-Play-Sleep ratio with increasing certainty to the individual, until she let the Jewish interests behind the scenes at Washington and elsewhere put the skids beneath her and push her into the European world-war morass.

It cost her 40 billions of dollars and an influx of more Jews to "fix" things, and things are still in process of being "fixed"—to the tune of five billions more per year. Industry is paralyzed. The Work-Play-Sleep ratio has long since gone where the woodbine eternal twineth. People do not sleep any more; they lie on a bed in the dark and worry. America up to the time of the Great Kosher Enticement of 1917 was egocentric to ideality and had been the peculiar illustration of a nation that is ethical but not cultural.

Now while I concede that America's gift for minding her own business has its roots in the timidities of isolation, and while many of the nations disdaining her therefor are motivated by natural causes not always within her control, I dare to contend that America has a mis-

sion in this regard which other peoples of earth have not as yet interpreted aright.

I dare to contend that America's isolation, with its attedant ethical development, is a stipulation of divine Providence for projecting a standard of possible and plausible international behavior under which all earth's peoples may profit as they perceive its economic and spiritual advantages!

Most of the other nations, with the possible exception of Great Britain, are cultural without being ethical. They are built up on pragmatisms which they erroneously term Politics. They are constantly in turmoil, economically and socially, because they refuse to concede that there is any vital association between the rights of the individual and the rights of the group. That is to say, they dissipate themselves economically by constantly striving to impress on other groups that their group is paramount in culture while the man in the street is merely something that makes the group possible as an effective political unit.

This is not saying that all nations excepting the United States take no account of the man in the street. Many nations take more account of him, or rather better account, than does America or England. But it does mean that America has restrictive altruism—in terms of group policy and world alliance—down to a science, so to speak, without meaning to do so.

America, and in a measure Britain, know that groups as groups must always exist and be tolerated—not only

tolerated but accepted as such. So she permits her Jews in New York, her Irish in Boston, her Germans in Milwaukee, her French in New Orleans. She knows that these races all have virilities and social values to contribute to group welfare, that friction sometimes results between them but that it need not be permanent when it is understood that groups or races have the right to so express themselves as their instincts may dictate

¶ America is an epitome of what the whole earth might easily become if all races would only show themselves less cultured and more ethical, under the definitions I have submitted.

America points the way to a world solution of racial animosities—after the Silvershirts have corraled and emasculated the megalomaniacal Jew—that breed every sort of bloody antagonism from a riot in Spain to a Chinese revolution. She is sound economically despite the ghastly drain on her resources by the 1936 Roosevelt-Baruch-Frankfurter bureaucracy. She is strong poltically, but more diverse in her human elements than any other country on the face of the globe.

I submit that American history is a forecast and prototype of universal world history in the thousand brilliant years immediately ahead! That, however, is outside the arena of our present discussion.

American history to date is a travesty on good government and yet a bright and shining light and example of what all races can do politically without losing their cultural identities. . . .

We have then, states in world society in which races set up or make for themselves idols of bugaboos based on wrong application, or at least interpretations, of the belief that any social group cannot relinquish political control of itself or interests without jeopardizing its cultural standards. These in turn affect, according to erroneous conception, its economic welfare or the particular Work-Play-Sleep ratio that it embraces.

When men reach a point where they are willing to concede that Economics, Politics, Culture, and Ethics are four separate and distinct factors in—or phases of—worldly residence or cosmic experience, we shall have an end to superficial nationalism with its attendant and periodic social cataclysms known as war or revolutions.

¶ Internationalism today is in bad repute, just as the term Politics is in bad repute, not only because it is the fetish of Judah with cunning ends to serve, but because it does not express accurately the true essence of what it should represent to the world at large.

Internationality, I repeat, is quite something else.

It is not the destruction of cultures but the augmentation of ethics. It is not the absorption of fanatical States attempting to make of themselves super-principalities and rule all others, but an extension of ethics governmentally to the end and aim that all peoples may enjoy protection from depredations of those seeking to enforce their culture whether or not it be wanted or tolerated.

It is, or it should be, a mass movement merely to set up

a political structure which permits all nations and groups to function as they will, and contribute what they will, to earthly welfare peaceably and naturally

¶ Internationality seeks to conserve the very thing that now is looked upon as being its greatest danger: national or racial solidarity. The true bridging of the nations will come when universal mankind accepts the principle just uttered as humanity accepts it in the United States, or as it is being vaguely realized by the British Commonwealth of Nations.

Nowhere in America is there any attempt to make Russians of Irishmen or Frenchmen of Italians. Rather the various nationalities become more pronounced than ever. But in the exact ratio that it is pronounced, is it accepted as an asset in the body politic instead of an imponderable liability.

Given a dozen races in America, one will furnish political leadership, one will supply the greatest number of capable financiers, one will contribute to invention and scholasticism, while yet another will furnish inspired musicians or capable fruit merchants. The Mexican in Arizona does not squabble and start a war because the Greeks in New York dominate the restaurant business. The German in Hoboken does not start a riot because the Swedes in Minnesota are predominantly farmers. The native-born Vermonter does not risk jail merely because the traffic officer who hands him a ticket for parking in front of a hydrant was a native of County Cork

The only quarrel that all these races have with any other besides their own, is with the Jew, because he is assuming a role in politics and economics all out of proportion to his quota in the population, and is not smart enough to keep his mouth shut about it and stop his vulgar bulldozing.

All these nationalities under normal conditions contribute their instinctive qualifications to the general welfare and the political organism which is over them. Making such contribution possible and permanent has no more to do with the dozen cultures which these races represent than flies have to do with manufacturing the molasses ball on which they alight. All races bring from different terrains and climates, different attributes, inclinations, and psychologies. We profit from the German's thrift, the Frenchman's cooking, the Englishman's humor, and the Italian's music. America merely gives these races a type of government that assures them freedom of expression for their attributes, inclinations, and psychologies. It contracts to furnish security to their persons and properties, in return for which they pay the cost thereof in taxes without once stopping to inquire into the absurdity of the federal, state, or municipal government's becoming preponderant with any one nationality to the jeopardy of the individualities of the others.

It is my expectation that I shall have much to do with giving my country a permanent foreign policy that is a foreign policy. It shall be a strong advocacy of adult

internationality on the lines laid down above—or hereinafter to be depicted—but never a commitment to Communistic Internationalism, or a kosher manipulated World Court or League of Nations.

The mischief of conniving Jewry must first be forever laid, and I believe that the American Silvershirts will ultimately succeed in doing it in the United States as the Brown Shirts have done it in Germany. Englishmen must likewise purge their culture of the parasitical Jew, who fancies in his megalomania that he is the earth's aristocrat. Then these three great Aryan nations should lead the way, as an associated triumvirate, toward an Aryan-sponsored Parliament of Man. They are strong enough to do this in political coalition and give it an integrity that is founded on the principle of Live and Let Live for all races provided they subscribe to international law as hereinafter expounded.

To say that Great Britain could attempt to make Turks out of Chinamen, or cast a vote to make the western coast of America oriental, simply because she might furnish a preponderant number of delegates to a world political structure, is as absurd as to say that a preponderance of Irish on the police force of one of our cities means a clubbing of all citizens until they become Celts

To say that America would lose her freedom of action, of individualism of deportment and idealty as a land of constitutional rights and economic opportunity in the eyes of world soicety, by paying her share of the

taxes that maintain a world police force, is as infantile of concept as to say that the Chicagoan loses his Americanism by paying taxes toward a police force that tries to halt a city's crime wave. On the whole he enhances it, for is he not less an American, and less liable to exist as anything at all, when gangs of foreign-born hoodlums are tearing through the public streets spraying the sidewalks with slugs from machine-guns?

¶ Those who argue that history shows that wherever one race has become politically preponderant it has attempted to cram its culture down the throats of other races under it, are superficial in their erudition, analysis, and logic. This political preponderance has only been the instrumentality, not the cause, of such a gesture. Always there have been determining factors deeper than the political domination which have motivated those acts of lawless discrimination, precisely as in the case of the Jew of today. Religion has perhaps been the greatest. A different economic standard has been another. Ritualistic social performance has been a third. But such enforced cramming has been an attempt of ignorant peoples, usually intermingling on one terrain where one of them has no ethnological right, to assimilate the other unnaturally.

The moment that an enlightened people, however preponderant, recognizes that instinctive expression of racial attributes is a providential decree for the ultimate good of the body politic, the oppression halts and social profit commences automatically.

Another point that must not be overlooked in considering the analogy of an international police force as an arm of the international political structure, is that the very composition of the international political structure should give an universality of race to the arm and organism behind it.

Further, before the fearsome "police force" comes into being, there must be a predetermined, coded, and subscribed-to agreement as to the functions, powers, and spheres of action by which it shall operate.

People in general today, protesting against the bugbear of internationality, consider the international police force as a sort of Gargantuan sentryman, reeling through the streets of the world, controlled by no power but his own caprice, and discharging his musket as he has the whim.

The world today bears the perfect analogy to the western mining camp of a generation ago, rebellious and turbulent, each man knowing his person and property are menaced, each wearing his own weapons for individual protection and not getting it, yet all equally fearsome and resentful at the coming of Law and Order. Western history discloses, on the other hand, that the coming of Law and Order sent the bad-man scuttling off the roost, and no real peace and security maintained until all men had thrown their side-arms in a pile and surrendered their anarchistic prerogatives to the sheriff's authority

Where in the history of all the earth have two or more

nations pooled their interests for constructive, altruistic, or economic betterment, that either of them has suffered forcibly from the alignment, insofar as the other has been concerned? Is it not true that wherever people associate themselves together amicably and constructively to promote the general welfare, that both of them have benefited to a greater ratio than they have lost in prestige by such independence?

Consider a Confederation for keeping the peace of the world composed of America, Great Britain, and Germany, all blood cousins by consanguinity and with well-nigh identical cultures and ethics. All the remaining nations of the world combined together could not prevail against it.

Understand me, I do not refer here to leagues of petty kings and States put together to accomplish selfish strategies or implicate each other in personal quarrels. I said "associations of peoples entered into to promote the general welfare.

Get rid of the parasitical and conniving Jew and it can be accomplished in reasonable integrity.

The time is fast approaching when "balances of power" to meet purely military and strategic coalitions must give way to alignments of similar cultures politically, in order to minimize friction within great reserves of racial strength. When these great reserves of racial strength are aligned upon a basis of similar or allied cultures and consanguinity, there is a force generated that is practically impregnable.

Too long we have put alliances of States together on a rule of thumb basis, or according to the whims or strategies of potentates. Is it any wonder that perpetual disruption has been the history of these unions? Their very divergencies of culture contain the seeds of ultimate disintegrations. But when States of similar cultures, and perhaps ethics, are brought into coalition, there is a naturalness in their association that postulates longevity and wedded tranquility.

The United States of America is an anomaly at present. We are a youthful nation suffering from growing pains, devoid of culture but rampant in ethics. On the other hand, we are an epitome of all the cultures existent in the world at present, brought together and functioning in groups under one political structure. We are egocentric in our foreign policy; we are exogenic in our domestic policy. We have opportunity to lead the nations of the world into our own political structure, permanently benefiting them and ourselves even as the thirteen original colonies are shown to have benefited by federalization. On the other hand, we play the role of the panic-stricken child, selfish, petulant, and on occasion ill behaved, daring not to venture out into the highroad excepting as an adventure, unless the child across the way heaves stones, bashes our nose, or breaks the windows of the house in which we live . . .

I have tried to show, up to this point, that an individual's economic status is determined by his own physical well-being more than by the amount of money he may hap-

pen to have at any given moment in a savings bank, that such economic status rightly rests on the Work-Play-Sleep ratio which preserves the individual as a useful citizen enjoying the maximum efficiency of his physical and spiritual faculties.

I have tried to show that this economic status so propounded, is effected, influenced and determined, by a minimum of disturbances due to international relationships, that those international relationships—to be of permanent tranquility and constructive benefit—must be premised on the realization that international government is an ethical structure, in and under which his racial culture shall come to highest flower.

Now in our next chapter let us start to determine some of the factors that are essential to the concrete founding or rearing of such a structure, and what the true infamies, liabilities, and contingencies may be on each component contributor, in the event that it is put into effective operation.

For make no mistake, America is coming out of these doldrums with a maturity in her internationality that approximates the attaining to her legal majority within the lives of great world States.

She must be captained by a host of Aryan freemen, knowing perfectly what her place in the family of nations ought to be, and seeing to it that she assumes it.

THE TWENTY-FIRST DISCUSSION

NATIONS-IN-LAW

THE TWENTY-FIRST DISCUSSION

UPPOSE first that we take a look at the much-mooted thing termed International Law. . . . ¶ International Law is a shibboleth for many persons who believe that all law is the result of human caprice. That is to say, they think that humankind, desiring to force its dictates on its neighbors but lacking the power, can accomplish the same results by a sort of super-legislation that shall have as its support the potency of gunboats. These people are but dangerous impressionists in their understanding of all law and its application to human conduct. ¶ There is as much difference between statutes, and general public assent to any given statute, as there is between a piece of paper and the words written on that paper. Law is law only insofar as it transcribes a general ethical understanding or limitation based on cause and effect. Everything else partaking of the term is merely a public prescription for general conduct.

You cannot have law without public assent declaring its

recognition of the greatest good for the greatest number. Anything else is baleful in its ultimate effects, for it prostitutes the spirit of law and makes a farce of compensation as a principle.

When you get a law that says, "Thus far and no farther," backed up by the will of the majority, there is never any doubt that it is a law and will elicit obedience without any necessity for cossacks to enforce it. When, however, you get a law that is a mere prescription for right doing, suggested by a minority, not matter how altruistic in motive or purpose, you get a hodge-podge of emotional reaction that means defeat to the project which the statute represented.

Law is law because it is the will of the majority, whether written or unwritten, coded or uncoded! How many laws are judged on this principle?

Understand me, the "will of the majority" is not necessarily what the majority thinks, or says, or does—under the stimuli of passion, excitement, or tumult led by demagoguery—as so many federalists have erroneously maintained. It is rather a quiet cognition in every man's heart of what he wishes done for his permanent welfare. ¶ True, he may interpret that welfare wrongly, but he will never interpret wrongly the urge which makes him decree for that welfare.

And in that urge is the law and the prophets.

This may be going far from logic in practice, but if humanity would take a closer note of its basic urges, paying less attention to surface passions and desires of

the moment—usually vitalized by empty sensationalism —it would have a cleaner bill of governmental health. ¶ So then, let us take international government in terms of international law—which in turn is law by the World Majority—and see if it is workable under any of the principles laid down as blanket law for groups.

Just what is international government, and can it operate practically?

Are its purposes worthy?

Does it coincide with fundamental tenets of human nature, and what can it accomplish that cannot be accomplished by all governments as units?

Understand, this is not a plea for super-government but a dissertation on its possibilities as a practical project. I have no desire, now or at any future time, to augment the world's troubles by helping to set up any super-state that shall add to those troubles. But the time is increasingly ripe for a consideration of some sort of international controlling force that shall act on world states much as the Supreme Court under Marshall acted on the thirteen original colonies until it welded them into a strong, self-confident nation.

The American Supreme Court did this without arms to effect its decrees. It accomplished its purpose by a sort of super-intellect reposing in Marshall and exercised by him through his office and associates. John Marshall was the American Constitution in action, as the histories of every country agree. That he happened to be a jurist was only incidental. The fact remained that he

was a great intellect, purposely occupying a strategic position of permanence in office where he could counsel the American people to know their own hearts when their inclinations were to give vent to surface passions.

¶ John Marshall was not a jurist but an influence. His desire to weld the States into a nation was in advance of his time, considered from the angle of the average American psychology of the period. He worked with a sagacity that was unerringly correct. The world-scene is yet awaiting its John Marshall, and when he appears we shall be cagey about endorsing and entering. Marshall correlated the influences abroad in the federal colonies and out of them brought the Master Influence of the national government.

Now this national government did not abolish State courts, State individuality, state interests, state financial systems, or state police protection. What it did do, out of the welter of the passions, animosities, and complex proclivities of the times, was to set up a pool of common interests in the form of a centralized officialdom which should consider and attempt to solve problems and dilemmas which no State could solve independently with permanence.

Marshall made the States realize that they were omnipotent only insofar as their sectional interests did not clash with the interests of the continental people as a whole. The moment they did that, it was selfishly profitable for them to forego those interests and accept the judgment of the Supreme Court—and Marshall in

particular—as to what was best for the body politic ¶ Some of course might call this a super-State, and indeed in time it did become such. But has humanity in this western hemisphere lost or gained by the realization of this super-officialdom?

It is difficult for the present-day American to accept that a period once existed in this country when Virginia looked with quite as much distrust on Massachusetts as France today looks on Germany. In those times, those commonwealths were sovereign States in the fullest sense and meaning of the term. We colloquially call them States, or commonwealths. It would convey a better picture to our minds to call them nations. The nations of New York and Connecticut hated the nations of New Jersey and Pennslyvania, and all combined to hate Maryland. The culture of none of these was alike. Their modes of worship were not alike. Their outlook on political life was similar in principle but antagonistic in possibilities for development along similar lines.

In the case of Virginia and Massachusetts we had two nations, six to eight hundred miles apart, whose very climates were different, whose two orthodoxies were diametrically opposed. Each was successful in its pursuits as a commonwealth, and any coalition was as unthinkable as a coalition between the United States, Great Britain and Germany, is unthinkable to the average man at this moment. Moreover, a wilderness far more precarious and impenetrable than the oceanic highways

that now divide America from the other continents, intervened between the two. But what happened? Under the stress of a common danger they joined interests—clumsily—grudgingly—and suspicious of one another at first. But such cohesion was not so easy to sunder after being once formed, for it did at least hold military advantages against common enemies.

When you have a State that must naturally seek aid from its neighbors in order to exist, you have a potential force toward a super-State. That is a law of nations to which all history will attest.

Now then, instead of Massachusetts and Virginia alone, there were eleven other such little nations, all linked together by language, terrain, and hemispherical interests. The amazing thing was not that they came together in the federation which became the mighty United States, but that ultimate coalition took sixty to eighty years to effect and cost a fratricidal, internecine war.

¶ States are groups of people with some sectional interest that is largely determined by climate and terrain. They are political in essence only insofar as governmental methods are applicable. To their export of ideas are often added such traits as blood peculiarities, certain physical endowments, and lastly—but not necessarily—a peculiar language or dialect. States, however, are coagulations of abstract ideas, since history has proven that all of the aforementioned assets may not save them from completely losing their identities in a federation or empire.

This happened in the cases of Massachusetts and Virginia until the schoolboy of today recognizes them only as federal districts for facility in national government by a Congress in Washington. Can the people of these States, however, honestly claim that they have lost their group individualities, their properties, or their patriotism, by joining with one another in support of the federal government and sinking their sectional caprices in the more powerful and respect-compelling federal officialdom? Have they not rather gained to the point where State Rights are a dead letter—so dead that we now lament every last drop of blood that was shed in the Civil War? Sectional hatreds may persist in the South, and doubtless do persist, but not because of the federation's success with a super-government. Rather because of an abiding animus at wrongs committed against southern properties and manners by northern troops and politicians.

True, a hypothetical break-down into smaller State governments is necessary, to get the sectional business transacted that cannot, and should not, encumber the federal enterprise as such. Sectional interests and prides are likewise the better fostered in order to give character to the whole, than as if these hypothetical boundaries and bureaucracies did not exist. People can think in terms of a State and its limitations, where they would be all at sea striving to judge the behavior of the nation as a whole. But the nation as a nation is secure, regardless of the harpings of demagogues to the contrary. What

is needed now seems to be the recognition that the time is ripe for history to repeat itself and to duplicate the American Constitutional period in terms of world politics. Again I say, however, it must be sounded off on a premise of the consanguinity of peoples, not on economic or military strategies.

This, of course, is hard for the practical politician, the sectional enthusiast, and the individual theorist, to accept as yet. The average American, or Englishman, or German, is in much the same psychological status as the resident of Massachusetts or Virginia between the years 1775 and 1825. He shrieks, "What! . . . take our patriotism, our self-government, our racial heritage, our splendid isolation, our exemption from Europe's hatreds and entanglements, away from us?"—exactly as the patriot of 1775 was ready to hang or imprison the traitor who proclaimed federalization in New England or the South. But acceptance must come ultimately, for that is the trend of society today and no one man, no one State, no one nation, can possibly deter it.

Eliminate the conniving communistic Jew with his international strategies, and exhibit to consanguinous peoples a manner of federalization whereby no one nation among them can boss the show, or infringe on national sovereignties, and internationality will follow in a handful of years.

The trend of humanity is toward universal federalization, I say. We have attained to it in the United States. It is growing into tangible form in the British Common-

wealth of Nations. I believe it will soon become potent in a United States of Europe—Aryan led and Nazis tinctured. Germany has already taken the first requisite step in her curtailment of the prostituting power of the Jew. Riots, assassinations, and common murders have lately been the order in Poland, Rumania, and the Balkans generally—all from anti-Semitic motives. Colloquially speaking, the Jew is on the hot spot in Spain, in Mexico, in Canada, in England, and to a degree in Jewish-Bolshevik Russia. Today as I write these lines, mobs are reported to be moving through the capital city of France shouting "France for the French!" although the gagged and censored news agencies do not allow the news to come across the water that their whole cry is, "France for the French and not for the Jews!" This morning's mail has even brought me a sheaf of newspapers reporting violent anti-Jewish outbreaks down in South Africa. Where next? Break the financial super-government of the predatory world-Jew and peoples can then "be themselves," giving expression to their inherent integrity and character, one towards the other. But the cleaning out of the Jew must first occur in Europe, probably led all the way to the end by the anti-Jewish elements under Hitler, or at least brought to expression by Hitler. It is only a question of time when the Jewish State imposed on the Russians will collapse under the weight of its own crime and infamy. One of the greatest Jewish pogroms of the world has yet to occur in Russia.

After these, what? Is the trend then to halt? We may give this vague mass movement toward consanguinous federation, names less odious than Super-State, League of Nations, World Parliament or Council of Nationals. None the less, the movement is with us and has been proceeding at a terrific rate, faster indeed than the man in the street has any conception of. And these Movements are never static. They may move in cycles but they always move. The League of Nations, the Parliament of Man, is nearer than men think, for they do not see what is going on in the world, they only get reports. At the present moment those reports are Jewish reports, containing only what the Jews in high places want the non-Jewish peoples to know, thinking thereby that they can avoid the evil day when they shall be called to an accounting.

The time will come, and shortly, when Nationalism as pure provincialism and adolescent isolation, will be as archaic as States Rights under the old Constitutional agitation was likewise a gone metaphor the moment the federal government set up its housekeeping. Make no mistake here. The handwriting is on the wall.

This movement is being mainly accelerated and enhanced by modern transportation and international communication. The thing that kept Massachusetts and Virginia at variance with one another over so long a period was not blood-animosity, for Massachusetts people could go to Virginia without molestation, and Virginians did business in Massachusetts without meeting

with mishaps, physical or financial. The real issue between these States was geographical. They could not communicate with each other with facility. They could not intertrade dexterously. They could not accept each other's viewpoints because each was provincial in its general intelligence towards the other.

We know from history that the first great expedient tending to bring the two sovereignties together was not Revolutionary problems, or even John Marshall's growing influence as counselor, helping them out of distressing legal plights with one another. It was the invention of the steamboat, and it did not come, and its confederating influence did not make itself felt in earnest until well after the turn of the Nineteenth Century. John Livingstone and Robert Fulton laid America wide open with trade routes when they hitched a crude steam-engine to a cruder propellor, and the same motive power was subsequently applied to a stage-coach on rails. The telegraph followed fast, and the thirteen American nations began quickly to recognize that State boundaries were purely hypothetical, that State tariffs, in the form of sectional animosities, were the silliest lack of logic.

The States reacted to these inventions and improvements with alacrity, and their increasing economic interdependence forced the general government to take on new powers, extend the old, and exert new functions. The growth of the federated American commonwealth was automatic. It came into being under military

necessity. It increased in stature under economic fiat. Today there are no "States" in the catholic meaning of the word. Massachusetts, New York, Pennsylvania and Virginia are mere husks of States, or rather, legislative districts for facility in district government. That the people have profited is an inane suggestion. Any schoolboy can describe the benefits. Yet within the memory of this passing generation there were whole sections which interpreted patriotism as living and dying for dear old Massachusetts, Virginia, Missouri, or Kansas. "Grand Old States" were the allusions of pulpit orators. "Grand Old Ideas," or "Grand Old Myths," would answer as well for those vapid orations that once thrilled the multitude in pitiful provincialism.

The acme of "patriotism" before and during the Civil War was to uphold the traditions and manners of a section. And that is exactly what the American people are doing today in setting themselves apart from the rest of humanity.

It is a strong statement to say that America is a myth or merely an idea. And yet it holds possibilities in logic as irrefutable and undecipherable as the analogies we have made between Massachusetts and Virginia. America as a country has no dividing lines of terrain or blood between it and the races which have contributed their peoples to compose it. True, the oceans give it an island aspect east and west, but America as America is naught but the consensus of a political ideal. We speak the English language in the main, but combine all the

other languages spoken within our borders and call them a group tongue and English is not spoken in America! ¶ We are the descendants of foreigners in the most prolific sense. We ape the manners of a dozen nationalities and then have the temerity to hate the nationals whom we ape, saying that they are different from ourselves. What a laughing-stock we make of ourselves in the face of unbiased logic!

We say that America is conceived in liberty and dedicated to the proposition that all men are created equal. Neither is true—or rather they are myths, political idealisms

We say that persons born in America have endowments not enjoyed by other nationals, all of which is nonsense. Many other nationals are born with rights and liberties prohibited so strenuously in America that even the prohibition itself is ludicrous.

We say that in America every man has his chance, whereas he does not begin to have the chance for self-government or self-expression enjoyed by the national in England or Germany, speaking culturally.

The worst crime that an American can commit is to attempt to stand out and be individualistic—above the crowd—above the universal mediocrity. Americans even go so far as to prescribe a date when straw hats may no longer be worn in the autumn, and to flout the prescription is to court a bashed head. The popular term for the individualistic person is "crank," "nut," or "freak"

We say that America is the Land of Opportunity, as though other lands were not, as though ten million Americans, mostly Gentiles, were not walking the streets at this moment looking for work to supply them with the bread of life.

We prate of the protection offered by our flag, but anyone born under the British Flag has the whole world for his journeying-place, not three thousand miles of country jammed between two oceans. No one trifles with a British citizen sojourning abroad—Britain sees to that. Does the American abroad travel under any such prestige? Go abroad and learn.

Do you think me unpatriotic? Well, what is patriotism? Is it provincialism? That seems to be the popular interpretation in the light of a studious examination of history. Is it closing one's eyes to the defects of one's country? That seems to be the popular acceptance quickly discovered by one who would speak truth

¶ I am patriotic because my fathers were buried in this soil. I am patriotic because I have made certain laws which I like. I am patriotic because the world recognizes me as a member-unit of a political entity that has the gunboats to enforce its decrees on other political entities. I am patriotic because my forefathers have said, "It is good for us to be here," regardless of whether or not the world changes and it may not be good for the children to remain and dwell here after aliens have overrun and besmirched all the institutions which the forefathers founded. I am patriotic because the County

Chairman has declaimed in running for office, "We are the greatest nation on which the sun shines and have never been vanquished by an enemy." I am patriotic because men come from foreign shores to trade with me to my profit under conditions and terms which would not be so profitable if I did not have protective tariffs to coddle me in my commercial activities. I am patriotic because the sum and substance of my national life are demagoguery in action, because in all my affairs I choose to hear the eagles screaming and the cannons belching toward my cousin overseas.

What a travesty on Patriotism? For true patriotism is none of these things, but illusion—bombastic, and reactionary in disaster sooner or later, when some nation comes along strong enough or audacious enough to challenge them.

True patriotism is this: An active knowledge of the sum and substance of my living, expressed in terms of health to my human brother everywhere.

True patriotism is the sending out of moral individuality and mass integrity, cooperating with other nationals everywhere to effect the greatest good to the greatest numbers

True patriotism is the urge within ourselves as a political unit on the world chessboard, to be a power for constructive altruism—expressed in terms, not of high moral suasion, but in concrete acts of sensible brotherhood

For when I put these definitions into material practice, I

am doing the most constructive and beneficial thing which I can do for the welfare of my country, for those of my own blood, and clan, and group, who have missions to execute in a world made up of purposeful units. I am thus enabling those of my own blood, and clan, and group, to register on other bloods, and clans, and groups, what is best for all, and mitigating antagonisms that would pull us down to ruin.

To cry bombastically, "My country, right or wrong!" may be good patriotism for July 4th orations, but it may likewise be the most unpatriotic utterance of which a national can be capable when it thus aids and abets national deficiencies that provoke attacks of disgruntled rivals

So international law must first be premised on a clear understanding of the ingredients entering into it, on a knowledge of the sources from which all law comes—that is ever successful and accomplishes its human purpose—on a realization that no one nation has any monopoly on the human integrities or the human ingenuities

To define a country's permanent foreign policy on a basis of isolation, and ignorance of self-deficiencies, is to court disaster. To subscribe to any sort of international law that offers as a structure certain exemptions from perfect naturalness in universal human relationships, is to sow tares knowingly and expect that the harvest will be rich in grain.

We are a great people, but withal we are a young

people. And one of the bitterest lessons we have yet to learn is, not to be overcome by the greatest of overcoming

But we have only dragged the surface of this question of Law in imminent internationality. . . .

THE TWENTY-SECOND DISCUSSION

NATIONS-IN-LAW

THE TWENTY-SECOND DISCUSSION

I STATED a few pages back that international law is preponderant with expressionism. That is to say, individual nations or groups make laws all over the world that express their varying states of group consciousness. The East Indian interprets law as the will of his grandiose princeling; his group consciousness rises no higher than obeying the whim of some potentate of higher caste, and he is more or less satisfied to do it since no nation or people tolerate in entirety any legal system of which they do not approve. The Aryan, on the other hand, interprets law as a cross-section of the individual consciousness—that he is part of the general authority and without him no authority is possible, regardless of the whim of his potentate, be he king, president, or arrogant selectman in a little New England village

The Aryan, and particularly the Anglo-Saxon, has carried in his blood from time immemorial the conscious-

ness of his importance in, and unto, the social structure. No matter how poorly governed he has been, he has uniformly allowed his potentate to exist and function by his sufferance.

The Latin, on the other hand, takes the peculiar position that is half-way between these two, being a throwback to the Roman world under the Caesars. Understand me, when I say Latin I do not necessarily restrict myself to the Italian. I mean all of those races which came under the sociological influence of Roman Imperialism after the Grecian decline.

The Latin, while taking his law capriciously, likes to be ruled, even to bullying. He has an emotionalism, a petulancy, an ardor, for the proper control above him that is on the whole feminine and lovable in sentimental aspects; but—like womanhood everywhere among advanced species—this ardor and subservience must be accorded to one who commands respect, even though that respect be tinged by the depreciation that accompanies sadism.

That is why dictators are possible, and function most effectively, among peoples of Latin extraction. They want to be made to obey a leader who is worthy of obedience, then they are proud even to arrogance, of that obedience. You cannot take a Latin and make him a self-governing Nordic, so to speak, any more than you can make a woman masculine by dressing her body in masculine garments. Women will be women because

it is their nature to be women, no matter how trite the axiom. There is more behind it when applied to races that exhibit feminism, than the superficial grasp.

Without meaning any specific disrespect to the Latin, but considering him ethnologically, he is a hybrid of a sort, partaking of certain cultural and ethical qualities that come from north, south, east, and west, speaking in terms of genealogical analogies. Or rather, let us say he epitomizes all races, racially, as America epitomizes all races sociologically.

The Latin contains within himself the subservience of the oriental to the princely whim, with the pride of the occidental that he is a conscious part of the State. He knows that he is essential to the State as a State, but more as a woman knows that she is essential to her husband as a woman.

The Nordic indulges in no such emotionalism. He is the impersonal masculine, slow thinking but positive, ready to act after due consideration of a policy, acting with all his powers once he starts into action, tolerant and even childlike in his jurisdictions after he has achieved his goals.

The oriental on the other hand is the instinctive—or perhaps we should say temperamental—student. Considering him as a third factor in imminent internationality, we too often think of him as static when we really find that he is contemplative. Eliminating the East Indian, who is more or less a throw-back to the Greco-Persian and who is not oriental excepting by

residence, the oriental is the scholar and the philosopher. To appeal to him we must touch, not his emotionalism as in the case of the Latin, nor yet his actionism as in the case of the Nordic, but his sense of intellectuality. Mind you, I said "sense" of intellectuality, not Intellectuality itself for that is always relative, consider it how you will.

The oriental moves slowly and only after due consideration of the factors involved. Frequently he can be fanatical, but only after he has made up his mind as to the Whys and Wherefores of his fanaticism. Even then he is contemplative. He is like a great balance-weight on the emotionalism of the Latin and the actionism of the Nordic. He often partakes generously of the cultures of other peoples—at present he seems to be occupied in copying the martial manners of the Nordic with a half-fearful gesture toward some of the cultural forms of the Latin—but he does so meditatively and because he has thought out the reasons or had them borne home to him by reasonable proofs. His sociology is rarely rampant and he likes display and form to take the place of positivism.

These three classifications of humanity, the Nordic, the Latin, and the Oriental, are essentially human with the same humanness in their relations to one another as primates of a cultural extraction. They see government differently because of their temperaments, but only in a few freak exceptions do they differ as human beings in their social relationships. They are born by

the same biological processes, respond to similar reactions throughout childhood, take mates when puberty decrees, and give birth to offspring who in turn carry on racial peculiarities of custom, dress, manners, and religion

Human nature as human nature is largely the same from Greenland's icy mountain to India's coral strand, from the steppes of Siberia to the sidewalks of New York. Overpopulation, family misconceptions of duty, the dictates of madmen in places of power, may disrupt the racial consciousness for a time and cause practices and bring about abominations which seem to the unlearned to be wholesale departure from the ethical standard. Having traveled in both the East and the West, I speak from observation. I have seen exactly the same humanness of human nature displayed in a mist-lost straw village in the Japanese Alps that I have seen displayed in an equally mist-lost village in Newfoundland.

Great indeed are the departures from a seeming standard at times, often persisting through several generations. None the less, the arc of intercourse straightens out the angle of precipitation, and we have world movements that seem unexplainable, revolutions and quick spurts of evolution, which cannot be interpreted except from the standpoints of perspectives of years.

Regardless of all this, humankind could not function as a species if it lacked the fundamentals making it a species. And chief among these fundamentals is a consciousness, exhibited or implied, that man has an obliga-

tion toward his species in the form of duties and relations toward all his human neighbors. That is to say, man—being a species unto himself—acknowledges specie proclivities toward the determination of what he is, by taking cognizance that he is his brother's keeper.

¶ Battle around it as you will, search the records of every race that has ever appeared in the chronicles of ethnology, and you will find this statement to be preponderant fact.

The very essence of his social alliances, the very nature of his group intercourse, the preponderant tendencies of his political aspirations expressed in tribal, national, or hemispherical achievements, attest to this with irrefutable proof

No matter how abominable or abortive may be the incentive in its political aspects, every act of man's life, from changing his socks to continental migration, discloses to the careful student this self-evident actuality: "I am my brother's keeper!" . . .

Recognition of this may be manifested weirdly. It may show itself negatively more often than positively

¶ No sooner does a king ascend his throne and get his subjects pacified, than he commences to think that the neighboring peoples would get a far better potentate in himself than in the royal jackass now heading their government

No sooner does a carpenter saw a board, and nail it into the wall of a house, than he begins to think of his brother workman and what an artist at botchery he is,

and how he should see man number one saw a board—and nail it into place—to properly grasp how the job should be done.

People mistakenly call such instinctive concern, Pride or Vanity. They do not stop to see it as a basic galvanism in the human species that concerns itself with the welfare of the other fellow either constructively or destructively, and sometimes both.

It is only another phase of the old, old adage that "a man is not a man until he is some other man's servant." . . .

¶ Take this interest of men in one another out of the human race, and you have a passive animalism that gets nowhere and does nothing.

The true galvanism behind all human activity is nothing more nor less than the consciousness: I have duties to perform to others beside myself and family.

Every race is rich in history according as that galvanism has been militant or static, aggressive or phlegmatic.

¶ The Hebrew race is made up of "God's Chosen People"—we are told. If God is Love, and one of the greatest ingredients of Love is altruism, no matter how mistakenly or viciously exerted, does it not become apparent whereof this insolent designation comes about? The Hebrew people, more than any other since the Atlantean cataclysm, have exhibited this concern for the rest of the species, albeit they have done it in vicious negativity.

Their conception of the one God, Jehovah, was commendable in this, that they made Him represent their

collective concern for the rest of the world by the inverse method of private monopoly. Their God was the God of the universe truly, a sublimation of Moses, with all powers of creation or extinction at His caprice. Hebrews were the favorites of that God because they fancied they obeyed His commandments and followed His instructions. What were they really doing but negatively expressing supreme concern for all other peoples outside the pale of His benefaction?

If this were not so, those early Hebraic tribes would never have bethought themselves to be the mortal receivers of the Creator's preferences.

Or again, when Moses led the Children of Israel to the gateway of their Promised Land, why should they have taken counsel together as to its allotment among themselves if it had not been concern for its peoples therein before them? They knew naught of those peoples excepting that they existed; but if one will read Scripture carefully, particularly the story of the Exodus, he will find page after page of what can best be described as "political concernment" for those who must suffer that the Israelites might profit.

Man is distinguished from the beasts in this regard, that he thinks of the other fellow in terms of himself, not always consciously it is true, not always in terms of the Golden Rule—indeed quite the reverse. Even his cruelties and malpractices have in them a transference of himself in indignation or imagination into the plight of the fellow so victimized.

Make no mistake about this, man is a universal creature. Why it should be so, is not for present discourse. He has come a long way on his present messianic ministry to himself, carrying his cross willingly, profitably, blasphemously, or mutely, according to his race and racial temperament. But he thinks in terms of the other fellow, seen through the eyes of the creature that is himself. . . .

Now then, with this as a premise, let us examine a structure that might serve men politically and governmentally to give them greater freedom of racial expression with less obstruction from private interests seeking private profits from their enslavements.

What do we essentially need to perfect a type of organization, earth-encompassing in its jurisdiction, that permits the freedom—constructive and legitimate—that lets the most worthy race enjoy its ennoblement without danger or threat from the ignorant, malicious, envious, and debased, with all intermediary degrees of progress and self-expression down the rungs of the ladder of world society?

MANKIND cannot have a society, any kind of society, that is not predicated on some sort of security—security of person, security of family continuity, security of property. Half of the nations of the earth that we call decadent at present, certainly backward in their civilization ethically if not culturally, have become so by nothing more nor less than insecurity in their social concepts.

Take China for instance. Nearly four thousands of years saw her culture maintained because her empire was so big, its geography such, and the fecundity of her people such, that nothing coul dbe brought to bear effectively against her security as a country. As a result of this, China knew her period of economic flowering. ¶ India on the other hand, being more a geographical area where petty potentates scourged the land with their martial abominations, became the most glaring example we have on the globe, of a civilized and highly spiritual people reduced to mortal, ethical, and financial beggary

These things do not happen by chance. Security is not only good economics but good psychology. Man makes two blades of grass grow where but one grew before, in response to the urge toward profiting himself and making life more enjoyable from either the comfort or esthetic standpoint.

Nature has given man a body that demands sustenance. Man has so complicated and multiplied his

activities as an animal that he would perish in half a generation if he did not enhance the productivity of natural earthly resource by artificial stimulation. This is a law of physics more than economics. He must hustle up Old Mother Earth or her mammalian glands dry up and as a suckling infant he will starve. He must hustle her up, that is, by artificial stimulation of her lacteal emissions.

That is the whole law of economic civilization expressed in terms of physics. If a man cannot utilize, however—or is kept from utilizing—that which he has made an effort to realize, his commonsense and God-given reason—elemental of operation—will restrain him from making the effort after one or two experiences with prevention. Multiply this by a continent and you have international intrigue in forms that are virulent.

Any people will go to war for a principle. But for every race that will war for a principle, ten races will stay at home to defend their firesides—or rather, defend the artificial stimulation of Nature which they have attempted or succeeded in attaining.

Now then, take those ten races and say to them, "Across the sea are ten other races rich in worldly goods. What will you do about them? . . . Will you leave them in possession of those goods, or go and attack them and wrest those goods from them?"

The first ten nations will take counsel among themselves as follows: "By going overseas and making this attachment will we come into possession of more goods than

we possess already, and if we do, what is the cost to be paid in reaction? Can we snatch those goods and come back to our land—where we have profited to a degree already and where we have possessions in hand—or will it be necessary to seize the land as lands and occupy them to make our clutchings permanent? If this last, what shall we do with the human souls in occupancy? Shall we put them to the sword or shall we settle down amongst them as their rulers? Is their culture such that ours will be assimilated, or will we assimilate theirs? If our sons marry their daughters, what sort of children will rise up to ultimately dethrone both of us?"

¶ These questions constitute the A-B-C's of international diplomacy, or rather, in a handful of sentences we have the crude fundamentals of international politics.

When nation goes out against nation, the result is either one of two things: The first will either come back laden with spoils, or it will stay and take its chances on survival. Granted that it does survive, history is replete with instances of world powers brought down to the dust by misinterpretation of such simple fundamentals.

¶ Man has a queer humor to know the unknowable and ponder the imponderable. This humor is responsible for his being on earth. If he knows all there is to know —or rather, all there is to be learned—from experience, or if he were wise enough to foretell infallibly what would be the result of every move on the chessboard of life, Life itself would be quite unnecessary.

Life is a Finding-Out of that which must be experienced,

to be so found out in all its fecundities. Life is more. Life is an attempt to approximate, in lesser mold, the divine creation. And as all creation must proceed according to standards or result in chaos, Life is essentially the finding and fixing of standards.

Based on this theory, Life becomes a paradox. It seeks to discover and it does discover, then it turns completely about and becomes the thing discovered. Considering Life as a paradox, has perplexed more good souls, and made more atheists and Caligulas of them, than any other source of mischief in the universe.

Yet Life, while a paradox of terms, is far from being a paradox of ideas. In that exposition, I think, is the Great Enigma's secret.

Consider Life now as a "finding out" civically. . . .

Ten nations are intrigued and go on a migration, assaulting, looting, conquering as they advance. Through some sort of credible evidence they must believe that ahead of them there is more to be gained than they are leaving behind. This applies theoretically as well as actually. It applies spiritually as well as physically. It applies as much to an empire that sends steel fighting machines five thousand miles distant and indolently awaits their return, as to Iranus leading his hosts in person over the mountain passes of Afghanistan. It is no less true of a people driven westward over the plains of Poland and down into the Danube Valley, than it is of the country that sets up a commercial boycott when its ships are treated with disrespect in port. We say

that Trade follows the flag, that selfish commercialism is at the bottom of world conquest. But that is not true. Or rather, it is a misrepresentation of facts in the light of history. If Trade follows the flag, pray what does the flag follow? Every result must have a cause. Deeper than trade or flag, is the underlying motivation of the hope on the part of a people that, by some process or other, the mammalian glands of Old Mother Nature may be stimulated to increase with less effort and distress to both children and mother. Always we get back to the old, old premise: If a man can make two blades of grass grow where but one grew before, he can raise cities; if he can raise cities he can found dynasties; if he can found dynasties he can make himself so powerful that perchance he can compel other peoples to grow his two blades of grass, therefore he will get the same result in life sustenance without planting at all.

That indeed is Nature Stimulation lifted to a zenith of sublimation, and is the true essence behind every urge of peoples to fold up their tents and explore a new country. They are magnificent adventurers, no matter how shoddy in civilization. But they are more. So long as they are capable of responding to that stimulus, they are capable of enhancing the species; because they are capable of thinking in terms of the other fellow, whether he dwell in the same tent as brother, or whether he dwell in cities afar as adversary to be conquered and victimized into growing four blades of grass—two for himself and two for his masters.

INTERPRETED therefore in terms of world political structure, we find confronting those of us who would effect it, a strange obstruction. We say to human nature for the first time in history, "You cannot fold up your tents and go hence; you are forbidden to do it." Human nature says to us, "Indeed, and who forbids us? . . . our couriers have brought word that lying east or west are greener pastures and purer waters, . . . have we not as much right to them as those who now possess them? . . . did they not take them from someone else? . . . why therefore should we not seize them, since seizing is a process authorized by Nature herself in the fecundities that we possess for making the grab successful?"

We say to human nature, "Then by what right do you hold that which you now possess?"

Human nature says, "Ah, that is different. When our fathers came to this—our land—it was a desert giving nothing. They tilled it and built barns; therefore, by right of improvement, we hold it."

We say to human nature, "Then may it not be true, as well, that those whose pastures and streams you covet, likewise have title by reason of improvement?"

But what is the answer invariably received? "We do not argue the proposition in equity. Let those who think they have title to either territory or improvements, defend them both as we defend ours!" And forthwith, the army, or navy, or migration, gets into motion.

This is a primary school method, of course, of expounding the axiom that Might makes Right, that preponderance of arms means equity in the attainments of those arms; that the nation that can make its claims good, is moral.

Very well then, suppose we accept the dictum and see what happens. . . .

The army, or navy, or the migration, gets in motion. In due time it comes in sight of its quarry and achieves its goal by bloodshed, threat, or diplomacy. It enters into its unlawful heritage and either loots and returns, or seizes and settles. The inhabitants of the attacked country are killed, driven forth, or enslaved.

But what really happens over a period of time? Let it be firmly established, that no people as a whole is utterly killed or conquered.

There is no grimmer actuality than that matter or energy cannot be annihilated once it is created. It may change its form. It may be forced into other avenues. But it can never be erased and made into nothing. The law of the universe does not work that way, and until nations, as well as physicists, realize it, there will never be an end to calamities btween themselves; for what applies to matter and energy, applies with doubled force to mortal life in terms of race cultures.

A conquering nation may loot splendidly. It may transport its loot back to the country it calls Home. But the end is not there. The vicious forces have been set at work. Vicious influences are loosed. Vicious traits

are projected and a great law of Compensatory Balance is upset

That is to say, price must be paid for everything owned or enjoyed, possessed or attained, for that in which effort of any kind is involved.

The victors come home with their loot and apparently it profits the looters insofar as physical substance is concerned

But Equity is not slain, and will not be suppressed. The soldiers who did the looting, bring back the plunder. But they have strangled themselves spiritually. They have retrograded in the finer aspects of human character. They have become beasts of prey who would as willingly—and often do as eagerly—become as much despoilers at home as they have ever been abroad. Every general knows that a conquering army, returned home, must be kept employed or it immediately becomes a menace.

This negative compensation, however, is too elusive to be descried or given much importance among nations who look to war to benefit estates of government. The real damage comes not in the grossness imparted to a soldiery—bad as history has brought down to us in many instances—but in the real effect of wanton exploitation as visited on those unto whom the spoils come!

Labor—honest, backbreaking toil to realize a given product legitimately—is far from being the curse which certain theologians or caste acclaimants would have us

believe, a la the fable of the Garden of Eden. Neither is it noble or a blessing, as some economists and sentimentalists would try to persuade us, and eulogize in murals

Labor is a fact of life, divine in its import, visited on man as a factor in evolution. It says to man, "Do this and gain a result. In doing you gain in contributory vicissitude and experimental knowledge. You see other avenues of interesting activity open out from it, or as a result of it. You experience feelings and sensations you came to earth to know. You learn patience, diligence of application, stability of character, temerity of address, profit of contact in relationships accruing from it

Labor of itself is little or nothing. You earn a dollar by it and spend the dollar. Your back is clothed, your stomach has food. But these are only incidental to what really has occurred, or rather, achieved.

You have progressed an infinitesimal distance in spiritual evolution, although you may not recognize it. You have done something no beast can do, no matter how hard it labors beneath its yoke; you have known a compensation that is not of flesh, whose ramifications halt only when you choose to halt them.

Your labor multiplies your human contacts. By proper manipulation of your effort in proper coordination of all your faculties, you lift yourself constructively higher and surer in the prestige of your fellows. You open more and wider doorways, giving ever-increasing

strength of illumination to the lamp of your character. ¶ If all this be a "curse," then God is a lunatic. Looked at in the light of associated increments, Labor is not the play of muscles or the galvanism of the mental faculties. It is the function of man's being, whereby he knows how to value that which has value, and by which he learns the infinite possibilities of cosmic revelation ¶ Now then, a people to whom the spoils of war are brought home, do what? They have received values for which they have not labored, and insofar as they go, those values are as merchandizable as any values attained by the sweat of honest toil. But the people receiving them also receive a blanket invitation and opportunity to atrophy—at least in spirit. Application to daily tasks is lightened or ended. Spiritual interpretations of profit, coming in a continual fountain from honest transformation of energy into the fruits of industry, are aborted or halted. The populace gives itself to games by day and revelry by night. Social conscience is suspended. Moral lethargy takes its place, and society as such commences to disintegrate. The retrograde movement is at first so imperceptible that it causes no comment, in the universal joy at release from expenditure of energy. But like the small boy who would not wash behind his ears because he said he always met people face to face, the nation so jeopardized does not realize that all contacts are not made face to face, that from behind are coming incredible numbers of persons and dangers, that eternal vigilance is the price of spirit-

ual progress as well as of salvation, that vigilance must be exercised on all sides and in every quarter, or calamity will overtake it.

Sooner or later, of course, calamity does overtake it.

The first great world-conquerors of historical times, deployed out of Egypt. They brought home loot and instantly gave their peoples a taste of values received otherwise than from labor. They loosed forces that rocked their dynasties. The minute they got rich and powerful from loot, they not only relaxed vigilance toward their enemies, but they fired those enemies with envy that in proper time provoked return attack.

Cyrus tried to conquer all Mediterraneus, no less than his Babylonian predecessors. His kingdom, rich in spoils, was attacked by vultures within and without.

Alexander strode forth and gathered kingdom after kingdom into his basket of rampant megalomania. His soldiers returned home, lush with spoils, and his people perished beneath the despotism of a power-drunken army

Rome came to power and went the same way—the five hundred years of her "glory" but a pathetic moment in eternity

Napoleon headed the Red Army of bolshevist France and strode across Europe, leaving it a shambles. Every State that he conquered arose and took greater toll from France, than France ever wrested from it in money or in art

Twenty-one years ago, under the strategizings of the

predatory Jews, the Roman Idea came again to fruition in the concepts of central Europe. Its operatings cost the United States—a minor and distant participant—forty billion dollars. What it cost the major nations involved can scarcely be totaled—and just twenty years later the same sizable conflict is due to break out again. The only thing that arrests it is exhaustion of treasure.

¶ The conquering of the world has never been done, and never will be done. From Genghis Khan to Bonaparte, from Charlemagne to Wilhelm, the world-empire lure has made modern history a comedy of errors.

And why not?

The world must learn that nothing is ever gained without due Compensation. The world must learn that mankind cannot whip Nature's second law: To work is to live, securely and upwardly.

When mankind understands this universally, Utopia will be with us—not a Utopia where men sit around in golden robes and smoke Olympian cigars while their women loll in silks and run their households by the waving of pink fingers—but a utopia in the sense of society being obedient to natural laws, with harmony and longevity the awards automatically.

The sooner those laws are recognized—or rather, the sooner the Great Law is recognized—the sooner will utopia become a practical business.

Or take another angle of our more recent premise: Suppose a people fold up their tents and migrate to another country, conquering and settling. Suppose they work

hard to hold their positions gained by grim seizure. What do we find contraposed—or in the violation of Nature's Second Law? . . .

HOSE people who lose control of themselves, so to speak, and see values in other people's possessions surpassing their own —so that they go and acquire those possessions by force—have an accounting to face, more vital in its effect on themselves than on those who are so looted. Spoliation is a liability to a nation only insofar as it affects the current generation or the generation immediately following, or so long as the plunder holds out and affects the lives of those who "profit" by it. But in the case of those who seize and settle, we have a graphic illustration of the sins of the fathers being visited upon the children.

That is to say, the immediate generation, like the despoiling one, is not the only generation affected; nor are the generations succeeding, from the conquering fathers —and looted mothers—sufferers under the effects of the pillage

There are the people, and the descendants of the people who are conquered and looted, to be taken into account.

¶ When you have a people reduced to beggary, disturbed in their national affairs, forced to flee from depredation or submitting to it, you have a force generated which neither the average man, politician, or so-called statesman, gives the requisite attention.

You have a force generated and launched into existence with all its destructive potencies, which is bound to react with the most disastrous calamity on those who projected it

This force is generated by disturbance. It is not generally conceded that it exists. Mitigating factors in its destructive influence down a hundred generations, may have a tendency to disguise its effects or make them less dramatic. Nevertheless this force exists and does every kind of evil, from disrupting family relationships to breeding abominations in the thinking of citizens. It is elusive when it comes to concrete perception in its workings; all the same, its workings manifest, and I wish to go into them a moment as an interesting sidelight on the Law of Compensation. . . .

THE TWENTY-THIRD DISCUSSION

NATIONS-IN-LAW

THE TWENTY-THIRD DISCUSSION

HEN a nation makes war on another nation, seizes its holdings and diverts them permanently to the uses of the first nation, what, specifically, is the thing that has been done? Not alone the commission of theft in its most flagrant and wholesale form—that is conceded and laughed at as part of the great game of internationalism—but more than theft has been consummated, more than murder has been left. A great mountain of hate has been erected, which overhangs both peoples like a perpetual Vesuvius, likely at any moment to bury the surrounding countries beneath a smother of hot ash. ¶ People are prone to laugh at this mountain even while admitting it, or to scoff at its existence, saying, "Nevertheless we will live in its shadow, for the values to be gained in national enhancements. We care little or nothing for volcanoes as such. Die we must at some time, and assuredly but once. Meanwhile let us eat, drink, and be merry—on the spoils of our conquest"

¶ So ignoring the menace hanging over them, they proceed to interpret hate as a necessary condition of affairs, and lie down in the midst of it without thought of the morrow

In due course of time that mountain explodes. There are rebellion and massacre, certainly there is tumult. Peoples rise against peoples and slay them in their beds, or the military—always resting on its arms—is called in and functions, deliberately suppressing the lawful desires of the vanquished to regain what is their own. A condition of affairs exists in which the conquerors become armed guards over that to which they have never had title

Generation after geneartion of this may go on, till the original causes of the feud may be forgotten. Peoples may assimilate peoples and the wrong seem to have vanished. But wrong never vanishes until it is rectified. Witness the Balkans of the present. When the causes of the wrong have become so obliterated that they cannot be rectified deliberately and purposely, rectification comes in other forms. These forms are many, and would startle statesmen from their slumbers if they were known for what they are.

Peoples cannot take the goods, lands, or bodies of other peoples, and subject them to spoliation, without bringing definite things to pass. In the first place a conquered nation is usually a weaker nation, a less valiant nation, a nation that has weakness in the social fabric causing it to tear easily and expose the flesh beneath.

The nation which conquers therefore does this: It says to itself, "We will go over into yonder land and take it, seizing its inhabitants and profiting by its goods." The shortsightedness of the policy is overlooked in the lust for immediate gains, for if the conquerors settle down in the lands which they have taken, they are proclaiming in effect, "We will deliberatly water our clean racial bloods with the weaker strain. We will deliberately subject our children to a bastardy of blood. We will make hybrids of our progeny, and devitalize ourselves as a racial group. In time we shall lose our racial character by this process. We shall create a mountain of dissatisfaction with our present institutions. We will dissipate our present heritage among an alien people, for put them to the sword we cannot. Such butchery would be impossible. Their very carcasses would impede our progress, and loose bloodlust upon our own stock. Therefore we must either drive them out, subject them to slavery, or assimilate them. Driving them out, like slaughter, is impracticable, for we would arouse the enmity of those into whose lands the conquered are driven. We would only create a formidable force against us, watching on the frontiers of the new land for a chance to press back and reconquer that which has been seized. Therefore we must reduce to slavery, or a state of tribute-payers and foreigners, those whom we subject to our victorious assaults."

But has any nation ever had within its borders a slave caste, or a subject people, that it did not pay a price in

equity for their presence all out of proportion to the profits from such vassalage?

A conquered people is an alien people. A conquering people is a people having within its heart the incubus of turmoil, disruption, and catastrophe. It is a people knowing not on which night it may lie down to slumber and be murdered in its bed. It is a people instinctively recognizing the spiritual law of equity but consciously and deliberately suppressing it and saying, "It has no potency that force cannot equal or outbalance."

Such a nation is hoaxing itself with the most stupendous, artful hoax. It is doing more. It is setting up for its children the most vicious and malignant of paradoxes—that Might may make Right. It is saying to its children, "Your fathers showed themselves to be above spiritual law, therefore you have license to disregard all law; for are not the children greater than the fathers, being receivers of the fathers' wisdom in addition to their own? You are a law unto yourselves, therefore you need take no heed to any law of any nation provided you can acquire the force that shall thwart it"

The children, by precept and example, believe this in their thinking. And what is the result? The conquering nation settles into a slough of error that immediately breeds more error—out of which comes a Frankenstein of immorality, bloodlust and bewitchment, that makes of the nation a gross machine for destruction or a namby-pamby coagulation of spiritual mis-

fits in a world whose format is Compensation

I am well aware that races and nations, minded to assault other nations and races and do theft and murder on them, are scarcely possessed of those spiritual perceptions whereby the well-being of their progeny is thus recognized. Such races or nations, having no inherent love for their neighbors as fellow motrals, cannot project love for their offspring very far into the future. They are essentially selfish and certainly egocentric. They are content with the bird in the hand for themselves rather than the two birds in the bush that may one day sing songs or lay eggs for their progeny. And this is as it should be—strange to say—for the children of such forebears will be like the forebears, and as the forebears deserved punishment, so will the children receive it.

This may seem a cruel law, but until it is universally understood why certain peoples breed definite kinds of children, we cannot hope to expound a principle that is equitable in its effects.

We have then, a people of given talents and valiance, attaching themselves to another people and temporarily gaining. But the world today is in a typhoon of tumult in that all up the years unlawful seizures, and group disintegratings resulting, have infected humanity with diseases of hatred that, generation after generation, have gone on multiplying, growing more and more malignant, until the point is being reached where no palliative is possible

No remedy is possible, that is, but a drastic recognition of first principles, and an admission that the Law of Compensation cannot be outwitted.

We have nations whose only desire now is to live by conquest. We have nations whose only hope is to commit depredations as a means to self-ennoblement. We have nations that live from year to year in the roles of opportunists, watching eagle-eyed for a chance to redress ancient wrongs, real or fancied, and build themselves palaces on shores from which their forefathers were long since driven. We have nations seeking by treaty to penetrate other nations—peaceably—for a time, that they may secure such foothold in fields foreign to them and that make demands equivalent to conquest, succeeding in wresting by those demands that which their forefathers would have gained by the sword. We have nations lying in wait to inflict an odious culture on other nations, to overturn systems of free government and substitute an eccentric oligarchy, deeming it wise, in their own conceits, to prescribe that which neighboring peoples should have and do. We have nations deliberately awaiting the moment when neighbor is set against neighbor, that they may cast the influence of their military power on the side that will repay them with maximum advantage. We have nations whose chief aim is the obliteration of other nations for no other reason than that their culture or manner of worshipping God is obnoxious.

All these nations are set in the same world arena, exer-

cising on the same planet, and composed of creatures essentially alike. Their animosities would be silly were it not for the fact that they are wholly legitimate—that they are the direct result of unlawful seizure transacted generations ago and contributing to the mountain of hatred that was birthed from such iniquities.

The nation that goes on a conquest and seizes the lands, properties, and bodies of others, is therefore committing the crime of crimes, not against its neighbor so much as its own children.

This is a tenet which the megalomaniacal Jew is about to learn terribly.

More than this, such a people is committing a transgression against itself which may not be fully understood in science and sociology for another thousand years—to wit, that it is attracting unto itself, in the spirits of its progeny, souls that are no better than those of its forebears. It is deliberately shaping the character of its progeny, considered as a unit, in that it is inviting into the bodies of such progeny all the unfortunate, decadent, malformed, and unlearned, among the characters in what may be termed the prenatal world, inducting them into physical life and passing on its heritage to such.

This is not Eastern occultism, theosophy, or spirituality gone rampant in erotic mysticism. It is hard-boiled esoteric fact, well known and recognized by the Enlightened, attested everywhere in sacred script, and doubly attested in life all about us.

Nations whose civic codes are high, whose social life is pleasant, whose habits of living are wholly desirable to persons of education and refinement, are naturally the rendezvous in life for souls of similar caste and accomplishment. They are made up of "people like themselves," whereas nations whose tenets comprise selfishness, bloodlust, greed and filth, draw to themselves those whose characters delight in such decadence.

Modern science, being infantile in spiritual recognitions, seeks to explain this—and does explain it in a measure—by the homiletic structure named Heredity and Environment, taking no account of the mystery of counterpositions of character and inclination, assumed by those who constitute exceptions to the Heredity-Environment theory. It is easier to assume that a decadent soul for some reason or other has ventured into a higher social stratum and become born into a nation, or station, to which it does not characteristically belong, making the exception referred to in eugenics, than that natural law as expounded in the Heredity-Environment theory is constantly violated.

However, this is not a metaphysical discussion. The idea is injected here for those ready to receive it.

Every person living on this earth will admit, if he be honest, that he knows in his heart of hearts that he has lived before, but why and in what order, he cannot attest. The theory holds, however, when we employ it to buttress the doctrine that nations are its living exponents

Mussolini has said that he regards it as his sacred duty to uplift Italy and put her back on her pedestal among the nations. What is he doing but admitting in essence that he is sent by the Great Providence that controls these laws, to make of Italy a State in which high-caste, kindly, and beautiful souls want to be born and live out another experience as mortal entities?

I am a reincarnationist in this: that I see no need of—or sense of policy in—earthly life as such, unless it be that existence is in its essence a beautiful adventure from which we extract spiritual values that we carry on with us into higher states of consciousness. No one can quarrel with me, I think, on this designation. The quarrel comes in its interpretation by those who have not yet reached that spiritual stage that permits them to see the ramifications and concretions of the principle.

¶ But let us get back to our dissertation on international conquest. . . .

A nation goes forth and assails its neighbor. It enforces on that neighbor a form of servitude, conscious or unconscious, deliberate or non-deliberate. It says to the conquered, "Do as we tell you or we shall butcher you." It takes no thought of reactions, impulses, or denouement in characters. It is insolent in its insinuations, overbearing in its fiats.

In time it does one of two things: either it receives the weaker people into itself, diluting its stock as I have said, or it becomes immune to hatred and goes on to further excesses and violations of similar character but

ever wider in scope. In either event, sooner or later there is the devil to pay.

Institutions suffer by reason of the injection of the weaker strain and the detrimental effects resulting from the contamination of a subject people. Or the errand on which the offending nation started, is magnified into monstrosity, and in the exact ratio that it meets with success, it builds up an adversary of hatred, suspicion, malice and envy, that some day must be reckoned with.

¶ Bismark thought himself clever in building up Germany on conquered peoples' assets. Fifty years later Germany made a fearsome relinquishment of her gains with interest compounded. Napoleon thought himself clever in bestriding France and riding her hither and yon among the nations of Europe, gaining affluence where he rode. No one can say what the history of France might have been, had the Little Corporal not butchered hundreds of thousands of her sons and engendered hatreds that began to right themselves even in his lifetime. The hosts of the pagan emperors, from Genghis Khan back to the Pharaohs, rioted among their contemporaries for their little moment in history. But summing up all their activities, and viewing them from time's perspectives, to what did their grandiose activities amount?

Permanence of jurisdiction is shown to be impossible. The survival of hatreds, malformations, and abominatory influences, is seen to be colossal—moving down the years in spiked boots and calling the children's

children to eventual accounting. Each war has to be adjusted by a greater war. That in turn must be adjusted by a still greater war. And yet nations will never seem to learn, any more than races.

We have the spectacle of modern America treating her Indian wards and aboriginal hostages with discredit to such an extent that wherever they have touched the social body they have left a fester. The Indian today is the gainer by the treatment accorded him—socially, financially, and culturally, judged by our standards of living—whereas the white man has paid and paid and paid. True, he has not paid to the extent of extermination, but he has paid in blood and dollars, in criticism and timidity of spirit. He has seen his Indian wards triumph time and time again in diplomacy, only to use blind force against such winnings and put smudges and smears on the pages of history that must be deleted, expurgated, or misrepresented for children in the public schools

The red man has not been assimilated and never can be assimilated. He is a concurrent liability, a deadly sore, wherever he congregates and contacts white society. He takes and he takes. He will go on taking, until he is exterminated or his children gradually win back the territory which he originally occupied. And this last is not the absurdity that it appears at first glance

Greater civilizations than America's in this twentieth century, now lie buried under the top-soils of both

eastern and western hemispheres—civilizations that in their day seemed even more permanent and omnipotent than that now prevailing in the United States. A sudden tilt of the planet, causing a climatical change that would drive the white peoples southward—causing them to abandon their unlivable cities for another glacial era—would see the red man revert to type and slowly reinhabit those broad sweeps of terrain where once before he was supreme. It is a fact well known to geologists that a radical alteration in the floors of either the Atlantic or the Pacific, caused by the proper submarine earthquake, could elevate the waters of the earth from twenty to forty feet. In half an hour the contours of the North American continent could be so changed that all of our seaboard cities would be obliterated forever. Our midwestern states from the Alleghenies to the Rockies would become submerged—reverting to old Lake Agassiz—and living conditions would be so altered that only remnants of our present race would endure.

Let us not say in our conceit that we have conquered or obliterated the red man. The fact remains that no people has ever been the booty of other people without compensation being exacted in perfect ratio to the brutality, arrogance, or lack of equity, with which the seizure was achieved.

This is a world of Balance. Again and again I say it. It is a world in which Cause and Effect are equal and supreme, the fundamental law beneath all laws, al-

ways preceed Effect. Sometimes we reap before we sow. The old axiom had it, "We reap that we may sow again."

Laws as laws are adamant of expression else they are not laws at all.

God Himself—theologically speaking—cannot transgress them, for they partake of the essence of all things created

Now let us take a new departure in our thinking . . .

THE TWENTY-FOURTH DISCUSSION

NATIONS-IN-LAW

THE TWENTY-FOURTH DISCUSSION

ALL conquering nations, I have said, are impeded in their progress by mountains of hate of their own creation. When those mountains tower sufficiently high to topple of their own weight, calamity is as certain to those beneath them as the law of gravitation. But where does this get us in a world of practical politics? ¶ Statesmen are not prone to be frightened by bugaboos, or even the fundamentals of esoterics. Politics is the science of the immediately possible. When a group of men decide that war is feasible, they are thinking in terms of the present generation and the problems of the moment, bequeathing to their children the problems of the future resulting from their decisions. Statesmen are not children, at least in world vision. They are hard-headed sophists who must have their hands on two dollars before they will let their one dollar slip. They are men who have been through experiences that tend to make them ruthless in the application of abstract prin-

ciples, provided those principles are sufficiently provocative. They see only the problem of the moment, and if they sense the problems of the future, they leave to posterity the finding of solutions. Many a statesman has said to himself, "Our fathers bequeathed their problems to us, so why should we not give our children our problems for solution?"—wholly ignoring the fact that some problems are incapable of solution and that the bequest of such is an annihilation of the right of bequest

Now, no generation has the right to pass on to its progeny an imponderable equation. That is not bequest in its bona fide sense.

It is malignant cowardice and introvert sin.

It is saying to the children, "We damn you with our incurable disease, we visit on you our sins against the Holy Spirit, knowing in advance that they are unforgivable"

When nations or statesmen do this, they are dealing in imponderables themselves—imponderables, that is, in a sense of absolutions and discrepancies to which they have no more license than Lucifer had license to inherit High Heaven. They are taking monsters of their own creation, setting them up as deities, and expecting them, and permitting them, to be fed with the living bodies of their progeny.

The law of construction, of progress, of charity, of education, of forward ethical movement, is the Law of Survival. Its penalty for violation is non-survival. The

extinction of the violator may come instantly or over a span of generations; but it comes unerringly, as all historical and religious doctrine attests without an argument

Nations which disregard these laws not only court calamity but encounter catastrophe. They dig their own graves as inexorably as the dictum that a living child cannot be stopped from becoming an adult by encasing its body in a block of cement.

You cannot have a nation build permanently on bloodshed. No peoples can rise to grandeur on the bodies of conquered serfs—it has never been done and never will be done. Looking back at history, even the comparatively short span of 5,000 years, those races that have survived every catastrophe of man and Nature, have been those that stayed peaceably at home on the terrain allotted to them by Providence, coveted no spoils, looked for no worldly advancement from beyond their horizons

China is, of course, our outstanding example. The latest ethnological estimates have it that China has persisted upwards of 25,000 years as a culture unto herself, unconquered and unconquerable. The written records of China go back only 4,000 to 5,000 years, but it must have been at least 20,000 years before they began, that the Chinese culture came out of the Lemurian. In all that time, China has entertained no inherent warlike designs on her neighbors, asked little of them that she did not pay for, peaceably evolved for herself those

social values that have kept her intact for the last 250 centuries, so long a time back that it requires information from Tibetan monasteries to tell us the truth about her origin and longevity.

If the argument be advanced that at some time or other China must have played the role of conqueror and therefore my theory is fallacious, I refer you to ethnology and even anthropology—excavated crania tell the story even though esoteric sources be disregarded.

If the contention be interposed that many, many times the Chinese have been conquered, I make the stipulation that for a real conquering there must be a permanency to the conquest, till one nation or the other is shown to be permanent. The nomad Mongols who did most of the conquering of China within comparatively recent times were temporary looters who swiftly passed from the stage of history or were absorbed by the Chinese people themselves. They left only a reigning caste to show that they existed.

Incidentally, those Mongols were not Chinese, but quickly enough did the Chinese culture swamp them. The Tibetan Palao-Alpines were not Chinese. The Chinese of the Middle Kingdom—the true Chinese—originated in the valley of the Wei River. They were a sedentary, agricultural people organized in a series of small city States and surrounded on all sides by "barbarians." They were as nearly a pure and unadulterated race—as races are conceived in modern times or since the great Pacific catastrophe of 80,000 years ago, doli-

chocephalic in crania in the center of a vast ring of brachycephali—as we have any ethnological record in in the history of the species.

Caspian and Mongol, which included the Iranian crossed with the Tatar, impinged on this people on the north, from far, far back in Neolithic times. People of Alpine stock came in from the west. The Proto-negroids, the Proto-australoids, and the negritic aborigines, interpenetrated from the south. Regardless of these, the Chinese kept strongly egocentric, tenacious and resilient, the toughest social fabric that has ever appeared on the modern earth. They launched no wars, cared not for the rest of the world, were intent on pursuing their own culture, and absorbed as gigantic an influx of humanity as the horde under Genghis Khan to the utter extinction of the latter as a race, as I have stated.

What can be said for the Chinese as a race can be said for many of the lesser races—the Dravidians of India, the Picts of Britain, the negroids of Africa. Wherever a race has attended to its own household, entertained no lawful or unlawful designs against its neighbors, valued its own heritage and "come clean" in the councils of internationality, it has prospered in the sense of racial endurance

Wherever races have picked up their tents and women, their flocks and their swords, and sought a "promised land," they have either disintegrated, or been driven back whence they came, or passed on as wanderers over the earth's surface

Where are the Goths of early Europe? What has become of the Romans as a people? Never was it more truly said, "Those who take up the sword shall perish by the sword," than in this long carousal of the peoples of the earth into one another's territories.

No State anywhere has bought permanent magnificence by conquest.

No State anywhere has been permanently built on the plundering of weaker nations. I can point you out disintegration and racial impotency for every ethnological migration that you can call up, that had pure conquest for its motive.

History is a black page of ignoble failure wherever princes have looted to grow mightier.

The question naturally arises—assuming all this academically for the moment—what is to be the remedy in a world where States have become so intermingled in iniquity that they cannot disassociate themselves from one another and return to the original locations or terrains that were responsible for their differences?

We know that some races exist today that are called "pure" races that are nothing of the sort. Two or more races have so blended that the result—a hybrid—is everywhere thought of as a pure racial stock. To unscramble all this, of course, is madness. Furthermore, we realize that the present status quo is no remedy for the immense amount of wrong-doing—internationally speaking—that has gone on from time immemorial, causing racial animosities that only require a spark to

touch off a mighty conflagration ✤ ✤ ✤ ✤
This brings us to the heart of our discourse, especially as the question also arises to the practical mind of the present, "Well, and what of it? Mightn't such cross-breeding be Nature's method for selectively improving the species?"

These nations are scattered all over the earth. Their problems are universal. Europe is a tinder-box, having within its confines fecundities for world explosion. Asia is an equal headache; the Chinaman is starting out on a journey that may mean his disintegration as a stock. The Russian—under the Jew—is a barrier at present between Europe and Asia, but there is every indication that he will combine with the Chinaman before he combines with the European, introducing a new state of affairs into European politics, or—for that matter—world statesmanship. Neither race is fully aware of this eventuality at present, but there are some of us who read Signs Not of Earth, and know whereof we speak. The Chinaman will not be satisfied with overrunning Asia; he will attempt to gain more than his lost "face" at the hands of the Aryan, but in the gaining he may lose his race-soul. It will be the Aryan Confederation that will ultimately deal with both Jew and Oriental; and, whether or not I am hooted for my prediction, I forecast that it will be Germany and America that will lead that Federation to such function.

Such plays on the chessboard of international affairs can be looked upon as indications of the eventual under-

standings between peoples that this practice of conquest and looting for the sake of race aggrandizement, must, somewhere, end. Races cannot go back to their original locations—not as races. There must be some other way of razing the mountains of hatred that overhang them all—like a restless volcano spouting fumes of cataclysm.

¶ Approaching the problem from the human standpoint, we might attempt to allocate those races to certain localities geographically where they would best thrive physically and temperamentally; but that too is nonsense in a practical world where some of the best locations climatically are held by the weakest and most shiftless peoples. We have seen history as a long panorama of the strongest nations seizing the lands of the weakest, and making but chattels of their residents. To attempt to prescribe a return to original allocations, is more absurd than attempting to tell a strong man that he shall shed his stature and become a youngster

¶ The solution of the problem is simple, however; so simple that whole batteries of world statesmen cannot see the forest for the trees.

Man has long gone on the principle that Might makes Right, whether he has accepted it academically or not. He has said, "I can, therefore I will." It has never occurred to him to be sensible toward his children. And here, in a handful of words, we have a solution to the entire heterogeneity of races.

What of the children?

What of the future for our children?

What problems are we handing on to them, freighted with wars, alarms, and international catastrophes, and how can we interpret to our children our problems in terms of ourselves?

HAT man is not a creature of law and order, is a premise I laid down in the beginning. He is a creature of expedience. His only thought is of the present. He cares not for the morrow or for his children's welfare after they have grown. He does his whole duty by his children—so he thinks—when he raises them to legal maturity. Thereafter they must become creatures of circumstance, like himself, and he takes a grim pride in passing on to them the heritage of hate that he received from his fathers. He thinks that he is ennobling those children by presenting them with such a state of animosity for them to battle with. His whole thought is not exactly selfish so much as vindictive. Life, and his forebears, gave him a "raw deal" and he will seek compensation for his own struggles with destiny by bequeathing it to those who follow after him

He is now the conscious curser of his own progeny. He conceives that there is something smart in transferring to another generation what he has been made to suffer from the last. But in all his thinking he makes one colossal error—an error which I submit is the keystone of the miserable complication.

He neglects to take into account that he may be his own grandson ❧ ❧

Mark this well!

What if a hundred years from today it is discovered and proven that the much-despised theory of Earthly Rebirth is a scientifically provable fact? What if millions of men smarting under international injustices for which they castigate their forefathers, suddenly come to realize that they themselves are their forebears' reborn souls? What a ghastly joke they will have been playing on themselves! ❧ ❧

They have vindictively bequeathed to themselves the very calamities from which they now suffer.

There is no religion in this, no theology, no fanatical cult-doctrine, nothing but elementary science of perpetuation of identity.

