

NATIONAL ARCHIVES AND RECORDS SERVICE  
WITHDRAWAL SHEET (PRESIDENTIAL LIBRARIES)

2/17/82

FORM OF DOCUMENT	CORRESPONDENTS OR TITLE	DATE	RESTRICTION
Memo	re Texas Election	5/30/44	C

FILE LOCATION

Personal Papers of Charles Marsh, Box 9, folder "CEM -- SPECIAL WRITINGS"

RESTRICTION CODES

- (A) Closed by Executive Order 11652 governing access to national security information.
- (B) Closed by statute or by the agency which originated the document.
- (C) Closed in accordance with restrictions contained in the donor's deed of gift.

May 10, 1946

*C E M*

CERTAIN THINGS TO WATCH ON TEXAS:

- 1--See that paper contracts do not die if there is a reorganization or sell-out of Newspapers, Inc., which is the signer of the paper contracts for the subsidiaries.
- 2--Investigate the possibility of GNI being the buyer through a bond issue cleaning up everything including Macon stock. Carmage should check whether we then could have maximum bond issues on all subsidiaries through insurance companies putting proceeds into retirement of parent company bonds.
- 3--Real estate bonds and leases would help.
- 4--Under such a procedure we would have a simplified structure under which our 5% management should stand up as an operating fee. (I find that Pulliam has kept up his Central Newspapers, formerly a subsidiary of GNI, and is using Central wholly to own the Subsidiary stocks of his radio and all other newspapers except the Star group where he was only able to buy the operating half. He charges 15% on his radio into Central and puts operating fees on the papers. He says that he has never had to pay a dividend on Central because he has Central obligated in a mixed owning and operating company to supply equipment and then he has the thing clear for income tax through 1944. I believe his stuff is further complicated by having a two million bond issue directly under the radio and Star group. This issue is payable one hundred thousand per annum.)
- 5--Check and find out whether capital gains tax would not be avoided by having the common stock of Newspapers, Inc., exchanged for common stock of GNI--at least for our side of the fence. For instance, if an individual (Marsh) were to buy E.S. Fentress' common stock for three dollars per share, then all of the common stock of Newspapers, Inc., would be in the Marsh basket and presumably could be exchanged without tax for common stock in GNI. We could use Brown or Murchison as intermediate if same is proved more tactful or more practical from a tax standpoint.
- 6--Consider the possibility of liquidation of Newspapers, Inc., by calling in the 60,000 Newspapers, Inc. preferred at 65 and paying for it with a bond issue on the individual properties. This item will require four million, but I believe one-third could be exchanged for bonds direct as this is the Marsh and Mrs. Marsh holdings. Or a side agreement could be made for the Marsh holdings not to get

cash. If in this way the total cash necessary is reduced to say three million, another million might be gotten by bonding a real estate holding company and putting only a two million bond issue on the operating properties. I believe this readily could be sold through the Merchison insurance interests on the same terms as Pulliam used--one hundred thousand per annum. I have every reason to believe the Society of Savings at Cleveland, would take this one on the Texas properties collectively or individually as their net after taxes this year will be a half million, and their real estate, accounts, receivable, and cash will exceed one million, two hundred thousand.

7--In order to insure continuous management I believe contracts of employment at Austin, Waco, and Port Arthur with some sort of a bonus and drawing account similar to Middletown, would be the answer.

May 10, 1946

CERTAIN THINGS TO WATCH ON TEXAS:

- 1--See that paper contracts do not die if there is a reorganization or sell-out of Newspapers, Inc., which is the signer of the paper contracts for the subsidiaries.
- 2--Investigate the possibility of GNI being the buyer through a bond issue cleaning up everything including Macon stock. Carmage should check whether we then could have maximum bond issues on all subsidiaries through insurance companies putting proceeds into retirement of parent company bonds.
- 3--Real estate bonds and leases would help.
- 4--Under such a procedure we would have a simplified structure under which our 5% management should stand up as an operating fee. (I find that Pulliam has kept up his Central Newspapers, formerly a subsidiary of GNI, and is using Central wholly to own the Subsidiary stocks of his radio and all other newspapers except the Star group where he was only able to buy the operating half. He charges 15% on his radio into Central and puts operating fees on the papers. He says that he has never had to pay a dividend on Central because he has Central obligated in a mixed owning and operating company to supply equipment and then he has the thing clear for income tax through 1944. I believe his stuff is further complicated by having a two million bond issue directly under the radio and Star group. This issue is payable one hundred thousand per annum.)
- 5--Check and find out whether capital gains tax would not be avoided by having the common stock of Newspapers, Inc., exchanged for common stock of GNI--at least for our side of the fence. For instance, if an individual (Marsh) were to buy E.S. Fentress' common stock for three dollars per share, then all of the common stock of Newspapers, Inc., would be in the Marsh basket and presumably could be exchanged without tax for common stock in GNI. We could use Brown or Murchison as intermediate if same is proved more tactful or more practical from a tax standpoint.
- 6--Consider the possibility of liquidation of Newspapers, Inc., by calling in the 60,000 Newspapers, Inc. preferred at 65 and paying for it with a bond issue on the individual properties. This item will require four million, but I believe one-third could be exchanged for bonds direct as this is the Marsh and Mrs. Marsh holdings. Or a side agreement could be made for the Marsh holdings not to get

cash. If in this way the total cash necessary is reduced to say three million, another million might be gotten by bonding a real estate holding company and putting only a two million bond issue on the operating properties. I believe this readily could be sold through the Murchison insurance interests on the same terms as Pulliam used--one hundred thousand per annum. I have every reason to believe the Society of Savings at Cleveland, would take this one on the Texas properties collectively or individually as their net after taxes this year will be a half million, and their real estate, accounts, receivable, and cash will exceed one million, two hundred thousand.

7--In order to insure continuous management I believe contracts of employment at Austin, Waco, and Port Arthur with some sort of a bonus and drawing account similar to Middletown, would be the answer.

May 24, 1946

*C. H.*

WHEN I SEE MURCHISON:

Opening deal is to finish the Gadsden insurance matter. My proposal is that Murchison take the bonds as is, setting up a 400 thousand credit (thus making the bonds collateral at 66). This is the proposition I shall make to Brown Saturday afternoon even if I have to sweeten the pot with the radio collateral or even if I sweeten it with 1000 NP preferred and pay off my Brown obligation.

If I put this thing up to Brown where he expresses a willing desire to put this thing before a Houston banker needing loans with Herman merely sponsoring the collateral and the borrower, it is obvious I shall have a new Houston bank connection with a good sponsor but without any business dealings with the sponsor. As far as Herman is concerned he has gotten plenty from me already and if he makes this satisfactory transaction Saturday with Ventress-Goddberg, he will take a presently unused lot and turn it into a good tax payer.

It is my present intention not to go into business on a co-partnership basis with Murchison, Brown, or Richardson. It is my present intention to use all these men for specific detailed transaction which fit their own picture. For instance, banker Murchison gets a loan for one or two insurance companies. It is good business for the insurance company. Or Contractor Brown builds a building and rents it to Newspapers, Inc., and because Brown wants Marsh, his enterprising and expanding friend, back in Texas and in charge of things, he naturally will tell some banker in Houston looking for good loans, that Marsh is a good million dollar baby.

So before I move further with the radio collateral or the one thousand shares Brown has, or move the Mickle collateral, I should add up on a simple piece of paper just what I have to offer a banker in Houston or an insurance banker in Dallas next week. But since I would rather have a broad credit position with the banker in Houston friendly to Brown, and since Brown is Chairman of the Board of the Capital National in Austin and so is a banker himself, the transaction may be worked out to benefit the Capital National Bank. It might be that I should talk to Walter Bremond who has a better banking mind than Cravens and who has a good psychological mind and would know what Herman has said about me in the last

three or four weeks. If I find Saturday morning that Walter is not enthusiastic about working out a broad loan by sponsoring it as a bank matter with other Texas banks, then it is obvious that I will have that information before I have lunch with Brown at one p.m.

NOTE TO CLAUDIA: CEM must speak to Weidlein about the income tax. Hold off for ten days giving him a chance to do a Brown, Murchison, and Fentress so that he can talk definitely with the tax people making arrangements until January 1, 1947 with a schedule of payouts.

WHEN CEM SEES FENTRESS:

1--The fact that he will guarantee a sale of Wichita for \$100 a share and suggest that perhaps the best sale might be a time sale at 110 or even 120 without interest. Since we offered the Wichita people a sale of this stock at 100 with ten years to pay, I think that another offer of this kind which they will or will not refuse, should be the minimum. But I believe we can get 110 by taking the time route instead of the cash route.

2--That we can make up arrearages on dividends by simply having stockholders sign agreement blanks to a proper minute for the by-laws. If we want to protect with a preferred stockholder as to liquidation, we can raise the call from 60 to 65. Certainly from an operating standpoint and from a sales standpoint this should be done very promptly. Any stockholder not signing should have his stock called as he thereby ceases to cooperate and becomes an undesirable stockholder from the standpoint of the management. From the standpoint of the Marsh interests and the Fentress interests there is no inequality as the relative preferred and common stock percentages are the same at this moment. I am a candidate, of course, to equalize the Marsh and E.S. Fentress holdings of common stock at any reasonable value that E.S. Fentress puts upon it as that was the original basis of operation when C.F. Fentress retired. My personal desire would be to sell the ~~holding~~ whole business unless we pool the common stock as it was in the concept of the C.H. Fentress purchase.

As a consideration I think that if E.S. and CEM close up their picture at this time on an equitable basis their business life together has been beautifully

handled. Then I believe that E.S. and GEM could properly retire from the salary picture of Newspapers, Inc., which would give us a sizeable management fund for such purposes as bringing Brown in from Corsicana in the developing of a new comptroller and assistant to Harlon, to raise Harlon's salary adequately, and to give us leeway for increases to new men who must take ultimately the seats of Sam Jones and possibly later Goldberg and Day. A sum of \$25,000 a year not now under Harlon's control, would give him over ten years a good deal of cash for pension funds, get-away bonuses, and the hiring and satisfying of younger assistants.

File in "Special Writings"

August 15, 1945

THE ATOMIC AGE:

The future may remember midsummer 1945 as the beginning of the Atomic Age. Certainly the war born invention is a more profound fact than the fall of Japan and the collapse of the Hitler regime combined.

In the broad sweep of future history, an epoch has been opened similar to the epochs we called by the names of Stone Age, Bronze Age, Iron Age, or in terms of industry, the Steam Age and the Age of Electricity.

\* \* \* \* \*  
Just as the submarine and the airplane were modelled and pictured and written about long before their invention and use, so it is with the unharnessing of the atom. H.G. Wells in fiction blew up the earth with it some thirty years ago. Sunday supplements of the Hearst type, chimed in. It is now that we are to see the real future with an equally accurate, though vague imagination. Shall government--meaning political government--maintain control sufficient to use the atom for man's happiness? Shall the atom be used in the furtherance of master capitalism of some monstrous master of the people? Shall government join capitalism by granting patent monopolistic protection to the improvements in atom uses which are inevitably to come, or shall a world state manufacture a control method so that the two billion people of this earth reap the maximum reward?

\* \* \* \* \*  
Fortunately inventive America backed by the money of the American people accomplished the job. Roosevelt, by putting two billion of war funds into the effort, is as much the inventor as any one or a dozen of the scientists who cooperated--as much so as the French scientist who first revealed the uranium atom as the source and indicated pitch blend as the raw material and the neutron as the releasing hammer. The general public of America first had a glimpse of the process at the New York World's Fair, in what the visitor thought a curious scientific play-thing. But today the business of the atom is the most serious concern of our future.

\* \* \* \* \*  
It is impossible to detail the rush of events surrounding the atom. As the

great age opens some few facts indicate the future. So before we permit imagination to project the future as it affects the average man, we should state one or two facts.

Sixty-seven of the leading physicists among eleven hundred at work in the Chicago area on the atom, sent a joint letter to President Truman asking that the Atom Bomb not be used over any inhabited place, but that the Japanese High Command be invited to see a demonstration over one of the Japanese uninhabited islands. They stated that the long range effect would make land uninhabitable through an indefinite number of years. They indicated that just as radium is a slow destroying substance for living tissue, so uranium would act except in a tremendously magnified effect, in terms of both destruction and energy. The manufacture of both radium and the uranium unstable atom are but processed steps from pitch blend through radium to the present power atom which has now been released. So if radium in longevity has thus far been found indestructible, so we may follow the scientists who wrote President Truman in their belief that unharnessed atoms, uncontrolled, will range far in permanent destruction. Unless harnessed properly and permanently, the destruction ahead for mankind may not be conceived. But since we have succeeded in control of radium, so shall we succeed with uranium.

\* \* \* \* \*

The harnessing for mankind's use of the atom means that all men must have its value; that world public welfare is the least in safety that mankind can afford; that no one man nor group of men, no one nation or group of nations, can be permitted an ascendancy in using the atom with the stark, black, force which men might use in seeking to enslave their fellow man.

But to control the atom merely to prevent the death of the human race is but the negative of the problem. The positive problem is to control the atom for the progress of mankind in the healthful pursuit of maximum happiness for all. So there must be this thing done rapidly and efficiently. No man nor nation must seek monopolistic master. For certainly any race among rival nations or among rival industrial giants to monopolise atom force, will eventually blow up the world. This is one place where private competition and perhaps private enterprise must cease. Laws never will do the job. Mass world-wide public opinion, educated, strong-willed,

yes, optimistic and triumphant, must own this thing for good and for all.

Radium has been with us for nearly half a century, yet who has raised a voice against any cartel which would hold up price through scarcity? Who owns the shares of the radium makers? As long as radium merely helped the health of man there has been the usual indefiniteness as to the source and the amount of private property. Now that the uranium atom is a life and death matter, world-wide public opinion will see that the death or life of the entire world can not be based upon any private ownership or exploitation.

So the first public need is to inquire as to the source--the material deposits--from which the atom may come. Thus far only pitch blend deposits produce it. Who owns the pitch blend deposits? Where are they located? At what price per ton were they sold to the tax payers? Naturally these facts become of intense public concern. Naturally these deposits must be nationalized if only in America, and if generally spread throughout the world, these deposits must come under the guardianship of a world government--a trusteeship in the general fabric of permanent peace.

It is not necessary here to project that uranium is present in all carbon types material, but that it also may eventually be extracted from gas and oil. Combustion itself is indicative of atom instability. And eventually no one may say with certainty that atoms other than uranium may not be broken down for the energy use of man. But with any future which is now foreseeable, certainly pitch blend, as earth material, must be locked up and policed for the public good.

Human curiosity very soon will break through the secrecy veil of officialdom to inquire as to the detailed ownership of processes and patents and plants which have produced the atom. The public has been told that under Roosevelt's leadership two billion dollars of war funds went in the process. The plants are located in Tennessee. Scientists worked everywhere including eleven hundred in the Chicago area alone. The manufacturing machinery is so intricate and diversified that it was made in parts throughout industrial America. So very soon we shall know who owns the ~~the~~ patents. It will not be sufficient to know who owns the basic patents. It is presumed that the United States owns the major processes simply because the United States put up the money in war time and controlled the results of the work of thousands of scientists. But the inquiry must go further. Who owns the patents to the

necessary parts which, when assembled in Tennessee, made up the whole of the plant processing equipment? Is humanity to pay private profiteers patent controlled prices for the use of atom making? Shall any Robber Barons own privately any essential links in the chain? So the immediate problem for mankind and particularly for the United States citizens, is to see that the pitch blend deposits and manufacturing processes pertaining to the atom, are 100% under the people's control through government. This will be called Socialism. Well, if Great Britain is not afraid of the word in government, certainly big business and entrenched wealth will never scare common men with such a word when life and death itself is in the balance.

\* \* \* \* \*

When the many and not the few, control the atom; when mankind is master of the atom, mankind will know how to use the matter for the advance of what Henry Wallace has called The Century of the Common Man. It has been said that Wallace was the chief supporter of Roosevelt in this government determination to pursue the atom invention with American dollar billions. It might be interesting to some Wall Street banker to realize that the people of the United States put up one dollar a head for every human being in the world in capital structure. But the same banker would probably deduce that this government was entitled to extract five cents per year for each human being for his risk capital--that the United States should lease for profit so that the American tax payer might get his money back. But American people are not built that way. This atom process in the hands of a world cartel of private greed, would become so valuable that there is not enough money in Wall Street to pay for it. Financially speaking, the United States has hit the Jack Pot of the century and this thing is not for sale for profit to anybody at any time. The people of the United States own it. Thank God no cartel owns it. The War Bonds of the United States paid for it. Every owner of a war bond owns a part of the atom. Roosevelt was just the business manager. Truman is but a trustee. Thus the biggest dollar value ever invented in the history of mankind, has been "socialised" from the very start and belongs to the people themselves. So let us look into the values as the people survey their heritage in this industrial age.

\* \* \* \* \*

Energy is universal. It was Einstein who in equations, formulas, and figures, proved that energy is matter and that matter is energy. Others have proved that electricity is but a form of energy. There was once a philosopher and embryo physicist on the island of Miletos in the Mediterranean, who taught that fire and water were made of the same substance. In other words, that all matter had ultimately similar characteristics. Studies of the molecule and the neutron are moving science towards this Mediterranean imagination. But if Einstein's matter-energy theory has now been advanced into this practical world of man--if the dawn of the Atomic Age is here--any common man may express a few thoughts as he speculates regarding his future world of things and materials.

Prehistoric man who used his arm and stone hammer, was extending his human energy. Other tools came slowly. In warfare it was a long journey from the bow and arrow to nitroglycerin of World War I and on to the Atomic Bomb. In peace the discovery of oil came centuries after naked savages dug peat out of the bogs and found it burned better and longer than wood and, encouraged, followed the coal out-croppings into the deep mines of today. We are pushing oil shafts six miles out to sea on the Pacific California coast, to a depth of more than two miles. All this work of man is but a phase in the discovery of energy. These things are but energy tools as is the atom. Ben Franklin's kite which brought cloud-made electricity down a string to this earth, was accomplished less than two centuries ago. Since then the Electric Age brings us the telephone and the radio, the development of great water power projects. Aptly electricity has been called white coal as it competes and excels in the race against the steam age which began with coal as its only substance in manufacture. So in the over all we see the harnessing of energy as a single thing--as the process which has made the modern age. And now the atom has come to take the place of many other energy processes.

Just what is to happen as the atom energy is harness in competition to other forms of energy, is for the future to reveal. But it is obvious that atom energy will displace all other forms of energy such as coal and oil and electricity, just as fast and as completely as man finds out how to use the atom as a better energy product in the competition in the use of the earth's materials by mankind.

The practical commercial processes in the use of the atom will be measured in terms of cost and quantity. There may be temporarily an insufficient quantity of material such as pitch blend. But an inventive age which finds it can extract magnesium out of sea water more cheaply than from magnesium bearing ores, will not stop long in its progress of atom manufacture. Nor will the great industrial forces which make things for human consumption waste much time in using this new energy in a thousand processes. The new Atom Age is here. It is history's high materialistic accomplishment. It is to revolutionize the living of all and most fittingly it is the property of the people, developed in the United States of America which is the leading industrial nation of this earth.

And some of course, will say, "Thank God it did not happen in Russia and don't let the Russians have it." These are the people that can not lead this world--the people of fear who base their belief in mankind on themselves alone. Certainly this secret can not be kept secret. Certainly the raw product can not be monopolistically nationalized. Certainly there must be a vision in mankind greater than that. What such men should say is, "Thank God the atom was discovered at the end of five years in which victory came to the common man. Thank God in the days of peace ahead, there will be breathing space to use the atom in the democratic march of mankind in peace, health, and work."

March 31, 1941

Labor after the war--there is no possibility that any plan for peace, no matter how right or logical, can withstand the pressure of hunger and idleness. There are two kinds of hunger and idleness. One is the sort of misery which comes from the slow break down of an established and successful order. The breakdown of feudalism and the break down of slavery in the South are examples of an old order passing. The break down has been periodic in the last fifty years in all countries. They were called panics and booms. They were really break downs of a capitalistic structure which on a slow rising economy grew out of the feudal breakdowns.

