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NATIONS - IN - LAW

An Unconventional Analysis of Civics



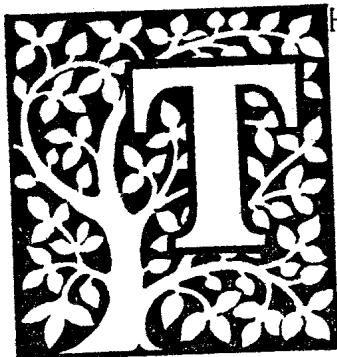
By WILLIAM DUDLEY PELLE

VOLUME TWO

THE TWENTY-FIFTH DISCUSSION

NATIONS - IN - LAW

✻ THE TWENTY-FIFTH DISCUSSION ✻



THE 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!



OW 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 penalties, 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. . . .



Men 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 individuals 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 un-touchable, 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, regardless 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



WHEN 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 non-entities. 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 ✻



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 indication ~~to~~ ~~to~~
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 acclamings 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 ~~it~~

¶ 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 Communist 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 fiat 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?

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HERE 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, perceptual 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 differentiating 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 adventures—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 ~~to~~

¶ 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

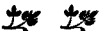

ethics and altruisms one toward the other. We find that they reserve unto themselves the right to regulate these standards by the promulgation of circumscribing decrees that express the best methods known to themselves for enforcing those standards among individuals making up their States, as against 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.



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.

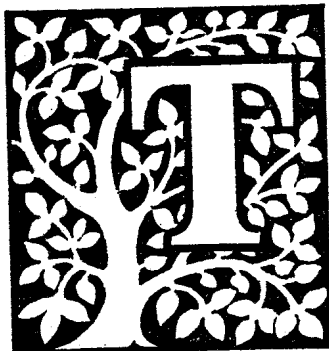
Put it this way: When you deal with the human equation in any office or exposition, you are dealing with phases of Abstract Thought made temporarily concrete. ¶ Abstract Thought can do, or attain, anything, because it is everything!

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



HE 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 ~~is~~ ~~is~~

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 another's 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 Rousseau’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, vanity, 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 ~~it~~ ~~it~~

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 ✻



IN 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 United 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 international alliance, nor yet of a Jewish synagogue. Let us elaborate on the first. The second needs no expounding.



VEN 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 inter-racial 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 oftentimes 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.



HITHERTO 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? ~~to~~ ~~to~~

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 ordinance 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-healers 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 ~~is~~ ~~is~~

¶ 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 noon-day 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 celestuality 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 celestuality *✱* 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-con-
ning Jew screeches to the contrary, to the dispassion-
ate student in such matters they are actually three dis-
tinct 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 to-
talitarian 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 so-
cial order according to which, property and instruments
of production are held as a common trust and the prof-
its 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 com-
mon 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 com-
mon good, first, because there can be no “profits” ac-
cruing to a whole people—as I have shown, I think, in
my book “No More Hunger”—but only to an individ-
ual, or firm of individuals, enhanced in his or their for-
tunes 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 en- housed in physical bodies, or finding expression in the world- ly scene by reason of using mortal bodies as mechanisms, do not derive the same pleas- ures or profits from forcing other souls—similarly en- housed

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 domi- nate the comings and goings of others, prescribe their customs and their habits, order their securities or inse- curities, 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 dif- ferences, 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 deceptions.

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 conditions 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.



O, 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 evolvment 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 bed-lamic 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 himself 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 revelation. Acting on such revelation 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 ~~to~~ ~~to~~

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 ~~to~~ ~~to~~

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 revelation 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 enoused 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 aforesaid 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.



HERE 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 conclusions, 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 ~~the~~ ~~the~~

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 psychepersonality, 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 kingship, 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 ~~It~~ ~~It~~

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 monarchical 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 monarchical 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 existence 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 monarchical 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 ~~to~~

¶ 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.

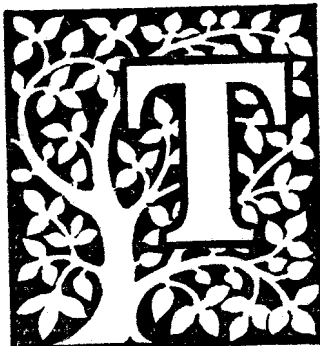
There is progress in none of it.

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 ✠



THE STORY of one-man rule is fascinating. It entralls 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, economically, 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 exercising 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.



IT 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 Priest-hoods ✻ ✻



TRICTLY 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



SUFFICIENT 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 fiat 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.



WE 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 ~~is~~

¶ 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 *✠ ✠*



HERE 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 circumstances 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 ~~to~~ ~~to~~

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 solitary 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, chisellers, 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 *✠ ✠*



UNDERSTAND me, by no means am I daring to assert that nations whose form of rule is monarchical 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 ~~is~~ ~~is~~

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, any more 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 Absolute Military. A Napoleon is "backed" by these artisans in emotion, and violence is directed by him to subdue violence. The Predatory Clique is es-

established 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.



ONE-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 inoculate 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 ~~the~~

¶ 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.

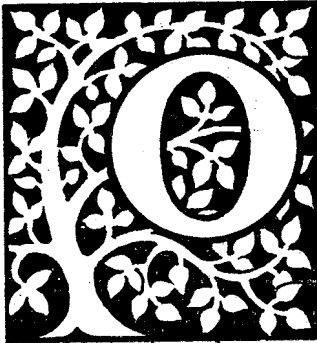
Now let us consider more minutely the disadvantages of this civic phenomenon and observe their concretions in the rise to arbitrary authority of the Party or the Constitutional Republic, Democracy, or Monarchy. . . .

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 demolition 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 ascendancy 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 ascendancy 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 *to to*



O 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 uncontested 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 monarchical 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 ascendancy 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 ✻ ✻



THE 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 fiat 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 ideology.

The moment that he does this, he has taken the second step toward abdication and disappearance.

The political ideology 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 ideologies 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 ideology 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 ~~to~~
¶ 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.



O 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 exercising 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.



WE 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 fore-ordained 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 oftentimes 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.



HERE 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 bloodstream 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?



CONTRAST 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 ~~is is~~

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 splendid 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 cumulative 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 accomplishments. "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 ennoblement 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 spitefully 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 ✱