Hundreds of thousands of people have positive knowledge that they have lived before on this earth; they have, many of them, directly "lifted memories" of those sequences. There are attested cases of men able to converse intelligently, one with another, in the most ancient Atlantean speech. The memory of it has suddenly come to them on hearing it spoken by others. Thousands of souls have awakened memories of prior existences with each year that passes. On the other hand, millions of persons, not yet realizing it consciously, accredit the subconscious realization that they could not have attained to their present roles intellectually without long, long evolution.

The knowledge that these things may be the sternest of facts, is percolating at an amazing rate in these hectic years among people in all nations, undermining the dogmatic creeds and causing religious unrest in all countries

Science is dramatically close to proving it in physics. ¶ I have conducted certain experiments in my own case which convince me of the truth of such a principle behind life, putting mentally afflicted persons into deep cataleptic slumber and awakening their prior-life memories to such an extent that I have had immature, adolescent youngsters arouse and give me the most erudite narrations of events and customs that maintained in vanished civilizations.

Persons by the hundreds who hold similar opinions have made themselves known to me, and I have exchanged data with similar experimenters and found that they agree. These are not the vaporings of fanatics. They have come to me from people in every walk in life, from every caste and station, from railroad presidents to college students, from bankers and statesmen to elevator starters and veterinary surgeons. They attest to one salient fact: that the claim set forth elsewhere that there are over one million suporters of the Earthly Rebirth tenet in America today, is not an exaggeration. ¶ Surely one million persons could not be hoodwinked on a tenet of mortal life so tremendous. And yet this volume is no place to discuss this grand fundamental of all esoterics. I would not unduly disturb my reader of

practical mind, who has followed me up to now with reasonable credence, by sidetracking him abruptly into dramatic metaphysics. I merely submit that we are confronting a theory no longer in the theory class. We are confronting a quasi-scientific principle and a divine attestment, that man after man is but the reborn soul of his own forebear, that citizen after citizen, socially speaking, is but reaping the whirlwind of hate in his national life which he has been instrumental in sowing in ages which are ancient.

What is Time in eternity? Time is merely the measure of change. The more advanced physicists are ready to agree that Time is merely the present instant but interpreted by man in terms of event succeeding event, because his brain is not so constituted as to comprehend a succession of events in one century-grasp.

Think now, I say—assuming for argument's sake that such theory holds water—what a great tragedy we as a nation are bequeathing to ourselves, by the passing on to our "offspring" of problems that are unsolvable excepting by turmoil, wrath, and bloodshed. We are deliberately willing ourselves the supreme catastrophe—Perpetual Hell—so long as we are called to undergo a continuity of earthly existence until we have arrived at the spiritual magnitude where our graduation from earth into a real heaven is a merited evolution.

Man is not a law-abiding creature, because he refuses to recognize that one law only governs this universe: COMPENSATION.

Those who sow the whirlwind, suffer the tempest's devastating effects. They suffer it not only in one life, but in a continual series of existences in which again and again they drain the bitter cup of their own wickedness. ¶ Make no mistake about this.

When a nation says to itself, "We will commit this dastardly act upon our neighbors, reaping the immediate benefits and escaping the penalty by slipping out into 'death' forty or fifty years in future," let it remember that there may be no such thing as escaping into Death. The people of that nation, or of that race, may slip into another state temporarily—the Paradise, let us say of Biblical legend and of Christ's reference to the thief on the cross—a temporary haven of recognition that they have not paid but that they must pay, and that eventually they go back to pay. Born back into earthly flesh, a little higher spiritually perhaps, a little better in rank and station, yet they never escape the wheels of the chariot, or the hoofs of the steeds of wrath, which once they drove over the living bodies of those whom they had wronged.

There seem to be only so many people in all existence. The number apparently is fixed from millennium to millennium. They go and come, in physical life and out of it. "New persons" may be born out of the great ocean of inorganic spirit, so to speak, as the cycles of the millenniums open and close, and an equal number of souls graduate and leave the solar postulation. But the total number, we have reason to believe, is more or less a

norm. They are either in earthly life as mortal men or they are waitig "in between lives" for a new try at physical existence. There is no escaping the great law of an eye for an eye and a tooth for a tooth, albeit the eyes and the teeth are their own. Again I say, this is not inserted as any homily in mysticism. It is a stern reminder that there is no bequeathing the result of international wrong-doing, envy, mailce, jealousy, seizure or forfeit, to other generations.

And the problem is always with us until we solve it with compassion and equity. The sins of the fathers are truly visited upon the children, not in the unfair bequest of maladies and malformations of bodies—as petty hucksters of finicky doctrines would have us believe in their own blindness and ignorance of what is really stirring in the world—but in terrific arraignment of ourselves to ourselves.

TAKE now the international problems which the age presents, and follow them out along the tenets of this fundamental life doctrine. The Englishman says to the German, "I am better than you are. My forefathers accomplished more. They were an organized nation while your forefathers were living in icy fens of dismal middle Europe." Both say to the Chinaman, "We live by a better standard and worship a purer God. To us you are heathen and so we spit upon you." The Dutchman says to the East Indian, "We are your masters. We are given divine power to force you to work for us and fatten our purses. We flog you in the interests of your souls—and our own bank accounts." The Rumanian says to the Serbian, "Lo, we have an age-long account against you. You are an abomination unto us and all your progeny are dogs." Only recently the Russian aristocrat said to the peasant, "We consider you animals. You toil for us because God wills it, having no brain and no soul, made to hew our wood and draw our water. We apply the cat to you in the interests of humanity. Suffer your pain well, for you know that it is merited." The Gentile says to the Jew, "You dogs of Israel with your greasy palms, we hate the sight of your manners and noses. We cut your throats with the greatest joy for you toil not, neither do you spin, and yet Solomon in all his glory was not arrayed as you attempt to array yourselves on substance filched from us in days of misfortune." The American

too is not above his snobbery, "Lo, we are the best people, of the best nation, of this best of all possible worlds, with our motor cars and radios, our night clubs and morning shower-baths, our penthouses and bungalow homes. We teach the whole world manners though we cannot do likewise to our offspring."

What a mockery of truth! What a travesty on morals! ¶ What a hoax each of these nationals plays upon himself if mayhap in the next generation the individual Englishman goes thorugh a life experience as a German, the brutal Dutch taskmaster finds himself born an East Indian, the Rumanian alternates with the Serbian, the Jew and the Gentile change places for a few lives in order that each may know what the other's intolerance and sufferings were like, and all of these races vie with the American in ignoring the fact that he who chastises is chastened by his own rod and knows his own wrath. ¶ Terrific indeed would be the readjustments between all of these, if Science came to the species in a near day and supplied proof that it were so. For where then could any race hide from its iniquity?

I say that national life is not alone a condition. It is some kind of payment. Every race suffers from some other race, every national is working out the sum and substance of his own penalty prescribed by himself in ages which are closed. These things are so potent that it behooves every man of every race not to close his eyes and ears to evidences of the credibility of this doctrine lying all about him.

Human life would be silly and futile if some such law were not being vindicated. The Mosaic Law is heavy with its references. The teachings and preachments of Jesus take on a new and startling significance when His adjuration "Ye must be born again" is accepted literally and we consider the possibility that not one life but a hundred lives are necessary in order to evolve, educate, and perfect a human soul eligible to associate eternally thereafter with the souls of The Just Men Made Perfect.

¶ Men discuss a "wrathful creator," a "just God," as though the eventual and permanent After-Life were some sort of police court through which they will slip by having paid a fine in charities. To persons of rational intellect the very process is idiotic.

Men are their own judges, their own penalty makers, their own executioners. What they sow, that also do they reap—Christ Himself said so in a hundred places. God—granted He were what the prelates consider Him—could not find the time to give attention to the miserable miscalculations in human form that would thus present themselves to His judgeship.

Of course I am not insane enough to have any man think that it is possible to reconstruct the political life of nations on such a hypothesis at the present moment. We are dealing with actualities.

The race as a species has a problem to solve. That problem is twofold: First, it must find a way to redress the wrongs of the past; second, it must create a better order in society on a basis that will halt any repetition

of the wrongs that have brought society its present complication

The race as a race is approaching those years when world society must rise above petty differences of color and creed and take the long view of the proposition that men as men are not mere flesh and blood creations and nothing more. They are spiritual entities who inhabit flesh-and-blood houses in order to learn how to behave while living in different neighborhoods.

They are not creatures of skin and sinew, so much as spiritual sensations. They have no part or parcel with physical limitation only as it enhances spiritual perception. They are not what we see them, sublimated apes, but gods in school, learning how to adjudicate, each one, over a hundred thousand million planetary systems yet to be created.

This would be a rash projection to lay down on the green-baize table of international diplomacy or practical world statesmanship. But the time is coming when statesmen will be forced to recognize that men are uncontrollable permanently, that spirit essences are the true stuffs in which they deal, that humankind as a mass is chaotic only because it is not yet fully enlightened in these matters, and that that nation is great that is first to consider itself the beacon in the new order in world affairs and clean its own courtyard to receive the God of Social Illumination with the courtesy He merits.

NATIONS-IN-LAW

An Unconventional Analysis of Civics

By WILLIAM DUDLEY PELLEY

VOLUME TWO

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1938

THE TWENTY-FIFTH DISCUSSION

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THE TWENTY-FIFTH DISCUSSION

HE ABROGATION of treaty contracts in the late World War brings to our attention the question of Constitutional Law as it applies to vast groups of individuals known as nations or empires—or rather, the relationships of these groups to one another on some recognized basis in equity that shall minimize instead of maximize the effects we have discussed in our previous volume.

¶ We have seen that Constitutional Law is the desire of large groups to code mutual understandings that the greatest good for the greatest number may come out of government. For in the last analysis, Government is naught but the promulgation of human organization to make and administer law. International Law must therefore be constitutional law as applied to nations in its broadest aspects.

We have a tendency in this modern century to think of international law as a series of specific understandings that typify solutions to a few specific problems chiefly

concerned with freedom of the seas. That is to say, we seem to believe that international law is a panacea for the passing quibbles and misapplication of political principles on the parts of statesmen of limited vision.

¶ We believe that international law will solve all problems and troubles of the world provided we resolve our recipes to some paper paragraphs for reference in courts of international jurisprudence. We think that international law is a panacea for all international troubles the moment it is coded and made available for jurists.

We think that we have only to say, "That is right and this is wrong," among nations, to bring about a sort of millennium under which nations will be respectful and honorable toward one another and halt their depredations on one another's territories.

This to a student of any kind of law, and its application to human affairs, is the sheerest nonsense.

Law is law only because it expresses the will of the majority over the minority, and this applies even though it be the promulgation of the dicta of a sovereign. To say that people will obey a law only because it is coded, is a fallacy that strikes at the very heart and core of all jurisprudence as a factor in making universal government effective.

A law is only as strong as the force behind it is strong to enforce it. This force may be the will of the majority spiritually expressed or, for a time, the gunboats of a monarchy ready to level opposition by internecine butchery. No matter!

A law without force behind it, to give it power of expression, is a farcical expression of syllables on documents, and means not a thing to the body politic.
Consider this carefully in an application of the principles of law—Constitutional or otherwise—to international disputes. Unless any code of international laws has behind it the moral suasion of the rest of the universe, or at least the will of a majority of its world citizens, it will be ineffective and impotent. And you cannot have a law that is impotent. It ceases to be a law and becomes a mere prescription for human conduct that may be taken or left at the recipient's pleasure!

NOW THEN, consider this: When Law has reached a point universally that it is a vital force because backed by the will of the majority, it maintains its power whether coded or not. Countless laws have been in effect before this codification. This codification is merely an incident, that neophytes in jurisprudence may have access to that which has been determined on in practice by those who have done their practicing before the appearance of the neophytes on the stage of events. When the neophytes come upon the scene—and wherever and whenever students make their advent in any curriculum of study—it is necessary for them to know the boundaries of limitation that have been set by their elders or predecessors for the conduct of any particular study

Codification also permits mutual understandings of the context employed, to express the will of the majority as it has been projected in practice.

It is not essential that every law be coded. For instance, the laws of health are not coded. The laws of gravitation and self-preservation are not coded. The laws of spiritual well-being are not coded. The laws appertaining to medicine and surgery are not coded. The laws of real estate, commercial practices, and equity in business proceedings are not coded although certain phases of them may be. They all rest on penalties, and eventualities for malpractice or violation, so unerring in disastrous results that to code them seems superfluous. ¶ No one, for instance, would code a law that falling down a flight of stairs is not permissible because injury awaits at the bottom. We say "everyone knows that," so why code it? The law against falling downstairs is a Natural Law which the infant learns from its very first accident. So with the laws of health and so-called science, of commerce and equity. We know that if we do wrong to our brother and the wrong go unredressed, we are forever in his debt. While that debt may be ignored by both parties for a time, it does not cease to exist as a debt, and forever awaits payment so long as the debtor exists.

That is Law in its purest form.

Applying these principles to our study of Constitutional and International Law, we find then that laws are often coded to make the transgression of them more certain

to those who understand not the penalties for violation. ¶ Law in this sense becomes mere written warning. But Law itself—in its pristine concept—is a condition of conduct, nothing more and nothing less, carrying penalty of some sort of misbehavior or violation.

Emphatically must we remember this in any study of international law—or rather, International Constitutionalism. Law as law is penalty, so to speak, put at the end of limitation. To say that Law prohibits, without some sort of penalty that disciplines—in the event of transgression or flouting of the prohibition—is to talk nonsense or engage in word play.

Law is based on the fact that human nature has found that a given line of conduct results in social error and malpractice if carried to an extreme within the group. Law therefore says, "Self-preservation demands that desistance become effective else we perish or be injured in body or fortunes." That is the decalogue of all peoples the world over, and particularly is it true coming to the subject of International Law.

Law says to the individual, "Deport yourself so-and-so or you injure, or incur the displeasure of, the group." ¶ The group recognizes Law as law when it says, "Thus-and-so will we do, else the body politic suffer and all humanity be disarranged." That is the decalogue verily. ¶ Coming to international law, or the law between nations as such, what do we find? What but that nations say, "We as principalities are above suffering penalities, in that we are sovereign. Therefore we set ourselves

above all law, and become law unto ourselves."

Now there is no such thing as any nation being a law unto itself, for that would provoke other nations into contention. They would say, "We also are laws unto ourselves and we dispute your law as being above ours."

¶ What a travesty of reasoning!

No reasoning whatsoever is in it, for Law is law and recognizes neither groups nor principalities of any sort. It recognizes only the human race as a race.

You cannot have a law that says that one part of the human race can fall off a cliff without injury while another portion meets with disaster. You cannot have a law which says that one portion of the race is immune from disease while another is exempt from it, speaking of disease as disease and not special maladies that affect different groups with different degrees of virulence. You cannot have a law which says that one group shall be excused from fulfilling contracts in equity while another group must adhere to them. Such is the delusion which the Jew of today is suffering from, and must suffer from further, until he becomes sane from the extent of mass society's displeasure wreaked upon his person

A law is a sort of divine pronouncement to the race, and is inviolate of transgression. What we are most generally pleased to call laws are, in many instances, little more than interpretations of penalties.

But to get back to Constitutional Law as applied to nations. . . .

WE MUST first consider that whether laws between nations are coded or not, the pronouncements and fiats of law will make themselves felt. Law of some sort will operate whether human beings concur in it or not. It has in it the retribution of divine decree. A broken law is an open penalty. That penalty may be thwarted, it may be ignored, it may be misunderstood, it may be ameliorated, none the less it is a penalty and inexorable in expression.

If you take your brother's goods without payment satisfying to him, either as an individual or as a nation, you are incurring the necessity for payment which can never be erased until compensation has been made. If you trespass on your brother's property or violate his family circle, you are inviting the retribution of similar conduct on his part towards yourself. You cannot perform any act in the group or the nation without ultimate payment being in abeyance. No codification of this principle is needed. It is a divine tenet as inexorable in operation as the Law of Injury when one is careless on the brink of a precipice. How silly, therefore, to look on the conduct of nations as being above all law, or dependent on adherence to certain written statutes!

International law began in the first moment that two nations set up existence in the history of the species. Its smallest ramification has been prescribed in Cosmic thought since those two nations—however illiterate—became actualities.

Let us not forget this. Nations may grow, and have grown, in numbers and powers of self-expression, but they have not altered one jot or tittle of the principles of conduct that men today recognize as international law. You cannot have law without penalty, I say again. Wherever there is true law there is penalty of some sort, and inversely and unerringly, whenever you see penalty in operation—as we witness in gigantic form between the nations in the recent world war—there look for a violated law.

Scraps of paper have flooded the earth in attempted interpretations of legal principles as simple and resolute as that the tumbling from a height means death or injury for the human organism at the bottom of the fall. Why will the nations not see this? Primarily, because they think they have the power within themselves to delay or mitigate the penalties resulting from transgression, and because of this power they consider themselves above law. Procrastination in the acceptance of penalty, however, never voids it but only converts it into forms more deadly, like a repressed complex in psychology

Take the case of a nation that thinks to make war on a neighbor as a means toward its own aggrandizement; that is the simplest illustration and the one most frequently practiced. It trumps up the war, goes through with it, and wins it—apparently! It collects its pecuniary awards in terms of reparations or compensations in lands or forfeitures. By these it seems to be temporarily

enhanced. But a debt has been contracted—none the less—that must be paid to the utmost farthing.

Let us examine that debt and see how it is paid in terms of international law, whether coded or not. . . .

EN have a humor to know the Unknowable. There is no Unknowable, all is of instruction. This applies to nations as well as to individuals. When nations realize that their quandaries are as decipherable in terms of logic as the quandaries of the individual, they will have no quandaries. All is of instruction, I say again. What then is the instruction in regard to violations of law resulting from a war, even a successful war? . . .

Nations fight a conflict and arrange terms of peace. Sometimes they go back to the status quo—in their own minds. That is, circumstances seem to be pretty much in national affairs as they were before the war started. But one man cannot be killed on either side, nor one farthing expended, without an obligation having been created that somehow must be fulfilled to the satisfaction of the creditor.

The warring nation, however, in case one side has been overwhelmingly defeated, exacts certain values and promises from the other to which its only right is force of arms. It says to the vanquished, "I have the power to take from you, therefore I so take." The vanquished says, "I cannot help your taking, therefore I relinquish."

All of which is simple highway robbery on an international scale and a violation of the most fundamental law of human existence—the right of the human being to work out his own destiny under the conditions imposed upon himself before entering the mortal duration.

Take away that right and you violate the Law of Karma reaching unto endless generations. Until readjustment is reached, there is never any real peace between the parties. And so it is with, and between, the nations involved in a "successful" war.

The winner says to the vanquished, "Give me!" and the vanquished says, "I comply because I am unable to resist at this moment, but always I reserve redress unto myself. The moment your power relaxes to hold what you have wrested, I shall restore the equilibrium in circumstances as the latent power to do so may accrue to me."

¶ What therefore happens in the nation that is vanquished? It may be destroyed, it may be ground under the heel of oppression, it may be left to resume its own life under a system of tribute. But it cannot escape the sense of obligation owed it by the conquering nation, that will persist in natural traits and animosities, in subversive revolutions and commercial antagonisms, in abatements of privileges to the conquerors, socially and personally, wherever opportunity offers in every phase of antagonistic deportment that can be addressed to the victors

A generation may die out. On both sides the children of victors and vanquished take up the feud. It becomes

an historical tradition in the blood of both participants and their progeny. Song and story will keep it alive. Inherent laxities of conduct toward each other will perpetuate it. Even the infants on each side will feel it incumbent to hurl stones and epithets at one another. Laws of equity have been violated and the balance must be restored, else no peace comes that is really peace. ¶ A feud may even be forgiven but deep in the subconscious memories of each race will galvanize certain evidences of the original mischief, when those who suffer from it have ceased to become aware of its origin. It is like a brook flowing to the sea. It may be dammed and diverted, it may be mingled with the waters of a lake and its identity seemingly be lost, yet never once does it cease to be an amount of water that is progressing inexorably toward the ocean.

Present-day society is recovering gradually from a graphic illustration of this truth. Fifty years or more bygone, Bismarck sought and found an excuse to descend on France and wrest Alsace-Lorraine as part of his program for building up the German Empire. Who dares to say that the world war would have been fought had the German Empire not been built up on such practices? Would France have cherished her hatred that kept Germany—and thus Europe—an armed camp through two generations and finally brought those arms into use, had Germany not said to her back in 1872, "Give to me because I am strong enough to take," although not always is a wrong of such nature redressed

between nations so quickly ❧ ❧ ❧ ❧ ❧ Searching back for historical motivations, Germany made her seeming monstrous reparations payments because Bismarck and his policies were the greatest combination of two stupidities, allowed to exhibit in Europe since the silly rampages of the Corsican. And the Corsican himself—writing finally on St. Helena—confessed his mistakes, the greatest of them being that there is anything to be permanently gained at the point of the sword. ¶ "The spirit of the temporarily conquered peoples brought all my labors to naught," he admitted in principle ❧ ❧

Human nature is so constituted that it only forgives wrongs as they are redressed. The nations which have so suddenly ceased to hate Germany—America specifically—are those whose wrongs have been redressed, or who have come to acquire an enlightenment as to the true natures and purposes of those who precipitated the war for their selfish enhancements.

This is not because human nature is essentially vindictive, for vindictiveness must have a reasonable definition based on a cause. It lies in the fact that human life is amenable to the great fundamental Law of Compensation, and when that law is violated, something is wrong. Human nature does not always realize what causes the wrong, but it does feel the effects of it in destiny. So it seeks readjustment blindly and we have social turmoil. ¶ Given a number of people—from two in a group to a million in a nation—suffering from the porcine behavior

of another group or nation, and you will have social turmoil whether or not it appears on the surface for daily accounting thereof. Social animosities are deep, deep. They are always premised on some sort of readjustment delayed.

You cannot have two nations injuring one another, even to the cut on a finger of the least of its subjects, without instigating a force that must first be accredited, then abolished

Christ in His great mission did not say "An eye for an eye and a tooth for a tooth" as Moses did. He said, "Do unto others as you would have them do unto you." But what was He concerned in? . . . merely dealing in positive spiritual values instead of expressing Himself by the negative. He could not have said, "Go away and forget your enemy, paying no attention to him for his inroads upon you," for that would have been unnatural. It would not have satisfied the Law of Compensation. Christ said, "Compensate in other values, values that are more positive and constructive and for the higher spiritual profit of the group."

The race knew that an eye for an eye, and a tooth for a tooth, satisfied something within it far deeper than intellectualism, that was appeased by vindictive violence.

¶ I say again, Jesus of Nazareth expounded the Law in terms of positivism and compassion instead of in viciousness and hatred. Note that He never sought to abolish the law nor tried to circumvent it.

When we come to the conduct of nations toward one

another, we see the Law stand out nakedly, like a pillar of fire in darkened heavens. We see the vanquished carrying within themselves the seeds of discontent through generation after generation, until the victory for the conquerors resolves itself into nothing but a vigilance, more cruel toward the victors than it is toward the vanquished.

When the nations of the earth have fully recognized this principle they will have fully coded international law!

Let us tackle this problem for a moment from still another angle, calling to our aid our previous concept of Constitutional Law as laid down in the foregoing pages. . . .

NATIONS are like children. They think in fundamentals, they display in elementals. They give heed to principles more than to technicalities. What we really mean, therefore, when we speak of coding international law, is not the admission in writing of fundamental principles or elemental actualities. It is the recoding for posterity of concurrent technicalities in the transmission of public endowments to the individual intellect or individual reactionism. For bear in mind that the individual is always practical. That is to say, he cannot deal in generalities for personal application. Being practical means trafficking in values of immediate and personal profit unto the self. He may know

that food is beneficial to his organism, but he is more concerned in the method for getting it onto his table and thence into his mouth.

Given a dish of international food—to continue the metaphor—beneficial for the organism of internationality, how will the various eaters partake of it? The process ceases to be a generalization and becomes one of technical application.

This is not a coding of law, but a seeking for expedients, and a transcript for preservation of the processes involved. So, startling as the statement may seem, this principle is true—

International Law is already coded in the hearts of men of every race!

Nationals of every color know that they want to be dealt with, nationally, as they would be dealt with as groups or individuals. But as groups or indivdiuals they may not have the power for procrastination of penalties. Nevertheless, the desire is there in the group or the individual for treatment in equity.

This desire is coded International Law!

It is not coded on sheepskin in words. It is coded in human consciousness and ideas. Technicalities of application are something else again.

Frequently we have a condition in society where men rise above the problems of birth and environment and make themselves masters of tribulation and disaster. That is not an abolition of the Law of Compensation but rather a dispensation of it, and such dispensation was

the crux of Christ's doctrine of Non-Resistance. But to say that rising above tribulation and disaster is the law either for nations or for individuals, is to circumvent the law itself. Law never can be circumvented. It is untouchable, to say nothing of unalterable by human desires, human passions, even human legislation. Consider this profoundly.

Law was before the human race was. Law will be when the human race has completely altered in identity and returned unto the Godhead from which it was derived in millenniums bygone.

Our operations in jurisprudence are merely the recipes for the technical transactions of social behaviorisms. Until this point is clearly understood we shall have tumults and confusions with the greatest vitality among groups and nationals.

Constitutional Law, we have seen, is the acknowledgment by groups or nationals—en masse—as to what is most appropriate to bring the greatest benefits to the greatest numbers. When it goes into the highways and byways and applies itself to the daily activities of the individual human unit, we translate it into terms of what we call Politics.

Following this reasoning in the application of constitutional jurisprudence among national groups, we arrive at the necessity for similar application and find ourselves confronting the same problem of personal application which consistently must be termed International Politics. But even as there is a gross misinterpretation

among the smallest sectional groups as to the truthful essence of Politics and its pristine offices, so there is a similar misapplication of the larger term in international relationships

All of us are prone to think of International Politics as a sort of sublimated ward-heeler's practices—that is to say, precinct chicane on an international scale. This too is nonsense, even as many of our concepts of international law are nonsense.

Politics is the clean application of majority preferences, transcribed in terms of group intelligence and obedience. This recipe is applicable to internationality in exactly the ratio that the nation is vaster in importance than the individual

The huckstering of the so-called statesman for petty advantages is far from being Politics, quite as far as the principles of Christ are demarked from the tribal retribution of savagery. So-called world-statesmen are too often merely glorified ward-heelers who because of their high offices are so inflated in their own esteem by the plaudits of the multitude that they conceive their works in terms of immortalities. Nothing could be falser. Many a slum worker bringing a bag of Christmas provisions into a city tenement is a profounder world statesman than a cantor of world policies with the mentality and altruism of a corner saloon-keeper seated in the chair of a prime minister.

Human values are always world values. A man who goes to and fro about his work in life, ordering his ways

to conform to social dictates, loving his neighbors and supporting his family, is of more value to eternity—not to mention internationality—than a dozen Genghis Khans or a thousand Cromwells. That is not saying that the Khans and the Cromwells have not their parts to play in society and history, quite as necessary and effective as the humble artisan who practices Christ's precepts in his daily life. But of the two, the humble citizen ordering his ways according to the Law of Compensation as hereinbefore set forth, is the better fitted to occupy the prime minister's chair, regardles of his erudition or lack of it. Not that leaders must be nincompoops in order to qualify as leaders, but that Khans and Cromwells may recognize that true leadership is adherence to social laws in the universe as adamant as the laws of velocity or physical carelessness.

THE TWENTY-SIXTH DISCUSSION

NATIONS-IN-LAW

THE TWENTY-SIXTH DISCUSSION

HEN MANKIND arrives at a certain stage of spiritual development he is prone to ask himself some tremendous questions. One of them is: "How comes it that I—a reasoning human being endowed with all my faculties, and quasi-divine in my essence—find myself beholden to elemental principles in whose origin seemingly I had no part? How have I arrived at a condition of affairs where I am the prey or shuttlecock of tremendous forces that say I shall do this or be damaged, or do that and perish? Who set these great principles at work? Who determined my spiritual comings and goings in flesh? What forces now operate, that involve me helplessly when I transgress their obvious fiats?" ¶ These are fair questions and man would not be a reasoning creature, imbued with such divinity, if he did not ask them.

Man says to himself: "I am on this planet at the play of Intelligence which I cannot comprehend." For want of

a better term, he designates this Intelligence as "God"—a word which is the contraction of "good."

There is nothing wrong with the appellation. There is nothing erroneous in his general concept of the Deity as such. But when he says to himself: "These vicissitudes which I suffer, and these laws which I am forced to obey, make me the plaything of the Almighty," he is going far afield in irrationality.

Let us examine his attitude. . . .

He thinks he is the "plaything" of the Almighty. What does he mean? The Almighty has evidently been guilty of caprice if man is His plaything, for play implies caprice without constructive purpose. Man therefore designates himself as an object of caprice. Yet how can this be so when out of such caprice comes intelligent and constructive experience making for his spiritual and physical betterment?

If man could foresee everything due to happen to him in his physical existence or span of life, would he derive any real profit from it?

The question is debatable.

There are those who know their careers in advance, but invariably they are souls of such age and poise that a knowledge of their future experiences in life does not act on them abortively. In other words, it does not cause them to dodge life's issues or seek to avoid seeming calamities that in the physical or mental sense may be painful in expression.

The great mass of mankind, however, is not so poised.

It seems to be toiling up the tortuous mountain of experience in order to witness the spiritual glories to be enjoyed upon its summit. It has small knowledge—accurately—of future events, because of its childish cowardice, or fear of pain, which would impel it to avoid exactly those experiences most needed for development.

¶ This process is divine in its munificence.

There are those of us, followers of no cult, who have reason to accept that it consists of a series of rebirths into flesh, each birth being a social station, a little higher and more refined than the last in its effects on human character. These stations are progressive and lead always up the mountain, unless the individual deliberately elects to jump off the passing precipice into the disaster of utter darkness. Up, up, up each soul is climbing, growing more and more proficient in its spiritual faculties, until it is a Christ Force in its own right, capable of assuming charge of planetary systems yet uncreated.

¶ Where, too, many earnest people go astray in their reasonings against this hypothesis, is in confusing earthly prestige—or notoriety—with spiritual valuations. People are prone to reason from the physical, or worldly, standpoint that if one has been a famous personage in one life, he must go on being famous personages throughout all succeeding lives or the whole structure collapses—not only famous personages but personages whose social achievements in each age are ever higher than those in his last.

The idea is, I assume, that the capabilities which made

a soul famous in one birth would operate to make him famous in all births. But they are provincials who thus decide. They attach importance solely to those personages who in times past have led in—or been associated with—certain events that have kept them notable in recorded history, forgetting that veritable fiends of such tenor as some of the degenerate Roman emperors have been similarly perpetuated, and that notoriety, either in the present or the past, may be a phase of, but never is, the essence of spiritual refinement.

To use a comic metaphor, Julius Caesar might decide to enhance his spiritual development by manipulating to get himself born in an East Side tenement and follow the vocation of a Swede janitor for one life's experience. He would doubtless manifest all the Caesarian traits as an apartment house janitor—something, of course, with which the average New Yorker is not exactly unfamiliar—but because he had once been the Julius Caesar is no premise to expect that in every generation in which he appears he must head a replica of the famous Tenth Legion or rule greater federations of States than the one-time Roman Empire.

What really then, is the individual soul actually learning? Not necessarily how to preserve its identity in the face of divine caprice that would dangle it for mad entertainment on the brink of the various chasms of circumstance. Is it not tenable and plausible that the soul is going to school for a mighty purpose—namely, to learn the laws of Cause and Effect, that it may instruct others

aeons hence in the workings of those same laws, and ceasing to be pupils, become instead instructors in the most advanced types of self-ennoblement?

This cannot be madness, neither is it the bizarre exposition of any theological hypothesis. It is the rational conclusion to be drawn from the phenomenon of human character as we find it in its various stages and stations all about us from day to day.

The child at school resents disciplining. Doubtless it believes the teacher to be a tyrant, and the schoolboard to be anathema to its happiness and welfare spiritually. It sees no merit in daily confinement in a schoolroom, it hates the dictates of its elders and remonstrates with those who would convince it of the practicality of such discipline in later years, when it takes its place as a component part of the group.

How then shall we consider the child, but as a prototype of the earthly adult who remonstrates with society—and the Deity—for enforcing principles and laws that are equally good for it in aeons yet to come?

This may be an exotic interjection—again I say—and smack of mysticism in a book of this character. But nevertheless, there are those of us who have to take these things into consideration in studying such stupendous phases in human relationships as principles and laws which dictate the behavior of groups.

I can only call attention here to this glaring fact: The Divine Discipline is upon us, and we are beholden to it. We seek good for ourselves and our children. We resent

what we do not understand and are cowed or affrighted by that which lies beyond our immediate interpretation. Human erudition since the dawn of earthly time has brought forth no other explanation worthy of credence for human experience as we perceive it. On the other hand, great libraries are in existence containing the most overwhelming evidence of its certainty for those who would investigate the validity of the theory in circumstances.

NOW THEN, coming back to Constitutional and International Law, what do we find when we consider people in such unit groups as nations? ¶ That nations themselves are made up of unit groups is a platitude. But that human beings are anything else than group consciousness, exercising its nationalisms in terms of world order and calling it International Law, is not a platitude.

Far, far from it.

It is a tenet of the most vigorous originality.

We must think of nations as spiritual groups with theories of life, impacting on one another and gaining thereby in experience, exactly as we think of human beings as spiritual entities gaining most profit individually by belonging to a group.

Until that stage of logic is universal, we are not going to understand or interpret internationality. And we must understand and accept internationality, or violate the

law of human procedure: that if a human being does not advance, he retrogrades; he cannot stand still and live, since the very act of life itself is a constructive projection

I have no bone to pick with those who contend that life is often cruel in its various manifestations—cruel, that is, in the actual suffering of physical pain, and the endurance of many kinds of mental and spiritual torture. But I do not admit that physical pain, or mental or spiritual torture, is destructive or derogatory in the slightest degree to spiritual development.

The more cruel the suffering, the greater the development. People who never suffer are the human nonentities. Many a cripple knows more about the Eternal Verities than the athlete whose body is a poem, but whose spirit is a jest.

Life is a projection of groups, I have said. It rests upon the operation of certain elementary laws of Cause and Effect. The group may be a New England sewing circle, or the domain of a Frederick the Great—made up of twenty persons or twenty million. But when we come to the law of Cause and Effect, we find it as potent and inescapable to the twenty as it is to the twenty million. And when we come to the practical application of technical jurisprudence, interpreting those laws in terms of individual practices, we have a system of discipline—called Politics—that is as essential to the activities of the twenty or the twenty millions as the air that they breathe is necessary to their physical existences.

Politics as politics, further, is the translating of the group erudition into expedients, for universal unit-acceptance and utility.

Man never yet made a law! He has only written or coded interpretations of how he chooses to respond to the eternal verities.

He has no desire to further his own progress by giving himself as a unit to those verities cheerfully; he only does it under the group lashing, for preservation of the group or the species. He gives himself with apparent willingness, only so long as he discerns a personal profit in some form of physical security or mental tranquillity.

He has no desire to better himself for the sake of betterment; he has to be driven to it by mentors, or race leaders, making him to see what he could be by recognizing what he is.

He opens the door of his spirit to intelligence, and social solidarity, only because he is made to do so by the laws of cause and effect operating within the group consciousness, or sometimes the result of it.

He makes unto himself palaces of marble because he sees the physical or spiritual enjoyment derived from such a habitation on the part of others who outstrip him intellectually

He is a child in school, remonstrating against wiser heads that know what education is all about and why it is necessary.

Coming to Constitutional Law applied internationally therefore, we find mankind arguing over the projection

of something that has already been projected and is older than his species. We find him misinterpreting law for application of law in this specific instance. We find him making mountains out of molehills, and battleships out of row-boats. We find him playing with his thumbs and thinking he has discovered something new in anatomy

International law is nothing but group consciousness applicable to immense numbers, or constitutional recognitions of jurisprudence applicable to those of all creeds and bloods.

We have, then, to consider it from the standpoint of the ward-heeler's practices enforced by the policeman's nightstick. . . .

THE TWENTY-SEVENTH DISCUSSION

NATIONS-IN-LAW

THE TWENTY-SEVENTH DISCUSSION

I HAVE said that Constitutional Law embraces more than a written document giving life to a State, or to a series of States. It is the modus operandi by which people of a given turn of mind declare the kind of government under which they shall live. ¶ It is more. It says that humankind as individuals has certain inalienable rights that the mass is bound to respect. It says that humankind can do thus-and-so—which implies, none the less, that its functionings as individuals also are limited.

Specifications as to an office always imply the limitations of that office—or rather, that the office has limitations. That is a broad principle of Common Law.

Specifications are given that the nature of an office may be described and understood.

The giving of rights to an individual, or an organization, implies the taking away of other rights which would not be called into question if the first were not projected.

The logic of this is irrefutable. We have laws making

for the permanence of the American Union. Those laws say that a man, or a State, may do a certain thing. The thing may be good or bad in its ultimate result, but that which is projected is projected because of qualifying circumstances functioning negatively as well as positively.

¶ Here, then, is the argument: A set of circumstances empower a man with certain liberties. He exercises those liberties. A point comes in such liberties where the exercising of them infringes on the rights of others. Thereat comes an impasse where the liberties so specified cease to be positive and become negative. The moment they do that, qualification is necessary in terms of limitation. So the law that adjudged a liberty and defined it, defines its limitations. And limitations in turn demand interpretation. Thus a positive law always carries a negative interpretation, and a negative interpretation is a circumscription of power or office.

Applying this argument to inalienable rights under a Constitution, we discover ourselves constantly interpreting, not positivisms but negations.

Every law, carrying its positive and negative factors, implies that inalienable rights are never such—a paradox that is the essence of all true law.

Law does not give power, since power is power of itself. Circumscription of power is law, instead, on any plane of social activity.

A law may say, "This thing you may do," and it might seem to transmit power thereby to the doer. But in performance in reality, it says, "This thing you can

do to the following point and not beyond that point." The character of law, therefore, must be more negative than positive.

Inalienable rights as such—in perpetuity—would be rights which took no account of qualifying factors arising after such rights were bestowed. They might bring social chaos, if society reached a point where any man's inalienable rights injured every other man's inalienable rights. The mere fact that we describe them as inalienable rights implies in itself that perhaps they are not.

¶ To say that inalienable rights are only those which do no harm to one's fellows is an utter fallacy as well. Injury may be caused by any sort of excess or intemperance in specifying one's inalienable rights too generously, as much as by exercising an uncurbed appetite for a food or a drug.

It is every man's inalienable right to eat food to sustain life, or to receive drugs under a physician's direction to assuage physical agony. But excessive use of food or drink poisons the system and may cause whole communities to retrograde, physically or mentally. Many kinds of drugs cannot be taken promiscuously without wreaking harm on public life generally. At some point therefore, so-called inalienable rights cease to be such and become usurpation.

I maintain that it is the province of Law to set these stakes—specific statutes in the case of the individual, and constitutional decrees for States and principalities.

¶ Constitutional Law therefore is by its essence inter-

pretative always. It cannot be held to a hard and fast pattern any more than human nature can be so held in its evolution, else it defeats its own purpose. It becomes stagnant and useless.

The interpretation of a Constitution therefore, is the Constitution in action!

We have states in society which say that Law is to curb excess in any form. But it is also to galvanize impulses —and urges—which otherwise would not be vented. Thus the recent Prohibition Law while introvert in principle, also attempted to motivate Temperance—according to its sponsors. But I hold that this sort of thing is a tragic mistake. It is responsible for more disrespect for law than any other factor bearing on jurisprudence as Law in action.

To say that a negative law, or a circumscribed law, is also positive and constructive, would seem to be a mirror-like expression of our recent paradox. But does this hold? Let us reason together again and see. . . .

¶ Human nature is so constituted that it would run amuck in self-assertion if it were not curbed by social statutes. Every man with a grievance against his neighbor would feel free to slay him indiscriminately. Every man desiring another man's wife would take her insolently—if he were strong enough physically to accomplish it. Every man having a vast fortune would overturn society at his whim by the debasing of public characters according to their venality and his willingness to buy his end in infamy.

These urges are basic and rest upon the evolution of individualism. But individualism gains no end when it pulls down the social structure upon its own head. Human nature quickly recognizes that it cannot make progress unless mind cooperates with mind--as I have expressed in a former chapter.

Human nature therefore is both positive and negative even in its self-assertions. To say, however, that a law may galvanize constructively while limiting or demarking, is not the same thing in substance.

Laws give power for the individual or organization, but it is the power of capacity—not the force of action. Laws give structures on which to build the walls of self-expression, but they do not actually perform the building—men must do that for themselves.

Laws which bound, therefore, cannot galvanize constructively because they are encompassing but not forceful. The two qualifications are different in essence. Because this is so, men cannot be galvanized by law. They can be galvanized by threat of punishment under a law, but that too is negation of a sort since it implies police regulation—which is again limitation.

Laws are not meant to have creative power else they could not be laws, but would become manifestations of divine Providence. God cannot say, "Be good!" and propound it as a law to man, since being good is a creative act on the part of the living entity toward one's self

Laws aiming at the public good are never good of them-

selves, therefore; they simply limit the prescribed power of evil forces, allowing human nature to do its own creating, devoid of destructive influence working against it.

Here it may be necessary to interject a qualification concerning Law as such, despite other definitions given earlier in these volumes. Because all that I am saying now is essentially apropos of Law in its larger international aspects.

Too much confusion exists all over the earth as to what Law is, anyhow. Law is not a prescription for constructive effort in the body politic—which is just where the would-be international law coders go astray. We often misterm such prescriptions "laws" because they are decreed or enacted by legislative powers. These are really attributes of the social consciousness in action toward a beneficent end, and, as such, they are no more laws than so many guide-posts at so many road-forks

True law is always a codification of human conduct! ¶ Speaking with authority is empty wordage unless the address be consistent with human reason and circumstance. Nevertheless, certain abstract principles are recognizable as authoritative because of their inherent truth

On this basis I declare the statement to be authoritative that law is only Law when it codifies human conduct in relation to living entities. And such codification is always negative—and circumscribing—even when it is

positive and attributive in surface inidcation ✤ ✤ Let me put this in another way: When you propound a law that says, "Man shall live at peace with his neighbor," you also say, "Kill man at your peril." When you propound a law that says, "You shall be temperate," you are saying in effect, "Be intemperate at the penalty of the body politic." You cannot state a law in terms of constructive positivism without requiring or implying some sort of negative penalty.

This is because the essence of Law is always limitation!

CONSTITUTIONAL law, we have seen, is the body politic's decreeing what shall become mandatory for the greatest good of the greatest numbers. It is forever interpretative—an expounding of the principles of agreement under this head. Constitutional Law goes further, however, and says, "Great numbers of people have diverse interests as opposed to other numbers, equally great. What shall we do about it? We shall find bases of settlement of our troubles and social complications by consulting together on what is best from the common viewpoint. And as common viewpoint must be always in evolution—even as the forces that effect it are also in evolution—taking a man or a State and putting thumbscrews on either is policing in either case. Subscribing to broad fundamental principles laid down by mass concept, is something else again, and that in essence is true Constitutional Law, but always

negative and circumscribing in its ultimate attainment."

¶ I would leave no one thinking, however, that the effects of such enactments are necessarily negative. One of the greatest paradoxes of jurisprudence is that a negative limitation can bring about a positive attribution in its effect on social forces—which may seem confusing for the moment after our former sequence of reasoning, but which carries no confusion when it is applied to any concrete illustration.

The Fathers who wrote the American Constitution took Magna Carta and the Rights of Man and welded them into as nearly a national instrument as the general erudition of the times permitted. A period of the wildest radicalism ensued, in which State agencies did their utmost to obstruct and nullify the broadest aspects of this mass determination to make Magna Carta a political instrument. This came about because of individual irresponsibilities, blindness to true self-interest, negation of self-evident witnessings of evils and a general reaction by the people of the period to an authority too centralized and effective.

All the arguments, fears, obstructions, alarms, and scatterbrain acclaimings that now attend against America's joining any world court, or league of nations, are by no means original with present-day disputants. Page after page of Alexander Hamilton's "Federalist" recites postulations, diatribes, and rancors against a centralized federal authority that read like a current senatorial debate reported in the Congressional Record against any

form of participation in foreign organizations that would disrupt or menace our present isolation.

This Constitutional Period, as we now call it, was made up of sophisms, political derogations, animalistic greeds, civic usurpations, and the desire on the part of the public to shape its own political destiny by districts without adequate scholastic background to ballast popular concepts of what Government is in its essence.

Man said: "We would free ourselves from tyranny." In his ignorance he saddled upon himself the greatest tyranny of all: Artful lawlessness, and flagrant discredit of his own elected representatives.

Men said: "We will have no part nor parcel in the exploded theory of the divine right of monarchs." So they showed their disregard of monarchy by patterning after monarchy in their own individual behaviors.

They said: "We will erect a new government, conceived in liberty and dedicated to the proposition that all men are created equal." Whereupon they turned about and concocted a government that has now come to treat its devotees, and most loyal supporters, as serfs and mutes—with true liberty and equality only for him who has the fattest purse.

Great brains came forward and manifested their qualifications by bringing order and prestige out of license, privilege, and libertinism. They marked and demarked those pathways along which society should travel, towards self-sustainment and consistent privilege toward opportunity

The framers of the Constitution at no time deluded themselves that they were creating anything new, or making a concordance of political doctrine that should meet every emergency that ever arose in the American nation. They knew their own fallibilities. They knew that men were men first, and political units second. They knew that need might arise for all manner of flexibility in interpretation of what they believed to be the best concordance of human rights produced up to that era. They never had a thought that the American Constitution was the last word in government—demagogues to the contrary notwithstanding. They said: "We have witnessed certain evils in other governments to date and would avoid them. This is how we would avoid them. But our children's children may see that we have been in error, therefore amendments to this instrument may be supernal wisdom. We project this doctrine as the best thought of this period, admitting our inability to cover every dilemma which shall arise under the law which this instrument stabilizes as a certificate of mundane principles that must ever have their bases in expediency"

These framers of our Constitution were wise men—naturally. They had few axes to grind, or wounds of their own vanity to heal. They gave the best they had to this great instrument and left it to their children to show equal wisdom in the application of their fundamental concepts of political truths. Those children, however, have not kept the faith nor shown such wis-

dom. They have assumed that because their forefathers were their forefathers, they were naturally the more erudite and expert as political economists. They have grossly neglected the vitality of their Constitution by permitting it to become surrounded with an aura of mysticism, as an answer to their own indolence and lack of perception of unfolding requirements of those who now live or follow after. Supinely they have allowed aliens reared in the antithesis of constitutionalism to supplant them in councils of State, and influence constitutional decree in alien favor.

The end and aim of such phlegmatism and unworthiness, is to make dogma serve for spirituality, and form for spirit. They, the children, have prostituted their own intelligence by saying that the forefathers were the wiser. They have looked on life and found it more or less pleasant. It has never occurred to them that vigilance and improvement were obligations—not profanity of the fathers' doctrines. They see life as devoid of the fathers' problems and therefore the fathers' doctrines are responsible for making life what they find it. They do not discern that other agencies and principles have been responsible for the American government as they now know and castigate it.

They see life as an increasing unfoldment, whereby an adherence to the principles and precepts of the fathers will be a perpetual assurance of longevity of enjoyment under it. They are not concerned with problems but with saxophones. They are not concerned with Politics

but with the loot of political parties. They have small desire to serve; they wish to be served. They acknowledge their indebtedness to political principles but think that no effort needs to be made to discover new principles and apply them to current problems.

They are politically lazy, and civically lethargic.

They ride the calliope of selfishness not realizing that the calliope is usually at the end of the social parade

¶ We have problems confronting us in America today so titanic that if the fathers could return as they once were, and behold them, they would be stricken with a sort of terror at the danger to the institutions to which they gave so much.

Constitutional Law as a cure for those dangers, however, is only of value as it prescribes the principles under which solution may be found. But going back again to the fathers, no amount of principles can be forever adequate when the needs and deeds of the children are circumscribed by their own inefficiencies of administration.

¶ You cannot have a government under a Constitution —or any other form of civil control—unless you have the persons willing to consider its ramifications as vital to their own well being, and not only recognize this but believe and practice it.

Constitutional law today is in disrepute, and its proper and timely application as a premise for international law as a living force among the nations, is affected, not because it makes impossible demands on human nature—or that human nature has altered in its basic tenor—but

because the average individual has not sensed the insidious propaganda that has been carried on to discount all law, and our own forms of law in particular, that are antagonistic to the designs of vast numbers of plotting aliens who would make us subservient to a Jewish Communistic oligarchy and debauch our Christian culture to serve the ends of their own spiritual decadence.

I would not have anyone think that life is merely an endurance under some form of government, constitutional or otherwise. But spiritual ennoblement requires that human beings function to their maximum as human units, while at the same time employing themselves as members of the civic whole.

From both expressions of ethical culture do we derive that which is essential to our growth as souls.

To say that one is more important than the other is to beg the issue. Both are equally important. But individual awareness can only come about through the most trenchant group relationships, group vigilance, and group sagacity. And all these, conversely, are usually predicated on the individual's reactions to life as he perceives it, and the exercise of his highest quality of consciousness. Given a workable Constitution as a starting-point for a government—and I allude here to a world political form as much as to a form that serves for forty-eight American States—the problem of those to be governed under it is not only to interpret themselves to themselves but to discern that which is clandestinely subversive to original principles.

Human nature needs beneficent discipline, whether it come from its own will power, civic administration, a national or international police force, the Sermon on the Mount, or the manifested effects of subversion when it has been allowed to mature in violence, spoliation, destruction and massacre. But you cannot drive human nature into an interest in community laws, national policies, or international postulations, by making more laws, and emphatically not by derogating those already made—or course referring to enacted statutes.

Laws are made by the consent of the governed, or the fiats of some authority, for the purpose of aiding human nature to realize itself and its concurrent opportunities for social facility and spiritual ennoblement.

They are not instruments of progress but decrees of limitations passed for constructive purposes, made from human intelligence to enhance the pattern of beautiful living and social solidarity without loss of individualism. ¶ They are made by the masses out of their own self-consciousness as to what is best for the greatest number, and function only so long as a sense of social obligation permeates down to the man in the street.

Trite and banal as some of these statements may seem, they are so paramount—as underlying our national and international predicament—that they seem to shrink the individual, and lose him in the mass. They really do the exact reverse. They make the individual the product of the mass, and tumult ensues by the individual soul's losing a sense of his entity as an individual unit.

To take the cognizance of individual responsibility and put it forth as a shibboleth of mass improvement, is the most aggressive function of constitutional law—especially as applied to internationality. On this broad premise, a premise that comprises all history of social evolution and yet is no bigger than the individual man's soul, we must build the coming mammoth international structure—after the insidious propaganda for quite different ends has been recognized for what it is and has been met with the permanent erasement which it merits.

¶ Out of the welter of the conflict of the individual with the group, has been born all Law, and the individual must recognize this if he would eliminate conflict from his daily activity. He must recognize the principle also that only as he acts as an individual, yet with group mentality, will he enhance his own spiritual progress and make for utopia in society. Transpose the word Nation for individual, and World Society for group, and the principle not only holds up but is a thousand times as potent. Of course there are those who do not want the social utopia, but on the whole they are negligible beside those vast numbers whose daily lives are a concrete expression of their yearning for a more inhabitable earth. Until we recognize that all society is but a coagulation of individual souls seeking expression in group forms, we will probably have social confusion that requires the sternest law enforcement, or the force of limitation set at variance with their desires.

Humankind is a universal child, resenting the careful

parent who would keep it from the pitfalls of existence yet complaining to that parent, and out of its own wilfulness, falling and being injured. Let us have a state of society where every man realizes that the ills he suffers are strictly self-imposed, and we will speedily cease to be children in the phenomenon of self-government. We will cease to be children as nations, afraid to join hands with one another for the supernal benefit of the species.

¶ And yet, when all is said and done, there must be something deeper than individual indifference to such an attainment—something deeper than political illiteracy, something stronger than national vanity—that keeps the nations from getting together even on an avowed Constitutional basis, which up to 1929 had proven so successful in the case of America.

How deep must we dig to unearth that Something, like a vicious psychological complex, that we may realize our Utopia on a speedier and more practical basis?

Why is it that the Man in the Street cannot envision internationality in terms of his own well-being, in recognizably enhanced economics, immunity from disastrous international conflicts, and the spiritual conservation of his species? Has he a deeply abiding perception of the pitfalls that alien marplots are digging for his country? Does he, as a citizen, truly worship the God of National Isolation in his heart? What specific thing is needed to galvanize the interest of average humanity in a more equitable form of World Management? Is the answer so obvious that again we do not see the forest for trees?

THE TWENTY-EIGHTH DISCUSSION

NATIONS-IN-LAW

THE TWENTY-EIGHTH DISCUSSION

THERE are many capable thinkers who have concluded that man as a species is gregarious but not social. He is imperious but not kingly. He has all of the attributes of a god but few of a god's graces—especially compassion or capacity for omnipotent thinking. They have reached the conclusion that so long as this is so, it is folly to talk about any aesthetic State in which the will of the majority is of a reliable quality—taken either nationally or internationally—able to adjudicate for humankind as races. They have decided that mankind needs a sound thrashing to make it really human. Furthermore, such thrashing must be administered practically, or man sinks in the mire of his own inefficiency and unworthiness to be called a ruler of anything. As he is not yet capable of commanding his own soul, how does mass action render him capable of commanding the group soul?

They claim, these thinkers, that man is inherently ani-

mal, that he responds instinctively to his bestial urges, runs with the herd without herd obedience, makes of himself generally a sociological maverick.

He is only social when it suits his animalism to be social.

He is a great anarchist in his private spirit.

He makes claims on the other fellow's liberties, but resents any intrusion on his own.

He follows no well-defined law in his own conduct except self-interest and self-preservation.

He is more or less of a nuisance on a planet where all other forces follow tenets of conduct that are positive in cause and effect. Each man would become a law unto himself if agencies above him in sagacity and wisdom did not visit him with their periodic displeasure.

They are correct in this thinking—within certain limitations. Where they fall down, is in failing to take into consideration the true nature of man. They make a mistake both twofold and colossal: thinking of him as an animal or creature of his instincts, or thinking of him as a natural force that must follow blindly the dictates of causation

I submit that whatever else man may be, he is not an animal. He may function in an animal body and this body may behave from moment to moment from animal reflexes. He may likewise be physically compelled, because of his automatism, to react to laws of natural causation

Man, however, has a higher destiny than the animals, and a higher objective than blindly following the courses

prescribed for inorganic matter. Man is a sublimated ape only insofar as his body manifests. Inside that body, and acting upon it, is something known as Spirit, and until we know what this phenomenon of creation is, how it functions, and what its ultimate attainment is to be, we cannot discourse intelligently on the conduct of nations—which are only collective groups of individuals.

¶ The opening chapters of the Bible inform us that man was created in the "image" of God. People who have never given very much examination to the subject, interpret this to mean that because man is found functioning today as a sublimated ape, that God Himself is an enlarged replica of this sublimated ape form.

This replica is seriously referred to as the Anthropomorphic God

The human mind, being the accretion of sense perceptions, is so constituted that it can only conceive in terms of form. To it, God as an abstract principle, has been, is now, and ever will be, unthinkable. So the early theologians gave Him a voice to admonish man, or an arm to hurl thunderbolts, or legs to "walk in the Garden in the cool of the day." And yet, further along in the same Scriptures the expression is graphic that God is Spirit

Now what is Spirit?

We speak of the Spirit of Fair Play, the Spirit of Kindness, the Spirit of Anger, the Spirit of Selfishness. Why do we have such metaphors? From whence do they come? Why should we perpetuate them in modern

daily speech? Spirit is the essence of the thing expounded—the circumscription of an idea in terms of human understanding.

Spirit is not the ghost of a thing, although we commonly refer to the shades as spirits. Spirit is the Logos of Understanding, and when we have said that, we have said a whole library of celestial definition.

The spirit of a thing is its essence. There is no spirit without essence. Spirit is that part of any form, or order of creation, that embodies the Essential Idea of the divine expression in that creation. It is the alpha and omega of understanding applied to a substance-quality. It has no beginning and can have no end

¶ The spirit of good-fellowship, for instance, is uncreatable. It has always been, and it always will be, though not a single mortal ever be alive to practice it. Now the strange part is—and a fact continually overlooked by speculative minds—that the Spirit of anything can actually have consciousness as we commonly interpret consciousness, or that its very consciousness is its interpretation of creation.

Man, being finite, carries around the idea that nothing is consciously alive but his own perceiving brain. He misses the fact that brain as brain is only a set of nerves and tissues. It can die and change substance. We say it "loses consciousness," but Brain is far from being what men think.

Brain is merely the coagulation of sense-nerves that have the physiological potency to transfer their percep-

tions to the Something in man that is the essence of his entity—something that, for want of a better term, we call by the Greek term Psyche.

Conversely, the Something in man that is the essence of his entity, operates through his brain to manipulate his animal body

What can that Something in man be, but Continuous Thought? We often refer to it as "the stream of consciousness," as though the Stream of Consciousness were something apart from man, something occurring within his body, like the beat of his heart or the growth of his hair.

We totally overlook the fact that perhaps the Stream of Consciousness is man in his true essence, and that the Stream of Consciousness as man in his true essence may operate independently of physical organism.

If the Stream of Consciousness wished to manifest physically, or receive physical sensation, it would naturally function through a physical brain, and by a physical body existent in a materialistic world. But the Stream of Consciousness may by no means need a physical organism to operate on other levels, or in other spheres, or at other velocities, or in other manifestations than the physical.

The Stream of Consciousness is.

It endures because it is a created Something in, and of, itself

This, to my way of thinking, is the literal "image of God"

We say clumsily, that God is Thought Incarnate. We say that man was created in His image. Putting the two together—or rather comparing the two—we then have a replica or model of Thought Incarnate in this man-phenomenon, functioning as the individual's Stream of Consciousness, the essence of individual man that is his spirit

Because man, in his physical state, is not physically conscious of his Stream of Consciousness at other velocities than that of Substance, or on other planes than those of the physical, does not mean that the Stream of Consciousness does not maintain.

I say that the Stream of Consciousness is man himself as an individual, only available to himself in self-awareness on the plane on which he is functioning at the moment

A man on the physical plane may function sixteen hours out of the twenty-four through his physical brain. Then he may lie down on his bed and function in Essence for eight hours on a wholly different plane, much higher than the physical. He has the same identity in both instances, but manifests in two or more totally different states of Being, both or all of which retain their own Streams of Memory but neither of which is known fully to the other.

When this is clearly understood by practical psychologists as well as by so-called metaphysicians, much in man's nature and behavior that is now enigmatic will be accounted for. The argument advanced by some ma-

terialistic critics that unless the two Memory Streams are known to each other there is no concrete profit to the individual, is an abstract speculation without basis in logic, since the values accrue only to spirit in terms of spiritual refinement, no matter from what plane they may be derived.

Spiritual refinement is never dependent on locality. So long as this spiritual refinement displays practically in the spiritual texture, what matters it how or whence it was derived?

Man is only an animal as he utilizes the body-form of the sublimated ape on a physical level for self-expression —and the receiving of the lessons of physical, perceptional experience. He is spiritual in the sense that he lives a life entirely separate from his physical instrumentality. He has always done it, he always will do it. ¶ When he no longer practices in the material velocity as an entity—that is, when he permanently discards the physical instrumentality for expression—we say that he is "dead." But the essence of himself is not dead. The essence of him can no more die than the abstract concept of the Spirit of Good Fellowship can die as an idea

Now then, take man not as a physical organism but as the Spirit of Conscious Perception, able to function at his own caprice wherever Thought can function, and consider what happens when he finds himself exhibiting in the clumsy apparatus of earthly mortality.

He is essentially a creature of caprice in that Abstract

Thought is rampant, can go where it pleases, and conceive of what it pleases. But only as it goes down into fleshly form and manifests physically in all the sensations, handicaps, and disciplinary interclusions of worldly residence, can the individual Thought Stream know constructive self-control.

Given a world of cause and effect, pleasure and pain, joy and sorrow, into which the rampant Thought-Essence is, from the mundane viewpoint, plunged more or less promiscuously, we have a structure that fulfils the loving purpose of benefiting that which is projected into it. Consider now the machinery involved, the processes employed, and the ends and aims effected

¶ These machineries, these processes, these ends and aims, must have laws to work by, else we could never identify them for what they are.

A mechanical ensemble is known for what it produces. This positive production may be termed the "law of the machine," identifying it as separate and distinct from every other type of machine. Every earthly process, no matter how complicated, is shaped and molded by an identifying medium that can be called the "law of the process." Every end and aim that concerns human activity as such, and is recognized as such, fulfils—or is the outcome of—an orderly trend of events in circumstances that we call the "law of happenings."

Where then does this lead us, when humankind as the essence of a manifesting Thought Stream suddenly employs a physical organism to bring benefit of some sort

to itself? Where but this: that the essential Thought Stream that is individuality, is demonstrating the fact of "law" in and unto itself, in Law's purest form: Identity

Now the law governing Identity is one of the profoundest in all Nature. It has for its purpose the distinction of different Thought Streams for different objectives. Each one of these Thought Streams is an individual man—masculine or feminine, physically. He is as abstract as the God that he thinks he worships

¶ God—let us say for the moment—is All Thought, or the sum total of all thought. This sum total we may call the great sea of Universal Spirit, in that it manifests as a positive force, in flesh or out of it. From this great ocean of Universal Spirit-Thought, issue streams for specific purposes. We identify these Thought Streams as created human beings. They may manifest in cosmic ether as disembodied entities, or they may manifest on physical planes as planetary mortals. Why these humanized Thought Streams found it necessary to refine themselves, or flow in properly controlled channels, where they are flowing, and what the purpose may be of their flowing at all, are not for discussion in this work. I have already written nearly a million words upon it in other books. We are concerned here to find out exactly what happens when each individual Thought Stream finds itself possessed of an organism with which to operate at the mortalized velocity, and how it operates and functions in relation to all the other Thought

Streams similarly operating and functioning ✠ ✠ This process is known elsewhere as "coding the Laws of Harmony." These Laws of Harmony are the basis on which the physical universe is built. They are also the basis on which the social structure rests. They perform all that is performed in mortal manifestation. They see to it that ether, the one original substance, performs according to divine intent from sunbeam to physical monstrosity. They are as positive as the decrees of gravitation, and to oppose them means nihility.

Since without them in operation nothing exists, thereby are they Creation.

Coming down to man then, what do we find but divine harmony coding itself in forms of physical manifestation—particularly in living bodies—for the physical expression of individual Streams of Consciousness manifesting in, and from, the Great Ocean of the Infinite?

¶ People, therefore, are not what biologists, theologians, or ethical culturists, would popularly have us accept. They are not laws unto themselves, but expressions of laws that are the essence of creation itself.

Man is Abstract Thought made concrete through a long series of physical-form expressions called "lives." He is concrete only as he manifests from a standpoint, or angle, of a positive self-awareness. He says to himself, "I AM," but he does not—because he cannot—say this until he has passed through a long program of physical experiences, and pleasure-pain reflexes, that have made him aware of himself as a particle or stream-

let of Divine Thinking, separate and distinct from all other particles and streamlets.

All these take on different natures because of different sets of circumstances through which they have endured —or rather, as we say, sensed. These particles and streamlets must each experience differently and separately in order to achieve individuality. The world of physical life as we know it supplies these differentiatng circumstances. These circumstances determine individuality. But there is a point reached where each one of them must become cognizant of every other as part and parcel in these qualifying circumstances. This cognizance is expressed in terms of sociability, or group cognizance

Where then does this get us in applying this Rule of Harmony, or constructive progress, to the individual lives of persons, groups, or nations?

Nature has decreed that each person shall have varying experiences in order to bring about the awareness of individuality. This awareness is essential to cognizance of all life everywhere, its purposes and attainments. Nature has said in terms of Biology, "Be fruitful and multiply"—that is, give as many Thought Streams opportunity for flowing and experiencing on the physical plane as is economically possible under natural conditions. Propagation is therefore a tenet of divine cosmogony. It is not physical debauchery, nor the promptings of lust or flagellated organisms. These promptings toward propagation must be sacred in essence.

When we find a group or a nation with a high birth rate, it must be because there is a greater opportunity under that national culture for individual Thought Streams to acquire a sense of awareness. China and India are two countries where the social groupings offer more toward consciousness of self-awareness, than in any other forms of planetary society. France, England, and America, have lower birth rates, comparatively, because they offer less to the individual in pleasure-pain experiencings

Life is not constituted essentially so that souls pick out the easiest and pleasantest modes of existence, or types of social groupings that are immediately highest in development. Life in the physical world seems to be viewed by souls for far different values than they are made to embrace after they get into it. If they take the time and trouble to go down into the flesh experience at all, it is to learn a stronger sense of self-awareness that only comes from the most powerful forms of self-expression in experience. I am speaking now of ordinary souls seeking maximum profits for themselves, not necessarily for the race. They go down into the flesh experience to learn, not to loiter in pleasant places

¶ Lands with a high birth rate, where the overcrowding seems cruel according to mortal judgment, offer a struggle for existence that is the very essence of awareness. Given a country of a high birth rate, you must therefore have a country of high spiritual possibilities. This does not mean, of course, that the highest evolved souls in-

habit countries of a high birth rate. It means that souls born into that country's culture endure more and therefore get their needed primary lessons in awareness with the utmost facility.

Let us not continue to think of China, Japan, and India, and in a measure Russia and Italy, therefore, as lands where living is undesirable or disdainful. Let us consider them as cradles of opportunity wherein young spirits are rocked, to gain their most vigorous lessons in cosmogony

Life in these countries is therefore primordial in motif. It originates the first graspings of true self-awareness. It startles the soul, so to speak, into making its high, upward journey. As the soul proceeds through many lives, inhabiting many lands, and learning stronger and stronger self-cognizance in each experience, it acquires a facility in such recognition that increasingly demands less rigor in personal sensation and spiritual adventure. Therefore it begins to inhabit those countries or lives under whose civilizations economic pressure is less vicious and where the pleasure experiences outbalance the pain experiences. Not that it ever reaches an earthly state or station where no pain is essential, but after sufficient pain has been experienced there comes a period of polishing off, so to speak, when the individual Streamlet of Consciousness learns to flow smoothly as a unit in highly developed social groups, with pleasure allotted to give it values which pain does not convey.

This process is the flowering of the individual into a

status that is very near to the heaven of the Fundamentalists ❧ ❧

When the state of the individual essence is so fine—or better, refined—that even life in such higher groups can teach it little, it slips permanently into groups even higher than those at the apex of life on earth, and comes back into flesh only to minister to, advise, counsel, or help direct the earth processes of existence as great leaders and great teachers for those still in the turmoil of self-evolution.

IN ALL of this I am looking at the bald facts of life as evinced by what anyone can see in action in every land and clime at the present moment. Sociologists ponder and grope as to why—in a world of natural equality for all other species—there should be such sordid coagulations of humanity as we find in China or India, as opposed to the highly developed culture of France or America. Can we not understand by the evidence at the disposal of our reason, that these cultural subdivisions have not happened by chance? And neither are they perpetuated by circumstances ❧

¶ They must be divinely ordained, in constructive logic, for the beneficent purpose of making people to know that they ARE, and that each condition and station of living must be evidence of an attainment, no matter what the stations yet ahead may be.

Life in the world is ever constructive. That is, it goes

onward and upward, never backward or downward. This upward process is the Process of Creation. Creation is going on constantly. Ultimate perfection is never attained, else Creation would cease and there would be no universe. No matter how high a soul evolves, to the end of all time there will be opportunity for further refinement or the expression of further phases of creation

When we say that a soul has attained to a Heaven—in the sense that it cannot profit further by physical adventurings—we mean that it has gained all that physical adventuring can teach it. But nothing created is perfect. Nothing, certainly not Incarnate Thought, ever attains to that state where further education is impossible

These Thought Streams that are men, therefore, gather themselves into social groups as another phase of perfecting their self-awareness. They meet with one another socially, politically, and commercially. They see the effects of different circumstances on other Streams of Thought or consciousness. Thereby they learn lessons of patience, tolerance, and infinite compassion for one another. Sometimes they read into each others' courses and careers, their own experiences, and that is blessed to their own evolution since they gain in perception of their own attributes.

The time will come, considered speculatively, in the evolution of each Consciousness or Stream of Self-Expression, when it will rule over diverse groups of

similar creations on other planets and planetary systems than earth, for the universe exists by multiplying or progressing in turn, else it would not exist at all. A hundred thousand million worlds will doubtless yet come into being, each one requiring its Chrystos Force over it.

¶ This Chrystos Force is nothing but a Stream of Consciousness of such ultimate achievement and encompassment that it surpasses anyone or anything given into its hand for ruling, although ruling is here a wrong term to use. Ruling implies police jurisdiction, whereas the idea to be conveyed is supreme sacrifice in service.

¶ Our Lord Jesus is the highest exponent we have of this celestial progress, with which we have contact. He speaks of God the Father in terms of intimacy, as though God the Father were a sublimated patriarch. Constantly during His ministry He referred to the Host. These are all terms, or symbols, intelligible to organisms that can only conceive for the present in aspects of forms.

Our Beloved Prince of the Nations is a literal Entity, and yet on the other hand, He is likewise a Sublime Stream of Consciousness—as we are all of us lesser Streams of Consciousness—making His evolutionary way up through Cosmogony to an ever-increasing equipment and unfoldment.

Ruling over a planet, therefore, in the sense that I have implied, can be only another incident in the perfecting of our own spiritual equipment. There are higher desires and glories than masquerading in the kingly form and concept; but these, of course, to the finite con-

sciousness now in its kindergarten of spiritual awareness, are on the whole unknowable.

The message of most majesty and inspiration that mankind in its present fleshly jacket can receive, is that each and every one of us has a kinship with the Christ in this: that there is not one amongst us, no matter how poor, no matter how lowly, no matter how humble, no matter how gross, but can some day know the glory of Perfect Service in ministering to some celestial portion of this ever-expanding universe—that the day will dawn up infinite aeons of time, when each one of us, too, may be a Christ of an order, although I grant you that it requires only simple mathematics to grasp that when that day does dawn for those of us now in mortal flesh, Jesus of Nazareth as we now know Him will be infinitely farther ahead of us in grandeur of attainment.

He taught this graphically and emphatically to His disciples. Those disciples were ordinary men to the world at large; they really were spirits of His own order and family who came into flesh at the time of His Galilean incursion to carry on His work after His dematerialization.

They had their parts to play in the staging of a grand religious drama for which the world was ready spiritually. Some of them did not know themselves in flesh as being of His family; it was not revealed to them until after the Master had left them in the physical sense. Some of them did not become aware of it until after their mortal deaths. But they seem to have been among the

oldest souls in earth-life at the time, and they have "come back" in various guises and manifestations since, continually interpreting His great earthly mission. He calls them "members of His family," or "the Goodly Company"—another concession to mortal nomenclature and the desire for Form in order to have concept. What He really means is, that they started to be individual Streams of Consciousness at about the same time that He did, and while they may not manifest in flesh with His facility, that is because they have been guilty of making retrograde errors from time to time which He did not make, or they have had some mission to execute which would have been defeated had they displayed the miraculous powers which went with His Galilean office. ¶ Let us get back now, after these understandings and enlightenments, to the business of considering the ordinary Laws of Human Life in the light of such hypothesis. Or rather, suppose that we consider the true meaning and function of Law in terms of strictly mundane governmental structure.

THE TWENTY-NINTH DISCUSSION

NATIONS-IN-LAW

THE TWENTY-NINTH DISCUSSION

I HAVE spoken of the Law of a Machine as marking its essential character and function. Of course that is a wrong term after a fashion, but it does express the terminology of jurisprudence as applied to machinery. ¶ Here on earth, then, we have a given number of human beings—or mortal intelligences—running into the billions, seeking expression in physical experience to make them the more keenly aware of their existence but also functioning forward and upward towards ever-retreating Perfection. They cannot function in flesh with and toward one another without manifesting traits and essences that are different from each other, because the experiences of no two men are exactly alike. Given a group or a nation of these "mortals" in flesh for this purpose, we find that economic pressure exerts a baleful influence on them—that is, an influence that is destructive at times in that it retards instead of helping the growth of those higher perceptions making for spiritu-

ality, although at the same time it may enhance the envisioning of themselves as separate individualities

¶ This economic pressure is the battle-force of life, and amid it the Man Spirit fluctuates and oscillates, keeping as true a balance as possible between those factors which are destructive of his spiritual growth and those factors which enhance his sense of individuality.

This economic pressure, incidentally, is one of the strongest human motivations for dividing into political cliques called nationalities.

I have said that it is climate, terrain, and anthropological inheritance, that make for racial differences. But it is economic pressure that sets one race against another, and life against life. Understand, it is not always baneful nor is it continually destructive; but it never ceases to exert an influence on the Stream of Consciousness that is individual man.

It is one of the banks between which the river of life flows, and while any stream exerts an influence on its banks, nevertheless its banks determine the strength of the current and forever direct its course.

Now then, viewing the individual human life as a pleasure-pain experience emphatically in contact with other lives, we find that nations reserve unto themselves the right of determining what the depth and course of the human current shall be that flows between the banks of Economic Pressure and Spiritual Evolution.

We find that they determine what shall be their culture, their mode of government, and their expressions of

ethics and altruisms one toward the other. We find that they reserve unto themselves the right to regulate these standards by the promulgation of circumscribing decrees that express the best methods known to themselves for enforcing those standards among individuals making up their States, as against those of their neighbors.

We call these decrees toward standardizations, "laws," and recognize in them certain merits and demerits. But we adhere to the inherent right of each nation to issue them. Only when these laws of one State conflict with the decrees of another State—or the economic pressure amid one race supersedes the collective interests of those of another race—do we have trouble between nations or peoples

This is as it should be, up to a certain point. It is in the methods employed to find a solution of those difficulties, that humankind errs and does damage to itself as a species—even to physical extinction at times.

Let us grasp it clearly that these "laws," as we have propounded them, are not man-made—although man may seemingly have originated them and put them into force. These laws are God-made, so to speak, for the definite purpose of keeping racial stocks and national stations separate and distinct from one another, and intending that they shall stay so until the end of time, that the human ego or Stream of Consciousness—by taking them in a series or gradations—may have a distinct ladder to climb in Cosmos, or a sharply defined course along which to flow.

I am steadfastly against any consideration of Internationalism, because making one race or one nation of all races and all nations is imponderable and unthinkable, and I think I have adequately set forth why it is so. Such an achievement, no matter by what end attained, would transgress certain cosmic fiats that have been responsible for the phenomena of racial stocks and stations, to commence with. It would work mischief with the whole plan of spiritual evolution. Popularly we put it, that "it would be against Nature." But it would be against more

It would be disruptive and subversive to the edicts of God Himself for the earthly evolution of the individual soul

I admit that there are cases, and India seems to be one of them, where conditions are such that the Streams of Consciousness in the mass are so infantile in concept, and so weak in the adaptability of their intellects to economic pressure, that they would cease to exist as races or nations if some more highly developed race or national culture did not intercede for them amid rapacious neighbors and preserve them unto themselves by enforced foreign government.

This sort of thing is equally suitable, and, again I emphasize, does not happen by chance or by international political opportunism or expediency. It can well be spiritually manifesting in its finest phase. Evils of nomenclature do creep in. Opportunities present themselves whereby the more intellectual or cultural castes

execute designs on the weaker or more ignorant to their economic profit. But that, in the final analysis, is our old, old friend Compensation functioning again.

Even the intellectual and highly cultured nations, ethically or politically, need the spur and incentive of economic profit to make them act as mentors and guides too theirs less favored, for the time being.

When the moment arrives that the former no longer need to function, or should not function, circumstances will automatically halt them from functioning.

The scheme as a scheme, however, is divine in concept and cannot be criticized in logic, when we take the long view of all human life and the reasons for any earthly experiences whatever.

Let us now consider what happens in Law and Equity when one national culture, however fecund of spiritual values to the individual, becomes racially or economically obnoxious to its neighbors on a higher plane of development, expressed in terms of the human equation.

THE CONDITION known as War is precipitated ultimately. No matter whether a nation travels afar to seize another's territory or chattels, or whether the squabble is purely strategic or academic to the man in the street on either side, there are factors involved that compel human life to be precarious.

One nation may dissipate itself by watering its racial stock, or by submitting to the detrimental social effects of loot. Nevertheless, vast number of persons are jeopardized and their longevity threatened or even terminated. All this naturally is odious to the plan of human experience as a continuous process which must arrive at some sort of fruition to justify itself.