And now, with the world facing peace, who should believe that there can be any return to that freshness and hopeful pleasure which the dawn of capitalism brought to an idle agrarian people at the end of the pre-capitalistic order? Who may believe for one moment that any peace can withstand hopeless millions finally forcing action against any theoretical or forceful peace which did not provide for labor in use and the feeding of all?

This problem, perhaps, is the greatest of all practical problems, and as we turn from the structure of the peace, we must face courageously the problem of where capitalism and labor fit therein. Capitalism at its best is enterprise using men in orderly effort for production for humanity in a better way--goods usable by all. Whatever is best in capitalism should be maintained. Labor at its best exhibits the multitudes using their work hours in producing a richer life by exchanging things made for things of use through money. If this war ends with the strain on capitalism which a world war ceasing to war will certainly place there, who may believe that capital can stand such a strain? We must keep the best there is of capital. Let us be sure to lose none of it. If that capital is free and does free noble initiative

from bureaucratic stagnation, it may be called the greed motive, if you please, but there are many to doubt that. It may be called the power motive, perhaps, but there are some who will doubt that. There is a dignity itself; there is an art itself in that impulse for action where men become the makers of the thing and the users of men in the making.

And, as to labor:

March 31, 1941

Notes:

It is not a question of arranging for the force to enforce the framework of the Congress of Man. If the fabric of daily life of human beings is not arranged for so that the individual sub-divisions of the Congress of Man can function, there can be no peace of any value. Here is where I shall want to pause to think. The thought is to see what can be saved of capital that is good for all, and what can be done for man's work and leisure hours so that work becomes a contented form of satisfaction, and where non-work hours cease to become the wasteful and idle thing which paralyzes the brain by non-use and non-purpose, and where the deadening process creeps through the brain un-used, causing negation, complaint, fear, ineptitude, and sometimes degeneration of the will toward a mass form of intellectual bankruptcy. Too much play, and too little work.

March 30, 1941

Maybe Willkie is getting himself in position where he can put up a trial balloon on the peace. He should talk to Roosevelt. It might not be entirely premature to put out something before the people who are fighting and who are greedy in a way that cannot cause the President to be accused of appeasement and lack of will to win.

Luce:

You said: "He visited me, He has an uneasy conscience. He is thinking how his father would measure his deeds."

The key is contained more accurately in a memo issued to his staff in 1937 when he said in effect: "The ruling force of this world is aristocratic. America with expanding frontiers has denied this except to confuse money success as the only aristocracy. We in this business must recognize aristocracy as the motive force of all human effort. We have therefore to be aware of our public relations."

And the key to the inside door is the ~~state~~ act of this man when at 38 yrs he was told that his Chinese birth made the American presidency impossible for him. He is reported as having consulted a lawyer and having been relieved to find his birth from American parents with record in proper State or diplomatic register has qualified his presidential potency.

He voted for

Hoover 1932

Landon 1936

Wheeler 1940

Mencius Again: Never take a toad in the hand. (over)

Three toads active today:

Baruch Luce Lewis

You were right in deciding not to visit  
Luce in New York. He holds all visitors  
to be his inferiors. He is proud of his  
ability to date visitors three weeks in  
advance.

January 9, 1943

From Book III of The Analects of Confucius:

The Master said: "If a man be without virtues proper to humanity, what has he to do with the rites of propriety? If a man be without the virtues proper to humanity, what has he to do with music?"

Listening to music, I read this. If you can give to anyone who has a talent and who has lost it in the by-paths pursuing fame or self, you may read or say this at the moment of value some time during the next twenty years perhaps.

As I move in and out in politics or in business or in the arts or in the very great business of high living, which is the master of them all, I find that there can be no pursuit for self unless in harmony with the universal. The one must follow the all. This is true above all, in the realms of the emotion of which an art is an orderly part. Anything less makes the artist more than a carpenter and less than an architect. Those who see and listen and seek food beyond material never will be fooled for long.

So the man who would be an artist must love humanity first before his mechanical excellence may bridge the gap. Sell this to those who seek you. Many will come to you, telling you their ambitions and their plans. You will grow old and some of these will be very young. Give them the truth. You will fail them if you give them less or pretend to give them more.

P.S. Art is a celibate function, but not even a bachelor can't function in supremacy unless his lover is all humanity. Daisy pickers need not apply.

August 14, 1943

Freedom in Sin is the basis for making a Saint.

This simple axiom has been forgotten in the ancient kingdom of virtue. Beneath the ruins some day the digger into the past will discover a writing on a wall. Someone has said somewhere a very long time ago, that man has discovered purity of the soul by sinning much.

There is a little trick in it--sort of a talent in sinning.

If a Saint is to be made in one life time by the disorderly process of sinning, he must hurry. He must sin early, often, gaily, and briefly. He must accomplish all the sins without tarrying for remorse or gloating over imperfection.

By the speed and intelligence of his sinning he may achieve Sainthood at about the age Christ died.

This rather oldish observation must not be confused with the Wild Oats theory. Sowing Wild Oats just for the devil of the thing, is not the idea. Nobody wants to garner any Wild Oats. The bread of life is not made therefrom. And the young poet 's idea of gathering flowers while you may, is not of much help for a sinner seeking Sainthood. There is no speed or intelligence or purposefulness in the careless dawdling among either flowers or Wild Oats. Both smack of laziness and stupidity.

The important thing is to sin with purposefulness--to have a real and beautiful objective sinning. The by-product of sin is to find out what not to do twice.

July 17, 1942

### Serenity

Streamlining life must start at a point. Obviously birth and death and the time between is the stream line of existence itself.

But such existence occurs in all forms of nature and has no place beyond the bare statement in the business of conscious streamlining the life flow from birth to death. The streamlining is a quantitative and qualitative total rather than a time factor. Time merely comes in--that is the distance between birth and death--as one of the secondary quantitative measurements. Obviously if a person lives one day and another person one hundred years, there are qualitative and quantitative distortions in the secondary thing called the time fact which make time itself the dominant factor.

But we limit the discussion to one of normal life span and thus may eliminate the entire time factor by simply calling it normal.

\* \* \* \* \*

So the business of life, in so far as one seeks to produce a quantity and quality product for oneself, is the matter under discussion. Again say: There is no streamlining without a point of beginning. A very large philosophic literature places this point at the will. But this seems hardly to suffice. There might be a will to negation or merely the will to dominate with no sense of personal or social value. So in the quest for the point at which streamlining life for maximum quantity and quality occurs, we will qualify the starting point by putting its location at the point of selflessness.

Will is an active agent. Will is the starter, but is not the point. Will comes immediately into the business of streamlining after the point is located.

\* \* \* \* \*

Selflessness should not be confused with its anonym selfishness. The opposite of true selflessness is awareness of self. So reaching for a starting point, unawareness of self--of authorship--of the trade-marking of an idea--even of the disputatiousness of the examining of the truth itself, must be ruled out. The fact of the incompleteness of all philosophical systems arises at this point of

start. Each philosopher seeks to put down in words a truth. Since there is no absolute truth which applies to all; since any flat statement of absolute truth is in itself an error, since no such thing exists for all mankind, there is no possibility of building a philosophic system which is all embracing if the method at the start is to build a truth axiom in words and from there to build--So this pause to find the starting point in the search for a maximum quality-quantity of life should not be concerned with a truth but merely become a search for a fact point. Facts are not truths, and no sentence stating an alleged truth can be other than a fact itself rather than the starting point of the life flow toward a working philosophy.

And incidentally, we should all pay attention to that great <sup>Section</sup> ~~Fiction~~ of philosophy which puts the use value of assembled partial truth in first place in any effort at systemizing. The nearest approach to absolute truth would have no existence even unless it had value for those existing.

\* \* \* \* \*

So in selflessness the stream line starts. It may even be granted that selflessness is non-existent. Let's call it an imaginary point and have it over with. And then say in defense that the imagination is the all in any conception of universality; in any effort to begin at a point without limit and without distortion.

\* \* \* \* \*

So now we <sup>shall</sup> ~~will~~ ask will to activate in the material package called a human being, from the point of its selflessness. If will would function at the point of selflessness, the start is a long way from the concrete of action. And yet whenever will is summoned to the starting point of life flow, the horse is attached to the buggy. Action should follow at the flash <sup>instead</sup> ~~incident~~ when will is attached to the point of selflessness.

\* \* \* \* \*

So now we have the three together in order. And yet the assembly of the selflessness point with will to create action has in it no time element. The thing called imagination pictures the three together in a flash which spares the

time element as definitely as a flash of lightening. The three together are merely a concept--a picture. It is as instantaneous as the eye seeing a painter's creation. It obviously took time for the painter to create. It has taken a few moments to create the above words. But the writer groping and using time in the groping, puts down words which create a flash significance as he writes.

\* \* \* \* \*

And so, since action is motion coming out of the emotion of the image itself, the writer follows the elements of the image with his imagination as the fuel of motion.

The two things that must not be permitted to enter here are system and logic. Either or both would constrict both the image and the imagination, which must be unaware of self.

(This is a note on the letter on manic-depressives.)

While the above, as a letter, may have a place somewhere for someone, one speaking for oneself would attempt to become slightly more accurate within himself. Exact truth is rarely possible in writing because of the privacy of truth. When one attempts to convey truth, exactitude is lost somewhere between the speaker and the listener, and, of course, when one writes for all to read the loss is much greater. Also speaking alone, one would say that there is no sub-normal, normal, or abnormal except as one convinces himself of his own grade in the scheme of things. Then in the printing process--when one exhibits his own personality in word or act--the receivers determine the name to call one by. The world may say one is an idiot, a standard dependable person--that is, easily discernable and predictable--or that one is abnormal. But the point starts from the point of self conviction--not necessarily self-awareness in the conscious. The great actor is always the natural one--the one who, in a delicate shading, merges his own personality in an imperceptible marriage with the character to be acted, so that only one, and not two, is seen and heard by the audience. So, self-conviction of one's own worth--a very pitiless self conviction worn out of the roots--the very, very many roots of experience and reaction to things in sound and substance, is the starting point of the thing that the world calls by these many names of measurement--such as superior and inferior.

When a specialist in brain measurement writes a book, he divides the inmates of the asylum into long classifications with longer names and longer explanations as to just how they got into the asylum. A few books of this breed may cause one in sense to close the chapter, for the books make very little sense unless attached to a reality. It is a pity that classification and generalization are accepted by mediocrity as truth instead of as guide posts in the search of truth. For truth--that private thing--dies in most ones through the death of the mind in the hail storm of general truths, and in the blizzard of repetition and insistence in the absoluteness of the authorship of the speaker.

Death comes to the young and the weak as intellectual curiosity is murdered , and out of the mouths of the many come poor pictures of that which came into the eye and ear and passed out of the mouth through the dead zone--the murdered zone--of the brain, and one speaking is without conviction and speaks as a parrot speaketh a poor clamor and a poor meaning, for one may not speak a truth which one believes not. And no one may believe any truth which one has not manufactured within his own head.

A statement that it rains is not a truth--it is a description of a fact. But what does rain mean to the farmer? The merchant? The little girl in her Sunday dress? The nurse with the ailing child? The doctor fighting influenza? All these on the same bus as the rain falls on the roof. Where is the truth except in the heads of each individual?

Seeking the truth about this thing--the letter--touches the point for oneself alone. One sees a rainbow, although the sun is shining through the window, and there is no mist or rain in the beautiful clearness of this unusual winter afternoon. What does the rainbow say? Has the picture suggested truth? It says "harmony." It says "unity." It says "beauty." It says, "There is no beginning, and there is no end in sight." The one in privacy would suggest to any other one that he may see a rainbow always when once one has seen it. In the imagination there is the truth. Nothing, neither the blizzard nor the hail, may for one moment remove the rainbow, and, if there is a rainbow, there is also not a rainbow ever for one who in imagination has so stated. Such a one may see a rainbow, denying the sight, through denying the meaning to be other than falsity or a scientific fact of light against the raindrops, or as something silly with which to amuse a fretful child. But this rainbow, speaking to one privately, says that life is like that, that one may only be what one believes oneself to be; that the process of making this true belief--or this true-some of belief--an acceptance by the many is but the process

of an exhibit in performance--a denial by the many puts many individuals into asylums where they most often continue their beliefs. But the asylum does not make the truth a bit more untrue. The many say in effect that the inmate of the asylum has no social value because his truth does not add and subtract for the benefit of the many or the support of the one, or because the one in belief is a bit noisier or babbling in a fruitless effort to express his belief--his truth. He who would save the state from the wastage of too many persons in asylums might earn his medical salary by starting somewhere near this point. If one enters the asylum with a firm conviction of his own sanity and becomes an interne, he also is an inmate of the asylum. Is he physically particularly different? He may start out with the fact that he is a person, and that the involuntary inmates also are persons. It is permissible for this interne to believe that he is sane, and go back to the centuries old Latin word "sanitas" and find out that he is merely saying that he is in good health--that he is sanitary at the place where the five senses meet to manufacture truth. So we may for a moment admit that those persons temporarily jailed in the asylum are unsanitary at the place where the five senses meet to manufacture truth.

If the man who presumes to serve his world in sanity is not himself insane with some form of ego-mania, he will know that his job is one similar to the scrub woman picking up the cigar butts of a business day. His first business is the truth of it all--his private attitude toward the expression of his truth. Obviously one who enters the asylum to make a living is unsanitary, and therefore insane. As an ego maniac should his concept of the truth be confined to himself as a money maker. And such an ego maniac in voluntary servitude within the asylum wall, immediately will an inferiority complex mania to defend himself from egomania (egomania ?--this may be egomania unless through the centuries we have learned to misspell it.) In the insistence of all ones around him in service to the unfortunate involuntary members of the community this egomaniac will say to himself in privacy of his truth that <sup>he</sup> is superior to the inmates, that they are silly or unfortunate or what not. Are they unfortunate

because they cannot come and go out of doors on their own decision? One doubts it. It is probable that the private truths have so willed themselves after a survey of what is to them a disordered and unsanitary outside. Such ones merely deny the sanity of the world and withdraw through their acts.

One who visited a state asylum was met by a gentle doctor. As the two, in sympathy toward one another (they had met under the stars at sea) walked from room to room--from "case" to "case"--the truth that was in the doctor was spoken:

"No one who has lived here for fifteen years may be sane, " he said. And then a pause and more "cases."

Again spoke the doctor: "There is much happiness here. I would not know how to live elsewhere."

The one who was with the doctor then spoke from out of his own truth factor saying: "In youth, when learning to dance, as a charitable act I was asked to dance in an asylum. It was one of the most happy evenings of my youth in the purity of the joy of those in the room."

\* \* \* \* \*

This has wandered far from a letter, but not so far from the rainbow. When all ones in service toward all other ones approach truth in action from the standpoint of the quality, there shall be a lessening of unsanitary approach; there shall be a lessening of the egomanias of those who serve; there shall be little need for classification by experts of manic-depressive and so on ad infinitum; there shall be the simplicity of the one in the pure feeling of service. So one in private truth says that service moving from one in the true spirit of service merely enters the zone of the truth of the to-be-served. If the one in service has something to give it will be given in an unawareness of one and one, but in the pure joy of the concept that and and one have made one for once. And the service which one shall call accomplishment is merely the light that comes to the one served. And the light is the sanity that remains in the served one as the darkness of fear and futility disappeared.

For truth has no substance. No truth may move from the privacy of one into accomplishment if ego precedes, or if comparison protrudes its ugly misshapen self in the serving across the light line mouthing pity or hearing superiority as the one in service listens for the truth of the one to be served.

Let's see the rainbow! One very great medical mind said: "All persons may be divided in two classes--the dominant and the servil."

And one answered, "Doctor, why not look at the rainbow?"

And the doctor said, "It is a pretty sight." And all this was said in a doctor's consulting room while a storm raged.

And then one said, "Please, Doctor, if there is a rainbow, is it not one rainbow, and may there be two classes? May there be a beginning or an ending to force in action?"

Said the doctor, "I am seeing with you that there is no line to divide a rainbow. The colors do confuse one sometime. But we who work through the days must have names for things. But I am growing. For many years I have denied the soul of things, because I could not see in science a soul which could be explained through the process of the mind of one. I have now grown to see the rainbow. I know that I may be a trifle colorblind from looking too intently at the mind, at the logic~~s~~, at the mathematics, at the physics of the universe. Then the rainbow helps a lot."

Said the other one: "If this rainbow is one without beginning and end, let us examine the width of the rainbow which to our sight has a beginning and an end moving through a color scheme. Can you see why one color becomes another?"

Said the doctor: "Only when they put it in books. In fact--pardon me, in truth--there is no line to draw along the rainbow width except a beginning and an end."

"The beginning and the end of life perhaps," said one.

Said the doctor, "I shall not divide people so surely again, nor shall I divide one part of the body or the mind with any sureness hereafter, nor

shall I deny hereafter a third think which so many ones call the soul; neither shall I divide nor add nor subtract with any sureness; nor shall I be so sure that I have seen the end of the body and the mind in the finiteness of my logic and my experience."

Seeing a bit of rainbow perhaps, the doctor returned to waiting patients.

\*\*\*

And back to the manic-depressive about which a letter was written for the eye of two whom a diagnostician had spoken of with assurance. This double word should not be thrown away. It defines a person of great force who may have temporarily been out of line in service through a curving, or a stoppage, or a backtracking of sane force in action serving others. A manic-depressive then is merely one of great force out of the line of the universal Oneness which is the sane (sanitary) movement of force through human life.

Much--too much--has been said to produce any clear picture except to one speaking, but truth in privacy means no classification, no formula, no beginning, and no end. Only the limitations of time and concept should stop one returning to the ground of definable reality. One may say: "There is nothing static about force. Human force never resides at a point. All classification must be imperfect because classification is static. So classification is merely symbolic and suggestive of the private truth of one as life flows through from nowhere through one into refreshed action through truth. He who is classified by the system-maker need not be elated nor in fear. His is the business of living in sanity. And so unawareness of self when in service is the essence of it all."

This is written in a hospital in a protest, not as a protest against carpenters on the human body, nor as a rebuttal for those who diagnose the ills of the human body; neither as a suggestion primarily for those who serve disordered minds. Rather is it an expression of a private truth in the stimulation of a hospital sitting room. So the feeling, the location of the place of writing, may be in sanity. He who would go further to deny the surgeon or the

doeter his very great place in bodily correction would go into insanity. Define insanity as that individual truth--that bit of private belief which does not bring health in personal or community progress, and which, therefore, is rejected by humanity as worthless or harmful as humanity in its very great wisdom moves through time and space toward a broader and a greater light.

From this hospital monologue the truth in one may in the sunshine, at sea, or in the air, or moving along a paved road, or in the quiet of a library, speak of how one may prepare to serve. The quantity and quality of service will have limits inside of this preparation--not in the action or words as they come after from the now until the end through death. For if one has health in that place where truth is made, there can be naught but joy there. From nothing, nothing comes. From joy only joy may come. So there is no place in service for any one in sadness, except as sadness moves through sympathy into action. The quality of sadness--the static quality of pessimism--are diseases of the soul.

The quality in pessimism ~~soul~~ is from that place where the soul has denied through the ego both the quality and the quantity of service. Such a soul is in reverse. No matter how apparent to others is the service, such service shall be faulty; shall move from one into the world by fits and starts as the pain within the pessimistic one forces an outlet from the pain itself. True serenity is the quality at the point of continuous service, and in true serenity there is sanity and joy and health. The many noises, the negations, the self pity, the apologies, the unfounded suspicions, are but the exeresence--exeretia--of the disorder. So, in the end the simple bromide, "By their acts shall ye know them."

But he who needs a suggestion to weigh the acts without weighing may ask at the place of his private truth, "Does this other one blame, alibi, over-praise, wheedle, withdraw? Is there an oscillation where others are left with promises and not performance? Is there much of wishful thinking and little doing? How meaningful are his words? Listen, you shall hear. Be not flattered and you shall see."

Piers Plowman's vision of the future:

When the end of this story  
For fear I offend  
But he that trespasseth  
Loyalty shall teach him law  
Law is waxed a proud Lord  
Unkindness is in power,  
But human love shall yet come  
And make lawyers laborers  
And all that wear daggers  
Axes and hatchets  
Shall be doomed to death  
To scythe or sickle

('They shall beat together their swords into shares, etc.')

Each man shall play with a plough  
Shall spin, or spread dung  
Priests and parsons  
And ding upon David  
If any of them use  
He shall lose his benefice,  
Neither King nor Constable  
Shall trouble the people  
Nor put them on jurylists  
But as a deed is done  
Mercy or no mercy.  
Kings court, commons court  
All shall be one court

I care not to show;  
no end will I make;  
against the Truth,  
or lose his life.  
and Loyalty is poor;  
Kindness is banished,  
and Conscience with him,  
and peace among the people.  
bright swords or lances  
or any other weapon,  
unless he do smythe it  
share or coulter:  
pickaxe or spade,  
not spoil his life with sloth:  
shall take Placebo for their hunting  
from morn till even.  
hawking or hunting  
perchance his life.  
Knight nor Mayor  
nor summon them to court,  
nor make them take oaths,  
so it shall be judged,  
consistory and chapter,  
and one judge - Justice;

His name is Tidy True-Tongue;

He never harmed me yet;

Battles shall be none

nor none wear an edge-tool,

And if a smith smithy one

it shall smite him to death."

('They shall not rear folk against folk a sword')

A pilgrim enquires the way to Truth

"BY Peter", quoth a plowman,  
"I know Truth  
Conscience and my own wit  
Made me his man  
I have been his follower  
Sown his seed,  
Cared for his corn,  
In his house and outside it,  
I ditch, I dig, I do,  
Now I sow, now I thresh,  
I am his tailor and his tinker,  
And though I myself do say it,  
And I have good wage from him,  
He is the readiest paymaster  
Never withholds man's hire  
He is gentle as a lamb,  
If ye will know  
I will show you the way."

and put forth his head,  
as well as a scholar knows his book.  
led me to his place,  
to serve him evermore;  
all this fifty winter,  
herded his beasts,  
carried it home.  
watching his profit;  
all that Truth biddeth me,  
now I weave, now I wind;  
he put me to learn all;  
I am his good servant,  
sometimes more than good;  
that a poor man can know,  
past the evening time.  
lovely in speech;  
where Truth dwelleth

Preface to practical book on Sex

If anything is written to follow this preface, it will be for the purpose of adding a bit of cementing material to the family.

The contract called marriage, and the break-up contract called divorce, are but two phases in the business of living. Obviously, continuity of the family depends upon the quality and quantity of life and an effort which is contributed by a male and a female.

Humanity on the march from birth to death is the generation cycle. But as these generation cycles have come perhaps a million years and may go on many millions more, all must see that the fundamental business of living is merely to add with each generation, one new layer of good workmanship to the sum total of humanity. More than that no generation may do. Less than that finds a generation in failure.

So in moving toward generation X in insight, the simplest place to start is with one male and one female poised at the act of generation--that is sexual intercourse.

And there should be no prudery in attempting to state plainly the rights and duties of two persons seeking to add their part as one to the sum total of human happiness. And the final premise may be given as the first premise. There is no pursuit of happiness worth the name--worth even the concept--which does not create a continuous happiness. There can be no pursuit of happiness in any human relation that dead ends action; that is sterile; that is but an experience; that is but a relief. There is truly a point where animalism is a wastage of that stuff of which humanity is made.

Preface to practical book on Sex

If anything is written to follow this preface, it will be for the purpose of adding a bit of commenting material to the family.

The contract called marriage, and the break-up contract called divorce, are but two phases in the business of living. Obviously, continuity of the family depends upon the quality and quantity of life and an effort which is contributed by a male and a female.

Humanity on the march from birth to death is the generation cycle. But as these generation cycles have come perhaps a million years and may go on many millions more, all must see that the fundamental business of living is merely to add with each generation, one new layer of good workmanship to the sum total of humanity. More than that no generation may do. Less than that finds a generation in failure.

So in moving toward generation X in insight, the simplest place to start is with one male and one female poised at the act of generation--that is sexual intercourse.

And there should be no prudery in attempting to state plainly the rights and duties of two persons seeking to add their part as one to the sum total of human happiness. And the final premise may be given as the first premise. There is no pursuit of happiness worth the name--worth even the concept--which does not create a continuous happiness. There can be no pursuit of happiness in any human relation that dead ends action; that is sterile; that is but an experience; that is but a relief. There is truly a point where animalism is a wastage of that stuff of which humanity is made.

Preface to practical book on Sex

If anything is written to follow this preface, it will be for the purpose of adding a bit of cementing material to the family.

The contract called marriage, and the break-up contract called divorce, are but two phases in the business of living. Obviously, continuity of the family depends upon the quality and quantity of life and an effort which is contributed by a male and a female.

Humanity on the march from birth to death is the generation cycle. But as these generation cycles have come perhaps a million years and may go on many millions more, all must see that the fundamental business of living is merely to add with each generation, one new layer of good workmanship to the sum total of humanity. More than that no generation may do. Less than that finds a generation in failure.

So in moving toward generation X in insight, the simplest place to start is with one male and one female poised at the act of generation--that is sexual intercourse.

And there should be no prudery in attempting to state plainly the rights and duties of two persons seeking to add their part as one to the sum total of human happiness. And the final premise may be given as the first premise. There is no pursuit of happiness worth the name--worth even the concept--which does not create a continuous happiness. There can be no pursuit of happiness in any human relation that dead ends action; that is sterile; that is but an experience; that is but a relief. There is truly a point where animalism is a wastage of that stuff of which humanity is made.

• Publisher's Note:

This book is designed for teachers in courses of relations between the sexes. It may be of use to parents as preliminary preparation in their inevitable talks with their children. The writer's object is merely to contribute something to the generation ahead. He felt that his best contribution would be to leave the individual problem where it rightly belongs--in the realm of individual instruction. It is probably inaccurate that the book should be written for the primary reading of virgins and adolescent males. Such a book may be attempted later if this book has acceptance with the teachers and parents.

Chapter I - Timing in Generation

Chapter II - Sex Act as an Emotion

Chapter III - Animalism versus Humanism

Chapter IV - When Emotion is Bankrupt

Chapter V - Is There a Recovery?

Chapter VI - Preparation versus Logic in Sex Relations

Chapter VII - Time for Children

Chapter VIII - Three Sex Motives: Hedonism, Romanticism, and Realism

Chapter IX - The Ideal Sex Life--The Fruit of the Web

FOR MEN ONLY  
Preface

This short series of college lectures for men only, has been in increasing demand. The publishers say a wider non-curricular use should be made of them.

The present small volume is designed for textbook use in male Preparatory Schools.

The testimonials may be obtained from the publishers, but are omitted from the addenda because of the war time paper shortage.

Thus we are left without authority, but since sex is rather a private subject, any simplification that the scholarly will observe, must be excused because of the aim of the author. The aim is simply to reach the maximum number of embryonic males prior to matrimony for the purpose of creating the best approach to a satisfactory marital life. The publisher was very kind to state that a non-scholarly approach to the primitive subject of sex selection, will accomplish the author's objective.

It has, of course, been very difficult not to be scholarly when one has had four decades of teaching youth. I hereby offer my apologies to all authentic and authoritative scholars.

In a way, the author, without bragging, believes he has had a practical experience and is possessed of a good memory. He knows the sex labyrinths through which he has travelled. He knows he is new through as an active operator in sex. In a way, he might qualify as a Master Emeritus in the college of love.

At least he has one fundamental theorem to express from his own personal detailed experience. He never conquered or selected any female in his sex life. He was always conquered or selected. And he believes as the sun sets on his sex life, he should give the practical work sheet to the deserving adolescents.

The title "For Men Only" will only be excused among scholars who know that the business of life is to produce the greatest good for the greatest number. The author abjectly apologizes for the title. He selected it be-

cause of the recurring use which preachers have made of the same title in luring the male to God. If the author may remove from the ego-centric male the horrors of the pseudo-romantic bunk which has been sold by romance writers and love-lorn columnists, he will feel that even the use of vulgarisms and blatant titles are justified.

The author has asked that the distribution of this book be limited to teachers. He has obviously and properly not permitted the use of his name. Otherwise his personal serenity and his private life would be disturbed. He is now engaged in work which must keep him anonymous if it is to be well done. He is now residing in isolated country working in a monastery of the mind.

FOR MEN ONLY  
Chapter One

A cobbler can make a shoe but today there are practically no cobblers. Their place has been taken by the United Shoe Machinery Company lessees and the long lines of labor robots who feed the machines.

Man in the raw had the normal reactions toward the so-called <sup>gentler</sup> ~~gender~~ sex. By the time Freud and Adler and Dorothy Dix piled in their testimony the situation got out of hand. The cart got before the horse.

Primitive sex was a very orderly proceeding. The female asked for it. She asked it of the strongest male, probably by the instinct of smell followed by the approval of the optic nerve.

The male's egotism set up corresponding emotions. The act of precreation resulted in an orderly and decent manner.

Of course there was competition. In our degenerating days, competition has developed in complexity ~~simply because~~ man has developed through his imagination certain tools to <sup>stimulate sex</sup> ~~satisfy his desire~~ <sup>principally</sup> increase through the medium of mass advertising and easier transportation. We have the formulas of Hollywood leg sex, hair beautifiers, <sup>and the</sup> Mann Act, also Vitamin B-6 <sup>and carrot juice</sup> for the laggards. It is hardly necessary to pause among the virtuous or the vicious because the extreme Right and the extreme Left of normalcy is not the concern of the normal.

This small effort <sup>at simplification</sup> is a product of a man who has just finished the business of sex. He confines himself to his own sex. His desire is constructive. Were he the Chairman of the Board of world unity he probably would be guilty of some sort of Eugenic legislation. By Government he would sort sex.

But as a practical fact he knows he will be physically as well as sexually dead before anything can be done to change the existing scene. His premise is simply that smell and eye are still dominants. Church and State, the romantic Jane Austens, the Medical Freuds, and Hawthorne's Scarlet Letter, all to the contrary. The shortest line in the vicinity of truth of the whole question of selectivity was spoken by the little girl who said, "Why don't you speak for yourself, John?" The girl had had a look, a smell, and a feel,

and wanted nothing pertaining to Miles Standish when she had a John right before her.

CHAPTER TWO  
The Rubbish of It

In cleaning up sex as a subject, one might as well get rid of the dirty dishes.

The peep-hole Thomases, the stage-~~hole~~<sup>down</sup> Johnnies, the pimply boys slipping into the Burlesque Show, the virginal swooners at radio crooning time, the ancient spinsters at the Confessional, the tired matrons slipping into the Movie from the days of Valentino to Clark Gable, <sup>- all these and Heaven too</sup> have no place except to <sup>emphasize</sup> that sex also is subject to the law of supply and demand. If sex always had been subject to the perfect law of supply and demand, all sex would be normal. There would be no sex jealousy even, because all individuals of both sex would be constantly in balance. Where satisfaction is a permanent factor of existence, there can be no dislocations such as existed in Corinth and Lesbos and Pompeii and Alexandria.

But when sex became subject to conflicting values in a complex civilization the multitude of unbalanced and dislocated sex desires produced the dirty dishes. The French "Dot" produced the Courtesans of Paris because "Dot"-less girls were not in demand except on a piece work basis. The wiser virgins simply lost their virginity and earned their "Dot" on Parisian streets, <sup>Some</sup> ~~for~~ returning to their old homestead and the farmer boy and the wifehood of respectability. The breakage was terrific. Disease took France because medical and legal France believed in "laissez-faire."

The French love-life became aristocratic because only the upper class young men could afford a permanent and exclusive mistress. Even he, satisfied in his young and ardent years, <sup>too few</sup> became proprietor of a loveless family life, <sup>For</sup> when the "Dot" dictated that <sup>sex in marriage demanded cash register</sup> ~~systems were paramount for safety and re-~~ production. Money and pride in civilized France took the place of Caesar's Gaul. A loveless, abnormal, and diseased nation <sup>with a declining birth-rate</sup> is the final product.

The policemen of sex simply made matters worse. There is no real way of

legislating against sleeping, food hunger, or sex hunger. Religion has set up formulas. Civil law, backed by Religion, has attempted the same. The result has been a tangle of disobeyed marriage vows and marital legislation, Renos spring up as lawyers and tradesmen make a business of fake citizenship and phoney legal testimony. Human beings under sex hunger overcome the sex policemen of Church and State.

One hesitates to talk of the dirtier of the dirty dishes--the homosexual, the lesbian, and the like. The only fact worth insisting upon is that in nature one finds no abnormalcy, hereditary or otherwise, when sex is in balance. Where there is no sex hunger and no restrictions, it is obvious nature will follow the norm because in normal nature there is no need for substitutes.

Cancer and Tuberculosis may be transmitted as tendencies. Sex abnormalcy may be transmitted as a tendency. But there has been no evidence that there is any anatomical basis for transmission. Even in the doubtful zone of childish self-abuse, which obviously precedes <sup>acceptance</sup> ~~knowledge~~ of normal sex life, there is a question whether its prevalence among civilized people is due to the dislocation of the civilized child from the primitive existence. In primitive life, exercise and self-determination in the fight for existence, used up the normal emotions and physical capacities without leaving a residue for sex idling in childhood. It is indicated that civilized parents can minimize self-indulgence simply by using up the natural energy of childhood as a first business of a parent. All the so-called teaching, preaching, and fear tabus probably do more harming by driving sex idling underground.

### CHAPTER THREE

The last chapter seems tiresome, so we had better return to Priscilla and her John and get going.

It would be unfair to men only to let the cat out of the bag, and besides what man wants to take any more time off than is necessary to get at the nuts of the thing.

The essence of the idea is to provide a work-sheet which may give <sup>man</sup> ~~him~~ a maximum of sex satisfaction <sup>and use-value</sup> with a minimum of mistake or false starts. Rule one for men only is never to seek a woman in sex.

This follows from the axiom that no normal, vigorous female ever waited in sex for any man. *Only fear of social taboos ~~may~~ stop her when nature calls her to mate.*

This rule one and axiom one is absolute in spite of all faked evidence to the contrary. In his own experience the reader ~~will~~ <sup>may</sup> agree that rape is impossible without violence. No sane man has ever raped a woman because the commodity so acquired is without value, and because the commodity is too easily attained by purchase or as a free will offering.

So this clears the ground for the dumb bunny, male gender, who believes that he courted and won his bride or his mistress. Whenever you hear this sort of mental trash, put the author or the speaker into the moronic ego class. He is simply too big for his pants. It is to be suspected that his mind is attempting to compensate for natural inadequacies. His brain may have been locked as a child by the Freudian equivalent of puppy-love or mother-love. He may be trying to be the he-man that he ain't. He may be covering up with loud talk what he knows is not so, ~~or~~ he may be simply dumb.

The last is the normal of the average among the free, white, and twenty-one males of the angle-saxon tradition. They are simply ~~dumb~~ *ego-ignorant*. *The vast majority of male youth* have been taught wrong, of course. They have read a lot of romantic trash. They never have thought for themselves about anything except perhaps holding down a job or doing their adolescent bit as athletes.

But in actual practice one wise mother with a virgin on her hands, can defeat a regiment of college boys brought up by flattery gas of the ~~great~~ *late*, he-man variety.

The routine follows a very simple pattern. Boy meets girl. Girl invites boy to home. She sex-samples him or beef-steaks him. She ~~moves from~~ <sup>admits</sup> the passion kiss of the Movies, ~~and~~ <sup>she surrenders to the physically dominant male</sup> stops to tarry or wrestle a bit, as the case may be. The wise mama puts on the brakes if there is a fish on the hook. Papa is ordered to be genial. Daughter's progress is observed, stimulated or retarded, with an eye to final results in the way of a certificate into the married women's union. And the sap flexes his arms. gives a MacArthurian lift to his chin, presses his pants, has his necktie fondled, and thinks, with the plum-stick, what a great big boy am I.

The only thing that is the matter with ~~him~~ <sup>Lothario</sup> is that he is feeling a slightly warmish glow in the neighborhood of his abdomen. The law of supply and demand is at work. The fact, young men only, to remember is that the supply is exhibited before the demand is created <sup>Only</sup> ~~and~~ the female sex ~~only~~ knows <sup>the</sup> ~~her~~ business. She has a single article to sell <sup>generally to the best bidder</sup> ~~and~~ all men should know this as a primary fact. Otherwise there is trouble ahead in the head. <sup>Cook and money included</sup>

CHAPTER FOUR  
It's a Dance

Most men remember the Lord Fauntleroy stage. Mama washes face. The first long pants, and off to dancing school.

Little girls line up opposite little boys. Dancing teacher tells little boys to select little girls. Little boys don't want to do any such thing. But mama knows best.

This is the first breaking-in stage <sup>mentally embryonic males</sup> ~~under which men only~~ are taught to believe that women wait for men in sex. But who has not seen the little girl commandeer the little boy with the look of an eye. The vigorous girl knows her business. She is not a Wall Flower and never will be. She wins <sup>sex</sup> in <sup>com-</sup>petition even at the age of six.

Then comes the growing--commonly called the awkward--stage. This is the period of pause for selectivity. Girls become girls and boys become boys <sup>sex</sup> each <sup>AA</sup> subconsciously aware that distance lends enchantment--also that distance and unisexual herding is necessary for a proper valuation of sex as an institution in the life stream. Children become sex orphans at the very time the most delicate attention should be paid. Unless a wise parent or preparatory school ~~pro-~~ provides for normal sex growth and purity at this point, the dammed up and growing sex organs will raise hell. It is at this stage that the shy, shrinking boy solos his way into tragedy. At this stage it is that girl crushes produce timidities among sensitive girlhood which so often degenerate into mental vulgarities and sterilities ~~Victorianism~~ still rampant under religious and social tabus/ attempts to suppress and ignore growing and insistent facts.

To my mind comes several pictures too ugly for comment, but the lesson of them all is the same. Sex orphanage is probably the greatest crime of

civilization. Its greatest cause is the refusal of the adult to approach sex as a natural function, <sup>to</sup> ~~and to~~ transmit the <sup>basic</sup> fact at puberty and to prepare for the transmission before sex inquiry develops. The wise parent or the wise teacher will begin the preparation before the age of ten.

Sex being the most highly individualistic and most sensitive subject there can be no general precepts. A text book laying down any line of information such as Lesson one, Lesson two, and Lesson three, etc., would be a disservice, but certainly suggestions which could be adapted to the individual at sex dawn are in order. Sex orphanage means that the orphan approaching the subject from ignorant emotion or curiosity merely moves from ignorance to tragedy, led by slightly older children in seeregy and vulgarity. Sex is merely driven underground.

The child is merely told to wait until the oldsters in their fear, and discomfort, find they must act.

A child aged six asking mother <sup>how</sup> he came into the world is told that he was left in a basket in a hollow <sup>locust</sup> cedar tree, and that Mama found him there. He goes out in the early morning to find whether another baby is in the tree. ~~He~~ is disappointed but he continues to search through the long summer.