The nation which makes the war may be victorious or not. The nation on which the war is launched may, or may not, be permanently conquered. The fact remains that war as war, is the supreme disturbance of all the contributory factors making for the plan's eventual achievement

It is a giving way to impatience on a national scale—seeking to achieve in a month or a year that which Nature would settle amicably over a longer period of time, or which she would bring to pass by some method which did not interrupt the orderly fruition of the individual consciousness in a state of evolving improvement.

¶ Given two nations that must settle their differences of Law and Economics by martial strife, we have an unnatural precipitation of physical forces that leaves in its

wake all manner of minor disruptions of orderly evolution, and sometimes the acme of derogation in suicide.

I MADE the statement a few pages back that many conservative thinkers hold grave doubts about man's ultimate attainments as a species, that because he is "inherently animal" it were folly to talk about any esthetic state in which the Will of the Majority is a reliable quality whereby groups are able to adjudicate for one another as races. I said that those same thinkers fail to take into consideration the true nature of man and why mankind deports itself so inexplicably when divided into groups.

Defining man basically, however—as I have attempted to do in the preceding pages, and depicting his achievements in view of the apotheosis that I have employed—is his deportment really as mysterious as the unenlightened would accept? Furthermore, considering what he has accomplished under his Mentors to date, specifically in a political gesture like the American Government—regardless of its faults and demerits in operation—are we justified in calling the species gregarious but not social, imperious but not kingly, having attributes of gods but lacking their graces; or are we merely criticizing a stage of man's development?

The old theology had this merit at least: It assured us that God did not judge man until the end of his days. So I submit that this, too, is an excellent rule for us to

adopt when operating in this New Theology of the divinity of all matter, and that even the lowest and most besotted teamster is a literal Christ in school.

To say that man is incapable of attaining in international mold, what one group like the thirteen American colonies finally attained in the group mold, is to say that man is capable of becoming static, that he must already have reached his growth, and that further development is beyond him. Man is in constant upward movement—terrific upward movement. He is unique as an ingredient in divine psychics, in that he is one Stream—albeit a Thought Stream—that eccentrically runs uphill.

He is, by his very essence that makes and keeps him alive, progressing upward to more and more stupendous concepts. But do not forget that the sum and substance of his appearance on earth at all, are largely epitomized in that very display of eccentricity in his behavior, between individuals or groups, which the "conservative thinkers" criticize.

Put it this way: When you deal with the human equation in any office or exposition, you are dealing with phases of Abstract Thought made temporarily concrete. ¶ Abstract Thought can do, or attain, anything, because it is everything!

If this point be reasonably clear, even for the purpose of this argument, I now wish to treat of my recent statement anent war as a disturbant of cosmic architecture. For that is the problem of the immediate present, impeding man in his cosmic progression.

THE THIRTIETH DISCUSSION

NATIONS-IN-LAW

THE THIRTIETH DISCUSSION

THE forces that make for war are always selfish in essence. No matter how much patriotic fervor may accompany or cloak the selfishness, my statement holds. ¶ Men talk about national hatreds as being prime cause for war. I say there is no such thing as a national hatred. There may be racial animosities where two races of opposing cultures contact one another daily and intrude obnoxious practices or religious tenets on one another until, in a manner of speaking, they get on each other's nerves. But these are merely border-line disturbances. They would have no permanent effect if they were not maliciously used to fan the flames of a fabricated detestation that grows national in its scope—a black ideal that finally obsesses the most inconsequential citizen. ¶ War is never national in its scope until it is well advertised—in other words, promoted. Imagination is caught and insidiously flagellated. The forces of evil labor consistently and industriously to carry animosities,

real or fancied, into every hamlet and crossroads cottage. They magnify small matters that otherwise would pass unnoted and unrebuked, maim reputations of rulers or individuals, subject the rank and file of the offending nation to arraignment for infamies that may be true or false, and otherwise steam up a whole people to resentment

In the olden days before the printing press, radio, movies, and general publicity methods offered instruments and expedients for effecting such dastardly revilements and aggravations, war had largely to be fought by hired mercenaries or draft soldiers who blindly obeyed the whims of their princes. To instigate and fight a war today, however, the common people must be apprised of the contest in all its fecund details.

It stands to reason that, publicity and education being what they are today, whole peoples cannot be won over to engage in a major conflict without grotesque amounts of manufactured hatred being loosed among them for premeditated reasons.

Wars would ever fall flat if left to the whim of mankind in general. A populace may be angered temporarily by the acts or behaviors of neighboring peoples; but anger is not hate. It is usually the passion of temper, that disappears upon the interference of closer and more personal interests of contact. If a people of any nationality—or any race—were left absolutely to themselves, there would never be another war, for the reason that no two men would ever think alike as to the causes

or conduct of that conflict and thus it would remain static in inception.

To prosecute any sort of war, mass action is a necessity. And as we have discussed at almost the beginning of the first volume of this work, mass action is never possible until a million men have the mind of the one—usually expressed in will of the "leader."

War in its inception or execution therefore, depends purely on leadership, and this leadership in turn depends upon organization. How then, can present leaders of the nations contend in logic that they have the "war spirit" of their nationals to take into consideration in settling major problems? The very passions that make for war are quickly fatiguing, and no matter how much a populace may be incensed against the nationals of a neighboring State, it must be a continual and increasing program of wrongdoing that keeps a whole people at the pitch required for successful outcome of a long-drawn conflict

No State, as a State, is ever guilty of such an insanity, and from the very nature of things, could not be.

People are people wherever you find them.

Individuals of one State are no more wicked than the individuals of another State.

It takes two to make a quarrel—no matter how old or banal the statement—and it takes many times two people to keep the quarrel boiling when two or more countries bethink to go to war.

When this happens, therefore—at least between coun-

tries of millions of inhabitants—it is necessary to keep up a perpetual embroilment or the war falls flat before it begins to get in sight of its attainment.

Princes who make war, know this. They know that it is necessary to hold perpetually and increasingly before their peoples or their allies the Black Ideals of racial intolerance, magnified indiscretions, indescribable butcheries—all the horrid and dastardly panoply of rigor mortis—surrounding the carnage with the blackest clouds of fright and fear, so that no seditionist may say in turn, "All this is fabricated abomination; let us put an end to it by sane understanding, compromise, or mutual interchange of ideas that may show us a less expensive way to emerge from our difficulties."

Let him who would attempt this last beware, however. The wolves of greed and the vultures of manufactured hate, scream at his head and seek to sink their talons cruelly in his entrails. He is a sheep among rapacious beasts. He is an enemy to the State.

Who dares to see clearly, think coolly and rationally, preach peace and sane understandings, when war is the hysteria of the moment?

War is colossal self-seeking, agitated to the point of wholesale murder by colossal advertising, and kept going by fabricated hatred.

It has no justification in any human concept.

Peoples who are inherently peaceable are precisely the peoples who can be led into the most horrible wars, most gullibly, because their very peacefulness supplies them

with an ideal for keeping that peace, and being most outraged when peace is circumvented.

And when that peace is threatened they instinctively war most desperately, to return to that status where war is most obnoxious.

This does not mean that there are not justifiable wars. This does not mean that peace is always desirable. There are always exceptions, in sanity—especially where there are high moral issues to be safeguarded, as in England in the time of Cromwell, or in America when the blot of slavery could only be erased by the blood of major carnage

Modern warfare, however small in scope, rarely encounters the challenge of Spirituality Rampant, none the less. True, nations always use Spirituality as employe to gain their ends—with minimum expenditure of men and materials. But most present-day warfare is fought out along lines of trade, bluntly speaking, for the advantages to be gained around the green baize table of the succeeding peace conference.

Most wars are fought, really, that there may be green baize tables and peace conferences. Or rather, after the carnage has exhausted a certain number of men and materials, the real conflict ensues—and is won or lost—by and between the post-martial diplomats.

No nation today can utterly vanquish or assimilate another nation. There is no such thing as a complete martial victory—and there never has been such a thing since the Napoleonic era. Machines, not men, make

war as modernity accepts it. Trade motivates war today, not spiritual issues, no matter how high spiritual issues are flaunted as camouflage for bastardies.

War is abhorrent today because it is unnatural and unfair as much to the victor as to the vanquished.

It can no longer succeed permanently in its purpose because human life has entered upon a new dispensation.

¶ War is abominable because it is basically abortive even in its most glamorous presentations. Means of travel and communication have so far advanced, that the world is a neighborhood where hoodlums or hired thugs cannot shoot guns or throw brickbats without damaging persons who have no part in the quarrel and cannot be basically interested until their heads are bashed or their window panes in ruins. Then these innocent bystanders call it a spiritual issue by saying it is anybody's fight, and participate in the conflict "as a matter of honor."

All sanity deserts a people that is suffering from the stimulant of fabricated hatred. It becomes popular to think as the mass thinks, because fancy has it that the mass is threatened.

If only an individual were threatened, no one would spend a farthing on a war, or think it worth the bother to thrust his head out from a window. Witness the philosophical indifference of the mass to the individual in every avenue of activity jeopardizing or exterminating the defenseless individual.

But threaten the mass, and the individual man goes

berserk. That is because his sense of collective protection is similarly threatened. The mass or the herd is the only armor that he knows in a world where Nature seems impersonal, because he does not understand what Nature is or why it operates with such apparent ruthlessness.

Now Nature is not ruthless. Nature is epitomized beneficence. But whether the Spirit—or Conscious Thought-Stream as delineated—occupies the physical organism of the Hindu Untouchable or the high-caste Balt, makes no difference; therefore there is no sentimentality about such occupancy.

Nature primarily is the most sentimental force conceivable, else why should she cast violets in the most unlikely places? But Nature cares nothing for the locality of the human psyche.

Nature is not fussed up over any specific manifestation of the human spirit—being all Spirit.

Coming back to herd fright—not being well informed on such fundamentals—the individual thinks that the extinction of his body, his race, or his culture, means the end of his Stream of Consciousness. So, in mad panic, the poor deluded spirit hurls its entity into the smoking muzzles of cannon to perpetuate the very thing it thereby loses

Up until very lately, such self-abnegation seemed beauteous, and indeed in a measure it was beauteous, since nothing is more beauteous than love externalized in terms of self-sacrifice. Today, we are confronted by

a dispensation where the world-neighborhood is such that the ultimate attainment never can be realized, because the theater of war is not confined to the area of actual combat. It is externalized all over the neighborhood and every misdirected missile enrages more and more inhabitants until eventually they are all fighting without stopping to realize how the quarrel started or which is friend and which is foe.

Anyone is foe who confronts another in combative attitude

COMING back to the instigations and perpetuations of conflict however, I have said that everywhere in the world as at present constituted, private interests must magnify national indiscretions into virulent animosities or the whole movement collapses of its own weight and absurdity. These private interests may be political—emanating from the caprices of princes or dictators—or proponents of some eccentric political system such as Communism, or they may be commercial, in the sense that bodies of otherwise well-intentioned men see national or personal profit to be gained by flagellating the public mind and keeping it inflamed until a psychological moment arrives for a profitable settlement—profitable, that is, in a sense of seizure.

Or the causes for a war may be strictly racial, where it is to the cultural or commercial advantage of one race to get two other races to fighting between themselves

and thus killing off thousands and tens of thousands, that the first motivating race may ultimately step in and dominate the properties and destinies of the combatants.

¶ This last is the titanic castigation which students and investigators have heaped upon Jews of all countries at this moment. It has not been in any spleen of intolerance that the proverb has been fashioned among Christian peoples that "Wars are the Jews' harvests." A study into the secret histories of governments since the time of Cromwell, swiftly and malodorously establishes the fact that conniving and predatory Judaists have been the inflaming influence instigating most of the major wars against or among Christian nations.

It has long been an established principle of Jewry—if Jewry can be said to have any principles—to get two or more Christian nations set at one anothers' throats, for every pair of combatants thus killed off means so much more opportunity for Israelites to acquire the lands and goods of those whose lives are thus terminated.

The average American, *tolerant of Jewry to the point of* gullibility, has a naive ignorance comparable to a babe in arms, concerning the extent to which World Jewry can be indicted for most of the wars and social upsets that have afflicted Christendom since the middle ages.

¶ Since the rise of the Brown Shirts in Germany—and now the ascendancy of the Silvershirts in the United States—appalling facts are being brought to light, unmasking this sinister racial influence among peoples who would otherwise be peaceable.

Indications are at last gaining to the light of day that going on further back than the days of the Cavaliers and Roundheads, the Jews wanted to get back into England, from which they had been expelled. So they backed Cromwell in his so-called Protectorate. Cromwell was enabled to write his name large in English history, but no mention has been made generally of how he was able to accomplish his ends so prodigiously.

In the closing years of the nineteenth century, a horrible cancer broke out in the flesh of the body politic in France, producing the Reign of Terror. A profligate aristocracy is popularly blamed. But no mention is made of the army of Jewish agents that operated through the nefarious Jewish-controlled Illuminati to promote the horror, nor of more Jewish agents who controlled the People's Assembly and manipulated through the mobs, nor of the royalty that perished that "the people" might succeed to their wealth—but which wealth mysteriously disappeared—nor of the fact that throughout all the butchery and spoliation, scarcely one Jew's property was jeopardized or damaged.

For a hundred years thereafter, it was a European proverb that no potentate could make war without first obtaining the consent of the House of Rothschild.

How many wars the House of Rothschild instigated—without consulting anyone but themselves—must be left to conjecture. Already the Nazis have brought to light the appalling certainty that it was not the stolid German people who arose and gave battle to the Allies in the

late world war. It was a Jewish oligarchy in command of the German people, whom all the world fought through four nightmare years. And when finally the United States was manipulated to wade into the shambles, one great American Jew was absolute dictator of 246 out of 249 basic war industries and has been shown to have exercised a power over this embattled country greater than its President's.

Of all the millionaires who emerged from the war with swollen fortunes in New York, seventy-five percent have been shown to be Jews.

On the taking over of Russia by the Jews, and the extermination of White Russians as a people, we need expend no comment.

Now our entire American Administration is in the hands of this same predatory breed. They and their satraps have gained ascendancy over the press, over the radio, over the screen—all agencies for hate fabrication, and for the manufacture of proper mass-murder sentiment when the moment comes that it is advantageous to embroil our country in a fresh conflict to divert attention from themselves and their preponderance in all of our cherished Christian institutions.

Make no mistake about this. I neither criticize nor indict honest men with honest property to be protected, who see themselves vulnerable in a world of alarms and recognize in a highly organized armament a protective instrument against inroads of spoliation. I speak of a vast oligarchy of deliberate and criminal self-seekers,

without ethics or conscience, who plot assiduously to keep the world in foment, and lie awake nights that they may miss no opportunity to further ends as international conspirators bent on making peaceful peoples the butt of their malfeasance.

I know that the real plotters in this nation are not necessarily its feather-headed governors or statesmen at helms of government. They are deeper and more subtle in their maneuvers. They have agencies at their hand diabolical of concept, working to emasculate America as a great military and economic power, that at the proper time Russia—their Red Vassal—equipped with their gold and officered by their satraps, may by the very nature of soviet resources, dictate the political policies of the world with no one of sufficient power to say them nay.

Our beloved Prince of Peace—whom they despise—has said that mankind shall beat its plowshares out of spears and its pruning-hooks from metals of world carnage. It was no mere figure of speech that He used.

The great war demonstrated in its aftermath that the human memory is poignantly short. It remembers only those offices of war that impinge upon its instincts. It forgets those tenets and experiences which impinge on spiritual concepts. This is because human spirit is slow, slow—being individualistic with every man—whereas instincts are the externalizations of mass psychologies.

¶ Let us not go into that; it is trite, and immaterial.

The fact remains that Man Forgets. He longs in his

heart for peace, but he fears mass reaction in indictment of the cowardice of his spirit, more than he fears the catastrophes of conflict.

He is a child in his perceptions and his acknowledgments. Therefore he is the easy prey of malign influences that would butcher him to fat their purses or gain control in councils of diplomacy.

Man knows not of himself how to thwart those malign influences and agencies. He is as sheep, with wolves running nightly in the fold or biding their time to leap out of ambush. This book will come into the hands of many of those wolves. They will recognize themselves. To them I say—

An equal conspiracy exists which they dream not of as yet, to fell them in their tracks. Forces are gradually mounting against them so stupendous as to make their own strategies the silly intrigues of gibbering imbeciles, due for quick incarceration as their mischiefs are perceived

The American people are a long time arousing into action. The United States is by no means Russia. And in every crisis that has ever confronted America, her populace—when sufficiently outraged—has shown itself as ruthlessness incarnate.

MANKIND is not always to be the hapless prey of those insolent wolves who imagine the earth to be their own stalking ground. Neither is man to be altogether his own protector as he has always looked upon himself in generations past. Mankind has hurled brickbats at wolves before and crushed their skulls or driven them into hiding. Now the time arrives when those packs must be exterminated. And the forces gathering for the slaughter are terrific beyond all concept.

I make these statements guardedly. I have no wish to be considered a fanatic or alarmist, and I submit my personal career to date as evidence of the fact that I am feared for my knowledge and my accurate perceptions. But I have had obvious certainties divulged to me which impel me to write with a true pen of prophecy.

Wars, I say, are always deliberately manufactured in this day of modern armament and "rules of carnage" . . . they are created and promoted by a small, well-organized minority with specific objectives to achieve. So autocratic is the control of the minority over the agencies of war promotion—political governments as at present constituted, the press, the screen, the radio—that conflicts may be turned on, or turned off, without the man-in-the-street's having the faintest inkling of the diableries that are jeopardizing him and making him the prey of the most nefarious interests.

But before we proceed to touch briefly on counter-agencies for cooping such iniquities, we should record a

word about another generalized cause of conflict in the modern world—the Freedom of the Seas.

The moment that the term International Law is called up, the average person envisions maritime rules and regulations expanding or circumscribing the planet's public waterways. Let us discourse for a few pages on this much-mooted question, the Freedom of the Seas. In any forthcoming permanent foreign policy for the United States under the Silvershirts, Freedom of the Seas must be known for what it is.

THE THIRTY-FIRST DISCUSSION

NATIONS-IN-LAW

THE THIRTY-FIRST DISCUSSION

INTERNATIONAL law, I say again, from time immemorial has been interpreted as, or concerned with, deportment of nations in their sea relationships, more than with any other factor affecting their interests. International law, to some people, goes no further than the rights and privileges of the different nationals on the highways of the oceans and their estuaries. In fact, international law, from the academic viewpoint, represents very little to the average citizen beyond the rights and prerogatives of the various countries in their oceanic deployments. That is to say, nations seem to invoke more international jurisprudence in their sea activities than in their land activities, until the terms International Law and Freedom of the Seas have almost become interchangeable

Now Freedom of the Seas, or freedom on the seas, is again a misleading term. Properly speaking there is no such thing. Freedom of the seas is a misnomer. What

really is meant is, "freedom of rights and action on the common vantage ground of oceanic waterways," and that is something that will never come about, any more than we can have freedom of rights and action in the individual case on land. Freedom on the seas in the academic sense is anarchy on the seas. Having seen the root meaning of anarchy in our discourse on Constitutional Law, I think that this point requires small illumination

Given a group of nations that must resort to ships to sustain economic life, true freedom of the seas would permit of any sort of naval or marine activity that a nation might choose to mix in to enhance its fortunes in war or in commerce.

There has never been complete freedom of the seas and I submit there never can be. There is really less freedom on the seas than there is upon the land, because the oceans cannot be parceled out among races, states or nationals as the land is parceled out.

The seas are common property, in exactly the measure and for exactly the reasons that they are subservient to more fixed rules for navigation and employment than could possibly be the case with well-surveyed real estate. In the exact ratio that you must have armament, you must have restriction. In the exact ratio that you have commercial activity, you must have protection. In the ratio of armament to protection, you have Law—or you should have law. And yet this last is not always the case

Five major nations have recently been conferring among themselves, not so much to insure or enhance Freedom of the Seas as to reach a common understanding as to which among the five shall dictate to the others. That is a pretty cloak for ugly truth.

There has been nothing altruistic about such conferring, excepting that sincere altruism may motivate many eminent statesmen in their private views as to the welfare of all peoples in the years ahead.

Their actual gestures, however, have been basically economic

America does not know why she wants freedom on the seas. She has no reason to demand it by force, even of Great Britain. The greatest disturbant to the peace of the world just now is a Continental country with no navy to speak of, wholly locked in by a ring of naval foes or hostile natural conditions, that will not spread havoc among the nations by naval instrumentalities, and which will require a considerable time yet to seriously worry the world's naval chancellories.

America is a proud, adolescent, expanding country, with vast trade interests abroad. In the exact ratio that those trade interests expand and multiply, she feels that she will need the adequate force-protection of her own government. This may or may not be so. But one thing is certain: She has no desire to arrive at the time or the pass where any other nation may circumscribe her actions—only another phase of the mistaken Might-makes-Right policy.

I have no bone to pick with the United States for this viewpoint in world affairs. Doubtless were I President of the United States, I would encourage it—not because I believe in force to accomplish and achieve any nationalistic aims, but because I would realize that world psychology at present is such that the strongest nation politically and diplomatically is the one that has the greatest chance to exert its force but does not.

This is a philosophical principle more than a practical truism, and yet the soundest principle that any nation can adopt

It is never the possession of force that castigates a nation, so much as the purposes to which such force is put.

¶ America has no need of a great naval policy to protect her world holdings for, essentially, she is not a maritime power. But she does need a strong naval policy to enhance her efforts to either bring about national, or international, disarmament or become a dominating force in the erection of a Pan-Aryan political structure that shall really make wars imbecile and archaic.

This is not a paradox in any sense or degree, since the strong man and the beloved man, is not the weakling who rants philosophically but the one who uses his great strength gently and nobly—else why is strength bestowed on him at all?

Now then, five great nations have been trying to settle between themselves which among them shall attain or retain most effective jurisdiction over the common property. If one were strong enough to command superior

strength over all the others, of course there would be no conferring. The strong one would simply boss the seas, and in the language of our day, tell the others, each and all of them, where to "head in." And they would head-in with painful alacrity and no nonsense about it. But no one of them is strong enough in ships, ordnance, or money, to fill such much-envied role in the present, so they gather about the conference table—much as we have seen diplomats gathering about the peace table—and fight a world sea-fight on paper, with bluff for guns and threats of greater building-programs for fleets and aircraft

Why the continual necessity for this sort of thing? Let us go back to the American Constitutional period and John Marshall.

The time came shortly after the invention of the steamboat when owners of vessels chartered under the various State governments found themselves intruding on what the others were pleased to call their rights. They were compelled by various Supreme Court rulings, handed down by Marshall, to consider the waters on which they voyaged—particularly interstate waterways—as the common property of all the States, and for the use of all the nationals under the Federal government.

In other words, Federal interests—meaning all of the people thereunder residing—took precedence over the interests of the limited groups, that in the larger measure those of the limited groups as well might receive the greater benefit

The principle is so simple as scarcely to be worthy of mention, but sometimes it seems as though the simpler the principle, the greater stumbling-block it is for mighty nations in their contacts.

America has always sponsored the philosophy that the seas are the common vantage-ground for all the nationals having business upon them. She still adheres to that philosophy. But a condition has arisen since the world war making it necessary to readjust the relationships existent over generations. This readjustment is termed Disarmament, and it takes the comical aspect of most of the world's great nations making more warships in order that they may have less.

Great Britain, whose people have always prided themselves on ruling the seas, finds herself in the uncomfortable position of the small boy caught in a neighbor's apple tree, not knowing whether to come down and be punished, or stay up till he falls from the tree in fatigue

These great maritime powers give it out that their participation in disarmament is humanitarian as well as economic. Mayhap they declare it sincerely in cases of individual statesmen. But do they discern with accuracy what is moving them?

The point raised is this: The nations realize that as commerce increases and world affairs grow more complex, there is need for greater law and order on the highways of the world than ever before in history. From somewhere must come the force that makes law

vital under the provisions hereinbefore laid down. Law must have the resources and expedients for enforcement behind it, or it is only philosophical prescription for human conduct, not necessarily to be followed. From whence is to come that force? For it must be forthcoming, and quickly.

For the past hundred years Britain has supplied it. With the stamping out of privateering and piracy, some nation had to preserve order on the high seas. Britain grandiosely volunteered—by her behavior if not by precept—to stand the expense of this world police force under the guise of economic necessity of protecting far far-flung colonies and interests. But to the student of world affairs it was all a bit pathetic. The nations smugly allowed Britain to do so, since it cost them nothing but assent. After all, the areas policed were not their own —politically speaking—and very lonely and wet on principle. Thus no matter what sort of monkey-business was "on the make" in any part of the world, or between what nationals, it required only the appearance of a British dreadnaught to make the recalcitrants look to their ethics.

Now it is a political tenet, that any people will allow a ruler to rule so long as he gives them peace in their internal affairs and does not unduly annoy them or interfere with their pursuits. In other words, people will let Power tax them if it gives them peace—which is Rosseau's Social Contract underlying major sovereignty.

¶ It is only when sovereignty of the seas is exploited by

one interest, or institution, to its own advantage without exercising any service in return, that the doctrine of Freedom of the Seas finds a champion and becomes a challenge to Command of the Seas.

People forget all pride, vanitay, and animus, in the simple benefit of personal protection; and the same is true of nations. They may try to keep up a show of personal independence, but it will be more or less of a childish strutting in the garments of its elders.

So it was with other nations of the earth when Britain obligingly undertook to do the thing that all nations should long before have essayed to do together. Now the time has come, whether Britain admits it consciously or not, when she is forced to see that the effects are breaking her back financially—if they have not broken it already—and the thing happening at present seems to be, that she either wants to shift the burden where it has rightfully belonged, or gain the assent of all other nations to limit their naval armaments so that this gratuitous service to the rest of the world will not be so expensive

The expansion and complexity of the affairs of other nations, especially America and Japan, presents a dilemma with which Britain cannot progressively cope. ¶ Where does this put America?

HE United States is no longer a strong nation acquiring more strength that it may realize, as a strong man, gently, so much as it is—like a half-blind and hapless Samson—being led to and fro by the Jewish Delilah of powerful commercial and financial interests that may want certain chestnuts pulled from the fire in case Japan seriously menaces or stirs up their precocious darling—Soviet Russia.

These interests recognize that their protege, Soviet Russia, has no navy, cannot construct one in time to be of service, and possesses no adequate ports from which one might operate efficiently. Great Britain, as an ally, is not what they desire, since she has her own maritime tradition to preserve, and if she were called into a war and fought Russia's sea fight successfully, the glory would be hers and Russia would not share it. Furthermore, history has shown that always the acquisition of such an ally means the acquisition of a master, since great States rarely withdraw when they have fought the battles of weaker States, and leave the latter to their own devices

They stay and rule.

No, it is the American Navy that is the logical naval unit to fight Red Russia's battles in case Japan cannot be securely bolshevized and persists in driving her wedge between Jewish Moscow and chaotic China.

There are those among us who have every evidence that this was the real motivation for the international Jewish

diplomats of the two countries' strong-arming Russian recognition upon the American people. This was the real issue at stake when Litvinoff—alias Wallach, alias Finkelstein—came to America and engineered so adroitly in Washington for the recognition of the Soviets. His various visitations at the nation's capital aside from the White House—although of course not without White House consent—and the essence of those conversations with known congressional authorities, have long since let the mischievous pussy out of the mysterious cloth receptacle for those truly enlightened in Jewish diableries. So it is either disarmament in order that Japan may be circumscribed in the menace which she constitutes to Russia, or an American Navy par excellence and second to none, that it may be maneuvered into Russian-Jewish service if Japan turns out refractory

The man in the street who pays the taxes for such overseas chicanery, hears vaguely of great congressional appropriations for the naval and flying services, sees blood-stirring movies of fleet maneuvers, listens to international ward-heeler adjurations across the radio, and agrees that "protection" against small but ambitious Japan is a very sound policy indeed. And British diplomacy, realizing all this—realizing also that Great Britain can no longer continue to police the seven seas for the nations gratuitously—has a skull-full of headaches. She must either give up the latter program and perhaps lose face with Oriental nations, attending

strictly to her business of protecting her nationals solely —which likewise means a diminution of her prestige, at least philosophically—or persuade all nations to sink their gunboats, at least to policing minimum. But Japan, knowing exactly what is going on behind the scenes, between the Jewish oligarchy in Moscow and the Jewish oligarchy in Washington, adroitly ignores Britain in this stramash and minds her own business—which happens to be increasing her naval forces so that she will be in a position to blockade Jewish Russia on the one hand, when the time arrives, and successfully confront Jewish America on the high seas in the greatest naval battle of modern times, south of Alaska, somewhere in the vicinity of the Aleutian Islands.

Policing of the seas thus becomes a secondary and philosophical issue while such devil's brew is stewing. Of course, if all races were enjoying the fruits of protection from piracy alone, they ought to pay equally for such protection by their naval contributions therefor, but not in the sense of any one nation's either benefiting or beggaring itself merely to maintain a traditional prestige. ¶ No one in the capitals of the world is worrying over that ethical nicety in the present, however.

Of course it is logical, and everywhere recognized, that England's real purpose in "ruling the seas" has been not only police power in time of peace but protection of her territories in time of war. The theory is grand—as a theory—and undoubtedly makes the individual Briton feel more comfortable when he lies down to sleep on his

snug little isle that has long since lost its identity as island. Matters have reached a point, however, where speculation sustains him more than cold fact. The late war showed conclusively the fallacy of the Briton's point of view. For all of her vaunted supremacy on the wave, had the United States stayed out of the world war six months longer, and not augmented the British Navy and the British merchant marine with its own, England might have been so soundly thrashed that the prospect and its ramifications are not pleasant to contemplate

¶ A chain is only as strong as its weakest link.

A nation is only as strong as it discloses itself in crisis.

¶ A navy is only as powerful as it shows itself invincible in practical operation in face of a foe.

British naval strength proved to be a fallacy and a hoax on Britain's people, just as today it is a terrific burden of inexorable expense—which is why I say that the average Englishman's sense of security in his bed at night is little more than tragic speculation.

The United States is rapidly coming to a point where she likewise is being forced out into a similar program of colossal blundering under her Jewish masters. Screen and radio agitation, and press and congressional augmentation, are all at work—full blast—to produce mass approval in the public subconsciousness, of this Soviet program having the smashing of Japan at heart.

That these marplots may succeed before they are unmasked—or rather, that it may require success in their maneuverings, to unmask them—is not for present com-

ment. Unmasked they will be, in natural denouement of event. Pray tell me, then what?

That the seas must ultimately be adequately policed, no statesman dares deny. Who then is to do it, and under what auspices? And will it be done by marine craft or aircraft?

The very drawing-together of the world, geographically, by increasingly modernized means of travel, automatically contracts the world problem again into the national Constitutional problem. Instead of thirteen American colonies, all suspicious of one another and fighting for place and power under federalized government, we are thirteen major world colonies—called nations—all suspicious of one another and fighting for place and power under a speculative federalization by the Upward Trend of Things

Is history to repeat itself in this regard? Or rather, was the American Union first postulated by the God of Things as a living witness and pattern for the ultimate solution of international discomfitures of tenor similar to the colonies?

Closing our eyes to the Trend will get us nowhere.

When the Jewish International Conspiracy is fully unmasked, and its principals pilloried before an outraged Christendom, how are we going about the construction of a more civilized and enduring stability in international relationships.

We who are called to be actors in the drama now opening must have our answer ready.

Personally, I believe the solution to lie—at least the first step toward such solution—in the pan-Aryan federalization of the earth's major nations on specific premises and for definite objectives as shall admit of neither misinterpretation nor subversion throughout the next hundred years.

Can it be actualized in practical statesmen, all the worldly factors being what they are? Or would we be dealing in theoretical presumptions?

THE THIRTY-SECOND DISCUSSION

NATIONS-IN-LAW

THE THIRTY-SECOND DISCUSSION

N this work, to the present you have read a compendium of asseverations, analyses, preachments and predictions. Some of these may have seemed quite ordinary as to premise; others, I hope, will have appealed to the erudite as matters of originality worthy of cogitation. I now leave the various questions and answers propounded, and seek an interpretation of them in practical application to a world which needs their balsams sorely,

¶ Let us take the international situation as it exists at present, examine it carefully, and see if we can predicate upon it a more equitable arrangement, conceived in true liberty and dedicated to the proposition that men are men and not puppets of Circumstance.

At the close of the world war, President Wilson journeyed to Paris with a plan for a League of Nations that should constructively organize internationality in its last expedient sense. His idea was to gather the representatives of the warring nations about the council table and

impress upon them the necessity for some sort of world body which should render forever impossible a repetition of the carnage which had come to a welcome close. This was admirable on his part—as a philosophic altruism—and he doubtless worked under the mentorship of spiritual forces vaster than he dreamed of. I like to believe that he has been suitably rewarded even for as much as he was able to achieve. But those great spiritual forces had greater plans in view.

It was necessary at the time for the League of Nations as we have come to know it, to take form and shape, not to accomplish any parliament of man just then, but to show that such a parliament is both practical and workable if it be properly constructed—which the League of Nations never has been and hence remains impotent.

¶ Putting it in another way, Wilson did certain groundwork to propel the human race into thinking internationally, and there his office ended.

Few were aware at the time, that the League of Nations got as far as it did because it seemed to hold the germ of a world state for the more proper and efficient jurisdiction of Jewry over the Gentile Christendom. When the Jews overplayed their hand—as they always do overplay their hands—the pussy was out of the cloth receptacle again, and the Unted States commendably begged to be excused.

The time will come, and not so far distant as the unenlightened now assume, when mankind will be given into such a parliament, permanently, of its own volition

¶ What Wilson did, was to show humanity that getting together politically is not impossible if the provocation be sufficiently great to make the achievement attractive and profitable.

The time for the real Parliament of Man has not yet arrived, although fast approaching due to developments in the Orient; and this is as it should be, for one big reason:

The Parliament of Man must be assembled in the face of a major social catastrophe, or major social menace, and not as its aftermath! Furthermore, to be permanent and efficient—it cannot partake of the nature of an internation alliance, nor yet of a Jewish synagogue. Let us elaborate on the first. The second needs no expounding.

EVEN as the English Parliament was originally set up to protect the common people against the arrogance, depredations and extortions of selfish, stupid and religiously-fanatical princes—and peoples of other lands dominated by the Popes—with the threats of damage and danger always hanging over them in the form of recurrences of such arrogances, depredations, and extortions, so the Great World Parliament must come about in the face of some catastrophe so mammoth that a relaxation of political vigilance for even a year, month, week or a day, would result in concrete and permanent injury to the lives of a majority of the sensible peoples of the earth, meaning them either as indi-

viduals or closely integrated groups ✤ ✤ ✤ ✤
This means that the time is upon us in this generation, when ordinary mortals will be confronted by supreme dilemmas. Forces may be loosed by racial megalomaniacs, to arouse whole continents and hemispheres of peoples to pit themselves against whole continents or hemispheres of peoples—speaking culturally. Russia under her Jewish tyrants is moving into Asia and becoming more and more an oriental power. The very nature and essence of her political composition are Demagoguery of the worst depravity. Her national life in this generation, granted she has any, is one of sodden awakening to a sense of arrested development, although under the Jews she has the insolence and temerity to call this Progress and insist that the rest of the world's nations shall embrace her imbecilities.

This awakening, or rather this perception, mistaken and decadent though it may be, is being echoed in the racial dynamics of two or three other races, also indigenous to Asia, that are demonstrating volcanic fecundities at present ✤ ✤

We have here the aspects—and most of the social ingredients—of an impasse. One hemisphere, epitomizing a sort of decadent culture, is bringing itself up militantly against another hemisphere with an adolescent culture. The very essences of both are preponderant with tremendous misinterpretations—which of course the Jews will capitalize to their expedient enhancements ✤ ✤

It must be to offset the constant threat of serious impositions, one by the other, that I believe the enduring Parliament of Man must be erected. But again I say, it cannot be a parliament that is a glorified alliance.

That is exactly where the erstwhile League of Nations made its worst blunder.

The perfect international political alliance—perfect in a sense of stability and permanence—never has been set up and never can be set up, and this for the reason that alliances always partake of principalities and powers that contain the seeds of their own disintegration.

An alliance is ever an agreement—and a passing agreement, as expediency of the military or economic caste dictates—between princes of a sort, to render mutual aid in the face of calamity that threatens one or all as a result of their own ambitions, legitimate or illegitimate.

¶ It partakes of principalities and power of which the common man making up the real entourage of a nation or a people can have small knowledge, by the very nature of its composition. He is actually the bagatelle of martyrs in the political sense, and can never be anything else, because his thinking cannot—certainly does not—encompass the intricacies of the factors involved. Neither can he deal mentally in the mathematical incalculables which world problems and racial maneuverings involve

The average man thinks neither in States nor in national problems as yet; first, because he has been maliciously trained away from such considerings, and,

second, because he is too busy making his own living to concern himself overmuch in the living of the masses—which is why he is average.

of powers whose representatives were to sit more or less Wilson's League of Nations was exactly that, a chamber permanently and consider problems that had never before been propounded to the various countries in assembly. Certain appointed representatives from the countries who became members, were supposed to gather about a perpetual peace table, and instead of squabbling for a few weeks or months, grabbing what they could grab and then going home, they were supposed to squabble the calendar around and make a permanent employment of grabbing.

In other words, the League of Nations in session was a chamber of delegates or minor ambassadors, given no powers in themselves, but forming, together, a body of deputies who could perpetually watch one another and try to figure out what each one was after.

This was not government.

It was not federation.

It was political espionage of a camouflaged order.

Not a single attendant could make a move or propose a resolution without consulting his government, and when he spoke it was merely as a mouthpiece for his government. Not even the silica of common menace was present, to bring their workings into common resolution. A hodge-podge of nationalities had merely come together, hoping thereby to perform some extraordinary

feats of political magic, and giving a likely forum for the airing of grievances.

True, it was only a first gesture, a vague and groping move toward consideration of antagonisms and interracial abuses that must some day find flower in a genuine parliament. And behind it was ever the malodorous Jew, hoping to see something crystallize that would further strengthen Judah's clutch on organized Christendom

But political organizations, even international political organizations, that hope to endure and function efficiently, are not put together so.

The League of Nations, from its very first session, was wrong in its construction. And I can best expound what I mean by describing the construction of a true Parliament of Man that will endure and effect those achievements worthy of the ideals that will bring it into being.

¶ Before I do so, however, I want to lay down the premise that I do not believe any such parliament can be instigated wholesale—that is to say, that all the nations of the earth, with their varied and ofttimes antagonistic cultures and feuds, can be brought together en masse and made to conform to orderly procedures.

Infantile internationality, like infantile humanity, must creep before it walks, and walk before it runs. To be at all successful in its operations from the start, any gesture toward internationality of integrity must not attempt to cover too much territory or take in too many diverse elements. Furthermore, those elements which go to

make it up, in the infancy and childhood of the movement, should be as consanguinous as possible, with as nearly a common culture as connivable and with a generalized knowledge of each others' speech.

This should maintain until certain precedents are established for the conduct of a larger and more complex body and in order that initial antagonisms, animosities and racial aggravations might be held to a minimum.

¶ Commonsense would indicate that it would be far more preferable to have an embryonic Parliament of Man made up of, say, three great nations, each of whom understood the others' psychologies and something of their culture, who traveled along the same avenues of reasoning to arrive at conclusions, and whose conclusions from such thinking were rational within the psychologies of all; than to have a parliament comprising a bedlam of statesmen from every race merely to have those races represented in entirety. Such numbers would mean that no one representative could make himself heard; thus there would be constant turmoil of disgruntlement because each was ineffective, bringing a thousand discordant factors in with racial personalities and doing more mischief than no parliament at all, because its very size would render it unwieldy.

¶ After all, the main business of such a parliament will be to put an end to war, and to so legislate on lesser matters that good is accomplished without offense being given to any nation in the face of its sovereignty.

But even with such precautions either taken or recom-

mended, the structure of such a body should be far, far different from anything that has been proposed to date in inter-statehood.

ITHERTO we have been introduced to an international war-preventing, super-political structure in terms of a super-State, made up of the representatives of the various governments involved as they may be commissioned so to act, and dispatched at executive or legislative decree to take their places in the international lists and gain such voice for their countries as they can

We are introduced further to the hypothesis of such a super-State's being empowered with the direction of colossal ordnance to enforce its findings, to compel the smaller and weaker adherents to submit as graciously as possible to its fiats, to ignore the proud sovereignty of peoples as peoples, and to attempt to legislate for all humanity as the altruisms or animosities of the larger and stronger members might decide.

Righteous goose pimples break out upon the flesh of patriotic Americans when they envision so powerful a State as Great Britain thereby telling their government what its trade routes may be, what ships it may sail and where it may sail them, what imposts, levies, and tariffs it shall set, how many men it shall have in its standing army and how it shall equip them.

The Englishman, the German, the Frenchman, all have

similar seizures at such probabilities—each sensing the loss of racial integrities, which again are but synonyms for cosmic designations.

All of it is predicated upon the assumption that such political maneuverings shall be fashioned and authorized on the impractical League of Nations principle, where again Might makes Right and the smaller bow to the fiats of the strongest.

The real Parliament of Man toward which all rational peoples are working, and which will come in time if present trends continue, will derogate and dismiss all these archaic and trouble-breeding notions. And here will be the secret: It will be a parliament of Mankind, not of delegates of sovereignties.

Do you grasp what this means in all its fraught fecundities?

Why has no one envisioned the true Parliament of Man in the abject terms of the man in the street?

That is to say, why has it never occurred to anyone—much less to governments themselves—to speculate on the possibilities of an international body that is set up and sustained by the average citizens of the countries involved, exactly as the federal government of the United States is set up and sustained by the average citizens of the several American States, without the slightest infringements of States' Rights to the latter and with no menace to the sovereignty of the federal structure in that it derives its just powers from the consent of the governed?

Conjectured in popular terms, we hear the objection voiced that "no one wants to see the flag of any super-government flying above the Grand Old Stars and Stripes," and in the jingoism thus propounded we go far afield from the model Parliament of Man buttressed upon the political notions and procedures of the already tried-and-proven United States Government. I say Amen to the sentiment myself. But in the larger sense I ask why this implication of inferior sovereignty needs to come to fruit at all. Put it in this way—

The citizen of Dodge City, Kansas, is first of all a component unit in the municipal government of Dodge City as the smallest political entity we have in America today. But the citizen of Dodge City, Kansas, by no means stops there in his citizenship, nor in his membership in other political bodies quite as potent to his individual and collective welfare. He is next a component of the great State of Kansas. He pays State taxes for State purposes and periodically foregathers with his fellow citizens to elect a State Governor and State Congress. But again he does not stop there.

Over and above the foregoing two citizenships, he is also a component unit in the United States of America. Independently of his tax paying and voting as a resident of Dodge City, independently of his tax paying and voting as a resident of the State of Kansas, and certainly in no case interfering with either, he is lastly a component unit of his national government; he likewise pays his Federal taxes and once in four years he gathers

at the polls with his fellows and declares who shall run the country as a nation among nations.

He sees nothing competitive, inharmonious, or incongruous, in being three separate and distinct citizens in his political practices in the same time and person.

I say to him, "Very well, then, what is there especially competitive, inharmonious, or incongruous, in making one further representation and also becoming a component unit in an Aryan Federation that shall decide on great measures between the nations, as the dignitaries of the Federal government now decide on great measures between the several States?"

Only in the conjectured Federation—and forming it quite as consistently and efficiently—there must be Germans from Germany instead of from Hoboken, and Englishmen from Great Britain instead of from Massachusetts—in other words, the true Parliament of Man must be representative of the individual citizens of all the international States involved, with quite the same integrity that we now include the various nationalities residing in America as parts of the American States themselves. But the structure should not stop there.

Such a structure cannot be "super" anything. It must be a separate and distinct entity, coexistent and cofunctioning with all the other political entities of which the individual is a member, and brought into existence and preserved to accomplish definite aims and objectives which the individual nations of themselves could never pronounce

It must have its own Constitution, specifically drawn and specifically operating, to go beyond the stipulations of which, shall render such acts quite as invalid as are unconstitutional procedures attempted by the American States or groups or individuals within them today.

It must concern itself in, and traffic in, only those measures which nations singly cannot adjudicate without the alternative recourse to war. But more than all else, it must derive its just powers from the consent of the governed, meaning definitely that from first to last, in every office and every indenture of an office, it must be composed and controlled of and by the average people, the ordinary voters, of the countries comprising it.

It should have a Senate made up of delegates chosen by member governments to represent them as such. It should have a House of Representatives chosen by the individual nationals of the member countries according to population. It should have powers of taxation to raise funds for its own purposes, but they should be levied on the citizen, not upon governments composing it. It should have its own world police force—not in a single instance derived from the ordnance of any of the member nationals but extraneous to it.

Let the nations of the world build and retain their navies; they would become analogous to the National Guards of the several American States, ready for first summons as national emergency might dictate, yet ever officered by State officials, and augmentative of the Federation's forces as expediency or emergency might

declare. It should have its own world Capital in some neutral location like the Azores, a world-renowned Mecca owned and supported by "world nationals."

It should, in short, be the Republic of the Nations!

A philosopher's dream? Does anyone in his senses dare to say that if the most forward-looking citizens of the United States, Great Britain, and Germany, effected such positive internationality on the lines set down, that there could ever be another major conflict between these great States, or that massing their united strengths and their resources—and supported by the individual citizens of the States involved—they would not be in a position to stop any conflict in any other part of the world before it was begun?

Need loss of sovereignty be involved in the completion of such a structure?

Need racial culture in any instance be jeopardized?

If the individual citizens of the United States, Canada, Australia, England, Scotland, Ireland, and Germany, were the ultimate political components of such a Federation, who would be less proud to be a citizen of it, or necessarily hold it in higher esteem, than the resident of Dodge City now holds his Federal government because he is a native of Kansas, or holds his State government because he is amenable to the ordinances passed by the chairman of his home municipality?

Could Englishmen not be Englishmen under such a political structure, insofar as their culture and racial integrity were concerned? Could Germans not be Ger-

mans? Yet project the common citizens of each, into an arrangement whereby they were coexistently a citizenry of such Republic of the Nations, and an interest in the matters of internationality would automatically be created that would inevitably sweep the earth.

Is it not reasonable to suppose, too, that as time went on, and the beneficent workings of such a Republic became apparent to other races, that they would seek respectful and amenable entrance to such a structure quite as avidly as the newly established American territories sought admission to the Union after the first Thirteen Colonies had demonstrated the benefits of federalization?

Contrast the possibilities of such a structure, with the loose, wrangling, opinionated, taciturn, cantankerous League of Nations as at present constituted, made up of delegates from sovereign forums, given to blasphemies of political conduct and setting up an impossible status quo for those who follow after to preserve.

Nations-in-Law indeed!

AT the present time we are denizens of a world that is but partially organized, politically. We in America are quite willing to shout from the housetops that our form and system of government are the best upon the earth. But are we prepared to prove it by carrying it one notch higher and making it of practical recommendation for peoples of our own blood and psychologies, in coalition with whom we can dictate with finality that the peace shall be kept?

I am not saying that this is the Utopia of the immediate present. I am not so brash as to go before my fellow citizens with any recommendation that we can at once leap into such positive relationships. I have written this work purely to express my own ideas and concepts of what I believe is stirring in this world of the present, on the principle that today's phantasmagoria is tomorrow's trite reality.

Once upon a time, for upwards of a hundred years, speculative thinkers in this western hemisphere dared to dream of an American Union exempted from harassments of overseas stupidities. It took the indignities of a British king's stamp tax to weld human thinking and make the Dream materialize. Who shall say that in this twentieth century we shall not be confronted with autocratic fiats quite as insufferable, crystallizing our heterogeneous psychologies as at present operating upon these sizable matters and producing a condition where Aryan man must coalesce or perish? Ponder on it well.

America's part in any second World Tragedy, such as the Jews projected in Europe in 1914, cannot help but be significant. She is a country at present without a foreign policy. Economically she must continue to mind her own affairs more or less, or dissipate herself in political and commercial abnormalities which add nothing to youthful spirituality.

I have said elsewhere that America is the epitome of what will shortly materialize universally, and I repeat and emphasize my statement.

I believe that America, and the American political adventure, were projected from the start to cast a pattern of a World Republic that should be visible to all races as the thing which all mankind can attain in a political structure over diverse nationals and racial groupings. ¶ That is her mission.

That is her destiny.

When it is fulfilled—and not before—she will be willing to pay less bombastic and adolescent attention to her "sovereignty," and do her share with other truly civilized countries coming into and sustaining a world organization of indubitable worth.

But that time is not yet. The whole world must settle the Jewish question first. For America to enter into any sort of political alliance with Europe before the Great Causation brings about the proper international structure, would be grievously abortive and is therefore not permitted. Those statesmen who in the matter are termed Irreconcilibles, are therefore nothing of the

sort. That "little group of wilful men" so much disparaged by professional pacifists—who in turn are but contemptible satraps playing the subtly controlled military game of rapacious Semitics—are but carrying out the orders of great spiritual forces with the most magnificent obedience and loyalty, albeit they are far from aware of the roles they are playing and why they have been given them.

When the time comes for the United States to take any of the steps which I have outlined—mark me well in this!—it is my firm conviction that there will be found sitting in the Chief Executive's chair in this nation, a man who has known of this Spiritual Machinery for years, who has "been under orders" so to speak, even as Woodrow Wilson was previously under orders of a negative sort, to complete the bridging of all civilized nations in their political intercourse with the World Republic. He will actualize the final fusion of the interests of the individual citizens of the participating countries, not callously tossing America's sovereignty into a hectic bedlam of governmental deputies who are little more than glorified ward-heelers obeying the dictates of their several national bosses.

This man will have orders to lead the American people into a World Republic of the Nationals—not against their fears and wishes, not at the behest or connivance of international Jewish overlords, not in the face of legislative opposition, but with the full, free, and beneficent consent of the millions whom he heads.

He will coach and inspire the American people into their Finality of Citizenship as hereinbefore sketched, not as Chief Demagogue seeking future aggrandizement in the history books of a billion unborn school children, but as a wise and kindly shepherd at the forefront of his flock, having its perfect confidence and astutely making certain that the mutual destination is not the stalking ground of wolves.

The burden on him will be colossal, but he will not bear that burden—in the sense of mortal responsibility. These great Spiritual Forces that have sustained and ennobled every American President in the esteem of American humanity, and which sustain and ennoble every true leader of peoples, will give him superhuman wisdom and power to fill his brevet.

Let the American people read this as prophecy. It is written large on the front page of every newspaper, morning after morning.

The present trend of world event is in the direction of cataclysm. More men are under arms in this year and month than in any prior time within the history of the race. Money and credit have been mulcted from industry to emasculate the internal strength of the countries designated for attack. Science and inventiveness daily announce more and more fearful instruments of conflict. War goes into four dimensions: Land, Sea, Marine Depth, and Stratosphere. Old equipments are being scrapped. Phalanxes of pacifists are being sent on ahead as the vanguards of the hosts of a new

Avernus. Strike a balance between supra-natural prognostication and current newspaper reportings, and you have a workable hypothesis for the interpretation of the future

¶ The Moving Finger writes today as upon the banquet walls of Babylon. And yet the picture is not one of dolor, when we view the Coming Scene through the lenses of Clean Spirit!

THE THIRTY-THIRD DISCUSSION

NATIONS-IN-LAW

THE THIRTY-THIRD DISCUSSION

O much for the nations taken as a sheep flock under many shepherds. I called attention in my first volume to the paradox: Self-Governing Peoples. I advanced the argument in logic that any people who needed government could not be expected to supply it out of themselves, because a people in need of government is a people in need of Discipline, and a people in need of Discipline cannot advance, out of themselves, that which they thus lack. It would be much the same thing as a citizen who is financially embarrassed saying: "I am absolutely bereft of this world's goods, I have neither money nor resource. Therefore, out of my lack of wealth, I will proceed to meet my formidable obligations"

What passes for Self-Government, therefore, in this somewhat addled world of ours, is an agreement on the part of a majority of the citizens that they will create by mandatory acknowledgment a body of minority citi-

zens set apart from themselves, who shall have the rights and prerogatives of inflicting penalties on the majority —or rather, individuals constituting the majority—if, as, and when certain statutes are violated.

These statutes are put forth to describe certain rights which each member of the majority feels that he wants to exercise, enjoy, and profit from, in his own case, and because he wants to exercise, enjoy, and profit from them in his own case, he concedes that his fellow citizens do likewise in respect to themselves.

These rights being described—and being acknowledged as wholesome in that they serve the constructive purposes of life in the human form—a deliberately created Minority Enforcement Caste is endorsed and supported —a Caste that of itself is idealistically considered to be above personal transgression or violation of the statutes that it is created to preserve.

An ideal is served here, and an ideal only.

Mankind feels that a minority caste especially projected and empowered to enforce certain statutes that make for the enjoyment of rights desired by all men commonly, must of itself be above all transgression of those rights else the majority suffers from the very thing that it has created the Enforcement Caste to suppress or restrain. If this Minority Enforcement Caste is equally guilty of transgression or violation of those rights, then its own purpose in creation is defeated.

But here is the rub: Humankind must select the members of such Minority Enforcement Caste from a rank

and file of ordinary human beings not much different in moral and mental development from those who desire that the characteristics of its exclusiveness shall function.

¶ The members of this caste, more popularly known as Officialdom, are quite on a par with those they elect to manage. Each one is daily and hourly exposed to all the fears and hopes and weaknesses to which universal human flesh is heir. He feels the same heat of the noonday and shivers from a similar chill after sundown. Unless his three meals per day are forthcoming, he suffers the same pangs of hunger, and if this hunger be prolonged to physical unbearableness, he will adopt the same primordial expedients to end it.

Again I say, there being no greater moral or mental difference as between the rulers and the ruled, the degree of demarcation is largely one of idealism on the part of the Empowering Majority as to the Enforcing Minority, and an academic distinction made to serve the former instead of any sort of real physical or spiritual supernaturality

Thus the police department of any given city is "supposed" to be above venality or chicane. Its members are a minority caste set apart to effect law-enforcement —that is, statutory enforcement of regulations making for a peaceable condition among all classes of citizens. The city does not exist in the American Commonwealth today, wherein a majority of the citizens could not, if it so elected, physically overpower the total police force and confine its members behind their own bars—that is,

as a matter of the numbers of one pitting themselves for an exhibit of force against the numbers of the other. Still, rarely does the majority consider such an act, no matter how gross, corrupt, or incompetent such police force becomes.

One lone patrolman, walking a darkened slum in uniform, is a poor match for any three thugs he may discover in the act of robbing a loft. Nevertheless, that one lone patrolman, by the essence of his appointment to subdue robbers in general, has the moral support of all the law-abiding citizens of the city at his back.

Nothing is exercising here but an ideal.

It is the ideal of the policeman stalking through the slums to guard them against robbers, as being an epitome of the whole citizenry's disapproval of crime—and endorsement of punitive measures to suppress it—that endows him with his moral courage and makes him a factor to be avoided in robber psychology.

The ideal here, therefore, is stronger than the man. Because the ideal is ever stronger than the man, so in time the two become confused in the popular estimation: the ideal and the man. They interchange places, the ideal and the man. The man becomes the ideal and the ideal is the man.

When this interchange of identities has taken place over a period of time, we term the result a Tradition. A tradition is a custom so long continued that it has the force of law. It comes from the Latin term "trans," meaning "over" and "do," meaning "give"—to "give

over" is its true translation—to surrender, or relinquish. We relinquish our idealistic concepts of the Policeman, the Omnipotent Guardian, to the actualities of the policeman, the very human man.

All this is because we know that life lacks omnipotence in any form in its humanly controlling factors, yet knowing that such are mandatory by the emergencies and excesses of life, we poignantly create them by our ideals and endow them with our wish-desires—in regard to impartiality—and power in enforcing rights and privileges. We have the same proposition in Voltaire's apt comment in regard to man and God. Voltaire commented that "if there were no God, then man would have to create Him, because of man's necessity that He exist."

¶ What God represents therefore, to man, in the celestial state, the policeman or official of the Minority Enforcement Caste represents in the earthly state.

Not having gods at hand physically, with their higher-than-human powers, to dress in policemen's uniforms and protect humans, man essays the next best thing: He creates an ideal of honor, courage, tenacity, and integrity, and bestows it on the candidate for the policeman's job. Or rather, he takes the candidate for the policeman's job, introduces him to man's idealism as to what an incorrupt officer should be, and seeks to train the rookie copper to live up to it in practice.

Living up to this ideal in practice, is the job!

But none of it, coming back to our consideration of Law, is, in the frailest degree, Self-Government.

Nor is the fact that man socially recognizes his need for the ideal policeman's function, any aspect of self-discipline

Considered basically, it is rather Self-Defense.

The average man wants peace in his neighborhood, security from robbers in his possessions, his home and womenfolk's chastity immune from depredation. Not having a literal and physical god to call into the situation and supply the superhuman force necessary to insure these at times, he takes the ideal derived from the god-omnipotence and asks the poor, frail, susceptible human "cop," to live up to it as he can. But underneath all of it, naught but the self-defense, self-preservation, and self-exemption motive is at work.

Self-government, therefore, I reemphasize, is a pathetic misnomer. Even the expedients that man embraces to arrive at the god-effect, are in themselves vicarious. ¶ The policeman shall do the things that the citizen shrinks from doing.

The policeman is "paid" to attack the robber, stop the riot, apprehend the rapist.

If man truly were capable of self-government, and actually practiced it, he could dispense with the policeman. He could even go further. He could dispense with the misnomer of self-government itself.

We are merely toying with wordy terms, therefore, when we talk bombastically of these things and accept that they are actual.

And what goes for the common citizen of America in

this regard, goes for the nation—with its paid army and naval forces—and for nations as nations—brushing shoulders with each other.

We are wanting, on this earth, in a higher omnipotent power to physically knock heads together, keep each man on his own lawful property where he belongs by principles of equity, and stop the kleptomaniac and miscreant from taking advantage of the peaceable citizen's desire to live peaceably. So we embrace the next best thing—the ideal pushed forth in a "governing" officialdom, supposed to be above suspicion in integrity, and considered in idealism even when inside knowledge and worldly wisdom admits of the reverse.

THESE fundamentals we must remember when we look abroad in these present Dark Ages, and try to comprehend such actionist forces displaying among all nations as Communism, Fascism, New-Dealism, and most of the other isms that chiefly serve to befuddle those who seek to understand them.

Orderly man wants protection and what he calls a Square Deal from his more disorderly brethren. A Square Deal, of course, is merely his choice of words in expressing the bargaining-thought that he will exchange his own circumspect behavior for circumspect behavior from his neighbor. He takes many methods for effecting this order and protection. Or rather, he acknowledges that it is perhaps possible for him to gain to them by sub-

scribing to any one of three forms of super-control projected by men following one of three philosophies—
First, the military or police-arm of the autocrat;
Second, the military or police arm of a political party;
Third, the military or police arm of a senate composed of representatives of many castes and classes.

In the entire history of human life on earth we discover no traces of any fourth method or measure that has ever been conceived by human mind, or tried. Therefore, finding it not to exist, we conclude, as rational beings, that it does not exist in this octave of our consciousness in any conceivable pattern.

Some might ask why I do not include in my list the military or police arm of a sheer democracy, calling my attention to the phenomenon of Athens or the Grecian City States in the days before the Roman ascendancy. They advance such suggestion, or inquiry, because they themselves are not erudite in what actually happened in those "democracies" so identified.

Majorities of men by mobs, or sheer balances of human power, never yet have acted of themselves, and as such strictly, in the ordering of military or police forces, for the simple reason that they have never been able to make themselves coherent. Always they have had to bend to some aspect of a senate—called, in such "democracy," a People's Assembly—or to a Themistocles or Periscles, to make their mass or majority voices identifiable to such military or police servants. So the idea of a "democracy" resolves itself, under examination, to the actuality of the

Senate Expedient. The mere fact that great numbers of hysterical humans play the temporary roles of the senators themselves—as in the wild legislative orgies of the Reign of Terror—does not alter the principle.

Human life itself is not so organizable that a whole people of a nation or a State—even a city state—can gather in one assembly, at one time, continue sitting constantly to attend to the public business that endures from year's end to year's end, divide into the groups for a measure and against a measure, and carry it or lose it by bloc yea and nay votings. The blood-crazed fools who packed the People's Assembly of Paris in 1789 were only a very small aspect of the whole French peasantry that had affected to treat with the aristocracy by violence, that its wrongs might be redressed. This peasantry in that particular instance merely projected the senate-representative idea by dispensing with orderly electoral systems for the appointing of such representatives. Those who were upon the scene and could do so, jammed in and took the seats, affecting to speak for the lower-brackets of France generally because mob violence would have been visited swiftly on anyone rash enough to oppose them.

No, my proposition stands. Mankind has had one of three systems to follow in given states and periods, to get the effect of officialdom that in turn commands the military or civic policeman: The single man, and the single brain, espoused in the seat of single-voiced authority; the group of men agreeing upon a platform of

action which the masses support or condemn; or the chamber of deputies in some form or other, speaking and acting in the name of the whole people by right of constitutional identification.

Strangely enough, we get a weird analogy to these three in the organization of orthodox theology: God, the Host, and the Church.

God is the autocrat.

The Host is the celestial political party.

The Church is the senate or chamber of deputies on earth, issuing the mundane orders in the octave of physical action.

Queerly enough, too, in celestiality we have all three present and functioning, whereas in worldly systems of so-called government, all three present and functioning in the same arena would mean social bedlam ✠ We do not need to follow this line of reasoning, however, in respect to the phenomena of celestiality ✠ It is merely a capricious observation that leads nowhere.

¶ Man has three systems of civil control to choose from, to embrace, endorse, or repudiate, as he looks at his life on the earth of the present.

We shall examine each, therefore, in the pages remaining in this book, and observe the merits or demerits of each ✠ ✠

Today we might identify them in popular employment by pointing to Stalinism as the embodiment of the first, Fascism as the embodiment of the second, and American Republicanism—modeled on the Roman republi-

canism—as the embodiment of the third ✠ ✠ ✠ Nevermind what the propaganda of the selfishly-conniving Jew screeches to the contrary, to the dispassionate student in such matters they are actually three distinct and separated forms of moral procedure for the control of men in masses making the conceded State. We have no bias in considering each of these three, excepting that you will note that I have named the totalitarian condition of civics maintaining in Russia as of this year 1938, not as Communism but as Stalinism. ¶ Communism does not exist in Russia under the rule of the tyrannical Bolsheviks. Communism as such, is a system—or at least a theory—of government and social order according to which, property and instruments of production are held as a common trust and the profits arising from all labor devoted to the general good. No such thing is happening, or being practiced, within the territory of the erstwhile czars.

The instruments of production are not held as any common trust among the Russian people except in name and theory; they are held in the hands of one of the most absolute racial tyrannies this world has ever known ✠ Its profits arising from labor are not devoted to the common good, first, because there can be no "profits" accruing to a whole people—as I have shown, I think, in my book "No More Hunger"—but only to an individual, or firm of individuals, enhanced in his or their fortunes as a result of the misfortunes or losses of certain other parties. And in Russia's case, even if there were

profits, they certainly are not being applied to the common good, since anyone in present-day Russia who does not concur in the fiats of the Jewish-Bolshevik Party as expressed through Stalin and his kommissars, is promptly taken out and shot.

No, Communism is merely a lip-term that has been commandeered as a camouflage to entrap the unlearned in such matters, just as at present we are having the same subversion practiced in this country in referring to our constitutional republic as a "democracy"

We should call it Stalinism—or Judaism—and name it properly

E HAVE, then, man seeking personal or family security that is based on some sort of armed protection against the depredations of ruffianism, and making primordially what I have termed elsewhere the Social Contract—either with one man, one party-group of men, or an assembly of caste deputies—that in return for physical, moral, or financial support or tribute, he obtains the services of some sort of constabulary that keeps open the avenues of social intercourse so that he can pursue his wholesome private projects.

No matter, for the moment, how any one of the three of these—the man, the party, or the chamber—comes into recognized authority or candidacy for this homage. What we want to know is: what are the features distinguishing such service in any one of the three, that

the other two are lacking, and what are the features making it of menace—or at least depredation—to his personal concerns and privy projects?

We are forced by the nature of the circumstances, and what has already gone into three or four hundred pages of this work, to consider first the One-Man Tyranny and what its increments may be as its premises may be maneuvered

THE THIRTY-FOURTH DISCUSSION

NATIONS-IN-LAW

THE THIRTY-FOURTH DISCUSSION

IT IS a phenomenon of human consciousness that all souls enhoused in physical bodies, or finding expression in the worldly scene by reason of using mortal bodies as mechanisms, do not derive the same pleasures or profits from forcing other souls—similarly enhoused or equipped—to live their worldly careers after patterns which the first set up from caprice or mania. On the other hand, there are souls who enter into performings in the earth octave for no other reason than to dominate the comings and goings of others, prescribe their customs and their habits, order their securities or insecurities, and generally shape the nature of their life-careers

We must strip such eccentricities down to the very chassis of human motivations to understand these differences, and call upon the profoundest wisdom with which we are in touch to give us light on the reasons for such specializings.

Why are some people born leaders and other people born followers?

Why does one man delight in taking responsibility and dictating to his neighbors, his city, or his nation, as to how public life should be, whereas another shrinks from bearing such burdens, is overcome with embarrassment if he be singled out for the slightest attention, and never seems to have an original idea from New Year's to Christmas—about anything from the public welfare to the price of cheese?

Let us say that two men are called out at random from a given stretch of sidewalk. They are of corresponding height. They step on the scales and the beam indicates that the planet has the same pull for the bodies of the both of them. They eat the same type of food. They dwell in twin houses. Each has enjoyed the same educational advantages and been reared under the same laws of the same social system. They have arrived at approximately the same total of earthly years and been exposed to the same climate, government, and social culture. All the same, these two are different.

One glories in taking initiative, in calling attention to himself, in handling himself without assistance in any social, economic, or political situation. If insult be hurled at him, he retaliates with zest. If he considers that he has certain rights, and they be trespassed upon, his temper flares, his indignation mounts, he bristles with combat, and if enough provocation be afforded him he will wreak physical injury upon those who heck-

le or obstruct him—or seek redress at the law and desist not till compensation has been made him.

The other man is strictly a herd animal. He does what others do—in that he sees them doing it—and because all men appear to act thus-and-so, he is ready to follow suit. He never strikes out on a new tack for himself—any such prospect fills him with alarm. If he be in a situation where he is singled out against the group, his knees quake, his heart depresses. He actually experiences a sort of pain to discover the eyes of the rabble upon him

When it comes to conducting his affairs, this second man must at all times have the backing, or at least the approbation, of his fellows, and if it be not forthcoming, he is perturbed and "lost" Insult hurled at him provokes small remonstrance—in fact he is almost eager to concur with the aggressor that he is a no-account human worm. That he has rights does not make him proud, and loss of them does not upset him. He marvels that other men can become wrought up at usurpation, insolence, chicanery, or mass deceits.

The whole career and life-adventure of this second man are timorous apologies for being in life at all. He covets initiative but is more inclined to wonder where other men get it than to try to realize that he may cultivate, practice, and enjoy it for himself.

We say that his character is weak, vacillating, morbid or capricious, inconstant, unreliable—as the instance may divulge. But it only occurs to a few of us to won-

der as to why this second man should happen to be thus fragile—just as we never bethink to question how the first man came by his disquieting—and sometimes damning—self-sufficiency.

Yet something is lacking in the second man that the first has to surfeit. Or rather, we might put it that the first man has somehow developed himself along the pathway of his lives in a manner which the second man has neglected.

Still, common earth-experiences have been visited on both!

Considered objectively, each man of the pair is an integrity unto himself and if given appropriate conditions would live out his life in his own fashion without seriously disturbing the universe. When the two are brought into contact, however, or set down in propinquity in the common arena, drama of a sort ensues between them. The man with initiative at once considers it his prerogative to dominate over the man who so obviously lacks it. The man who lacks it, permits the other to browbeat or victimize him, and does not seem to see anything particularly remiss within his own character that he should pacifically endure it.

Why are these two so sharply demarcated?

Where did the first man get his initiative, his temper, his pride, his independence, his tendency to dictate to affairs instead of allowing affairs to dictate to him?

How comes it that the second man has not acquired these qualities, and offers himself masochistically as

the prey of the more rapacious—even deriving a vague morbidity from the fact that he is a follower and not a leader

As we determine these positive and negative attributes in the human character, we shall approach toward a solution of the distinctions we have set forth as conditionings of social and political rulership.

ALL LIFE is predatory — that principle is generally recognized but inaccurately understood ¶ Life seems predatory — at least in the natural world. The eagle is the plunderer of the hawk, the hawk attacks and lives upon the wren, the wren exists by hunting and consuming the moth. We get the word predatory from the old Latin term "praedor"—which indicates prey, booty, plunder, or pillage.

Students who logicize from the materialistic basis, who lack the proper esoteric fundamentals for the interpretation of life, think that all of it is very terrible.

Nature, they declare, is "cruel" She takes no account of the individual, nor of the identified instance of sentient suffering. Nature has no emotion, she is without pity, compassion, or spiritual concern for anything that comes within the orbit of her influence.

Why, for instance, should Nature make butcher-birds, that attack starlings for seemingly the sheer lust of killing, hanging them upon the needles of the thornbush and leaving them dead, as their mission of existence?

¶ Now the thing we must try to understand in such examples of apparently conscienceless performance, is the objective which Nature, and Nature's God, are striving to arrive at, in servicing worldly life with such hectic inconveniences. Whether it be the example in performance of the ruthless butcher-bird, or the bloody tyrant who slays ten thousand men in order to walk upon the parapets of a stricken and vanquished city—obviously for no other reason than to gratify his vanity—there must be a constructive principle at work or all life must be dismissed as meaningless and sterile. And life—in no form in which we find it—is ever meaningless or sterile, else we should never find plausible solutions for such eccentric occurrences at all.

Rest assured that we do find such plausible solutions.

¶ Looking into the nature of these predatory phenomena as between life-form and life-form, and examining it for compensations and enhancements to obtain a key to the mystery, we perceive that directly profitable results always attend from persecution.

It matters not whether the persecution be for allegiance to a forbidden spiritual faith on the part of a heretical people, or persecution of the rabbit by the nocturnal owl, the same compensations accrue in both cases

¶ Vigilance in escaping the persecution—or the pain or social inconvenience resulting from the persecution—is generated. This vigilance makes for physical, mental, or spiritual adroitness. Physical, mental, or spiritual adroitness—that the pains from persecution be not

suffered—has the peculiar effect of causing the persecuted entity to declare unto itself: "I am myself! I have existence! I have function and sentient effects from conscious function!"

This calling of the mental or spiritual attention to the fact that the entity exists in the sentient state, that it has election in its own right whether to stay and suffer or flee and not suffer, that it is—in a manner of speaking—a free moral agent, discovering traits within itself that provide for escape or surrender, with physical extinction the price of sloth, is the whole decalogue of Life in the great material octave.

Every aspect of life, from gnat in the sunset afterglow to the archangel molding the spiral nebula, is engaged in the act of discovering traits within itself that only the predatory drama could produce.

It is as though Life said unto itself: "The God-Creator, which man terms Nature, may have set the conditions, but whether or not I choose to accept and endure them is strictly up to my spiritual decision in the matter. If I decide not to accept and endure them, then am I making other conditions in mine own right. Thus am I copying God to such extent, that it is possible for me to set the conditions. And in the ratio that I thus copy God, I prove to myself that I too may partake of the highest God-function."

Whoever creates a condition—any sort of a condition—is a God. So from playing at being God, because all conditions are forever a matter of spiritual acceptance,

Life in its evolving manifestations gradually comes into the realization that it indeed IS God, or the spiritual essence from which God is derived.

Thus Life first becomes experiment with Fact. Then Life becomes Decision. In that Life finally reaches decision, it proceeds to Awareness of Self as abstract postulation. What at first was mere reaction to stimuli becomes, down one day, the finest flower of conscious projection of divine initiative in exploitation of forms and idealisms that finally hurl galaxies out from the frictions of its self-sufficient spiritual manifestings.

SO, when we come to view Nature as the original projection of conditions against the background of which—or in friction with which—individualized self-awareness finally makes self-discovery a career with compounding increment, we perceive that Nature is not heartless, Nature is not ruthless, Nature is not dispassionate, or cruel, or impersonal. Nature is simply a set of primordial conditions against which, or within which, all that acquires self-awareness and the development of self-awareness through alteration of conditions by discriminatory election, finds itself, to itself, for the thing that it is, or holds fecundities for being, in the Ultimate

This being accepted as a principle of Cosmos, nothing can be predatory. That which is considered to be predatory is forever educational, or opportunity for self-

election manifesting in some type of motion ❧ ❧ Butcher-birds exist for the profitable—and therefore benevolent—purpose of teaching starlings that they are starlings, that they are endowed with bird-election whether to stay and be hung on a thorn bush or flit with a flash of wings beyond the butcher-bird's reach. In the act of deciding not to stay and become impaled upon the thorn, the starling develops vigilance of mind, adroitness of wing, perception of opportunities for altering natural conditions in the bird-world and commanding destiny with deliberate forethought.

This is the first step in revealing to the starling that down a thousand millenniums its life-particle may find itself far from the starling-consciousness with which it started out, and discern itself as monarch over planetary systems—a form of self-projecting natural force which even mortals of present development have no apparatus for conceiving ❧ ❧

Life constructed upon this educational basis must of necessity be an evolving life. But what is evolvement in such aspect but constant spiritual discovery of non-suspected possibilities? Now, applying the same cosmic principle to the understanding of the differences in the two men whom we summoned out from the sidewalk, we begin to discern light on what was previously a bedlamic mystery ❧ ❧

The man who has initiative, resourcefulness, temper, self-sufficiency—in short, Character—must simply have come to know more about himself, and his spiritual

fecundities and capabilities for altering the conditions of his mortal career and captaining his own soul, than the offensive little rabbit of a citizen who quakes in his boots when three men take note of him.

The first man has profited from reaction to various types of stimuli causing him to declare unto himself: "No matter what condition Life turns up, I have within myself all capabilities for meeting and dominating it. I have made the discovery that no matter what complications I become involved in, I possess the spiritual acumen to command them."

The second man, obviously, has made no such discoveries. It has not as yet occurred to him in the human or mortal state to realize that he actually is ALIVE. He is pitifully unaware that all life exists as a laboratory in which he is to prove himsef for the content of his spiritual elements. We say that he has not as yet learned to trust himself, which the first man has done with astounding revelations as to his intrinsic merit—something that has been inherent in him from the commencement of the Cosmos in which he has ever been a unit but which trial-and-error experimenting, under practical employment of his faculties, had to bring forth.

It is all a matter of spiritual awareness of fecundities of essence

The degree of this awareness at any point in Cosmos, we commonly term the Degree of Evolution.

But we do not evolve! We merely recognize!

Suffering is the process by which spiritual essence ac-

quires an appraisal of itself as comprising from the beginning all it shall ever manifest.

Thus come the diversities in so-called human nature.

The first man has discovered more about himself, and the fecundities of his Godhood to dictate experience-conditions, than the second man has done. He acts on this revealment. Acting on such revealment grows automatic in his habits. He says, colloquially, that "he is as good as the next man" and proceeds to prove it by standing his ground and bashing his insolent or presumptuous neighbor's head.

He has forthwith made the discovery, or had it disclosed to him, that bashing a neighbor's head causes said neighbor to shun him, and as his neighbor shuns him, the said neighbor takes his malodorous characteristics along in such shunning.

From being the starling, such a one makes the first groping attempt at operating as the butcher-bird himself

¶ Discovering that unpleasant—not to say intolerable—conditions may be altered for pleasant and tolerable conditions by the simple act of exerting the personality and specifying how far imposition shall endure, the revelation comes to such a one that Life may comprise precisely what self-election pronounces and naught else.

¶ So—in the fact that all this is the positive and negative aspects of spiritual exercise, and that for every action there must be a reaction, and for every problem a solution—our first man has moved up toward exercising in his own small, gross, fumbling manner the next

revelation that truly he IS God-Essence, but operating under the mortal handicap. The day will come when he will shed even the mortal handicap, but sentient existence in still a higher octave will only repeat upon the process and give him other aspects of the same vast fundamental

The ingredients or performings of his environment will change, but not his ability to react along lines of self-discrimination and hence moral evolution. That will merely strengthen, or—as we say—our man will grow stamina

From this simple principle do we perceive the causations for such phenomena as mortal leaderships.