He compensates by picking a white rose. He adds the morning paper to his gift impulse. Father gets the paper and mother gets the rose, but the boy slowly realizes that the cedar tree <sup>tree</sup> ~~meant~~ it is a lie. So this lie joins the other myths of Santa Claus, <sup>a beard</sup> and the Chimney and God <sup>figure</sup> ~~pictured~~ with

Would it not have been wiser had the boy been told the story of the male and female cedar blossoms, of the birds and the bees carrying pollen from the male to the female so that little cedar trees <sup>be</sup> born from <sup>fertile</sup> seed and that Mother Earth, with rain and sunshine, <sup>blue fringe</sup> brought new life? Would there have been any harm had someone told the boy that a rose <sup>tree</sup> ~~was~~ blossomed and faded but that life <sup>does</sup> ~~did~~ not die because seeds live on? That seeds and little slips from the rose bush planted in Mother Nature <sup>carry</sup> carried on in beauty the life stream? ~~It is~~ <sup>Certainly</sup> ~~however~~ <sup>however</sup> told, the great charades <sup>and</sup> ~~demands~~ <sup>demands</sup> the earliest approach to the <sup>poetic</sup> ~~poetic~~ <sup>approx</sup> ~~approx~~

So approaching sex from a far and impersonal distance, the story of nature--the male and the female cedar and the mother rose--is left in the

that truth ever is beautiful. <sup>his</sup> ~~his~~ <sup>mother</sup> ~~mother~~

~~childhood.~~

Children brought up in natural surroundings have, of course, the great advantage over the urban children because they observe animal nature in sex. The rooster lording it over his flock will invariably bring the childish question. A wise parent or teacher has the answer when the question is asked. Instead of the "Hush" or "You are too young to ask such questions" is it not healthful progress to tell the child the truth in child understandable terms? The child eyes see the cycle of the egg, the chick, the pullet, the cockerel, the rooster and the hen laying the egg. Why not say: Mother hen lays eggs which we have for breakfast, but when she wants children, the rooster has to help her because he is going to be the father and every child needs a father and a mother, so special eggs are decided upon which are not to be eaten, but to be laid aside until the baby chick wants to come out and see the sun. If the child is insistent and intelligent, he will ask more detailed questions which can be answered in the normal flow of conversation. If the child curiosity observing the fact of contact, pursues the subject, certainly the contribution of the male can be properly explained simply by breaking an egg or two and showing the difference between the fertile and the infertile.

But this paragraph to continue would be boring. The simple rule is that questions must be answered when asked. There is no putting off. The child simply does not return to liars for his information nor does he repeatedly ask information from people who say they don't know or don't want to tell.

#### CHAPTER FIVE The Kiss

The drivel surrounding the early approach to sex life is at its worst in the evasion of the kiss. The kiss is merely a spontaneous outgush of affection in which sensitive membranes meet and produce pleasure.

Mother fondles child, but the mouth of the suckling babe at the mother's nipple also was nature's invitation providing the lure of sensation so that the child and the mother might continue the life.

And as the child develops, the use of the lips develops. Neighbor boy and girl preparing for the first school day, meet at the boundary line of their homes. They talk about the school days to come. Under the lilac bush

they play in innocence. Boy tells girl he is going to marry her when he grows up and the girl gravely accepts his offer. They kiss in solemnity. Then in embarrassment the little girl runs. In vague sweetness her mind has crossed the family monopoly and is moving into the future life that is to be. So the kiss is the invitation of nature to the very great and beautiful companionship that sex implies. As such it may be explained by the wise adult when the first question, "What is a kiss?" is asked.

## THE AIM OF MAN

Let's go to a very high mountain and look around. The picture, if we solo, spells freedom to observe. The only limitations are natural ones of weather and the optic nerve.

\* \* \* \* \*

Now drop yourself into a mob at a Ball Game. There is obviously the same freedom to see and hear and be alone within the limits of the seat paid for.

The man on the mountain has freedom alone. The man at the Ball Game has freedom in mass. Somewhere between these two points of voluntary placement lies the least common denominator of man content.

\* \* \* \* \*

All systemic philosophers seeking the least common denominators of truth--the axis upon which to revolve the facts of time and space--find it necessary to bend and twist the facts universal to the axis itself. Were they to have visualized one turning of the infinite they probably would never have written philosophy. Rather they might have gone singing to their "highest mountains" and laughed themselves to death. The simplest known thing is the finiteness of man in time and space. The most hoped for dignity of man is that imagination (for lack of a better name) is infinite in that it sublimates the material into pictures of things unseen. If one were to grant the human faculty of image-making as transcendent of <sup>all</sup> human conceived facts, we might create a new fact--the fact of thing <sup>a</sup>unseen as dominant over the thing <sup>p</sup>seen.

Many poets and many philosophers have written a part of this fact. Every religion which has stood the pitiless test of international literature, has Transcendentalism as its base. Perhaps the only difference between an American Emerson or a Buddha and a Christ or a Mohammed is the starting point and the end point of the thought-image. Emerson and Buddha rather bravely started out to see and seek a purer and richer life. The pastoral type Christ looked above and came back with the Persians from astronomy. The myth of the three Wise Men and the Manger was an incidental result.

*image needed for mass action and emotional understanding. So the myth itself becomes a dominating fact in actions.*

So if there is any conflict between philosophy and religion, it is largely based on man starting the image from himself and man seeking to save himself from the infinite image which of course he never can see.

\* \* \* \* \*

Since there is much fog at the moment, let us imagine the Christ concept and the Buddha concept meeting somewhere for a conversation at the town of the Golden Mean of thought in motion. The distinguished Emerson might be Corresponding Secretary. Nietzsche might observe from a gallery under pain of death if he did not keep silent. All the so-called great and near great of the thinking world could have tickets to the boxing match of controversy.

\* \* \* \* \*

The special German section should be well guarded because of the tendencies inherent in the Teutonic brain. When Buddha and Christ put on the verbal gloves at the sound of the gong, one must have an orderly audience of pure observation. At the risk of boredom and inartistic digression, one must observe that the German section lacks an individual unity. It is the sub-cellar of the starting point. It is against Christ because it is super-Christ and not because it is anti-Christ. Hence a Nietzsche at his worst. Hence a Kant at a literary point of greatest density and weight and stupidity.

\* \* \* \* \*

The nearest balance in the audience between the "man up" and the "universe down" conflict for truth supremacy, would be the man who did optical work for a living while his mind fed from the universal through his ear. Most of us have forgotten his name, but maybe someone in the audience will supply it. Thank you. Spinoza. So we shall take a seat along side of Spinoza and watch the prize fight. The victory belt shall be called "Fame." Buddha lopes through seven rounds of <sup>personal</sup> Transcendentalism and seems to have it. Christ, a simpler and more rugged Communist, can take it. At the end of the tenth, Christ is still going strong. He floors Buddha in the ninth because Buddha has not been nourished and has become vague, missing his punches. He simply carried his image so far from the material that he shadow-boxed a bit, <sup>overlong</sup> Christ's

progressively  
honorable finish was due to the fact that truth came closer to him from the  
vague, so that ~~he~~ <sup>he</sup> connected at Calvary. Christ really was operating in the  
economic and material life of his immediate herd at the finish. Buddha had  
reached the Nirvana truth which was simply too far away as the gong ended the  
contest.

*His wide swings missed the human point of value*  
*Christ's Calvary punch always will be considered*  
*\* the best blow \* delivered \**  
*as the gong ended the battle*

Spinoza sat silently a bit puzzled, ~~but~~ <sup>he</sup> said it was a good fight even if  
it was a draw. The German section said it was a poor show. Nietzsche tried  
to climb in the ring and fight both but was restrained.

*at the ringside said Christ won by his courage and*  
*his willingness to punch for all humanity regardless*  
*of self*

#### CHAPTER TWO

The search of man for his maximum between birth and death, must be in  
oneness alone, but any voluntary, scholarly, or self-conscious effort is doomed.  
The fact of self limitation puts the three dimensional into supremacy.

*of life fertility*  
*found in*  
*logic*  
Worst examples will always be the consciously systemic philosophy. The  
poor dull tool of ~~logic~~ <sup>logic</sup> hacks unceasingly at the universal forest of truth.  
The net result is that other wood choppers follow the same path, quarreling  
or snarling at the predecessors. So a man seeking truth must move without  
weight or substance, tradition or ~~learning~~ <sup>pedantic</sup> learning. He must know without knowing; he  
must see without seeing; he must hear without hearing.

He must neither start with himself nor start disembowelled from the  
material of himself. If there is universal truth which is significant to each  
human individual, it must reach and leave each one in flow without conscious  
effort.

Let's do the reaching or acceptance first and then precede to the out-  
flow. The in-flow of truth to the point of image must be essentially anatomic.  
The five senses are points of intake. The composite of the five senses may be  
called the sixth sense in spite of all the scholarly. The sixth sense is not  
a sense at all, nor is it truly a point of sensation. It is merely the point  
at which the composite of the five senses deposits the picture into conscious-

*and automatic*

ness. The picture will be neither more true nor less true than the purity and lack of distortion of the incoming sense organs. In rough simplicity one may say that a man's truth is no more nor less significant than the impersonality of the mind of one in self-consciousness.

*Neither a truth teller nor a truth seeker needs more than personal non-awareness.*

Whatever is, is, may be the first axiom of a materialistic philosophy, but any effort to see what is, before what is becomes an image, obviously ~~with~~ distorts the five senses of intake. So logic becomes a prejudicial function which distorts the truth. This is the answer to the systemic approach to truth.

*than logic or the Baconian method so valuable when applied to material science.*

*For the moment let us*

So let us accept the five senses as transfer organs from the universal of the EYES to the image of the truth private. Certainly no image is material. So at the point of the sixth sense, or image, function of man there is nothing material.

One must use the material fact that nerve and blood and bone has a function of intake to the immaterial image. But of what "EYES" is made of is not material for the reason that it has merely passed through conduits which are material and comes back to the starting point of immaterial truth.

Imperfect analogies become dangerously close to logic and must be used sparingly. A photograph of a sunset records on paper a material image changing in a flash never to return. The impression image is material, made of material, and sold ~~for~~ <sup>as</sup> material in the ~~name~~ of trade. Actually the image becomes a commodity, but translated back through the eye-sense, the material sun-set takes on as many truths as there are pairs of <sup>observing</sup> optic nerves. The only essential fact is that the material sunset has moved through man-made processes and man-possessed sense, to emotional *truth*.

\* \* \* \* \*

The word "emotion" is the end of the road. Broken down to X and motion, one may pause to ask, "When is an emotion worthy of emoting?" So we move on to some obscure people in the writing business headed by Henry James and

company.

"Whatever is, is" is now due for the slaughter house of philosophy. With the pragmatists whatever is, is not, unless it is in accordance with one's concept of value in use. Slyly the fact is slurred by the pragmatist. As a matter of fact, in his supreme <sup>selectivity</sup>, the pragmatist denies the universal truth of applying human use-value as the measuring stick of the truth itself. The so-called pragmatic philosopher merely takes philosophy as the base, as does the psychologist, at which he begins to express his philosophy of self selection and self determinism of his activism. But at the surrealist approach to philosophy for the purpose of using whatever is as the basis of man in action, it becomes much closer to what man wants than any Buddhistic Transcendentalism. At least it is in the right direction. It is a lateral on the three dimensional human plane, ~~meeting~~ <sup>It starts of meeting</sup> at a point <sup>on the</sup> ~~perpendicular~~ <sup>line connecting the</sup> between universal and the one <sup>where it crosses that the line</sup> between the infinite and the finite. <sup>connecting</sup> Anywhere where the truth becomes seeable and knowable is the point of action for anyone. The emotion of truth generates energy into an individual possession. Men die for it. Nations are moved by it. Wars occur. Saints and sinners are made thereby.

AUTHOR'S NOTE: The perception of the author's senses tell him that he is boring one who wishes to emote, so merely to catch the thought and to retire to the guest chamber as each host should do, he merely wishes to record the thought that if the five senses purely record what is seen and unseen there will be no birth pangs of emoting. Pure and significant extroversion will occur as painlessly as a lady salmon produces a few thousand eggs for the emotion of the male salmon to observe, <sup>and emote</sup>. The emoting of the lady salmon as a cycle of what is does not have a personal contact in joy with the emotion of the embryonic papa. But in the meeting of the male and the female emotions as the long climb up the rapids from the sea began, there was a cycle of sex orgasm which was certainly not material. So we shall leave it at that, stating merely that the storage battery of emotions called instinct or heredity or habit, does and will emote under pressure of space limitation which sets

up extroversion.

This leads to the examination of the nuts of the thing. It is: No living mobile individual in any form of earth existence ever did anything except through pain. Pain is defined as a blind knowledge of inadequacies or necessities which urges that something be done about it. In man it may be called the knowledge of finite imperfection whether it is an excavation in the early morning or a search for the maximum significance in herd activity from birth to death.

So perfect bliss of a Buddhistic Nirvana is properly discarded as a death chamber of the soul by Western pragmatism. Later we shall travel the road of use-value to humanity as the ~~sole~~ sole basis for mental effort of one seeking maximum effectiveness ~~for~~ ~~but~~ over his life-span.

May 31, 1946

HAW:

Your stamp plan or some adaptation of it might clean up the lighter goods in the War Assets Administration.

- 1--It would relieve adverse comment on the administration for not moving material into use.
- 2--Greatly encourage small business men who would get a legitimate profit.
- 3--It would increase stocks of retailers.
- 4--It would have a tendency to check inflation by providing immediate and wide distribution for surpluses.
- 5--It would make up somewhat for material shortages in many lines slowed up by strikes in coal and transportation.
- 6--It would show real leadership under the sponsorship of the Department of Commerce and under the headship of a man having the respect of the country for his fairness, honesty, and energy.
- 7--It would please veterans who would experience direct saving as against the red tape of the present priority system and its indefiniteness as to just what the savings are.

If the plan had the cooperation and support of Wyatt and the Army, it would immeasurably aid in housing and home-furnishing--still the main political liability Washington now faces with the people along with rising living costs.

NOTE: The southern mass vote is now very restless. "Turn the rascals out" is often heard. It is not so much a liberal swing within democracy as a restless and discontented condition.

CEM

March 29, 1946

HAW:

Back again full of nuts and beans of information from the folks.

Over all the people are emotionally healthy and wiser than I thought. They can not be stampeded from the right by fear or hatred in the realms of military atomic age, religion, or nationalism. The bottleneck now is the two party restriction and rules and the political Roberts' Rules of Order at which the enemies of the people and peace are more than expert.

Fulton-Churchill, with Truman sitting, was arranged in beautiful detail from London to Miami to Fulton to Washington and to the farewell by Baruch with Spellman as the co-guest of honor.

You are still the personal black boy of these people. Minus at London; minus at Washington; minus in Wall Street; minus at Rome; minus with the big Democratic bosses tied up financially in Queens and Memphis and Chicago with insurance and utility money. They have not forgotten you but think they have you in a pen.

Rightists made gains in labor--a sweep through this week with Reuther using Dubinsky and John L. Lewis as surplus front men. But the ultimate victory will be Murray, Thomas, and the brains behind Hillman rather than Dubinsky, John L. Lewis, Hutchinson, Woll. The Communist key position men in transport, newspapers, radio, telephone, urban public utilities, and government workers (mainly municipal) will be the rising direct action power. Their present position is "to be on the winning side" as left and middle labor fight. Their ultimate plan is a national strike paralysis at "The Day." They have already rehearsed in New York, Pittsburgh, and Houston. They are coldly confident that the day is not far off. They believe that labor lost England in the early twenties in their national strike, but they will not lose this one this time in the United States.

People political believe "A curse on both their houses"--that Washington is bankrupt, that the alternative is not Taftism, or Martin-Barton-and Fish. They would settle for Stassen and possibly Wallace. If Wallace could do something currently they would vote a Wallace-Stassen ticket 60-40 against a Bricker-Saltonstall. But they know they can't do it because of political machinery and

they are not excited enough for a grand revival similar to the election of a Lincoln. They have not reached the white heat of economic fanaticism. They do not realize that world unity is a "must" worth fighting for. They do not believe they can do much about it within the American political system and that they have got to take what the major parties offer in the way of men and accomplished measures.

There are evidences that political frenzy resulting in a great forward people's surge is now latent, but their immediate and personal reconversions from war to peace have left them exhausted and cold to big political concepts. Primarily they want houses at fair prices, food in quantity and variety at a fair price, and an enlargement of safety in their present or prospective job holdings. They don't care anything about inflation as such--merely what their money will buy in continuity and security. The strangest financial emotion is that private savings and war bonds are interesting them very little. The fact that rising costs of living and inflation will make their savings buy less is rarely heard. One can hardly analyze it. But the nearest hint is that 95% of the people formerly died broke and the present head of a family never expected to do better than papa. This means that new-found savings are not a security and a fixation of class value.

I found in Charlottesville, for instance, that returning veterans shot craps and drank in happy security, not particularly worried about an immediate return to work, but that they were slowly going to work as they neared the bottom of the purse or bank book. There is little job fear but a very great determination that they want a better job at better pay than they had pre-draft, and that somebody ought to get it for them because they are heroes of a class slightly better than the stay-at-homes. But they are not seeking jobs with their hats in their hands in the "poor boy now but big boy later" of the Alger school of economic thought. Individual initiative and free enterprise are no longer here in a pioneer sense.

The movement from the farm to the small and larger town is emotionally accelerated by their mental quickening and travel. Thirst for land is not a major.

What they want is a five year plan in which they fit as males, with a woman and possibly kids and a house with good water, lights, and healthy family amusement. They know they are behind as bachelors, in education, in job holding, And in

reaching their divine right to be a head of a respectable family. They want Washington and everybody in government to make up for lost time and they are willing to go along. But world peace and who is President and who runs the atom job are second items as they reconvert. You can't make a political platform out of it. Wyatt and Arnall know this. Byrnes doesn't. Army and Navy chiefs don't. The Republicrats from Taft to Byrd to Rankin to Cox politically represent the blindness of Wall Street, international cartelism, and a gang of property power nationals who believe that they have our world by the tail. They will beat the Russian religious and nationalistic tom toms and keep both parties on these issues while the people say, "Yeah, but". This will be the place for the national economic strike tie-up--after 1948 when hopelessness and bankruptcy in government equals the thing in Rome which let Mussolini take it without a shot.

PHILOSOPHICAL REMARK;

Selfishness is blindness in over all, but intensely practical in detail. The political selfishness of such a concept as Communism for America is essentially as blind as the opponent New York, London, and Rome. Both opponents are optimistic and extremely able in daily operation--in two party control, in labor splitting, and such things. Both opponents consider the Wallaces, the Peppers, the Davies, and the Morgenthau as Kerenskys--tired liberals of a passing age. They mistake names for facts (They do not know that names are but symbols and tools for mass action) and blindly are watching people as individuals instead of seeing eighty million people on the march who are looking for new names for themselves--new Moseses to lead them into new homes and food and incidentally to keep them out of war and from being blown up.

CONGRESS:

The forward looking masses do not expect to win anything out of the Congressional race no matter which Party wins. Any intelligent political organization in any Congressional or state unit can produce a better Representative or Senator in either Party than we now have. But it must be done from where the people vote and not from here. The real issues of housing, food, and jobs are in Youngstown and not in Madison Square Garden and the Hay Adams House. Each Congressional

District has its local problems and its own people. The improvement can not come from the CIO in New York, from the Artists and Scientists, or from the Democratic National Committee. The job is too big, the people are too cynical, and the job is too urgent.

NOTE:

In all this I have given no detail. That can be assembled by states and Congressional Districts, also by races and color and national origins. But no one seems to be in the political scene who recognizes that eighty million people at least are neither Republicans or Democrats in the primary sense. They are just folks who want to see people in government who will go along with them and give them what they need. The first man who says this intelligently and enough will come to Washington NO MATTER WHAT THE PARTY, except where one Party is historically dominant such as Mississippi or Maine, and in such isolated sections the common political sense of the people themselves will select the best practical man in the dominant party.

But the real control--that is the Party victory--will come to that Party which has the most candidates which say things right provided, of course, the candidates who say these things are respectable in the sense of community respect. The voters this time are not going to take words. They will tie their votes up with the things they want and the people they believe will produce in Washington and not bounce the check back after they get the job.

You yourself, have done well in the last thirty days. You hit the button on Republocrats. It is a personal victory. The people do not expect you to be able to do anything about it, but they are glad that Henry is "telling them." The fact that Rankin and Cox rebutted and stayed away from the speaking Jackson Day, has dramatized you. California is awaiting you. You should stop in Texas and Georgia and possibly in New Orleans where the greatest personal victory of your career as far as crowd getting is concerned. You need to speak under no auspices save that of Secretary Wallace. If you speak under any minor sectional political auspices, you will lose your size doing it. Jackson Day is good as a Party leader, pleasing Hannegan and Truman, et al. But to reach the non-Party thing I am speaking of--the making of you as the liberal light of eighty million this year--most of the

meetings should be non-partisan, carefully worked up for maximum crowds on a city wide or sectional basis. Get your itinerary and I state that you will get the crowds. What you actually say will determine whether you fail or win after the "tumult and the shouting dies." Eighty million want someone and at present you are it. But someone who does not say it is dead forever as they will look for someone else. Arnall of Georgia and Stassen of Minnesota will make between fifty and seventy-five speeches each under non-partisan auspices in the next ten months, covering practically every state in the union.