The essence of leadership under the conditionings of any octave, is but the display of previous discoveries that self-sufficiency is not an acquisition but an uncovering, not a growth but an unfoldment.

Men lead because they have come to that point in such uncoverings and unfoldings that they trust their own capabilities to treat with any emergency with which the octave may confront them.

Leaders have made the simple and yet profound discovery that no human problem exists without a complementing solution, but that all solutions to problems lie not in those problems as abstract propositions but in the one who addresses himself to them, finding the solution within his own essence.

MAN in this earth-world, we can safely set it down, is engaged in the business of discovering that he is Baby God! ¶ The experiences of certain Baby Gods are such, however, that they make discoveries about their unfoldable talents at a faster pace than others, or they subject themselves to trial-and-error experiencings which serve to bring the colossal fecundities of their infolded talents home to the sphere of their consciousness—or the focal-point of consciousness expressing spherically.

Others do no such thing. They are the more inhibited in that venturing which alone uncovers discrimination and agility of body, mind, and psyche. They have not "lived" long enough to become aware of the mighty hoax that these mortal Baby Gods play upon one another in bandying the notion that they are creatures of clay and dust, fated to non-existence when the fleshly mechanism stops.

But this is potent—

Just as Nature provides a pastoral arena for the owl to provoke the rabbit, or the starling to flee the butcher-bird, so in the higher realm—or octave—of mortality in the human sense, the same Overbrooding Providence provides the weaker or less-aware soul with juxtaposition to the stronger, older, wiser, and more predatory temperament in his fellow human.

This state of friction in which the older in revealment and the "younger in self-disclosure" operate, is called

Society. And because the predatory or self-reliant temperament does not always gauge accurately the educative endurance of the younger and less-aware temperament, and inflicts conditions that may cause the younger and less-aware temperament to perish physically, or become grievously damaged psychologically, there are norms of restraining forces introduced.

These are called Governments.

Strong, wise, self-reliant, self-sufficient souls need no governments to operate for their own cases, as we have argued earlier in this book. Always governments are a matter of giving the weaker, the more ignorant and timid temperaments, the chance to grow strong by a gauged and tested tempo, as indicated or demonstrated by mass experiences that when coded are called History.

Thus by still another route do we approach the phenomenon of the instrument by which this control is achieved in the practical sense.

It may be proffered by a single individual of outstanding self-reliance, by a Party that combines the thinking of a group in expressions of social regulation, or in a chamber of deputies authorized by the weak to protect them in their weakness.

But if it be proffered by the single individual of outstanding self-reliance, then facility of single-brain movement and expedited executiveship must always become counter-balanced by the tendency of that self-reliant soul to experiment in commandings of weaker or younger mortal destinies and observe how far it shall

be permitted even by mass weakness to flaunt such discovered strength.

For even mass weakness may develop a strength of its own, that the weakness itself may not be aware of until after such strength has been demonstrated. If this sounds paradoxical, consider that all Life is a paradox itself

Starting in as life, it tests itself by applying the test of life to something that already is proving itself for what it is by its capacity to live at all.

THE THIRTY-FIFTH DISCUSSION

NATIONS-IN-LAW

THE THIRTY-FIFTH DISCUSSION

TO go back a bit, the ethnologist or historian without Higher Octave wisdom to aid him in discernments, assumes as a fact of life that Man above all else wants security in the mortalized condition in which he discovers himself, subsequent to each physical birth. This insistence on security, which becomes a mania after a few hectic contacts with natural vicissitudes, is called in the physical sense, Self-Preservation. In the mental sense it is observed as being Social Integration. In the spiritual sense it exhibits as Orthodoxy—which in any religious concept is a sort of break-proof fence set about the Elysian Fields. What man in any one of these three is really trying to achieve, is a standardization of conditions with which his sentient spirit may treat, that by adaptability of such psyche to them he may gradually become the arbiter of circumstance.

What man truly wants when he speaks of Security, therefore, is environmental friction and abrasion reduced

to a minimum of discomfort, and the emasculation of natural circumstances—through his adaptability or otherwise—to that point where any alteration in the circumstances does not occur and transpire at a swifter tempo or pace than his capacity for adaptation in every instance

It is necessary for us to understand thoroughly this analysis of Security, and discern the basic urge behind it, before we can hope to comprehend what I shall presently designate as the Jurisdictional Cycle.

The Jurisdictional Cycle is something that too few ethnologists, sociologists, and historians, take note of.

It is the spiraling order of progression which Man engages in, as between types of rulership, in his constant mania to forever preserve the status quo—where by reason of perfected adaptability to circumstances or environment the latter may hold no proclivities toward his hurt

The astute among us are beginning to see that there is an integrated relationship as between one-man rule, party rule, and deputy-chamber rule, thence over into one-man rule again and around the cycle—or spiral—with a constant upward trend.

We shall discuss this phenomena in a moment.

What the ethnologist or historian—without Higher Octave wisdom to aid him in his discernments—does not always grasp, is the Benevolent Impulse in Nature as defined in the last Discussion, working continually for the shattering of security that man by his constant mania

to preserve the status quo may increase in the stature of his knowledge of himself.

Putting it in another way, the alarms, menacings, and jeopardies of earth-life are not strictly alarms, menacings, and jeopardies, but the purposeful stimuli delivered to life that Life in reacting to them may discover the celestial potentialities infolded within itself and thereby achieve a more marvelous knowledge of the lurking mystery in the statement, "I AM!"

UTTER security would mean the arrestment of a wholesomely unfolding self-awareness. It would result in an inhibited spiritual development, or a halted progression out of the original celestial envelope. On the other hand, the environment or social integration should not be disturbed with too much violence, else the contacting and benefiting psyche misses the point of the improved self-awareness entirely.

Violence, of course, is naught but circumstances altering at too swift a pace for the common mean of mankind to observe reflectively what is happening as to its ultimate significance on all given spectators.

Coming back to our bird analogy again, to make this point clear: if the bird-world contained no butcher-birds, the starling could exclaim that it had arrived at an utter security. But bird conditions would likewise, and thereby, have been precipitated, wherein the stimuli would be lacking to make new baby starlings realize

that they are birds. This perfect extermination of danger would likewise have exterminated the cause of instruction, wherefrom consciousness derives the greater estimate of itself.

In the human world we put it that the removal of alarms, menacings, and jeopardies, offering society the perfect security in consequence, results in moral and civic stagnation. Human nature in a state of utter security becomes pleasure-loving and ethically lax. Virilities are abandoned and introvert practices commence. A characterless, wishy-washy people is the product

So, as between utter security with its enervating effects on body, mind, and spirit of a citizenry generally, and an insecurity that accomplishes no constructive purpose because happenings under it occur too swiftly or drastically for spiritual man to absorb the profits ethically, there must be a mean or compromise. Or perhaps a better way to express the thought is, that in a world where Nature herself stipulates insecurity—that Life may increase in knowledge of itself by successfully combating it—there should be some fabricated arrangement serving as a brake on too violent projections of insecurity that effect not increased self-awareness but an injury or demolishment.

This fabricated arrangement is official jurisdiction in whatever form it operates.

It is social integration performing its own safeguards

by exercising at the dictation of Man, Party, or Chamber.
¶ True, Man or Party or Chamber cannot legislate in the matter of restraining the erupting volcano, but Man, Party, or Chamber can function in so directing mortal reaction from such stimuli that mass absorption of some brand of profit results.
Let us at all times reflect that the Absorbed Profit is life's supreme achievement and excuse for operating.

MAN wants security, we concede. He wants to preserve his status quo, because absorbing new experiences which help to unfold his consciousness of himself, always calls for expenditure of effort—and expenditure of effort means an expenditure of energy. Expenditure of energy is always accompanied by a sense of loss, and a sense of loss is forever painful—or at least uncomfortable. Man wants perpetual comfort, in other words, or a state where energy-expenditure from his body, mind, or spirit is reduced to a minimum or made wholly unnecessary
Nature—or Nature's Providence in such matters—declares this wanted state to be abominable, in that it tends back toward infoldment and spiritual degeneracy.
Therefore we have conflict—that ancient quarrel between Man and God, between flesh and spirit.
And yet we must preserve a rational sympathy toward man's side of it. There is man's mortal mechanism, and its limitations, to be taken into account.

Man's body, to be specific, is declared by physiological chemists to be composed of eighty-six percent water. It is, forsooth, a pliant and yet an inconvenient water-sac. True, it stands alone when filled, and exercises a seemingly self-motivated locomoting energy. But it is a frail and precarious enhousement at best.

When we take into account the limitations of this water-sac as man encounters them mortally, we discern this constant handicap making for the thing called Fear—

If man's wilful spirit causes this water-sac to behave too boisterously, it breaks. If, as, and when it breaks, the psyche of Man can no longer apply itself strictly to earthly pursuits. It is unseated, ejected, made to vacate the very mechanism that renders absorption of earthly profit apparent to its seat of consciousness.

Now this breakage and release may come from causations external as well as internal.

The very elements themselves may treat boisterously with this water-sac, and man's spirit must retire from the profiting earthly arena.

Masses of other psyches, also enhoused in these water-jackets may waylay and assault him, breaking the sac and spilling forth the directing spirit.

Man comes into the water-sac to get certain experiences causing him to realize that the confined and directing intelligence is an entity of cosmic import. As we have seen in a score of places, if the water-sac is in any way injured, the whole earthly venture reduces to minus. Man is therefore instinctively careful about what hap-

pens to his water-sac. It is his first concern that he shall save it at all times harmless, and preserve it.

He is willing to make terms, within certain bounds called civic conditions, with whatever agencies may demonstrate their abilities to aid him in preserving it.

¶ So, up the ages, it has occurred to certain psyches—older in cosmic sociology and personal experimentings with their further unfolded talents—to say to themselves, whether for good or evil, "These fellow mortals of mine, not possessing my advanced recognitions about myself, are ever fearful that evil designs or destructive agencies will be engineered against their water-sacs. They are willing to barter the efforts of the wills that are inside themselves, to anyone, for any purpose that will set up an earthly arrangement whereby great numbers of water-sacs align themselves into an organized force to stave off punishment, injury, or malfeasance in any form, wittingly or unwittingly executed upon them, by those whom they thereby consider their 'enemies.' If, therefore, I can be the person or the influence that cements one coterie of water-sacs into a protective force and offers its liaison-services to individuals to protect them against their enemies who would infringe upon their status of water-sac safety, I can dictate to large numbers of living people when they shall go and when they shall come, what they shall eat and what they shall wear, how they shall house themselves, and what shall be their occupations."

It is a curious phenomenon of circumstance, that certain

so-called Master Spirits—master-spirits for evil as well as good, remember—wish to assume this role of arbiter over the experiences of other spirits clad in earthly water-sacs

The life-tenure is peculiar in this, that certain "guiding" entities do wish to impose themselves upon the earthly life-careers of others, and impress their own personalities upon their comings and their goings.

It gives these highly-developed spirits a vicarious omnipotence to do this. They actually enjoy it—that they are the controlling elements in the lives of their kind, similarly enhoused in fleshly water-sacs.

They say unto themselves: "We are thus partaking of the attributes of gods before our time"—that is, before they as Master Spirits are capable of projecting such vast water-sac systems in their own rights, or rather, splitting, severing, and dividing their own instruments of consciousness so that they "make" literal men and women of their own, or in multiplication of their own personalities in infinitesimal units, unto the end of time

¶ They are multiplying themselves thus—at least in effect—before they have become grown into the state or stage to do that thing "naturally."

What truly is happening is, that they are exercising themselves aforetime in a sort of cosmic practice, or rehearsal, for the infinite roles they shall play as Fully Developed and adult Gods, up the reaches of infinite Space and Cosmic Operation.

They look about them on this earth-plane and observe

certain spirits less developed, less daring, less courageous, less able to fend for themselves cosmically, than others. They say, "I shall be Master unto these ahead of my god-ordained province in the matter. I shall make them to go and come. I shall open their vaults of knowledge of this-and-that, and make them to realize that they are what they are. All this shall accrue to me as mentor and leader of these people-water-sacs in their worldly exhibitions, one unto the other. I will therefore organize this people, so many souls in water-sacs to do this-and-that, so many identities of spirit to operate here and operate there. I shall be the supreme arbiter of their earthly destinies. I shall supervise their comings and their goings. They shall live and breathe and exercise mortally by my fiats. I shall, in fact, 'play god' before it is a matter of enlargement for me to do so. In doing this, I shall establish my cosmic importance. I shall exhibit the degree and talent of mine age. I shall operate as a distinctive Controlling Unit, and all men in cosmos shall acknowledge mine advance over them."

This is the principle and the operating unit of introvert cosmic declaration.

THERE is another unit, another exhibit, another operative force, enhoused in the same sort of water-sac temporarily, that says: "My weaker, more ignorant, shorter-lived, and less experienced brethren in their fleshly water-sacs, have need of my greater adventurings in the earthly condition and the lessons and disciplinings that I have learned therein. Mayhap by returning among them and demonstrating what I have acquired, because of mine own experiencings in advance of them, I shall be able to lighten the load of their own witnessings to themselves. I will therefore return to the worldly water-sac condition and operate mundanely as teacher and leader. I will do this, not because I especially want to declare myself as this or that, but because by so instructing others I shall give them of myself, I shall impart to them something of mine increased cosmic sovereignty as it has come to me. I shall be able to make their cosmic struggles lighter and perhaps receive their everlasting gratitude that shall accrue to me in cosmic friendships later on, that shall aid me materially in the effacings of much of mine own unhallowed karmic eventualities. I will therefore go back and 'serve.' I will instruct others as to what the way on ahead is like. I will make their pathways easier, and in so doing I will gain compassionate consideration from many still on ahead of me who will think kindly of me for having shown myself so considerate."

These are the true leaders of society, and they come back

into worldly water-sac conditions again and again, to take upon themselves the veil of flesh and wear it for a number of years—as we say—constructively.

They are not living for themselves. They are striving to bring about a deliberate constructive improvement of all spirits thus clad in water-sac instrumentalities. But there is a great void between these, and the ones who vaingloriously declare themselves: "The world and all that is therein, is mine own possession, and under mine own sacrosanct dictatorship, if I but contrive to get people to believe in mine ability to afford them either protection or enhancement in their water-sac personalities whilst they are living out any passing mortal span or sequence. I shall therefore order them into organizations, or phalanxes of social control, in which coagulations I shall effect the armor that they want, but mine own shall be interpreted by them as the Al Sirat that accrues to them in their hazardous predicament. And yet I will be smart. I will not divulge that I am a being not in the slightest manner different from themselves. I will propose to them that one man shall come here and do this, and another man shall go there and do that. I will be the brains, and the temperament, and direct the legs and the sinews for them as a coagulated social body. I will utilize this social body and order it into patterns of accomplishment that shall cause these water-sacs to do for themselves what they might do for themselves anyway but which I am clever enough in my cosmic initiative to compel them to do by the nature of their own fears as

to reprisals if they do not do. I will thus make myself a 'mighty' person, as the earthly arena knows might. I will improve on myself after many generations, and order and command greater and greater cohorts of exponents of myself. Thus will I approximate the god-being whilst still confined in the earth-state and not entirely removed from the same conditions that affect these dupes which I weld to my dominant aspirations."

¶ This is generally the line of self-persuasion of the spiritual-operating dictator, the man or the personality who leaves his impress in actionist-events upon the course of history. He has discovered that men want security, but that they have not yet perceived such security to lie within their own aligned and coordinated efforts, one in league with another. So he, the dictative one, comes along and says: "I will show you how to accomplish it. You surrender or submit your will and earthly destiny to mine, and I will form you into an impregnable force that by the strength of its numerical coagulations shall collectively accomplish what the individual wants personally."

T EXACTLY such a point do we have the projection of the One Man Authority, the earthly or the worldly dictator. ¶ This dictator truly is exhibiting a curious condition or assembly of factors, within himself. He is saying, "I perceive what is the true nature and essence of my ultimate godhood. I shall project and direct billions of these human units in mine ultimate god-state. If I am to do this ultimately, and of mine own spiritually-creative essence, I might as well achieve to it in practice in the passing earthly circumstance. I have only to deceive these water-sac spirits, to tell them that they are in grave danger from this-and-that, to get them to align and operate themselves after my desires. I cannot say why I should possess such desires. They accrue to me and I indulge them. I find a certain morbid pleasure in thus being the controlling factor in the mortal activities of such fellow units. It seems to give me a laudable value to myself, as against the billions and trillions of unidentified minions in All Cosmos. It makes me Stand Out. It impresses me unto myself, as myself. I am the controlling watchword and moral sentinel of an epoch. I am Myself Incarnate, operating through wilful direction of others and getting mine acclaim in terms of their concentrated accomplishments. I have but to form these lesser-developed and more timid souls into phalanxes and regiments, and force them into obedience to my whimsical commands, and all is well with me in my appreciations of myself as a spirit emerging

into a celestial potentate—of whose glory I have as yet small conception excepting as I try to typify it at present in mine authoritative position."

These thoughts, weighings, considerings, and concludings, are—forsooth—the genesis of that personage that man on earth exclaims upon as a Dictator.

It is such a perspicacious soul, so operating, so reasoning, so deploying, that assumes charge of millions of water-sac spirits through what is termed Organization, and lifts himself to top-lofty worldly eminence and aggrandizement

It is this type of perspicacious spirit, thus operating, that brings about the essence of the first state we have considered as fundamental government: The one brain taking the place of many brains and making of one personality the embodiment of the social unit.

We do not need to go further than this to find the true cosmical explanation for the phenomenon of Stalinism. Hitlerism is different, in that Hitler sincerely seeks to serve his national unit as a great public benefactor. Stalin, as a water-sac personality, seeks to serve and enhance himself and none other.

FROM time immemorial this same thing has happened. Men of slightly greater cosmic functioning, who have dared more and learned the value of cosmic audacity, have come back into water-sac confines to "lead" or "direct" their fellowman.

What they truly have essayed to accomplish is this:

It has come home to them that spirits in water-sacs are more fearful of losing their earthly or fleshly coverings than any other calamity that can befall them. So they have—and now do, in a manner—capitalized upon that fear by showing such spirits how they can get together as a group or a nation and put up concentrated resistance to a destroying force, that is more successful in effect or ultimate design than any one of them so acting as the lone individual

For this direction, or suggestion as to defense-action, these older cosmic spirits take special compensation. They say, "I will show you how to do this if you will acclaim me, and memorialize me, and make me of greater concern in your memory-books than those who have merely lived and functioned without attempting to render you any such service in social organization."

And water-sac people, willy-nilly, have said: "Here is one who exhibits the idealism we have wanted to express as superior god. Let us therefore do him honor. Let us raise his name among us. He has pointed us the way to an apparent Security. We shall not lose our water-sacs and thus be unable to function on earth, if we but

follow his dictations." All of it is a bargain, a transfer, a barter of this item for that item, of that value for this value, of protection for adulation, of self-preservation for the aspects of a fairly well defined moral serfdom. Of such were the first dynasties of the material or political world contrived.

Man wanted security. The Small Individual rose up and said, "I will show you how to get it. I will not furnish it myself, because—considered from the water-sac standpoint—I am but a spirit clad in a fleshly veil like yourselves. But my greater cosmic experience will direct you into such social patterns that the protection shall accrue to you, and for this direction you must adulate me as being a god, before my time."

Man says, "We want the protection above all else. Get you to the business and you shall have our homage." So the self-styled leader gathers about himself one or two or three personalities who are susceptible to his skill in presenting ethical arguments. These in turn persuade two or four or six that it would be better for them to follow the leader than to try to experiment and explore for themselves—and perchance lose their own water-sacs in the daring. These in turn pass the word to four and eight and twelve. The first man's influence compounds in the exact ratio that the myth about him grows. Very soon he is all myth—or rather, he is all tradition. ¶ He is able to sway a thousand, ten thousand, ten million, from the sheer fact that an idealism has been pro-

jected concerning him, and men's reading into him all that they recognize as being so deficient in themselves.

ONE-MAN rule first came about by one man's possessing a brain that enabled him to see that individual man multiplied his own powers for defense and security by acting in concert with his fellows, and getting his fellows to act in concert with himself. We might think that this gregarious trait would perform of itself, but strange to narrate, it does not. Someone must act as an Agent for Coagulation.

Men herd together for protection only when someone preaches to them that it is to their advantage to do so.

Individual men are fierce individualists. They resent begging help from their fellows in general. They wait for someone who takes the lead, sponsors a movement, offers the pattern to which they can conform, something they can "join," before they will adhere together and do the things collectively that they can't do individually.

¶ This, of course, offers the opportunity for the organizing brain to exhibit itself, to perform to its own seeming self-aggrandizement, to say to mankind: "You follow my lead and I will get you what you cannot get yourself"

This organizing brain says the same thing to the next man, and the next. It pays other men to sally forth and make the offer to hundreds, to thousands, to millions. Hapless individuals acquiesce because they themselves

will not thereby be penalized in case error develops in the mass performance.

The organizing brain simply projects a pattern for other brains to adhere to. The pattern is the elongated shadow of his own personality, in that he conceived it and proposed it out of his more mature experimenting. Conversely, those who conform to the pattern, translate the pattern itself into terms of the one who has projected it

Soon millions are in movement toward a given objective or in unison for a common execution. And because the movement has been projected from the one brain, so those who endorse the movement by their presences in it, find themselves instinctively obeying the continuing directions of the one brain.

One man thereby does the thinking for ten millions. If he makes an error, of course ten millions pay his penalty. If he be brilliantly successful, ten millions profit—with no especial credit to themselves that they have done so. We are considering now the man who gradually makes himself tyrant, in the original meaning of the term. This man, being very human himself, having projected the social pattern to which ten thousand or ten million can conform, finds that he has created an organism to which he is the slave.

Its demands upon him are more than flesh and blood can stand

He must labor early and late to furnish the executive directions for the movements of such a horde. All that

the horde performs for weal or woe, is laid at his personal door. He finds after a time that whereas he originally cast a pattern for human beings to conform to, the said human beings have translated that pattern into terms of himself.

He is the pattern, and the pattern in his own mortal personality. No distinctions are allowed. One is hopelessly enmeshed with the other. His own whims and caprices function as part of the system.

Gradually such a man loses even a perspective upon himself and his own mortal limitations. If his body misbehaves and suddenly constricts in ache, the ten million votaries feel the effects of the spasm.

We say his "word becomes law." . . .

We do not mean that, of course. We mean that Man and Pattern have become hopelessly confused. As he has a caprice for this or that, so the pattern that he epitomizes has a caprice to become this or that.

It suddenly comes home to such an organizer that he is a performer in human lives. The pattern of the social or political organization is so inextricably interwoven with himself that his least whim or mood is reflected in its functionings.

The inertia of the Movement controls him as a serf, and in that he perceives it, he sets a false estimate upon himself. Really he is contemptuous of these people who need some sort of pattern to conform to, to get them this or that

Knowing his own limitations, he is contemptuous of

those who are not aware that such private limitations exist and accept the pattern and the man as being the one item

Finally the day arrives when he wants surcease, freedom from responsibility, the chance to live and enjoy as the normal human creature inclosed in a water-sac. He resents his own serfdom to the Frankenstein which he has projected. He says in an unguarded moment of pique: "Take that man out and shoot him! He annoys me by his yammerings."

The offending one is taken out and executed.

Still, the first can do no wrong, for he is the Pattern.

Thereat it becomes disclosed to such a one that obstruction to his moods can be obliterated and erased by the destroying of the water-sacs of the very spirits that have elevated him to his notorious position by their willingness to acquiesce to his pattern-proposals and thus obtain security.

Such a pattern-maker is therein spiraling off into the most criminal type of irresponsibilities. What he wants is surcease from the demands of his position on his psyche, but he does not translate it so. He translates his pique at the insufferable strictures of his position, as revolutionary movements designed to work havoc in the pattern-systems which he has provided. He orders ten thousand slaughtered.

Those ten thousand no longer exist to vex him by their irascibilities. He sees that it is a good way to lessen his vexations as a common man, enhoused in an aggravating

water-sac. So to humor the spirit that is annoyed by such vexations, because it has not yet attained to its adult Godhood by expansion, ten thousand times ten thousand are ordered to be marked out and their water-sacs slit open. He is destroying the form and substance of the pattern that he has willed.

Still he does not see it, or rather, he is indifferent to it.

¶ He has built up a tradition about himself, and about the pattern which he epitomizes. Inwardly he resents its cankering usurpations on his humanized caprices. Having ordered one man killed, and discovered that it is possible to slay without retributions, he orders ten thousand "liquidated." He has forgotten the individualistic purpose of human life in the water-sac status. Resenting his serfdom to the pattern that he has cast, he seeks escape and freedom by irresponsible destruction.

¶ He has become a Governing Monstrosity.

Really, there is little truly monstrous about him.

The crime that he was guilty of, to begin with, was the crime of usurpation of God powers before he was cosmically matured to exercise them.

He got into the mess by offering to do for the individual man what the individual man should have tried to consummate for himself.

He said to the individual man in the beginning: "You submit yourself to my will, as contained in my Pattern that promises you the security you desire, and I will protect you, in that I will arrange with ten thousand other men to swarm to your assistance in emergency and

compound—or at least multiply—your strength of resistance ten thousand times."

If he had withdrawn from the situation when he had honestly furnished men the Pattern, if he had refused to let the Pattern become interwoven with his own psyche-personality, he would have instigated a system which would truly have been of profit in the world-scene, and been hailed as deathless benefactor.

If he had said to man: "I adjure you to do thus-and-such which I have reasoned out as aiding you in your individual predicament," and shown man how to thus behave in emergency for himself, he would have escaped the demands of the system upon himself as a personality. But vanity would not permit him, in the beginning of the business, to offer the pattern simply and then step aside and let men conform to it, practice it, and profit from it

It inflated his ego to have men accredit him as a supra-individual, to themselves, because he had supplied the Design for Security that lay in simple assembly of other human units when a given danger threatened.

He was not actually regarding the welfare of his fellow-man in the execution of it all.

He was regarding the earthly career of himself.

His viewpoint was intrinsically ego-centric.

He paid the penalty of such egocentricity, without actually recognizing—or at least admitting at the time—that it was egocentricity, by selling himself to his subsequent role as god of his own machine.

Few there are who can stand such a test, and successfully pass it. The average individual, with an organizing brain, simply accredits that he must be smarter than all men because he has been adept in projecting social patterns, and thereupon credits himself with all other supernormal qualities.

He runs amuck in lost proportions.

He is a slave to customs which he has instigated himself, and which he must thereafter serve or receive history's odium. Always he is thinking of self, self, self! Now let us consider the ruck of it from man's standpoint: that is, the standpoint of the follower and not of the followed

THE THIRTY-SIXTH DISCUSSION

NATIONS-IN-LAW

THE THIRTY-SIXTH DISCUSSION

IT is slipshod pronouncement to declare that governmental organization in its first forms on this planet took aspects of one-man rule, and that any departures from the kingly office—that goes so remotely into antiquity — therefore constitutes Progress. We have no reliable basis on which to build an argument that the first forms of government were kingly governments. True, kingly forms of government were the first forms of government of which we have historical knowledge—or rather, when history first began to be reliably recorded, the forms of government then in vogue were generally the kingly forms, and with a few eccentric exceptions they continued to be the prevailing forms up to the signing of Magna Carta and the instigation of the English parliament. The eccentric exceptions, of course, were the democratic Grecian city-states and the rule of the Roman Senate. Because history, as we know it, opens the story of human affairs with accounts of these kingly

forms, by no means proves that the elevation of kings in those remote days was synonymous with the appearance of worldly governments. It simply indicates that history as we know it is deficient in details of human civic origins.

History as we know it today, picks up the first threads of racial and national affairs among Mediterranean peoples with Egyptian and Babylonian dynasties already ensconced in power and developed to a complicated status of monarchal procedure. Such dynasties and procedures by no means step into existence fully grown, like Minerva from the head of Jove. They are ever the results of long sequences of social and political experiments. They give validity to the conclusion that peoples supporting monarchal systems have come to do so because the nature of their own vicissitudes as racials has tended to convince them that such systems serve them with a maximum of advantages and a minimum of disadvantages in the matter of getting the public business transacted and making a permanence of political stability

I submit that despite all the recognized abuses of kingcraft, the monarchal system did hold something of greater enhancement to the racials supporting it than did the eccentric forms I have mentioned, else monarchal systems would not have been adhered to and returned to time and time again with such significant regularity.

Such endorsements of a certain system, well-nigh universal in practice, do not "just happen."

Moreover, we are given no license to dismiss the phenomenon with the cynical statement that kingcraft had its enduring basis in overweening ambition.

Ambition may have inspired the individual to climb into the kingship but the inception of the system as a system must have derived from more elemental urgings, or I might say, cognitions.

Mankind, from its earliest days, must have gone around the Jurisdictional Cycle many times. Each time, however, we note that the arc representing kingcraft in that cycle occupied the longer segment, before the other two forms were endorsed or embraced—only to prove short and experimental and give way to kingcraft again.

Now before we go any further, what do we mean by the Jurisdictional Cycle? We shall meet the term again and again in the closing chapters of this work, and we shall want to understand precisely what it covers.

BY the Jurisdictional Cycle, we mean this: the correlated processes of political and governmental procedure, each one growing out of the other and by virtue of which the final form of government so arrived at, blends back into the form which started—and thus completes—the cycle.

To be specific, we have seen that there are just three forms of rulership within governmental function: The One-Man Dictatorship, the Party Directorship, and the Chamber Representation of the Citizen Masses. These,

each in a score of phases, comprise all the political jurisdiction exercised over racials or nationals in the earthly arena

It is my contention—and I will presently expound it—that such jurisdiction proceeds in cycles. The One-Man Dictatorship produces the Party Directorship, the Party Directorship produces the Chamber Representation, and when the Chamber Representation has run its course and dissipated the virility that created it, it automatically forces the One-Man Dictatorship anew.

All of it may be a chasing of the political devil around the stump, but in the process of the chasing, the masses of earthly-residing souls do get governed—after a fashion. At least they assume that they are being governed; predatory groups are held within tolerable bounds, and man gets his private pursuits accomplished in any given life

In the larger sense, however, we discern a different thing in process.

The thing that the unlearned man chooses to label Progress in these matters, may not be progress at all. Going around a cycle can never be progress. Progress, if such a thing exists, consists in climbing the spiral of the cycles in the enhancements of the personally intensified or unfolded consciousness.

Thus it becomes an absurdity to declare that a political state tacitly progresses. To achieve progress, the unit so signified must be in process of moving from one point or set of conditions, to another point or set of conditions,

and the difference in standards as between the two must be clearly defined and the point or set of conditions toward which the unit moves, shown to contain improvements. But even the identification of such "improvements" requires a standard by which to judge them as being improvements, and they can scarcely be recognized as such until the point of the progression—or the better conditions aspired to—has been reached. Before such point has been reached, spiritually speaking, it is unknowable. It is only knowable by arriving at it and reacting sentiently to its features. So progress can only be judged by considering it in retrospect; and before such retrospect is possible, progress cannot be recognized. Moreover, who is there to set up the abstract and arbitrary standard by which the essence of progression is judged?

To say: "we are progressing," therefore, is to speak a presumption

A political state, by such line of reasoning, cannot shift its position. It is not a unit, but a condition of jurisdiction. The minute it ceases to be one condition of jurisdiction and becomes another, it ceases to exist.

To digress a moment, for purposes of illustration, consider the United States. In the beginning, this nation was a series of monarchal provinces. Subsequent to the war of the Revolution, it became a Constitutional Republic. The nation had not made progress. It had simply ceased being one thing—a series of monarchal provinces—and become another, a Constitutional Republic.

With the advent of the Communistic-Hebraic locust swarm from Europe and Asia in the aftermath of the World War, and the theft of the Democratic Party by the Rooseveltian New-Dealers, it ceased being a Constitutional Republic and became a Constitutional Dictatorship, camouflaged by the term Democracy. That is, it became a Dictatorship under which the dictator employed the constitutional forms of political machinery to do his dictating successfully. Examined dispassionately, what truly happened was a change from the Chamber of Deputies jurisdiction to the Party-Directorship jurisdiction by malice aforethought and deliberate maneuver, instead of by cycle pattern in the embracement of result proceeding from cause. I shall continue this exposition in a subsequent discussion.

In none of these changes was it the United States that progressed or degenerated. The nation that has been the United States from the filling up of the Atlantic seaboard with colonists, to the overrunning of this new Land of Canaan by the world's predatory Israelites, has continued to be the same nation, territorially, sociologically, and economically.

Political forms give way to one another, but progression of any variety is strictly confined to the unfoldments of sentient spirit.

NOW then, this seems to be the natural order of movement in the jurisdictional cycle, when the movement is not one of force and strategy as in the constitutional usurpations of the Jewish New Dealers, and for quite other purposes than the political: Starting for the sake of convenience with the One-Man Dictatorship, we observe—as set forth in our last discussion—that the one-man ruler cannot endure temperamentally beneath the burdens or complications of his function. He indulges in excesses of irresponsibility on the one hand, while on the other it cannot be denied that he projects a legend about himself that is more enduring than his flesh and blood. Between excesses in moral laxity or irresponsibilities, and sacrosanct tradition birthed by his accomplishments, his function hangs suspended like Mohammed's Coffin.

In order to sustain his position, however, and keep right and title to that function by some sort of political expediency, such a dignitary must perforce bring into existance a group of satellites who are, in their individualized offices, the elongated manifestation of himself.

Thus is the Party born.

It may be, under the monarchal system, a Court. It may be, under the oligarchic system, a kommissariat. Whichever it is, by the nature of its individualized composition it is bound to have a longevity which the dictator who brought it into being does not. All men of similar political beliefs do not die at the same moment. Tradi-

tions of a personality, capitalized upon by bodies of surviving satellites to enhance their own positions above an acquiescent or ignorant populace, may endure with directional vitality or political momentum, over a number of generations.

But the Party always proceeds to actuality from some evidence of limitation in the first Dictator-Personage ¶ Parties, however, have this disadvantage, that they are not individualized in the sense of spiritual integrity, as leader-personalities may have spiritual individualities. ¶ There may be as many Parties as there may be traditions of physically perished personalities to perpetuate. ¶ Naturally these are bound, over periods of time, to clash with each other. Thus groups of individuals ascend to directorships as they are successful in winning the masses to support them, but the groups that have lost the endorsement of the masses, by no means go from existence as integrations of individuals upholding a chosen tradition. They continue in existence as irritants or purifiers of the Party that for the time being has secured such popular endorsement.

The original one-man rule won the support of the masses and held it for some outstanding accomplishment or promise to furnish social or military security. Dividing his burdens, he created from his first satellites the Party that seeks to preserve the principles that ensconced him in power, or the traditions which accumulated through a successful wielding of that power. This Party, being composed of very mortal and human men,

each admittedly without the original leader's attributes, breeds competition; and out of this competition, in the absence of strongly individualized leadership, comes one Party paramount in popular acclaim.

Groups of personalities—good, bad, and indifferent—generous, altruistic, and privately selfish—knit together by tradition of some sort, assume to direct the populace in political, social, and economic procedure according to a set of vaguely recognized and conceded standards.

But the Jurisdictional Cycle is moving onward.

Just as the original one-man dictator found his burdens obnoxious and thus created the Party to relieve him, so the Party in turn ultimately shows signs of internal confusion and disintegration by the very nature of its highly individualized composition, and forces relief from such confusion outside of itself, in turn.

The public says to itself: "The Party is making its internal quarrelings and disregarded standards an annoyance to us, the masses of the people. After all, we should have something to say about how we shall be ruled, and by what dignitaries and fiats. Let us, therefore, send agents of our choosing, to deal with the Party and make its members harken to reason or get back on the main track of the Principles originally birthing it. Having the major interests at stake in the civic situation, our opinions as to this or that are entitled to attention."

¶ So came the plebeian Party to ancient Rome—in juxtaposition to the decadent Senatorial party that followed in the wake of the Roman tyrants. So came the

Commoners' party to the British Isles, in juxtaposition to the king's party which was personified as the House of Lords and which perpetuated the traditions of the English kingship while at the same time acting as baronial curb upon that kingship in its excesses.

Still the Jurisdictional Cycle moves onward, and whether it be Plebeian Party, Commoners' Party or Popular Front, the time unerringly arrives when the spiritually unfolding consciousness of the populace eventually declares: "Why do we need to tolerate, or deal with, these personal exploiters of a tradition? Why should not our agents do the ruling and become supreme potentates as a caste, subject at all times to our mass-control?"

Thus comes humanity in any complicating social state, to the Chamber of Deputies form of government.

One-man dictatorship evolves Party Directorship. Party Directorship, out of its inevitable malformations, evolves the Chamber of Agents.

"Aha!" cries the Public. "At last the People have perfected the Ideal Form of Government!"

UT have they?

Let us see what operates in practice.

The Chamber of Deputies—or duly elected agents of the People to pursue certain approved forms of governing—starts off with conscientious intentions to serve faithfully as agents, and conserve the public confidence that has thus elevated them to their new-found and unmerited powers in political position.

The masses of the citizens, on the other hand, assume that all further distress as to government has been laid, and childishly start back to private pursuits. In the exact ratio that those private pursuits are profitable, they produce personally-owned wealth that makes the stronger god of Property. This stronger god of Property commands his daily homage. The populace, becoming generally affluent, knows that an instant's relaxation in the worship of this new god means swift and terrible retribution in the form of economic ruin. The struggle for economic survival being what it is, the God of Property becomes a more jealous potentate than the Hebrew Jehovah.

Presently the Deputy-Agents discover a curious indifference to their conscientious functions, growing in the minds of those who elevated them.

"We care little what you do," is the admitted confession, "so long as you do not infringe upon our worship of Property, or instigate conditions where our possessions are not our gods."

The Deputy-Agents say: "If that's all the public cares for our scruples, why should not we too, being men with human problems and dependents, take care that our offices be made to profit us, so that we too may possess properties and worship the common deity?"

Thereat come private agents to the public Deputy-Agents. They say: "All you need do is vote for a certain measure, which is not the general public's business at all, and you will receive little black boxes through your backdoors on dark midnights, in which you will find many golden coins which you may keep."

The bedeviled legislator is shocked at first. Then he probes a bit and discovers scores of his brother deputies having the aforesaid little black boxes handed in at their backdoors on periodic midnights.

"If the public doesn't give a rap," says he finally, "why need I be so squeamish?"

So he proceeds not to be squeamish.

Presently a thousand private interests are buying a thousand privileges from subverted agent-deputies. Public office becomes a miasma of corruption. The whole public welfare starts to degenerate.

Whereupon, rapacious and predatory groups that exist in every state, or enemies of the republic abroad, say among themselves: "We have corrupted the public servants till their nation is wide open for us to permeate and seize. We can move in and loot every man's property and cache of personal wealth, seeing the people have no buffers against us or protectors to denounce us.

So let us get to the pillage at once" ❧ ❧ ❧
The Chamber of Deputies, befouled with corruption, is in no position to contest such seizure without the disastrous exposure of individuals composing it. The whole country rocks. People despair. The economic structure crashes ❧ ❧
Then with wolves running wild through the sheepflock of defenseless citizens, the deputy-agents powerless in the toils of their own defections, some one indignant citizen raises up his head and his hand and cries in a ringing tocsin: "STOP!"
Advancing on this signal down the center-aisle of the nation, this Indignant Citizen mounts the rostrum and says: "This Chamber has failed us. It has sold us, body and soul, to our enemies. As many of you as care to do so, may follow me. For I and a few of my friends thinking similarly, propose to shovel the whole wickedness out!"
Turmoil follows—naturally. Perhaps a war is fought. But from such insurrection arises the Strong Leader afresh. And because he has saved the People from universal corruption, he is garlanded with the right to dictate to them what the reconstruction shall consist of.
¶ The Constitutional Prerogative has given way to the One-Man Dictatorship again. Forthwith there is every prospect that when the burden of his position has become too great for human flesh and blood to bear, his Party Directorship will succeed him.
There is progress in none of it.

There is only the Jurisdictional Cycle, I say, constantly recurring out of positive and reckonable conditions.
So we should know this phenomenon for what it is, and no matter under what phase of the Cycle we may currently be living, look rather for the sociological benefits which it transmits to our unfolding spirits.
It is our unfolding spirits that do the progressing, and the standard of such progress is the celestial moral concept, carrying us straight into the highest Esoterics.

THE THIRTY-SEVENTH DISCUSSION

NATIONS-IN-LAW

THE THIRTY-SEVENTH DISCUSSION

HE STORY of one-man rule is fascinating. It enthralls the average individual because the average individual, being only a partially-developed spirit—or rather, a partly unfolded spirit—reads into the single directing personality the exercise of most of those not-yet-unfolded talents which the average individual has not yet brought into play within his personally-exercised arena of activity. Adulation, homage, even worship, is forever based upon the average individual's inferiority complex. He desires to perform that which he beholds the adulated or worshiped personality performing. He wants to reach out, to stride ahead, and manifest himself after the pattern of the attained-to talents in the entity that has thus made him envious. There is nothing base in such aspirations. It is the system which Holy Spirit has instilled throughout all the octaves of human consciousness by which galvanism to unfold is motivated. So-called growth is always prompted by beholding a more

unfolded spirit demonstrate his self-discoveries, and thus realizing the wish-desire to be like him.

When we speak of an average individual, we mean of course an individual who complies with the common mean of unfoldment that most distinguishes the octave of consciousness in which one finds himself performing. No group, however, is permitted to be a group, without having allocated to it, its mentor. Groups, in fact, are naught else than coagulations of satellites about a mentor. And a mentor in turn is naught but a spirit more unfolded in consciousness, and the attributes in consciousness, than those who for this self-profit have swarmed about it.

Following this line of exposition, we discover it to be uniformly true that one-man rule—in its original exhibit—is merely the display of more unfolded talents on the part of some soul who has made the vital discovery that he is in truth a Baby God. These talents, epitomized, advance for our consideration the one composium that there is naught to fear in all the universe but the single Great Law of Retribution—as ye sow, so also shall ye reap.

This group mentor, we say, is acquiescent to accepting responsibility. It makes small difference whether he be selectman of a village, governor of a state, president of a confederation of states, autocrat, king, or despot. He has come into the realization, consciously or otherwise, that by functioning as the deciding and ordering brain for vast masses of men he can extend his own

power physically, economcially, or materially; yet it is also true that in the extension of such power he coaxes or stimulates the powers in those individuals composing his satellite-group to unfold themselves. Be that as it may, the satellites do read into his exercisings the performances of those talents or attributes which they have not yet recognized as existing in a dormant state within themselves. They adulate, not him, but their own desires to unfold to the extent to which he has unfolded. ¶ They say, commonly, that they are willing to follow such a leader because he "shows them the way." . . . He does not really show them the way. He really demonstrates the extent of his prior discoveries that naught exists in Cosmos to fear excepting the self-suffered results of one's own acts when they ignore the basic consciousness-unfoldment of the satellites.

This is a realization to which all come ultimately, and as they come to it, they qualify as mentors to hordes of lesser unfolded Baby Gods in the actual pathway of expansion

E MUST remember this basis of all adulation, and consequently all Followship—and therefore all worship—as we read and digest the remaining pages of this work. ¶ The more unfolded, and/or self-discovered soul "comes back" as we put it, to hold up before those not so unfolded the possibilities in consciousness-expansion. His very self-realizations equip him to point the pathway of similar expansions to those who therefore cluster about him for counsel. He discharges his debt to those who have hitherto helped him in his own consciousness-unfoldments, in similar and prior procedures, by serving those who are yet in their divine infancy

This process in performance is the thing which purblind mankind commonly calls the Structure of Society ¶ There is strictly, of course, no such thing as any Structure of Society. There is only attainment in degree-unfoldment of consciousness, and envy of such attainment, one acting and reacting upon the other and vaguely performing a sort of discipline or self-desired Pattern throughout and among all those entities contributing to the localized cosmic drama that is being played. The Leader, therefore, is only the more daring adventurer in self-discovery of the potentialities of his own consciousness—and when I refer to leader here, I do not mean the appointed leader; I mean the leader who rises to leadership strictly through the exercise of organizational talent.

All others are agents for leadership, though they are not always thus recognized.

T IS extremely doubtful whether the first indications of such internally-inspired discipline upon this planet took the form of the individual discoverer's thus performing as the solitaire supervisor of his satellites, and emulation-galvanizer of his own unfoldments in others. Calling for the moment on the most profound esoteric origins to aid in clarifying this point, it seems to have been a fact that "in the beginning"—and for that matter, ever since—these more unfolded mentors have been performers of common attainments in an octave that gave them, from their common standing, the aspects of a Clan.

I refer in this to a clan composed of mentors who simply were members of a higher order of unfolded consciousness and appreciations of their self-realized godhood.

¶ This clan business is, naturally, bedeviling to those of us who confine our thinking-explorations strictly to the material essences. We are puzzled as to how, or wherein, it started, what coagulated its members, why they should have become conscious of the possibilities or potentialities in retrograding into the lesser-developed or unfolded orders, and how contact or influence was fundamentally negotiated. However, such are esoteric considerations and slightly outside the encompassments of this work.

We have the evidence of our observations to confirm that somehow or other the practice came to be tacit and general. More unfolded agents found ways to slip back and manifest among those less unfolded. And the exercise of such unfoldments—that is, attributes in demonstration—empowered them with authorities whose effects on their own psyches could not have been wholly displeasing to them, else they would not have acquiesced to the system and made it recurrent. It seems to be a fundamental of Cosmos that no volatile spirit performs an act that causes it distress or loss. Even in material self-losing disciplines there is profit—which is why they are entered upon in otherwise puzzling repetitions. Somehow or other, mentor spirits discovered gains to their own psyches in degrading themselves and ministering to those who extolled them as mentors due to their own lack of unfoldments to the moment. We do not need to pursue this line of exploration too far. It is self-evident as to truth, in the conditions of human life all about us.

Yet these higher-unfolded spirits took common counsel among themselves as to self-recognitions of their more advanced conditions, and the clan—or lodge—of mentors was created. Of themselves they doubtless comprised the degree-attainments in consciousness distinguishing—if not identifying—an octave.

In the beginning, therefore, we find them acting more or less in concert in their mentoring adventures among the more spiritually inhibited, and so-called Priesthoods

were first recognized. Now a word about such Priesthoods

STRICTLY speaking, a priest is merely a spirit that "knows more"

¶ We get the word Priest from the old Anglo-Saxon "proest"—a derivative of Latin presbyter—meaning Elder, or Older in Knowledge. Here again, of course, we have the mentor or more-unfolded-soul idea, expressed in its application to the esoteric or religious activity.

Priests originally were those who were acknowledged as "knowing more" or "being elders in knowledge" of the laws and processes maintaining in the higher octaves of unfolded consciousness. They were those who had "retrograded" into octaves they had already experienced and profited-from, in order to aid the unfoldments of those more ignorant or inhibited, leaving aside for the moment the item of their motivations or compensations for so doing.

These priestly mentors over many groups, or coagulations of groups, when considered as performers of an advanced octave, became known as a hierarchy. But here is the important point—

When the members of such a hierarchy first began demonstrating in this so-called physical or earthly octave, they really did know more than those whom they had essayed to mentor.

There were no forms or rituals about their performance.

¶ Forms and rituals are ever the outward, dramatic, spectacular means adopted when a given clan of would-be mentors have lost or have not attained to their accredited powers or knowledge and therefore substitute wordy or dramatic hocus-pocus to take its place and retain an unhallowed hold upon groups of gullible satellites without the discernment to know the real thing from the spurious legerdemain.

The original priesthood must have comprised an octave of baby gods who actually did know more and were equipped with the unfoldments to demonstrate it on any legitimate occasion. And there must have been a sufficient number of them to supply one of such priestly mentors for each group—or such numbers or combinations of numbers as their capabilities or attributes were capable of servicing.

If we want to accept the hypothesis that Life in the human form came to this planet in a great migration from some other planetary system, we must accredit that one guiding personality could not have been able to service all the myriads of inhibited souls who thus swarmed here. They would, each one, be limited as to function by the circumscriptions of the demands of the satellites upon their time and attention.

This in itself would indicate that myriads of souls would necessitate groups of mentors in numbers. These groups of mentors, being of similar cosmic unfoldments, would be attracted into one another's company in obedience to the great cosmic law that Like always attracts Like.

¶ Thus, in the beginning, it seems to have been a fact that a great Cosmic Dynasty did exist, from which this hierarchy of elders-who-knew were—in the earthly sense—recruited. And, further borrowing from Esoterics for the moment, it seems to be certain that these first rulers among Those Who Knew by reason of being Older, applied their counsel-talents to all phases and aspects of consciousness functioning on this terrestrial allocation. ¶ That is to say, they not only counseled—and therefore directed—in spiritual matters, but in matters of worldly residence concerned with the social and material. ¶ Undoubtedly this esoteric fact would explain where humanity's early ideas of gods and goddesses came from

Gods and goddesses, the whole gamut of mythology, were doubtless derived from traditional memories of a time when beings of a higher degree of unfoldment exercised their incarnated wisdom in all common aspects of mundane residence—not only the higher-octave spiritual but the materialistic and quasi-political as well.

But this thing happened—

As individual human beings or their satellites profited by the emulations of their unfoldments without being competent to graduate utterly out of this mundane octave, the retrograde incarnations of these higher beings were not so recurrently demanded by the earthly social circumstance. These higher beings withdrew more and more from the earth-arena and left it to the different gradations of unfolding personalities to spell them in

their more efficient wisdoms. And as no man learns more about government than he who aspires to rule, or actually does rule, so leadership mentoring began to be a development right here in the earthly arena itself and without the more urgent calls on the higher-octave hierarchy that had originally been necessary.

Right there the notion of one-man leadership was evolved and was demonstrated.

TAKE note, however, that no one man has ever succeeded in mentoring, or taking rulership over the entire earth-scene, but the Christ—and that only happened because He was cosmically equipped along the hierarchy lines I have previously suggested. Undoubtedly the first universal mentors to the People of the Great Migration on this planet were all of the consciousness-unfoldments of the Christ. But these in their virginal essence have long since disappeared—that is to say, the necessity for their common incarnation has no longer been of real cosmic moment.

Society progressed in its social and political recognitions to a point where lieutenants and understrappers from lower octaves of consciousness than the original Chrystos but higher than the common mean of earth-humanity, could substitute in practical function. And somewhere along the line, representatives of this intermediate caste made this discovery: When given groups of volatile and sentient spirits pool their potentialities

for action in any particular, but disregard the mental diversities that must otherwise exercise in the proportion of their numbers, they multiply their powers in exact ratio to their numbers and in the degree to which they relinquish to the one controlling Mind.

Here is a truth and a law too stupendous to be read carelessly. It is what we may call the Law of Alignment.

¶ Two men equipped with ten brains will duplicate ten times the powers of the one.

Ten men equipped with, or controlled by, five brains out of the ten, will double their capabilities for performance—assuming five eccentric diversities in exercise

¶ Ten men equipped with, or controlled by, the brain of one, will attain unto achievements that represent the compensations of the ten men accruing to the one.

Mentality in whatever aspects we discern it, always means individuality. Individuality always means diversity or squandering or duplication of effort.

In the exact ratio that mentality in supervision is simplified as to exercise, the effects of the effort will show converse increase.

One directing brain in the head of a chieftain controlling or supervising a tribe of one hundred individuals, will consummate profits to each individual a hundredfold over what the hundred brains could consummate for a hundred separate personalities exercising individually.

¶ The same principle works if the census of a kingdom be a hundred millions, instead of the barbaric tribe of the hundred

The leader says to the hundred or the hundred million: "You have a hundred, or a hundred million, bodies and will-powers to consummate. But in the ratio that you let your individualities lead you into diverse pursuits, you emasculate your powers of attainments. If now, therefore, you let my one brain epitomize all the exercising mentalities of the horde, you shall each of you be a hundred, or a hundred thousand, times as successful or mighty as you would be, each alone."

In other words, one brain in direction of a group means unity, concentration of purpose and effort, lack of confusion, lack of duplication of effort.

Two brains, means two activating will-powers, friction, irritation of temperament each with the other, the potential power therefore cut precisely in half.

The idea of One God at the apex of all the universe, doubtless has come from the universal recognition of this Law of Alignment: that because there is perfect order in the natural universe, therefore there cannot possibly be more than one Will-Mentality exercising over manifested creation.

Human beings in the earth-state octave have not yet arrived at the qualification of consciousness where they can accredit whole hierarchies of Will-Mentalities so perspicacious and discriminating as to outcomes from issues that they can align their mentalities to acknowledgments of flawless results from positive causations—retaining their individualities and yet universally concurring in problematical denouement, even hypothetically

rendered. If human beings could approximate anything like it, they would no longer be confined to the status of the human—incarnate or discarnate—but would ascend into such hierarchy memberships and demonstrations, each in his own right.

E that as it may, the arbitrary supervision of the one Will-Mentality has always been the synonym for Minimized Disorder in the affairs or consummations of men. And in the exact ratio that the need for Minimized Disorder has been urgent up over the millenniums, one-man spiritual, military, or civic directorship, has been the unerring product.

Whimsical human wits delight in prating of the "beauties" of democracy, communism, socialism, even of constitutional chamber-of-deputies government; but all of them are philosophic playthings in the face of factual emergency or lethal dilemma. Then the Law of Alignment operates automatically.

The Athenian Democracy relinquished its mob-jury powers to Themistocles or Pericles when threatened by the Aegean Confederation. Imperial Rome bowed to the personal accomplishments of Julius Caesar.

When a papal monarch had sabotaged Britain, a nation of burghers concentrated their individual postulations in Cromwell. French mobs had a Reign of Terror—but the single directing genius of Napoleon cleaned up the mess and restored order so that human life could function.

¶ In the late world war, the Unified Command under Foch, spelled the commencement of real victories won.
¶ The Russian Jews installed socialistic communism; but Lenin, and then Stalin, said what the mass thought of all Communists was to become in aggressive action.
¶ The Congress of the United States the other day put through a Bill literally making the President supreme dictator of this constitutional republic in the event of war—which was the tacit admission that a constitutional republic in event of martial crisis was an impracticality and could not be trusted; therefore and thereby negating the fact of true constitutionalism at a stroke.

The Law of Alignment is the Law of Social Power.

In the partially unfolded status of sentient beings in this octave, filled with two billion diverse personalities and therefore mental confusions, there can be no uniformity of direct and infallible reasonings from a given cause to a perceived result. So Will-Mentalities are negated and to a degree abolished or disregarded. Perhaps the better term would be, surrendered.

The one brain of the Master-Mentor, be he spiritual priest of the Chrystos pattern or diabolical angel of the Pit like Lenin, becomes the repository for as many acting wills as there are units in the body politic. Therefore, whoever gives an order to one other man, and has it obeyed without remonstrance, is in that slight degree a King. This Law of Will-Mentality Alignment, we must acknowledge when we come to consider the merits or demerits of the One-Man Rule in political conduct.

THE THIRTY-EIGHTH DISCUSSION

NATIONS-IN-LAW

THE THIRTY-EIGHTH DISCUSSION

UFFICIENT ink has been used to float a dozen battleships—particularly in this country since the American Revolution—in seeking to prove that no form of earthly government is viler or more to be avoided than One-Man Government as personalized in the Old World's kings and queens. For a hundred and fifty years jingoism to such effect has run rampant in these United States. Small children are shaken out of their cradles, dropped into school-seats, and drilled like little robots in the proposition that all men are created equal, that they have certain inalienable rights, that among those rights are life, liberty, and the pursuit of so-called democracy. In time they actually accredit this nonsense. They can even be persuaded in their maturer years to go to war and die for it. No one stops to question whether or not it is true.

The cold-brained analyst of history, no less a good American on that account, knows that One-Man rule

is no better and no worse than the temperament and character of the one man who does the ruling.

But that is not all he knows.

He knows that either a Constitutional Monarchy, or a Republic, is only as good a government as the calibre, honesty, and capabilities, of the people's representatives called up to conduct it.

This business of damning all one-person governments simply because the arbitrary power is concentrated in one pair of hands is truly as nonsensical as the favorite American political pastime of thinking that five hundred and thirty-one nincompoops, brought under one roof as a Congress, are thereby endowed through such congregation with the executive or legislative wisdom of five hundred and thirty-one Solomons.

The United States—or its forerunning colonies—broke away from Great Britain because a fool sat on the throne of the British Isles. It was the fool the colonists wanted to be rid of, but because he happened to be a king they worked up a lot more independence-lather among the brethren getting them to insurrect against kings in general

The assumption that all kings are vile, merely because now and then a throne contains a lout, is as eccentric and callow a line of reasoning as adulating a chamber of deputies merely because it is a chamber of deputies and can thereby do no wrong.

Both of these ideas are matters of premeditated education. And as usual, it is found to be to some special

clique's or bloc's surreptitious advantage to have the education thus propounded.

A nation can be made to adulate anything, providing its citizenry is seized young enough and trained to think that the wisdom of its elders to certain ends and propositions surpasses any wisdom that has ever been revealed

Viewed academically and dispassionately, what the early colonists did was to fight themselves free from the arbitrary and whimsical fiats of the king and the king's party in England. And in place of the one man, who at the time obviously needed his brains x-rayed, they immediately set over themselves a hierarchy of political overlords

Instead of freeing themselves from the tyrannies of one man, they founded a political system under which they eventually arrived—in the year 1938—at the suzerainty of five hundred and thirty-one men, every mother's son of whom is esoterically confident of his eccentric abilities to boss the whole bunch.

E are faced, in this prospect, with this challenge in logic: If one-person rule is so odious, why do we not kick the Jehovah of our religion off the Throne of the Universe? Why do we castigate in our political system exactly the solitaire rulership that we hold to be the apex of spiritual idealty in our scheme of celestialty? To be consistent, a people who go in for chamber of deputy rulership in their worldly institutions—to the point of fetish—should declare religiously for a divine panthology. Let there be many celestial dieties, and a senate and house of representatives of the gods.

But no, the idea is abhorrent.

We admit of the arbitrary ruler at the head of the Universe, yet when we come to the same notion brought down into political materialty, it is suppressive and archaic

Account for this inconsistency, we cannot, excepting that the Jewish Bible—and our parents—have TOLD us that there is but one God at the head of the universe and we had better believe it or land in eternal Tophet. We do not fancy landing in eternal Tophet, and so we do not argue.

We believe in the One God.

If we choose to appeal to logic, the only way that we can prove up one God as being at the head of the universe, is by noting that the universe is a scheme of miraculous Balance and in our earthly observation we attribute the exercise of Balance, or Law and Order, to

the arbitrary dictates of the solitaire intellect.

Twenty men considering a process, dictate twenty opinions about it, with twenty subsequent confusions.

If there are no confusions in the natural or religious universe, therefore there must be but a single Divine Brain running things.

Such is our postulate.

That a thousand—or ten thousand—exquisitely-unfolded Oversouls might all think alike, never occurs to us. The Jewish religion says that even to entertain such a thought is a species of blasphemy. We fear the penalties from blasphemy and so we do not think it ¶ The One God reigns supreme.

But for any one god to reign supreme in the mortal political sense would be anathema to American traditional institutions as set up by the forefathers.

Our logic is chaotic.

Our thinking is the product of what processes have been drilled into our infant brains to follow, while in plastic state at school.

OW I am not arguing for one-man rule, as the best rule for humankind and over mortal-political institutions. I am calling attention to the fact that we in America have few ideas upon the subject of what is best in government that are obtained by analytical thinking and cool logical deductions.

One-man rule, I repeat, is only as meritorious or pernicious as the spiritual unfoldment and quality of consciousness of the man who heads, or dictates, the eccentricities of his particular governmental system.

To arrive at an understanding of one-man rule, however, we must consider the aspects in which it commonly exercises

All one-man rules are not the same.

We have three—and perchance four—aspects of it in the mundane arena.

First, we have the Tyrant. Second, the Autocrat. Third, the Dictator. Fourth—if we choose to include it—either the Absolute or Constitutional Monarch.

The average citizen exclaims at this: "My goodness, is there such difference?"

As a matter of fact, there is every difference. The only thing they have in common is the single-unit concept of executive performance.

If you have read my book "Behold Life"—and I sincerely trust that you have done so, in order to gain a balanced digest of what this earthly miasma is all about —you will recall that from page 295 to 326 I gave you

a comprehensive analysis of the four types of rulership, each distinguished from the other. Assuming, however, that you have not read the book, let me summarize them thus—

First, the Tyrant is the absolute master—the despot. He is the one who exercises authority, lawfully or unlawfully, who rules oppressively or cruelly as his personal whim may dictate, who exercises arbitrary power without legal warrant or any consulting of those involved as subjects.

Second, we have the Autocrat.

We get the title from the two Greek words "autos" and "kratos" meaning Self and Strength.

An autocracy is that system of government—again plagiarizing from myself for the moment—wherein the strong-willed leader, or the leader relying on self-strength, contrives to abrogate strict jurisdiction unto himself over all branches and divisions of government. He makes himself the general dominating head over each, in commission as well as effect, unifying all departments of the public service through the interlocking holding company that is his personal self.

Third, we have the Dictator.

The term Dictator comes from the Latin "dictatus"—to say or to propose. And that is precisely what your modern dictator does, and not much more.

A dictatorship is a system wherein the strong will of a resolute leader-soul dominates the character of the workings of either a democracy, a republic, or a constitutional

monarchy, and prescribes—and insists on policies being enacted into statutory law—which shall align with his capricious or studied measures to preserve his person, his office, or his political psychology, in the public esteem. He dictates the Nature of the policies. If departments or offices of orderly government demur, his power to enforce such dictation rests on his appeal, through his personal popularity, to the whole body of the citizens

Fourth, we have the Absolute or Constitutional Monarch

The reason why we put a question mark after him as belonging in the category of the one-man rulers is because he is bound to be more or less a figure of chance—chance of lucky birth into the royal line—and relies for his authority upon a political system already established.

¶ Such a luckily-born monarch is the public sovereign, but his office is circumscribed. He is really influenced by a body of ministers, with his authorities and prerogatives described and limited in advance by expressions or acquiescences of the popular will set down officially in writings and subscribed to by all parties—ruler and ruled.

It might be stated that a Monarchy is almost a republic, only that rulers are perpetual in their occupancy of the public offices so long as they evidence good behavior and do not transgress arbitrary bounds.

The expressions of the popular will, as to what shall compose government and in what form it shall be ad-

ministered by such perpetual officeholders, is termed a Constitution

ERE we have four types of single-headed, one-executive government. So, when anyone declares unlearnedly that one-man government is bad, it truly should be up to such a critic to identify which type or role of one-man government he means. Caligula and Stalin are prototypes of tyrants. Pericles and Mussolini are prototypes of autocrats. Hitler and Roosevelt are prototypes of dictators. As for the constitutional monarchs, the Old World abounds with so many of them that we do not need to refer to them specifically.

Today, in America, we are having a perfectly silly and childish pother as to whether or not Roosevelt aspires to make himself dictator, or whether John L. Lewis of the Red-Jewish Labor movement will make himself dictator, or whether out of the ruck of all this political blither and bedlam, the ultimate dictator shall be Pelley of the Christian Vigilante Silvershirts.

All of it is academic, superficial, revelatory of the circumscriptions of our civic terminology.

Any man who dictates the political policies of our nation—or any nation—is a Dictator!

He may say to a legislative chamber of deputies or to a populace: "Do you approve of the policies I recommend for your welfare?" They may respond: "We certainly do!" and keep him in office—a process known as a

plebiscite when resorted to. They may respond: "We certainly do not!" and turn him out in favor of someone else

It is one-man rulership while it lasts, and it is Dictatorship in essence. Moreover, it is usually the procedure in all constitutional republics or democracies, whether the inhabitants concede it or not.

The list of Dictators in American affairs is formidable:

Thomas Jefferson was thus a Dictator.

Andrew Jackson—"Old Hickory"—was a Dictator.

Abraham Lincoln was a Dictator.

Grover Cleveland was a Dictator.

Mark Hanna, Thomas Platt, Uncle Joe Cannon—all these were Dictators.

Theodore Roosevelt, while he was President, was one of the sturdiest Dictators of the lot.

On the evening in which this chapter of this book is written, Franklin D. Roosevelt is Dictator over the whole American Commonwealth.

Why?

Because a Dictator is only the man—usually the executive—who dictates, out of his own sagacity or the sagacity of the counsellors he has gathered about him, what the policies for a nation in its civic life, are to be.

¶ Today our people are grossly confusing the word Dictator with Tyrant, or even Autocrat.

The reason they fight the misnomer of Dictator, and the system they imagine he represents, is that they resent that one man, out of his eccentricities or caprices,

should acquire the police power to tell them how and when they shall work, who they shall work for and at what wages, what they shall read, how much time they shall have for work and play and sleep, and at precisely what hour they shall turn the public lamps off and go into physical sleep.

The great Jewish oligarchy of constitutional usurpers comes to the shores of the United States, prescribes all these aggravating circumscriptions, calls it academically a Democracy, and through a byplay on terms, works a public support for its psychopathics that grows to a fanaticism. Thus are men beguiled by words.

F COURSE, the most erudite of civic analysts concedes that it is bad for the welfare of a people to have the public weal dependent from day to day on the mercurial moods of some solitare and arbitrary chief. ¶ The old colonists, I say, did not take arms against a kingly system half so much as they took up arms against a royal bigot. If the British royal line had spawned a brainy, tolerant, human-nature-wise statesman, in 1776, instead of a bumptious ass who resented infringement on fancied divine prerogatives, there might never have been a War for American Independence and consequently a United States of America.

The trouble with a monarch in a dynastical system is, that the populace must take the incompetent with the capable, the statesman with the bigot, the solon with

the nincompoop. The royal line is a Blind Poke. A people must prosper or suffer according to whatever character comes out.

The colonists of the West refused to shoot political craps longer with Nature and Luck. If sobeit they drew a dud, in the matter of a ruler, in at least four years time they wanted a way to ditch him.

So they went the whole way into antithesis and said: "Let us abolish the dynastical system altogether. Let us go hither and yon among the citizenry and pick whomsoever seems to have natural qualities for leadership."

¶ In a way, it was the worst possible alternative, because in casting aside the royal-line structure altogether they were likewise abolishing for all time the buffer between themselves and vast public rascality that dynasties from time immemorial have ever provided.

Meaning this—

In every state of society with or without pretensions to organization, there are ever two elements: The constructive and the reactionary, the stable and the predatory. Human nature since the Year One has always spawned its burglars, chiselers, and parasites whose philosophy is: "Only fools work!"

When on a large scale these predatory and parasitical blocs encounter a dynasty, they meet with a stabilized obstruction. The permanent king realizes at once—if he has any capabilities toward kingcraft at all—that to permit this bloc to infiltrate into his kingdom means the wreck of its prosperity and the undermining of his

throne. Having arbitrary power, he brings it to book. ¶ "You are forbidden to do this or that!" he orders it, and should it fail to obey, he ejects or imprisons those who compose it.

The king, by thus protecting his throne against such malevolent and subversive influences, likewise protects the fortunes of his subjects.

Under chamber-of-deputy rule—a Constitutional Republic if you please—the buffer must be absent.

It becomes to no one man's advantage to arrest or restrain the predatory bloc. In fact, the predatory bloc may "get" to the sectional representative, grease his palm with coins, compromise him morally, loan him funds, finance his campaigns.

Thereafter he is agent.

Multiply such surreptitious corruption as many times as there are legislators, and a country is undone!

The time will come, and not far distant, when the people of the erstwhile republic that was the United States will awaken to the fact that thus have the Jewish elements operated to promote with mad hysteria the Democratic Idea.

Five hundred and thirty-one representatives of sectionalisms in the Congress are thinking only of the interests of their sections— or their constituents in each section. No one of them can think of the good of the whole, as the king thinks because he represents the whole.

The predatory, parasitical, corrupting Jew knows that a country without a king—unless it be a Jewish king

controlled by his racial elders—and childishly trifling with the idealism of Democracy, is "wide open" to his clandestine control of duress brought upon individuals. ¶ So a constitutional republic loses in this regard—and a very ugly loss—in the exact ratio that a monarchy gains

NDERSTAND me, by no means am I daring to assert that nations whose form of rule is monarchal are automatically immune from assailments by cliques or blocs—racial or political—whose nature is predatory and therefore corruptive. If such argument were sound to such degree, no monarchy would exhibit any predatory and corruptive element ensconced beneath its rule. Even a schoolboy-glance at political history over the past hundred years—and no longer—indicates how absurd must be such contention. It is because of this fact that I placed the question mark or qualification against the constitutional monarchy as falling within the first classification of One-Man Rule. Truth to tell, constitutional monarchies as the western world knows them today are more properly exhibited for the student's examination in the classifications of Party Rule or Chamber of Deputies Rule. While one man, the king, heads them nominally, the real ruling is done by the king's party in his name, or by the parliament, which is a compromise in executiveship between the king's party and the people's party.

In declaring that the people have a buffer against predatory and corruptive elements in the personification of the dynasty, I am treating strictly with Absolute Monarchy. And there are almost no major Absolute Monarchies left on earth today.

The last one disappeared with the fall of the Romanofs. Even the Mikado of Nippon can no longer be classed as an Absolute Monarchy, since the Four Elder Statesmen and the Nipponese Diet qualify him more expertly as the constitutional monarch under the terms set forth already. Some of the petty States of native India and politically inconsequential sections of the Near East, still maintain kingcraft forms that are absolute monarchies, but most of them are generally regarded as archaic.

England, France, the Confederate German States up to the times of Frederick the Great, Italy, Greece, and the Balkan principalities, all have known subtle or open alteration in character from absolutism to constitutional limitation. China within this generation has gone the same route. Russia was not given time to go the route but was altered in a twelve-month, drastically and tragically, from one to the other somewhat after the program of 1789 in France.

Politically illiterate humankind delights to advance the argument that such changes typify Progress, that the Rule of the People has something sacrosanct and therefore divine about it, that in accomplishing freedom from the supervision of absolute monarchy there has been distinct ethical achievement by the race as a spiritual

species. At the risk of seeming insufferably dogmatic, I assert that nothing of the sort is true.

Absolute monarchies in our recent social world have tottered and collapsed—or altered into constitutional monarchies—because they have affected to exercise the very buffers between populace and predatory bloc that I am making the substance of my argument.

So long as they personalized such buffer effectively, they resolutely endured. When they began to relax vigilance and disregarded the unceasing and assiduous borings of the predatory and parasitical element, the underpinnings of their thrones showed signs of decay.

This brings us again to a consideration of the Jews.

At the risk of seeming to exhibit a certain fanaticism on the subject of Judah in our modern world, I say that no work of this kind can be true or comprehensive without mentioning the Jews for precisely what they are: a strange, psychopathic, and bastardly aggregation of introvert races coagulated by the interest of common racial and theological distinctions, gradually accomplishing their spraddle over all the other nations and peoples of the planet by a carefully-thought-out technique under the aggressive direction of a rabbinical hierarchy.

I successfully submit my argument to challenge when I say that as far back as human historical archives carry, every people or every set of nationals have been called to contend with, succumb to, or withstand this peculiarly disintegrating racial influence.

Back over a score of Jurisdictional Cycles we come upon

this predatory-parasitical element labeled Set-un, or the People of the Spirit of Disorder in Governments.

The word Satan is a straight-line derivative from such label

It constitutes an exhibit of the basic principle of all vibration underlying or effecting Nature: Positive and Negative forces operating one upon the other and producing action and reaction.

The Jews as individuals are not to blame for this, anymore than fire should be held up to odium as fire in that unharnessed or circumscribed it consumes materials of combustible character that may be exposed to it.

Judah as a recognized unit of the human race, identified by certain non-constructive ethics, is obviously called to play the role of butcher-bird among the starlings of Aryan humanities.

Viciously enough, the aggressions and introvert aspirations of such unit, to gain any appreciable exercise at all, must camouflage themselves with antithesis or they would immediately be recognized and repulsed wheresoever they essayed to operate.

So we forever behold such aggressions and unhallowed or non-constructive aspirations proclaimed as Progress, Liberty-Fraternity-Equality,—three terms, incidentally, that are individually in combat with each other—Government of the People, For the People, and By the People, the Rights of the People to Govern Themselves.

All such academic hocus-pocus appeals basically to the vanities or envies of the down-trodden or seemingly un-

derprivileged, therefore are the masses easily bestirred to exercise their numerical superiority and establish mediocrity as the norm of rulercraft instead of evolved or unfolded capability fundamentally expressed in true aristocracy

DEPT investigators of Judah and Judah's ageless program—and they are many since the dramatic assertion of the Nazi principle in Germany—uniformly discern with a sort of inexorable pessimism that so widespread and basic have the spurious social instructings of this introvert people become, that they have reached an unholy blending into the very traditions and moral structures of modern races.

For instance, no one bethinks to challenge the fall of kingcraft and the rise of republicanism as perhaps not being social or political progress at all, but merely a play on words and vanities in order to render whole nationals vulnerable to parasitical disintegration.

A Fourth of July orator arises and fans the air with rampant jingoisms about Freedom! Artful references to the Land of the Free and Home of the Brave will ferment such an hysteria in the emotions of underprivileged hearers—who of course, being in life for discipline, particularly desire to escape it—that he will have his rostrum torn from beneath him and be carried from the field on ranks of willing shoulders.

The true statesman, possessing analytical faculties earn-

ing him such designation, appreciates without either cynicism or spiritual lament that while the world-state endures there can never be any such thing as Freedom. The very essence of social organization implies some aspect of surrender of individual liberties to the welfare of the whole. Already I have treated extensively of this, in pages preceding. But the tocsin of it infallibly serves to scrape up homage and followship for him who utters it

Judah's Ageless Program takes full and mature note of this, and upon it as a basis, erects its gigantic and successful deceit. Mediocrity is persuaded to eliminate aristocratic capability and enthrone its own caprices—which must ever be childish and therefore controllable caprices by the bloc so agitating them. The weaknesses, never the strengths, of absolute hereditary monarchies are castigated till the populace is worked to the proper frenzy for their demolition. "Glorious" revolutions are inspired—which are not glorious at all, but artfully sordid and hypocritically baleful. All of them run an identical cycle. Having accomplished the secret designs of the projectors—that is, having destroyed the buffers between people and predatory clique which the absolute monarchy offers, else revolution would never have become of moment at all—the surreptitious revolution-makers peg the overthrow of forms by violence by calling in the Abolute Military. A Napoleon is "backed" by these artisans in emotion, and violence is directed by him to subdue violence. The Predatory Clique is es-

tablished in the saddle—if not openly political then financial and economic—the people exchange one potentate with a single set of weaknesses and faults but generally antagonistic to the race-parasites, for a dozen, a hundred, or a thousand ward-heeler overlords, corruption is made universal among these but of necessity secret, and when through it the State has reached prostration of its resources, the Strong Man in the personage of an absolute ruler must emerge again on the simple principle of the survival of society. This ruler, be he designated as tyrant, despot, autocrat, or dictator, finds ways to ruthlessly extinguish the predatory-parasitical element and the grandiose process repeats.

Again I dare to say, there is Progress in none of it. Again I emphasize, Progress is not achieved by rounding either a circle or a cycle.

The thing that is achieved is a better quality of spiritual consciousness in the individual, as the individual is borne upward in this somewhat circular pattern as though he were walking upon the cuttings of an upright screw

¶ It goes without saying that this is the phase of the Jurisdictional Cycle which we are seeing occur in these fraught years in Hitlerian Germany, and to a lesser measure in Italy and Russia.

It is likewise the irrefutable destiny for the United States, whether we approve of the prospect or not.

True statesmen have to be first of all, philosophers—or perhaps I might better describe them, social scientists. Their true patriotism is the greater altruism of

seeing the Ultimate Unfoldments of their particular people, not practicing slavish adulations to non-understood traditions

Such distinctions, of course, antagonize the rank and file of the sentimental for the moment. They make them exclaim amongst themselves: "Then our American Experiment is a failure!"

They are antagonized, however, not by the assertions of the obvious, but by an enforced necessity for recognizing that perchance the obvious is true.

As for the American Experiment being a failure, we must first show ourselves erudite enough to concede that the United States never was an experiment to begin with. There again we have been led astray by platitudinous deceits that a baleful racial influence might proceed to advantage.

The political expansion of the original western-world colonization has been naught but the cycle aspect of an orderly and inevitable process in the denouement of the social-organization idea.

Sentiment may make such contention reprehensible but sentiment cannot unseat the stern law of Fact.

NE-MAN Rule makes for concentration of efficiency in the transaction of the public business only to the degree that the nominated executive is first intelligent and efficient—that is, personally competent—in his unfolded character or quality of consciousness. So it is again puerile to call Efficiency an unalterable characteristic of tyranny, autocracy, or dictatorship. Generally it is exercised to some degree, however, else the tyrant, autocrat, or dictator does not keep his place.

¶ The more dependable benefit of one-man rule upon a populace is this feature of enforced automatic protection from the predatory-parasitical element that every minute of every hour of every day is seeking to innoculate the Body-Politic with corruption and disintegration.

The tyranny, the autocracy, the dictatorship, or the absolute monarchy, may cause the populace to suffer in the instance of the individual by abolition of certain rights in self-expression generally considered essential to spiritual unfoldment, but it does make for stability of civic organization.

The throne of the Romanofs was the most secure throne in Europe for the very reason that its czar's rule was absolute. It took a major world war and an orgasm of the most revolting barbaric violence to unseat him

¶ It was the very security of this throne because of its absolutism that brought such a terrific concentration of predatory-parasitical powers upon it. Furthermore, it was taking advantage of propitious world conditions

that wrought the Romanof downfall, not essential weaknesses within itself.

Naturally I would not have my reader conclude from this, that I am agitating for the czaristic type of rulercraft as the perfect type, or that I hold it in superiority over the forms exercising in differentiated countries, particularly our own.

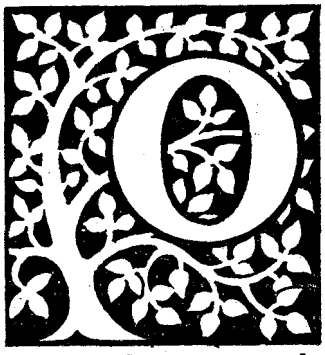
I am simply examining fundamentally the outstanding advantages and State increments deriving from the One-Man Type of Rule, that we may understand why humanity inevitably reverts back to it periodically, and why it covers a longer segment of each cycle than the rule of the Party or the Chamber of Deputies.

Now let us consider more minutely the disadvantages of this civic phenomenon and observe their concretions in the rise to arbitrary authority of the Party or the Constitutional Republic, Democracy, or Monarchy. . . .

THE THIRTY-NINTH DISCUSSION

NATIONS-IN-LAW

THE THIRTY-NINTH DISCUSSION



ON a recent occasion an assistant to the Attorney-General of the United States — characteristically of Jewish extraction — made this utterance in a public speech: "Only those are fit to govern who have the courage and ability to seize power successfully and use it!" He was paving the way as he could for the coming of the American Jewish Bolsheviks, and offering an advance alibi for the usurpations of his clique in America's federal affairs. Ostensibly too, he was excusing the dictatorial policies of the Yiddish Party in America's great economic pestilence of the years 1929 to 1941

¶ This sort of thing, projected from a man so highly and responsibly placed as an assistant to the Attorney-General, cannot help but work its psychological mischief on minds not accustomed to considering its implications deeply. It appears, on its face, to be an acclaiming or adulating of jurisdictional heroisms—leadership taking the commendably aggressive in the sterilities of

economic prostration—but to the civically erudite it is quite the opposite.

What this Jewish assistant to the Attorney-General was saying in effect was: "Might makes right!"

In other words, if you have the strength and audacity to be boss, you have the right to be boss by virtue of your demonstrated self-strength.

Strange indeed it is, to find such utterances solemnly pronounced by the same bloc in our present national life exclaiming hysterically for the preservation of democracy and the stabilizing of majority rule against the inroads or encroachments of Fascism. Bolshevism however, being essentially satanistic, takes no care to be logical or consistent. So the point need not be argued.

¶ The postulate, on the other hand, that Might Makes Right—that force in seizing power is its own alibi for exercising that power—is something for the analyst seriously to consider.

Does might make right?

Certainly the inquiry and its answer ties in most appropriately with our present topic under discussion: the malodorous aspects of One-Man Rule and the inevitable denouement of one-man rule into party rule as those aspects become actualized to public disgruntlement.

THAT certain individuals endowed with the more unfolded consciousness do seize power—as their capabilities and opportunities permit—is, of course, a platitude. The one executive brain, epitomizing some sort of remedial idea, turns the confusion caused by a million brains all thinking to individualized cross-purposes, into the one program of action, and by eliminating such confusion, constructive principles are permitted to exercise

If Might—that is to say, Force or Violence—must be employed to do this, and the product is assumed to be Right, then we have the prerogative of looking trenchantly at Right and knowing in each instance what it consists of, that it is so justified.

Right, so to speak, must perpetually be qualified.

Right of itself is impossible to recognize; always it must be identified by some association with wrong.

In any usurpation of power then, by one individual, the contention that Force or Violence carries its own justification must be—or should be—accompanied by the exposition: justified as to WHAT, or in the face of what?

¶ To be tolerated or accredited at all, the axiom that Might Makes Right should be translated rather: Might as force or violence is justifiable in the face of some chaotic condition currently prevailing, that the employment or enforcement of the said Might may invoke a benefit upon the group assemblage. In saying that Might Makes Right, and assuming that perchance it does, the

speaker is conveying that society must have arrived in some sort of cul de sac in its receiving of benevolences, where its continued expressions along a given line merely increase the degree of its sterilities.

Always we must come back to the proposition: What is best, essentially, for the group as a whole?

Human organization in the earth-arena being what it is, and all souls entering into it having equal prerogatives in deriving benefits from it, the Cosmic Supervision recognizes no one person or set of persons as having claims upon the more eternal benevolences to the detriment or denial of others.

This was the great truth whose expression was attempted in our Declaration of Independence when the assertion was used as a tocsin that "all men are created equal"

They were created on a par as to candidacies for the reception of opportunities for experiences that should the more adroitly and swiftly unfold their consciousness.

¶ Thus considerations of group improvements always must take in as many individuals as possible, that the Celestial Pattern as it applies to earth may be served.

¶ Blindly and not always willingly, this is what the One-Man Rule essays when by hook or crook he enforces his personal philosophies upon his fellows, making them follow his social recommendations as worldly connivance offers him the power to do so.

He is making mandatory his own mentor-notions that benevolences of some sort may come to a group, albeit

that group may not be numerically superior amid all the human units wherein it operates.

Receivers in bankruptcy to society from time immemorable have HAD to take the philosophical attitude that the exigencies of the situation justified their dictatorial conduct, because the celestial law of the Greatest Good to the Greatest Number is impossible to flout.

Boiled down into a capsule, however, what One-Man Rulership is justifying is: the employment of force to negate or render emasculate one set of individuals with their peculiar ideas, that benefits expressed in law and order of an equally eccentric character may accrue to a caste, class, or even a majority.

He is merely the agent that makes one set of ideas unchallengable or non-subvertible in action.

When we consider the rightness of his conduct, therefore, we must forever take into accompanying consideration the nature of the prevalent social situation permitting him to come to the fore.

No two such situations are ever alike.

If we want to assume that Might Makes Right, we must finish our postulate in this manner: Force to effect the coordination of ideas has been justified in this instance because it is apparent as well as logical—and therefore moral—that the non-employment of such force would have meant a continuing disintegration of the social structure and permanent disaster to a majority amid the group

Might therefore does not make right. Might makes for

a condition wherein, or whereunder, the question of what is right—or what is wrong—can be convincingly determined

Right, I repeat, must ever be qualified.

If Might is employed in prospects that truly do enhance the well-being of the majority within a group, there can be no question as to its essential correctness.

If Might is employed in prospects that are subsequently proven not to enhance the well-being of a majority within the group, the malodorous effects will not only disclose themselves at once but will work for the demolishment of the principals employing it.

We have an illustration of both declensions in the phenomena of Naziism and Bolshevism in Europe of the present

Hitler embraces a form of Might to gain ascendency of power for his German Brownshirts, serves efficiently and beneficently as receiver in bankruptcy to the whole German nation, and lifts the German State into prestige and prosperity in a handful of years.

Looked at philosophically, Might has made for a "right conditioning" as between Hitlerian Nazis and the prostrated Germans.

A few hundred miles east of Berlin, Josef Stalin embraces a form of Might to gain ascendency of power for his Communistic cohorts inherited from Lenin. He works himself—by intimidation and murder—into a position more despotic than Nero, slaughters thirty millions in the process, makes Russia the rat's nest of evil

as regards all neighboring states, and reduces his country to the status of a colossal work-house. Power he has seized, indeed. But Might has by no means made for a right conditioning and daily and hourly Stalin's regime totters toward the brink of inglorious collapse.

Germany prospers under Hitler and the man's power becomes the phenomenon of our period. Russia suffers ruin under Stalin and the man scarcely dares show himself to his subjects fearing that their vengeance will take the form of his swift assassination.

What are these but qualifications of the axiom's application to the circumstance?

Always we must concede that it is not the Might of itself that must needs be castigated, but the use to which Might is put eccentrically and proven deleterious or otherwise by its social product.

If Might—that is, Force, Violence, Power—were not for legitimate employment in this world, it would never have appeared as an item in natural composition.

Might is certainly expressed in the policeman's badge and arm when he puts a thug in jail. Exactly the same Might seizes hold upon an innocent suspect in a crime and effects his retention behind the same bars. Might has made FOR right in the first instance, but for wrong in the second. To make the blanket assertion therefore that Might Makes Right simply because it is might, is an exercise defiant of intellect and philosophy.

The One-Man Rulership therefore can by no means justify itself by declaring: "I have elevated myself into

this position, therefore my success renders me infallible in my decidings for the good of society." The eternal law will at once commence to operate and do its own dictating. It will say to such a one: "Thou fool! This night is thy soul required of thee!" In other words, "As ye perform, so shall ye be adjudged."

Christ put it: "By its fruits shall ye know the tree." In this case, the Tree of Rulership is no exception to the wisdom

SO single strong characters gain to temporary exercise of their supreme wills over the individualized wills making up the socialized mass. Their motivations may be selfish or selfless, based on personal vanities which require inordinate feeding and constant adulation or upon the sincere desire to benefit their fellows and vacate the scene as soon as expedient. But always and forever, each makes this discovery: The tax on the individualized faculties is like unto no other tax in the consummate galaxy of human employments.

¶ To reduce the proposition into the vernacular, the despot seizes power through an itch to boss his neighbors, but after the first flush of victory and pleasurable reactions from much huzzahing at his feat has ceased to be a novelty, it gradually dawns upon him that he has let himself in for an insufferable serfdom.

There is no imprisonment on earth comparable to the

discipline entailed in preserving one's position in power after he has gained it.

Envious associates, artful spies, antagonistic agitators, open enemies devised from personalized antipathies, all combine to create a menace to One-Man Rulership that makes vigilance in the face of it a torment.

No ruler has ever endured the strain of it successfully. Usurpers of power in the strictly One-Man Rulership quickly recognize that unless they somehow divide their responsibilities and extend themselves through others, they are going to fail to hold their usurpations, fail in health or nerves, go mad, or fall by the assassin's weapon through the very nature of their eccentric elevation.

¶ Pure tyrannies, therefore, must be forever transient.

The Celestial Supervisors seem to have made uncontestable provision that inhabitants of earth shall not fall permanently into the status of robots, obedient forever to the caprices of megalomaniacs.

First of all, being human himself—that is, exercising through a physical vehicle that has limitations similar to all physical vehicles in his subjects—the would-be Master-Man ultimately discerns that there are not hours enough in any one day to transact the business devolving on him as mentor.

The second discovery which he makes, is the appalling prospect of having to become slave to insufferable routine. He must be at his palace or on his throne at specified hours, wear the insignia of his office at prescribed functions which sustain his elevation, hold

audience for his agents that his commands be correctly executed, and sign wearying quantities of documents—writing the same signature till he is sick of the sight of it. ¶ The human spirit-mind is so constructed that the moment it does not derive new experiences and therefore unfoldments from sequences of events, it promptly atrophies. There is no standing still to spirit-mentality. The very essence of routine is experience-sterility. On the other hand, personal rulership makes the sternest demands on the individual for maximum spiritual-mental vigilance else he will be demolished from the height of his column.

The moment therefore, that the would-be Master-Man perceives what a hell he has created for himself, and that truly he is the grandiose victim of a conflict which can only end with his disappearance from the scene, he reacts as the Celestial Supervisors have made provision for him to react: He gathers a staff of lesser mentor-spirits about him as satellites to do the many things that shall mitigate his plight.

In that instant, whether he cares to concede it or not, he has begun to abdicate his rulership and the Party is born!

THE PARTY, which always and forever is the item of evolution out of One-Man Rulership, may take the aspect of the monarchal court, the cabinet of ministers, or the conclave of tributary chieftains. But it has to evolve, from the very nature of the human limitations exhibited in the absolute ruler. "Absolute" as a term to describe him is quickly proven to be a fallacy, a paradox, a vicious absurdity. The moment a second man's brain must be utilized to aid in a ruling, there are two individualized opinions both calling for expression in terms of executive decreeing.

The absolute ruler has vacated his position to that amount, I say, and though he may continue to act as the symbol of authority he has nevertheless weakened himself and begun sowing the seeds of his ultimate disappearance

The process is inexorable.

It is for this basic reason that no man will ever be able to rule the whole earth. Many childish brains, obsessed with megalomania, have dreamed the dream of doing it. But the very demands of such an office upon one human organism would be such that the end would be mental unbalance—the elimination of such ambitious personage through wear and tear from attendant duties.

Alexander the Great was called the ruler of the world and sighed for other earths to conquer. It should be realized that the entire territory subjugated by Alexander throughout his dramatic lifetime—and called

The World—did not embrace an area as big as that portion of the United States situated east of the Mississippi River

Caesar made Rome victorious over the nations in the immediate vicinity of the Mediterranean, but he admitted that he could not hold his gains and eventually died of stabbings at the foot of Pompey's column.

Napoleon bethought to overrun Europe and rule it at his whim. But he conquered a territory no larger than the United States, and only held it for a length of time representing the life of a normally healthy dog.

Mussolini does not aspire to rule the universe—that anyone has heard about—yet he is hailed as Fascist dictator and absolute ruler over the country known as Italy. Translated into terms of territory, Italy of Mussolini's dictatorship is about as sizable as the State of California.

Hitler's ascendency is hailed as phenomenal, gaining to control of the mighty German people. He really has no more territory to "sell," at this writing, than is represented by Montana.

Subjugation of these little territorial units for a time is by no means indication that the Celestial Law of Racial Diversities has been—or can be— ignored or overthrown

HE One-Man Ruler, I say, finds himself humanly incompetent to fulfil the demands of his office upon his time and body, so he begins to select subordinates. These subordinates, forsooth, are at first petty extensions of himself. But what shall bind these subordinates together and make them function as an aligned unit if the ruler in person happens to be absent? Right there appears the first faint form of a Constitution. "What socialized governmental notion do I stand for, among my fellows?" the ruler asks. Then he proceeds to answer the question in his program of fiats for the conduct of his program.

He may decree a Code of Laws, like Hammurabi. He may write such a book as My Battle, like Hitler in his exposition of non-Jewish National Socialism. The product is the same.

The man as a personage crystallizes himself into the political idealogy.

The moment that he does this, he has taken the second step toward abdication and disappearance.

The political idealogy is always a sort of charter creating a corporation whose life is perpetual and which may persist long after any of the human agencies creating it have passed from the earthly scene.

Parties, and Party Rule—as I have said—are natural evolutions from the natural circumscriptions distinguishing absolute rulers in that they are human.

Constitutions are acknowledged transcripts of decrees

and acceptances, crystallizing one-man civic receiverships into political idealogies that posterities may operate

Looked at in such light, One-Man Rulerships are always and forever a Phase of a Process.

Inasmuch as no civic bankruptcy can ever be permanent, so no absolute receivership in that bankruptcy can ever remain enduring. A process is a process because it is exhibiting elements of Change.

It is because of this premise that no nation—the United States included—need ever fear a total and permanent overthrow of its constitutional structure in terms of a dictatorship. A nation—the United States included—may become economically prostrate to such a point that a temporary and arbitrary receiver is necessary. But he cannot maintain his office because he must proceed to the integration of delegating his official duties to companions. At once these companions, ushered into spheres of influence, will work like yeast to emasculate his despotism. The same thing is going on in Russia at the moment. Hitler is averting it by making his political idealogy and Party Rule a vitality within his own lifetime.

No matter how good or how bad, how destructive or constructive, how arbitrary or benevolent, a One-Man Rulership may be, the vast conclave of spirits that fill up the earth, all with their individualized expositions of aggressive consciousness, will writhe and squirm and convulse and fight, till a condition approximating the

greatest good to the greatest numbers is arrived at

¶ This brings us to my final consideration: the perpetual benevolences involved to this end in the system of civics which I have called the Christian Commonwealth—and how it differs from these Absolutisms, Party-isms, and general Constitutionalisms kept in existence by Chambers of Deputies, not only in America but all countries abroad.

What are the pitfalls and inadequacies involved in all these pre-discussed systems of governments that the Commonwealth in a measure serves to defeat?

THE FORTIETH DISCUSSION

NATIONS-IN-LAW

THE FORTIETH DISCUSSION

HERE is, of course, no perfect form of government. Government, considered for what it is in essence, displays at all times its own perfection. ¶ Three men in association, being volatile and independent spirit-souls, have three conflicting philosophies as to what their relationships should be. In any such trio there is a majority and a minority. The electric instant in which two of them concur in what shall be their disciplinary conduct in regard to the fortunes of the third while such relationship persists—whether it be a voluntary or an enforced concurrence—in such electric instant Government has made its appearance and is perfect in its essence. It may proceed to exercise in any one of a thousand forms and variations, depending upon the qualities of consciousness of those to whom it applies, or their military or economic predicament generally. Nevertheless, in its pristine meaning and acceptances, its perfection is automatic by the nature of its exercise.

¶ It exhibits fundamentally an alignment of minds to achieve a given attainment, and when we have said that, we have said the decalogue.

When we come to consider the variations and aspects which it takes, what may be its predominating features for good or evil, how many free spirits under it are aided and how many injured, then we proceed to a consideration of jurisdictional policies. We thereat leave Government as such, and enter the domain of Politics. It is unnecessary to develop this thought. We have undertaken thirty-nine discussions concerning it already ✠ ✠

It is Government as government that is good, and Politics as policies that are comparable as to merits.

Government is the business of bringing Form out of Void and is the crux of all recognized creation; indeed, we recognize creation only as divine government proceeding to its exercise.

SO it is only the vaporings of uninformed cosmic youngsters when people here and there give expression to the thought that this or that political aspect of Government is infallible or flawless in its exercisings and executings upon the human race for some little moment in humanity's history.

Always the aspects—that is, the politics—of any Government are transient conditionings of social jurisdiction wrought by the degree to which Spirit has unfolded as a norm of culture throughout the people concerned as a whole. This is another way of saying that a people as a rule enjoy just about as good a government as they deserve, or want maintained over them.

The most benevolent kingly government is not necessarily the perfect government therefore, neither is a constitutional republic like the United States the perfect government. These Patterns for Jurisdiction are exercised because they happen to fit peculiarly the degree of unfoldments which the Mass Soul has reached to the moment, or which serve some cosmic purpose that has to do with the development of a political or economic arena for a peculiar class of incarnating spirits presently to make entrance and who will require for their spiral progress the profits that will accrue to them for living within it.

This is what is implied when the statesman cries in impassioned speech, "Remember, gentlemen, we are building for the ages!" It is a pretty phrase but superficial

nonsense. There is no such thing as building for the ages, for the very essence of "the ages" is disintegration, change, experiment, and exploration.

No statesman—looking back over history—has ever built for the ages, for the simple reason that each generation deliberately comes into life to undergo certain endurances and observations that will enable it to make its own decidings as to what is best for it in seeking spiritual unfoldment.

What can happen, however, and what does happen, and what the orator vaguely seeks to express when he talks about "building for the ages," is the establishment of certain fundamentals of ethical or political culture that seem to have demonstrated themselves as worthy of perpetuation, so that succeeding generations shall have the caches of ethical or political wisdom which they represent, to draw upon in experimenting with their own forms, departures, innovations and improvements.

A father of wealth may possess three sons. He may have it within his economic resource to build a residence for each lad wherein he shall dwell when he has reached those years that a family is imminent. What father in his senses, however, would go out and construct three houses after his own caprices and designs and expect each boy to be properly grateful to him that he as father did such work.

No, he would encounter resentment instead.

If the three lads were anything other than morons, they would exclaim: "It's kind of dad to be so solicitous, and

God bless him, but what he considers ideal architecture isn't our notion of a homelike house at all. Besides, there are our wives. They too want something to say about the appearance or geography of our several domiciles. In other words, we want to be left free to express our own individualities in the appearances of our houses"

And it is so with governments.

On the other hand, a wise father would certainly say: "I have lived in many countries and seen much of the world. I will take up my residence therefore in such-and-such a country, that as my sons are born and grow along to manhood they may be subconsciously molded in their desires and aspirations by the high ethical standards of that country and its political opportunities become available for their embracement. In other words, out of my own wisdom I will prepare by artful selection the arena of social activity in which they shall be inducted into life. But thereafter I will leave them only my wealth, permitting them to exercise their own characters in the construction of their domiciles."

Individualities must be served, whether they manifest in a rich man's three sons or in a great people such as the Germans, the Italians, the Swiss, or the Mexicans. Arenas of opportunity may be created for posterity but the opportunities themselves, posterity must shape

¶ The three sons of the rich man might take up residence in the three houses so generously provided by the father as a matter of pleasing the old man or demon-

strating their filialty. Most certainly, however, when the parent went discarnate they would quickly call in the carpenters and masons and have their homes made over to conform to their caprices.

E in these United States have been taught that the Constitutional Republic is more or less the final word in Idealty of Government, that there exists nowhere any better pattern of political jurisdiction than the so-called American, that by finding it thus set up by the Fathers and proceeding to enjoy its benefits, we have politically outclassed any of the Old World nations, and that all forms of Government hereafter must approximate in some degree the civic adherence of our forty-eight States

Much of it is merely childhood fixation, and reflex from tradition extravagantly touted.

The true reason why a Constitutional Republic was foreordained for these United States, and why for this little minute in eternity it would seem to be ideal for individual development beneath the Bill of Rights, is the phenomenon of the American nation being a political coagulation composed of representations from a score of races or racial extractions, deploying here in this particular world territory and requiring some form of executive machinery that should be a facile compromise of all the past political machineries distinguishing the racials so composing the populace.

"You shall each one of you feel perfectly free to bring your fixations of One-Man Rulerships, Party Rulerships, Constitutional-Monarchy Rulerships, or what-not, here as you please," says the American Political Proposal, "but when it comes to actual civic procedure you shall encounter the trouble-minimizing machinery of group representation. Each territorial group shall select a spokesman and send him to sit in a Congress. This Chamber of Deputies shall make the laws, and every two to four years there shall be a change of chamber personnel—to the end and aim that such personnel does not become crystallized into that permanence which means an arbitrary authority expressing the fiats of one group."

¶ We might view the Constitutional Republic as a Perpetual Expediency for checkmating the rise of groups to overweening prominence.

And yet it does more.

The political form of the Constitutional Republic—considered in purity of exercise—places a personal responsibility upon the private citizen to take a vital interest in his government and see to it that it maintains to his advantage, assuring him perpetuity of enjoyment of the liberties embodied in our Bill of Rights.

What actually is in progress?

For the first time in the history of the modern world the citizens of a country are faced with a responsibility to govern—albeit vicariously through the ballot—and thus acquire practical and personal experience with civic jurisdiction as principals instead of blind obedience to

the fiats of a chieftain, no matter how capable, who does their civic thinking and acting for them.

By actual participation in the business of government, no matter how indirect or how frail, the citizen's quality of social consciousness is being unfolded. He is obtaining the first rudiments of a civic education that shall one day equip him to be jurisdictional officer in his own right, whether it be dog-catcher in his current earth-career or royal potentate in some governmental set-up among lesser-developed spirits not yet incarnate.

To this end and aim there can be no argument about the benefits and profits of life under a Constitutional Republic as contrasted with life under a tyrant, autocrat, dictator, party rule, or constitutional monarchy.

We say that here in America "every man is king." . . . Every man, of course, is NOT king—yet!—but every man is in the way of acquiring a personal knowledge of, and training in, kingcraft. And thus does the Jurisdictional Cycle preserve itself by evolving candidates for its facile exercise, world without end, amen!

IT IS because the political system known as the Christian Commonwealth supplies even a freer exercise for such personalized experiments in kingcraft, that its progenitors are so zealous in making its provisions well-known throughout the body-politic.

Today, the work of the founding fathers in regard to the Constitutional Republic, stands incomplete.

The founding fathers provided a format for the personal intrusion of the private citizen into the affairs of State, albeit by representation—that is, through a congress of agents—that took their authority from the governed

¶ That was a tremendous stride in the right direction, but it did not stride far enough.

It placed no checks or balances on recalcitrant performance from those representatives or agents. It ignored the possibility that those representatives or agents, being very human men, might become amenable to corruption or coercion by predatory cliques, and their offices emasculated to the woe of the majority.

The founding fathers evidently took for granted that all civic leaders in the future, by the very nature of their prominence, would prove themselves as possessing the sincerity and integrity—certainly the official capability—that they were evincing in themselves.

They went to definite ends to express the opinion in the Bill of Rights that the exercise of free speech and a free press would keep the political structure uncontaminated by the said corruption or coercion.

They entertained no suspicions that an economic situation might be arrived at, whereunder free speech might depend upon the racial or political whims of a Federal Communications or Radio Commission, or where a free press might be harnessed in the necessity for survival by a catering to the caprices of advertisers who came to be intimidators of editorial and news columns and arbiters on what appeared therein.

It never dawned on the imaginations of men like Franklin, Jefferson, and Madison, that a time would arrive in these United States when raw newsprint stock on which papers are printed, would—or could—be monopolized by a predatory clique so that the editor or publisher refusing to accede to its dictates could be deprived of materials wherewith to publish.

Franklin, Jefferson, or Madison had no means of knowing that international news associations would be evolved, serving with only nominal representation the leading journals of the whole country, and that if usurpers or destroyers of this country placed an editorial censor at the head of the wire service of such associations, the thinking of a nation might become subverted to nefarious ends, or the actual destruction of the Republic that the usurpers might benefit.

No, free speech and a free press is by no means any guarantee that government can be kept clean through their critical offices.

A handful of Asiatic Jews, with their fiat psychologies, controlling the outstanding department stores of the

country, can—nay DO—exert a numbing and ofttimes subversive control over the whole constitutional scene. ¶ The women of the nation will not read newspapers that do not carry news of the bargains announced in the department-store advertisements. Without such woman patronage to this commercial end, no newspaper can survive, since it will not command a profitable circulation

No matter how strongly an editor or publisher may feel about a racial or political usurpation, his first indication of criticism will bring a hornet-swarm of insolent Jewish advertisers into his business department with the open blackmail threat: "Stop the criticism or forego our revenue!"

So the advertisers dictate by reaction what the publisher shall print.

Thus officials are elected to federal office who can be nominated by the same Jewish clique without fear of successful newspaper opposition. Once in such office, such executives are beholden to the interests that has made their election possible. From that point on, the same clique can do with the country what it pleases. An entire people can be hoodwinked as to what bloc may be secretly behind the maneuverings of government

I sat one day in the private office of a great midwest publisher, a man who had long been my intimate friend. I discussed with him some of the more mischievous aspects of our Yiddish usurpation.

"Tell the people about it through the medium of a great journal like yours," I begged, "and this racial minority will have their power to alter our government dismissed at a stroke."

With tears in his eyes this publisher responded: "I know from my journalistic experience that every word you've been telling me is true. Yet the first expose article that I ran in my sheet would bring the cancellation of my department-store contracts for advertising, overnight. Without such advertising, the women of this city wouldn't buy my paper. My circulation would vanish in a week. You're asking that I deliberately commit commercial suicide. I might as well shut down the paper at once and go back to my youthful occupation of farming."

"Then what about the future of America?" I asked. "What truth lies in the slogan on your mast-head: 'Free, Aggressive, Independent'?"

My friend shrugged his shoulders.

"I must play the game according to the times. Find me a way to throw the Jews out of the department-store business and I'll even make you an offer to write my editorials. You can go as far as you please with exposure"

I did not unduly upbraid my friend. I had been a daily newspaper publisher for several years myself.

ERE then, we have a condition within our much-vaunted "free" Republic where no agency exists—and at present is not permitted—whereby the populace can truly adjudge its officialdom on merit because the truth about such merit cannot be obtained. Of course there are other controlling agencies besides department-store Jews on the loose in America, but taken by and large, we have so far succumbed to the control of the economic that the state without such control exercised upon its officials is regarded as phenomenon.

As the yokel exclaimed on hearing the results of a reform election: "If something ain't wrong, 'taint right!" We proceed on such philosophy now to our political terror. Thereat we wonder why a whole nation is suddenly brought beneath the duress of a stricture, with Hard Times charted by cycles, and a President unreprimanded when he dares to say in essence: "No recovery before reform,"—the reform obviously being the practical abandonment of the Republic in favor of Jewish sovietism

Into this miasma of tolerated corruption comes the format of the Christian Commonwealth, declaring in essence for nothing more nor less than that the ideals of the founding fathers be completed in their practicings.

¶ The Christian Commonwealth, being essentially economic as to renovation, and not political, alters merely the possibilities for venery through economic pressure on the individual, be he honest newspaper publisher or

toiling farmer beneath Kansas sun.

It says, "Correct a faulty economic system in wealth's distribution and the premise for the use of the nation's currency, and political evils cease from sterility. Crime vanishes because the factors making for crime are erased. You do not need to overthrow the political forms of the founding fathers in the slightest. Preserve them and strengthen them. But alter the practices that viciously corrupt them."

In other words, the Christian Commonwealth heals the malady not with a poultice for the skin but in the blood-stream of the patient.

It is right and proper, here in this phenomenal nation in the West, that spirit-souls now in life should concretely participate in Government. But a faulty and unprecedented economic set-up is counteracting this participation and truth to tell, America is now pulled down economically to that bankrupt point—with her resources so disastrously dissipated—that she cannot go along manifesting through those constitutional forms till a Receiver in Bankruptcy who has the correct economic format ready for application, conducts her through a temporary purge.

It is an awesome thing to contemplate, since it evolves the political and economic status of so many millions of persons. But necessity knows no sentiment. We have needed this period to demonstrate the faults of a too-free Constitutionalism.

THAT country is governed best which is governed least. This declaration is by no means original yet it would be original if tried out in practice. ¶ Spirit-souls come into earth-life, not to be governed but to learn how to govern. And they learn fastest and most adroitly what the requirements for successful government are, as they are permitted to follow their own devices up to that corral-fence wherein they damage one another spiritually.

If I were at the head of this nation for a period, despite the seeming sentimentality of the utterance, these are the Seven Principles on which I would base my administration:

First, Have the forces under my control been administered this day so that love of humankind for one another has been enhanced in its broadest aspects?

Second, Have men learned anything from the functioning of government today that has privately ennobled them?

Third, Have men been taught to stand any straighter and firmer on their legs, from what I have personally administered this day, and enticed by example of Great Public Office to look at each other fearlessly yet lovingly?

Fourth, Have men had any examples reared before them of compatibility in administration that will unconsciously motivate the smoother administration of their private lives?

Fifth, Have men seen anything in the future, motivated by Government, that enhances their prospects and belittles their failures?

Sixth, Have men known what it is to suffer today in experiences, not for other men's wraths or concupiscences, but for their soul's profit?

Seventh, Have men been so inspired by Government today that they are willing to die for one another, yet live for one another the more prosperously and beautifully?

ONTRAST such a set of stipulations, honestly and devoutly practiced, with the awesome binge of lechery, self-seeking, spoils allotments, and political chicaneries, that are prevalent in these moments, with thirteen millions of our citizens out of work, a Congress appropriating twelve billions of dollars in one session, a Chief Executive taking $300,000 personal vacations on the public funds, and all the racial vultures of Europe swarming here under the license of a controlled State Department to poison the well-springs of youth and replace each native by an alien in his job.

Any Constitutional Republic that sponsors a system whereunder such things can be contrivable is of its own essence an atrocious format in political executiveship ¶ Naturally, as a matter of Effect from Cause, a change is on the make.

Lechery forever works its own suicide.

It is manifestly impossible, of course, to attempt herein either a description or interpretation of the Christian Commonwealth, since its stipulations and enhancements are elaborately set forth in other volumes. But this thing is pertinent—

The gods who rule over upwardly-spiraling mankind are not petty gods, nor are they serving celestial advancements selfishly. We must accredit that they exist and that they are watching the affairs of nations. When a people come to a place that evils alter their governments, strange prescriptions are forever evinced, making for a nobler concept of Government as a whole. Strange Servants of Eternity are ever to hand in flesh to carry out the merciful recommendations of those who have come a long way with the human race and observed it in all its phases.

Speaking personally, I have always had faith to believe that the Constitutional Republic was founded upon this side of the water to serve an upwardly-ennobling purpose, but that purpose—at the time of the adoption of the Constitution—was neither fully revealed nor actualized

In other words, the founding fathers did not complete their work, deliberately, that such eventual completion might be arrived at after a sufficient time had elapsed for other generations to perceive what constitutionality meant in purity.

Let us leave the matter there.

We who are of Enlightenment realize that if we have the

analytical ability to know and recognize these things, and entertain ideas of completion, it is probably true that we likewise have the brevet to serve as Completers as we may. It is not a delusion to grandeur but a stern responsibility wondrously arrived at.

This book, therefore, has kept itself more or less to analysis and not striven to advance postulates and definite recommendations. What are the facts as we confront them?—is the premise on which I have proceeded from the first. Next, do we understand them competently in the light of ancient experience and celestial compensations?

To think is to do.

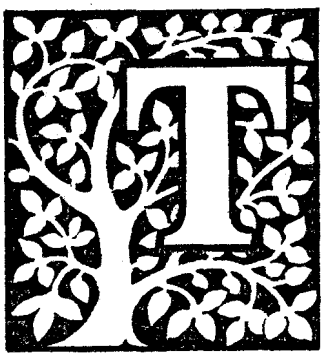
If we cannot advance a theory after having the premise for its necessity shown us, we are louts indeed. And humanity, thinking, suffering, hoping, aspiring, is not made up of louts.

I refuse to believe it, and so should you.

THE FORTY-FIRST DISCUSSION

NATIONS-IN-LAW

THE FORTY-FIRST DISCUSSION



THUS I come to my final chapter. ¶ Nine years I have taken in the writing of this book. My purpose in writing it has not been political, neither has it been "practical." That is to say, I have had neither the intention nor desire to trace event literally or even historically, and then point the way to some sort of private panacea for the world's troubles by showing concrete methods by which a more comprehensive political structure could be realized or made to serve.

The libraries of the nations are stuffed with such books. ¶ No man of sense will attempt to write any book whose validity and credence must rest on specific event or particular remedy. Internationality is moving too fast. The ordnance of Mammon is moving up too swiftly.

Man as a species stands at the cross roads of eternity, perplexed and bewildered, looking for its guide-posts, instead of which, down the highways of the future approach those in Shining Garments who would take him

by the hand and personally conduct him up mountain-paths of valor to summits of rare equity whose encompassing vistas are redundant with vineyards.

Man cannot discern the presences of those Resplendant Ones in his limited vision of the current hour. But can he, in divine logic, have been mentored thus far along the Highroad, only to be deserted in this eighth hour of his progress and left to blunder tragically into unspeakable morasses? There are yet several hours to be run on the time-clock of his cycle. It is in the manifest nature of the Trend that he is to be everywhere protected and helped. If this were not so, then mortal creation is God's supreme travesty.

Speaking personally again, I began the writing of this book on a night in May, 1929. I am closing its writing on a noontime in July, 1938. My original intention was to classify in my own mind, by as trenchant analysis as my mind could command, what might be called the political Urge of Peoples. Why has the world's history been a long and hectic program of nation rising against nation and race pitting itself against race? Must it go on forever? What have been the factors making such of issue and can they be controlled for the attainment of probity—probity in the morals of nations as well as of individuals? And out of the writing of this book, putting these factors on paper and examining them ruthlessly, I draw certain conclusions. . . .

THE human race is not impractical. It is not subservient to demoralized ideals only as it is hoodwinked in valorous ideals. It is not the butt of forces beyond its command so much as the material out of which God Himself is fashioning Cosmos in its progressing destinies and purposes.

God is not whimsical. To play with the human race as a gesture in caprice would substitute adolescence for wisdom and caprice for dignity, both of which must be divine attributes else why should we so revere them in our day to day intercourse with transient mortality?

¶ So I find, on the contrary, that while we are "spirits clad in veils" we are likewise spirits garbed in unutterable majesties. And as such, in our worldly residence, we have been graded and classified as to the splendor of those majesties. Some are more splendorful than others. Some wear their majesties as a cloak and others as a diadem. But both have this in common: they are candidates for still further honors as their interests shall appear. They are part and parcel of a celestial galaxy now circumscribed by social, political, and in a measure commercial penury, in a world that provides circumscription for a purpose that man may be able to arrive consciously at a knowledge of his degrees of progress in competition with his brothers, century by century and aeon by aeon.

There is valor in all this. There is Wisdom Transcendant that rears to infinity.

These things I believe. But I believe still more. I am persuaded that in the very near future we are going to see a complete revaluation and reclassification of the nations. That is to say, peoples are suddenly going to arise and express themselves as peoples, as component parts of a great earth-scheme that indicates, so that the lowest and humblest citizen can discern it, how magnificently God has provided for the spiritual evolution of the species, that nothing matters in the final analysis but the expansion and ennoblement of the individual consciousness, and that even as all humans go to school in their early years—that they may have presented to them in a lump-sum most of the findings of society to date that they may best serve the individual conscience—so this human race entoto has been, and ever will be, attending on a curriculum for a like purpose and profit. To try to subvert or avoid such decree is to bother the Almighty in His bequests of munificence, and beneficence toward man as a reasoning species.

These conclusions, I submit further, cannot be philosophical necromancies.

Since the composition of this book began I have seen a great spiritual renovation in matters of theology take root in this nation—meaning specifically the Liberation instruction based on similar tenets in the fields of religious intellectualism.

Since the composition of this book was started, I have seen a vast enlightenment begin to spread from Maine to California in regard to the true essence and respon-

sibility for political subversions. This too has cropped out in practical maneuverings. The Silvershirts, which I humbly have the honor to head, have already become a power in the land, pledged to a consummation of these ideals and principles in the body politic. Great recalcitrant interests have summoned their might against me personally. The Congress of the United States has even been employed to counteract my teachings, to bring ignominy upon my person and prestige that deaf ears might be turned to my expressions of ideals for the progressive enhancement of my brethren in predicament. The great State of North Carolina and its legal machinery was commandeered by misrepresentation and subterfuge to descend upon my properties and indict me for felony, that I might be silenced, principally because of my personal admiration for, and moral support of, that great and wise man who at the present writing dominates the German nation and has caused it to take the first step toward the accomplishment of those aims that appeal to me as strongly as a political philosopher.

These things cannot be without significance.

We are going somewhere as a nation, we are progressing stupendously as an Aryan culture, we are linked by indissolvable bonds with those who champion the integrity of peoples and the pure breeding of races as a Cosmic Fiat, everywhere. And all of it implies the most sacred obligation, both as individuals and as nationals, to keep faith with the Immortals, to finish the splendorful work so astutely begun by those we term the fathers,

that we may all of us gather together around a hearthstone in our true Homeland in the twilight of some far-off celestial day and sense the beauties of accomplishment in a mutual endeavor that has perfected a fraternity to endure unto the aeons.

True, we may not all of us sense our reliabilities equally in that hour, but the sharings of our enhancements from mutual progress shall be eternal, and only the God of Things as They Are shall be the final arbiter as to whether we have succeeded or have failed.

With Him the decision rests, and we should be content that it is so. . . .

I treat with the matter in no political sentimentality when I say again that America as a nation has her destiny to fill, and by the grace of that Supreme Arbiter, she shall fill it, and we shall be the immortal instruments of that splendid dispensation.

We have come a long way, all of us, since first we volunteered to undertake this mission. We have seen many kinds of law given to the hand of the human race, and have contributed to its administering. We shall continue so to do. But we have seen subversions accomplished. Again and again we have foreborne "to hear the truth we have spoken twisted by knaves to make a trap for fools" . . . what matters it? The Eternal Dispensation marches on indubitably. Many little men, hordes of Dark Souls, each bother God as He legislates with cummulative wisdoms for our maximum divinity. Shall we say that we have failed, or are failing, because

temporary arrestments have availed in our progress? It cannot be failure when the Father of All Conscience besits Himself in judgment on the most irresolute of these. ¶ Creation is not a travesty. We are Sons of the Immortals and it doth not yet appear what we may be. There is alchemy in that!

IN my book "No More Hunger" I tried to paint the picture of an economic State where the bugbear of economic duress should be forever laid, without in any sense degrading the private and personal urge toward maximum achievement. In "Nations-in-Law" I have sought to carry my thinking at least one rung higher up the Ladder of Circumstance, and project for the consideration of sober-minded individualists what the causes and reasons may be for this vaster depression —and its alleviation—in the economics of practical politics

Mayhap I have succeeded.

Perhaps I have failed. Perchance I shall be as bitterly misunderstood and misrepresented in this work as in the other. No matter!

It is forever posterity who decides on such accomplishings. "Thinking out of turn" is but a mortal misdemeanor. Thinking a score, or a hundred years in advance of one's times ever courts injustice for him who would reason and thus attempt enoblement for those who reason not.

We are at least coming to a mighty crossroads in eternity, and the nations from that point onward must travel resplendantly in company, no longer as stragglers whom the wolves and robbers of the Eternal Highroad drag down ingloriously in that they straggle.

This is my attestment: that the God of Battles may not necessarily be the Dark God of Slaughter. The nations are out upon the Highroad, my own nation that I have the honor to serve being the youngest and therefore the most virile of the Marchers. Together we press onward toward the outposts of civilization where the hosts of Armageddon await us, to try our strength and test our valor. But we are not fearful and we do not drag ourselves in chains as blind slaves whipped onward toward a shambles. We are soldiers with upturned faces and brilliant banners catching the sunlight. And militant above us rears the majestic stature of our Commander-in-Chief who puts in the lips of all nationals the battlecry: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you . . . that you may be the children of your Father who is in heaven, who maketh His sun to rise upon the good and evil and sendeth His rain on the just and unjust. Be you therefore perfect, even as your Father who is in heaven is perfect."

The nations are the princelings. In all law we are brethren. Those are Sent who command us.

God grant we keep faith!

FINIS

SO YOU ARRIVE AT THE END OF THE TWO VOLUMES NAMED NATIONS-IN-LAW WRITTEN BY WILLIAM DUDLEY PELLEY FOR THE LIBERATION AUDIENCE AND DONE INTO TWIN BOOKS BY THE PELLEY PUBLISHERS WHOSE ADDRESS IN THE SUMMER OF NINETEEN HUNDRED AND THIRTY-EIGHT IS BOX SEVENTEEN HUNDRED AND SEVENTY-SIX IN THE CITY OF ASHEVILLE IN THE STATE OF NORTH CAROLINA, UNITED STATES OF AMERICA

NATIONS-IN-LAW

An Unconventional Analysis of Civics

By WILLIAM DUDLEY PELLEY

VOLUME TWO

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1938

THE TWENTY-FIFTH DISCUSSION

NATIONS-IN-LAW

THE TWENTY-FIFTH DISCUSSION

HE ABROGATION of treaty contracts in the late World War brings to our attention the question of Constitutional Law as it applies to vast groups of individuals known as nations or empires—or rather, the relationships of these groups to one another on some recognized basis in equity that shall minimize instead of maximize the effects we have discussed in our previous volume.

¶ We have seen that Constitutional Law is the desire of large groups to code mutual understandings that the greatest good for the greatest number may come out of government. For in the last analysis, Government is naught but the promulgation of human organization to make and administer law. International Law must therefore be constitutional law as applied to nations in its broadest aspects.

We have a tendency in this modern century to think of international law as a series of specific understandings that typify solutions to a few specific problems chiefly

concerned with freedom of the seas. That is to say, we seem to believe that international law is a panacea for the passing quibbles and misapplication of political principles on the parts of statesmen of limited vision.

¶ We believe that international law will solve all problems and troubles of the world provided we resolve our recipes to some paper paragraphs for reference in courts of international jurisprudence. We think that international law is a panacea for all international troubles the moment it is coded and made available for jurists.

We think that we have only to say, "That is right and this is wrong," among nations, to bring about a sort of millennium under which nations will be respectful and honorable toward one another and halt their depredations on one another's territories.

This to a student of any kind of law, and its application to human affairs, is the sheerest nonsense.

Law is law only because it expresses the will of the majority over the minority, and this applies even though it be the promulgation of the dicta of a sovereign. To say that people will obey a law only because it is coded, is a fallacy that strikes at the very heart and core of all jurisprudence as a factor in making universal government effective.

A law is only as strong as the force behind it is strong to enforce it. This force may be the will of the majority spiritually expressed or, for a time, the gunboats of a monarchy ready to level opposition by internecine butchery. No matter!

A law without force behind it, to give it power of expression, is a farcical expression of syllables on documents, and means not a thing to the body politic.

Consider this carefully in an application of the principles of law—Constitutional or otherwise—to international disputes. Unless any code of international laws has behind it the moral suasion of the rest of the universe, or at least the will of a majority of its world citizens, it will be ineffective and impotent. And you cannot have a law that is impotent. It ceases to be a law and becomes a mere prescription for human conduct that may be taken or left at the recipient's pleasure!

NOW THEN, consider this: When Law has reached a point universally that it is a vital force because backed by the will of the majority, it maintains its power whether coded or not. Countless laws have been in effect before this codification. This codification is merely an incident, that neophytes in jurisprudence may have access to that which has been determined on in practice by those who have done their practicing before the appearance of the neophytes on the stage of events. When the neophytes come upon the scene—and wherever and whenever students make their advent in any curriculum of study—it is necessary for them to know the boundaries of limitation that have been set by their elders or predecessors for the conduct of any particular study

Codification also permits mutual understandings of the context employed, to express the will of the majority as it has been projected in practice.

It is not essential that every law be coded. For instance, the laws of health are not coded. The laws of gravitation and self-preservation are not coded. The laws of spiritual well-being are not coded. The laws appertaining to medicine and surgery are not coded. The laws of real estate, commercial practices, and equity in business proceedings are not coded although certain phases of them may be. They all rest on penalties, and eventualities for malpractice or violation, so unerring in disastrous results that to code them seems superfluous.

¶ No one, for instance, would code a law that falling down a flight of stairs is not permissible because injury awaits at the bottom. We say "everyone knows that," so why code it? The law against falling downstairs is a Natural Law which the infant learns from its very first accident. So with the laws of health and so-called science, of commerce and equity. We know that if we do wrong to our brother and the wrong go unredressed, we are forever in his debt. While that debt may be ignored by both parties for a time, it does not cease to exist as a debt, and forever awaits payment so long as the debtor exists.

That is Law in its purest form.

Applying these principles to our study of Constitutional and International Law, we find then that laws are often coded to make the transgression of them more certain

to those who understand not the penalties for violation. ¶ Law in this sense becomes mere written warning. But Law itself—in its pristine concept—is a condition of conduct, nothing more and nothing less, carrying penalty of some sort of misbehavior or violation.

Emphatically must we remember this in any study of international law—or rather, International Constitutionalism. Law as law is penalty, so to speak, put at the end of limitation. To say that Law prohibits, without some sort of penalty that disciplines—in the event of transgression or flouting of the prohibition—is to talk nonsense or engage in word play.

Law is based on the fact that human nature has found that a given line of conduct results in social error and malpractice if carried to an extreme within the group. Law therefore says, "Self-preservation demands that desistance become effective else we perish or be injured in body or fortunes." That is the decalogue of all peoples the world over, and particularly is it true coming to the subject of International Law.

Law says to the individual, "Deport yourself so-and-so or you injure, or incur the displeasure of, the group." ¶ The group recognizes Law as law when it says, "Thus-and-so will we do, else the body politic suffer and all humanity be disarranged." That is the decalogue verily. ¶ Coming to international law, or the law between nations as such, what do we find? What but that nations say, "We as principalities are above suffering penalities, in that we are sovereign. Therefore we set ourselves

above all law, and become law unto ourselves."

Now there is no such thing as any nation being a law unto itself, for that would provoke other nations into contention. They would say, "We also are laws unto ourselves and we dispute your law as being above ours."

¶ What a travesty of reasoning!

No reasoning whatsoever is in it, for Law is law and recognizes neither groups nor principalities of any sort. It recognizes only the human race as a race.

You cannot have a law that says that one part of the human race can fall off a cliff without injury while another portion meets with disaster. You cannot have a law which says that one portion of the race is immune from disease while another is exempt from it, speaking of disease as disease and not special maladies that affect different groups with different degrees of virulence. You cannot have a law which says that one group shall be excused from fulfilling contracts in equity while another group must adhere to them. Such is the delusion which the Jew of today is suffering from, and must suffer from further, until he becomes sane from the extent of mass society's displeasure wreaked upon his person

A law is a sort of divine pronouncement to the race, and is inviolate of transgression. What we are most generally pleased to call laws are, in many instances, little more than interpretations of penalties.

But to get back to Constitutional Law as applied to nations. . . .

WE MUST first consider that whether laws between nations are coded or not, the pronouncements and fiats of law will make themselves felt. Law of some sort will operate whether human beings concur in it or not. It has in it the retribution of divine decree. A broken law is an open penalty. That penalty may be thwarted, it may be ignored, it may be misunderstood, it may be ameliorated, none the less it is a penalty and inexorable in expression.

If you take your brother's goods without payment satisfying to him, either as an individual or as a nation, you are incurring the necessity for payment which can never be erased until compensation has been made. If you trespass on your brother's property or violate his family circle, you are inviting the retribution of similar conduct on his part towards yourself. You cannot perform any act in the group or the nation without ultimate payment being in abeyance. No codification of this principle is needed. It is a divine tenet as inexorable in operation as the Law of Injury when one is careless on the brink of a precipice. How silly, therefore, to look on the conduct of nations as being above all law, or dependent on adherence to certain written statutes!

International law began in the first moment that two nations set up existence in the history of the species. Its smallest ramification has been prescribed in Cosmic thought since those two nations—however illiterate—became actualities.

Let us not forget this. Nations may grow, and have grown, in numbers and powers of self-expression, but they have not altered one jot or tittle of the principles of conduct that men today recognize as international law. You cannot have law without penalty, I say again. Wherever there is true law there is penalty of some sort, and inversely and unerringly, whenever you see penalty in operation—as we witness in gigantic form between the nations in the recent world war—there look for a violated law.

Scraps of paper have flooded the earth in attempted interpretations of legal principles as simple and resolute as that the tumbling from a height means death or injury for the human organism at the bottom of the fall. Why will the nations not see this? Primarily, because they think they have the power within themselves to delay or mitigate the penalties resulting from transgression, and because of this power they consider themselves above law. Procrastination in the acceptance of penalty, however, never voids it but only converts it into forms more deadly, like a repressed complex in psychology

Take the case of a nation that thinks to make war on a neighbor as a means toward its own aggrandizement; that is the simplest illustration and the one most frequently practiced. It trumps up the war, goes through with it, and wins it—apparently! It collects its pecuniary awards in terms of reparations or compensations in lands or forfeitures. By these it seems to be temporarily

enhanced. But a debt has been contracted—none the less—that must be paid to the utmost farthing.

Let us examine that debt and see how it is paid in terms of international law, whether coded or not. . . .

EN have a humor to know the Unknowable. There is no Unknowable, all is of instruction. This applies to nations as well as to individuals. When nations realize that their quandaries are as decipherable in terms of logic as the quandaries of the individual, they will have no quandaries. All is of instruction, I say again. What then is the instruction in regard to violations of law resulting from a war, even a successful war? . . .

Nations fight a conflict and arrange terms of peace. Sometimes they go back to the status quo—in their own minds. That is, circumstances seem to be pretty much in national affairs as they were before the war started. But one man cannot be killed on either side, nor one farthing expended, without an obligation having been created that somehow must be fulfilled to the satisfaction of the creditor.

The warring nation, however, in case one side has been overwhelmingly defeated, exacts certain values and promises from the other to which its only right is force of arms. It says to the vanquished, "I have the power to take from you, therefore I so take." The vanquished says, "I cannot help your taking, therefore I relinquish."

All of which is simple highway robbery on an international scale and a violation of the most fundamental law of human existence—the right of the human being to work out his own destiny under the conditions imposed upon himself before entering the mortal duration.

Take away that right and you violate the Law of Karma reaching unto endless generations. Until readjustment is reached, there is never any real peace between the parties. And so it is with, and between, the nations involved in a "successful" war.

The winner says to the vanquished, "Give me!" and the vanquished says, "I comply because I am unable to resist at this moment, but always I reserve redress unto myself. The moment your power relaxes to hold what you have wrested, I shall restore the equilibrium in circumstances as the latent power to do so may accrue to me."

¶ What therefore happens in the nation that is vanquished? It may be destroyed, it may be ground under the heel of oppression, it may be left to resume its own life under a system of tribute. But it cannot escape the sense of obligation owed it by the conquering nation, that will persist in natural traits and animosities, in subversive revolutions and commercial antagonisms, in abatements of privileges to the conquerors, socially and personally, wherever opportunity offers in every phase of antagonistic deportment that can be addressed to the victors

A generation may die out. On both sides the children of victors and vanquished take up the feud. It becomes

an historical tradition in the blood of both participants and their progeny. Song and story will keep it alive. Inherent laxities of conduct toward each other will perpetuate it. Even the infants on each side will feel it incumbent to hurl stones and epithets at one another. Laws of equity have been violated and the balance must be restored, else no peace comes that is really peace.

¶ A feud may even be forgiven but deep in the subconscious memories of each race will galvanize certain evidences of the original mischief, when those who suffer from it have ceased to become aware of its origin. It is like a brook flowing to the sea. It may be dammed and diverted, it may be mingled with the waters of a lake and its identity seemingly be lost, yet never once does it cease to be an amount of water that is progressing inexorably toward the ocean.

Present-day society is recovering gradually from a graphic illustration of this truth. Fifty years or more bygone, Bismarck sought and found an excuse to descend on France and wrest Alsace-Lorraine as part of his program for building up the German Empire. Who dares to say that the world war would have been fought had the German Empire not been built up on such practices? Would France have cherished her hatred that kept Germany—and thus Europe—an armed camp through two generations and finally brought those arms into use, had Germany not said to her back in 1872, "Give to me because I am strong enough to take," although not always is a wrong of such nature redressed

between nations so quickly ❧ ❧ ❧ ❧ ❧
Searching back for historical motivations, Germany made her seeming monstrous reparations payments because Bismarck and his policies were the greatest combination of two stupidities, allowed to exhibit in Europe since the silly rampages of the Corsican. And the Corsican himself—writing finally on St. Helena—confessed his mistakes, the greatest of them being that there is anything to be permanently gained at the point of the sword.
¶ "The spirit of the temporarily conquered peoples brought all my labors to naught," he admitted in principle ❧ ❧
Human nature is so constituted that it only forgives wrongs as they are redressed. The nations which have so suddenly ceased to hate Germany—America specifically—are those whose wrongs have been redressed, or who have come to acquire an enlightenment as to the true natures and purposes of those who precipitated the war for their selfish enhancements.
This is not because human nature is essentially vindictive, for vindictiveness must have a reasonable definition based on a cause. It lies in the fact that human life is amenable to the great fundamental Law of Compensation, and when that law is violated, something is wrong. Human nature does not always realize what causes the wrong, but it does feel the effects of it in destiny. So it seeks readjustment blindly and we have social turmoil.
¶ Given a number of people—from two in a group to a million in a nation—suffering from the porcine behavior

of another group or nation, and you will have social turmoil whether or not it appears on the surface for daily accounting thereof. Social animosities are deep, deep. They are always premised on some sort of readjustment delayed.

You cannot have two nations injuring one another, even to the cut on a finger of the least of its subjects, without instigating a force that must first be accredited, then abolished

Christ in His great mission did not say "An eye for an eye and a tooth for a tooth" as Moses did. He said, "Do unto others as you would have them do unto you." But what was He concerned in? . . . merely dealing in positive spiritual values instead of expressing Himself by the negative. He could not have said, "Go away and forget your enemy, paying no attention to him for his inroads upon you," for that would have been unnatural. It would not have satisfied the Law of Compensation. Christ said, "Compensate in other values, values that are more positive and constructive and for the higher spiritual profit of the group."

The race knew that an eye for an eye, and a tooth for a tooth, satisfied something within it far deeper than intellectualism, that was appeased by vindictive violence.

¶ I say again, Jesus of Nazareth expounded the Law in terms of positivism and compassion instead of in viciousness and hatred. Note that He never sought to abolish the law nor tried to circumvent it.

When we come to the conduct of nations toward one

another, we see the Law stand out nakedly, like a pillar of fire in darkened heavens. We see the vanquished carrying within themselves the seeds of discontent through generation after generation, until the victory for the conquerors resolves itself into nothing but a vigilance, more cruel toward the victors than it is toward the vanquished.

When the nations of the earth have fully recognized this principle they will have fully coded international law!

Let us tackle this problem for a moment from still another angle, calling to our aid our previous concept of Constitutional Law as laid down in the foregoing pages. . . .

NATIONS are like children. They think in fundamentals, they display in elementals. They give heed to principles more than to technicalities. What we really mean, therefore, when we speak of coding international law, is not the admission in writing of fundamental principles or elemental actualities. It is the recoding for posterity of concurrent technicalities in the transmission of public endowments to the individual intellect or individual reactionism. For bear in mind that the individual is always practical. That is to say, he cannot deal in generalities for personal application. Being practical means trafficking in values of immediate and personal profit unto the self. He may know

that food is beneficial to his organism, but he is more concerned in the method for getting it onto his table and thence into his mouth.

Given a dish of international food—to continue the metaphor—beneficial for the organism of internationality, how will the various eaters partake of it? The process ceases to be a generalization and becomes one of technical application.

This is not a coding of law, but a seeking for expedients, and a transcript for preservation of the processes involved. So, startling as the statement may seem, this principle is true—

International Law is already coded in the hearts of men of every race!

Nationals of every color know that they want to be dealt with, nationally, as they would be dealt with as groups or individuals. But as groups or indivdiuals they may not have the power for procrastination of penalties. Nevertheless, the desire is there in the group or the individual for treatment in equity.

This desire is coded International Law!

It is not coded on sheepskin in words. It is coded in human consciousness and ideas. Technicalities of application are something else again.

Frequently we have a condition in society where men rise above the problems of birth and environment and make themselves masters of tribulation and disaster. That is not an abolition of the Law of Compensation but rather a dispensation of it, and such dispensation was

the crux of Christ's doctrine of Non-Resistance. But to say that rising above tribulation and disaster is the law either for nations or for individuals, is to circumvent the law itself. Law never can be circumvented. It is untouchable, to say nothing of unalterable by human desires, human passions, even human legislation. Consider this profoundly.

Law was before the human race was. Law will be when the human race has completely altered in identity and returned unto the Godhead from which it was derived in millenniums bygone.

Our operations in jurisprudence are merely the recipes for the technical transactions of social behaviorisms. Until this point is clearly understood we shall have tumults and confusions with the greatest vitality among groups and nationals.

Constitutional Law, we have seen, is the acknowledgment by groups or nationals—en masse—as to what is most appropriate to bring the greatest benefits to the greatest numbers. When it goes into the highways and byways and applies itself to the daily activities of the individual human unit, we translate it into terms of what we call Politics.

Following this reasoning in the application of constitutional jurisprudence among national groups, we arrive at the necessity for similar application and find ourselves confronting the same problem of personal application which consistently must be termed International Politics. But even as there is a gross misinterpretation

among the smallest sectional groups as to the truthful essence of Politics and its pristine offices, so there is a similar misapplication of the larger term in international relationships

All of us are prone to think of International Politics as a sort of sublimated ward-heeler's practices—that is to say, precinct chicane on an international scale. This too is nonsense, even as many of our concepts of international law are nonsense.

Politics is the clean application of majority preferences, transcribed in terms of group intelligence and obedience. This recipe is applicable to internationality in exactly the ratio that the nation is vaster in importance than the individual

The huckstering of the so-called statesman for petty advantages is far from being Politics, quite as far as the principles of Christ are demarked from the tribal retribution of savagery. So-called world-statesmen are too often merely glorified ward-heelers who because of their high offices are so inflated in their own esteem by the plaudits of the multitude that they conceive their works in terms of immortalities. Nothing could be falser. Many a slum worker bringing a bag of Christmas provisions into a city tenement is a profounder world statesman than a cantor of world policies with the mentality and altruism of a corner saloon-keeper seated in the chair of a prime minister.

Human values are always world values. A man who goes to and fro about his work in life, ordering his ways

to conform to social dictates, loving his neighbors and supporting his family, is of more value to eternity—not to mention internationality—than a dozen Genghis Khans or a thousand Cromwells. That is not saying that the Khans and the Cromwells have not their parts to play in society and history, quite as necessary and effective as the humble artisan who practices Christ's precepts in his daily life. But of the two, the humble citizen ordering his ways according to the Law of Compensation as hereinbefore set forth, is the better fitted to occupy the prime minister's chair, regardles of his erudition or lack of it. Not that leaders must be nincompoops in order to qualify as leaders, but that Khans and Cromwells may recognize that true leadership is adherence to social laws in the universe as adamant as the laws of velocity or physical carelessness.

THE TWENTY-SIXTH DISCUSSION

NATIONS-IN-LAW

THE TWENTY-SIXTH DISCUSSION

HEN MANKIND arrives at a certain stage of spiritual development he is prone to ask himself some tremendous questions. One of them is: "How comes it that I—a reasoning human being endowed with all my faculties, and quasi-divine in my essence—find myself beholden to elemental principles in whose origin seemingly I had no part? How have I arrived at a condition of affairs where I am the prey or shuttlecock of tremendous forces that say I shall do this or be damaged, or do that and perish? Who set these great principles at work? Who determined my spiritual comings and goings in flesh? What forces now operate, that involve me helplessly when I transgress their obvious fiats?" ¶ These are fair questions and man would not be a reasoning creature, imbued with such divinity, if he did not ask them.

Man says to himself: "I am on this planet at the play of Intelligence which I cannot comprehend." For want of

a better term, he designates this Intelligence as "God"—a word which is the contraction of "good."

There is nothing wrong with the appellation. There is nothing erroneous in his general concept of the Deity as such. But when he says to himself: "These vicissitudes which I suffer, and these laws which I am forced to obey, make me the plaything of the Almighty," he is going far afield in irrationality.

Let us examine his attitude. . . .

He thinks he is the "plaything" of the Almighty. What does he mean? The Almighty has evidently been guilty of caprice if man is His plaything, for play implies caprice without constructive purpose. Man therefore designates himself as an object of caprice. Yet how can this be so when out of such caprice comes intelligent and constructive experience making for his spiritual and physical betterment?

If man could foresee everything due to happen to him in his physical existence or span of life, would he derive any real profit from it?

The question is debatable.

There are those who know their careers in advance, but invariably they are souls of such age and poise that a knowledge of their future experiences in life does not act on them abortively. In other words, it does not cause them to dodge life's issues or seek to avoid seeming calamities that in the physical or mental sense may be painful in expression.

The great mass of mankind, however, is not so poised.

It seems to be toiling up the tortuous mountain of experience in order to witness the spiritual glories to be enjoyed upon its summit. It has small knowledge—accurately—of future events, because of its childish cowardice, or fear of pain, which would impel it to avoid exactly those experiences most needed for development.

¶ This process is divine in its munificence.

There are those of us, followers of no cult, who have reason to accept that it consists of a series of rebirths into flesh, each birth being a social station, a little higher and more refined than the last in its effects on human character. These stations are progressive and lead always up the mountain, unless the individual deliberately elects to jump off the passing precipice into the disaster of utter darkness. Up, up, up each soul is climbing, growing more and more proficient in its spiritual faculties, until it is a Christ Force in its own right, capable of assuming charge of planetary systems yet uncreated.

¶ Where, too, many earnest people go astray in their reasonings against this hypothesis, is in confusing earthly prestige—or notoriety—with spiritual valuations. People are prone to reason from the physical, or worldly, standpoint that if one has been a famous personage in one life, he must go on being famous personages throughout all succeeding lives or the whole structure collapses—not only famous personages but personages whose social achievements in each age are ever higher than those in his last.

The idea is, I assume, that the capabilities which made

a soul famous in one birth would operate to make him famous in all births. But they are provincials who thus decide. They attach importance solely to those personages who in times past have led in—or been associated with—certain events that have kept them notable in recorded history, forgetting that veritable fiends of such tenor as some of the degenerate Roman emperors have been similarly perpetuated, and that notoriety, either in the present or the past, may be a phase of, but never is, the essence of spiritual refinement.

To use a comic metaphor, Julius Caesar might decide to enhance his spiritual development by manipulating to get himself born in an East Side tenement and follow the vocation of a Swede janitor for one life's experience. He would doubtless manifest all the Caesarian traits as an apartment house janitor—something, of course, with which the average New Yorker is not exactly unfamiliar —but because he had once been the Julius Caesar is no premise to expect that in every generation in which he appears he must head a replica of the famous Tenth Legion or rule greater federations of States than the one-time Roman Empire.

What really then, is the individual soul actually learning? Not necessarily how to preserve its identity in the face of divine caprice that would dangle it for mad entertainment on the brink of the various chasms of circumstance. Is it not tenable and plausible that the soul is going to school for a mighty purpose—namely, to learn the laws of Cause and Effect, that it may instruct others

aeons hence in the workings of those same laws, and ceasing to be pupils, become instead instructors in the most advanced types of self-ennoblement?

This cannot be madness, neither is it the bizarre exposition of any theological hypothesis. It is the rational conclusion to be drawn from the phenomenon of human character as we find it in its various stages and stations all about us from day to day.

The child at school resents disciplining. Doubtless it believes the teacher to be a tyrant, and the schoolboard to be anathema to its happiness and welfare spiritually. It sees no merit in daily confinement in a schoolroom, it hates the dictates of its elders and remonstrates with those who would convince it of the practicality of such discipline in later years, when it takes its place as a component part of the group.

How then shall we consider the child, but as a prototype of the earthly adult who remonstrates with society—and the Deity—for enforcing principles and laws that are equally good for it in aeons yet to come?

This may be an exotic interjection—again I say—and smack of mysticism in a book of this character. But nevertheless, there are those of us who have to take these things into consideration in studying such stupendous phases in human relationships as principles and laws which dictate the behavior of groups.

I can only call attention here to this glaring fact: The Divine Discipline is upon us, and we are beholden to it. We seek good for ourselves and our children. We resent

what we do not understand and are cowed or affrighted by that which lies beyond our immediate interpretation. Human erudition since the dawn of earthly time has brought forth no other explanation worthy of credence for human experience as we perceive it. On the other hand, great libraries are in existence containing the most overwhelming evidence of its certainty for those who would investigate the validity of the theory in circumstances.

OW THEN, coming back to Constitutional and International Law, what do we find when we consider people in such unit groups as nations? ¶ That nations themselves are made up of unit groups is a platitude. But that human beings are anything else than group consciousness, exercising its nationalisms in terms of world order and calling it International Law, is not a platitude.

Far, far from it.

It is a tenet of the most vigorous originality.

We must think of nations as spiritual groups with theories of life, impacting on one another and gaining thereby in experience, exactly as we think of human beings as spiritual entities gaining most profit individually by belonging to a group.

Until that stage of logic is universal, we are not going to understand or interpret internationality. And we must understand and accept internationality, or violate the

Politics as politics, further, is the translating of the group erudition into expedients, for universal unit-acceptance and utility.

Man never yet made a law! He has only written or coded interpretations of how he chooses to respond to the eternal verities.

He has no desire to further his own progress by giving himself as a unit to those verities cheerfully; he only does it under the group lashing, for preservation of the group or the species. He gives himself with apparent willingness, only so long as he discerns a personal profit in some form of physical security or mental tranquillity. He has no desire to better himself for the sake of betterment; he has to be driven to it by mentors, or race leaders, making him to see what he could be by recognizing what he is.

He opens the door of his spirit to intelligence, and social solidarity, only because he is made to do so by the laws of cause and effect operating within the group consciousness, or sometimes the result of it.

He makes unto himself palaces of marble because he sees the physical or spiritual enjoyment derived from such a habitation on the part of others who outstrip him intellectually

He is a child in school, remonstrating against wiser heads that know what education is all about and why it is necessary.

Coming to Constitutional Law applied internationally therefore, we find mankind arguing over the projection

of something that has already been projected and is older than his species. We find him misinterpreting law for application of law in this specific instance. We find him making mountains out of molehills, and battleships out of row-boats. We find him playing with his thumbs and thinking he has discovered something new in anatomy

International law is nothing but group consciousness applicable to immense numbers, or constitutional recognitions of jurisprudence applicable to those of all creeds and bloods.

We have, then, to consider it from the standpoint of the ward-heeler's practices enforced by the policeman's nightstick. . . .

THE TWENTY-SEVENTH DISCUSSION

NATIONS-IN-LAW

THE TWENTY-SEVENTH DISCUSSION

HAVE said that Constitutional Law embraces more than a written document giving life to a State, or to a series of States. It is the modus operandi by which people of a given turn of mind declare the kind of government under which they shall live. ¶ It is more. It says that humankind as individuals has certain inalienable rights that the mass is bound to respect. It says that humankind can do thus-and-so—which implies, none the less, that its functionings as individuals also are limited.

Specifications as to an office always imply the limitations of that office—or rather, that the office has limitations. That is a broad principle of Common Law.

Specifications are given that the nature of an office may be described and understood.

The giving of rights to an individual, or an organization, implies the taking away of other rights which would not be called into question if the first were not projected.

The logic of this is irrefutable. We have laws making

for the permanence of the American Union. Those laws say that a man, or a State, may do a certain thing. The thing may be good or bad in its ultimate result, but that which is projected is projected because of qualifying circumstances functioning negatively as well as positively.

¶ Here, then, is the argument: A set of circumstances empower a man with certain liberties. He exercises those liberties. A point comes in such liberties where the exercising of them infringes on the rights of others. Thereat comes an impasse where the liberties so specified cease to be positive and become negative. The moment they do that, qualification is necessary in terms of limitation. So the law that adjudged a liberty and defined it, defines its limitations. And limitations in turn demand interpretation. Thus a positive law always carries a negative interpretation, and a negative interpretation is a circumscription of power or office.

Applying this argument to inalienable rights under a Constitution, we discover ourselves constantly interpreting, not positivisms but negations.

Every law, carrying its positive and negative factors, implies that inalienable rights are never such—a paradox that is the essence of all true law.

Law does not give power, since power is power of itself. Circumscription of power is law, instead, on any plane of social activity.

A law may say, "This thing you may do," and it might seem to transmit power thereby to the doer. But in performance in reality, it says, "This thing you can

do to the following point and not beyond that point." The character of law, therefore, must be more negative than positive.

Inalienable rights as such—in perpetuity—would be rights which took no account of qualifying factors arising after such rights were bestowed. They might bring social chaos, if society reached a point where any man's inalienable rights injured every other man's inalienable rights. The mere fact that we describe them as inalienable rights implies in itself that perhaps they are not.

¶ To say that inalienable rights are only those which do no harm to one's fellows is an utter fallacy as well. Injury may be caused by any sort of excess or intemperance in specifying one's inalienable rights too generously, as much as by exercising an uncurbed appetite for a food or a drug.

It is every man's inalienable right to eat food to sustain life, or to receive drugs under a physician's direction to assuage physical agony. But excessive use of food or drink poisons the system and may cause whole communities to retrograde, physically or mentally. Many kinds of drugs cannot be taken promiscuously without wreaking harm on public life generally. At some point therefore, so-called inalienable rights cease to be such and become usurpation.

I maintain that it is the province of Law to set these stakes—specific statutes in the case of the individual, and constitutional decrees for States and principalities.

¶ Constitutional Law therefore is by its essence inter-

pretative always. It cannot be held to a hard and fast pattern any more than human nature can be so held in its evolution, else it defeats its own purpose. It becomes stagnant and useless.

The interpretation of a Constitution therefore, is the Constitution in action!

We have states in society which say that Law is to curb excess in any form. But it is also to galvanize impulses —and urges—which otherwise would not be vented. Thus the recent Prohibition Law while introvert in principle, also attempted to motivate Temperance—according to its sponsors. But I hold that this sort of thing is a tragic mistake. It is responsible for more disrespect for law than any other factor bearing on jurisprudence as Law in action.

To say that a negative law, or a circumscribed law, is also positive and constructive, would seem to be a mirror-like expression of our recent paradox. But does this hold? Let us reason together again and see. . . .

¶ Human nature is so constituted that it would run amuck in self-assertion if it were not curbed by social statutes. Every man with a grievance against his neighbor would feel free to slay him indiscriminately. Every man desiring another man's wife would take her insolently—if he were strong enough physically to accomplish it. Every man having a vast fortune would overturn society at his whim by the debasing of public characters according to their venality and his willingness to buy his end in infamy.

These urges are basic and rest upon the evolution of individualism. But individualism gains no end when it pulls down the social structure upon its own head. Human nature quickly recognizes that it cannot make progress unless mind cooperates with mind--as I have expressed in a former chapter.

Human nature therefore is both positive and negative even in its self-assertions. To say, however, that a law may galvanize constructively while limiting or demarking, is not the same thing in substance.

Laws give power for the individual or organization, but it is the power of capacity—not the force of action. Laws give structures on which to build the walls of self-expression, but they do not actually perform the building—men must do that for themselves.

Laws which bound, therefore, cannot galvanize constructively because they are encompassing but not forceful. The two qualifications are different in essence. Because this is so, men cannot be galvanized by law. They can be galvanized by threat of punishment under a law, but that too is negation of a sort since it implies police regulation—which is again limitation.

Laws are not meant to have creative power else they could not be laws, but would become manifestations of divine Providence. God cannot say, "Be good!" and propound it as a law to man, since being good is a creative act on the part of the living entity toward one's self

Laws aiming at the public good are never good of them-

selves, therefore; they simply limit the prescribed power of evil forces, allowing human nature to do its own creating, devoid of destructive influence working against it.

Here it may be necessary to interject a qualification concerning Law as such, despite other definitions given earlier in these volumes. Because all that I am saying now is essentially apropos of Law in its larger international aspects.

Too much confusion exists all over the earth as to what Law is, anyhow. Law is not a prescription for constructive effort in the body politic—which is just where the would-be international law coders go astray. We often misterm such prescriptions "laws" because they are decreed or enacted by legislative powers. These are really attributes of the social consciousness in action toward a beneficent end, and, as such, they are no more laws than so many guide-posts at so many road-forks

True law is always a codification of human conduct! ¶ Speaking with authority is empty wordage unless the address be consistent with human reason and circumstance. Nevertheless, certain abstract principles are recognizable as authoritative because of their inherent truth

On this basis I declare the statement to be authoritative that law is only Law when it codifies human conduct in relation to living entities. And such codification is always negative—and circumscribing—even when it is

positive and attributive in surface inidcation ❧ ❧ Let me put this in another way: When you propound a law that says, "Man shall live at peace with his neighbor," you also say, "Kill man at your peril." When you propound a law that says, "You shall be temperate," you are saying in effect, "Be intemperate at the penalty of the body politic." You cannot state a law in terms of constructive positivism without requiring or implying some sort of negative penalty.

This is because the essence of Law is always limitation!

ONSTITUTIONAL law, we have seen, is the body politic's decreeing what shall become mandatory for the greatest good of the greatest numbers. It is forever interpretative—an expounding of the principles of agreement under this head. Constitutional Law goes further, however, and says, "Great numbers of people have diverse interests as opposed to other numbers, equally great. What shall we do about it? We shall find bases of settlement of our troubles and social complications by consulting together on what is best from the common viewpoint. And as common viewpoint must be always in evolution—even as the forces that effect it are also in evolution—taking a man or a State and putting thumbscrews on either is policing in either case. Subscribing to broad fundamental principles laid down by mass concept, is something else again, and that in essence is true Constitutional Law, but always

negative and circumscribing in its ultimate attainment."