REGARDING TRUMAN:

You are the Democratic political inheritor of the people's disappointment. This goes for the cross section from here to Florida across the Gulf into Texas and through to California and takes in the urban centers of New York, Chicago, Detroit, and Boston (and of course Los Angeles and Frisco). I wish you God speed and success as you leave this town for people. It is very late.

REGARDING DOUGLAS:

The man on the right in '48 has changed from Jackson, the defeated Indianian, to Justice Douglas. The political reasoning is:

- (a) Douglas is safe and wants the job.
- (b) He was mentioned by Roosevelt as acceptable.
- (c) He has a clean personal life and a "liberal" record.
- (d) When the shouting is over at the next Democratic Convention he can be the "harmony" candidate.
- (e) He can come from Wall Street through Tommy Corcoran as his household butler with the advance consent before the Convention of Catholicism, Wall Street, for the later endorsement of Rosenman, Ickes, and the liberal fellow travellers of culture and wealth.
- (f) The people will accept and settle for this Lincoln face with a nice family.
- (g) And then the property power group the day after his nomination by the Democrats can go ahead and elect a truly conservative Republican with a decent record such as Saltonstall, after they block Stassen and with Wallace under the sod.

NOTE:

The uniform is not politically bad. MacArthur is too old and politically

vulnerable. Eisenhower can take it if he compromises or has an adequate political broker just as certainly as Truman took Chicago through Champ Clark and the utilities and the insurance companies. The people would rather settle for Eisenhower than Douglas. It is possible that the braintrust of property versus folks has already seen this and will use Eisenhower to block Stassen and feel safe in '48 with Eisenhower versus Douglas, knowing Eisenhower will beat him and Republicanism rampant will carry on in '48-'52. It is even possible braintrusts on the extreme left will like this as they look forward to "The Day" when they can rouse the people against any fascist military set-up. They know the date is somewhere between 1948 and 1952. BUT YOU WILL HEAR MUCH OF DOUGLAS VERSUS WALLACE IN THE UNDERCURRENTS FROM NOW ON. You probably will hear little of Eisenhower as the time is premature.

March 29, 1946

NOTE:

I think Carlson and I could spend a couple of hours together exchanging ideas on the subject matter of his letter to you, and then I might write an addenda to it for you.



THE SECRETARY OF COMMERCE  
WASHINGTON 25



February 26, 1946

Mr. Charles Marsh  
1711 - 22nd Street, N.W.  
Washington 8, D. C.

Dear Charlie:

You are probably right about Steel. You are also right in saying that it is getting late. But it had to get late. The one outstanding problem is to determine just how late it has to get.

I shall be happy to see you when you get back.

Sincerely yours,

*H. Wallace*

P. S. The enclosed from Harry Carlson may interest you.



DEPARTMENT OF COMMERCE  
OFFICE OF THE SECRETARY  
WASHINGTON 25

February 15, 1946

Memorandum

To: Hon. Henry A. Wallace  
Secretary

From: Mr. Harry Carlson

I 'phoned William Neal, Deputy Administrator of the REA, asking him to get in touch with me as soon as he could. I wanted to ask him to send to the Secretary a detailed analysis of the fight against the REA.

During my conversation with Mr. Neal last night, the following items stood out in relief:

1. Public utility companies have opened once more very powerful lobbyist groups in Washington. The head man is getting \$75,000 a year, with as many assistants as he needs. He reminded me that during Mr. Roosevelt's administration these lobbyist groups had not dared to hang out their shingle but were now back in full force.
2. They had used on several occasions during hearings officials from municipally owned utilities to testify against the use of REA funds to give electric facilities to more people and that "key figures" in Minnesota had openly stated that the people who did not now have electricity neither wanted it nor should they have it.
3. There was a controlling group in TVA which was probably the most reactionary as far as utilities are concerned of any bunch in the United States; that the head people were "right" and their heart was with the thing they were supposed to do but immediately below them were a group of technicians and operators who analyzed the figures and laid the basis for policy who are absolutely against the things that TVA was doing.
4. That the REA had just gotten out of committee a \$100,000,000 deficiency bill but that they expected especially hard sledding in getting their program across.

I have talked with Mr. Neal and he is going to put the data and what they are doing about it into a memorandum and send it to you within a week or so. It might be advisable after the memorandum has been received to have a chance to talk with Mr. Neal about REA.

The Stephen F. Austin,  
Austin, Texas,  
August 15, 1946

Dear HAW:

*Jesse Jones*

It is a very tough one down here because J.J. got in early (last December) and has been doing his usual thorough job.

Acting as the super-treasurer (Probably spending little or no money himself) he collected from oil, Dupont, possibly Mellon, and insurance more than \$500,000.

He was as usual, inept and vacillating in selecting the candidate. The liberal candidate, however, was not politically strong. A genius in political public relations named Fox, was hired months ago. He was incorporated as "Watson Associates." He has handled the big money candidates as a speech writer and strategy sparker since 1920 when his first big job was public relations for the KKK. Incidentally in a fight while in Atlanta, he killed a man and served a penitentiary term. He did not crack as a jail bird and as a leopard he did not change his spots. It was Fox who brought up the weak Jester from 11% to the leader. It has been a brilliant job.

Although the thing seems hopeless, I am down here, very late. My mistake was over-confidence based on pollsters. Fox upset this in the last ten days by direct mail of about three million pieces, single shotting against Rainey in three barrages, charging atheism, negro loving, etc. He used a whispering campaign of sex degeneracy. He directed the build-up for Jester as the "man to beat Rainey" and threw the upper middle groups into a frenzy by charging that Rainey would spend them to death for his social reforms while Jester was committed not to raise any taxes whatsoever, but to spend the state's surplus now for any reforms in the offing.

I have strengthened, perhaps, in the last two weeks the Rainey campaign, attempting to make it a straight out fight between the big and the little. I hope to use J.J. as the black boy though the candidate and his active financial supporters thus far have been afraid possibly because of financial, openly to attack him. Approximately 85% of the newspaper circulation is playing with the bigs. Even radio is difficult as they censor unmercifully through the corporation lawyers.

Our hope lies in proving that the fundamental KK strength post World War I is now doing a post World War II job as the instrument of big oil, big utility, big bank combines who hope to "hold down taxes" and have "a safe Governor" to carry on in "normalcy." Hence Jester, a thin-brained, smiling no-nothing and do-nothing of the country club type who believes people are merely walking things who must be led along the right path by the right interests.

-2-

Rainey is gaining but not fast enough because he is not hitting hard enough and there is not enough time and because the first Primary handicap was too great. This for your information.

Sincerely,

October 3, 1946

HAN:

*H. A. Wallace*

The Baruch blast this morning undoubtedly will have your mind occupied for a day or two.

I have just read the Times main story on page one, a second time. It is a beautiful job of publicity, synchronizing with what is coming from Byrnes. Its main design is to cast discredit on your letter to Truman. No one sees how they may successfully attack the broad premises in your letter. They have decided to confuse the issue by becoming very technical regarding atom fission and preliminary negotiations toward world control of same for peace.

In a few days your situation will calm down, I am sure. The net result will be a plus even after Byrnes opens up. Since Madison Square and your letter, the full line of your political and ideological enemies has cleared. They are all for peace. They know how to do it. You are nuts. Your mouth should be padlocked and no one should pay any further attention to you. By bringing the attack to you and having the great Baruch calling you a welcher and a liar, they believe they have polished off the persistent and growing influence of your "Way to peace" letter to Truman.

They were unable to get you out of the Democratic Party by the Sparkman route. Here Hannegan showed sense.

Now they are waiting November fourth where you will be blamed immediately by the American press should the Democrats lose. But on the broad international front from the Secretary of State to Baruch of Wall Street now lined up with the British financial and political empire, you are to face some hard raps.

You may expect Byrnes to be used to carry the ball since he has said nothing yet. I can not believe his proposed radio address today from Paris is what they have in store for you. They may now even wait until after November fourth. But remember, something really tough is coming. Yellows like Swope and Ed Bernays are no fools. They work hard. They sense the fluctuations of American public opinion. They failed to muzzle you. There was no one else representing your viewpoint who could gain world attention and merit Anthony Eden and a Stalin follow-up.

I am not worried about the Byrnes muzzle-loader which will be shot at you.

Probably the powder behind the shot will be the German files on Russia showing Stalin was anxious for the Germans to turn successfully westward against capitalism. If he uses this it will be beautifully presented and commented on to renew the vigor of the American public behind Byrnes-Baruch through fear of Russia and emotional resentment. Stalin must become the Hitler soon. This automatically makes Wallace a fellow traveller. You note even Time isolated you with Lindbergh last week, commenting on Lindbergh travelling with Hitler pre World War II. You are to travel with Stalin pre World War III.

We must never forget that people are very simple minded in the sense that they over-simplify. Certainly Swope and Bernays know this one. Ivy Lee did not put dimes in Rockefeller's hand for nothing following the killings in Colorado in the 1920s. He struck at the Rockefeller-owned mines there.

The best defense always is a clear and simple offense. You have perhaps the greatest duty and difficulty of today's world faced by a single man. You are facing it with practically no money and no organization. So I say to you, let's get both quickly. Here goes:

1--I will be glad to sit in on public relations versus Swope, Bernays, and such, at no fee.

2--Within thirty days--probably for announcement through national radio and/or national press associations--should come an organization "Peoples for Peace" with your letter of endorsement (or a speech) of the necessity of bi-partisan, non-partisan organization throughout America. The objects of same should be simplified to the necessity of (a) Education on the fundamentals of the road to peace. (b) Frequent reports by the organization to all members of the public of the progress along the road to peace--the road service of road blocks and detours as well as weather conditions. (c) The necessity of community organization for the purpose of receiving and hearing speakers throughout the land. (d) The necessity of sincere Republicans and Democrats working within their own Parties for clear instructions to the new Congress, and for clarity in the national major Party platforms of 1948.

It should be stated that the road to permanent peace may be long and that

all people must be prepared to win the peace with the same ardor with which they fought and won the war.

You will pardon me for putting my personalty into this letter, but I do believe that everyone should start with himself, and I am talking to you as an old friend. I propose to set up my own financial and personal house in apple pie order by January seventeenth when I move into my sixtieth year. I am going along singing with only a knapsack for socks and shirts along this way to peace. Financially, the family is out of the way. I also will be out of the way January 17th as all my stuff will be in a public welfare set-up with adequate operating management. I am out of banks and transportation and oil. I have no stocks or bonds except in newspapers where I personally am in action as an owner-advisor but not as an active operator. I have even eliminated the Washington set-up and have simplified my personal life to Washington, Virginia--my son's farm--and 6 East 92nd Street, New York City--operating headquarters for General Newspapers where I have a bed and a kitchen.

Between now and January 17th I want to wind up what I have been working towards for eighteen months. Here is the situation:

I find that in 1947 January opens up with the prospect of two million profit before Federal taxes in the newspaper groups where I am concerned. I am probably responsible for about half of the business but all of the subsidiary corporations have appointed me negotiation operator and financial policy director. My original partner, now seventy-two and blind, has asked me to "take him out" and is referring prospective buyers of the Texas group to me. Being essentially a business man, he believes I should operate on the level of the highest bidder. I have told him frankly I would not neglect the public interest on the dollar measure exclusively--that I would operate only with proper consideration of the future public welfare of the communities and the state. He has agreed to accept my amendment so I am moving slowly. All prospects to date have not pleased me. The difficulty, of course, is that any business in Texas which grosses a profit before Federal taxes of one million dollars in 1946, is big business. In Texas big business means oil and railroads, utilities and banks. The state is a colonial empire of Wall Street. The "front men" are apparently independents and altruistic Texans. So my business

path is a bit hard at the moment, but not impossible. I do want to take out my ailing partner. I am not personally ambitious and at least my profit motive is over. I do not believe my way should take me to Austin, Texas, on a semi-permanent residential basis as that would be a road block and put me in too close a contact with detailed operation and decision. It is unnecessary because I know the Texas set-up in detail and intimacy and have executives well trained in this field and by me. So I think New York in 1947 is my city spot. You have my address and telephone numbers.

I shall be seeing you shortly. I shall keep you advised because I believe 1947 will take all we have got of time and brains for peace. I hope to be able to lead off with about one hundred thousand by cutting off some finders fees and service out of my financial reassembly. And for relaxation I would like to go in the chicken business with you if you can set up a Virginia branch to your New York spot. Knowing nothing about chickens, I know you would not bother me, but we would have something to talk about besides peace work if we had chickens in the coops.

I probably will be phoning you at the week end. I hope you have an opportunity to read this one, but if you don't we will "talk" it.

GEM

P.S. After all, we are just country boys having fun for the folks in the days to come.

INSERT

I would call a special session of the Congress to meet the challenge which monopoly has thrown in our faces. The drop in stock market prices is a fore-taste of the depression which the stock manipulators see around the corner. If we do not now take these steps to meet the crisis which is perhaps six to nine months away, we shall never be able to meet it when it hits us. I say, therefore, that we should have an immediate session of the Congress first to reinstitute controls over prices and materials to prevent the present run-away inflation; second, we need a special session of the Congress to provide the housing which our veterans and citizens are clamoring for; third we need a special session of the Congress now to begin at once all the unfinished business of Roosevelt's economic Bill of Rights, to throw in the faces of the reactionary coalition and the monopolists who stand behind them again and again the aspirations of the common man. With the world on fire they don't dare to fail us. And finally we need a special session now for a complete and full dress rehearsal of our blundering foreign policy. We do not want well prepared official speeches "explaining" our foreign policy. We want action and a cross examination of just what has been going on behind the scenes in the billion dollar banks and yes, even in the secret meetings at Paris. The people are uneasy. They want to know now. They want to know why American armed forces become a symbol of royalty and action in the skies over Europe and Asia. They want to know why an American diplomacy orders an American fleet to pull the British chestnuts out of the fire in Palestine, in the Bosphorus, and in the Suez Canal.

September 12, 1946 -

*Speech suggestion for H. A. Wallace*

We are here tonight to talk about what the greatest state in the greatest nation in the world is going to do about the future. Or to put it even more simply, are the 13 million people of New York going backward in domestic and foreign policy to Hoover or forward with Mead and Lehman and Epstein to more Roosevelt democracy at home and abroad.

I know in advance the answer. The state of Franklin D. Roosevelt, the state where he was born, the state where in honored glory he sleeps, will not turn its back in this time of crisis upon Franklin D. Roosevelt. They will not turn their back upon those who speak today in the democratic spirit of Roosevelt, Jim Mead, Herbert Lehman, and Harry Epstein.

And the people of New York, like the people in all the land--yes, like the people in all the world--want prosperity and peace. The way to peace is more of Roosevelt's New Deal at home; more of Roosevelt's policy of the Good Neighbor abroad. We remember that it was in the midst of war that Franklin D. Roosevelt declared to the nation and the world his economic Bill of Rights.

1--The right to a useful and remunerative job in the industries or shops or farms or mines of the nation.

2--The right to earn enough to provide adequate food and clothing and recreation.

3--The right of every farmer to raise and sell his products at a return which will give him and his family a decent living.

4--The right of every business man, large and small, to trade in an atmosphere of freedom from unfair competition and domination by monopolies at home and abroad.

5--The right of every family to a decent home.

6--The right of adequate medical care and the opportunity to achieve and enjoy good health.

7--The right to adequate protection from the economic fears of old age, accident, sickness and unemployment.

8--The right to a good education.

That was Roosevelt's charter for prosperity as the Atlantic Charter was his charter for peace on earth and good will among men.

Jim Mead and Herbert Lehman support that Bill of Rights. What's more they not only support it by what they say, but they have supported it by their votes

and their speeches and by the very fervor of their hearts throughout their many years of public life in New York and in the nation.

Senator Mead and Governor Lehman know, as you and I know, as Roosevelt knew, that this Bill of Rights for the people of America and some day for the people of the world, is still the American dream yet to be realized. We know that monopoly is still rampant in our country inspite of all that Roosevelt could do ~~for~~ more than 12 years as President, in spite of his declaration in 1936 that it was his hope that in his first term big business in America would meet its match, and in his second term, its master. Today the Standard Oil Company has more wealth than all the wealth of all kinds located in the state of Washington. The Metropolitan Life Insurance Company has more wealth than all the wealth in great Texas. The American Telegraph and Telephone Company has more wealth than is to be found in Missouri, including the Federal pay checks that all the Missouri job holders have brought home.

Less than 5% of the corporations engaged in the transportation business of this country control 95% of all transportation facilities. In finance, banking, and insurance less than 3% of the corporations of the nation owns 78% of all finance, banking, and insurance resources. In manufacturing one and one-half per cent of our corporations own two-thirds of all manufacturing enterprises and assets. In 1939, 250 corporations in the United States in fact owned two-thirds of all of the production facilities of this land. In the war ten corporations got two-thirds of the war contracts.

When I hear some of these newspaper over-lords chant about the freedom of the American press, I am reminded that newspaper chains control two-fifths of all United States daily papers and that 90% of the communities of this country have only one newspaper. And I may add in 1944 newspaper publishers controlled 508 out of 886 radio stations.

Yes, we know that the war against monopoly in America and the war against the generals of monopoly whose headquarters are in your own Wall Street, has just begun. We know that Jim Mead and Herbert Lehman will carry on that war. That if our leaders are real Roosevelt Democrats; if they are proud to say they are New Dealers; we will say to the monopolists of America as old John Paul Jones said to those who had him

sorely pressed in his great battle, "We have just begun to fight." We shall say to the powercrats, "In Franklin D. Roosevelt you met your match. In the men and women of America who are determined to carry on Roosevelt's battle interrupted by the war, you shall meet your master." And we know that under Tom Dewey and Dewey's man Friday Ives as our leaders, there would be no battle against monopoly for they are all the same crowd.

And we know how the people themselves even in the prosperity we now have, fare. In 1945 one-third of the people could save nothing. A recent survey of the Federal Reserve Board announced that two out of five of America's families had savings in cash or the equivalent of less than \$40. Henry Ford the second, who probably never has made any contribution to NCPAC or ICC or to the Democratic Party, tells us that we don't need price control. Let the law of supply and demand operate, and let us weather the storm of inflation. How big a high-cost-of-living storm can a family weather with less than \$30? And we know that half of the salary and wage earning families of the United States earn less than \$40 a week--\$2000 a year. That's the reason the fight for a decent minimum wage is yet to be won; the fight for the annual wage for the worker is yet to be won; that the education, the skills, the health of the American people and their earnings have got to be raised so that they too will live in America like Americans.

And speaking of sickness, when I hear the angry clamor of reactionary newspapers and spokesmen as well as some radio commentators who speak with the voice of their big business sponsors, I recall that while only a few million man hours are lost in the nation every year by strikes, 600 million man days are lost in the land annually by sickness. And as I look across the American scene, I see a million and a half who every day are bedridden and helpless, who receive not a dime from the present social security laws--many of them breadwinners stricken down in their prime to languish in the miserable helplessness of their families. And I see the aged too, all over America receiving 12, or 20, or 30 dollars, or, in the highest state in the union--the state of Washington, \$50 a month paid by poverty for their life-time of citizenry service to their country. And I see thousands of mothers and thousands babies dying every year because a mother can't afford a hospital or decent medical care. And I see cancer killing one out of every seven, heart disease, hardening of

the arteries, even premature old age striking down their victims--somebody's loved ones slipping away from a mourning family. This is something of the plight of the people even in rich America because we have had too many Hardings and Coolidges and Hoovers, and too few Roosevelts in the White House. We have had too many moneyrats and too few people's-crats in Congress, in state Legislatures, and in the Governor's chairs of our states.