¶ I would leave no one thinking, however, that the effects of such enactments are necessarily negative. One of the greatest paradoxes of jurisprudence is that a negative limitation can bring about a positive attribution in its effect on social forces—which may seem confusing for the moment after our former sequence of reasoning, but which carries no confusion when it is applied to any concrete illustration.

The Fathers who wrote the American Constitution took Magna Carta and the Rights of Man and welded them into as nearly a national instrument as the general erudition of the times permitted. A period of the wildest radicalism ensued, in which State agencies did their utmost to obstruct and nullify the broadest aspects of this mass determination to make Magna Carta a political instrument. This came about because of individual irresponsibilities, blindness to true self-interest, negation of self-evident witnessings of evils and a general reaction by the people of the period to an authority too centralized and effective.

All the arguments, fears, obstructions, alarms, and scatterbrain acclaimings that now attend against America's joining any world court, or league of nations, are by no means original with present-day disputants. Page after page of Alexander Hamilton's "Federalist" recites postulations, diatribes, and rancors against a centralized federal authority that read like a current senatorial debate reported in the Congressional Record against any

form of participation in foreign organizations that would disrupt or menace our present isolation.

This Constitutional Period, as we now call it, was made up of sophisms, political derogations, animalistic greeds, civic usurpations, and the desire on the part of the public to shape its own political destiny by districts without adequate scholastic background to ballast popular concepts of what Government is in its essence.

Man said: "We would free ourselves from tyranny." In his ignorance he saddled upon himself the greatest tyranny of all: Artful lawlessness, and flagrant discredit of his own elected representatives.

Men said: "We will have no part nor parcel in the exploded theory of the divine right of monarchs." So they showed their disregard of monarchy by patterning after monarchy in their own individual behaviors.

They said: "We will erect a new government, conceived in liberty and dedicated to the proposition that all men are created equal." Whereupon they turned about and concocted a government that has now come to treat its devotees, and most loyal supporters, as serfs and mutes—with true liberty and equality only for him who has the fattest purse.

Great brains came forward and manifested their qualifications by bringing order and prestige out of license, privilege, and libertinism. They marked and demarked those pathways along which society should travel, towards self-sustainment and consistent privilege toward opportunity

The framers of the Constitution at no time deluded themselves that they were creating anything new, or making a concordance of political doctrine that should meet every emergency that ever arose in the American nation. They knew their own fallibilities. They knew that men were men first, and political units second. They knew that need might arise for all manner of flexibility in interpretation of what they believed to be the best concordance of human rights produced up to that era. They never had a thought that the American Constitution was the last word in government—demagogues to the contrary notwithstanding. They said: "We have witnessed certain evils in other governments to date and would avoid them. This is how we would avoid them. But our children's children may see that we have been in error, therefore amendments to this instrument may be supernal wisdom. We project this doctrine as the best thought of this period, admitting our inability to cover every dilemma which shall arise under the law which this instrument stabilizes as a certificate of mundane principles that must ever have their bases in expediency"

These framers of our Constitution were wise men—naturally. They had few axes to grind, or wounds of their own vanity to heal. They gave the best they had to this great instrument and left it to their children to show equal wisdom in the application of their fundamental concepts of political truths. Those children, however, have not kept the faith nor shown such wis-

dom. They have assumed that because their forefathers were their forefathers, they were naturally the more erudite and expert as political economists. They have grossly neglected the vitality of their Constitution by permitting it to become surrounded with an aura of mysticism, as an answer to their own indolence and lack of perception of unfolding requirements of those who now live or follow after. Supinely they have allowed aliens reared in the antithesis of constitutionalism to supplant them in councils of State, and influence constitutional decree in alien favor.

The end and aim of such phlegmatism and unworthiness, is to make dogma serve for spirituality, and form for spirit. They, the children, have prostituted their own intelligence by saying that the forefathers were the wiser. They have looked on life and found it more or less pleasant. It has never occurred to them that vigilance and improvement were obligations—not profanity of the fathers' doctrines. They see life as devoid of the fathers' problems and therefore the fathers' doctrines are responsible for making life what they find it. They do not discern that other agencies and principles have been responsible for the American government as they now know and castigate it.

They see life as an increasing unfoldment, whereby an adherence to the principles and precepts of the fathers will be a perpetual assurance of longevity of enjoyment under it. They are not concerned with problems but with saxophones. They are not concerned with Politics

but with the loot of political parties. They have small desire to serve; they wish to be served. They acknowledge their indebtedness to political principles but think that no effort needs to be made to discover new principles and apply them to current problems.

They are politically lazy, and civically lethargic.

They ride the calliope of selfishness not realizing that the calliope is usually at the end of the social parade

¶ We have problems confronting us in America today so titanic that if the fathers could return as they once were, and behold them, they would be stricken with a sort of terror at the danger to the institutions to which they gave so much.

Constitutional Law as a cure for those dangers, however, is only of value as it prescribes the principles under which solution may be found. But going back again to the fathers, no amount of principles can be forever adequate when the needs and deeds of the children are circumscribed by their own inefficiencies of administration.

¶ You cannot have a government under a Constitution —or any other form of civil control—unless you have the persons willing to consider its ramifications as vital to their own well being, and not only recognize this but believe and practice it.

Constitutional law today is in disrepute, and its proper and timely application as a premise for international law as a living force among the nations, is affected, not because it makes impossible demands on human nature—or that human nature has altered in its basic tenor—but

because the average individual has not sensed the insidious propaganda that has been carried on to discount all law, and our own forms of law in particular, that are antagonistic to the designs of vast numbers of plotting aliens who would make us subservient to a Jewish Communistic oligarchy and debauch our Christian culture to serve the ends of their own spiritual decadence.

I would not have anyone think that life is merely an endurance under some form of government, constitutional or otherwise. But spiritual ennoblement requires that human beings function to their maximum as human units, while at the same time employing themselves as members of the civic whole.

From both expressions of ethical culture do we derive that which is essential to our growth as souls.

To say that one is more important than the other is to beg the issue. Both are equally important. But individual awareness can only come about through the most trenchant group relationships, group vigilance, and group sagacity. And all these, conversely, are usually predicated on the individual's reactions to life as he perceives it, and the exercise of his highest quality of consciousness. Given a workable Constitution as a starting-point for a government—and I allude here to a world political form as much as to a form that serves for forty-eight American States—the problem of those to be governed under it is not only to interpret themselves to themselves but to discern that which is clandestinely subversive to original principles.

Human nature needs beneficent discipline, whether it come from its own will power, civic administration, a national or international police force, the Sermon on the Mount, or the manifested effects of subversion when it has been allowed to mature in violence, spoliation, destruction and massacre. But you cannot drive human nature into an interest in community laws, national policies, or international postulations, by making more laws, and emphatically not by derogating those already made—or course referring to enacted statutes.

Laws are made by the consent of the governed, or the fiats of some authority, for the purpose of aiding human nature to realize itself and its concurrent opportunities for social facility and spiritual ennoblement.

They are not instruments of progress but decrees of limitations passed for constructive purposes, made from human intelligence to enhance the pattern of beautiful living and social solidarity without loss of individualism.

¶ They are made by the masses out of their own self-consciousness as to what is best for the greatest number, and function only so long as a sense of social obligation permeates down to the man in the street.

Trite and banal as some of these statements may seem, they are so paramount—as underlying our national and international predicament—that they seem to shrink the individual, and lose him in the mass. They really do the exact reverse. They make the individual the product of the mass, and tumult ensues by the individual soul's losing a sense of his entity as an individual unit.

To take the cognizance of individual responsibility and put it forth as a shibboleth of mass improvement, is the most aggressive function of constitutional law—especially as applied to internationality. On this broad premise, a premise that comprises all history of social evolution and yet is no bigger than the individual man's soul, we must build the coming mammoth international structure—after the insidious propaganda for quite different ends has been recognized for what it is and has been met with the permanent erasement which it merits.

¶ Out of the welter of the conflict of the individual with the group, has been born all Law, and the individual must recognize this if he would eliminate conflict from his daily activity. He must recognize the principle also that only as he acts as an individual, yet with group mentality, will he enhance his own spiritual progress and make for utopia in society. Transpose the word Nation for individual, and World Society for group, and the principle not only holds up but is a thousand times as potent. Of course there are those who do not want the social utopia, but on the whole they are negligible beside those vast numbers whose daily lives are a concrete expression of their yearning for a more inhabitable earth. Until we recognize that all society is but a coagulation of individual souls seeking expression in group forms, we will probably have social confusion that requires the sternest law enforcement, or the force of limitation set at variance with their desires.

Humankind is a universal child, resenting the careful

parent who would keep it from the pitfalls of existence yet complaining to that parent, and out of its own wilfulness, falling and being injured. Let us have a state of society where every man realizes that the ills he suffers are strictly self-imposed, and we will speedily cease to be children in the phenomenon of self-government. We will cease to be children as nations, afraid to join hands with one another for the supernal benefit of the species.

¶ And yet, when all is said and done, there must be something deeper than individual indifference to such an attainment—something deeper than political illiteracy, something stronger than national vanity—that keeps the nations from getting together even on an avowed Constitutional basis, which up to 1929 had proven so successful in the case of America.

How deep must we dig to unearth that Something, like a vicious psychological complex, that we may realize our Utopia on a speedier and more practical basis?

Why is it that the Man in the Street cannot envision internationality in terms of his own well-being, in recognizably enhanced economics, immunity from disastrous international conflicts, and the spiritual conservation of his species? Has he a deeply abiding perception of the pitfalls that alien marplots are digging for his country? Does he, as a citizen, truly worship the God of National Isolation in his heart? What specific thing is needed to galvanize the interest of average humanity in a more equitable form of World Management? Is the answer so obvious that again we do not see the forest for trees?

THE TWENTY-EIGHTH DISCUSSION

NATIONS-IN-LAW

THE TWENTY-EIGHTH DISCUSSION

THERE are many capable thinkers who have concluded that man as a species is gregarious but not social. He is imperious but not kingly. He has all of the attributes of a god but few of a god's graces—especially compassion or capacity for omnipotent thinking. They have reached the conclusion that so long as this is so, it is folly to talk about any aesthetic State in which the will of the majority is of a reliable quality—taken either nationally or internationally—able to adjudicate for humankind as races. They have decided that mankind needs a sound thrashing to make it really human. Furthermore, such thrashing must be administered practically, or man sinks in the mire of his own inefficiency and unworthiness to be called a ruler of anything. As he is not yet capable of commanding his own soul, how does mass action render him capable of commanding the group soul?

They claim, these thinkers, that man is inherently ani-

mal, that he responds instinctively to his bestial urges, runs with the herd without herd obedience, makes of himself generally a sociological maverick.

He is only social when it suits his animalism to be social.

He is a great anarchist in his private spirit.

He makes claims on the other fellow's liberties, but resents any intrusion on his own.

He follows no well-defined law in his own conduct except self-interest and self-preservation.

He is more or less of a nuisance on a planet where all other forces follow tenets of conduct that are positive in cause and effect. Each man would become a law unto himself if agencies above him in sagacity and wisdom did not visit him with their periodic displeasure.

They are correct in this thinking—within certain limitations. Where they fall down, is in failing to take into consideration the true nature of man. They make a mistake both twofold and colossal: thinking of him as an animal or creature of his instincts, or thinking of him as a natural force that must follow blindly the dictates of causation

I submit that whatever else man may be, he is not an animal. He may function in an animal body and this body may behave from moment to moment from animal reflexes. He may likewise be physically compelled, because of his automatism, to react to laws of natural causation

Man, however, has a higher destiny than the animals, and a higher objective than blindly following the courses

prescribed for inorganic matter. Man is a sublimated ape only insofar as his body manifests. Inside that body, and acting upon it, is something known as Spirit, and until we know what this phenomenon of creation is, how it functions, and what its ultimate attainment is to be, we cannot discourse intelligently on the conduct of nations—which are only collective groups of individuals.

¶ The opening chapters of the Bible inform us that man was created in the "image" of God. People who have never given very much examination to the subject, interpret this to mean that because man is found functioning today as a sublimated ape, that God Himself is an enlarged replica of this sublimated ape form.

This replica is seriously referred to as the Anthropomorphic God

The human mind, being the accretion of sense perceptions, is so constituted that it can only conceive in terms of form. To it, God as an abstract principle, has been, is now, and ever will be, unthinkable. So the early theologians gave Him a voice to admonish man, or an arm to hurl thunderbolts, or legs to "walk in the Garden in the cool of the day." And yet, further along in the same Scriptures the expression is graphic that God is Spirit

Now what is Spirit?

We speak of the Spirit of Fair Play, the Spirit of Kindness, the Spirit of Anger, the Spirit of Selfishness. Why do we have such metaphors? From whence do they come? Why should we perpetuate them in modern

daily speech? Spirit is the essence of the thing expounded—the circumscription of an idea in terms of human understanding.

Spirit is not the ghost of a thing, although we commonly refer to the shades as spirits. Spirit is the Logos of Understanding, and when we have said that, we have said a whole library of celestial definition.

The spirit of a thing is its essence. There is no spirit without essence. Spirit is that part of any form, or order of creation, that embodies the Essential Idea of the divine expression in that creation. It is the alpha and omega of understanding applied to a substance-quality. It has no beginning and can have no end

¶ The spirit of good-fellowship, for instance, is uncreatable. It has always been, and it always will be, though not a single mortal ever be alive to practice it. Now the strange part is—and a fact continually overlooked by speculative minds—that the Spirit of anything can actually have consciousness as we commonly interpret consciousness, or that its very consciousness is its interpretation of creation.

Man, being finite, carries around the idea that nothing is consciously alive but his own perceiving brain. He misses the fact that brain as brain is only a set of nerves and tissues. It can die and change substance. We say it "loses consciousness," but Brain is far from being what men think.

Brain is merely the coagulation of sense-nerves that have the physiological potency to transfer their percep-

tions to the Something in man that is the essence of his entity—something that, for want of a better term, we call by the Greek term Psyche.

Conversely, the Something in man that is the essence of his entity, operates through his brain to manipulate his animal body

What can that Something in man be, but Continuous Thought? We often refer to it as "the stream of consciousness," as though the Stream of Consciousness were something apart from man, something occurring within his body, like the beat of his heart or the growth of his hair.

We totally overlook the fact that perhaps the Stream of Consciousness is man in his true essence, and that the Stream of Consciousness as man in his true essence may operate independently of physical organism.

If the Stream of Consciousness wished to manifest physically, or receive physical sensation, it would naturally function through a physical brain, and by a physical body existent in a materialistic world. But the Stream of Consciousness may by no means need a physical organism to operate on other levels, or in other spheres, or at other velocities, or in other manifestations than the physical.

The Stream of Consciousness is.

It endures because it is a created Something in, and of, itself

This, to my way of thinking, is the literal "image of God"

We say clumsily, that God is Thought Incarnate. We say that man was created in His image. Putting the two together—or rather comparing the two—we then have a replica or model of Thought Incarnate in this man-phenomenon, functioning as the individual's Stream of Consciousness, the essence of individual man that is his spirit

Because man, in his physical state, is not physically conscious of his Stream of Consciousness at other velocities than that of Substance, or on other planes than those of the physical, does not mean that the Stream of Consciousness does not maintain.

I say that the Stream of Consciousness is man himself as an individual, only available to himself in self-awareness on the plane on which he is functioning at the moment

A man on the physical plane may function sixteen hours out of the twenty-four through his physical brain. Then he may lie down on his bed and function in Essence for eight hours on a wholly different plane, much higher than the physical. He has the same identity in both instances, but manifests in two or more totally different states of Being, both or all of which retain their own Streams of Memory but neither of which is known fully to the other.

When this is clearly understood by practical psychologists as well as by so-called metaphysicians, much in man's nature and behavior that is now enigmatic will be accounted for. The argument advanced by some ma-

terialistic critics that unless the two Memory Streams are known to each other there is no concrete profit to the individual, is an abstract speculation without basis in logic, since the values accrue only to spirit in terms of spiritual refinement, no matter from what plane they may be derived.

Spiritual refinement is never dependent on locality. So long as this spiritual refinement displays practically in the spiritual texture, what matters it how or whence it was derived?

Man is only an animal as he utilizes the body-form of the sublimated ape on a physical level for self-expression —and the receiving of the lessons of physical, perceptional experience. He is spiritual in the sense that he lives a life entirely separate from his physical instrumentality. He has always done it, he always will do it. ¶ When he no longer practices in the material velocity as an entity—that is, when he permanently discards the physical instrumentality for expression—we say that he is "dead." But the essence of himself is not dead. The essence of him can no more die than the abstract concept of the Spirit of Good Fellowship can die as an idea

Now then, take man not as a physical organism but as the Spirit of Conscious Perception, able to function at his own caprice wherever Thought can function, and consider what happens when he finds himself exhibiting in the clumsy apparatus of earthly mortality.

He is essentially a creature of caprice in that Abstract

Thought is rampant, can go where it pleases, and conceive of what it pleases. But only as it goes down into fleshly form and manifests physically in all the sensations, handicaps, and disciplinary interclusions of worldly residence, can the individual Thought Stream know constructive self-control.

Given a world of cause and effect, pleasure and pain, joy and sorrow, into which the rampant Thought-Essence is, from the mundane viewpoint, plunged more or less promiscuously, we have a structure that fulfils the loving purpose of benefiting that which is projected into it. Consider now the machinery involved, the processes employed, and the ends and aims effected ¶ These machineries, these processes, these ends and aims, must have laws to work by, else we could never identify them for what they are.

A mechanical ensemble is known for what it produces. This positive production may be termed the "law of the machine," identifying it as separate and distinct from every other type of machine. Every earthly process, no matter how complicated, is shaped and molded by an identifying medium that can be called the "law of the process." Every end and aim that concerns human activity as such, and is recognized as such, fulfils—or is the outcome of—an orderly trend of events in circumstances that we call the "law of happenings."

Where then does this lead us, when humankind as the essence of a manifesting Thought Stream suddenly employs a physical organism to bring benefit of some sort

to itself? Where but this: that the essential Thought Stream that is individuality, is demonstrating the fact of "law" in and unto itself, in Law's purest form: Identity

Now the law governing Identity is one of the profoundest in all Nature. It has for its purpose the distinction of different Thought Streams for different objectives. Each one of these Thought Streams is an individual man—masculine or feminine, physically. He is as abstract as the God that he thinks he worships

¶ God—let us say for the moment—is All Thought, or the sum total of all thought. This sum total we may call the great sea of Universal Spirit, in that it manifests as a positive force, in flesh or out of it. From this great ocean of Universal Spirit-Thought, issue streams for specific purposes. We identify these Thought Streams as created human beings. They may manifest in cosmic ether as disembodied entities, or they may manifest on physical planes as planetary mortals. Why these humanized Thought Streams found it necessary to refine themselves, or flow in properly controlled channels, where they are flowing, and what the purpose may be of their flowing at all, are not for discussion in this work. I have already written nearly a million words upon it in other books. We are concerned here to find out exactly what happens when each individual Thought Stream finds itself possessed of an organism with which to operate at the mortalized velocity, and how it operates and functions in relation to all the other Thought

Streams similarly operating and functioning ✤ ✤
This process is known elsewhere as "coding the Laws of Harmony." These Laws of Harmony are the basis on which the physical universe is built. They are also the basis on which the social structure rests. They perform all that is performed in mortal manifestation. They see to it that ether, the one original substance, performs according to divine intent from sunbeam to physical monstrosity. They are as positive as the decrees of gravitation, and to oppose them means nihility.

Since without them in operation nothing exists, thereby are they Creation.

Coming down to man then, what do we find but divine harmony coding itself in forms of physical manifestation—particularly in living bodies—for the physical expression of individual Streams of Consciousness manifesting in, and from, the Great Ocean of the Infinite?

¶ People, therefore, are not what biologists, theologians, or ethical culturists, would popularly have us accept. They are not laws unto themselves, but expressions of laws that are the essence of creation itself.

Man is Abstract Thought made concrete through a long series of physical-form expressions called "lives." He is concrete only as he manifests from a standpoint, or angle, of a positive self-awareness. He says to himself, "I AM," but he does not—because he cannot—say this until he has passed through a long program of physical experiences, and pleasure-pain reflexes, that have made him aware of himself as a particle or stream-

let of Divine Thinking, separate and distinct from all other particles and streamlets.

All these take on different natures because of different sets of circumstances through which they have endured —or rather, as we say, sensed. These particles and streamlets must each experience differently and separately in order to achieve individuality. The world of physical life as we know it supplies these differentiatng circumstances. These circumstances determine individuality. But there is a point reached where each one of them must become cognizant of every other as part and parcel in these qualifying circumstances. This cognizance is expressed in terms of sociability, or group cognizance

Where then does this get us in applying this Rule of Harmony, or constructive progress, to the individual lives of persons, groups, or nations?

Nature has decreed that each person shall have varying experiences in order to bring about the awareness of individuality. This awareness is essential to cognizance of all life everywhere, its purposes and attainments. Nature has said in terms of Biology, "Be fruitful and multiply"—that is, give as many Thought Streams opportunity for flowing and experiencing on the physical plane as is economically possible under natural conditions. Propagation is therefore a tenet of divine cosmogony. It is not physical debauchery, nor the promptings of lust or flagellated organisms. These promptings toward propagation must be sacred in essence.

When we find a group or a nation with a high birth rate, it must be because there is a greater opportunity under that national culture for individual Thought Streams to acquire a sense of awareness. China and India are two countries where the social groupings offer more toward consciousness of self-awareness, than in any other forms of planetary society. France, England, and America, have lower birth rates, comparatively, because they offer less to the individual in pleasure-pain experiencings

Life is not constituted essentially so that souls pick out the easiest and pleasantest modes of existence, or types of social groupings that are immediately highest in development. Life in the physical world seems to be viewed by souls for far different values than they are made to embrace after they get into it. If they take the time and trouble to go down into the flesh experience at all, it is to learn a stronger sense of self-awareness that only comes from the most powerful forms of self-expression in experience. I am speaking now of ordinary souls seeking maximum profits for themselves, not necessarily for the race. They go down into the flesh experience to learn, not to loiter in pleasant places

¶ Lands with a high birth rate, where the overcrowding seems cruel according to mortal judgment, offer a struggle for existence that is the very essence of awareness. Given a country of a high birth rate, you must therefore have a country of high spiritual possibilities. This does not mean, of course, that the highest evolved souls in-

habit countries of a high birth rate. It means that souls born into that country's culture endure more and therefore get their needed primary lessons in awareness with the utmost facility.

Let us not continue to think of China, Japan, and India, and in a measure Russia and Italy, therefore, as lands where living is undesirable or disdainful. Let us consider them as cradles of opportunity wherein young spirits are rocked, to gain their most vigorous lessons in cosmogony

Life in these countries is therefore primordial in motif. It originates the first graspings of true self-awareness. It startles the soul, so to speak, into making its high, upward journey. As the soul proceeds through many lives, inhabiting many lands, and learning stronger and stronger self-cognizance in each experience, it acquires a facility in such recognition that increasingly demands less rigor in personal sensation and spiritual adventure. Therefore it begins to inhabit those countries or lives under whose civilizations economic pressure is less vicious and where the pleasure experiences outbalance the pain experiences. Not that it ever reaches an earthly state or station where no pain is essential, but after sufficient pain has been experienced there comes a period of polishing off, so to speak, when the individual Streamlet of Consciousness learns to flow smoothly as a unit in highly developed social groups, with pleasure allotted to give it values which pain does not convey.

This process is the flowering of the individual into a

status that is very near to the heaven of the Fundamentalists

When the state of the individual essence is so fine—or better, refined—that even life in such higher groups can teach it little, it slips permanently into groups even higher than those at the apex of life on earth, and comes back into flesh only to minister to, advise, counsel, or help direct the earth processes of existence as great leaders and great teachers for those still in the turmoil of self-evolution.

IN ALL of this I am looking at the bald facts of life as evinced by what anyone can see in action in every land and clime at the present moment. Sociologists ponder and grope as to why—in a world of natural equality for all other species—there should be such sordid coagulations of humanity as we find in China or India, as opposed to the highly developed culture of France or America. Can we not understand by the evidence at the disposal of our reason, that these cultural subdivisions have not happened by chance? And neither are they perpetuated by circumstances

¶ They must be divinely ordained, in constructive logic, for the beneficent purpose of making people to know that they ARE, and that each condition and station of living must be evidence of an attainment, no matter what the stations yet ahead may be.

Life in the world is ever constructive. That is, it goes

onward and upward, never backward or downward. This upward process is the Process of Creation. Creation is going on constantly. Ultimate perfection is never attained, else Creation would cease and there would be no universe. No matter how high a soul evolves, to the end of all time there will be opportunity for further refinement or the expression of further phases of creation

When we say that a soul has attained to a Heaven—in the sense that it cannot profit further by physical adventurings—we mean that it has gained all that physical adventuring can teach it. But nothing created is perfect. Nothing, certainly not Incarnate Thought, ever attains to that state where further education is impossible

These Thought Streams that are men, therefore, gather themselves into social groups as another phase of perfecting their self-awareness. They meet with one another socially, politically, and commercially. They see the effects of different circumstances on other Streams of Thought or consciousness. Thereby they learn lessons of patience, tolerance, and infinite compassion for one another. Sometimes they read into each others' courses and careers, their own experiences, and that is blessed to their own evolution since they gain in perception of their own attributes.

The time will come, considered speculatively, in the evolution of each Consciousness or Stream of Self-Expression, when it will rule over diverse groups of

similar creations on other planets and planetary systems than earth, for the universe exists by multiplying or progressing in turn, else it would not exist at all. A hundred thousand million worlds will doubtless yet come into being, each one requiring its Chrystos Force over it.

¶ This Chrystos Force is nothing but a Stream of Consciousness of such ultimate achievement and encompassment that it surpasses anyone or anything given into its hand for ruling, although ruling is here a wrong term to use. Ruling implies police jurisdiction, whereas the idea to be conveyed is supreme sacrifice in service.

¶ Our Lord Jesus is the highest exponent we have of this celestial progress, with which we have contact. He speaks of God the Father in terms of intimacy, as though God the Father were a sublimated patriarch. Constantly during His ministry He referred to the Host. These are all terms, or symbols, intelligible to organisms that can only conceive for the present in aspects of forms.

Our Beloved Prince of the Nations is a literal Entity, and yet on the other hand, He is likewise a Sublime Stream of Consciousness—as we are all of us lesser Streams of Consciousness—making His evolutionary way up through Cosmogony to an ever-increasing equipment and unfoldment.

Ruling over a planet, therefore, in the sense that I have implied, can be only another incident in the perfecting of our own spiritual equipment. There are higher desires and glories than masquerading in the kingly form and concept; but these, of course, to the finite con-

sciousness now in its kindergarten of spiritual awareness, are on the whole unknowable.

The message of most majesty and inspiration that mankind in its present fleshly jacket can receive, is that each and every one of us has a kinship with the Christ in this: that there is not one amongst us, no matter how poor, no matter how lowly, no matter how humble, no matter how gross, but can some day know the glory of Perfect Service in ministering to some celestial portion of this ever-expanding universe—that the day will dawn up infinite aeons of time, when each one of us, too, may be a Christ of an order, although I grant you that it requires only simple mathematics to grasp that when that day does dawn for those of us now in mortal flesh, Jesus of Nazareth as we now know Him will be infinitely farther ahead of us in grandeur of attainment.

He taught this graphically and emphatically to His disciples. Those disciples were ordinary men to the world at large; they really were spirits of His own order and family who came into flesh at the time of His Galilean incursion to carry on His work after His dematerialization.

They had their parts to play in the staging of a grand religious drama for which the world was ready spiritually. Some of them did not know themselves in flesh as being of His family; it was not revealed to them until after the Master had left them in the physical sense. Some of them did not become aware of it until after their mortal deaths. But they seem to have been among the

oldest souls in earth-life at the time, and they have "come back" in various guises and manifestations since, continually interpreting His great earthly mission. He calls them "members of His family," or "the Goodly Company"—another concession to mortal nomenclature and the desire for Form in order to have concept. What He really means is, that they started to be individual Streams of Consciousness at about the same time that He did, and while they may not manifest in flesh with His facility, that is because they have been guilty of making retrograde errors from time to time which He did not make, or they have had some mission to execute which would have been defeated had they displayed the miraculous powers which went with His Galilean office. ¶ Let us get back now, after these understandings and enlightenments, to the business of considering the ordinary Laws of Human Life in the light of such hypothesis. Or rather, suppose that we consider the true meaning and function of Law in terms of strictly mundane governmental structure.

THE TWENTY-NINTH DISCUSSION

NATIONS-IN-LAW

THE TWENTY-NINTH DISCUSSION

HAVE spoken of the Law of a Machine as marking its essential character and function. Of course that is a wrong term after a fashion, but it does express the terminology of jurisprudence as applied to machinery. ¶ Here on earth, then, we have a given number of human beings—or mortal intelligences—running into the billions, seeking expression in physical experience to make them the more keenly aware of their existence but also functioning forward and upward towards ever-retreating Perfection. They cannot function in flesh with and toward one another without manifesting traits and essences that are different from each other, because the experiences of no two men are exactly alike. Given a group or a nation of these "mortals" in flesh for this purpose, we find that economic pressure exerts a baleful influence on them—that is, an influence that is destructive at times in that it retards instead of helping the growth of those higher perceptions making for spiritu-

ality, although at the same time it may enhance the envisioning of themselves as separate individualities

¶ This economic pressure is the battle-force of life, and amid it the Man Spirit fluctuates and oscillates, keeping as true a balance as possible between those factors which are destructive of his spiritual growth and those factors which enhance his sense of individuality.

This economic pressure, incidentally, is one of the strongest human motivations for dividing into political cliques called nationalities.

I have said that it is climate, terrain, and anthropological inheritance, that make for racial differences. But it is economic pressure that sets one race against another, and life against life. Understand, it is not always baneful nor is it continually destructive; but it never ceases to exert an influence on the Stream of Consciousness that is individual man.

It is one of the banks between which the river of life flows, and while any stream exerts an influence on its banks, nevertheless its banks determine the strength of the current and forever direct its course.

Now then, viewing the individual human life as a pleasure-pain experience emphatically in contact with other lives, we find that nations reserve unto themselves the right of determining what the depth and course of the human current shall be that flows between the banks of Economic Pressure and Spiritual Evolution.

We find that they determine what shall be their culture, their mode of government, and their expressions of

ethics and altruisms one toward the other. We find that they reserve unto themselves the right to regulate these standards by the promulgation of circumscribing decrees that express the best methods known to themselves for enforcing those standards among individuals making up their States, as against those of their neighbors.

We call these decrees toward standardizations, "laws," and recognize in them certain merits and demerits. But we adhere to the inherent right of each nation to issue them. Only when these laws of one State conflict with the decrees of another State—or the economic pressure amid one race supersedes the collective interests of those of another race—do we have trouble between nations or peoples

This is as it should be, up to a certain point. It is in the methods employed to find a solution of those difficulties, that humankind errs and does damage to itself as a species—even to physical extinction at times.

Let us grasp it clearly that these "laws," as we have propounded them, are not man-made—although man may seemingly have originated them and put them into force. These laws are God-made, so to speak, for the definite purpose of keeping racial stocks and national stations separate and distinct from one another, and intending that they shall stay so until the end of time, that the human ego or Stream of Consciousness—by taking them in a series or gradations—may have a distinct ladder to climb in Cosmos, or a sharply defined course along which to flow.

I am steadfastly against any consideration of Internationalism, because making one race or one nation of all races and all nations is imponderable and unthinkable, and I think I have adequately set forth why it is so. Such an achievement, no matter by what end attained, would transgress certain cosmic fiats that have been responsible for the phenomena of racial stocks and stations, to commence with. It would work mischief with the whole plan of spiritual evolution. Popularly we put it, that "it would be against Nature." But it would be against more

It would be disruptive and subversive to the edicts of God Himself for the earthly evolution of the individual soul

I admit that there are cases, and India seems to be one of them, where conditions are such that the Streams of Consciousness in the mass are so infantile in concept, and so weak in the adaptability of their intellects to economic pressure, that they would cease to exist as races or nations if some more highly developed race or national culture did not intercede for them amid rapacious neighbors and preserve them unto themselves by enforced foreign government.

This sort of thing is equally suitable, and, again I emphasize, does not happen by chance or by international political opportunism or expediency. It can well be spiritually manifesting in its finest phase. Evils of nomenclature do creep in. Opportunities present themselves whereby the more intellectual or cultural castes

execute designs on the weaker or more ignorant to their economic profit. But that, in the final analysis, is our old, old friend Compensation functioning again.

Even the intellectual and highly cultured nations, ethically or politically, need the spur and incentive of economic profit to make them act as mentors and guides too theirs less favored, for the time being.

When the moment arrives that the former no longer need to function, or should not function, circumstances will automatically halt them from functioning.

The scheme as a scheme, however, is divine in concept and cannot be criticized in logic, when we take the long view of all human life and the reasons for any earthly experiences whatever.

Let us now consider what happens in Law and Equity when one national culture, however fecund of spiritual values to the individual, becomes racially or economically obnoxious to its neighbors on a higher plane of development, expressed in terms of the human equation.

THE CONDITION known as War is precipitated ultimately. No matter whether a nation travels afar to seize another's territory or chattels, or whether the squabble is purely strategic or academic to the man in the street on either side, there are factors involved that compel human life to be precarious.

One nation may dissipate itself by watering its racial stock, or by submitting to the detrimental social effects of loot. Nevertheless, vast number of persons are jeopardized and their longevity threatened or even terminated. All this naturally is odious to the plan of human experience as a continuous process which must arrive at some sort of fruition to justify itself.

The nation which makes the war may be victorious or not. The nation on which the war is launched may, or may not, be permanently conquered. The fact remains that war as war, is the supreme disturbance of all the contributory factors making for the plan's eventual achievement

It is a giving way to impatience on a national scale—seeking to achieve in a month or a year that which Nature would settle amicably over a longer period of time, or which she would bring to pass by some method which did not interrupt the orderly fruition of the individual consciousness in a state of evolving improvement.

¶ Given two nations that must settle their differences of Law and Economics by martial strife, we have an unnatural precipitation of physical forces that leaves in its

wake all manner of minor disruptions of orderly evolution, and sometimes the acme of derogation in suicide.

I MADE the statement a few pages back that many conservative thinkers hold grave doubts about man's ultimate attainments as a species, that because he is "inherently animal" it were folly to talk about any esthetic state in which the Will of the Majority is a reliable quality whereby groups are able to adjudicate for one another as races. I said that those same thinkers fail to take into consideration the true nature of man and why mankind deports itself so inexplicably when divided into groups.

Defining man basically, however—as I have attempted to do in the preceding pages, and depicting his achievements in view of the apotheosis that I have employed—is his deportment really as mysterious as the unenlightened would accept? Furthermore, considering what he has accomplished under his Mentors to date, specifically in a political gesture like the American Government—regardless of its faults and demerits in operation—are we justified in calling the species gregarious but not social, imperious but not kingly, having attributes of gods but lacking their graces; or are we merely criticizing a stage of man's development?

The old theology had this merit at least: It assured us that God did not judge man until the end of his days. So I submit that this, too, is an excellent rule for us to

adopt when operating in this New Theology of the divinity of all matter, and that even the lowest and most besotted teamster is a literal Christ in school.

To say that man is incapable of attaining in international mold, what one group like the thirteen American colonies finally attained in the group mold, is to say that man is capable of becoming static, that he must already have reached his growth, and that further development is beyond him. Man is in constant upward movement—terrific upward movement. He is unique as an ingredient in divine psychics, in that he is one Stream—albeit a Thought Stream—that eccentrically runs uphill.

He is, by his very essence that makes and keeps him alive, progressing upward to more and more stupendous concepts. But do not forget that the sum and substance of his appearance on earth at all, are largely epitomized in that very display of eccentricity in his behavior, between individuals or groups, which the "conservative thinkers" criticize.

Put it this way: When you deal with the human equation in any office or exposition, you are dealing with phases of Abstract Thought made temporarily concrete. ¶ Abstract Thought can do, or attain, anything, because it is everything!

If this point be reasonably clear, even for the purpose of this argument, I now wish to treat of my recent statement anent war as a disturbant of cosmic architecture. For that is the problem of the immediate present, impeding man in his cosmic progression.

THE THIRTIETH DISCUSSION

NATIONS-IN-LAW

THE THIRTIETH DISCUSSION

THE forces that make for war are always selfish in essence. No matter how much patriotic fervor may accompany or cloak the selfishness, my statement holds. ¶ Men talk about national hatreds as being prime cause for war. I say there is no such thing as a national hatred. There may be racial animosities where two races of opposing cultures contact one another daily and intrude obnoxious practices or religious tenets on one another until, in a manner of speaking, they get on each other's nerves. But these are merely border-line disturbances. They would have no permanent effect if they were not maliciously used to fan the flames of a fabricated detestation that grows national in its scope—a black ideal that finally obsesses the most inconsequential citizen. ¶ War is never national in its scope until it is well advertised—in other words, promoted. Imagination is caught and insidiously flagellated. The forces of evil labor consistently and industriously to carry animosities,

real or fancied, into every hamlet and crossroads cottage. They magnify small matters that otherwise would pass unnoted and unrebuked, maim reputations of rulers or individuals, subject the rank and file of the offending nation to arraignment for infamies that may be true or false, and otherwise steam up a whole people to resentment

In the olden days before the printing press, radio, movies, and general publicity methods offered instruments and expedients for effecting such dastardly revilements and aggravations, war had largely to be fought by hired mercenaries or draft soldiers who blindly obeyed the whims of their princes. To instigate and fight a war today, however, the common people must be apprised of the contest in all its fecund details.

It stands to reason that, publicity and education being what they are today, whole peoples cannot be won over to engage in a major conflict without grotesque amounts of manufactured hatred being loosed among them for premeditated reasons.

Wars would ever fall flat if left to the whim of mankind in general. A populace may be angered temporarily by the acts or behaviors of neighboring peoples; but anger is not hate. It is usually the passion of temper, that disappears upon the interference of closer and more personal interests of contact. If a people of any nationality—or any race—were left absolutely to themselves, there would never be another war, for the reason that no two men would ever think alike as to the causes

or conduct of that conflict and thus it would remain static in inception.

To prosecute any sort of war, mass action is a necessity. And as we have discussed at almost the beginning of the first volume of this work, mass action is never possible until a million men have the mind of the one—usually expressed in will of the "leader."

War in its inception or execution therefore, depends purely on leadership, and this leadership in turn depends upon organization. How then, can present leaders of the nations contend in logic that they have the "war spirit" of their nationals to take into consideration in settling major problems? The very passions that make for war are quickly fatiguing, and no matter how much a populace may be incensed against the nationals of a neighboring State, it must be a continual and increasing program of wrongdoing that keeps a whole people at the pitch required for successful outcome of a long-drawn conflict

No State, as a State, is ever guilty of such an insanity, and from the very nature of things, could not be.

People are people wherever you find them.

Individuals of one State are no more wicked than the individuals of another State.

It takes two to make a quarrel—no matter how old or banal the statement—and it takes many times two people to keep the quarrel boiling when two or more countries bethink to go to war.

When this happens, therefore—at least between coun-

tries of millions of inhabitants—it is necessary to keep up a perpetual embroilment or the war falls flat before it begins to get in sight of its attainment.

Princes who make war, know this. They know that it is necessary to hold perpetually and increasingly before their peoples or their allies the Black Ideals of racial intolerance, magnified indiscretions, indescribable butcheries—all the horrid and dastardly panoply of rigor mortis—surrounding the carnage with the blackest clouds of fright and fear, so that no seditionist may say in turn, "All this is fabricated abomination; let us put an end to it by sane understanding, compromise, or mutual interchange of ideas that may show us a less expensive way to emerge from our difficulties."

Let him who would attempt this last beware, however. The wolves of greed and the vultures of manufactured hate, scream at his head and seek to sink their talons cruelly in his entrails. He is a sheep among rapacious beasts. He is an enemy to the State.

Who dares to see clearly, think coolly and rationally, preach peace and sane understandings, when war is the hysteria of the moment?

War is colossal self-seeking, agitated to the point of wholesale murder by colossal advertising, and kept going by fabricated hatred.

It has no justification in any human concept.

Peoples who are inherently peaceable are precisely the peoples who can be led into the most horrible wars, most gullibly, because their very peacefulness supplies them

with an ideal for keeping that peace, and being most outraged when peace is circumvented.

And when that peace is threatened they instinctively war most desperately, to return to that status where war is most obnoxious.

This does not mean that there are not justifiable wars. This does not mean that peace is always desirable. There are always exceptions, in sanity—especially where there are high moral issues to be safeguarded, as in England in the time of Cromwell, or in America when the blot of slavery could only be erased by the blood of major carnage

Modern warfare, however small in scope, rarely encounters the challenge of Spirituality Rampant, none the less. True, nations always use Spirituality as employe to gain their ends—with minimum expenditure of men and materials. But most present-day warfare is fought out along lines of trade, bluntly speaking, for the advantages to be gained around the green baize table of the succeeding peace conference.

Most wars are fought, really, that there may be green baize tables and peace conferences. Or rather, after the carnage has exhausted a certain number of men and materials, the real conflict ensues—and is won or lost—by and between the post-martial diplomats.

No nation today can utterly vanquish or assimilate another nation. There is no such thing as a complete martial victory—and there never has been such a thing since the Napoleonic era. Machines, not men, make

war as modernity accepts it. Trade motivates war today, not spiritual issues, no matter how high spiritual issues are flaunted as camouflage for bastardies.

War is abhorrent today because it is unnatural and unfair as much to the victor as to the vanquished.

It can no longer succeed permanently in its purpose because human life has entered upon a new dispensation.

¶ War is abominable because it is basically abortive even in its most glamorous presentations. Means of travel and communication have so far advanced, that the world is a neighborhood where hoodlums or hired thugs cannot shoot guns or throw brickbats without damaging persons who have no part in the quarrel and cannot be basically interested until their heads are bashed or their window panes in ruins. Then these innocent bystanders call it a spiritual issue by saying it is anybody's fight, and participate in the conflict "as a matter of honor."

All sanity deserts a people that is suffering from the stimulant of fabricated hatred. It becomes popular to think as the mass thinks, because fancy has it that the mass is threatened.

If only an individual were threatened, no one would spend a farthing on a war, or think it worth the bother to thrust his head out from a window. Witness the philosophical indifference of the mass to the individual in every avenue of activity jeopardizing or exterminating the defenseless individual.

But threaten the mass, and the individual man goes

berserk. That is because his sense of collective protection is similarly threatened. The mass or the herd is the only armor that he knows in a world where Nature seems impersonal, because he does not understand what Nature is or why it operates with such apparent ruthlessness.

Now Nature is not ruthless. Nature is epitomized beneficence. But whether the Spirit—or Conscious Thought-Stream as delineated—occupies the physical organism of the Hindu Untouchable or the high-caste Balt, makes no difference; therefore there is no sentimentality about such occupancy.

Nature primarily is the most sentimental force conceivable, else why should she cast violets in the most unlikely places? But Nature cares nothing for the locality of the human psyche.

Nature is not fussed up over any specific manifestation of the human spirit—being all Spirit.

Coming back to herd fright—not being well informed on such fundamentals—the individual thinks that the extinction of his body, his race, or his culture, means the end of his Stream of Consciousness. So, in mad panic, the poor deluded spirit hurls its entity into the smoking muzzles of cannon to perpetuate the very thing it thereby loses

Up until very lately, such self-abnegation seemed beauteous, and indeed in a measure it was beauteous, since nothing is more beauteous than love externalized in terms of self-sacrifice. Today, we are confronted by

a dispensation where the world-neighborhood is such that the ultimate attainment never can be realized, because the theater of war is not confined to the area of actual combat. It is externalized all over the neighborhood and every misdirected missile enrages more and more inhabitants until eventually they are all fighting without stopping to realize how the quarrel started or which is friend and which is foe.

Anyone is foe who confronts another in combative attitude

OMING back to the instigations and perpetuations of conflict however, I have said that everywhere in the world as at present constituted, private interests must magnify national indiscretions into virulent animosities or the whole movement collapses of its own weight and absurdity. These private interests may be political—emanating from the caprices of princes or dictators—or proponents of some eccentric political system such as Communism, or they may be commercial, in the sense that bodies of otherwise well-intentioned men see national or personal profit to be gained by flagellating the public mind and keeping it inflamed until a psychological moment arrives for a profitable settlement—profitable, that is, in a sense of seizure.

Or the causes for a war may be strictly racial, where it is to the cultural or commercial advantage of one race to get two other races to fighting between themselves

and thus killing off thousands and tens of thousands, that the first motivating race may ultimately step in and dominate the properties and destinies of the combatants.

¶ This last is the titanic castigation which students and investigators have heaped upon Jews of all countries at this moment. It has not been in any spleen of intolerance that the proverb has been fashioned among Christian peoples that "Wars are the Jews' harvests." A study into the secret histories of governments since the time of Cromwell, swiftly and malodorously establishes the fact that conniving and predatory Judaists have been the inflaming influence instigating most of the major wars against or among Christian nations.

It has long been an established principle of Jewry—if Jewry can be said to have any principles—to get two or more Christian nations set at one anothers' throats, for every pair of combatants thus killed off means so much more opportunity for Israelites to acquire the lands and goods of those whose lives are thus terminated.

The average American, *tolerant of Jewry to the point of* gullibility, has a naive ignorance comparable to a babe in arms, concerning the extent to which World Jewry can be indicted for most of the wars and social upsets that have afflicted Christendom since the middle ages.

¶ Since the rise of the Brown Shirts in Germany—and now the ascendancy of the Silvershirts in the United States—appalling facts are being brought to light, unmasking this sinister racial influence among peoples who would otherwise be peaceable.

Indications are at last gaining to the light of day that going on further back than the days of the Cavaliers and Roundheads, the Jews wanted to get back into England, from which they had been expelled. So they backed Cromwell in his so-called Protectorate. Cromwell was enabled to write his name large in English history, but no mention has been made generally of how he was able to accomplish his ends so prodigiously.

In the closing years of the nineteenth century, a horrible cancer broke out in the flesh of the body politic in France, producing the Reign of Terror. A profligate aristocracy is popularly blamed. But no mention is made of the army of Jewish agents that operated through the nefarious Jewish-controlled Illuminati to promote the horror, nor of more Jewish agents who controlled the People's Assembly and manipulated through the mobs, nor of the royalty that perished that "the people" might succeed to their wealth—but which wealth mysteriously disappeared—nor of the fact that throughout all the butchery and spoliation, scarcely one Jew's property was jeopardized or damaged.

For a hundred years thereafter, it was a European proverb that no potentate could make war without first obtaining the consent of the House of Rothschild.

How many wars the House of Rothschild instigated—without consulting anyone but themselves—must be left to conjecture. Already the Nazis have brought to light the appalling certainty that it was not the stolid German people who arose and gave battle to the Allies in the

late world war. It was a Jewish oligarchy in command of the German people, whom all the world fought through four nightmare years. And when finally the United States was manipulated to wade into the shambles, one great American Jew was absolute dictator of 246 out of 249 basic war industries and has been shown to have exercised a power over this embattled country greater than its President's.

Of all the millionaires who emerged from the war with swollen fortunes in New York, seventy-five percent have been shown to be Jews.

On the taking over of Russia by the Jews, and the extermination of White Russians as a people, we need expend no comment.

Now our entire American Administration is in the hands of this same predatory breed. They and their satraps have gained ascendancy over the press, over the radio, over the screen—all agencies for hate fabrication, and for the manufacture of proper mass-murder sentiment when the moment comes that it is advantageous to embroil our country in a fresh conflict to divert attention from themselves and their preponderance in all of our cherished Christian institutions.

Make no mistake about this. I neither criticize nor indict honest men with honest property to be protected, who see themselves vulnerable in a world of alarms and recognize in a highly organized armament a protective instrument against inroads of spoliation. I speak of a vast oligarchy of deliberate and criminal self-seekers,

without ethics or conscience, who plot assiduously to keep the world in foment, and lie awake nights that they may miss no opportunity to further ends as international conspirators bent on making peaceful peoples the butt of their malfeasance.

I know that the real plotters in this nation are not necessarily its feather-headed governors or statesmen at helms of government. They are deeper and more subtle in their maneuvers. They have agencies at their hand diabolical of concept, working to emasculate America as a great military and economic power, that at the proper time Russia—their Red Vassal—equipped with their gold and officered by their satraps, may by the very nature of soviet resources, dictate the political policies of the world with no one of sufficient power to say them nay.

Our beloved Prince of Peace—whom they despise—has said that mankind shall beat its plowshares out of spears and its pruning-hooks from metals of world carnage. It was no mere figure of speech that He used.

The great war demonstrated in its aftermath that the human memory is poignantly short. It remembers only those offices of war that impinge upon its instincts. It forgets those tenets and experiences which impinge on spiritual concepts. This is because human spirit is slow, slow—being individualistic with every man—whereas instincts are the externalizations of mass psychologies.

¶ Let us not go into that; it is trite, and immaterial.

The fact remains that Man Forgets. He longs in his

heart for peace, but he fears mass reaction in indictment of the cowardice of his spirit, more than he fears the catastrophes of conflict.

He is a child in his perceptions and his acknowledgments. Therefore he is the easy prey of malign influences that would butcher him to fat their purses or gain control in councils of diplomacy.

Man knows not of himself how to thwart those malign influences and agencies. He is as sheep, with wolves running nightly in the fold or biding their time to leap out of ambush. This book will come into the hands of many of those wolves. They will recognize themselves. To them I say—

An equal conspiracy exists which they dream not of as yet, to fell them in their tracks. Forces are gradually mounting against them so stupendous as to make their own strategies the silly intrigues of gibbering imbeciles, due for quick incarceration as their mischiefs are perceived

The American people are a long time arousing into action. The United States is by no means Russia. And in every crisis that has ever confronted America, her populace—when sufficiently outraged—has shown itself as ruthlessness incarnate.

MANKIND is not always to be the hapless prey of those insolent wolves who imagine the earth to be their own stalking ground. Neither is man to be altogether his own protector as he has always looked upon himself in generations past. Mankind has hurled brickbats at wolves before and crushed their skulls or driven them into hiding. Now the time arrives when those packs must be exterminated. And the forces gathering for the slaughter are terrific beyond all concept.

I make these statements guardedly. I have no wish to be considered a fanatic or alarmist, and I submit my personal career to date as evidence of the fact that I am feared for my knowledge and my accurate perceptions. But I have had obvious certainties divulged to me which impel me to write with a true pen of prophecy.

Wars, I say, are always deliberately manufactured in this day of modern armament and "rules of carnage" . . . they are created and promoted by a small, well-organized minority with specific objectives to achieve. So autocratic is the control of the minority over the agencies of war promotion—political governments as at present constituted, the press, the screen, the radio—that conflicts may be turned on, or turned off, without the man-in-the-street's having the faintest inkling of the diableries that are jeopardizing him and making him the prey of the most nefarious interests.

But before we proceed to touch briefly on counter-agencies for cooping such iniquities, we should record a

word about another generalized cause of conflict in the modern world—the Freedom of the Seas.

The moment that the term International Law is called up, the average person envisions maritime rules and regulations expanding or circumscribing the planet's public waterways. Let us discourse for a few pages on this much-mooted question, the Freedom of the Seas. In any forthcoming permanent foreign policy for the United States under the Silvershirts, Freedom of the Seas must be known for what it is.

THE THIRTY-FIRST DISCUSSION

NATIONS-IN-LAW

THE THIRTY-FIRST DISCUSSION

INTERNATIONAL law, I say again, from time immemorial has been interpreted as, or concerned with, deportment of nations in their sea relationships, more than with any other factor affecting their interests. International law, to some people, goes no further than the rights and privileges of the different nationals on the highways of the oceans and their estuaries. In fact, international law, from the academic viewpoint, represents very little to the average citizen beyond the rights and prerogatives of the various countries in their oceanic deployments. That is to say, nations seem to invoke more international jurisprudence in their sea activities than in their land activities, until the terms International Law and Freedom of the Seas have almost become interchangeable

Now Freedom of the Seas, or freedom on the seas, is again a misleading term. Properly speaking there is no such thing. Freedom of the seas is a misnomer. What

really is meant is, "freedom of rights and action on the common vantage ground of oceanic waterways," and that is something that will never come about, any more than we can have freedom of rights and action in the individual case on land. Freedom on the seas in the academic sense is anarchy on the seas. Having seen the root meaning of anarchy in our discourse on Constitutional Law, I think that this point requires small illumination

Given a group of nations that must resort to ships to sustain economic life, true freedom of the seas would permit of any sort of naval or marine activity that a nation might choose to mix in to enhance its fortunes in war or in commerce.

There has never been complete freedom of the seas and I submit there never can be. There is really less freedom on the seas than there is upon the land, because the oceans cannot be parceled out among races, states or nationals as the land is parceled out.

The seas are common property, in exactly the measure and for exactly the reasons that they are subservient to more fixed rules for navigation and employment than could possibly be the case with well-surveyed real estate. In the exact ratio that you must have armament, you must have restriction. In the exact ratio that you have commercial activity, you must have protection. In the ratio of armament to protection, you have Law—or you should have law. And yet this last is not always the case

Five major nations have recently been conferring among themselves, not so much to insure or enhance Freedom of the Seas as to reach a common understanding as to which among the five shall dictate to the others. That is a pretty cloak for ugly truth.

There has been nothing altruistic about such conferring, excepting that sincere altruism may motivate many eminent statesmen in their private views as to the welfare of all peoples in the years ahead.

Their actual gestures, however, have been basically economic

America does not know why she wants freedom on the seas. She has no reason to demand it by force, even of Great Britain. The greatest disturbant to the peace of the world just now is a Continental country with no navy to speak of, wholly locked in by a ring of naval foes or hostile natural conditions, that will not spread havoc among the nations by naval instrumentalities, and which will require a considerable time yet to seriously worry the world's naval chancellories.

America is a proud, adolescent, expanding country, with vast trade interests abroad. In the exact ratio that those trade interests expand and multiply, she feels that she will need the adequate force-protection of her own government. This may or may not be so. But one thing is certain: She has no desire to arrive at the time or the pass where any other nation may circumscribe her actions—only another phase of the mistaken Might-makes-Right policy.

I have no bone to pick with the United States for this viewpoint in world affairs. Doubtless were I President of the United States, I would encourage it—not because I believe in force to accomplish and achieve any nationalistic aims, but because I would realize that world psychology at present is such that the strongest nation politically and diplomatically is the one that has the greatest chance to exert its force but does not.

This is a philosophical principle more than a practical truism, and yet the soundest principle that any nation can adopt

It is never the possession of force that castigates a nation, so much as the purposes to which such force is put.

¶ America has no need of a great naval policy to protect her world holdings for, essentially, she is not a maritime power. But she does need a strong naval policy to enhance her efforts to either bring about national, or international, disarmament or become a dominating force in the erection of a Pan-Aryan political structure that shall really make wars imbecile and archaic.

This is not a paradox in any sense or degree, since the strong man and the beloved man, is not the weakling who rants philosophically but the one who uses his great strength gently and nobly—else why is strength bestowed on him at all?

Now then, five great nations have been trying to settle between themselves which among them shall attain or retain most effective jurisdiction over the common property. If one were strong enough to command superior

strength over all the others, of course there would be no conferring. The strong one would simply boss the seas, and in the language of our day, tell the others, each and all of them, where to "head in." And they would head-in with painful alacrity and no nonsense about it. But no one of them is strong enough in ships, ordnance, or money, to fill such much-envied role in the present, so they gather about the conference table—much as we have seen diplomats gathering about the peace table—and fight a world sea-fight on paper, with bluff for guns and threats of greater building-programs for fleets and aircraft

Why the continual necessity for this sort of thing? Let us go back to the American Constitutional period and John Marshall.

The time came shortly after the invention of the steamboat when owners of vessels chartered under the various State governments found themselves intruding on what the others were pleased to call their rights. They were compelled by various Supreme Court rulings, handed down by Marshall, to consider the waters on which they voyaged—particularly interstate waterways—as the common property of all the States, and for the use of all the nationals under the Federal government.

In other words, Federal interests—meaning all of the people thereunder residing—took precedence over the interests of the limited groups, that in the larger measure those of the limited groups as well might receive the greater benefit

The principle is so simple as scarcely to be worthy of mention, but sometimes it seems as though the simpler the principle, the greater stumbling-block it is for mighty nations in their contacts.

America has always sponsored the philosophy that the seas are the common vantage-ground for all the nationals having business upon them. She still adheres to that philosophy. But a condition has arisen since the world war making it necessary to readjust the relationships existent over generations. This readjustment is termed Disarmament, and it takes the comical aspect of most of the world's great nations making more warships in order that they may have less.

Great Britain, whose people have always prided themselves on ruling the seas, finds herself in the uncomfortable position of the small boy caught in a neighbor's apple tree, not knowing whether to come down and be punished, or stay up till he falls from the tree in fatigue

These great maritime powers give it out that their participation in disarmament is humanitarian as well as economic. Mayhap they declare it sincerely in cases of individual statesmen. But do they discern with accuracy what is moving them?

The point raised is this: The nations realize that as commerce increases and world affairs grow more complex, there is need for greater law and order on the highways of the world than ever before in history. From somewhere must come the force that makes law

vital under the provisions hereinbefore laid down. Law must have the resources and expedients for enforcement behind it, or it is only philosophical prescription for human conduct, not necessarily to be followed. From whence is to come that force? For it must be forthcoming, and quickly.

For the past hundred years Britain has supplied it. With the stamping out of privateering and piracy, some nation had to preserve order on the high seas. Britain grandiosely volunteered—by her behavior if not by precept—to stand the expense of this world police force under the guise of economic necessity of protecting far far-flung colonies and interests. But to the student of world affairs it was all a bit pathetic. The nations smugly allowed Britain to do so, since it cost them nothing but assent. After all, the areas policed were not their own —politically speaking—and very lonely and wet on principle. Thus no matter what sort of monkey-business was "on the make" in any part of the world, or between what nationals, it required only the appearance of a British dreadnaught to make the recalcitrants look to their ethics.

Now it is a political tenet, that any people will allow a ruler to rule so long as he gives them peace in their internal affairs and does not unduly annoy them or interfere with their pursuits. In other words, people will let Power tax them if it gives them peace—which is Rosseau's Social Contract underlying major sovereignty.

¶ It is only when sovereignty of the seas is exploited by

one interest, or institution, to its own advantage without exercising any service in return, that the doctrine of Freedom of the Seas finds a champion and becomes a challenge to Command of the Seas.

People forget all pride, vanitay, and animus, in the simple benefit of personal protection; and the same is true of nations. They may try to keep up a show of personal independence, but it will be more or less of a childish strutting in the garments of its elders.

So it was with other nations of the earth when Britain obligingly undertook to do the thing that all nations should long before have essayed to do together. Now the time has come, whether Britain admits it consciously or not, when she is forced to see that the effects are breaking her back financially—if they have not broken it already—and the thing happening at present seems to be, that she either wants to shift the burden where it has rightfully belonged, or gain the assent of all other nations to limit their naval armaments so that this gratuitous service to the rest of the world will not be so expensive

The expansion and complexity of the affairs of other nations, especially America and Japan, presents a dilemma with which Britain cannot progressively cope. ¶ Where does this put America?

THE United States is no longer a strong nation acquiring more strength that it may realize, as a strong man, gently, so much as it is—like a half-blind and hapless Samson—being led to and fro by the Jewish Delilah of powerful commercial and financial interests that may want certain chestnuts pulled from the fire in case Japan seriously menaces or stirs up their precocious darling—Soviet Russia.

These interests recognize that their protege, Soviet Russia, has no navy, cannot construct one in time to be of service, and possesses no adequate ports from which one might operate efficiently. Great Britain, as an ally, is not what they desire, since she has her own maritime tradition to preserve, and if she were called into a war and fought Russia's sea fight successfully, the glory would be hers and Russia would not share it. Furthermore, history has shown that always the acquisition of such an ally means the acquisition of a master, since great States rarely withdraw when they have fought the battles of weaker States, and leave the latter to their own devices

They stay and rule.

No, it is the American Navy that is the logical naval unit to fight Red Russia's battles in case Japan cannot be securely bolshevized and persists in driving her wedge between Jewish Moscow and chaotic China.

There are those among us who have every evidence that this was the real motivation for the international Jewish

diplomats of the two countries' strong-arming Russian recognition upon the American people. This was the real issue at stake when Litvinoff—alias Wallach, alias Finkelstein—came to America and engineered so adroitly in Washington for the recognition of the Soviets. His various visitations at the nation's capital aside from the White House—although of course not without White House consent—and the essence of those conversations with known congressional authorities, have long since let the mischievous pussy out of the mysterious cloth receptacle for those truly enlightened in Jewish diableries. So it is either disarmament in order that Japan may be circumscribed in the menace which she constitutes to Russia, or an American Navy par excellence and second to none, that it may be maneuvered into Russian-Jewish service if Japan turns out refractory

The man in the street who pays the taxes for such overseas chicanery, hears vaguely of great congressional appropriations for the naval and flying services, sees blood-stirring movies of fleet maneuvers, listens to international ward-heeler adjurations across the radio, and agrees that "protection" against small but ambitious Japan is a very sound policy indeed. And British diplomacy, realizing all this—realizing also that Great Britain can no longer continue to police the seven seas for the nations gratuitously—has a skull-full of headaches. She must either give up the latter program and perhaps lose face with Oriental nations, attending

strictly to her business of protecting her nationals solely —which likewise means a diminution of her prestige, at least philosophically—or persuade all nations to sink their gunboats, at least to policing minimum. But Japan, knowing exactly what is going on behind the scenes, between the Jewish oligarchy in Moscow and the Jewish oligarchy in Washington, adroitly ignores Britain in this stramash and minds her own business—which happens to be increasing her naval forces so that she will be in a position to blockade Jewish Russia on the one hand, when the time arrives, and successfully confront Jewish America on the high seas in the greatest naval battle of modern times, south of Alaska, somewhere in the vicinity of the Aleutian Islands.

Policing of the seas thus becomes a secondary and philosophical issue while such devil's brew is stewing. Of course, if all races were enjoying the fruits of protection from piracy alone, they ought to pay equally for such protection by their naval contributions therefor, but not in the sense of any one nation's either benefiting or beggaring itself merely to maintain a traditional prestige.

¶ No one in the capitals of the world is worrying over that ethical nicety in the present, however.

Of course it is logical, and everywhere recognized, that England's real purpose in "ruling the seas" has been not only police power in time of peace but protection of her territories in time of war. The theory is grand—as a theory—and undoubtedly makes the individual Briton feel more comfortable when he lies down to sleep on his

snug little isle that has long since lost its identity as island. Matters have reached a point, however, where speculation sustains him more than cold fact. The late war showed conclusively the fallacy of the Briton's point of view. For all of her vaunted supremacy on the wave, had the United States stayed out of the world war six months longer, and not augmented the British Navy and the British merchant marine with its own, England might have been so soundly thrashed that the prospect and its ramifications are not pleasant to contemplate

¶ A chain is only as strong as its weakest link.

A nation is only as strong as it discloses itself in crisis.

¶ A navy is only as powerful as it shows itself invincible in practical operation in face of a foe.

British naval strength proved to be a fallacy and a hoax on Britain's people, just as today it is a terrific burden of inexorable expense—which is why I say that the average Englishman's sense of security in his bed at night is little more than tragic speculation.

The United States is rapidly coming to a point where she likewise is being forced out into a similar program of colossal blundering under her Jewish masters. Screen and radio agitation, and press and congressional augmentation, are all at work—full blast—to produce mass approval in the public subconsciousness, of this Soviet program having the smashing of Japan at heart.

That these marplots may succeed before they are unmasked—or rather, that it may require success in their maneuverings, to unmask them—is not for present com-

ment. Unmasked they will be, in natural denouement of event. Pray tell me, then what?

That the seas must ultimately be adequately policed, no statesman dares deny. Who then is to do it, and under what auspices? And will it be done by marine craft or aircraft?

The very drawing-together of the world, geographically, by increasingly modernized means of travel, automatically contracts the world problem again into the national Constitutional problem. Instead of thirteen American colonies, all suspicious of one another and fighting for place and power under federalized government, we are thirteen major world colonies—called nations—all suspicious of one another and fighting for place and power under a speculative federalization by the Upward Trend of Things

Is history to repeat itself in this regard? Or rather, was the American Union first postulated by the God of Things as a living witness and pattern for the ultimate solution of international discomfitures of tenor similar to the colonies?

Closing our eyes to the Trend will get us nowhere.

When the Jewish International Conspiracy is fully unmasked, and its principals pilloried before an outraged Christendom, how are we going about the construction of a more civilized and enduring stability in international relationships.

We who are called to be actors in the drama now opening must have our answer ready.

Personally, I believe the solution to lie—at least the first step toward such solution—in the pan-Aryan federalization of the earth's major nations on specific premises and for definite objectives as shall admit of neither misinterpretation nor subversion throughout the next hundred years.

Can it be actualized in practical statesmen, all the worldly factors being what they are? Or would we be dealing in theoretical presumptions?

THE THIRTY-SECOND DISCUSSION

NATIONS-IN-LAW

THE THIRTY-SECOND DISCUSSION

N this work, to the present you have read a compendium of asseverations, analyses, preachments and predictions. Some of these may have seemed quite ordinary as to premise; others, I hope, will have appealed to the erudite as matters of originality worthy of cogitation. I now leave the various questions and answers propounded, and seek an interpretation of them in practical application to a world which needs their balsams sorely,

¶ Let us take the international situation as it exists at present, examine it carefully, and see if we can predicate upon it a more equitable arrangement, conceived in true liberty and dedicated to the proposition that men are men and not puppets of Circumstance.

At the close of the world war, President Wilson journeyed to Paris with a plan for a League of Nations that should constructively organize internationality in its last expedient sense. His idea was to gather the representatives of the warring nations about the council table and

impress upon them the necessity for some sort of world body which should render forever impossible a repetition of the carnage which had come to a welcome close. This was admirable on his part—as a philosophic altruism—and he doubtless worked under the mentorship of spiritual forces vaster than he dreamed of. I like to believe that he has been suitably rewarded even for as much as he was able to achieve. But those great spiritual forces had greater plans in view.

It was necessary at the time for the League of Nations as we have come to know it, to take form and shape, not to accomplish any parliament of man just then, but to show that such a parliament is both practical and workable if it be properly constructed—which the League of Nations never has been and hence remains impotent.

¶ Putting it in another way, Wilson did certain groundwork to propel the human race into thinking internationally, and there his office ended.

Few were aware at the time, that the League of Nations got as far as it did because it seemed to hold the germ of a world state for the more proper and efficient jurisdiction of Jewry over the Gentile Christendom. When the Jews overplayed their hand—as they always do overplay their hands—the pussy was out of the cloth receptacle again, and the Unted States commendably begged to be excused.

The time will come, and not so far distant as the unenlightened now assume, when mankind will be given into such a parliament, permanently, of its own volition

¶ What Wilson did, was to show humanity that getting together politically is not impossible if the provocation be sufficiently great to make the achievement attractive and profitable.

The time for the real Parliament of Man has not yet arrived, although fast approaching due to developments in the Orient; and this is as it should be, for one big reason:

The Parliament of Man must be assembled in the face of a major social catastrophe, or major social menace, and not as its aftermath! Furthermore, to be permanent and efficient—it cannot partake of the nature of an internation alliance, nor yet of a Jewish synagogue. Let us elaborate on the first. The second needs no expounding.

EVEN as the English Parliament was originally set up to protect the common people against the arrogance, depredations and extortions of selfish, stupid and religiously-fanatical princes—and peoples of other lands dominated by the Popes—with the threats of damage and danger always hanging over them in the form of recurrences of such arrogances, depredations, and extortions, so the Great World Parliament must come about in the face of some catastrophe so mammoth that a relaxation of political vigilance for even a year, month, week or a day, would result in concrete and permanent injury to the lives of a majority of the sensible peoples of the earth, meaning them either as indi-

viduals or closely integrated groups ✤ ✤ ✤ ✤
This means that the time is upon us in this generation, when ordinary mortals will be confronted by supreme dilemmas. Forces may be loosed by racial megalomaniacs, to arouse whole continents and hemispheres of peoples to pit themselves against whole continents or hemispheres of peoples—speaking culturally. Russia under her Jewish tyrants is moving into Asia and becoming more and more an oriental power. The very nature and essence of her political composition are Demagoguery of the worst depravity. Her national life in this generation, granted she has any, is one of sodden awakening to a sense of arrested development, although under the Jews she has the insolence and temerity to call this Progress and insist that the rest of the world's nations shall embrace her imbecilities.

This awakening, or rather this perception, mistaken and decadent though it may be, is being echoed in the racial dynamics of two or three other races, also indigenous to Asia, that are demonstrating volcanic fecundities at present ✤ ✤

We have here the aspects—and most of the social ingredients—of an impasse. One hemisphere, epitomizing a sort of decadent culture, is bringing itself up militantly against another hemisphere with an adolescent culture. The very essences of both are preponderant with tremendous misinterpretations—which of course the Jews will capitalize to their expedient enhancements ✤ ✤

It must be to offset the constant threat of serious impositions, one by the other, that I believe the enduring Parliament of Man must be erected. But again I say, it cannot be a parliament that is a glorified alliance.

That is exactly where the erstwhile League of Nations made its worst blunder.

The perfect international political alliance—perfect in a sense of stability and permanence—never has been set up and never can be set up, and this for the reason that alliances always partake of principalities and powers that contain the seeds of their own disintegration.

An alliance is ever an agreement—and a passing agreement, as expediency of the military or economic caste dictates—between princes of a sort, to render mutual aid in the face of calamity that threatens one or all as a result of their own ambitions, legitimate or illegitimate.

¶ It partakes of principalities and power of which the common man making up the real entourage of a nation or a people can have small knowledge, by the very nature of its composition. He is actually the bagatelle of martyrs in the political sense, and can never be anything else, because his thinking cannot—certainly does not—encompass the intricacies of the factors involved. Neither can he deal mentally in the mathematical incalculables which world problems and racial maneuverings involve

The average man thinks neither in States nor in national problems as yet; first, because he has been maliciously trained away from such considerings, and,

second, because he is too busy making his own living to concern himself overmuch in the living of the masses—which is why he is average.

of powers whose representatives were to sit more or less Wilson's League of Nations was exactly that, a chamber permanently and consider problems that had never before been propounded to the various countries in assembly. Certain appointed representatives from the countries who became members, were supposed to gather about a perpetual peace table, and instead of squabbling for a few weeks or months, grabbing what they could grab and then going home, they were supposed to squabble the calendar around and make a permanent employment of grabbing.

In other words, the League of Nations in session was a chamber of delegates or minor ambassadors, given no powers in themselves, but forming, together, a body of deputies who could perpetually watch one another and try to figure out what each one was after.

This was not government.

It was not federation.

It was political espionage of a camouflaged order.

Not a single attendant could make a move or propose a resolution without consulting his government, and when he spoke it was merely as a mouthpiece for his government. Not even the silica of common menace was present, to bring their workings into common resolution. A hodge-podge of nationalities had merely come together, hoping thereby to perform some extraordinary

feats of political magic, and giving a likely forum for the airing of grievances.

True, it was only a first gesture, a vague and groping move toward consideration of antagonisms and interracial abuses that must some day find flower in a genuine parliament. And behind it was ever the malodorous Jew, hoping to see something crystallize that would further strengthen Judah's clutch on organized Christendom

But political organizations, even international political organizations, that hope to endure and function efficiently, are not put together so.

The League of Nations, from its very first session, was wrong in its construction. And I can best expound what I mean by describing the construction of a true Parliament of Man that will endure and effect those achievements worthy of the ideals that will bring it into being.

¶ Before I do so, however, I want to lay down the premise that I do not believe any such parliament can be instigated wholesale—that is to say, that all the nations of the earth, with their varied and ofttimes antagonistic cultures and feuds, can be brought together en masse and made to conform to orderly procedures.

Infantile internationality, like infantile humanity, must creep before it walks, and walk before it runs. To be at all successful in its operations from the start, any gesture toward internationality of integrity must not attempt to cover too much territory or take in too many diverse elements. Furthermore, those elements which go to

make it up, in the infancy and childhood of the movement, should be as consanguinous as possible, with as nearly a common culture as connivable and with a generalized knowledge of each others' speech.

This should maintain until certain precedents are established for the conduct of a larger and more complex body and in order that initial antagonisms, animosities and racial aggravations might be held to a minimum.

¶ Commonsense would indicate that it would be far more preferable to have an embryonic Parliament of Man made up of, say, three great nations, each of whom understood the others' psychologies and something of their culture, who traveled along the same avenues of reasoning to arrive at conclusions, and whose conclusions from such thinking were rational within the psychologies of all; than to have a parliament comprising a bedlam of statesmen from every race merely to have those races represented in entirety. Such numbers would mean that no one representative could make himself heard; thus there would be constant turmoil of disgruntlement because each was ineffective, bringing a thousand discordant factors in with racial personalities and doing more mischief than no parliament at all, because its very size would render it unwieldy.

¶ After all, the main business of such a parliament will be to put an end to war, and to so legislate on lesser matters that good is accomplished without offense being given to any nation in the face of its sovereignty.

But even with such precautions either taken or recom-

mended, the structure of such a body should be far, far different from anything that has been proposed to date in inter-statehood.

ITHERTO we have been introduced to an international war-preventing, super-political structure in terms of a super-State, made up of the representatives of the various governments involved as they may be commissioned so to act, and dispatched at executive or legislative decree to take their places in the international lists and gain such voice for their countries as they can

We are introduced further to the hypothesis of such a super-State's being empowered with the direction of colossal ordnance to enforce its findings, to compel the smaller and weaker adherents to submit as graciously as possible to its fiats, to ignore the proud sovereignty of peoples as peoples, and to attempt to legislate for all humanity as the altruisms or animosities of the larger and stronger members might decide.

Righteous goose pimples break out upon the flesh of patriotic Americans when they envision so powerful a State as Great Britain thereby telling their government what its trade routes may be, what ships it may sail and where it may sail them, what imposts, levies, and tariffs it shall set, how many men it shall have in its standing army and how it shall equip them.

The Englishman, the German, the Frenchman, all have

similar seizures at such probabilities—each sensing the loss of racial integrities, which again are but synonyms for cosmic designations.

All of it is predicated upon the assumption that such political maneuverings shall be fashioned and authorized on the impractical League of Nations principle, where again Might makes Right and the smaller bow to the fiats of the strongest.

The real Parliament of Man toward which all rational peoples are working, and which will come in time if present trends continue, will derogate and dismiss all these archaic and trouble-breeding notions. And here will be the secret: It will be a parliament of Mankind, not of delegates of sovereignties.

Do you grasp what this means in all its fraught fecundities?

Why has no one envisioned the true Parliament of Man in the abject terms of the man in the street?

That is to say, why has it never occurred to anyone—much less to governments themselves—to speculate on the possibilities of an international body that is set up and sustained by the average citizens of the countries involved, exactly as the federal government of the United States is set up and sustained by the average citizens of the several American States, without the slightest infringements of States' Rights to the latter and with no menace to the sovereignty of the federal structure in that it derives its just powers from the consent of the governed?

Conjectured in popular terms, we hear the objection voiced that "no one wants to see the flag of any super-government flying above the Grand Old Stars and Stripes," and in the jingoism thus propounded we go far afield from the model Parliament of Man buttressed upon the political notions and procedures of the already tried-and-proven United States Government. I say Amen to the sentiment myself. But in the larger sense I ask why this implication of inferior sovereignty needs to come to fruit at all. Put it in this way—

The citizen of Dodge City, Kansas, is first of all a component unit in the municipal government of Dodge City as the smallest political entity we have in America today. But the citizen of Dodge City, Kansas, by no means stops there in his citizenship, nor in his membership in other political bodies quite as potent to his individual and collective welfare. He is next a component of the great State of Kansas. He pays State taxes for State purposes and periodically foregathers with his fellow citizens to elect a State Governor and State Congress. But again he does not stop there.

Over and above the foregoing two citizenships, he is also a component unit in the United States of America. Independently of his tax paying and voting as a resident of Dodge City, independently of his tax paying and voting as a resident of the State of Kansas, and certainly in no case interfering with either, he is lastly a component unit of his national government; he likewise pays his Federal taxes and once in four years he gathers

at the polls with his fellows and declares who shall run the country as a nation among nations.

He sees nothing competitive, inharmonious, or incongruous, in being three separate and distinct citizens in his political practices in the same time and person.

I say to him, "Very well, then, what is there especially competitive, inharmonious, or incongruous, in making one further representation and also becoming a component unit in an Aryan Federation that shall decide on great measures between the nations, as the dignitaries of the Federal government now decide on great measures between the several States?"

Only in the conjectured Federation—and forming it quite as consistently and efficiently—there must be Germans from Germany instead of from Hoboken, and Englishmen from Great Britain instead of from Massachusetts—in other words, the true Parliament of Man must be representative of the individual citizens of all the international States involved, with quite the same integrity that we now include the various nationalities residing in America as parts of the American States themselves. But the structure should not stop there.

Such a structure cannot be "super" anything. It must be a separate and distinct entity, coexistent and co-functioning with all the other political entities of which the individual is a member, and brought into existence and preserved to accomplish definite aims and objectives which the individual nations of themselves could never pronounce

It must have its own Constitution, specifically drawn and specifically operating, to go beyond the stipulations of which, shall render such acts quite as invalid as are unconstitutional procedures attempted by the American States or groups or individuals within them today.

It must concern itself in, and traffic in, only those measures which nations singly cannot adjudicate without the alternative recourse to war. But more than all else, it must derive its just powers from the consent of the governed, meaning definitely that from first to last, in every office and every indenture of an office, it must be composed and controlled of and by the average people, the ordinary voters, of the countries comprising it.

It should have a Senate made up of delegates chosen by member governments to represent them as such. It should have a House of Representatives chosen by the individual nationals of the member countries according to population. It should have powers of taxation to raise funds for its own purposes, but they should be levied on the citizen, not upon governments composing it. It should have its own world police force—not in a single instance derived from the ordnance of any of the member nationals but extraneous to it.

Let the nations of the world build and retain their navies; they would become analogous to the National Guards of the several American States, ready for first summons as national emergency might dictate, yet ever officered by State officials, and augmentative of the Federation's forces as expediency or emergency might

declare. It should have its own world Capital in some neutral location like the Azores, a world-renowned Mecca owned and supported by "world nationals."

It should, in short, be the Republic of the Nations!

A philosopher's dream? Does anyone in his senses dare to say that if the most forward-looking citizens of the United States, Great Britain, and Germany, effected such positive internationality on the lines set down, that there could ever be another major conflict between these great States, or that massing their united strengths and their resources—and supported by the individual citizens of the States involved—they would not be in a position to stop any conflict in any other part of the world before it was begun?

Need loss of sovereignty be involved in the completion of such a structure?

Need racial culture in any instance be jeopardized?

If the individual citizens of the United States, Canada, Australia, England, Scotland, Ireland, and Germany, were the ultimate political components of such a Federation, who would be less proud to be a citizen of it, or necessarily hold it in higher esteem, than the resident of Dodge City now holds his Federal government because he is a native of Kansas, or holds his State government because he is amenable to the ordinances passed by the chairman of his home municipality?

Could Englishmen not be Englishmen under such a political structure, insofar as their culture and racial integrity were concerned? Could Germans not be Ger-

mans? Yet project the common citizens of each, into an arrangement whereby they were coexistently a citizenry of such Republic of the Nations, and an interest in the matters of internationality would automatically be created that would inevitably sweep the earth.

Is it not reasonable to suppose, too, that as time went on, and the beneficent workings of such a Republic became apparent to other races, that they would seek respectful and amenable entrance to such a structure quite as avidly as the newly established American territories sought admission to the Union after the first Thirteen Colonies had demonstrated the benefits of federalization?

Contrast the possibilities of such a structure, with the loose, wrangling, opinionated, taciturn, cantankerous League of Nations as at present constituted, made up of delegates from sovereign forums, given to blasphemies of political conduct and setting up an impossible status quo for those who follow after to preserve.

Nations-in-Law indeed!

AT the present time we are denizens of a world that is but partially organized, politically. We in America are quite willing to shout from the housetops that our form and system of government are the best upon the earth. But are we prepared to prove it by carrying it one notch higher and making it of practical recommendation for peoples of our own blood and psychologies, in coalition with whom we can dictate with finality that the peace shall be kept?

I am not saying that this is the Utopia of the immediate present. I am not so brash as to go before my fellow citizens with any recommendation that we can at once leap into such positive relationships. I have written this work purely to express my own ideas and concepts of what I believe is stirring in this world of the present, on the principle that today's phantasmagoria is tomorrow's trite reality.

Once upon a time, for upwards of a hundred years, speculative thinkers in this western hemisphere dared to dream of an American Union exempted from harassments of overseas stupidities. It took the indignities of a British king's stamp tax to weld human thinking and make the Dream materialize. Who shall say that in this twentieth century we shall not be confronted with autocratic fiats quite as insufferable, crystallizing our heterogeneous psychologies as at present operating upon these sizable matters and producing a condition where Aryan man must coalesce or perish? Ponder on it well.

America's part in any second World Tragedy, such as the Jews projected in Europe in 1914, cannot help but be significant. She is a country at present without a foreign policy. Economically she must continue to mind her own affairs more or less, or dissipate herself in political and commercial abnormalities which add nothing to youthful spirituality.

I have said elsewhere that America is the epitome of what will shortly materialize universally, and I repeat and emphasize my statement.

I believe that America, and the American political adventure, were projected from the start to cast a pattern of a World Republic that should be visible to all races as the thing which all mankind can attain in a political structure over diverse nationals and racial groupings. ¶ That is her mission.

That is her destiny.

When it is fulfilled—and not before—she will be willing to pay less bombastic and adolescent attention to her "sovereignty," and do her share with other truly civilized countries coming into and sustaining a world organization of indubitable worth.

But that time is not yet. The whole world must settle the Jewish question first. For America to enter into any sort of political alliance with Europe before the Great Causation brings about the proper international structure, would be grievously abortive and is therefore not permitted. Those statesmen who in the matter are termed Irreconcilibles, are therefore nothing of the

sort. That "little group of wilful men" so much disparaged by professional pacifists—who in turn are but contemptible satraps playing the subtly controlled military game of rapacious Semitics—are but carrying out the orders of great spiritual forces with the most magnificent obedience and loyalty, albeit they are far from aware of the roles they are playing and why they have been given them.

When the time comes for the United States to take any of the steps which I have outlined—mark me well in this!—it is my firm conviction that there will be found sitting in the Chief Executive's chair in this nation, a man who has known of this Spiritual Machinery for years, who has "been under orders" so to speak, even as Woodrow Wilson was previously under orders of a negative sort, to complete the bridging of all civilized nations in their political intercourse with the World Republic. He will actualize the final fusion of the interests of the individual citizens of the participating countries, not callously tossing America's sovereignty into a hectic bedlam of governmental deputies who are little more than glorified ward-heelers obeying the dictates of their several national bosses.

This man will have orders to lead the American people into a World Republic of the Nationals—not against their fears and wishes, not at the behest or connivance of international Jewish overlords, not in the face of legislative opposition, but with the full, free, and beneficent consent of the millions whom he heads.

He will coach and inspire the American people into their Finality of Citizenship as hereinbefore sketched, not as Chief Demagogue seeking future aggrandizement in the history books of a billion unborn school children, but as a wise and kindly shepherd at the forefront of his flock, having its perfect confidence and astutely making certain that the mutual destination is not the stalking ground of wolves.

The burden on him will be colossal, but he will not bear that burden—in the sense of mortal responsibility. These great Spiritual Forces that have sustained and ennobled every American President in the esteem of American humanity, and which sustain and ennoble every true leader of peoples, will give him superhuman wisdom and power to fill his brevet.

Let the American people read this as prophecy. It is written large on the front page of every newspaper, morning after morning.

The present trend of world event is in the direction of cataclysm. More men are under arms in this year and month than in any prior time within the history of the race. Money and credit have been mulcted from industry to emasculate the internal strength of the countries designated for attack. Science and inventiveness daily announce more and more fearful instruments of conflict. War goes into four dimensions: Land, Sea, Marine Depth, and Stratosphere. Old equipments are being scrapped. Phalanxes of pacifists are being sent on ahead as the vanguards of the hosts of a new

Avernus. Strike a balance between supra-natural prognostication and current newspaper reportings, and you have a workable hypothesis for the interpretation of the future

¶ The Moving Finger writes today as upon the banquet walls of Babylon. And yet the picture is not one of dolor, when we view the Coming Scene through the lenses of Clean Spirit!

THE THIRTY-THIRD DISCUSSION

NATIONS-IN-LAW

THE THIRTY-THIRD DISCUSSION

O much for the nations taken as a sheep flock under many shepherds. I called attention in my first volume to the paradox: Self-Governing Peoples. I advanced the argument in logic that any people who needed government could not be expected to supply it out of themselves, because a people in need of government is a people in need of Discipline, and a people in need of Discipline cannot advance, out of themselves, that which they thus lack. It would be much the same thing as a citizen who is financially embarrassed saying: "I am absolutely bereft of this world's goods, I have neither money nor resource. Therefore, out of my lack of wealth, I will proceed to meet my formidable obligations"

What passes for Self-Government, therefore, in this somewhat addled world of ours, is an agreement on the part of a majority of the citizens that they will create by mandatory acknowledgment a body of minority citi-

zens set apart from themselves, who shall have the rights and prerogatives of inflicting penalties on the majority —or rather, individuals constituting the majority—if, as, and when certain statutes are violated.

These statutes are put forth to describe certain rights which each member of the majority feels that he wants to exercise, enjoy, and profit from, in his own case, and because he wants to exercise, enjoy, and profit from them in his own case, he concedes that his fellow citizens do likewise in respect to themselves.

These rights being described—and being acknowledged as wholesome in that they serve the constructive purposes of life in the human form—a deliberately created Minority Enforcement Caste is endorsed and supported —a Caste that of itself is idealistically considered to be above personal transgression or violation of the statutes that it is created to preserve.

An ideal is served here, and an ideal only.

Mankind feels that a minority caste especially projected and empowered to enforce certain statutes that make for the enjoyment of rights desired by all men commonly, must of itself be above all transgression of those rights else the majority suffers from the very thing that it has created the Enforcement Caste to suppress or restrain. If this Minority Enforcement Caste is equally guilty of transgression or violation of those rights, then its own purpose in creation is defeated.

But here is the rub: Humankind must select the members of such Minority Enforcement Caste from a rank

and file of ordinary human beings not much different in moral and mental development from those who desire that the characteristics of its exclusiveness shall function.

¶ The members of this caste, more popularly known as Officialdom, are quite on a par with those they elect to manage. Each one is daily and hourly exposed to all the fears and hopes and weaknesses to which universal human flesh is heir. He feels the same heat of the noonday and shivers from a similar chill after sundown. Unless his three meals per day are forthcoming, he suffers the same pangs of hunger, and if this hunger be prolonged to physical unbearableness, he will adopt the same primordial expedients to end it.

Again I say, there being no greater moral or mental difference as between the rulers and the ruled, the degree of demarcation is largely one of idealism on the part of the Empowering Majority as to the Enforcing Minority, and an academic distinction made to serve the former instead of any sort of real physical or spiritual supernaturality

Thus the police department of any given city is "supposed" to be above venality or chicane. Its members are a minority caste set apart to effect law-enforcement —that is, statutory enforcement of regulations making for a peaceable condition among all classes of citizens. The city does not exist in the American Commonwealth today, wherein a majority of the citizens could not, if it so elected, physically overpower the total police force and confine its members behind their own bars—that is,

as a matter of the numbers of one pitting themselves for an exhibit of force against the numbers of the other. Still, rarely does the majority consider such an act, no matter how gross, corrupt, or incompetent such police force becomes.

One lone patrolman, walking a darkened slum in uniform, is a poor match for any three thugs he may discover in the act of robbing a loft. Nevertheless, that one lone patrolman, by the essence of his appointment to subdue robbers in general, has the moral support of all the law-abiding citizens of the city at his back.

Nothing is exercising here but an ideal.

It is the ideal of the policeman stalking through the slums to guard them against robbers, as being an epitome of the whole citizenry's disapproval of crime—and endorsement of punitive measures to suppress it—that endows him with his moral courage and makes him a factor to be avoided in robber psychology.

The ideal here, therefore, is stronger than the man. Because the ideal is ever stronger than the man, so in time the two become confused in the popular estimation: the ideal and the man. They interchange places, the ideal and the man. The man becomes the ideal and the ideal is the man.

When this interchange of identities has taken place over a period of time, we term the result a Tradition. A tradition is a custom so long continued that it has the force of law. It comes from the Latin term "trans," meaning "over" and "do," meaning "give"—to "give

over" is its true translation—to surrender, or relinquish. We relinquish our idealistic concepts of the Policeman, the Omnipotent Guardian, to the actualities of the policeman, the very human man.

All this is because we know that life lacks omnipotence in any form in its humanly controlling factors, yet knowing that such are mandatory by the emergencies and excesses of life, we poignantly create them by our ideals and endow them with our wish-desires—in regard to impartiality—and power in enforcing rights and privileges.

We have the same proposition in Voltaire's apt comment in regard to man and God. Voltaire commented that "if there were no God, then man would have to create Him, because of man's necessity that He exist."

¶ What God represents therefore, to man, in the celestial state, the policeman or official of the Minority Enforcement Caste represents in the earthly state.

Not having gods at hand physically, with their higher-than-human powers, to dress in policemen's uniforms and protect humans, man essays the next best thing: He creates an ideal of honor, courage, tenacity, and integrity, and bestows it on the candidate for the policeman's job. Or rather, he takes the candidate for the policeman's job, introduces him to man's idealism as to what an incorrupt officer should be, and seeks to train the rookie copper to live up to it in practice.

Living up to this ideal in practice, is the job!

But none of it, coming back to our consideration of Law, is, in the frailest degree, Self-Government.

Nor is the fact that man socially recognizes his need for the ideal policeman's function, any aspect of self-discipline ❧ ❧

Considered basically, it is rather Self-Defense.

The average man wants peace in his neighborhood, security from robbers in his possessions, his home and womenfolk's chastity immune from depredation. Not having a literal and physical god to call into the situation and supply the superhuman force necessary to insure these at times, he takes the ideal derived from the god-omnipotence and asks the poor, frail, susceptible human "cop," to live up to it as he can. But underneath all of it, naught but the self-defense, self-preservation, and self-exemption motive is at work.

Self-government, therefore, I reemphasize, is a pathetic misnomer. Even the expedients that man embraces to arrive at the god-effect, are in themselves vicarious. ¶ The policeman shall do the things that the citizen shrinks from doing.

The policeman is "paid" to attack the robber, stop the riot, apprehend the rapist.

If man truly were capable of self-government, and actually practiced it, he could dispense with the policeman. He could even go further. He could dispense with the misnomer of self-government itself.

We are merely toying with wordy terms, therefore, when we talk bombastically of these things and accept that they are actual.

And what goes for the common citizen of America in

this regard, goes for the nation—with its paid army and naval forces—and for nations as nations—brushing shoulders with each other.

We are wanting, on this earth, in a higher omnipotent power to physically knock heads together, keep each man on his own lawful property where he belongs by principles of equity, and stop the kleptomaniac and miscreant from taking advantage of the peaceable citizen's desire to live peaceably. So we embrace the next best thing—the ideal pushed forth in a "governing" officialdom, supposed to be above suspicion in integrity, and considered in idealism even when inside knowledge and worldly wisdom admits of the reverse.

THESE fundamentals we must remember when we look abroad in these present Dark Ages, and try to comprehend such actionist forces displaying among all nations as Communism, Fascism, New-Dealism, and most of the other isms that chiefly serve to befuddle those who seek to understand them.

Orderly man wants protection and what he calls a Square Deal from his more disorderly brethren. A Square Deal, of course, is merely his choice of words in expressing the bargaining-thought that he will exchange his own circumspect behavior for circumspect behavior from his neighbor. He takes many methods for effecting this order and protection. Or rather, he acknowledges that it is perhaps possible for him to gain to them by sub-

scribing to any one of three forms of super-control projected by men following one of three philosophies—
First, the military or police-arm of the autocrat;
Second, the military or police arm of a political party;
Third, the military or police arm of a senate composed of representatives of many castes and classes.

In the entire history of human life on earth we discover no traces of any fourth method or measure that has ever been conceived by human mind, or tried. Therefore, finding it not to exist, we conclude, as rational beings, that it does not exist in this octave of our consciousness in any conceivable pattern.

Some might ask why I do not include in my list the military or police arm of a sheer democracy, calling my attention to the phenomenon of Athens or the Grecian City States in the days before the Roman ascendancy. They advance such suggestion, or inquiry, because they themselves are not erudite in what actually happened in those "democracies" so identified.

Majorities of men by mobs, or sheer balances of human power, never yet have acted of themselves, and as such strictly, in the ordering of military or police forces, for the simple reason that they have never been able to make themselves coherent. Always they have had to bend to some aspect of a senate—called, in such "democracy," a People's Assembly—or to a Themistocles or Periscles, to make their mass or majority voices identifiable to such military or police servants. So the idea of a "democracy" resolves itself, under examination, to the actuality of the

Senate Expedient. The mere fact that great numbers of hysterical humans play the temporary roles of the senators themselves—as in the wild legislative orgies of the Reign of Terror—does not alter the principle.

Human life itself is not so organizable that a whole people of a nation or a State—even a city state—can gather in one assembly, at one time, continue sitting constantly to attend to the public business that endures from year's end to year's end, divide into the groups for a measure and against a measure, and carry it or lose it by bloc yea and nay votings. The blood-crazed fools who packed the People's Assembly of Paris in 1789 were only a very small aspect of the whole French peasantry that had affected to treat with the aristocracy by violence, that its wrongs might be redressed. This peasantry in that particular instance merely projected the senate-representative idea by dispensing with orderly electoral systems for the appointing of such representatives. Those who were upon the scene and could do so, jammed in and took the seats, affecting to speak for the lower-brackets of France generally because mob violence would have been visited swiftly on anyone rash enough to oppose them.

No, my proposition stands. Mankind has had one of three systems to follow in given states and periods, to get the effect of officialdom that in turn commands the military or civic policeman: The single man, and the single brain, espoused in the seat of single-voiced authority; the group of men agreeing upon a platform of

action which the masses support or condemn; or the chamber of deputies in some form or other, speaking and acting in the name of the whole people by right of constitutional identification.

Strangely enough, we get a weird analogy to these three in the organization of orthodox theology: God, the Host, and the Church.

God is the autocrat.

The Host is the celestial political party.

The Church is the senate or chamber of deputies on earth, issuing the mundane orders in the octave of physical action.

Queerly enough, too, in celestiality we have all three present and functioning, whereas in worldly systems of so-called government, all three present and functioning in the same arena would mean social bedlam ✠ We do not need to follow this line of reasoning, however, in respect to the phenomena of celestiality ✠ It is merely a capricious observation that leads nowhere. ¶ Man has three systems of civil control to choose from, to embrace, endorse, or repudiate, as he looks at his life on the earth of the present.

We shall examine each, therefore, in the pages remaining in this book, and observe the merits or demerits of each ✠ ✠

Today we might identify them in popular employment by pointing to Stalinism as the embodiment of the first, Fascism as the embodiment of the second, and American Republicanism—modeled on the Roman republi-

canism—as the embodiment of the third ✠ ✠ ✠ Nevermind what the propaganda of the selfishly-conniving Jew screeches to the contrary, to the dispassionate student in such matters they are actually three distinct and separated forms of moral procedure for the control of men in masses making the conceded State. We have no bias in considering each of these three, excepting that you will note that I have named the totalitarian condition of civics maintaining in Russia as of this year 1938, not as Communism but as Stalinism. ¶ Communism does not exist in Russia under the rule of the tyrannical Bolsheviks. Communism as such, is a system—or at least a theory—of government and social order according to which, property and instruments of production are held as a common trust and the profits arising from all labor devoted to the general good. No such thing is happening, or being practiced, within the territory of the erstwhile czars.

The instruments of production are not held as any common trust among the Russian people except in name and theory; they are held in the hands of one of the most absolute racial tyrannies this world has ever known ✠ Its profits arising from labor are not devoted to the common good, first, because there can be no "profits" accruing to a whole people—as I have shown, I think, in my book "No More Hunger"—but only to an individual, or firm of individuals, enhanced in his or their fortunes as a result of the misfortunes or losses of certain other parties. And in Russia's case, even if there were

profits, they certainly are not being applied to the common good, since anyone in present-day Russia who does not concur in the fiats of the Jewish-Bolshevik Party as expressed through Stalin and his kommissars, is promptly taken out and shot.

No, Communism is merely a lip-term that has been commandeered as a camouflage to entrap the unlearned in such matters, just as at present we are having the same subversion practiced in this country in referring to our constitutional republic as a "democracy"

We should call it Stalinism—or Judaism—and name it properly

WE HAVE, then, man seeking personal or family security that is based on some sort of armed protection against the depredations of ruffianism, and making primordially what I have termed elsewhere the Social Contract—either with one man, one party-group of men, or an assembly of caste deputies—that in return for physical, moral, or financial support or tribute, he obtains the services of some sort of constabulary that keeps open the avenues of social intercourse so that he can pursue his wholesome private projects.

No matter, for the moment, how any one of the three of these—the man, the party, or the chamber—comes into recognized authority or candidacy for this homage. What we want to know is: what are the features distinguishing such service in any one of the three, that

the other two are lacking, and what are the features making it of menace—or at least depredation—to his personal concerns and privy projects?

We are forced by the nature of the circumstances, and what has already gone into three or four hundred pages of this work, to consider first the One-Man Tyranny and what its increments may be as its premises may be maneuvered

THE THIRTY-FOURTH DISCUSSION

NATIONS-IN-LAW

THE THIRTY-FOURTH DISCUSSION

IT IS a phenomenon of human consciousness that all souls enhoused in physical bodies, or finding expression in the worldly scene by reason of using mortal bodies as mechanisms, do not derive the same pleasures or profits from forcing other souls—similarly enhoused or equipped—to live their worldly careers after patterns which the first set up from caprice or mania. On the other hand, there are souls who enter into performings in the earth octave for no other reason than to dominate the comings and goings of others, prescribe their customs and their habits, order their securities or insecurities, and generally shape the nature of their life-careers

We must strip such eccentricities down to the very chassis of human motivations to understand these differences, and call upon the profoundest wisdom with which we are in touch to give us light on the reasons for such specializings.

Why are some people born leaders and other people born followers?

Why does one man delight in taking responsibility and dictating to his neighbors, his city, or his nation, as to how public life should be, whereas another shrinks from bearing such burdens, is overcome with embarrassment if he be singled out for the slightest attention, and never seems to have an original idea from New Year's to Christmas—about anything from the public welfare to the price of cheese?

Let us say that two men are called out at random from a given stretch of sidewalk. They are of corresponding height. They step on the scales and the beam indicates that the planet has the same pull for the bodies of the both of them. They eat the same type of food. They dwell in twin houses. Each has enjoyed the same educational advantages and been reared under the same laws of the same social system. They have arrived at approximately the same total of earthly years and been exposed to the same climate, government, and social culture. All the same, these two are different.

One glories in taking initiative, in calling attention to himself, in handling himself without assistance in any social, economic, or political situation. If insult be hurled at him, he retaliates with zest. If he considers that he has certain rights, and they be trespassed upon, his temper flares, his indignation mounts, he bristles with combat, and if enough provocation be afforded him he will wreak physical injury upon those who heck-

le or obstruct him—or seek redress at the law and desist not till compensation has been made him.

The other man is strictly a herd animal. He does what others do—in that he sees them doing it—and because all men appear to act thus-and-so, he is ready to follow suit. He never strikes out on a new tack for himself—any such prospect fills him with alarm. If he be in a situation where he is singled out against the group, his knees quake, his heart depresses. He actually experiences a sort of pain to discover the eyes of the rabble upon him

When it comes to conducting his affairs, this second man must at all times have the backing, or at least the approbation, of his fellows, and if it be not forthcoming, he is perturbed and "lost" Insult hurled at him provokes small remonstrance—in fact he is almost eager to concur with the aggressor that he is a no-account human worm. That he has rights does not make him proud, and loss of them does not upset him. He marvels that other men can become wrought up at usurpation, insolence, chicanery, or mass deceits.

The whole career and life-adventure of this second man are timorous apologies for being in life at all. He covets initiative but is more inclined to wonder where other men get it than to try to realize that he may cultivate, practice, and enjoy it for himself.

We say that his character is weak, vacillating, morbid or capricious, inconstant, unreliable—as the instance may divulge. But it only occurs to a few of us to won-

der as to why this second man should happen to be thus fragile—just as we never bethink to question how the first man came by his disquieting—and sometimes damning—self-sufficiency.

Yet something is lacking in the second man that the first has to surfeit. Or rather, we might put it that the first man has somehow developed himself along the pathway of his lives in a manner which the second man has neglected.

Still, common earth-experiences have been visited on both!

Considered objectively, each man of the pair is an integrity unto himself and if given appropriate conditions would live out his life in his own fashion without seriously disturbing the universe. When the two are brought into contact, however, or set down in propinquity in the common arena, drama of a sort ensues between them. The man with initiative at once considers it his prerogative to dominate over the man who so obviously lacks it. The man who lacks it, permits the other to browbeat or victimize him, and does not seem to see anything particularly remiss within his own character that he should pacifically endure it.

Why are these two so sharply demarcated?

Where did the first man get his initiative, his temper, his pride, his independence, his tendency to dictate to affairs instead of allowing affairs to dictate to him?

How comes it that the second man has not acquired these qualities, and offers himself masochistically as

the prey of the more rapacious—even deriving a vague morbidity from the fact that he is a follower and not a leader

As we determine these positive and negative attributes in the human character, we shall approach toward a solution of the distinctions we have set forth as conditionings of social and political rulership.

ALL LIFE is predatory — that principle is generally recognized but inaccurately understood ¶ Life seems predatory — at least in the natural world. The eagle is the plunderer of the hawk, the hawk attacks and lives upon the wren, the wren exists by hunting and consuming the moth. We get the word predatory from the old Latin term "praedor"—which indicates prey, booty, plunder, or pillage.

Students who logicize from the materialistic basis, who lack the proper esoteric fundamentals for the interpretation of life, think that all of it is very terrible.

Nature, they declare, is "cruel" She takes no account of the individual, nor of the identified instance of sentient suffering. Nature has no emotion, she is without pity, compassion, or spiritual concern for anything that comes within the orbit of her influence.

Why, for instance, should Nature make butcher-birds, that attack starlings for seemingly the sheer lust of killing, hanging them upon the needles of the thornbush and leaving them dead, as their mission of existence?

¶ Now the thing we must try to understand in such examples of apparently conscienceless performance, is the objective which Nature, and Nature's God, are striving to arrive at, in servicing worldly life with such hectic inconveniences. Whether it be the example in performance of the ruthless butcher-bird, or the bloody tyrant who slays ten thousand men in order to walk upon the parapets of a stricken and vanquished city—obviously for no other reason than to gratify his vanity—there must be a constructive principle at work or all life must be dismissed as meaningless and sterile. And life—in no form in which we find it—is ever meaningless or sterile, else we should never find plausible solutions for such eccentric occurrences at all.

Rest assured that we do find such plausible solutions.

¶ Looking into the nature of these predatory phenomena as between life-form and life-form, and examining it for compensations and enhancements to obtain a key to the mystery, we perceive that directly profitable results always attend from persecution.

It matters not whether the persecution be for allegiance to a forbidden spiritual faith on the part of a heretical people, or persecution of the rabbit by the nocturnal owl, the same compensations accrue in both cases

¶ Vigilance in escaping the persecution—or the pain or social inconvenience resulting from the persecution—is generated. This vigilance makes for physical, mental, or spiritual adroitness. Physical, mental, or spiritual adroitness—that the pains from persecution be not

suffered—has the peculiar effect of causing the persecuted entity to declare unto itself: "I am myself! I have existence! I have function and sentient effects from conscious function!"

This calling of the mental or spiritual attention to the fact that the entity exists in the sentient state, that it has election in its own right whether to stay and suffer or flee and not suffer, that it is—in a manner of speaking—a free moral agent, discovering traits within itself that provide for escape or surrender, with physical extinction the price of sloth, is the whole decalogue of Life in the great material octave.

Every aspect of life, from gnat in the sunset afterglow to the archangel molding the spiral nebula, is engaged in the act of discovering traits within itself that only the predatory drama could produce.

It is as though Life said unto itself: "The God-Creator, which man terms Nature, may have set the conditions, but whether or not I choose to accept and endure them is strictly up to my spiritual decision in the matter. If I decide not to accept and endure them, then am I making other conditions in mine own right. Thus am I copying God to such extent, that it is possible for me to set the conditions. And in the ratio that I thus copy God, I prove to myself that I too may partake of the highest God-function."

Whoever creates a condition—any sort of a condition—is a God. So from playing at being God, because all conditions are forever a matter of spiritual acceptance,

Life in its evolving manifestations gradually comes into the realization that it indeed IS God, or the spiritual essence from which God is derived.

Thus Life first becomes experiment with Fact. Then Life becomes Decision. In that Life finally reaches decision, it proceeds to Awareness of Self as abstract postulation. What at first was mere reaction to stimuli becomes, down one day, the finest flower of conscious projection of divine initiative in exploitation of forms and idealisms that finally hurl galaxies out from the frictions of its self-sufficient spiritual manifestings.

SO, when we come to view Nature as the original projection of conditions against the background of which—or in friction with which—individualized self-awareness finally makes self-discovery a career with compounding increment, we perceive that Nature is not heartless, Nature is not ruthless, Nature is not dispassionate, or cruel, or impersonal. Nature is simply a set of primordial conditions against which, or within which, all that acquires self-awareness and the development of self-awareness through alteration of conditions by discriminatory election, finds itself, to itself, for the thing that it is, or holds fecundities for being, in the Ultimate

This being accepted as a principle of Cosmos, nothing can be predatory. That which is considered to be predatory is forever educational, or opportunity for self-

election manifesting in some type of motion ✤ ✤ Butcher-birds exist for the profitable—and therefore benevolent—purpose of teaching starlings that they are starlings, that they are endowed with bird-election whether to stay and be hung on a thorn bush or flit with a flash of wings beyond the butcher-bird's reach. In the act of deciding not to stay and become impaled upon the thorn, the starling develops vigilance of mind, adroitness of wing, perception of opportunities for altering natural conditions in the bird-world and commanding destiny with deliberate forethought.

This is the first step in revealing to the starling that down a thousand millenniums its life-particle may find itself far from the starling-consciousness with which it started out, and discern itself as monarch over planetary systems—a form of self-projecting natural force which even mortals of present development have no apparatus for conceiving ✤ ✤

Life constructed upon this educational basis must of necessity be an evolving life. But what is evolvement in such aspect but constant spiritual discovery of non-suspected possibilities? Now, applying the same cosmic principle to the understanding of the differences in the two men whom we summoned out from the sidewalk, we begin to discern light on what was previously a bedlamic mystery ✤ ✤

The man who has initiative, resourcefulness, temper, self-sufficiency—in short, Character—must simply have come to know more about himself, and his spiritual

fecundities and capabilities for altering the conditions of his mortal career and captaining his own soul, than the offensive little rabbit of a citizen who quakes in his boots when three men take note of him.

The first man has profited from reaction to various types of stimuli causing him to declare unto himself: "No matter what condition Life turns up, I have within myself all capabilities for meeting and dominating it. I have made the discovery that no matter what complications I become involved in, I possess the spiritual acumen to command them."

The second man, obviously, has made no such discoveries. It has not as yet occurred to him in the human or mortal state to realize that he actually is ALIVE. He is pitifully unaware that all life exists as a laboratory in which he is to prove himsef for the content of his spiritual elements. We say that he has not as yet learned to trust himself, which the first man has done with astounding revelations as to his intrinsic merit—something that has been inherent in him from the commencement of the Cosmos in which he has ever been a unit but which trial-and-error experimenting, under practical employment of his faculties, had to bring forth.

It is all a matter of spiritual awareness of fecundities of essence

The degree of this awareness at any point in Cosmos, we commonly term the Degree of Evolution.

But we do not evolve! We merely recognize!

Suffering is the process by which spiritual essence ac-

quires an appraisal of itself as comprising from the beginning all it shall ever manifest.

Thus come the diversities in so-called human nature.

The first man has discovered more about himself, and the fecundities of his Godhood to dictate experience-conditions, than the second man has done. He acts on this revealment. Acting on such revealment grows automatic in his habits. He says, colloquially, that "he is as good as the next man" and proceeds to prove it by standing his ground and bashing his insolent or presumptuous neighbor's head.

He has forthwith made the discovery, or had it disclosed to him, that bashing a neighbor's head causes said neighbor to shun him, and as his neighbor shuns him, the said neighbor takes his malodorous characteristics along in such shunning.

From being the starling, such a one makes the first groping attempt at operating as the butcher-bird himself

¶ Discovering that unpleasant—not to say intolerable—conditions may be altered for pleasant and tolerable conditions by the simple act of exerting the personality and specifying how far imposition shall endure, the revelation comes to such a one that Life may comprise precisely what self-election pronounces and naught else.

¶ So—in the fact that all this is the positive and negative aspects of spiritual exercise, and that for every action there must be a reaction, and for every problem a solution—our first man has moved up toward exercising in his own small, gross, fumbling manner the next

revelation that truly he IS God-Essence, but operating under the mortal handicap. The day will come when he will shed even the mortal handicap, but sentient existence in still a higher octave will only repeat upon the process and give him other aspects of the same vast fundamental

The ingredients or performings of his environment will change, but not his ability to react along lines of self-discrimination and hence moral evolution. That will merely strengthen, or—as we say—our man will grow stamina

From this simple principle do we perceive the causations for such phenomena as mortal leaderships.

The essence of leadership under the conditionings of any octave, is but the display of previous discoveries that self-sufficiency is not an acquisition but an uncovering, not a growth but an unfoldment.

Men lead because they have come to that point in such uncoverings and unfoldings that they trust their own capabilities to treat with any emergency with which the octave may confront them.

Leaders have made the simple and yet profound discovery that no human problem exists without a complementing solution, but that all solutions to problems lie not in those problems as abstract propositions but in the one who addresses himself to them, finding the solution within his own essence.

MAN in this earth-world, we can safely set it down, is engaged in the business of discovering that he is Baby God! ¶ The experiences of certain Baby Gods are such, however, that they make discoveries about their unfoldable talents at a faster pace than others, or they subject themselves to trial-and-error experiencings which serve to bring the colossal fecundities of their infolded talents home to the sphere of their consciousness—or the focal-point of consciousness expressing spherically.

Others do no such thing. They are the more inhibited in that venturing which alone uncovers discrimination and agility of body, mind, and psyche. They have not "lived" long enough to become aware of the mighty hoax that these mortal Baby Gods play upon one another in bandying the notion that they are creatures of clay and dust, fated to non-existence when the fleshly mechanism stops.

But this is potent—

Just as Nature provides a pastoral arena for the owl to provoke the rabbit, or the starling to flee the butcher-bird, so in the higher realm—or octave—of mortality in the human sense, the same Overbrooding Providence provides the weaker or less-aware soul with juxtaposition to the stronger, older, wiser, and more predatory temperament in his fellow human.

This state of friction in which the older in revealment and the "younger in self-disclosure" operate, is called

Society. And because the predatory or self-reliant temperament does not always gauge accurately the educative endurance of the younger and less-aware temperament, and inflicts conditions that may cause the younger and less-aware temperament to perish physically, or become grievously damaged psychologically, there are norms of restraining forces introduced.

These are called Governments.

Strong, wise, self-reliant, self-sufficient souls need no governments to operate for their own cases, as we have argued earlier in this book. Always governments are a matter of giving the weaker, the more ignorant and timid temperaments, the chance to grow strong by a gauged and tested tempo, as indicated or demonstrated by mass experiences that when coded are called History.

Thus by still another route do we approach the phenomenon of the instrument by which this control is achieved in the practical sense.

It may be proffered by a single individual of outstanding self-reliance, by a Party that combines the thinking of a group in expressions of social regulation, or in a chamber of deputies authorized by the weak to protect them in their weakness.

But if it be proffered by the single individual of outstanding self-reliance, then facility of single-brain movement and expedited executiveship must always become counter-balanced by the tendency of that self-reliant soul to experiment in commandings of weaker or younger mortal destinies and observe how far it shall

be permitted even by mass weakness to flaunt such discovered strength.

For even mass weakness may develop a strength of its own, that the weakness itself may not be aware of until after such strength has been demonstrated. If this sounds paradoxical, consider that all Life is a paradox itself

Starting in as life, it tests itself by applying the test of life to something that already is proving itself for what it is by its capacity to live at all.

THE THIRTY-FIFTH DISCUSSION

NATIONS-IN-LAW

THE THIRTY-FIFTH DISCUSSION

O go back a bit, the ethnologist or historian without Higher Octave wisdom to aid him in discernments, assumes as a fact of life that Man above all else wants security in the mortalized condition in which he discovers himself, subsequent to each physical birth. This insistence on security, which becomes a mania after a few hectic contacts with natural vicissitudes, is called in the physical sense, Self-Preservation. In the mental sense it is observed as being Social Integration. In the spiritual sense it exhibits as Orthodoxy—which in any religious concept is a sort of break-proof fence set about the Elysian Fields. What man in any one of these three is really trying to achieve, is a standardization of conditions with which his sentient spirit may treat, that by adaptability of such psyche to them he may gradually become the arbiter of circumstance.

What man truly wants when he speaks of Security, therefore, is environmental friction and abrasion reduced

to a minimum of discomfort, and the emasculation of natural circumstances—through his adaptability or otherwise—to that point where any alteration in the circumstances does not occur and transpire at a swifter tempo or pace than his capacity for adaptation in every instance

It is necessary for us to understand thoroughly this analysis of Security, and discern the basic urge behind it, before we can hope to comprehend what I shall presently designate as the Jurisdictional Cycle.

The Jurisdictional Cycle is something that too few ethnologists, sociologists, and historians, take note of.

It is the spiraling order of progression which Man engages in, as between types of rulership, in his constant mania to forever preserve the status quo—where by reason of perfected adaptability to circumstances or environment the latter may hold no proclivities toward his hurt

The astute among us are beginning to see that there is an integrated relationship as between one-man rule, party rule, and deputy-chamber rule, thence over into one-man rule again and around the cycle—or spiral—with a constant upward trend.

We shall discuss this phenomena in a moment.

What the ethnologist or historian—without Higher Octave wisdom to aid him in his discernments—does not always grasp, is the Benevolent Impulse in Nature as defined in the last Discussion, working continually for the shattering of security that man by his constant mania

to preserve the status quo may increase in the stature of his knowledge of himself.

Putting it in another way, the alarms, menacings, and jeopardies of earth-life are not strictly alarms, menacings, and jeopardies, but the purposeful stimuli delivered to life that Life in reacting to them may discover the celestial potentialities infolded within itself and thereby achieve a more marvelous knowledge of the lurking mystery in the statement, "I AM!"

UTTER security would mean the arrestment of a wholesomely unfolding self-awareness. It would result in an inhibited spiritual development, or a halted progression out of the original celestial envelope. On the other hand, the environment or social integration should not be disturbed with too much violence, else the contacting and benefiting psyche misses the point of the improved self-awareness entirely.

Violence, of course, is naught but circumstances altering at too swift a pace for the common mean of mankind to observe reflectively what is happening as to its ultimate significance on all given spectators.

Coming back to our bird analogy again, to make this point clear: if the bird-world contained no butcher-birds, the starling could exclaim that it had arrived at an utter security. But bird conditions would likewise, and thereby, have been precipitated, wherein the stimuli would be lacking to make new baby starlings realize

that they are birds. This perfect extermination of danger would likewise have exterminated the cause of instruction, wherefrom consciousness derives the greater estimate of itself.

In the human world we put it that the removal of alarms, menacings, and jeopardies, offering society the perfect security in consequence, results in moral and civic stagnation. Human nature in a state of utter security becomes pleasure-loving and ethically lax. Virilities are abandoned and introvert practices commence. A characterless, wishy-washy people is the product

So, as between utter security with its enervating effects on body, mind, and spirit of a citizenry generally, and an insecurity that accomplishes no constructive purpose because happenings under it occur too swiftly or drastically for spiritual man to absorb the profits ethically, there must be a mean or compromise. Or perhaps a better way to express the thought is, that in a world where Nature herself stipulates insecurity—that Life may increase in knowledge of itself by successfully combating it—there should be some fabricated arrangement serving as a brake on too violent projections of insecurity that effect not increased self-awareness but an injury or demolishment.

This fabricated arrangement is official jurisdiction in whatever form it operates.

It is social integration performing its own safeguards

by exercising at the dictation of Man, Party, or Chamber.
¶ True, Man or Party or Chamber cannot legislate in the matter of restraining the erupting volcano, but Man, Party, or Chamber can function in so directing mortal reaction from such stimuli that mass absorption of some brand of profit results.
Let us at all times reflect that the Absorbed Profit is life's supreme achievement and excuse for operating.

MAN wants security, we concede. He wants to preserve his status quo, because absorbing new experiences which help to unfold his consciousness of himself, always calls for expenditure of effort—and expenditure of effort means an expenditure of energy. Expenditure of energy is always accompanied by a sense of loss, and a sense of loss is forever painful—or at least uncomfortable. Man wants perpetual comfort, in other words, or a state where energy-expenditure from his body, mind, or spirit is reduced to a minimum or made wholly unnecessary
Nature—or Nature's Providence in such matters—declares this wanted state to be abominable, in that it tends back toward infoldment and spiritual degeneracy.
Therefore we have conflict—that ancient quarrel between Man and God, between flesh and spirit.
And yet we must preserve a rational sympathy toward man's side of it. There is man's mortal mechanism, and its limitations, to be taken into account.

Man's body, to be specific, is declared by physiological chemists to be composed of eighty-six percent water. It is, forsooth, a pliant and yet an inconvenient water-sac. True, it stands alone when filled, and exercises a seemingly self-motivated locomoting energy. But it is a frail and precarious enhousement at best.

When we take into account the limitations of this water-sac as man encounters them mortally, we discern this constant handicap making for the thing called Fear—

If man's wilful spirit causes this water-sac to behave too boisterously, it breaks. If, as, and when it breaks, the psyche of Man can no longer apply itself strictly to earthly pursuits. It is unseated, ejected, made to vacate the very mechanism that renders absorption of earthly profit apparent to its seat of consciousness.

Now this breakage and release may come from causations external as well as internal.

The very elements themselves may treat boisterously with this water-sac, and man's spirit must retire from the profiting earthly arena.

Masses of other psyches, also enhoused in these water-jackets may waylay and assault him, breaking the sac and spilling forth the directing spirit.

Man comes into the water-sac to get certain experiences causing him to realize that the confined and directing intelligence is an entity of cosmic import. As we have seen in a score of places, if the water-sac is in any way injured, the whole earthly venture reduces to minus. Man is therefore instinctively careful about what hap-

pens to his water-sac. It is his first concern that he shall save it at all times harmless, and preserve it.

He is willing to make terms, within certain bounds called civic conditions, with whatever agencies may demonstrate their abilities to aid him in preserving it.

¶ So, up the ages, it has occurred to certain psyches—older in cosmic sociology and personal experimentings with their further unfolded talents—to say to themselves, whether for good or evil, "These fellow mortals of mine, not possessing my advanced recognitions about myself, are ever fearful that evil designs or destructive agencies will be engineered against their water-sacs. They are willing to barter the efforts of the wills that are inside themselves, to anyone, for any purpose that will set up an earthly arrangement whereby great numbers of water-sacs align themselves into an organized force to stave off punishment, injury, or malfeasance in any form, wittingly or unwittingly executed upon them, by those whom they thereby consider their 'enemies.' If, therefore, I can be the person or the influence that cements one coterie of water-sacs into a protective force and offers its liaison-services to individuals to protect them against their enemies who would infringe upon their status of water-sac safety, I can dictate to large numbers of living people when they shall go and when they shall come, what they shall eat and what they shall wear, how they shall house themselves, and what shall be their occupations."

It is a curious phenomenon of circumstance, that certain

so-called Master Spirits—master-spirits for evil as well as good, remember—wish to assume this role of arbiter over the experiences of other spirits clad in earthly water-sacs

The life-tenure is peculiar in this, that certain "guiding" entities do wish to impose themselves upon the earthly life-careers of others, and impress their own personalities upon their comings and their goings.

It gives these highly-developed spirits a vicarious omnipotence to do this. They actually enjoy it—that they are the controlling elements in the lives of their kind, similarly enhoused in fleshly water-sacs.

They say unto themselves: "We are thus partaking of the attributes of gods before our time"—that is, before they as Master Spirits are capable of projecting such vast water-sac systems in their own rights, or rather, splitting, severing, and dividing their own instruments of consciousness so that they "make" literal men and women of their own, or in multiplication of their own personalities in infinitesimal units, unto the end of time

¶ They are multiplying themselves thus—at least in effect—before they have become grown into the state or stage to do that thing "naturally."

What truly is happening is, that they are exercising themselves aforetime in a sort of cosmic practice, or rehearsal, for the infinite roles they shall play as Fully Developed and adult Gods, up the reaches of infinite Space and Cosmic Operation.

They look about them on this earth-plane and observe

certain spirits less developed, less daring, less courageous, less able to fend for themselves cosmically, than others. They say, "I shall be Master unto these ahead of my god-ordained province in the matter. I shall make them to go and come. I shall open their vaults of knowledge of this-and-that, and make them to realize that they are what they are. All this shall accrue to me as mentor and leader of these people-water-sacs in their worldly exhibitions, one unto the other. I will therefore organize this people, so many souls in water-sacs to do this-and-that, so many identities of spirit to operate here and operate there. I shall be the supreme arbiter of their earthly destinies. I shall supervise their comings and their goings. They shall live and breathe and exercise mortally by my fiats. I shall, in fact, 'play god' before it is a matter of enlargement for me to do so. In doing this, I shall establish my cosmic importance. I shall exhibit the degree and talent of mine age. I shall operate as a distinctive Controlling Unit, and all men in cosmos shall acknowledge mine advance over them."

This is the principle and the operating unit of introvert cosmic declaration.

THERE is another unit, another exhibit, another operative force, enhoused in the same sort of water-sac temporarily, that says: "My weaker, more ignorant, shorter-lived, and less experienced brethren in their fleshly water-sacs, have need of my greater adventurings in the earthly condition and the lessons and disciplinings that I have learned therein. Mayhap by returning among them and demonstrating what I have acquired, because of mine own experiencings in advance of them, I shall be able to lighten the load of their own witnessings to themselves. I will therefore return to the worldly water-sac condition and operate mundanely as teacher and leader. I will do this, not because I especially want to declare myself as this or that, but because by so instructing others I shall give them of myself, I shall impart to them something of mine increased cosmic sovereignty as it has come to me. I shall be able to make their cosmic struggles lighter and perhaps receive their everlasting gratitude that shall accrue to me in cosmic friendships later on, that shall aid me materially in the effacings of much of mine own unhallowed karmic eventualities. I will therefore go back and 'serve.' I will instruct others as to what the way on ahead is like. I will make their pathways easier, and in so doing I will gain compassionate consideration from many still on ahead of me who will think kindly of me for having shown myself so considerate."

These are the true leaders of society, and they come back

into worldly water-sac conditions again and again, to take upon themselves the veil of flesh and wear it for a number of years—as we say—constructively.

They are not living for themselves. They are striving to bring about a deliberate constructive improvement of all spirits thus clad in water-sac instrumentalities. But there is a great void between these, and the ones who vaingloriously declare themselves: "The world and all that is therein, is mine own possession, and under mine own sacrosanct dictatorship, if I but contrive to get people to believe in mine ability to afford them either protection or enhancement in their water-sac personalities whilst they are living out any passing mortal span or sequence. I shall therefore order them into organizations, or phalanxes of social control, in which coagulations I shall effect the armor that they want, but mine own shall be interpreted by them as the Al Sirat that accrues to them in their hazardous predicament. And yet I will be smart. I will not divulge that I am a being not in the slightest manner different from themselves. I will propose to them that one man shall come here and do this, and another man shall go there and do that. I will be the brains, and the temperament, and direct the legs and the sinews for them as a coagulated social body. I will utilize this social body and order it into patterns of accomplishment that shall cause these water-sacs to do for themselves what they might do for themselves anyway but which I am clever enough in my cosmic initiative to compel them to do by the nature of their own fears as

to reprisals if they do not do. I will thus make myself a 'mighty' person, as the earthly arena knows might. I will improve on myself after many generations, and order and command greater and greater cohorts of exponents of myself. Thus will I approximate the god-being whilst still confined in the earth-state and not entirely removed from the same conditions that affect these dupes which I weld to my dominant aspirations."

¶ This is generally the line of self-persuasion of the spiritual-operating dictator, the man or the personality who leaves his impress in actionist-events upon the course of history. He has discovered that men want security, but that they have not yet perceived such security to lie within their own aligned and coordinated efforts, one in league with another. So he, the dictative one, comes along and says: "I will show you how to accomplish it. You surrender or submit your will and earthly destiny to mine, and I will form you into an impregnable force that by the strength of its numerical coagulations shall collectively accomplish what the individual wants personally."

AT EXACTLY such a point do we have the projection of the One Man Authority, the earthly or the worldly dictator. ¶ This dictator truly is exhibiting a curious condition or assembly of factors, within himself. He is saying, "I perceive what is the true nature and essence of my ultimate godhood. I shall project and direct billions of these human units in mine ultimate god-state. If I am to do this ultimately, and of mine own spiritually-creative essence, I might as well achieve to it in practice in the passing earthly circumstance. I have only to deceive these water-sac spirits, to tell them that they are in grave danger from this-and-that, to get them to align and operate themselves after my desires. I cannot say why I should possess such desires. They accrue to me and I indulge them. I find a certain morbid pleasure in thus being the controlling factor in the mortal activities of such fellow units. It seems to give me a laudable value to myself, as against the billions and trillions of unidentified minions in All Cosmos. It makes me Stand Out. It impresses me unto myself, as myself. I am the controlling watchword and moral sentinel of an epoch. I am Myself Incarnate, operating through wilful direction of others and getting mine acclaim in terms of their concentrated accomplishments. I have but to form these lesser-developed and more timid souls into phalanxes and regiments, and force them into obedience to my whimsical commands, and all is well with me in my appreciations of myself as a spirit emerging

into a celestial potentate—of whose glory I have as yet small conception excepting as I try to typify it at present in mine authoritative position."

These thoughts, weighings, considerings, and concludings, are—forsooth—the genesis of that personage that man on earth exclaims upon as a Dictator.

It is such a perspicacious soul, so operating, so reasoning, so deploying, that assumes charge of millions of water-sac spirits through what is termed Organization, and lifts himself to top-lofty worldly eminence and aggrandizement

It is this type of perspicacious spirit, thus operating, that brings about the essence of the first state we have considered as fundamental government: The one brain taking the place of many brains and making of one personality the embodiment of the social unit.

We do not need to go further than this to find the true cosmical explanation for the phenomenon of Stalinism. Hitlerism is different, in that Hitler sincerely seeks to serve his national unit as a great public benefactor. Stalin, as a water-sac personality, seeks to serve and enhance himself and none other.

FROM time immemorial this same thing has happened. Men of slightly greater cosmic functioning, who have dared more and learned the value of cosmic audacity, have come back into water-sac confines to "lead" or "direct" their fellowman.

What they truly have essayed to accomplish is this:

It has come home to them that spirits in water-sacs are more fearful of losing their earthly or fleshly coverings than any other calamity that can befall them. So they have—and now do, in a manner—capitalized upon that fear by showing such spirits how they can get together as a group or a nation and put up concentrated resistance to a destroying force, that is more successful in effect or ultimate design than any one of them so acting as the lone individual

For this direction, or suggestion as to defense-action, these older cosmic spirits take special compensation. They say, "I will show you how to do this if you will acclaim me, and memorialize me, and make me of greater concern in your memory-books than those who have merely lived and functioned without attempting to render you any such service in social organization."

And water-sac people, willy-nilly, have said: "Here is one who exhibits the idealism we have wanted to express as superior god. Let us therefore do him honor. Let us raise his name among us. He has pointed us the way to an apparent Security. We shall not lose our water-sacs and thus be unable to function on earth, if we but

follow his dictations." All of it is a bargain, a transfer, a barter of this item for that item, of that value for this value, of protection for adulation, of self-preservation for the aspects of a fairly well defined moral serfdom. Of such were the first dynasties of the material or political world contrived.

Man wanted security. The Small Individual rose up and said, "I will show you how to get it. I will not furnish it myself, because—considered from the water-sac standpoint—I am but a spirit clad in a fleshly veil like yourselves. But my greater cosmic experience will direct you into such social patterns that the protection shall accrue to you, and for this direction you must adulate me as being a god, before my time."

Man says, "We want the protection above all else. Get you to the business and you shall have our homage." So the self-styled leader gathers about himself one or two or three personalities who are susceptible to his skill in presenting ethical arguments. These in turn persuade two or four or six that it would be better for them to follow the leader than to try to experiment and explore for themselves—and perchance lose their own water-sacs in the daring. These in turn pass the word to four and eight and twelve. The first man's influence compounds in the exact ratio that the myth about him grows. Very soon he is all myth—or rather, he is all tradition. ¶ He is able to sway a thousand, ten thousand, ten million, from the sheer fact that an idealism has been pro-

jected concerning him, and men's reading into him all that they recognize as being so deficient in themselves.

ONE-MAN rule first came about by one man's possessing a brain that enabled him to see that individual man multiplied his own powers for defense and security by acting in concert with his fellows, and getting his fellows to act in concert with himself. We might think that this gregarious trait would perform of itself, but strange to narrate, it does not. Someone must act as an Agent for Coagulation.

Men herd together for protection only when someone preaches to them that it is to their advantage to do so.

Individual men are fierce individualists. They resent begging help from their fellows in general. They wait for someone who takes the lead, sponsors a movement, offers the pattern to which they can conform, something they can "join," before they will adhere together and do the things collectively that they can't do individually.

¶ This, of course, offers the opportunity for the organizing brain to exhibit itself, to perform to its own seeming self-aggrandizement, to say to mankind: "You follow my lead and I will get you what you cannot get yourself"

This organizing brain says the same thing to the next man, and the next. It pays other men to sally forth and make the offer to hundreds, to thousands, to millions. Hapless individuals acquiesce because they themselves

will not thereby be penalized in case error develops in the mass performance.

The organizing brain simply projects a pattern for other brains to adhere to. The pattern is the elongated shadow of his own personality, in that he conceived it and proposed it out of his more mature experimenting. Conversely, those who conform to the pattern, translate the pattern itself into terms of the one who has projected it

Soon millions are in movement toward a given objective or in unison for a common execution. And because the movement has been projected from the one brain, so those who endorse the movement by their presences in it, find themselves instinctively obeying the continuing directions of the one brain.

One man thereby does the thinking for ten millions. If he makes an error, of course ten millions pay his penalty. If he be brilliantly successful, ten millions profit—with no especial credit to themselves that they have done so.

We are considering now the man who gradually makes himself tyrant, in the original meaning of the term. This man, being very human himself, having projected the social pattern to which ten thousand or ten million can conform, finds that he has created an organism to which he is the slave.

Its demands upon him are more than flesh and blood can stand

He must labor early and late to furnish the executive directions for the movements of such a horde. All that

the horde performs for weal or woe, is laid at his personal door. He finds after a time that whereas he originally cast a pattern for human beings to conform to, the said human beings have translated that pattern into terms of himself.

He is the pattern, and the pattern in his own mortal personality. No distinctions are allowed. One is hopelessly enmeshed with the other. His own whims and caprices function as part of the system.

Gradually such a man loses even a perspective upon himself and his own mortal limitations. If his body misbehaves and suddenly constricts in ache, the ten million votaries feel the effects of the spasm.

We say his "word becomes law." . . .

We do not mean that, of course. We mean that Man and Pattern have become hopelessly confused. As he has a caprice for this or that, so the pattern that he epitomizes has a caprice to become this or that.

It suddenly comes home to such an organizer that he is a performer in human lives. The pattern of the social or political organization is so inextricably interwoven with himself that his least whim or mood is reflected in its functionings.

The inertia of the Movement controls him as a serf, and in that he perceives it, he sets a false estimate upon himself. Really he is contemptuous of these people who need some sort of pattern to conform to, to get them this or that

Knowing his own limitations, he is contemptuous of

those who are not aware that such private limitations exist and accept the pattern and the man as being the one item

Finally the day arrives when he wants surcease, freedom from responsibility, the chance to live and enjoy as the normal human creature inclosed in a water-sac. He resents his own serfdom to the Frankenstein which he has projected. He says in an unguarded moment of pique: "Take that man out and shoot him! He annoys me by his yammerings."

The offending one is taken out and executed.

Still, the first can do no wrong, for he is the Pattern.

Thereat it becomes disclosed to such a one that obstruction to his moods can be obliterated and erased by the destroying of the water-sacs of the very spirits that have elevated him to his notorious position by their willingness to acquiesce to his pattern-proposals and thus obtain security.

Such a pattern-maker is therein spiraling off into the most criminal type of irresponsibilities. What he wants is surcease from the demands of his position on his psyche, but he does not translate it so. He translates his pique at the insufferable strictures of his position, as revolutionary movements designed to work havoc in the pattern-systems which he has provided. He orders ten thousand slaughtered.

Those ten thousand no longer exist to vex him by their irascibilities. He sees that it is a good way to lessen his vexations as a common man, enhoused in an aggravating

water-sac. So to humor the spirit that is annoyed by such vexations, because it has not yet attained to its adult Godhood by expansion, ten thousand times ten thousand are ordered to be marked out and their water-sacs slit open. He is destroying the form and substance of the pattern that he has willed.

Still he does not see it, or rather, he is indifferent to it.

¶ He has built up a tradition about himself, and about the pattern which he epitomizes. Inwardly he resents its cankering usurpations on his humanized caprices. Having ordered one man killed, and discovered that it is possible to slay without retributions, he orders ten thousand "liquidated." He has forgotten the individualistic purpose of human life in the water-sac status. Resenting his serfdom to the pattern that he has cast, he seeks escape and freedom by irresponsible destruction.

¶ He has become a Governing Monstrosity.

Really, there is little truly monstrous about him.

The crime that he was guilty of, to begin with, was the crime of usurpation of God powers before he was cosmically matured to exercise them.

He got into the mess by offering to do for the individual man what the individual man should have tried to consummate for himself.

He said to the individual man in the beginning: "You submit yourself to my will, as contained in my Pattern that promises you the security you desire, and I will protect you, in that I will arrange with ten thousand other men to swarm to your assistance in emergency and

compound—or at least multiply—your strength of resistance ten thousand times."

If he had withdrawn from the situation when he had honestly furnished men the Pattern, if he had refused to let the Pattern become interwoven with his own psyche-personality, he would have instigated a system which would truly have been of profit in the world-scene, and been hailed as deathless benefactor.

If he had said to man: "I adjure you to do thus-and-such which I have reasoned out as aiding you in your individual predicament," and shown man how to thus behave in emergency for himself, he would have escaped the demands of the system upon himself as a personality. But vanity would not permit him, in the beginning of the business, to offer the pattern simply and then step aside and let men conform to it, practice it, and profit from it

It inflated his ego to have men accredit him as a supra-individual, to themselves, because he had supplied the Design for Security that lay in simple assembly of other human units when a given danger threatened.

He was not actually regarding the welfare of his fellow-man in the execution of it all.

He was regarding the earthly career of himself.

His viewpoint was intrinsically ego-centric.

He paid the penalty of such egocentricity, without actually recognizing—or at least admitting at the time—that it was egocentricity, by selling himself to his subsequent role as god of his own machine.

Few there are who can stand such a test, and successfully pass it. The average individual, with an organizing brain, simply accredits that he must be smarter than all men because he has been adept in projecting social patterns, and thereupon credits himself with all other supernormal qualities.

He runs amuck in lost proportions.

He is a slave to customs which he has instigated himself, and which he must thereafter serve or receive history's odium. Always he is thinking of self, self, self! Now let us consider the ruck of it from man's standpoint: that is, the standpoint of the follower and not of the followed

THE THIRTY-SIXTH DISCUSSION

NATIONS-IN-LAW

THE THIRTY-SIXTH DISCUSSION

IT is slipshod pronouncement to declare that governmental organization in its first forms on this planet took aspects of one-man rule, and that any departures from the kingly office—that goes so remotely into antiquity — therefore constitutes Progress. We have no reliable basis on which to build an argument that the first forms of government were kingly governments. True, kingly forms of government were the first forms of government of which we have historical knowledge—or rather, when history first began to be reliably recorded, the forms of government then in vogue were generally the kingly forms, and with a few eccentric exceptions they continued to be the prevailing forms up to the signing of Magna Carta and the instigation of the English parliament. The eccentric exceptions, of course, were the democratic Grecian city-states and the rule of the Roman Senate. Because history, as we know it, opens the story of human affairs with accounts of these kingly

forms, by no means proves that the elevation of kings in those remote days was synonymous with the appearance of worldly governments. It simply indicates that history as we know it is deficient in details of human civic origins.

History as we know it today, picks up the first threads of racial and national affairs among Mediterranean peoples with Egyptian and Babylonian dynasties already ensconced in power and developed to a complicated status of monarchal procedure. Such dynasties and procedures by no means step into existence fully grown, like Minerva from the head of Jove. They are ever the results of long sequences of social and political experiments. They give validity to the conclusion that peoples supporting monarchal systems have come to do so because the nature of their own vicissitudes as racials has tended to convince them that such systems serve them with a maximum of advantages and a minimum of disadvantages in the matter of getting the public business transacted and making a permanence of political stability

I submit that despite all the recognized abuses of kingcraft, the monarchal system did hold something of greater enhancement to the racials supporting it than did the eccentric forms I have mentioned, else monarchal systems would not have been adhered to and returned to time and time again with such significant regularity.

Such endorsements of a certain system, well-nigh universal in practice, do not "just happen."

Moreover, we are given no license to dismiss the phenomenon with the cynical statement that kingcraft had its enduring basis in overweening ambition.

Ambition may have inspired the individual to climb into the kingship but the inception of the system as a system must have derived from more elemental urgings, or I might say, cognitions.

Mankind, from its earliest days, must have gone around the Jurisdictional Cycle many times. Each time, however, we note that the arc representing kingcraft in that cycle occupied the longer segment, before the other two forms were endorsed or embraced—only to prove short and experimental and give way to kingcraft again.

Now before we go any further, what do we mean by the Jurisdictional Cycle? We shall meet the term again and again in the closing chapters of this work, and we shall want to understand precisely what it covers.

BY the Jurisdictional Cycle, we mean this: the correlated processes of political and governmental procedure, each one growing out of the other and by virtue of which the final form of government so arrived at, blends back into the form which started—and thus completes—the cycle.

To be specific, we have seen that there are just three forms of rulership within governmental function: The One-Man Dictatorship, the Party Directorship, and the Chamber Representation of the Citizen Masses. These,

each in a score of phases, comprise all the political jurisdiction exercised over racials or nationals in the earthly arena

It is my contention—and I will presently expound it—that such jurisdiction proceeds in cycles. The One-Man Dictatorship produces the Party Directorship, the Party Directorship produces the Chamber Representation, and when the Chamber Representation has run its course and dissipated the virility that created it, it automatically forces the One-Man Dictatorship anew.

All of it may be a chasing of the political devil around the stump, but in the process of the chasing, the masses of earthly-residing souls do get governed—after a fashion. At least they assume that they are being governed; predatory groups are held within tolerable bounds, and man gets his private pursuits accomplished in any given life

In the larger sense, however, we discern a different thing in process.

The thing that the unlearned man chooses to label Progress in these matters, may not be progress at all. Going around a cycle can never be progress. Progress, if such a thing exists, consists in climbing the spiral of the cycles in the enhancements of the personally intensified or unfolded consciousness.

Thus it becomes an absurdity to declare that a political state tacitly progresses. To achieve progress, the unit so signified must be in process of moving from one point or set of conditions, to another point or set of conditions,

and the difference in standards as between the two must be clearly defined and the point or set of conditions toward which the unit moves, shown to contain improvements. But even the identification of such "improvements" requires a standard by which to judge them as being improvements, and they can scarcely be recognized as such until the point of the progression—or the better conditions aspired to—has been reached. Before such point has been reached, spiritually speaking, it is unknowable. It is only knowable by arriving at it and reacting sentiently to its features. So progress can only be judged by considering it in retrospect; and before such retrospect is possible, progress cannot be recognized. Moreover, who is there to set up the abstract and arbitrary standard by which the essence of progression is judged?

To say: "we are progressing," therefore, is to speak a presumption

A political state, by such line of reasoning, cannot shift its position. It is not a unit, but a condition of jurisdiction. The minute it ceases to be one condition of jurisdiction and becomes another, it ceases to exist.

To digress a moment, for purposes of illustration, consider the United States. In the beginning, this nation was a series of monarchal provinces. Subsequent to the war of the Revolution, it became a Constitutional Republic. The nation had not made progress. It had simply ceased being one thing—a series of monarchal provinces—and become another, a Constitutional Republic.

With the advent of the Communistic-Hebraic locust swarm from Europe and Asia in the aftermath of the World War, and the theft of the Democratic Party by the Rooseveltian New-Dealers, it ceased being a Constitutional Republic and became a Constitutional Dictatorship, camouflaged by the term Democracy. That is, it became a Dictatorship under which the dictator employed the constitutional forms of political machinery to do his dictating successfully. Examined dispassionately, what truly happened was a change from the Chamber of Deputies jurisdiction to the Party-Directorship jurisdiction by malice aforethought and deliberate maneuver, instead of by cycle pattern in the embracement of result proceeding from cause. I shall continue this exposition in a subsequent discussion.

In none of these changes was it the United States that progressed or degenerated. The nation that has been the United States from the filling up of the Atlantic seaboard with colonists, to the overrunning of this new Land of Canaan by the world's predatory Israelites, has continued to be the same nation, territorially, sociologically, and economically.

Political forms give way to one another, but progression of any variety is strictly confined to the unfoldments of sentient spirit.

OW then, this seems to be the natural order of movement in the jurisdictional cycle, when the movement is not one of force and strategy as in the constitutional usurpations of the Jewish New Dealers, and for quite other purposes than the political: Starting for the sake of convenience with the One-Man Dictatorship, we observe—as set forth in our last discussion—that the one-man ruler cannot endure temperamentally beneath the burdens or complications of his function. He indulges in excesses of irresponsibility on the one hand, while on the other it cannot be denied that he projects a legend about himself that is more enduring than his flesh and blood. Between excesses in moral laxity or irresponsibilities, and sacrosanct tradition birthed by his accomplishments, his function hangs suspended like Mohammed's Coffin.

In order to sustain his position, however, and keep right and title to that function by some sort of political expediency, such a dignitary must perforce bring into existance a group of satellites who are, in their individualized offices, the elongated manifestation of himself.

Thus is the Party born.

It may be, under the monarchal system, a Court. It may be, under the oligarchic system, a kommissariat. Whichever it is, by the nature of its individualized composition it is bound to have a longevity which the dictator who brought it into being does not. All men of similar political beliefs do not die at the same moment. Tradi-

tions of a personality, capitalized upon by bodies of surviving satellites to enhance their own positions above an acquiescent or ignorant populace, may endure with directional vitality or political momentum, over a number of generations.

But the Party always proceeds to actuality from some evidence of limitation in the first Dictator-Personage ¶ Parties, however, have this disadvantage, that they are not individualized in the sense of spiritual integrity, as leader-personalities may have spiritual individualities. ¶ There may be as many Parties as there may be traditions of physically perished personalities to perpetuate. ¶ Naturally these are bound, over periods of time, to clash with each other. Thus groups of individuals ascend to directorships as they are successful in winning the masses to support them, but the groups that have lost the endorsement of the masses, by no means go from existence as integrations of individuals upholding a chosen tradition. They continue in existence as irritants or purifiers of the Party that for the time being has secured such popular endorsement.

The original one-man rule won the support of the masses and held it for some outstanding accomplishment or promise to furnish social or military security. Dividing his burdens, he created from his first satellites the Party that seeks to preserve the principles that ensconced him in power, or the traditions which accumulated through a successful wielding of that power. This Party, being composed of very mortal and human men,

each admittedly without the original leader's attributes, breeds competition; and out of this competition, in the absence of strongly individualized leadership, comes one Party paramount in popular acclaim.

Groups of personalities—good, bad, and indifferent—generous, altruistic, and privately selfish—knit together by tradition of some sort, assume to direct the populace in political, social, and economic procedure according to a set of vaguely recognized and conceded standards.

But the Jurisdictional Cycle is moving onward.

Just as the original one-man dictator found his burdens obnoxious and thus created the Party to relieve him, so the Party in turn ultimately shows signs of internal confusion and disintegration by the very nature of its highly individualized composition, and forces relief from such confusion outside of itself, in turn.

The public says to itself: "The Party is making its internal quarrelings and disregarded standards an annoyance to us, the masses of the people. After all, we should have something to say about how we shall be ruled, and by what dignitaries and fiats. Let us, therefore, send agents of our choosing, to deal with the Party and make its members harken to reason or get back on the main track of the Principles originally birthing it. Having the major interests at stake in the civic situation, our opinions as to this or that are entitled to attention."

¶ So came the plebeian Party to ancient Rome—in juxtaposition to the decadent Senatorial party that followed in the wake of the Roman tyrants. So came the

Commoners' party to the British Isles, in juxtaposition to the king's party which was personified as the House of Lords and which perpetuated the traditions of the English kingship while at the same time acting as baronial curb upon that kingship in its excesses.

Still the Jurisdictional Cycle moves onward, and whether it be Plebeian Party, Commoners' Party or Popular Front, the time unerringly arrives when the spiritually unfolding consciousness of the populace eventually declares: "Why do we need to tolerate, or deal with, these personal exploiters of a tradition? Why should not our agents do the ruling and become supreme potentates as a caste, subject at all times to our mass-control?"

Thus comes humanity in any complicating social state, to the Chamber of Deputies form of government.

One-man dictatorship evolves Party Directorship. Party Directorship, out of its inevitable malformations, evolves the Chamber of Agents.

"Aha!" cries the Public. "At last the People have perfected the Ideal Form of Government!"

UT have they?

Let us see what operates in practice.

The Chamber of Deputies—or duly elected agents of the People to pursue certain approved forms of governing—starts off with conscientious intentions to serve faithfully as agents, and conserve the public confidence that has thus elevated them to their new-found and unmerited powers in political position.

The masses of the citizens, on the other hand, assume that all further distress as to government has been laid, and childishly start back to private pursuits. In the exact ratio that those private pursuits are profitable, they produce personally-owned wealth that makes the stronger god of Property. This stronger god of Property commands his daily homage. The populace, becoming generally affluent, knows that an instant's relaxation in the worship of this new god means swift and terrible retribution in the form of economic ruin. The struggle for economic survival being what it is, the God of Property becomes a more jealous potentate than the Hebrew Jehovah.

Presently the Deputy-Agents discover a curious indifference to their conscientious functions, growing in the minds of those who elevated them.

"We care little what you do," is the admitted confession, "so long as you do not infringe upon our worship of Property, or instigate conditions where our possessions are not our gods."

The Deputy-Agents say: "If that's all the public cares for our scruples, why should not we too, being men with human problems and dependents, take care that our offices be made to profit us, so that we too may possess properties and worship the common deity?"

Thereat come private agents to the public Deputy-Agents. They say: "All you need do is vote for a certain measure, which is not the general public's business at all, and you will receive little black boxes through your backdoors on dark midnights, in which you will find many golden coins which you may keep."

The bedeviled legislator is shocked at first. Then he probes a bit and discovers scores of his brother deputies having the aforesaid little black boxes handed in at their backdoors on periodic midnights.

"If the public doesn't give a rap," says he finally, "why need I be so squeamish?"

So he proceeds not to be squeamish.

Presently a thousand private interests are buying a thousand privileges from subverted agent-deputies. Public office becomes a miasma of corruption. The whole public welfare starts to degenerate.

Whereupon, rapacious and predatory groups that exist in every state, or enemies of the republic abroad, say among themselves: "We have corrupted the public servants till their nation is wide open for us to permeate and seize. We can move in and loot every man's property and cache of personal wealth, seeing the people have no buffers against us or protectors to denounce us.

So let us get to the pillage at once" ❧ ❧ ❧
The Chamber of Deputies, befouled with corruption, is in no position to contest such seizure without the disastrous exposure of individuals composing it. The whole country rocks. People despair. The economic structure crashes ❧ ❧
Then with wolves running wild through the sheepflock of defenseless citizens, the deputy-agents powerless in the toils of their own defections, some one indignant citizen raises up his head and his hand and cries in a ringing tocsin: "STOP!"
Advancing on this signal down the center-aisle of the nation, this Indignant Citizen mounts the rostrum and says: "This Chamber has failed us. It has sold us, body and soul, to our enemies. As many of you as care to do so, may follow me. For I and a few of my friends thinking similarly, propose to shovel the whole wickedness out!"
Turmoil follows—naturally. Perhaps a war is fought. But from such insurrection arises the Strong Leader afresh. And because he has saved the People from universal corruption, he is garlanded with the right to dictate to them what the reconstruction shall consist of.
¶ The Constitutional Prerogative has given way to the One-Man Dictatorship again. Forthwith there is every prospect that when the burden of his position has become too great for human flesh and blood to bear, his Party Directorship will succeed him.
There is progress in none of it.

There is only the Jurisdictional Cycle, I say, constantly recurring out of positive and reckonable conditions.

So we should know this phenomenon for what it is, and no matter under what phase of the Cycle we may currently be living, look rather for the sociological benefits which it transmits to our unfolding spirits.

It is our unfolding spirits that do the progressing, and the standard of such progress is the celestial moral concept, carrying us straight into the highest Esoterics.

THE THIRTY-SEVENTH DISCUSSION

NATIONS-IN-LAW

THE THIRTY-SEVENTH DISCUSSION

HE STORY of one-man rule is fascinating. It enthralls the average individual because the average individual, being only a partially-developed spirit—or rather, a partly unfolded spirit—reads into the single directing personality the exercise of most of those not-yet-unfolded talents which the average individual has not yet brought into play within his personally-exercised arena of activity. Adulation, homage, even worship, is forever based upon the average individual's inferiority complex. He desires to perform that which he beholds the adulated or worshiped personality performing. He wants to reach out, to stride ahead, and manifest himself after the pattern of the attained-to talents in the entity that has thus made him envious. There is nothing base in such aspirations. It is the system which Holy Spirit has instilled throughout all the octaves of human consciousness by which galvanism to unfold is motivated. So-called growth is always prompted by beholding a more

unfolded spirit demonstrate his self-discoveries, and thus realizing the wish-desire to be like him.

When we speak of an average individual, we mean of course an individual who complies with the common mean of unfoldment that most distinguishes the octave of consciousness in which one finds himself performing. No group, however, is permitted to be a group, without having allocated to it, its mentor. Groups, in fact, are naught else than coagulations of satellites about a mentor. And a mentor in turn is naught but a spirit more unfolded in consciousness, and the attributes in consciousness, than those who for this self-profit have swarmed about it.

Following this line of exposition, we discover it to be uniformly true that one-man rule—in its original exhibit—is merely the display of more unfolded talents on the part of some soul who has made the vital discovery that he is in truth a Baby God. These talents, epitomized, advance for our consideration the one composium that there is naught to fear in all the universe but the single Great Law of Retribution—as ye sow, so also shall ye reap.

This group mentor, we say, is acquiescent to accepting responsibility. It makes small difference whether he be selectman of a village, governor of a state, president of a confederation of states, autocrat, king, or despot. He has come into the realization, consciously or otherwise, that by functioning as the deciding and ordering brain for vast masses of men he can extend his own

power physically, economcially, or materially; yet it is also true that in the extension of such power he coaxes or stimulates the powers in those individuals composing his satellite-group to unfold themselves. Be that as it may, the satellites do read into his exercisings the performances of those talents or attributes which they have not yet recognized as existing in a dormant state within themselves. They adulate, not him, but their own desires to unfold to the extent to which he has unfolded. ¶ They say, commonly, that they are willing to follow such a leader because he "shows them the way." . . . He does not really show them the way. He really demonstrates the extent of his prior discoveries that naught exists in Cosmos to fear excepting the self-suffered results of one's own acts when they ignore the basic consciousness-unfoldment of the satellites.