Come to think of it, most of the good things the people have they got, however, under Roosevelt. There were 15 or 20 million unemployed when he came in. Now we have got 57 million gainfully working. There was no minimum wage law before Roosevelt. Now we have got 45 cents and we would have had 65 cents now and 75 cents later already if the reactionaries in both Parties had not stopped it in the last Congress. Do you recall that we had no social security whatever before Roosevelt? We had no guaranteed bank deposits, no guaranteed farm prices, while now farmers are guaranteed 90% of parity for two years after the war's end. We had no Federal public power program, no Federal control of the stock market speculators over the issuance of securities, no curb on the kind of stealing that went on through the pyramided holding companies. It is hard for us to remember how things were before Roosevelt until we think of Hoover. And by the way, I was down in the Blue Ridge Mountains of Virginia the other day, and I went over near-by to pay a visit to Hoover's former fishing camp on the Rapidan. There it was at the bottom of the mountain, a beautiful little cluster of houses in a towering green grove, with two fountains and some rock gardens--all built by the Marines you remember--with a little stream, the Rapidan, trickling near by. I asked a native where the President fished. He said, "From the bridge over there." I went over to the bridge and there below was a little eddy in the stream. I said, "Were there any fish here?" The native said, "Well, you know they paid a fellow \$200 a month to go up the stream and catch the fish with his hands and bring them back and put them in the little pool below the bridge, and that's where Mr. Hoover caught them."

What we are thinking about is not only what we have but what we could have here in America,--not only a national income of 160 billion dollars but of 200 billion dollars as it was in 1944, and eventually even more. Not only 57 million working, but 60 million--a decent job for every man and woman, boy and girl, willing and able

to work.--a decent minimum wage guaranteed by law and reaching as far as the Federal power can go of 65¢ or 75¢ an hour and for practically all workers, not day by day jobs, but a guaranteed annual wage. And for the women of the country guaranteed equal pay for equal work with men.

What we see for every man and woman who gets to be sixty years of age without an ignoble means test, is an amount which will guarantee a decent minimum standard of American living whatever the figure is. And the same amount we see for the individual who becomes disabled and for the man or woman honestly unemployed. We see ahead a national health insurance law such as the Wagner-Murray-Dingle Bill or one going even further. (And I could not speak here in this state without saying that if any man living has breathed the spiritual fire of Franklin D. Roosevelt from the time they were together in the New York Legislature until the President passed away, it is New York's senior Senator--America's Senator--Robert F. Wagner). We foresee a national health insurance plan which will guarantee to every man and woman, boy and girl, to every child when needed, a doctor, a hospital, a laboratory, a dentist, a home nurse, and medicine.

And we who see the future of America in its children, will let no child anywhere lack anything needed to give it health, education, and skill--opportunity in our land. And we who would build a nation's strength in its people, see the giants of monopoly toppled over and in their stead millions of little men and women lifted up to new dignity and power to serve. This rich land can support a truly rich people. And modern science and the natural diligence, competence, and thrift of our people, under a people's Government, can make for nearly everybody the nursery rhyme come true, "The world is full of a number of things, I am sure we should all be as happy as kings." You know that the Deweys and the Tafts and the Brickers not only will never build this kind of a world, but their small souls and their squinted spiritual eyes will never even see it. They have no vision for the people's future, and the Bible tells us that where the people's leaders are without vision, the people perish.

But the people not only want prosperity but peace. It is the people's sons and daughters who die. In the next atomic bomb rocket war, it would be the people themselves who would be blasted from their homes and businesses, strangled by gas

or writhing in the agony of atomic virus. It is the people who always have paid and always will pay for war. It is the people who will pay for this war with Russia that the Roosevelt haters as well as the Russia haters of this country are trying to get us in to. With conservative Democrats and reactionary Republicans making our foreign policy as they are today, it is all we can do to keep foolish people from having us pull a Hitler Blitzkreig and drop our atomic bombs on the Russian people. It is not so far from "get tough" to "get rough." I think we ought to remember, however, that the last two fellows who tried to get rough with the Russians--you may remember them from their first names, Napoleon and Adolf--did not fare so well. Most of these folks who want us to get in this war or any war, would make the money out of it, but, by and large, it would be the sons of the poor who would do the dying.

I declare that if the people turned out the Democratic administration and put the Republican reactionaries wholly in power in the Congress and in the White House, they would get us into a war with Russia. They don't believe in the Good Neighbor policy of Roosevelt. Harding and Coolidge and Hoover believed as did William McKinley, in American imperialism. They practiced dollar diplomacy. They put the dollar mark on the American flag in the countries of South America where they made American Marines the collectors of corrupt corporation debts. Instead of the Good Neighbor policy with the less advanced peoples of the world, they believe in America's "manifest destiny" to rule. To them that means to exploit. Just as they do everything in their power to exploit the natural resources and the labor of the people of this country to build up their monopolistic power, they want to exploit the resources and the labor of people in other parts of the world, to make themselves richer still. And just as they use controlled Governors and dominated state Legislatures and bought Congresses and dictated Presidents whenever they can get them in power, to oppress the people of America, they use a supine President and a controlled Congress behind the American army, navy, and air force under the high command of an obedient State Department to exploit the natural resources and the labor of other peoples of the world. That's dollar diplomacy.

For sixteen years the Soviet government was not recognized by Harding and Coolidge and Hoover. Roosevelt came in and recognized that government. Understandingly,

not always without difficulty, he builded confidence between them and us in spite of the mistake he made in sending a dilettante pink--William C. Bullitt--over there as our first Ambassador. He sent a real American Ambassador two years later in Joseph S. Davies. In 1941 when every Republican Senator but one was voting to deny Russia Lend-Lease even if the President found her defense essential to our own security and when even high Army officials were saying that Russia would not last three weeks, and when even prominent politicians were saying as between Germany and Russia, "Give aid to the one that's losing," he extended Russia Lend-Lease and forged the bonds of Big Three unity which won the greatest victory in all history and could win the greatest peace man has ever known.

I hate isolationism. One of my proudest possessions is the effigy of me hanged by a group of poor, misguided women in front of the Capitol at Washington. But I don't hate isolationism for America any more than I hate imperialism. They are both offensive to the American spirit and character.

The other day in Los Angeles, James Roosevelt had me with him on his radio program. He said, "Senator, you have noticed that they are sending the Carrier Franklin D. Roosevelt to Athens, and they are going to have 125 fighter planes make the initials FDR over that ancient capitol. What have you to say to that?" I replied, "Colonel Roosevelt, no one knows better than you that when your father went on a mission of good will he did not use carriers and fighting planes as his calling card."

You and I know that today the reason we have got so much Republican unity behind the foreign policy is because there is too much McKinley imperialism in our foreign policy. What do you expect in a foreign policy which really meets the approval of Senator Vandenberg and John Foster Dulles? And let us say, as we have not only a right but a duty to say to our President, "You have let yourself be captured generally by men who in many cases never in their hearts believed in either the New Deal or the Good Neighbor policy of Franklin D. Roosevelt. And if we go on as we are now going, appeasing the imperialists in the Republican Party, there can be no end but war--there can be no alternative but the division of the world into two armed camps, one headed by the Soviet Union, the other by the United States, which will rob us of our riches and eventually devastate our earth."

The American people are crying out that we tear ourselves loose from Churchill's "fraternal association" with Britain or any other country; that we repudiate Senator Vandenberg's assumption that America has sunken to the level of a western European nation; that we stay out of these old quarrels of the old European nations about the exploitation of the middle east, the domination of the Dardanelles, the oppression of the Balkans, or supremacy over any part of the world not theirs. The people who pay are crying out for the humbly understanding, courageously friendly, Good Neighbor policy of Roosevelt.

The American people resent it when a British foreign secretary speaking to the Labor Party at Bournemouth, England, speaks of the two equal dangers to be reconciled in England—Russian Communism and American Capitalism. There is not anything between the United States and Russia if we will mind our business, for the British to mediate. They are the ones who are trying to keep Russia out of the middle east, out of the Mediterranean, out of the Dardanelles, out of the Balkans, and to hold modern Russia back beyond the limits of western European imperialism and to treat a people who occupy one-sixth of the earth's surface and are one-tenth of the world's people with 30% literacy, who did more than any other power to crush the greatest military machine in history, as if they were the backward, illiterate, incompetent land of the Csars before World War I.

The American people want everybody, including us, to get out of everybody's else country except the occupied territory of enemy countries. The American people want us to treat Russia and every other applying country, as fairly as we treat Britain when she applies for a loan. The American people don't want us to condemn the Russians and the Balkans for not being able to have out kind of a free economy peraitting free world trade, when we refuse to make them a loan that would permit them to engage in such trade--especially when our own State Department told our own Congress that the principal reason for the British loan was to permit them to get away from empire preferences and the restrictions of thesterling bloc which kept them from engaging in our kind of world trade.

The American people are determined that we shall carry our great part in keeping the world's peace. Unless our leaders betray them, they will never go back to isolation. But they want America to be American and to act American. They want

us to be the bridge that will make unity possible between the Russians and the British and between the other competing powers of the world. They want us to give Britain her due. But they also want us to give Russia her due. They know that we and the British have no right to tell Russia that she can't defend the Dardanelles, for the Dardanelles are a lot closer to the home land of Russia than the Suez is to Britain or the Panama Canal is to the United States. Even the Richmond Times Dispatch recently asked how the United States would feel and act if a foreign power owned both sides of the mouth of the Chesapeake Bay.

The way out of the present mess is for the nation to back up and to ask Russia and Britain to back up from where we all are and start over again in the spirit of Roosevelt. Start over with a frank recognition of the fact that the United Nations was built upon the unity of the Big Three and can not effectively function without that unity; with a frank recognition of the fact that the tide of power has moved from western to eastern Europe and that the Russia of today is not the Russia of the Czars; with a frank recognition of the fact that all three of the Big Three are beset by fear of their security in the future and are desperately building up defenses which they think are necessary for their safety. Yes, let us frankly face the facts as they are; that we and the British today dominate every ocean and sea, every passageway between every ocean and sea, every strategic area in the earth outside the Russian home land, and that we can not expect that a great new power, though she came late to the stage of history, will forever accept that without protest and resentment; frankly face the fact that today a Russian ship can not leave the Russian home land to go anywhere in the world without the permission of the British or American Navys. Yes, let us frankly face the fact that the world is in an upheaval; that new forces are clamoring for recognition and for domination; that the people are on the march; that they are coming up out of their caves and their holes, they are breaking out of their dungeons and their bonds, they are throwing off their shackles, old and new. Man, all over the world, is standing up again, beginning to walk like a man. And in many places through lack of political experience or because of the kind of oppressors they had, the struggle of man upward has not been either peaceful or always pleasing to our sensitive eye; that democracy has many forms and many stages of evolution, yet that in nearly all

these countries there is some George Washington, some Jefferson, some Lincoln, striving to make a better world--we hope more like ours. Let us frankly recognize that it will be our role either to stand like the Holy Alliance which tried to suppress in the Old World and in the New, the spirit of the American and French Revolutions and to stand athwart the stream of history, or else to lend our great strength to this tattered army of freedom and independence, wherever it is, and let these people wherever they are, feel that America has not lost its soul; that the spirit of Washington and Lincoln blended in Roosevelt, is still the voice of America. Let us say as did Franklin, "Wherever freedom is, there is my home." But let us say also as did Tom Paine to Franklin when he made that remark, "Wherever oppression is, there is my home."

And so we see here in America, this coming election in a new light. We see how frighteningly meaningful it is. We see these little men with little vision striving to lead, but knowing no road save the old way to the old ward and the old depressions. We see big men with big dreams too offering their leadership. They have been to the oracles. They can hear in their hearts the voice of Roosevelt pointing to the High Way, to the way of peace, to the way of plenty, trusting, believing in, the understanding wisdom of the American people. I know that they, led by the greatest state as you led them through twelve of the great years of history under Roosevelt and behind the glorious banner of Roosevelt, will choose the High Road for it is the path of the future.

Released For Use Not Earlier Than 8 PM., EST., September 12, 1946.

DEPARTMENT OF COMMERCE  
Washington

AN ADDRESS BY

HENRY A. WALLACE, SECRETARY OF COMMERCE

BEFORE A MEETING UNDER THE JOINT AUSPICES OF THE

NATIONAL CITIZENS POLITICAL ACTION COMMITTEE

AND THE

INDEPENDENT CITIZENS COMMITTEE OF THE ARTS SCIENCES AND PROFESSIONS

MADISON SQUARE GARDEN, NEW YORK CITY, 8 PM., SEPTEMBER 12, 1946.

## THE WAY TO PEACE

First off, I want to give my own personal endorsement to the candidates chosen by the Democratic Party and the American Labor Party in New York. James Mead long has been one of the ablest public servants in Washington -- a constant, faithful and intelligent proponent of the New Deal of Franklin Roosevelt. The Senate will miss him -- but Albany needs him. He will make a great governor -- worthy of the tradition of Smith and Roosevelt and Lehman.

Herbert Lehman knows full well the problems and the opportunities facing the State of New York, the United States, and the United Nations. His great heart and great mind will be increasingly useful when he is a member of the United States Senate.

Victory for Mead and Lehman in November will mean a long stride in the people's progress.

Tonight I want to talk about peace -- and how to get peace. Never have the common people of all lands so longed for peace. Yet, never in a time of comparative peace have they feared war so much.

Up till now peace has been negative and unexciting. War has been positive and exciting. Far too often, hatred and fear, intolerance and deceit have had the upper hand over love and confidence, trust and joy. Far too often, the law of nations has been the law of the jungle; and the constructive spiritual forces of the Lord have bowed to the destructive forces of Satan.

During the past year or so, the significance of peace has been increased immeasurably by the atom bomb, guided missiles and airplanes which soon will travel as fast as sound. Make no mistake about it -- another war would hurt the United States many times as much as the last war. We cannot rest in the assurance that we invented the atom bomb -- and therefore that this agent of destruction will work best for us. He who trusts in the atom bomb will sooner or later perish by the atom bomb -- or something worse.

I say this as one who steadfastly backed preparedness throughout the Thirties. We have no use for namby-pamby pacifism. But we must realize that modern inventions have now made peace the most exciting thing in the world -- and we should be willing to pay a just price for peace. If modern war can cost us \$400 billion, we should be willing and happy to pay much more for peace. But certainly, the cost of peace is to be measured not in dollars but in the hearts and minds of men.

The price of peace -- for us and for every nation in the world -- is the price of giving up prejudice, hatred, fear, and ignorance.

Let's get down to cases here at home.

First we have prejudice, hatred, fear and ignorance of certain races. The recent mass lynching in Georgia was not merely the most unwarranted, brutal act of mob violence in the United States in recent years; it was also an illustration of the kind of prejudice that makes war inevitable.

Hatred breeds hatred. The doctrine of racial superiority produces a desire to get even on the part of its victims. If we are to work for peace in the rest of the world, we here in the United States must eliminate racism from our unions, our business organizations, our educational institutions, and our employment practices. Merit alone must be the measure of man.

Second, in payment for peace, we must give up prejudice, hatred, fear and ignorance in the economic world. This means working earnestly, day after day, for a larger volume of world trade. It means helping undeveloped areas of the world to industrialize themselves with the help of American technical assistance and loans.

We should welcome the opportunity to help along the most rapid possible industrialization in Latin America, China, India, and the Near East. For as

the productivity of these peoples increases, our exports will increase.

We all remember the time, not so long ago, when the high tariff protectionists blindly opposed any aid to the industrialization of Canada. But look at our exports to Canada today. On a per capita basis our Canadian exports are seven times greater than our exports to Mexico.

I supported the British loan of almost four billion dollars because I knew that without this aid in the rehabilitation of its economy, the British government would have been forced to adopt totalitarian trade methods and economic warfare of a sort which would have closed the markets of much of the world to American exports.

For the welfare of the American people and the world it is even more important to invest \$4 billion in the industrialization of undeveloped areas in the so-called backward nations, thereby promoting the long-term stability that comes from an ever-increasing standard of living. This would not only be good politics and good morals. It would be good business.

The United States is the world's great creditor nation. And low tariffs by creditor nations are a part of the price of peace. For when a great creditor demands payment, and at the same time, adopts policies which make it impossible for the debtors to pay in goods -- the first result is the intensification of depression over large areas of the world; and the final result is the triumph of demagogues who speak only the language of violence and hate.

Individual Republicans may hold enlightened views -- but the Republican party as a whole is irrevocably committed to tariff and trade policies which can only mean world-wide depression, ruthless economic warfare and eventual war. And if the Republicans were in power in the United States today, intelligent people all over the world would fear that once more we would be headed straight

for boom, bust and world-wide chaos.

I noticed in the papers recently that Governor Dewey doesn't like my prophecies. I said weeks before the last election -- and said it repeatedly -- that Franklin Roosevelt would carry 36 states and have a popular majority of three million. Of course, Mr. Dewey didn't like that one. I say now -- as I have said repeatedly -- that Republican foreign economic policies carried into action would mean disaster for the nation and the world. Mr. Dewey won't like that one either.

The Republican party is the party of economic nationalism and political isolation -- and as such is as anachronistic as the dodo and as certain to disappear. The danger is that before it disappears it may enjoy a brief period of power during which it can do irreparable damage to the United States and the cause of world peace.

Governor Dewey has expressed himself as favoring an alliance of mutual defense with Great Britain as the key to our foreign policy. This may sound attractive because we both speak the same language and many of our customs and traditions have the same historical background. Moreover, to the military men, the British Isles are our advanced air base against Europe.

Certainly we like the British people as individuals. But to make Britain the key to our foreign policy would be, in my opinion, the height of folly. We must not let the reactionary leadership of the Republican party force us into that position. We must not let British balance-of-power manipulations determine whether and when the United States gets into war.

Make no mistake about it -- the British imperialistic policy in the Near East alone, combined with Russian retaliation, would lead the United States straight to war unless we have a clearly-defined and realistic policy of our own.

Neither of these two great powers wants war now, but the danger is that whatever their intentions may be, their current policies may eventually lead to war. To prevent war and insure our survival in a stable world, it is essential that we look abroad through our own American eyes and not through the eyes of either the British Foreign Office or a pro-British or anti-Russian press.

In this connection, I want one thing clearly understood. I am neither anti-British nor pro-British -- neither anti-Russian nor pro-Russian. And just two days ago, when President Truman read these words, he said that they represented the policy of his administration.

I plead for an America vigorously dedicated to peace -- just as I plead for opportunities for the next generation throughout the world to enjoy the abundance which now, more than ever before, is the birthright of man.

To achieve lasting peace, we must study in detail just how the Russian character was formed -- by invasions of Tartars, Mongols, Germans, Poles, Swedes, and French; by the czarist rule based on ignorance, fear and force; by the intervention of the British, French and Americans in Russian affairs from 1919 to 1921; by the geography of the huge Russian land mass situated strategically between Europe and Asia; and by the vitality derived from the rich Russian soil and the strenuous Russian climate. Add to all this the tremendous emotional power which Marxism and Leninism gives to the Russian leaders -- and then we can realize that we are reckoning with a force which cannot be handled successfully by a "Get tough with Russia" policy. "Getting tough" never bought anything real and lasting -- whether for schoolyard bullies or businessmen or world powers. The tougher we get, the tougher the Russians will get.

Throughout the world there are numerous reactionary elements which had hoped for Axis victory -- and now profess great friendship for the United States.

Yet, these enemies of yesterday and false friends of today continually try to provoke war between the United States and Russia. They have no real love of the United States. They only long for the day when the United States and Russia will destroy each other.

We must not let our Russian policy be guided or influenced by those inside or outside the United States who want war with Russia. This does not mean appeasement.

We most earnestly want peace with Russia --- but we want to be met half way. We want cooperation. And I believe that we can get cooperation once Russia understands that our primary objective is neither saving the British Empire nor purchasing oil in the Near East with the lives of American soldiers. We cannot allow national oil rivalries to force us into war. All of the nations producing oil, whether inside or outside of their own boundaries, must fulfil the provisions of the United Nations Charter and encourage the development of world petroleum reserves so as to make the maximum amount of oil available to all nations of the world on an equitable peaceful basis -- and not on the basis of fighting the next war.

For her part, Russia can retain our respect by cooperating with the United Nations in a spirit of openminded and flexible give-and-take.

The real peace treaty we now need is between the United States and Russia. On our part, we should recognize that we have no more business in the political affairs of Eastern Europe than Russia has in the political affairs of Latin America, Western Europe and the United States. We may not like what Russia does in Eastern Europe. Her type of land reform, industrial expropriation, and suppression of basic liberties offends the great majority of the people of the United States. But whether we like it or not the Russians will try to socialize

their sphere of influence just as we try to democratize our sphere of influence. This applies also to Germany and Japan. We are striving to democratize Japan and our area of control in Germany, while Russia strives to socialize eastern Germany.

As for Germany, we all must recognize that an equitable settlement, based on a unified German nation, is absolutely essential to any lasting European settlement. This means that Russia must be assured that never again can German industry be converted into military might to be used against her -- and Britain, Western Europe and the United States must be certain that Russia's Germany policy will not become a tool of Russian design against Western Europe.

The Russians have no more business in stirring up native communists to political activity in western Europe, Latin America and the United States than we have in interfering in the politics of eastern Europe and Russia. We know what Russia is up to in eastern Europe, for example, and Russia knows what we are up to. We cannot permit the door to be closed against our trade in eastern Europe any more than we can in China. But at the same time we have to recognize that the Balkans are closer to Russia than to us -- and that Russia cannot permit either England or the United States to dominate the politics of that area.

China is a special case and although she holds the longest frontier in the world with Russia, the interests of world peace demand that China remain free from any sphere of influence, either politically or economically. We insist that the door to trade and economic development opportunities be left wide open in China as in all the world. However, the open door to trade and opportunities for economic development in China are meaningless unless there is a unified and peaceful China-- built on the cooperation of the various groups in that country and based on a hands-off policy of the outside powers.

We are still arming to the hilt. Our excessive expenses for military purposes are the chief cause of our unbalanced budget. If taxes are to be lightened we must have the basis of a real peace with Russia -- a peace that cannot be broken by extremist propagandists. We do not want our course determined for us by master minds operating out of London, Moscow or Nanking.

Russian ideas of social-economic justice are going to govern nearly a third of the world. Our ideas of free enterprise democracy will govern much of the rest. The two ideas will endeavor to prove which can deliver the most satisfaction to the common man in their respective areas of political dominance. But by mutual agreement, this competition should be put on a friendly basis and the Russians should stop conniving against us in certain areas of the world just as we should stop scheming against them in other parts of the world. Let the results of the two systems speak for themselves.

Meanwhile, the Russians should stop teaching that their form of communism must, by force if necessary, ultimately triumph over democratic capitalism -- while we should close our ears to those among us who would have us believe that Russian communism and our free enterprise system can not live, one with another, in a profitable and productive peace.

Under friendly peaceful competition the Russian world and the American world will gradually become more alike. The Russians will be forced to grant more and more of the personal freedoms; and we shall become more and more absorbed with the problems of social-economic justice.

Russia must be convinced that we are not planning for war against her and we must be certain that Russia is not carrying on territorial expansion or world domination through native communists faithfully following every twist and turn in the Moscow party line. But in this competition, we must insist on

an open door for trade throughout the world. There will always be an ideological conflict — but that is no reason why diplomats cannot work out a basis for both systems to live safely in the world side by side.

Once the fears of Russia and the United States Senate have been allayed by practical regional political reservations, I am sure that concern over the veto power would be greatly diminished. Then the United Nations would have a really great power in those areas which are truly international and not regional. In the world-wide, as distinguished from the regional field, the armed might of the United Nations should be so great as to make opposition useless. Only the United Nations should have atomic bombs and its military establishment should give special emphasis to air power. It should have control of the strategically located air bases with which the United States and Britain have encircled the world. And not only should individual nations be prohibited from manufacturing atomic bombs, guided missiles and military aircraft for bombing purposes, but no nation should be allowed to spend on its military establishment more than perhaps 15 percent of its budget.

Practically and immediately, we must recognize that we are not yet ready for World Federation. Realistically, the most we can hope for now is a safe reduction in military expense and a long period of peace based on mutual trust between the Big Three.

During this period, every effort should be made to develop as rapidly as possible a body of international law based on moral principles and not on the Machiavellian principles of deceit, force and distrust -- which, if continued, will lead the modern world to rapid disintegration.

In brief, as I see it today, the World Order is bankrupt -- and the United States, Russia and England are the receivers. These are the hard facts of power

politics on which we have to build a functioning, powerful United Nations and a body of International law. And as we build, we must develop fully the doctrine of the rights of small peoples as contained in the United Nations Charter. This law should ideally apply as much to Indonesians and Greeks as to Bulgarians and Poles -- but practically, the application may be delayed until both British and Russians discover the futility of their methods.

In the full development of the rights of small nations, the British and Russians can learn a lesson from the Good Neighbor policy of Franklin Roosevelt. For under Roosevelt, we in the Western Hemisphere built a workable system of regional internationalism that fully protected the sovereign rights of every nation -- a system of multilateral action that immeasurably strengthened the whole of world order.

In the United States an informed public opinion will be all-powerful. Our people are peace-minded. But they often express themselves too late -- for events today move much faster than public opinion. The people here, as everywhere in the world, must be convinced that another war is not inevitable. And through mass meetings such as this, and through persistent pamphleteering, the people can be organized for peace -- even though a large segment of our press is propagandizing our people for war in the hope of scaring Russia. And we who look on this war-with-Russia talk as criminal foolishness must carry our message direct to the people -- even though we may be called communists because we dare to speak out.

I believe that peace -- the kind of a peace I have outlined tonight -- is the basic issue, both in the Congressional campaign this fall and right on through the Presidential election in 1948. How we meet this issue will determine whether we live not in "one world" or "two worlds" -- but whether we live at all.

#

August 13, 1946

PATENTS, INC.--J.C.J.

Evans Clearing Corporation started in New Jersey, now in Gloucester, Virginia. (place next to Byrd estate).

Boechek Engineering Company of Milwaukee, Wisconsin (entertainment headquarters Chicago Athletic Club, Chicago). Evans son married Jesse Jones' niece. Get the record on the 20% commission deal on supplies for the Navy in the Chicago area.

Commander Vanderlear, operating in Washington in Navy procurement and Commander Scott operating in Chicago as Chicago district procurement. Admiral Byrd (Walter Allen, agent for the Evans Clearing Corporation, with headquarters in the old John Garner suite at the Washington Hotel) Commander Macaulay the go-between was in Intelligence Section in Admiral King's office. He was retired but called back. Macaulay often frequented Allen's apartment. Macaulay got the proper order from King's office for the gang. It is of record that Macaulay would call from Allen's suite, "this is Admiral King's office calling" and give orders from the Allen apartment while drinking there at the suggestion of Allen. From Denison, Texas, Allen called Macaulay and said, "Macaulay, you send a wire and sign it King to Wanless and tell him to air mail the pictures of this test to King's office. Wanless won't let me have them and I want you to get them for me." Allen acquired the pictures and carried them to Mexico. Wanless had refused the picture reels on the ground that they were restricted naval information.

This all for Mead investigating committee if they have a courageous and honest investigator. Find out through Fuller.

Herman Brown entered into a contract with Higgins for \$450,000 to act as "consulting engineer." Higgins attempted to compromise for \$175,000.

Brown is reported to have told Higgins that if he did not settle for the original sum, that he, Brown, would see that he did not get any steel. The Maritime Commission, about a week later, cancelled Higgins contract. I want to use Flash on this and get Allen through Flash.

March 8, 1946

NOTE TO CLAUDIA:

Re-write this depositing the hydrogen atoms between the stratosphere and vacuum where air  $H_2O$  units cease to exist and consider the same as a thin hydrogen ash coat between vacuum and air in a circular harmlessness between the sun and us.

November 20, 1945

NOTE:

Obviously any message of first importance is directed to ALL America. A world message for Americans reaches outside. Each message has to have a personal delivery and a place to deliver in order to get maximum newspaper and radio delivery to carry the message.

The following suggestions presume a December speech to business interests. But in reality the audience and the message is as above. Values observed are political as well as economic, but both these values are secondary to the truth itself. No small truth can last long and no partial truth is worth while. So the critics may shout and nothing specific is being said. But the sense of it is that all specific truths are filled in and only general truths with specific illustrations give the lasting effect. Witness the Sermon on the Mount and the Gettysburg Address. Little people always attack little things. And the Gettysburg Address and the Sermon on the Mount did not get over the day they were delivered.

November 20, 1945

We open now the Atom-Air Age. Government's role in full production is the subject.

Peoples everywhere are seeing more clearly than we here know. They wait your message as business men--as masters or leaders in production for the richer life.

You shall fail or succeed directly in proportion as you serve the peoples who are watching, waiting, and, I devoutly trust, are believing in you and your leadership.

The business of production has an object. The object is to produce maximum work, maximum health, with maximum security in freedom. By freedom we mean that all men have security in the pursuit of true happiness through service.

As I talk to business leaders as a government official, you will pardon a slight digression at this point. My personal work since January has been to prepare a part of your government for the days immediately ahead. In my Department are governmental controls regarding both the air and the atom. The Department of Commerce superintends the Civil Aeronautics Board and the Patent Office. In the days to come the people must own the air and what goes on in the air which is the heritage of all.

The Patent Office grants licenses to inventors. In the future Atomic-Air Age, government and business men must see that invention is not stifled. There must be no pigeon holes against progress. The inventor must have a just reward. Producers and job makers must be given full license to practice. There must be no monopoly or traffic in man's imagination. There must be no locks. There must be no chains when man seeks a better way to make a better thing for the use of his fellow man--for full production and the

more abundant life.

That day shall come when unity in service for all mankind becomes the economic religion of the fuller life. Profit will come in dollars; profit will come in the busy life; profit will come in the health of all.

I pause a moment for another digression. As the atom is released I turn my mind a moment back to the days when the Curies tended the fire under the pot of pitch-blende and produced radium. This was for health. But I see ahead the day when all radioactive substances shall be used for the health of man. I see ahead the day when all plant experts shall combine to product ten times the fruits of the earth. There is a unity under God of force and matter and energy. Einstein has written the equation. Our scientists have made the atom work for man's destruction. This force reversed for peace shall serve all.

I am not concerned whether atomic energy become a rival of other forms of energy such as water, coal, and oil. There may be an atomic engine which supercedes the gas and the diesel and the steam. The main thing is that every invention which is permanent finally becomes a new agent in man's progress.

He who would meet a new invention with a fear of self loss or world disaster, has not the evidence of history on his side. The Patent Office of the future shall be governed by a single concept: "The greatest good to the greatest number." I urge that all business men, all consumers, all producers, unite behind a modern government in this concept. There shall be no private traffic for greed in man's inventive progress.

The greatest scientist of any age may be an Einstein. He and

hundreds of other scientists have been telling us recently that atomic research has within its orbit a possible earth destruction. Einstein recently stated the possibility in a simple forecast: He said: "Those of us who have brought the atomic age into being may be responsible for the end of civilization in the same sense as the mythical story of the Great Flood." Reaching back to first principles, all of us know that a man afraid has no value to others or himself. The human race has come far since the Ice Age. The human race shall go far in the Atom-Air Age.

We shall police and control the evil and destruction inherent in an uncontrolled atom. The glory of God and the majesty of man is too great for such a defeat. Man has conquered because of his instinctive wisdom, of his instinctive purity. Man has conquered because his imagination has been triumphant when the forces of fear were present.

In very recent time your great Roosevelt statesman saved a capitalistic democracy through which you and I now live and prosper. His key line--"All we need to fear is fear itself"--now applies to the atom and the future.

It does not need a psychologist to say, "Fear is negation. Fear is paralysis. Fear is sterile."

A few weeks ago our President, Truman, gave us a perfect example of the conquest of fear. He stated that America was ready constructively to conquer illness. He issued a sane and comprehensive Bill of Rights for the health and security of the American citizen. Certainly he has been told that his message on health and security will be fought by the selfish. A decade before, Roosevelt gave the same message directly to a Convention of physicians at Atlantic City temporarily frightened by the words "socialized

medicine." Roosevelt was threatened with political retaliation. Certainly our President Truman will be threatened with political fear and retaliation. You and I honor Truman's courage and vision.

And so mankind does more than search for the ideal. Mankind achieves the ideal in the slow and painful processes of the human mind.

I see before me many men who have been accused of selfishness and greed. I see before me men who must search their souls to be sure that these accusations are false. But you and I, facing the dangers of the future, know that the conquest of fear is the first requirement of our victory of maximum jobs, maximum health, and maximum security.

You and I also know that where there is one of selfishness and greed amongst us, there is a focal point of disaster and an epidemic zone of decay. We must fight eternally against the selfishness of the cynic. It is only the ideal married to the practical that you business men must seek to save not only humanity but yourselves as well.

There are those who seek to destroy capitalism. There are those who seek to destroy the ownership of private property. There are those who scorn the values of private enterprise when measured in the progress of the race.

We have saved ourselves from the heel of a Hitler. From this struggle has emerged a pearl of great price--a dividend for humanity. The Atomic-Air Age belongs to no single person or group. In the long struggle of mankind from fear and want through the fourteen points of Wilson and the four freedoms of Roosevelt--from the Sermon on the Mount through the Gettysburg Address--there runs a thread of a simple ideal--human rights are paramount. Property serves man's happiness. Man united in unselfish effort makes for the richer life.

We all remember the Christ that cleaned the Temple of the money changers. It will not be necessary in the days ahead if the Temple is clean, and if the money changers serve an honest purpose and not self only. If there international cartellists among you who cynically would charge \$453 for a \$6 product, they should reform at once. They are not bad men necessarily. Such men are simply outdated.

If there are men among you who made so-called gentleman's agreements to protect patents and processes and prices in world-wide greed in peace and war, with Hitler behind the scenes and your country the victim, we should not at this time turn back the pages, they should wake up. And you yourselves here should vow and insist that the whole stake of individual initiative and freedom of expression and full production which will give us jobs and peace and health, shall no longer be held back by counting-room conspiracies where profit and greed rule the concept.

The common man has grown up. He will not stand for such stuff nor will he permit any government to accept less than full employment as a goal to be realized.

An Atomic-Air Age may provide a great richness for all mankind. It is possible that some realizeable time to be lived by your children and your grandchildren, may provide for a two hour work day. So what? If the remaining twenty-two hours are spent in serenity and health and reaching toward the true nobility of the ideal man, is there anything wrong in the two hour work day? A government aiding full production, which is the subject we are now discussing, remembers quite well when the steel industry worked men twelve hours a day seven days a week. A government does not have to think far back to uncover the padrone system where millions of Europeans were bartered and sold from the over-populated south European area into

the industry of the Great Lakes. Thank God those days are gone. And the beauty of it is that every man here thanks God that those days are gone.

This world and this humanity is too important to quibble over much about money or even wage hours--their price, and number per week. It is obvious that fair play through government must handle this thing when conflict between labor and capital rears its ugly head. But the over all picture which workers and managers and investors must see is that full production and full employment together constitute the fuller life. There can be no production without adequate consumers. The place to keep one's eye upon is the place the production goes. Fair wages and full employment are the objectives of any intelligent business man. With such a goal these business men here shall win their place of permanent service. It does not take a mathematician or a scientist to understand that a man can not spend more than he makes. It does not take a statistician to understand that a business man can not pay out more than he takes in. It needs not even a school boy to realize that man should save for the rainy day and that the capitalist must have a profit to extend his capital and investment in order to have more jobs and fuller production.

But I have just said that we must not quibble over much about too little. I say that any government which quibbles or permits quibbling through inaction to conquer our future, shall not last. Mankind demands his place in the future sun.

I need not tell you that this is a world age as well as an air age and as well as an atomic age. We do not need to hear again and again of the rocket bomb and the airplane going around the earth in a day and all that stuff. We need only to realize that in all these

inventions and conquests of ignorance and fear through light and speed and atomic force, we are at the dawn of a glorious and tremendous assembly of man's power for good.

So this morning I leave you who know so much more than I as specialists in your own fields of industry and production and science, the details of your future as individuals and as corporations and as industries. I believe and you believe in a Divine Providence.

In the struggle of war we are so often filled with doubt. But in this day of peace and in the dawn ahead, there can be no doubt. But there is a dividend of great price in the conquest of the atom and the conquest of the air. Each year this dividend shall give re-birth for the good of man.

I would substitute for greed the thought of service. Profit follows service. Greed says always, "Be careful and be sure before you leap." But greed and fear are Siamese twins that can not live a normal life. The positive approach to progress calls for hope with reason. You business men know that for every increase in annual production there is a decrease in cost to the consumer. Cartelism won't do it. Artificial or conspiratorial increases to consumer costs must fail. You can't go to town as business men on scarcity. The man who took your first bomber over Tokyo was not sure of his life nor can I or anyone else assure you of future profits as you go into full production for full employment. But I certainly can assure you that you shall fail and you shall die if you turn the clock backward. The only safety is to serve in full production all humanity in order to save and serve yourselves as a single human being.

Let's go. Let's fight the battle of a full and glorious peace.

November 21, 1945

We face here and now the greatest challenge ever put before man. The atom shall work for us in peace for an abundant life, or the atom shall be our destruction.

I am one of those who hope and believe that the destiny of man is always upward and onward.

All men know that the atom must be controlled in a world-wide sense. But I wish to discuss what should be America's participation. What can the United States do in government to bring about the age of abundance through atomic energy? By the United States I mean all the people of the United States--the President and the Congress, the scientists, the workers, the farmers, in one great unity seeking peace and plenty through this new pearl of great price. Much has happened with passing weeks to hearten us. Your President has moved swiftly. He sees the world-wide character of the problem. He has properly led this nation away from a military secret, isolationist, and frightened attitude. He has asked all the nations of the world to police the atom. That shall be done and soon. The very turn of the year--January second--shall see the work start under a world of willing and peaceful scientists and statesmen. No military concept shall rule. Scientists shall not be enslaved in secrecy. Full interchange of the useful values of atomic energy shall be made between nations and industry. Thank God the atom is owned by all the people and not by conspirators of special privilege who in military and industrial concepts would seize the profit and the power.

As long as atomic bombs are made by nations, the race of death grows nearer. It shall not be sufficient to outlaw the atom bomb as a war weapon. The atom bomb simply must never be made as soon as the machinery for world policing can be set up. Under wise leadership this absolutely necessary work will go much further. I predict that

the world ideal of peace on earth good will toward men, is now a possibility.

To summarize: The world will be destroyed by the uncontrolled atom in the hands of vicious forces, or the vicious forces shall be conquered by the will and might of the common man working through orderly and peaceful government.

But if we were to stop here in this atmosphere of fear, we would miss the whole point of the future of the atomic age. In simple terms the atom is merely a new form of energy for man's use. The possibilities of its use are so profound that no one may now, with accuracy, make a blue-print of the world future twenty years from now. We know the general facts. The big fact is that man has an industrial use for atomic energy which, in time, shall lessen his labor and enrich his leisure for the richer life. I would like to discuss this theme in terms of government, in terms of industry, in terms of education, in terms of peace, in terms of health, and in terms of the dignity and security of man.

Two great Americans have predicted in poetry and prose, man's progress. Walt Whitman wrote of "The Parliament of Man." Edward Bellamy predicted over fifty years ago, that man would move forward until his physical needs could be met by a working day of two or three hours. These men did not know of the atom, but they knew that man's majesty would win the battle of production in ever increasing circles of significance. So the world government which shall control the destructive forces, shall also promote the constructive forces. There shall be peace. There shall be a free and friendly group of nations on this earth dedicated to the maximum good to the maximum number of mankind.

The part of the United States is one of leadership. The people

shall demand that any modern government must arrange that the atom paid for by the people's money, shall be used for the people. No patents shall ever be granted for private exploitation. No private cartelists shall be permitted to hire expensive lawyers to have them given special permits for any profits which may be exclusive profits. I see the time when all of the beneficial uses of atomic energy shall be available to world wide industry. The age of abundance is at its dawn.