This is a realization to which all come ultimately, and as they come to it, they qualify as mentors to hordes of lesser unfolded Baby Gods in the actual pathway of expansion

WE MUST remember this basis of all adulation, and consequently all Followship—and therefore all worship—as we read and digest the remaining pages of this work. ¶ The more unfolded, and/or self-discovered soul "comes back" as we put it, to hold up before those not so unfolded the possibilities in consciousness-expansion. His very self-realizations equip him to point the pathway of similar expansions to those who therefore cluster about him for counsel. He discharges his debt to those who have hitherto helped him in his own consciousness-unfoldments, in similar and prior procedures, by serving those who are yet in their divine infancy

This process in performance is the thing which purblind mankind commonly calls the Structure of Society

¶ There is strictly, of course, no such thing as any Structure of Society. There is only attainment in degree-unfoldment of consciousness, and envy of such attainment, one acting and reacting upon the other and vaguely performing a sort of discipline or self-desired Pattern throughout and among all those entities contributing to the localized cosmic drama that is being played. The Leader, therefore, is only the more daring adventurer in self-discovery of the potentialities of his own consciousness—and when I refer to leader here, I do not mean the appointed leader; I mean the leader who rises to leadership strictly through the exercise of organizational talent.

All others are agents for leadership, though they are not always thus recognized.

T IS extremely doubtful whether the first indications of such internally-inspired discipline upon this planet took the form of the individual discoverer's thus performing as the solitaire supervisor of his satellites, and emulation-galvanizer of his own unfoldments in others. Calling for the moment on the most profound esoteric origins to aid in clarifying this point, it seems to have been a fact that "in the beginning"—and for that matter, ever since—these more unfolded mentors have been performers of common attainments in an octave that gave them, from their common standing, the aspects of a Clan.

I refer in this to a clan composed of mentors who simply were members of a higher order of unfolded consciousness and appreciations of their self-realized godhood.

¶ This clan business is, naturally, bedeviling to those of us who confine our thinking-explorations strictly to the material essences. We are puzzled as to how, or wherein, it started, what coagulated its members, why they should have become conscious of the possibilities or potentialities in retrograding into the lesser-developed or unfolded orders, and how contact or influence was fundamentally negotiated. However, such are esoteric considerations and slightly outside the encompassments of this work.

We have the evidence of our observations to confirm that somehow or other the practice came to be tacit and general. More unfolded agents found ways to slip back and manifest among those less unfolded. And the exercise of such unfoldments—that is, attributes in demonstration—empowered them with authorities whose effects on their own psyches could not have been wholly displeasing to them, else they would not have acquiesced to the system and made it recurrent. It seems to be a fundamental of Cosmos that no volatile spirit performs an act that causes it distress or loss. Even in material self-losing disciplines there is profit—which is why they are entered upon in otherwise puzzling repetitions. Somehow or other, mentor spirits discovered gains to their own psyches in degrading themselves and ministering to those who extolled them as mentors due to their own lack of unfoldments to the moment. We do not need to pursue this line of exploration too far. It is self-evident as to truth, in the conditions of human life all about us.

Yet these higher-unfolded spirits took common counsel among themselves as to self-recognitions of their more advanced conditions, and the clan—or lodge—of mentors was created. Of themselves they doubtless comprised the degree-attainments in consciousness distinguishing—if not identifying—an octave.

In the beginning, therefore, we find them acting more or less in concert in their mentoring adventures among the more spiritually inhibited, and so-called Priesthoods

were first recognized. Now a word about such Priesthoods

STRICTLY speaking, a priest is merely a spirit that "knows more"

¶ We get the word Priest from the old Anglo-Saxon "proest"—a derivative of Latin presbyter—meaning Elder, or Older in Knowledge. Here again, of course, we have the mentor or more-unfolded-soul idea, expressed in its application to the esoteric or religious activity.

Priests originally were those who were acknowledged as "knowing more" or "being elders in knowledge" of the laws and processes maintaining in the higher octaves of unfolded consciousness. They were those who had "retrograded" into octaves they had already experienced and profited-from, in order to aid the unfoldments of those more ignorant or inhibited, leaving aside for the moment the item of their motivations or compensations for so doing.

These priestly mentors over many groups, or coagulations of groups, when considered as performers of an advanced octave, became known as a hierarchy. But here is the important point—

When the members of such a hierarchy first began demonstrating in this so-called physical or earthly octave, they really did know more than those whom they had essayed to mentor.

There were no forms or rituals about their performance.

¶ Forms and rituals are ever the outward, dramatic, spectacular means adopted when a given clan of would-be mentors have lost or have not attained to their accredited powers or knowledge and therefore substitute wordy or dramatic hocus-pocus to take its place and retain an unhallowed hold upon groups of gullible satellites without the discernment to know the real thing from the spurious legerdemain.

The original priesthood must have comprised an octave of baby gods who actually did know more and were equipped with the unfoldments to demonstrate it on any legitimate occasion. And there must have been a sufficient number of them to supply one of such priestly mentors for each group—or such numbers or combinations of numbers as their capabilities or attributes were capable of servicing.

If we want to accept the hypothesis that Life in the human form came to this planet in a great migration from some other planetary system, we must accredit that one guiding personality could not have been able to service all the myriads of inhibited souls who thus swarmed here. They would, each one, be limited as to function by the circumscriptions of the demands of the satellites upon their time and attention.

This in itself would indicate that myriads of souls would necessitate groups of mentors in numbers. These groups of mentors, being of similar cosmic unfoldments, would be attracted into one another's company in obedience to the great cosmic law that Like always attracts Like.

¶ Thus, in the beginning, it seems to have been a fact that a great Cosmic Dynasty did exist, from which this hierarchy of elders-who-knew were—in the earthly sense—recruited. And, further borrowing from Esoterics for the moment, it seems to be certain that these first rulers among Those Who Knew by reason of being Older, applied their counsel-talents to all phases and aspects of consciousness functioning on this terrestrial allocation. ¶ That is to say, they not only counseled—and therefore directed—in spiritual matters, but in matters of worldly residence concerned with the social and material. ¶ Undoubtedly this esoteric fact would explain where humanity's early ideas of gods and goddesses came from

Gods and goddesses, the whole gamut of mythology, were doubtless derived from traditional memories of a time when beings of a higher degree of unfoldment exercised their incarnated wisdom in all common aspects of mundane residence—not only the higher-octave spiritual but the materialistic and quasi-political as well.

But this thing happened—

As individual human beings or their satellites profited by the emulations of their unfoldments without being competent to graduate utterly out of this mundane octave, the retrograde incarnations of these higher beings were not so recurrently demanded by the earthly social circumstance. These higher beings withdrew more and more from the earth-arena and left it to the different gradations of unfolding personalities to spell them in

their more efficient wisdoms. And as no man learns more about government than he who aspires to rule, or actually does rule, so leadership mentoring began to be a development right here in the earthly arena itself and without the more urgent calls on the higher-octave hierarchy that had originally been necessary.

Right there the notion of one-man leadership was evolved and was demonstrated.

AKE note, however, that no one man has ever succeeded in mentoring, or taking rulership over the entire earth-scene, but the Christ—and that only happened because He was cosmically equipped along the hierarchy lines I have previously suggested. Undoubtedly the first universal mentors to the People of the Great Migration on this planet were all of the consciousness-unfoldments of the Christ. But these in their virginal essence have long since disappeared—that is to say, the necessity for their common incarnation has no longer been of real cosmic moment.

Society progressed in its social and political recognitions to a point where lieutenants and understrappers from lower octaves of consciousness than the original Chrystos but higher than the common mean of earth-humanity, could substitute in practical function. And somewhere along the line, representatives of this intermediate caste made this discovery: When given groups of volatile and sentient spirits pool their potentialities

for action in any particular, but disregard the mental diversities that must otherwise exercise in the proportion of their numbers, they multiply their powers in exact ratio to their numbers and in the degree to which they relinquish to the one controlling Mind.

Here is a truth and a law too stupendous to be read carelessly. It is what we may call the Law of Alignment.

¶ Two men equipped with ten brains will duplicate ten times the powers of the one.

Ten men equipped with, or controlled by, five brains out of the ten, will double their capabilities for performance—assuming five eccentric diversities in exercise

¶ Ten men equipped with, or controlled by, the brain of one, will attain unto achievements that represent the compensations of the ten men accruing to the one.

Mentality in whatever aspects we discern it, always means individuality. Individuality always means diversity or squandering or duplication of effort.

In the exact ratio that mentality in supervision is simplified as to exercise, the effects of the effort will show converse increase.

One directing brain in the head of a chieftain controlling or supervising a tribe of one hundred individuals, will consummate profits to each individual a hundredfold over what the hundred brains could consummate for a hundred separate personalities exercising individually.

¶ The same principle works if the census of a kingdom be a hundred millions, instead of the barbaric tribe of the hundred

The leader says to the hundred or the hundred million: "You have a hundred, or a hundred million, bodies and will-powers to consummate. But in the ratio that you let your individualities lead you into diverse pursuits, you emasculate your powers of attainments. If now, therefore, you let my one brain epitomize all the exercising mentalities of the horde, you shall each of you be a hundred, or a hundred thousand, times as successful or mighty as you would be, each alone."

In other words, one brain in direction of a group means unity, concentration of purpose and effort, lack of confusion, lack of duplication of effort.

Two brains, means two activating will-powers, friction, irritation of temperament each with the other, the potential power therefore cut precisely in half.

The idea of One God at the apex of all the universe, doubtless has come from the universal recognition of this Law of Alignment: that because there is perfect order in the natural universe, therefore there cannot possibly be more than one Will-Mentality exercising over manifested creation.

Human beings in the earth-state octave have not yet arrived at the qualification of consciousness where they can accredit whole hierarchies of Will-Mentalities so perspicacious and discriminating as to outcomes from issues that they can align their mentalities to acknowledgments of flawless results from positive causations—retaining their individualities and yet universally concurring in problematical denouement, even hypothetically

rendered. If human beings could approximate anything like it, they would no longer be confined to the status of the human—incarnate or discarnate—but would ascend into such hierarchy memberships and demonstrations, each in his own right.

E that as it may, the arbitrary supervision of the one Will-Mentality has always been the synonym for Minimized Disorder in the affairs or consummations of men. And in the exact ratio that the need for Minimized Disorder has been urgent up over the millenniums, one-man spiritual, military, or civic directorship, has been the unerring product.

Whimsical human wits delight in prating of the "beauties" of democracy, communism, socialism, even of constitutional chamber-of-deputies government; but all of them are philosophic playthings in the face of factual emergency or lethal dilemma. Then the Law of Alignment operates automatically.

The Athenian Democracy relinquished its mob-jury powers to Themistocles or Pericles when threatened by the Aegean Confederation. Imperial Rome bowed to the personal accomplishments of Julius Caesar.

When a papal monarch had sabotaged Britain, a nation of burghers concentrated their individual postulations in Cromwell. French mobs had a Reign of Terror—but the single directing genius of Napoleon cleaned up the mess and restored order so that human life could function.

¶ In the late world war, the Unified Command under Foch, spelled the commencement of real victories won.
¶ The Russian Jews installed socialistic communism; but Lenin, and then Stalin, said what the mass thought of all Communists was to become in aggressive action.
¶ The Congress of the United States the other day put through a Bill literally making the President supreme dictator of this constitutional republic in the event of war—which was the tacit admission that a constitutional republic in event of martial crisis was an impracticality and could not be trusted; therefore and thereby negating the fact of true constitutionalism at a stroke.

The Law of Alignment is the Law of Social Power.

In the partially unfolded status of sentient beings in this octave, filled with two billion diverse personalities and therefore mental confusions, there can be no uniformity of direct and infallible reasonings from a given cause to a perceived result. So Will-Mentalities are negated and to a degree abolished or disregarded. Perhaps the better term would be, surrendered.

The one brain of the Master-Mentor, be he spiritual priest of the Chrystos pattern or diabolical angel of the Pit like Lenin, becomes the repository for as many acting wills as there are units in the body politic. Therefore, whoever gives an order to one other man, and has it obeyed without remonstrance, is in that slight degree a King. This Law of Will-Mentality Alignment, we must acknowledge when we come to consider the merits or demerits of the One-Man Rule in political conduct.

THE THIRTY-EIGHTH DISCUSSION

NATIONS-IN-LAW

THE THIRTY-EIGHTH DISCUSSION

UFFICIENT ink has been used to float a dozen battleships—particularly in this country since the American Revolution—in seeking to prove that no form of earthly government is viler or more to be avoided than One-Man Government as personalized in the Old World's kings and queens. For a hundred and fifty years jingoism to such effect has run rampant in these United States. Small children are shaken out of their cradles, dropped into school-seats, and drilled like little robots in the proposition that all men are created equal, that they have certain inalienable rights, that among those rights are life, liberty, and the pursuit of so-called democracy. In time they actually accredit this nonsense. They can even be persuaded in their maturer years to go to war and die for it. No one stops to question whether or not it is true.

The cold-brained analyst of history, no less a good American on that account, knows that One-Man rule

is no better and no worse than the temperament and character of the one man who does the ruling.

But that is not all he knows.

He knows that either a Constitutional Monarchy, or a Republic, is only as good a government as the calibre, honesty, and capabilities, of the people's representatives called up to conduct it.

This business of damning all one-person governments simply because the arbitrary power is concentrated in one pair of hands is truly as nonsensical as the favorite American political pastime of thinking that five hundred and thirty-one nincompoops, brought under one roof as a Congress, are thereby endowed through such congregation with the executive or legislative wisdom of five hundred and thirty-one Solomons.

The United States—or its forerunning colonies—broke away from Great Britain because a fool sat on the throne of the British Isles. It was the fool the colonists wanted to be rid of, but because he happened to be a king they worked up a lot more independence-lather among the brethren getting them to insurrect against kings in general

The assumption that all kings are vile, merely because now and then a throne contains a lout, is as eccentric and callow a line of reasoning as adulating a chamber of deputies merely because it is a chamber of deputies and can thereby do no wrong.

Both of these ideas are matters of premeditated education. And as usual, it is found to be to some special

clique's or bloc's surreptitious advantage to have the education thus propounded.

A nation can be made to adulate anything, providing its citizenry is seized young enough and trained to think that the wisdom of its elders to certain ends and propositions surpasses any wisdom that has ever been revealed

Viewed academically and dispassionately, what the early colonists did was to fight themselves free from the arbitrary and whimsical fiats of the king and the king's party in England. And in place of the one man, who at the time obviously needed his brains x-rayed, they immediately set over themselves a hierarchy of political overlords

Instead of freeing themselves from the tyrannies of one man, they founded a political system under which they eventually arrived—in the year 1938—at the suzerainty of five hundred and thirty-one men, every mother's son of whom is esoterically confident of his eccentric abilities to boss the whole bunch.

E are faced, in this prospect, with this challenge in logic: If one-person rule is so odious, why do we not kick the Jehovah of our religion off the Throne of the Universe? Why do we castigate in our political system exactly the solitaire rulership that we hold to be the apex of spiritual idealty in our scheme of celestialty? To be consistent, a people who go in for chamber of deputy rulership in their worldly institutions—to the point of fetish—should declare religiously for a divine panthology. Let there be many celestial dieties, and a senate and house of representatives of the gods.

But no, the idea is abhorrent.

We admit of the arbitrary ruler at the head of the Universe, yet when we come to the same notion brought down into political materialty, it is suppressive and archaic

Account for this inconsistency, we cannot, excepting that the Jewish Bible—and our parents—have TOLD us that there is but one God at the head of the universe and we had better believe it or land in eternal Tophet. We do not fancy landing in eternal Tophet, and so we do not argue.

We believe in the One God.

If we choose to appeal to logic, the only way that we can prove up one God as being at the head of the universe, is by noting that the universe is a scheme of miraculous Balance and in our earthly observation we attribute the exercise of Balance, or Law and Order, to

the arbitrary dictates of the solitaire intellect.

Twenty men considering a process, dictate twenty opinions about it, with twenty subsequent confusions.

If there are no confusions in the natural or religious universe, therefore there must be but a single Divine Brain running things.

Such is our postulate.

That a thousand—or ten thousand—exquisitely-unfolded Oversouls might all think alike, never occurs to us. The Jewish religion says that even to entertain such a thought is a species of blasphemy. We fear the penalties from blasphemy and so we do not think it ✠

¶ The One God reigns supreme.

But for any one god to reign supreme in the mortal political sense would be anathema to American traditional institutions as set up by the forefathers.

Our logic is chaotic.

Our thinking is the product of what processes have been drilled into our infant brains to follow, while in plastic state at school.

NOW I am not arguing for one-man rule, as the best rule for humankind and over mortal-political institutions. I am calling attention to the fact that we in America have few ideas upon the subject of what is best in government that are obtained by analytical thinking and cool logical deductions.

One-man rule, I repeat, is only as meritorious or pernicious as the spiritual unfoldment and quality of consciousness of the man who heads, or dictates, the eccentricities of his particular governmental system.

To arrive at an understanding of one-man rule, however, we must consider the aspects in which it commonly exercises

All one-man rules are not the same.

We have three—and perchance four—aspects of it in the mundane arena.

First, we have the Tyrant. Second, the Autocrat. Third, the Dictator. Fourth—if we choose to include it—either the Absolute or Constitutional Monarch.

The average citizen exclaims at this: "My goodness, is there such difference?"

As a matter of fact, there is every difference. The only thing they have in common is the single-unit concept of executive performance.

If you have read my book "Behold Life"—and I sincerely trust that you have done so, in order to gain a balanced digest of what this earthly miasma is all about —you will recall that from page 295 to 326 I gave you

a comprehensive analysis of the four types of rulership, each distinguished from the other. Assuming, however, that you have not read the book, let me summarize them thus—

First, the Tyrant is the absolute master—the despot. He is the one who exercises authority, lawfully or unlawfully, who rules oppressively or cruelly as his personal whim may dictate, who exercises arbitrary power without legal warrant or any consulting of those involved as subjects.

Second, we have the Autocrat.

We get the title from the two Greek words "autos" and "kratos" meaning Self and Strength.

An autocracy is that system of government—again plagiarizing from myself for the moment—wherein the strong-willed leader, or the leader relying on self-strength, contrives to abrogate strict jurisdiction unto himself over all branches and divisions of government. He makes himself the general dominating head over each, in commission as well as effect, unifying all departments of the public service through the interlocking holding company that is his personal self.

Third, we have the Dictator.

The term Dictator comes from the Latin "dictatus"—to say or to propose. And that is precisely what your modern dictator does, and not much more.

A dictatorship is a system wherein the strong will of a resolute leader-soul dominates the character of the workings of either a democracy, a republic, or a constitutional

monarchy, and prescribes—and insists on policies being enacted into statutory law—which shall align with his capricious or studied measures to preserve his person, his office, or his political psychology, in the public esteem. He dictates the Nature of the policies. If departments or offices of orderly government demur, his power to enforce such dictation rests on his appeal, through his personal popularity, to the whole body of the citizens

Fourth, we have the Absolute or Constitutional Monarch

The reason why we put a question mark after him as belonging in the category of the one-man rulers is because he is bound to be more or less a figure of chance—chance of lucky birth into the royal line—and relies for his authority upon a political system already established.

¶ Such a luckily-born monarch is the public sovereign, but his office is circumscribed. He is really influenced by a body of ministers, with his authorities and prerogatives described and limited in advance by expressions or acquiescences of the popular will set down officially in writings and subscribed to by all parties—ruler and ruled.

It might be stated that a Monarchy is almost a republic, only that rulers are perpetual in their occupancy of the public offices so long as they evidence good behavior and do not transgress arbitrary bounds.

The expressions of the popular will, as to what shall compose government and in what form it shall be ad-

ministered by such perpetual officeholders, is termed a Constitution

ERE we have four types of single-headed, one-executive government. So, when anyone declares unlearnedly that one-man government is bad, it truly should be up to such a critic to identify which type or role of one-man government he means. Caligula and Stalin are prototypes of tyrants. Pericles and Mussolini are prototypes of autocrats. Hitler and Roosevelt are prototypes of dictators. As for the constitutional monarchs, the Old World abounds with so many of them that we do not need to refer to them specifically.

Today, in America, we are having a perfectly silly and childish pother as to whether or not Roosevelt aspires to make himself dictator, or whether John L. Lewis of the Red-Jewish Labor movement will make himself dictator, or whether out of the ruck of all this political blither and bedlam, the ultimate dictator shall be Pelley of the Christian Vigilante Silvershirts.

All of it is academic, superficial, revelatory of the circumscriptions of our civic terminology.

Any man who dictates the political policies of our nation—or any nation—is a Dictator!

He may say to a legislative chamber of deputies or to a populace: "Do you approve of the policies I recommend for your welfare?" They may respond: "We certainly do!" and keep him in office—a process known as a

plebiscite when resorted to. They may respond: "We certainly do not!" and turn him out in favor of someone else

It is one-man rulership while it lasts, and it is Dictatorship in essence. Moreover, it is usually the procedure in all constitutional republics or democracies, whether the inhabitants concede it or not.

The list of Dictators in American affairs is formidable:

Thomas Jefferson was thus a Dictator.

Andrew Jackson—"Old Hickory"—was a Dictator.

Abraham Lincoln was a Dictator.

Grover Cleveland was a Dictator.

Mark Hanna, Thomas Platt, Uncle Joe Cannon—all these were Dictators.

Theodore Roosevelt, while he was President, was one of the sturdiest Dictators of the lot.

On the evening in which this chapter of this book is written, Franklin D. Roosevelt is Dictator over the whole American Commonwealth.

Why?

Because a Dictator is only the man—usually the executive—who dictates, out of his own sagacity or the sagacity of the counsellors he has gathered about him, what the policies for a nation in its civic life, are to be.

¶ Today our people are grossly confusing the word Dictator with Tyrant, or even Autocrat.

The reason they fight the misnomer of Dictator, and the system they imagine he represents, is that they resent that one man, out of his eccentricities or caprices,

should acquire the police power to tell them how and when they shall work, who they shall work for and at what wages, what they shall read, how much time they shall have for work and play and sleep, and at precisely what hour they shall turn the public lamps off and go into physical sleep.

The great Jewish oligarchy of constitutional usurpers comes to the shores of the United States, prescribes all these aggravating circumscriptions, calls it academically a Democracy, and through a byplay on terms, works a public support for its psychopathics that grows to a fanaticism. Thus are men beguiled by words.

OF COURSE, the most erudite of civic analysts concedes that it is bad for the welfare of a people to have the public weal dependent from day to day on the mercurial moods of some solitare and arbitrary chief. ¶ The old colonists, I say, did not take arms against a kingly system half so much as they took up arms against a royal bigot. If the British royal line had spawned a brainy, tolerant, human-nature-wise statesman, in 1776, instead of a bumptious ass who resented infringement on fancied divine prerogatives, there might never have been a War for American Independence and consequently a United States of America.

The trouble with a monarch in a dynastical system is, that the populace must take the incompetent with the capable, the statesman with the bigot, the solon with

the nincompoop. The royal line is a Blind Poke. A people must prosper or suffer according to whatever character comes out.

The colonists of the West refused to shoot political craps longer with Nature and Luck. If sobeit they drew a dud, in the matter of a ruler, in at least four years time they wanted a way to ditch him.

So they went the whole way into antithesis and said: "Let us abolish the dynastical system altogether. Let us go hither and yon among the citizenry and pick whomsoever seems to have natural qualities for leadership."

¶ In a way, it was the worst possible alternative, because in casting aside the royal-line structure altogether they were likewise abolishing for all time the buffer between themselves and vast public rascality that dynasties from time immemorial have ever provided.

Meaning this—

In every state of society with or without pretensions to organization, there are ever two elements: The constructive and the reactionary, the stable and the predatory. Human nature since the Year One has always spawned its burglars, chiselers, and parasites whose philosophy is: "Only fools work!"

When on a large scale these predatory and parasitical blocs encounter a dynasty, they meet with a stabilized obstruction. The permanent king realizes at once—if he has any capabilities toward kingcraft at all—that to permit this bloc to infiltrate into his kingdom means the wreck of its prosperity and the undermining of his

throne. Having arbitrary power, he brings it to book. ¶ "You are forbidden to do this or that!" he orders it, and should it fail to obey, he ejects or imprisons those who compose it.

The king, by thus protecting his throne against such malevolent and subversive influences, likewise protects the fortunes of his subjects.

Under chamber-of-deputy rule—a Constitutional Republic if you please—the buffer must be absent.

It becomes to no one man's advantage to arrest or restrain the predatory bloc. In fact, the predatory bloc may "get" to the sectional representative, grease his palm with coins, compromise him morally, loan him funds, finance his campaigns.

Thereafter he is agent.

Multiply such surreptitious corruption as many times as there are legislators, and a country is undone!

The time will come, and not far distant, when the people of the erstwhile republic that was the United States will awaken to the fact that thus have the Jewish elements operated to promote with mad hysteria the Democratic Idea.

Five hundred and thirty-one representatives of sectionalisms in the Congress are thinking only of the interests of their sections— or their constituents in each section. No one of them can think of the good of the whole, as the king thinks because he represents the whole.

The predatory, parasitical, corrupting Jew knows that a country without a king—unless it be a Jewish king

controlled by his racial elders—and childishly trifling with the idealism of Democracy, is "wide open" to his clandestine control of duress brought upon individuals. ¶ So a constitutional republic loses in this regard—and a very ugly loss—in the exact ratio that a monarchy gains

NDERSTAND me, by no means am I daring to assert that nations whose form of rule is monarchal are automatically immune from assailments by cliques or blocs—racial or political—whose nature is predatory and therefore corruptive. If such argument were sound to such degree, no monarchy would exhibit any predatory and corruptive element ensconced beneath its rule. Even a schoolboy-glance at political history over the past hundred years—and no longer—indicates how absurd must be such contention. It is because of this fact that I placed the question mark or qualification against the constitutional monarchy as falling within the first classification of One-Man Rule. Truth to tell, constitutional monarchies as the western world knows them today are more properly exhibited for the student's examination in the classifications of Party Rule or Chamber of Deputies Rule. While one man, the king, heads them nominally, the real ruling is done by the king's party in his name, or by the parliament, which is a compromise in executiveship between the king's party and the people's party.

In declaring that the people have a buffer against predatory and corruptive elements in the personification of the dynasty, I am treating strictly with Absolute Monarchy. And there are almost no major Absolute Monarchies left on earth today.

The last one disappeared with the fall of the Romanofs. Even the Mikado of Nippon can no longer be classed as an Absolute Monarchy, since the Four Elder Statesmen and the Nipponese Diet qualify him more expertly as the constitutional monarch under the terms set forth already. Some of the petty States of native India and politically inconsequential sections of the Near East, still maintain kingcraft forms that are absolute monarchies, but most of them are generally regarded as archaic.

England, France, the Confederate German States up to the times of Frederick the Great, Italy, Greece, and the Balkan principalities, all have known subtle or open alteration in character from absolutism to constitutional limitation. China within this generation has gone the same route. Russia was not given time to go the route but was altered in a twelve-month, drastically and tragically, from one to the other somewhat after the program of 1789 in France.

Politically illiterate humankind delights to advance the argument that such changes typify Progress, that the Rule of the People has something sacrosanct and therefore divine about it, that in accomplishing freedom from the supervision of absolute monarchy there has been distinct ethical achievement by the race as a spiritual

species. At the risk of seeming insufferably dogmatic, I assert that nothing of the sort is true.

Absolute monarchies in our recent social world have tottered and collapsed—or altered into constitutional monarchies—because they have affected to exercise the very buffers between populace and predatory bloc that I am making the substance of my argument.

So long as they personalized such buffer effectively, they resolutely endured. When they began to relax vigilance and disregarded the unceasing and assiduous borings of the predatory and parasitical element, the underpinnings of their thrones showed signs of decay.

This brings us again to a consideration of the Jews.

At the risk of seeming to exhibit a certain fanaticism on the subject of Judah in our modern world, I say that no work of this kind can be true or comprehensive without mentioning the Jews for precisely what they are: a strange, psychopathic, and bastardly aggregation of introvert races coagulated by the interest of common racial and theological distinctions, gradually accomplishing their spraddle over all the other nations and peoples of the planet by a carefully-thought-out technique under the aggressive direction of a rabbinical hierarchy.

I successfully submit my argument to challenge when I say that as far back as human historical archives carry, every people or every set of nationals have been called to contend with, succumb to, or withstand this peculiarly disintegrating racial influence.

Back over a score of Jurisdictional Cycles we come upon

this predatory-parasitical element labeled Set-un, or the People of the Spirit of Disorder in Governments.

The word Satan is a straight-line derivative from such label

It constitutes an exhibit of the basic principle of all vibration underlying or effecting Nature: Positive and Negative forces operating one upon the other and producing action and reaction.

The Jews as individuals are not to blame for this, anymore than fire should be held up to odium as fire in that unharnessed or circumscribed it consumes materials of combustible character that may be exposed to it.

Judah as a recognized unit of the human race, identified by certain non-constructive ethics, is obviously called to play the role of butcher-bird among the starlings of Aryan humanities.

Viciously enough, the aggressions and introvert aspirations of such unit, to gain any appreciable exercise at all, must camouflage themselves with antithesis or they would immediately be recognized and repulsed wheresoever they essayed to operate.

So we forever behold such aggressions and unhallowed or non-constructive aspirations proclaimed as Progress, Liberty-Fraternity-Equality,—three terms, incidentally, that are individually in combat with each other—Government of the People, For the People, and By the People, the Rights of the People to Govern Themselves.

All such academic hocus-pocus appeals basically to the vanities or envies of the down-trodden or seemingly un-

derprivileged, therefore are the masses easily bestirred to exercise their numerical superiority and establish mediocrity as the norm of rulercraft instead of evolved or unfolded capability fundamentally expressed in true aristocracy

DEPT investigators of Judah and Judah's ageless program—and they are many since the dramatic assertion of the Nazi principle in Germany—uniformly discern with a sort of inexorable pessimism that so widespread and basic have the spurious social instructings of this introvert people become, that they have reached an unholy blending into the very traditions and moral structures of modern races.

For instance, no one bethinks to challenge the fall of kingcraft and the rise of republicanism as perhaps not being social or political progress at all, but merely a play on words and vanities in order to render whole nationals vulnerable to parasitical disintegration.

A Fourth of July orator arises and fans the air with rampant jingoisms about Freedom! Artful references to the Land of the Free and Home of the Brave will ferment such an hysteria in the emotions of underprivileged hearers—who of course, being in life for discipline, particularly desire to escape it—that he will have his rostrum torn from beneath him and be carried from the field on ranks of willing shoulders.

The true statesman, possessing analytical faculties earn-

ing him such designation, appreciates without either cynicism or spiritual lament that while the world-state endures there can never be any such thing as Freedom. The very essence of social organization implies some aspect of surrender of individual liberties to the welfare of the whole. Already I have treated extensively of this, in pages preceding. But the tocsin of it infallibly serves to scrape up homage and followship for him who utters it

Judah's Ageless Program takes full and mature note of this, and upon it as a basis, erects its gigantic and successful deceit. Mediocrity is persuaded to eliminate aristocratic capability and enthrone its own caprices—which must ever be childish and therefore controllable caprices by the bloc so agitating them. The weaknesses, never the strengths, of absolute hereditary monarchies are castigated till the populace is worked to the proper frenzy for their demolition. "Glorious" revolutions are inspired—which are not glorious at all, but artfully sordid and hypocritically baleful. All of them run an identical cycle. Having accomplished the secret designs of the projectors—that is, having destroyed the buffers between people and predatory clique which the absolute monarchy offers, else revolution would never have become of moment at all—the surreptitious revolution-makers peg the overthrow of forms by violence by calling in the Abolute Military. A Napoleon is "backed" by these artisans in emotion, and violence is directed by him to subdue violence. The Predatory Clique is es-

tablished in the saddle—if not openly political then financial and economic—the people exchange one potentate with a single set of weaknesses and faults but generally antagonistic to the race-parasites, for a dozen, a hundred, or a thousand ward-heeler overlords, corruption is made universal among these but of necessity secret, and when through it the State has reached prostration of its resources, the Strong Man in the personage of an absolute ruler must emerge again on the simple principle of the survival of society. This ruler, be he designated as tyrant, despot, autocrat, or dictator, finds ways to ruthlessly extinguish the predatory-parasitical element and the grandiose process repeats.

Again I dare to say, there is Progress in none of it. Again I emphasize, Progress is not achieved by rounding either a circle or a cycle.

The thing that is achieved is a better quality of spiritual consciousness in the individual, as the individual is borne upward in this somewhat circular pattern as though he were walking upon the cuttings of an upright screw

¶ It goes without saying that this is the phase of the Jurisdictional Cycle which we are seeing occur in these fraught years in Hitlerian Germany, and to a lesser measure in Italy and Russia.

It is likewise the irrefutable destiny for the United States, whether we approve of the prospect or not.

True statesmen have to be first of all, philosophers—or perhaps I might better describe them, social scientists. Their true patriotism is the greater altruism of

seeing the Ultimate Unfoldments of their particular people, not practicing slavish adulations to non-understood traditions

Such distinctions, of course, antagonize the rank and file of the sentimental for the moment. They make them exclaim amongst themselves: "Then our American Experiment is a failure!"

They are antagonized, however, not by the assertions of the obvious, but by an enforced necessity for recognizing that perchance the obvious is true.

As for the American Experiment being a failure, we must first show ourselves erudite enough to concede that the United States never was an experiment to begin with. There again we have been led astray by platitudinous deceits that a baleful racial influence might proceed to advantage.

The political expansion of the original western-world colonization has been naught but the cycle aspect of an orderly and inevitable process in the denouement of the social-organization idea.

Sentiment may make such contention reprehensible but sentiment cannot unseat the stern law of Fact.

NE-MAN Rule makes for concentration of efficiency in the transaction of the public business only to the degree that the nominated executive is first intelligent and efficient—that is, personally competent—in his unfolded character or quality of consciousness. So it is again puerile to call Efficiency an unalterable characteristic of tyranny, autocracy, or dictatorship. Generally it is exercised to some degree, however, else the tyrant, autocrat, or dictator does not keep his place.

¶ The more dependable benefit of one-man rule upon a populace is this feature of enforced automatic protection from the predatory-parasitical element that every minute of every hour of every day is seeking to innoculate the Body-Politic with corruption and disintegration.

The tyranny, the autocracy, the dictatorship, or the absolute monarchy, may cause the populace to suffer in the instance of the individual by abolition of certain rights in self-expression generally considered essential to spiritual unfoldment, but it does make for stability of civic organization.

The throne of the Romanofs was the most secure throne in Europe for the very reason that its czar's rule was absolute. It took a major world war and an orgasm of the most revolting barbaric violence to unseat him

¶ It was the very security of this throne because of its absolutism that brought such a terrific concentration of predatory-parasitical powers upon it. Furthermore, it was taking advantage of propitious world conditions

that wrought the Romanof downfall, not essential weaknesses within itself.

Naturally I would not have my reader conclude from this, that I am agitating for the czaristic type of rulercraft as the perfect type, or that I hold it in superiority over the forms exercising in differentiated countries, particularly our own.

I am simply examining fundamentally the outstanding advantages and State increments deriving from the One-Man Type of Rule, that we may understand why humanity inevitably reverts back to it periodically, and why it covers a longer segment of each cycle than the rule of the Party or the Chamber of Deputies.

Now let us consider more minutely the disadvantages of this civic phenomenon and observe their concretions in the rise to arbitrary authority of the Party or the Constitutional Republic, Democracy, or Monarchy. . . .

THE THIRTY-NINTH DISCUSSION

NATIONS-IN-LAW

THE THIRTY-NINTH DISCUSSION

ON a recent occasion an assistant to the Attorney-General of the United States — characteristically of Jewish extraction — made this utterance in a public speech: "Only those are fit to govern who have the courage and ability to seize power successfully and use it!" He was paving the way as he could for the coming of the American Jewish Bolsheviks, and offering an advance alibi for the usurpations of his clique in America's federal affairs. Ostensibly too, he was excusing the dictatorial policies of the Yiddish Party in America's great economic pestilence of the years 1929 to 1941

¶ This sort of thing, projected from a man so highly and responsibly placed as an assistant to the Attorney-General, cannot help but work its psychological mischief on minds not accustomed to considering its implications deeply. It appears, on its face, to be an acclaiming or adulating of jurisdictional heroisms—leadership taking the commendably aggressive in the sterilities of

economic prostration—but to the civically erudite it is quite the opposite.

What this Jewish assistant to the Attorney-General was saying in effect was: "Might makes right!"

In other words, if you have the strength and audacity to be boss, you have the right to be boss by virtue of your demonstrated self-strength.

Strange indeed it is, to find such utterances solemnly pronounced by the same bloc in our present national life exclaiming hysterically for the preservation of democracy and the stabilizing of majority rule against the inroads or encroachments of Fascism. Bolshevism however, being essentially satanistic, takes no care to be logical or consistent. So the point need not be argued.

¶ The postulate, on the other hand, that Might Makes Right—that force in seizing power is its own alibi for exercising that power—is something for the analyst seriously to consider.

Does might make right?

Certainly the inquiry and its answer ties in most appropriately with our present topic under discussion: the malodorous aspects of One-Man Rule and the inevitable denouement of one-man rule into party rule as those aspects become actualized to public disgruntlement.

THAT certain individuals endowed with the more unfolded consciousness do seize power—as their capabilities and opportunities permit—is, of course, a platitude. The one executive brain, epitomizing some sort of remedial idea, turns the confusion caused by a million brains all thinking to individualized cross-purposes, into the one program of action, and by eliminating such confusion, constructive principles are permitted to exercise

If Might—that is to say, Force or Violence—must be employed to do this, and the product is assumed to be Right, then we have the prerogative of looking trenchantly at Right and knowing in each instance what it consists of, that it is so justified.

Right, so to speak, must perpetually be qualified.

Right of itself is impossible to recognize; always it must be identified by some association with wrong.

In any usurpation of power then, by one individual, the contention that Force or Violence carries its own justification must be—or should be—accompanied by the exposition: justified as to WHAT, or in the face of what?

¶ To be tolerated or accredited at all, the axiom that Might Makes Right should be translated rather: Might as force or violence is justifiable in the face of some chaotic condition currently prevailing, that the employment or enforcement of the said Might may invoke a benefit upon the group assemblage. In saying that Might Makes Right, and assuming that perchance it does, the

speaker is conveying that society must have arrived in some sort of cul de sac in its receiving of benevolences, where its continued expressions along a given line merely increase the degree of its sterilities.

Always we must come back to the proposition: What is best, essentially, for the group as a whole?

Human organization in the earth-arena being what it is, and all souls entering into it having equal prerogatives in deriving benefits from it, the Cosmic Supervision recognizes no one person or set of persons as having claims upon the more eternal benevolences to the detriment or denial of others.

This was the great truth whose expression was attempted in our Declaration of Independence when the assertion was used as a tocsin that "all men are created equal"

They were created on a par as to candidacies for the reception of opportunities for experiences that should the more adroitly and swiftly unfold their consciousness.

¶ Thus considerations of group improvements always must take in as many individuals as possible, that the Celestial Pattern as it applies to earth may be served.

¶ Blindly and not always willingly, this is what the One-Man Rule essays when by hook or crook he enforces his personal philosophies upon his fellows, making them follow his social recommendations as worldly connivance offers him the power to do so.

He is making mandatory his own mentor-notions that benevolences of some sort may come to a group, albeit

that group may not be numerically superior amid all the human units wherein it operates.

Receivers in bankruptcy to society from time immemorable have HAD to take the philosophical attitude that the exigencies of the situation justified their dictatorial conduct, because the celestial law of the Greatest Good to the Greatest Number is impossible to flout.

Boiled down into a capsule, however, what One-Man Rulership is justifying is: the employment of force to negate or render emasculate one set of individuals with their peculiar ideas, that benefits expressed in law and order of an equally eccentric character may accrue to a caste, class, or even a majority.

He is merely the agent that makes one set of ideas unchallengable or non-subvertible in action.

When we consider the rightness of his conduct, therefore, we must forever take into accompanying consideration the nature of the prevalent social situation permitting him to come to the fore.

No two such situations are ever alike.

If we want to assume that Might Makes Right, we must finish our postulate in this manner: Force to effect the coordination of ideas has been justified in this instance because it is apparent as well as logical—and therefore moral—that the non-employment of such force would have meant a continuing disintegration of the social structure and permanent disaster to a majority amid the group

Might therefore does not make right. Might makes for

a condition wherein, or whereunder, the question of what is right—or what is wrong—can be convincingly determined

Right, I repeat, must ever be qualified.

If Might is employed in prospects that truly do enhance the well-being of the majority within a group, there can be no question as to its essential correctness.

If Might is employed in prospects that are subsequently proven not to enhance the well-being of a majority within the group, the malodorous effects will not only disclose themselves at once but will work for the demolishment of the principals employing it.

We have an illustration of both declensions in the phenomena of Naziism and Bolshevism in Europe of the present

Hitler embraces a form of Might to gain ascendency of power for his German Brownshirts, serves efficiently and beneficently as receiver in bankruptcy to the whole German nation, and lifts the German State into prestige and prosperity in a handful of years.

Looked at philosophically, Might has made for a "right conditioning" as between Hitlerian Nazis and the prostrated Germans.

A few hundred miles east of Berlin, Josef Stalin embraces a form of Might to gain ascendency of power for his Communistic cohorts inherited from Lenin. He works himself—by intimidation and murder—into a position more despotic than Nero, slaughters thirty millions in the process, makes Russia the rat's nest of evil

as regards all neighboring states, and reduces his country to the status of a colossal work-house. Power he has seized, indeed. But Might has by no means made for a right conditioning and daily and hourly Stalin's regime totters toward the brink of inglorious collapse.

Germany prospers under Hitler and the man's power becomes the phenomenon of our period. Russia suffers ruin under Stalin and the man scarcely dares show himself to his subjects fearing that their vengeance will take the form of his swift assassination.

What are these but qualifications of the axiom's application to the circumstance?

Always we must concede that it is not the Might of itself that must needs be castigated, but the use to which Might is put eccentrically and proven deleterious or otherwise by its social product.

If Might—that is, Force, Violence, Power—were not for legitimate employment in this world, it would never have appeared as an item in natural composition.

Might is certainly expressed in the policeman's badge and arm when he puts a thug in jail. Exactly the same Might seizes hold upon an innocent suspect in a crime and effects his retention behind the same bars. Might has made FOR right in the first instance, but for wrong in the second. To make the blanket assertion therefore that Might Makes Right simply because it is might, is an exercise defiant of intellect and philosophy.

The One-Man Rulership therefore can by no means justify itself by declaring: "I have elevated myself into

this position, therefore my success renders me infallible in my decidings for the good of society." The eternal law will at once commence to operate and do its own dictating. It will say to such a one: "Thou fool! This night is thy soul required of thee!" In other words, "As ye perform, so shall ye be adjudged."

Christ put it: "By its fruits shall ye know the tree." In this case, the Tree of Rulership is no exception to the wisdom

SO single strong characters gain to temporary exercise of their supreme wills over the individualized wills making up the socialized mass. Their motivations may be selfish or selfless, based on personal vanities which require inordinate feeding and constant adulation or upon the sincere desire to benefit their fellows and vacate the scene as soon as expedient. But always and forever, each makes this discovery: The tax on the individualized faculties is like unto no other tax in the consummate galaxy of human employments.

¶ To reduce the proposition into the vernacular, the despot seizes power through an itch to boss his neighbors, but after the first flush of victory and pleasurable reactions from much huzzahing at his feat has ceased to be a novelty, it gradually dawns upon him that he has let himself in for an insufferable serfdom.

There is no imprisonment on earth comparable to the

discipline entailed in preserving one's position in power after he has gained it.

Envious associates, artful spies, antagonistic agitators, open enemies devised from personalized antipathies, all combine to create a menace to One-Man Rulership that makes vigilance in the face of it a torment.

No ruler has ever endured the strain of it successfully. Usurpers of power in the strictly One-Man Rulership quickly recognize that unless they somehow divide their responsibilities and extend themselves through others, they are going to fail to hold their usurpations, fail in health or nerves, go mad, or fall by the assassin's weapon through the very nature of their eccentric elevation.

¶ Pure tyrannies, therefore, must be forever transient.

The Celestial Supervisors seem to have made uncontestable provision that inhabitants of earth shall not fall permanently into the status of robots, obedient forever to the caprices of megalomaniacs.

First of all, being human himself—that is, exercising through a physical vehicle that has limitations similar to all physical vehicles in his subjects—the would-be Master-Man ultimately discerns that there are not hours enough in any one day to transact the business devolving on him as mentor.

The second discovery which he makes, is the appalling prospect of having to become slave to insufferable routine. He must be at his palace or on his throne at specified hours, wear the insignia of his office at prescribed functions which sustain his elevation, hold

audience for his agents that his commands be correctly executed, and sign wearying quantities of documents—writing the same signature till he is sick of the sight of it.

¶ The human spirit-mind is so constructed that the moment it does not derive new experiences and therefore unfoldments from sequences of events, it promptly atrophies. There is no standing still to spirit-mentality. The very essence of routine is experience-sterility. On the other hand, personal rulership makes the sternest demands on the individual for maximum spiritual-mental vigilance else he will be demolished from the height of his column.

The moment therefore, that the would-be Master-Man perceives what a hell he has created for himself, and that truly he is the grandiose victim of a conflict which can only end with his disappearance from the scene, he reacts as the Celestial Supervisors have made provision for him to react: He gathers a staff of lesser mentor-spirits about him as satellites to do the many things that shall mitigate his plight.

In that instant, whether he cares to concede it or not, he has begun to abdicate his rulership and the Party is born!

HE PARTY, which always and forever is the item of evolution out of One-Man Rulership, may take the aspect of the monarchal court, the cabinet of ministers, or the conclave of tributary chieftains. But it has to evolve, from the very nature of the human limitations exhibited in the absolute ruler. "Absolute" as a term to describe him is quickly proven to be a fallacy, a paradox, a vicious absurdity. The moment a second man's brain must be utilized to aid in a ruling, there are two individualized opinions both calling for expression in terms of executive decreeing.

The absolute ruler has vacated his position to that amount, I say, and though he may continue to act as the symbol of authority he has nevertheless weakened himself and begun sowing the seeds of his ultimate disappearance

The process is inexorable.

It is for this basic reason that no man will ever be able to rule the whole earth. Many childish brains, obsessed with megalomania, have dreamed the dream of doing it. But the very demands of such an office upon one human organism would be such that the end would be mental unbalance—the elimination of such ambitious personage through wear and tear from attendant duties.

Alexander the Great was called the ruler of the world and sighed for other earths to conquer. It should be realized that the entire territory subjugated by Alexander throughout his dramatic lifetime—and called

The World—did not embrace an area as big as that portion of the United States situated east of the Mississippi River

Caesar made Rome victorious over the nations in the immediate vicinity of the Mediterranean, but he admitted that he could not hold his gains and eventually died of stabbings at the foot of Pompey's column.

Napoleon bethought to overrun Europe and rule it at his whim. But he conquered a territory no larger than the United States, and only held it for a length of time representing the life of a normally healthy dog.

Mussolini does not aspire to rule the universe—that anyone has heard about—yet he is hailed as Fascist dictator and absolute ruler over the country known as Italy. Translated into terms of territory, Italy of Mussolini's dictatorship is about as sizable as the State of California.

Hitler's ascendency is hailed as phenomenal, gaining to control of the mighty German people. He really has no more territory to "sell," at this writing, than is represented by Montana.

Subjugation of these little territorial units for a time is by no means indication that the Celestial Law of Racial Diversities has been—or can be— ignored or overthrown

HE One-Man Ruler, I say, finds himself humanly incompetent to fulfil the demands of his office upon his time and body, so he begins to select subordinates. These subordinates, forsooth, are at first petty extensions of himself. But what shall bind these subordinates together and make them function as an aligned unit if the ruler in person happens to be absent? Right there appears the first faint form of a Constitution. "What socialized governmental notion do I stand for, among my fellows?" the ruler asks. Then he proceeds to answer the question in his program of fiats for the conduct of his program.

He may decree a Code of Laws, like Hammurabi. He may write such a book as My Battle, like Hitler in his exposition of non-Jewish National Socialism. The product is the same.

The man as a personage crystallizes himself into the political idealogy.

The moment that he does this, he has taken the second step toward abdication and disappearance.

The political idealogy is always a sort of charter creating a corporation whose life is perpetual and which may persist long after any of the human agencies creating it have passed from the earthly scene.

Parties, and Party Rule—as I have said—are natural evolutions from the natural circumscriptions distinguishing absolute rulers in that they are human.

Constitutions are acknowledged transcripts of decrees

and acceptances, crystallizing one-man civic receiverships into political idealogies that posterities may operate

Looked at in such light, One-Man Rulerships are always and forever a Phase of a Process.

Inasmuch as no civic bankruptcy can ever be permanent, so no absolute receivership in that bankruptcy can ever remain enduring. A process is a process because it is exhibiting elements of Change.

It is because of this premise that no nation—the United States included—need ever fear a total and permanent overthrow of its constitutional structure in terms of a dictatorship. A nation—the United States included—may become economically prostrate to such a point that a temporary and arbitrary receiver is necessary. But he cannot maintain his office because he must proceed to the integration of delegating his official duties to companions. At once these companions, ushered into spheres of influence, will work like yeast to emasculate his despotism. The same thing is going on in Russia at the moment. Hitler is averting it by making his political idealogy and Party Rule a vitality within his own lifetime.

No matter how good or how bad, how destructive or constructive, how arbitrary or benevolent, a One-Man Rulership may be, the vast conclave of spirits that fill up the earth, all with their individualized expositions of aggressive consciousness, will writhe and squirm and convulse and fight, till a condition approximating the

greatest good to the greatest numbers is arrived at

¶ This brings us to my final consideration: the perpetual benevolences involved to this end in the system of civics which I have called the Christian Commonwealth—and how it differs from these Absolutisms, Party-isms, and general Constitutionalisms kept in existence by Chambers of Deputies, not only in America but all countries abroad.

What are the pitfalls and inadequacies involved in all these pre-discussed systems of governments that the Commonwealth in a measure serves to defeat?

THE FORTIETH DISCUSSION

NATIONS-IN-LAW

THE FORTIETH DISCUSSION

HERE is, of course, no perfect form of government. Government, considered for what it is in essence, displays at all times its own perfection. ¶ Three men in association, being volatile and independent spirit-souls, have three conflicting philosophies as to what their relationships should be. In any such trio there is a majority and a minority. The electric instant in which two of them concur in what shall be their disciplinary conduct in regard to the fortunes of the third while such relationship persists—whether it be a voluntary or an enforced concurrence—in such electric instant Government has made its appearance and is perfect in its essence. It may proceed to exercise in any one of a thousand forms and variations, depending upon the qualities of consciousness of those to whom it applies, or their military or economic predicament generally. Nevertheless, in its pristine meaning and acceptances, its perfection is automatic by the nature of its exercise.

¶ It exhibits fundamentally an alignment of minds to achieve a given attainment, and when we have said that, we have said the decalogue.

When we come to consider the variations and aspects which it takes, what may be its predominating features for good or evil, how many free spirits under it are aided and how many injured, then we proceed to a consideration of jurisdictional policies. We thereat leave Government as such, and enter the domain of Politics. It is unnecessary to develop this thought. We have undertaken thirty-nine discussions concerning it already

It is Government as government that is good, and Politics as policies that are comparable as to merits.

Government is the business of bringing Form out of Void and is the crux of all recognized creation; indeed, we recognize creation only as divine government proceeding to its exercise.

SO it is only the vaporings of uninformed cosmic youngsters when people here and there give expression to the thought that this or that political aspect of Government is infallible or flawless in its exercisings and executings upon the human race for some little moment in humanity's history.

Always the aspects—that is, the politics—of any Government are transient conditionings of social jurisdiction wrought by the degree to which Spirit has unfolded as a norm of culture throughout the people concerned as a whole. This is another way of saying that a people as a rule enjoy just about as good a government as they deserve, or want maintained over them.

The most benevolent kingly government is not necessarily the perfect government therefore, neither is a constitutional republic like the United States the perfect government. These Patterns for Jurisdiction are exercised because they happen to fit peculiarly the degree of unfoldments which the Mass Soul has reached to the moment, or which serve some cosmic purpose that has to do with the development of a political or economic arena for a peculiar class of incarnating spirits presently to make entrance and who will require for their spiral progress the profits that will accrue to them for living within it.

This is what is implied when the statesman cries in impassioned speech, "Remember, gentlemen, we are building for the ages!" It is a pretty phrase but superficial

nonsense. There is no such thing as building for the ages, for the very essence of "the ages" is disintegration, change, experiment, and exploration.

No statesman—looking back over history—has ever built for the ages, for the simple reason that each generation deliberately comes into life to undergo certain endurances and observations that will enable it to make its own decidings as to what is best for it in seeking spiritual unfoldment.

What can happen, however, and what does happen, and what the orator vaguely seeks to express when he talks about "building for the ages," is the establishment of certain fundamentals of ethical or political culture that seem to have demonstrated themselves as worthy of perpetuation, so that succeeding generations shall have the caches of ethical or political wisdom which they represent, to draw upon in experimenting with their own forms, departures, innovations and improvements.

A father of wealth may possess three sons. He may have it within his economic resource to build a residence for each lad wherein he shall dwell when he has reached those years that a family is imminent. What father in his senses, however, would go out and construct three houses after his own caprices and designs and expect each boy to be properly grateful to him that he as father did such work.

No, he would encounter resentment instead.

If the three lads were anything other than morons, they would exclaim: "It's kind of dad to be so solicitous, and

God bless him, but what he considers ideal architecture isn't our notion of a homelike house at all. Besides, there are our wives. They too want something to say about the appearance or geography of our several domiciles. In other words, we want to be left free to express our own individualities in the appearances of our houses"

And it is so with governments.

On the other hand, a wise father would certainly say: "I have lived in many countries and seen much of the world. I will take up my residence therefore in such-and-such a country, that as my sons are born and grow along to manhood they may be subconsciously molded in their desires and aspirations by the high ethical standards of that country and its political opportunities become available for their embracement. In other words, out of my own wisdom I will prepare by artful selection the arena of social activity in which they shall be inducted into life. But thereafter I will leave them only my wealth, permitting them to exercise their own characters in the construction of their domiciles."

Individualities must be served, whether they manifest in a rich man's three sons or in a great people such as the Germans, the Italians, the Swiss, or the Mexicans. Arenas of opportunity may be created for posterity but the opportunities themselves, posterity must shape

¶ The three sons of the rich man might take up residence in the three houses so generously provided by the father as a matter of pleasing the old man or demon-

strating their filialty. Most certainly, however, when the parent went discarnate they would quickly call in the carpenters and masons and have their homes made over to conform to their caprices.

E in these United States have been taught that the Constitutional Republic is more or less the final word in Idealty of Government, that there exists nowhere any better pattern of political jurisdiction than the so-called American, that by finding it thus set up by the Fathers and proceeding to enjoy its benefits, we have politically outclassed any of the Old World nations, and that all forms of Government hereafter must approximate in some degree the civic adherence of our forty-eight States

Much of it is merely childhood fixation, and reflex from tradition extravagantly touted.

The true reason why a Constitutional Republic was foreordained for these United States, and why for this little minute in eternity it would seem to be ideal for individual development beneath the Bill of Rights, is the phenomenon of the American nation being a political coagulation composed of representations from a score of races or racial extractions, deploying here in this particular world territory and requiring some form of executive machinery that should be a facile compromise of all the past political machineries distinguishing the racials so composing the populace.

"You shall each one of you feel perfectly free to bring your fixations of One-Man Rulerships, Party Rulerships, Constitutional-Monarchy Rulerships, or what-not, here as you please," says the American Political Proposal, "but when it comes to actual civic procedure you shall encounter the trouble-minimizing machinery of group representation. Each territorial group shall select a spokesman and send him to sit in a Congress. This Chamber of Deputies shall make the laws, and every two to four years there shall be a change of chamber personnel—to the end and aim that such personnel does not become crystallized into that permanence which means an arbitrary authority expressing the fiats of one group."

¶ We might view the Constitutional Republic as a Perpetual Expediency for checkmating the rise of groups to overweening prominence.

And yet it does more.

The political form of the Constitutional Republic—considered in purity of exercise—places a personal responsibility upon the private citizen to take a vital interest in his government and see to it that it maintains to his advantage, assuring him perpetuity of enjoyment of the liberties embodied in our Bill of Rights.

What actually is in progress?

For the first time in the history of the modern world the citizens of a country are faced with a responsibility to govern—albeit vicariously through the ballot—and thus acquire practical and personal experience with civic jurisdiction as principals instead of blind obedience to

the fiats of a chieftain, no matter how capable, who does their civic thinking and acting for them.

By actual participation in the business of government, no matter how indirect or how frail, the citizen's quality of social consciousness is being unfolded. He is obtaining the first rudiments of a civic education that shall one day equip him to be jurisdictional officer in his own right, whether it be dog-catcher in his current earth-career or royal potentate in some governmental set-up among lesser-developed spirits not yet incarnate.

To this end and aim there can be no argument about the benefits and profits of life under a Constitutional Republic as contrasted with life under a tyrant, autocrat, dictator, party rule, or constitutional monarchy.

We say that here in America "every man is king." . . . Every man, of course, is NOT king—yet!—but every man is in the way of acquiring a personal knowledge of, and training in, kingcraft. And thus does the Jurisdictional Cycle preserve itself by evolving candidates for its facile exercise, world without end, amen!

T IS because the political system known as the Christian Commonwealth supplies even a freer exercise for such personalized experiments in kingcraft, that its progenitors are so zealous in making its provisions well-known throughout the body-politic.

Today, the work of the founding fathers in regard to the Constitutional Republic, stands incomplete.

The founding fathers provided a format for the personal intrusion of the private citizen into the affairs of State, albeit by representation—that is, through a congress of agents—that took their authority from the governed

¶ That was a tremendous stride in the right direction, but it did not stride far enough.

It placed no checks or balances on recalcitrant performance from those representatives or agents. It ignored the possibility that those representatives or agents, being very human men, might become amenable to corruption or coercion by predatory cliques, and their offices emasculated to the woe of the majority.

The founding fathers evidently took for granted that all civic leaders in the future, by the very nature of their prominence, would prove themselves as possessing the sincerity and integrity—certainly the official capability —that they were evincing in themselves.

They went to definite ends to express the opinion in the Bill of Rights that the exercise of free speech and a free press would keep the political structure uncontaminated by the said corruption or coercion.

They entertained no suspicions that an economic situation might be arrived at, whereunder free speech might depend upon the racial or political whims of a Federal Communications or Radio Commission, or where a free press might be harnessed in the necessity for survival by a catering to the caprices of advertisers who came to be intimidators of editorial and news columns and arbiters on what appeared therein.

It never dawned on the imaginations of men like Franklin, Jefferson, and Madison, that a time would arrive in these United States when raw newsprint stock on which papers are printed, would—or could—be monopolized by a predatory clique so that the editor or publisher refusing to accede to its dictates could be deprived of materials wherewith to publish.

Franklin, Jefferson, or Madison had no means of knowing that international news associations would be evolved, serving with only nominal representation the leading journals of the whole country, and that if usurpers or destroyers of this country placed an editorial censor at the head of the wire service of such associations, the thinking of a nation might become subverted to nefarious ends, or the actual destruction of the Republic that the usurpers might benefit.

No, free speech and a free press is by no means any guarantee that government can be kept clean through their critical offices.

A handful of Asiatic Jews, with their fiat psychologies, controlling the outstanding department stores of the

country, can—nay DO—exert a numbing and ofttimes subversive control over the whole constitutional scene. ¶ The women of the nation will not read newspapers that do not carry news of the bargains announced in the department-store advertisements. Without such woman patronage to this commercial end, no newspaper can survive, since it will not command a profitable circulation

No matter how strongly an editor or publisher may feel about a racial or political usurpation, his first indication of criticism will bring a hornet-swarm of insolent Jewish advertisers into his business department with the open blackmail threat: "Stop the criticism or forego our revenue!"

So the advertisers dictate by reaction what the publisher shall print.

Thus officials are elected to federal office who can be nominated by the same Jewish clique without fear of successful newspaper opposition. Once in such office, such executives are beholden to the interests that has made their election possible. From that point on, the same clique can do with the country what it pleases. An entire people can be hoodwinked as to what bloc may be secretly behind the maneuverings of government

I sat one day in the private office of a great midwest publisher, a man who had long been my intimate friend. I discussed with him some of the more mischievous aspects of our Yiddish usurpation.

"Tell the people about it through the medium of a great journal like yours," I begged, "and this racial minority will have their power to alter our government dismissed at a stroke."

With tears in his eyes this publisher responded: "I know from my journalistic experience that every word you've been telling me is true. Yet the first expose article that I ran in my sheet would bring the cancellation of my department-store contracts for advertising, overnight. Without such advertising, the women of this city wouldn't buy my paper. My circulation would vanish in a week. You're asking that I deliberately commit commercial suicide. I might as well shut down the paper at once and go back to my youthful occupation of farming."

"Then what about the future of America?" I asked. "What truth lies in the slogan on your mast-head: 'Free, Aggressive, Independent'?"

My friend shrugged his shoulders.

"I must play the game according to the times. Find me a way to throw the Jews out of the department-store business and I'll even make you an offer to write my editorials. You can go as far as you please with exposure"

I did not unduly upbraid my friend. I had been a daily newspaper publisher for several years myself.

ERE then, we have a condition within our much-vaunted "free" Republic where no agency exists—and at present is not permitted—whereby the populace can truly adjudge its officialdom on merit because the truth about such merit cannot be obtained. Of course there are other controlling agencies besides department-store Jews on the loose in America, but taken by and large, we have so far succumbed to the control of the economic that the state without such control exercised upon its officials is regarded as phenomenon.

As the yokel exclaimed on hearing the results of a reform election: "If something ain't wrong, 'taint right!" We proceed on such philosophy now to our political terror. Thereat we wonder why a whole nation is suddenly brought beneath the duress of a stricture, with Hard Times charted by cycles, and a President unreprimanded when he dares to say in essence: "No recovery before reform,"—the reform obviously being the practical abandonment of the Republic in favor of Jewish sovietism

Into this miasma of tolerated corruption comes the format of the Christian Commonwealth, declaring in essence for nothing more nor less than that the ideals of the founding fathers be completed in their practicings.

¶ The Christian Commonwealth, being essentially economic as to renovation, and not political, alters merely the possibilities for venery through economic pressure on the individual, be he honest newspaper publisher or

toiling farmer beneath Kansas sun.

It says, "Correct a faulty economic system in wealth's distribution and the premise for the use of the nation's currency, and political evils cease from sterility. Crime vanishes because the factors making for crime are erased. You do not need to overthrow the political forms of the founding fathers in the slightest. Preserve them and strengthen them. But alter the practices that viciously corrupt them."

In other words, the Christian Commonwealth heals the malady not with a poultice for the skin but in the blood-stream of the patient.

It is right and proper, here in this phenomenal nation in the West, that spirit-souls now in life should concretely participate in Government. But a faulty and unprecedented economic set-up is counteracting this participation and truth to tell, America is now pulled down economically to that bankrupt point—with her resources so disastrously dissipated—that she cannot go along manifesting through those constitutional forms till a Receiver in Bankruptcy who has the correct economic format ready for application, conducts her through a temporary purge.

It is an awesome thing to contemplate, since it evolves the political and economic status of so many millions of persons. But necessity knows no sentiment. We have needed this period to demonstrate the faults of a too-free Constitutionalism.

THAT country is governed best which is governed least. This declaration is by no means original yet it would be original if tried out in practice. ¶ Spirit-souls come into earth-life, not to be governed but to learn how to govern. And they learn fastest and most adroitly what the requirements for successful government are, as they are permitted to follow their own devices up to that corral-fence wherein they damage one another spiritually.

If I were at the head of this nation for a period, despite the seeming sentimentality of the utterance, these are the Seven Principles on which I would base my administration:

First, Have the forces under my control been administered this day so that love of humankind for one another has been enhanced in its broadest aspects?

Second, Have men learned anything from the functioning of government today that has privately ennobled them?

Third, Have men been taught to stand any straighter and firmer on their legs, from what I have personally administered this day, and enticed by example of Great Public Office to look at each other fearlessly yet lovingly?

Fourth, Have men had any examples reared before them of compatibility in administration that will unconsciously motivate the smoother administration of their private lives?

Fifth, Have men seen anything in the future, motivated by Government, that enhances their prospects and belittles their failures?

Sixth, Have men known what it is to suffer today in experiences, not for other men's wraths or concupiscences, but for their soul's profit?

Seventh, Have men been so inspired by Government today that they are willing to die for one another, yet live for one another the more prosperously and beautifully?

ONTRAST such a set of stipulations, honestly and devoutly practiced, with the awesome binge of lechery, self-seeking, spoils allotments, and political chicaneries, that are prevalent in these moments, with thirteen millions of our citizens out of work, a Congress appropriating twelve billions of dollars in one session, a Chief Executive taking $300,000 personal vacations on the public funds, and all the racial vultures of Europe swarming here under the license of a controlled State Department to poison the well-springs of youth and replace each native by an alien in his job.

Any Constitutional Republic that sponsors a system whereunder such things can be contrivable is of its own essence an atrocious format in political executiveship ¶ Naturally, as a matter of Effect from Cause, a change is on the make.

Lechery forever works its own suicide.

It is manifestly impossible, of course, to attempt herein either a description or interpretation of the Christian Commonwealth, since its stipulations and enhancements are elaborately set forth in other volumes. But this thing is pertinent—

The gods who rule over upwardly-spiraling mankind are not petty gods, nor are they serving celestial advancements selfishly. We must accredit that they exist and that they are watching the affairs of nations. When a people come to a place that evils alter their governments, strange prescriptions are forever evinced, making for a nobler concept of Government as a whole. Strange Servants of Eternity are ever to hand in flesh to carry out the merciful recommendations of those who have come a long way with the human race and observed it in all its phases.

Speaking personally, I have always had faith to believe that the Constitutional Republic was founded upon this side of the water to serve an upwardly-ennobling purpose, but that purpose—at the time of the adoption of the Constitution—was neither fully revealed nor actualized

In other words, the founding fathers did not complete their work, deliberately, that such eventual completion might be arrived at after a sufficient time had elapsed for other generations to perceive what constitutionality meant in purity.

Let us leave the matter there.

We who are of Enlightenment realize that if we have the

analytical ability to know and recognize these things, and entertain ideas of completion, it is probably true that we likewise have the brevet to serve as Completers as we may. It is not a delusion to grandeur but a stern responsibility wondrously arrived at.

This book, therefore, has kept itself more or less to analysis and not striven to advance postulates and definite recommendations. What are the facts as we confront them?—is the premise on which I have proceeded from the first. Next, do we understand them competently in the light of ancient experience and celestial compensations?

To think is to do.

If we cannot advance a theory after having the premise for its necessity shown us, we are louts indeed. And humanity, thinking, suffering, hoping, aspiring, is not made up of louts.

I refuse to believe it, and so should you.

THE FORTY-FIRST DISCUSSION

NATIONS-IN-LAW

THE FORTY-FIRST DISCUSSION

HUS I come to my final chapter. ¶ Nine years I have taken in the writing of this book. My purpose in writing it has not been political, neither has it been "practical." That is to say, I have had neither the intention nor desire to trace event literally or even historically, and then point the way to some sort of private panacea for the world's troubles by showing concrete methods by which a more comprehensive political structure could be realized or made to serve.

The libraries of the nations are stuffed with such books. ¶ No man of sense will attempt to write any book whose validity and credence must rest on specific event or particular remedy. Internationality is moving too fast. The ordnance of Mammon is moving up too swiftly.

Man as a species stands at the cross roads of eternity, perplexed and bewildered, looking for its guide-posts, instead of which, down the highways of the future approach those in Shining Garments who would take him

by the hand and personally conduct him up mountain-paths of valor to summits of rare equity whose encompassing vistas are redundant with vineyards.

Man cannot discern the presences of those Resplendant Ones in his limited vision of the current hour. But can he, in divine logic, have been mentored thus far along the Highroad, only to be deserted in this eighth hour of his progress and left to blunder tragically into unspeakable morasses? There are yet several hours to be run on the time-clock of his cycle. It is in the manifest nature of the Trend that he is to be everywhere protected and helped. If this were not so, then mortal creation is God's supreme travesty.

Speaking personally again, I began the writing of this book on a night in May, 1929. I am closing its writing on a noontime in July, 1938. My original intention was to classify in my own mind, by as trenchant analysis as my mind could command, what might be called the political Urge of Peoples. Why has the world's history been a long and hectic program of nation rising against nation and race pitting itself against race? Must it go on forever? What have been the factors making such of issue and can they be controlled for the attainment of probity—probity in the morals of nations as well as of individuals? And out of the writing of this book, putting these factors on paper and examining them ruthlessly, I draw certain conclusions. . . .

THE human race is not impractical. It is not subservient to demoralized ideals only as it is hoodwinked in valorous ideals. It is not the butt of forces beyond its command so much as the material out of which God Himself is fashioning Cosmos in its progressing destinies and purposes.

God is not whimsical. To play with the human race as a gesture in caprice would substitute adolescence for wisdom and caprice for dignity, both of which must be divine attributes else why should we so revere them in our day to day intercourse with transient mortality?

¶ So I find, on the contrary, that while we are "spirits clad in veils" we are likewise spirits garbed in unutterable majesties. And as such, in our worldly residence, we have been graded and classified as to the splendor of those majesties. Some are more splendorful than others. Some wear their majesties as a cloak and others as a diadem. But both have this in common: they are candidates for still further honors as their interests shall appear. They are part and parcel of a celestial galaxy now circumscribed by social, political, and in a measure commercial penury, in a world that provides circumscription for a purpose that man may be able to arrive consciously at a knowledge of his degrees of progress in competition with his brothers, century by century and aeon by aeon.

There is valor in all this. There is Wisdom Transcendant that rears to infinity.

These things I believe. But I believe still more. I am persuaded that in the very near future we are going to see a complete revaluation and reclassification of the nations. That is to say, peoples are suddenly going to arise and express themselves as peoples, as component parts of a great earth-scheme that indicates, so that the lowest and humblest citizen can discern it, how magnificently God has provided for the spiritual evolution of the species, that nothing matters in the final analysis but the expansion and ennoblement of the individual consciousness, and that even as all humans go to school in their early years—that they may have presented to them in a lump-sum most of the findings of society to date that they may best serve the individual conscience—so this human race entoto has been, and ever will be, attending on a curriculum for a like purpose and profit. To try to subvert or avoid such decree is to bother the Almighty in His bequests of munificence, and beneficence toward man as a reasoning species.

These conclusions, I submit further, cannot be philosophical necromancies.

Since the composition of this book began I have seen a great spiritual renovation in matters of theology take root in this nation—meaning specifically the Liberation instruction based on similar tenets in the fields of religious intellectualism.

Since the composition of this book was started, I have seen a vast enlightenment begin to spread from Maine to California in regard to the true essence and respon-

sibility for political subversions. This too has cropped out in practical maneuverings. The Silvershirts, which I humbly have the honor to head, have already become a power in the land, pledged to a consummation of these ideals and principles in the body politic. Great recalcitrant interests have summoned their might against me personally. The Congress of the United States has even been employed to counteract my teachings, to bring ignominy upon my person and prestige that deaf ears might be turned to my expressions of ideals for the progressive enhancement of my brethren in predicament. The great State of North Carolina and its legal machinery was commandeered by misrepresentation and subterfuge to descend upon my properties and indict me for felony, that I might be silenced, principally because of my personal admiration for, and moral support of, that great and wise man who at the present writing dominates the German nation and has caused it to take the first step toward the accomplishment of those aims that appeal to me as strongly as a political philosopher.

These things cannot be without significance.

We are going somewhere as a nation, we are progressing stupendously as an Aryan culture, we are linked by indissolvable bonds with those who champion the integrity of peoples and the pure breeding of races as a Cosmic Fiat, everywhere. And all of it implies the most sacred obligation, both as individuals and as nationals, to keep faith with the Immortals, to finish the splendorful work so astutely begun by those we term the fathers,

that we may all of us gather together around a hearthstone in our true Homeland in the twilight of some far-off celestial day and sense the beauties of accomplishment in a mutual endeavor that has perfected a fraternity to endure unto the aeons.

True, we may not all of us sense our reliabilities equally in that hour, but the sharings of our enhancements from mutual progress shall be eternal, and only the God of Things as They Are shall be the final arbiter as to whether we have succeeded or have failed.

With Him the decision rests, and we should be content that it is so. . . .

I treat with the matter in no political sentimentality when I say again that America as a nation has her destiny to fill, and by the grace of that Supreme Arbiter, she shall fill it, and we shall be the immortal instruments of that splendid dispensation.

We have come a long way, all of us, since first we volunteered to undertake this mission. We have seen many kinds of law given to the hand of the human race, and have contributed to its administering. We shall continue so to do. But we have seen subversions accomplished. Again and again we have foreborne "to hear the truth we have spoken twisted by knaves to make a trap for fools" . . . what matters it? The Eternal Dispensation marches on indubitably. Many little men, hordes of Dark Souls, each bother God as He legislates with cummulative wisdoms for our maximum divinity. Shall we say that we have failed, or are failing, because

temporary arrestments have availed in our progress? It cannot be failure when the Father of All Conscience besits Himself in judgment on the most irresolute of these. ¶ Creation is not a travesty. We are Sons of the Immortals and it doth not yet appear what we may be. There is alchemy in that!

IN my book "No More Hunger" I tried to paint the picture of an economic State where the bugbear of economic duress should be forever laid, without in any sense degrading the private and personal urge toward maximum achievement. In "Nations-in-Law" I have sought to carry my thinking at least one rung higher up the Ladder of Circumstance, and project for the consideration of sober-minded individualists what the causes and reasons may be for this vaster depression —and its alleviation—in the economics of practical politics

Mayhap I have succeeded.

Perhaps I have failed. Perchance I shall be as bitterly misunderstood and misrepresented in this work as in the other. No matter!

It is forever posterity who decides on such accomplishings. "Thinking out of turn" is but a mortal misdemeanor. Thinking a score, or a hundred years in advance of one's times ever courts injustice for him who would reason and thus attempt enoblement for those who reason not.

We are at least coming to a mighty crossroads in eternity, and the nations from that point onward must travel resplendantly in company, no longer as stragglers whom the wolves and robbers of the Eternal Highroad drag down ingloriously in that they straggle.

This is my attestment: that the God of Battles may not necessarily be the Dark God of Slaughter. The nations are out upon the Highroad, my own nation that I have the honor to serve being the youngest and therefore the most virile of the Marchers. Together we press onward toward the outposts of civilization where the hosts of Armageddon await us, to try our strength and test our valor. But we are not fearful and we do not drag ourselves in chains as blind slaves whipped onward toward a shambles. We are soldiers with upturned faces and brilliant banners catching the sunlight. And militant above us rears the majestic stature of our Commander-in-Chief who puts in the lips of all nationals the battlecry: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you . . . that you may be the children of your Father who is in heaven, who maketh His sun to rise upon the good and evil and sendeth His rain on the just and unjust. Be you therefore perfect, even as your Father who is in heaven is perfect."

The nations are the princelings. In all law we are brethren. Those are Sent who command us.

God grant we keep faith!

FINIS

SO YOU ARRIVE AT THE END OF THE TWO VOLUMES NAMED NATIONS-IN-LAW WRITTEN BY WILLIAM DUDLEY PELLEY FOR THE LIBERATION AUDIENCE AND DONE INTO TWIN BOOKS BY THE PELLEY PUBLISHERS WHOSE ADDRESS IN THE SUMMER OF NINETEEN HUNDRED AND THIRTY-EIGHT IS BOX SEVENTEEN HUNDRED AND SEVENTY-SIX IN THE CITY OF ASHEVILLE IN THE STATE OF NORTH CAROLINA, UNITED STATES OF AMERICA