We should not fear idleness or unemployment in an atomic age. As man's work hours become more productive, man simply becomes richer in the things of this life. All men are consumers. The material of this earth moves through man's work hours into the consuming hours. The atom is simply a stronger and faster tool in man's service. So government must encourage and not hold back this finer service tool.

There will be many who would delay and hinder. So-called vested interests, frightened by the possibility of loss of profit or position, would outlaw the atom for peace. Others will conspire to lock up the atom in a military chest simply so that it could not be used as a competitive tool. But if the atom provides a better way to create energy, is there one among us who would stupidly deny the world its use? Oh, but some say that if we unloose the atom in peaceful work, it may supplant the use of coal or oil or water power, steam, electrical energy, and the like. The selfish individual immediately thinks of his stocks and bonds.

The battle against inventions has always been fought by vested interests. An insurance executive having stocks in the New York Central Railroad, Commonwealth and Southern, Niagara Power, oil company bonds, may view with alarm. No real values will be destroyed

in terms of consuming mankind. No jobs will be lost as man prepares for the machinery of a more abundant life. The job of reconversion from a steam and electrical age to an atomic age, is stupendous. It will take much time. It will be an evolution. It will be job providing in a world wide sense. All intelligent leaders will apply this new form of energy to their own particular industries with profit both for the customer and themselves.

The American consumer is now using ice from lakes, from artificial plants, and making it in his home. But there is one hundred fold more ice now being used by the American consumers than ever was produced when only nature with uncertain weather, was the source. Some people not so long ago were against air-cooling for theatres and homes because it might make existing theatres and homes less valuable. But we do have a housing shortage and will have more houses as time goes on.

The radio has not stopped the telegraph or the newspapers, though all realize that in the progress of time radio and television will take an increasing place in man's existence. The automobile and the tractor have enriched man though there were horse and mule traders who might not have thought so.

So to industry and the owners of existing stocks and bonds, we should all say that they have nothing to fear except selfishness and stagnation and their own failure to adapt this new energy to their existing businesses.

This industrial revolution under the atomic energy shall take many decades. Consumers shall benefit unless secrecy and fear rule, and certainly forward looking, progressive, business men and managers of industry, are capable of meeting this change with profit.

The greatest benefit to man of a lessening of hours is that it

provides an opportunity for freedom and health and education. The steel worker who thirty years ago, worked twelve hours a day before an open hearth furnace for seven days a week, knew neither a religious Sunday nor an hour for study or healthful recreation. He simply had to work twelve hours a day every day in order to live at all. Considering the atom as a tool of industry, the grandsons of this over-worked man shall have the precious possession of this leisure. Oh, I know, of course, there will be those who say that idleness is destructive. But picture man with leisure to play, to worship God, to do all the things that a father wants to do with his children, to contemplate, to study, to hear and to see through travel, through books and through television. That is to be the future of man.

No government can exist in freedom where ignorance reigns. Education is the greatest tool of a free country. I see a nation here which will go forward in education by leaps and bounds. The imagination of man shall be stimulated. Greater new inventions will result. A more enlightened electorate will be ours. The powers of darkness and special privilege shall have to constantly face the beacon light of knowledge--not the possession of a few but the possession of all.

There always shall be men who will work eighteen hours a day voluntarily because work is their pleasure--men like Edison, who take pleasure in work because of the stimulation to their souls and their minds.

The challenge to mankind of this new age is too exciting for folded hands. The world must be made over. The challenge to the educator and the scientist, to the statesman to the business man--yes, to the ethics of man himself--will tremendously quicken the world brain.

Work with material things through atomic energy will create the profound changes I have discussed. Now let us see the spiritual values. As education widens the space, as man produces abundance with less gruelling hours of labor, he will approach ever nearer to the quality in freedom and dignity which are his destiny. World peace is nearer. Better health and strength for the human body are conceivably nearer. Beter and more food is assured through the radioactive elements which the atom has unloosed. Man is reaching toward the Godhead where in freedom and peace all may serve for all.

August 12, 1945

"IN YOUR NAME"

As the firing and the killing cease, peaceful living is being re-born out of the womb of war. The world man is an ideal as definitely as world peace is an objective of world man. The living present is all that there is to any man. His unborn future is his hope and his aim. His dead past is but his guidepost toward his future. An atom may kill him; a universe may ignore his world.

So man, in the now, looks ahead supported by his past. It is in this spirit that all that follows is written. Only future objectives of man in his major pursuit are explored. Starting time is the fall of Japan. The major objective of man is the pursuit of happiness. The intelligence of man in pursuit of happiness is now under survey.

\* \* \* \* \*

Spiritual man, when active, is merely the spirit of man pursuing happiness. Modern objectives are peace, health, work. There are many stones to be collected; many blue-prints to be made. Millions will make the plans; hundreds of millions will collect the material for the building of the future man at work, in peace, in health, and in security. It is in this world of material things that man will labor. His combined intelligence will win. His objectives shall be reached as man himself reaches always toward the ideal--always clear-sighted in the knowledge that the ideal is all there is to reach for if one makes any progress against the black forces of doubters and pessimists that make the noise.

\* \* \* \* \*

The blue-print for what is to follow is roughly (though not necessarily in this order):

1--The educational progress of man--his intelligence and his awareness of facts--are now at their highest peak value. He now is best equipped to intelligently blue-print his individual and his world future. This education must be accelerated by all possible means of education through government, publicity, and group association both political and economic. This includes everything from trade unions and citizens associations including political action, to university and

forum discussions, influence on Party persons and machines, from public opinion pressures and personal contacts. Obviously mass opinion profoundly will affect economic democracy, health, and social laws--all props and parts of men at work in permanent peace. (Developing of the above paragraph one will have access to Pepper's health and education Committee and all other Federal blue-prints on the Congressional level for health and security and education of the individual through government.)

2--Work for all that man has as a tool in material prosperity. It is false that money can stop work. Work makes wealth and wealth can create money. Money comes third in this cycle and is but the by-product--the measure of the work done or to be done by people employed in moving earth products to the ultimate goal of human consumption. It is the business of a modern government to lead and provide a system which gainfully employs all healthful people in permanent peace. Voluntary selection of work is the largest single value which should be saved from the past. This has been loosely called free enterprise. But actually it is blind and unplanned effort when looked at in the mass. Necessity knows no laws; free competition is as often barbarous and brutal as it is helpful and energy producing. The human ego loves to win. Individual importance in contrast with another person, in action called rivalry, has of course, its stimulating value. But certainly a system of rewards and punishments, stimulating valuable production and checking the corroding influences of laziness and waste, can be brought about in evolution without losing any of the individual imaginative values which cause anyone to select his future work.

If a child of ten says he wants to be an engineer, his play-mate may want to be a preacher, and the third child a policeman or a teacher. There is no harm here. But certainly any government should have available depots of information regarding policemen, engineers, and preachers, with the probable rates of pay and the cost as well as the place for qualifying as the best policeman or the best engineer. And certainly if the three children reach fifteen and change their minds, there should be no punishment but an encouragement until the real task of voluntary selection has matured into an enthusiasm of conviction through voluntary selection.

But any government which does not encourage all to work in health; any government which does not daily watch the right of all to work in permanent peace and

personal security, is not going to last. Individuals unhappy, will collectively over-turn any government which fails them.

\* \* \* \* \*

So when free selection of work has been encouraged to the utmost, and those who risk capital have so been encouraged to provide work, we have the real business and responsibility of government itself in the business of economic democracy. Government must see that any lag or surplus is foreseen, planned in blue-print form, and promptly ordered to take up any idleness in the man mass. And those who have no particular choice, the laggards or the floaters, must be under the control or subject to the needs of, full employment in peace. The dole is out. Workers, willing and in health, will eventually refuse to give up the proceeds of their wealth through taxes for the willful idle. And no modern employer, when faced with the fact that the private employing class can not provide work for all, will be found who dares to say that the dole is better than productive work provided by government. And anyone who might so dare to vote for idleness as a protection for private enterprise, will have to face a future in which public opinion will out-vote him. The people will know that the conquest of fear and want is the battle of peace--that any modern man who would permit mass starvation through idleness, belongs to a past age--that his kind of free enterprise and private capitalism has done its work, but does not rule either government or mass man.

Our laws since the seventeenth century have come a long way. In general they have supported mass man. Original laws made under the Divine Right of Kings and under the religious autocracy have largely been initiated to control mass man. In the dark ages they did not produce maximum invention, maximum intelligence or maximum production. Nor were these three things produced entirely by free enterprise or private capital which grew rapidly with the inventions of the steam engine and throughout the development of this great power age. Free enterprise and private capital have hysterically claimed all the virtues from invention to production through trade into wealth. Actually these things also may have produced mass depressions and mass wars. Certainly often private enterprise has stifled trade through cartels and inventions through patent control as well as dried up trade

through high tariff pressures.

The coming age is really the consumer age. Consumption is the thing man wants in his material pursuit of happiness. He wants houses for use. He wants proper and plentiful clothing. He wants adequate and world wide transportation in permanent peace for himself and his man made goods. Anything in so-called private enterprise or under private capitalism which stops healthful maximum production and maximum consumption, is unhealthy in itself. It is the business of modern government to save everything healthy in free enterprise, in individual choice, whether it be of a job or a director of private capital, whether in international trade or as an aid to internal full employment. But certainly somebody or some thing has to head up the over-all effort. Where is that agency other than all producers and all consumers operating as producer-consumer? Will anyone name or define where this control point is? Is it in the governments of 48 states which have not even been able to synchronize divorce laws? Is it among the cartelists who seek to limit and control and price fix? Should a Montague Norman of a Bank of England be the man to bring about unemployment or employment through money manipulation according to whether he likes or dislikes the then operating government of England? Obviously there is no control point except the producer-consumer operating through voluntary selection in naming their government officials. Anyone who says that the producer-consumers are not now more intelligent than they were twenty-five years ago, has been doing a Rip Van Winkle of wishful thinking. The world not only spins but the peoples of this world revolve in ideals and ideas, keeping always the hard core of experience as in evolution they learn.

The politician of tomorrow will ask and he shall find. He will cease to give lip service under a waving flag, to the majesty of man. He will cease to mouth that he is a servant of the voter. He will quit bragging about what he has done in far off Washington. This future politician will be a serious and prayerful leader in economic democracy. He will, as a law-maker, return home at certain periods to visit for the purpose of gaining information. He will not be concerned about the prejudices of the barroom or the rantings of a newspaper. He will seek to know what the average person of those he represents really desires in his own pursuit of happiness. He will seek to give practical service upon his return to Washington.

"Seek and ye shall find; ask and it will be given." Democracy if it means anything, means equality in the mass in relation to government--the rule of the people. Any politician who really believes thus, need not fear of being too far ahead of the people. Any one thousand people are collectively wiser than any one man as to what they themselves need and want. The people are moving so rapidly that perhaps no modern politician is ahead of them in their own knowledge of needs and wants. There really is no such thing as a Left politician, if a cross section of the world man would be made. The putting into effect through government of these needs and wants is the practical business of government. Politics is merely the art of getting the job and keeping it. But neither *nostrum* nor *pater noster* will be of very much value in a very short time. The hypocrite and the demagogue are on their way out as man catches on to *nostrum* and *pater noster*.

The on-rush of these times and the intense needs and wants of man will squeeze out the fat and the putrid of government. The laws of the survival of the fittest will apply in direct proportion to the need and the demand of mass man. Prejudice pressure and rabble rousing can not grow when faced with mass needs and wants intelligently conceived and expressed. Guns can stop through individual silencing, but where is any force which has ever stopped permanently the progress of man?

5  
April 17, 1944

FOR MEN ONLY  
Chapter One

A cobbler can make a shoe but today there are practically no cobblers. Their place has been taken by the United Shoe Machinery Company lessees and the long lines of labor robots who feed the machines.

Man in the raw had the normal reactions toward the so-called gender sex. By the time Freud and Adler and Dorothy Dix piled in their testimony the situation got out of hand. The cart got before the horse.

Primitive sex was a very orderly proceeding. The female asked for it. She asked it of the strongest male, probably by the instinct of smell followed by the approval of the optic nerve.

The male's egotism set up corresponding emotions. The act of procreation resulted in an orderly and decent manner.

Of course there was competition. In our degenerating days, competition has developed in complexity simply because man has developed through his imagination certain tools to satisfy his desire increase through the medium of mass advertising and easier transportation. We have the formulas of Hollywood leg sex, hair beautifiers, and the Mann Act, also Vitamin B-6 for the laggards. It is hardly necessary to pause among the virtuous or the vicious because the extreme Right and the extreme Left of normalcy is not the concern of the normal.

This small effort is a product of a man who has just finished the business of sex. He confines himself to his own sex. His desire is constructive. Were he the Chairman of the Board of world unity he probably would be guilty of some sort of Eugenic legislation. By Government he would sort sex.

But as a practical fact he knows he will be physically as well as sexually dead before anything can be done to change the existing scene. His premise is simply that smell and eye are still dominants. Church and State, the romantic Jane Austens, the medical Freuds, and Hawthorne's Scarlet Letter, all to the contrary. The shortest line in the vicinity of truth of the whole question of selectivity was spoken by the little girl who said, "Why don't you speak for yourself, John?" The girl had had a look, a smell, and a feel, and wanted noth-

ing pertaining to Miles Standish when she had a John right before her.

CHAPTER TWO  
THE RUBBISH OF IT

In cleaning up sex as a subject, one might as well get rid of the dirty dishes.

The peep-hole Thomases, the stage-hole Johnnies, the pimply boys slipping into the Burlesque Show, the virginal swooners at radio crooning time, the ancient spinsters at the Confessional, the tired matrons slipping into the Movie from the days of Valentino to Clark Gable, have no place except to emphasize that sex also is subject to the law of supply and demand. If sex always had been subject to the perfect law of supply and demand, all sex would be normal. There would be no sex jealousy even, because all individuals of both sex would be constantly in balance. Where <sup>sex</sup>satisfaction is a permanent factor of existence, there can be no dislocations such as existed in Corinth and Lesbos and Pompeii and Alexandria.

But when sex became subject to conflicting values in a complex civilization the multitude of unbalanced and dislocated sex desires produced the dirty dishes.

The French "Dot" produced the Courtesans of Paris because the "Dot"-less girl was not in demand except on a piece work basis. The wiser virgins simply lost their virginity and earned their "Dot" on Parisian Streets before returning to their old homestead and the farmer boy and the wifehood of respectability. The breakage was terrific. Disease took France because medical and legal France believed in "laissez-faire".

The French love-life became aristocratic because only the upper class young men could afford a permanent and exclusive mistress. Even he, satisfied in his young and ardent years, became proprietor of a loveless family life when the "Dot" dictated that systems were paramount for safety and reproduction. Money and pride in civilized France took the place of Caesar's Gaul. A loveless, abnormal, and diseased nation is the final product.

The policemen of sex simply made matters worse. There is no real way of

legislating against sleeping, food hunger, or sex hunger. Religion has set up formulas. Civil law, backed by Religion, has attempted the same. The result has been a tangle of disobeyed marriage vows and marital legislation. Remos spring up as lawyers and tradesmen make a business of fake citizenship and phoney legal testimony. Human beings under sex hunger overcome the sex policemen of Church and State.

One hesitates to talk of the dirtier of the dirty dishes--the homosexual, the lesbian, and the like. The only fact worth insisting upon is that in nature one finds no abnormalcy, hereditary or otherwise, when sex is in balance. Where there is no sex hunger and no restrictions, it is obvious nature will follow the norm because in normal nature there is no need for substitutes.

Cancer and Tuberculosis may be transmitted as tendencies. Sex abnormalcy may be transmitted as a tendency. But there has been no evidence that there is any anatomical basis for transmission. Even in the doubtful zone of childish self-abuse, which obviously precedes knowledge of normal sex life, there is a question whether its prevalence among civilized people is due to the dislocation of the civilized child from the primitive existence. In primitive life, exercise and self-determination in the fight for existence, used up the normal emotions and physical capacities without leaving a residue for sex idling in childhood. It is indicated that civilized parents can minimize self-indulgence simply by using up the natural energy of childhood as a first business of a parent. All the so called teaching, preaching, and fear tabus probably do more harm by driving sex idling underground.

### CHAPTER THREE

The last chapter seems tiresome, so we had better return to Pricilla and her John and get going.

It would be unfair to men only not to let the cat out of the bag, and besides what man wants to take any more time off than is necessary to get at the nuts of the thing.

The essence of the idea is to provide a worksheet which may give him a ~~maxi-~~<sup>maxi-</sup>

man of sex satisfaction with a minimum of mistake or false starts. Rule one for men only is never to seek a woman in sex.

This follows from the axiom that no normal, vigorous female ever waited in sex for any man.

This rule one and axiom one is absolute in spite of all faked evidence to the contrary. In his own experience the reader will agree that rape is impossible without violence. No sane man has ever raped a woman because the commodity so acquired is without value and because the commodity is too easily attained by purchase or as a free will offering.

So this clears the ground for the dumb bunny, male gender, who believes that he courted and won his bride or his mistress. Whenever you hear this sort of mental trash, put the author or the speaker into the moronic ego class. He is simply too big for his pants. It is to be suspected that his mind is attempting compensate for natural inadequacies. His brain may have been locked as a child by the Freudian equivalent of puppy-love or mother-love. He may be trying to be the he-man that he ain't. He may be covering up with loud talk what he knows is not so or he may be simply dumb.

The last is the normal of the average among the free, white and twenty-one males of the anglo-saxon tradition. They are simply dumb.

They have been taught wrong, of course. They have read a lot of romantic trash. They never have thought for themselves about anything except perhaps holding down a job or doing their adolescent bit as athletes.

But in actual practice one wise mother with a virgin on her hands can defeat a regiment of college boys brought up by flattery gas of the great, big, he-man variety.

The routine follows a very simple pattern. Boy meets girl. Girl invites boy to home. She sex-samples him or beef-steaks him. She moves from the passion kiss of the Movies and stops to tarry or wrestles a bit, as the case may be. The wise mama puts on the brakes if there is a fish on the hook. Papa is ordered to be genial. Daughter's progress is observed, stimulated or retarded, with an eye to final results in the way of a certificate into the married women's union. And

the sap flexes his arms, gives a MacArthurian lift to his chin, presses his pants, has his necktie fondled, and thinks, with the plum-sticker, what a great big boy am I.

The only thing that is the matter with him is that he is feeling a slightly warmish glow in the neighborhood of his abdomen. The law of supply and demand is at work. The fact, young men only, to remember is that the supply is exhibited before the demand is created and the female sex only knows her business. She has a single article to sell and all men should know this as a primary fact. Otherwise there is trouble ahead in the head.

#### CHAPTER LV It's a Dance

Most men remember the Lord Fauntleroy stage. Mama washes face. The first long pants, and off to dancing school.

Little girls line up opposite little boys. Dancing teacher tells little boys to select little girls. Little boys don't want to do any such thing. But mama knows best.

This is the first breaking-in stage under which men only are taught to believe that women wait for men in sex. But who has not seen the little girl commandeer the little boy with the look of an eye. The vigorous girl knows her business. She is not a Wall Flower and never will be. She wins in competition even at the age of six.

Then comes the growing--commonly called the awkward--stage. This is the period of pause for selectivity. Girls become girls and boys become boys, each subconsciously aware that distance lends enchantment--also that distance and unisexual herding is necessary for a proper valuation of sex as an institution in the life stream. Children become sex orphans at the very time the most delicate attention should be paid. Unless a wise parent or preparatory school Prof provides for normal sex growth and purity at this point, the dammed up and growing sex organs will raise hell. It is at this stage that the shy, shrinking, boy solos his way into tragedy. At this stage it is that girl crushes produce timidities among sensitive girlhood which so often degenerate into mental vulgarities and sterili-

ties,--Victorianism still rampant under religious and social tabus; attempts to suppress and ignore growing and insistent facts.

To my mind comes several pictures too ugly for comment, but the lesson of them all is the same. Sex orphanage is probably the greatest crime of civilization. Its greatest cause is the refusal of the adult to approach sex as a natural function and to transmit the fact at puberty and to prepare for the transmission before sex inquiry develops. The wise parent or the wise teacher will begin the preparation before the age of ten.

Sex being the most highly individualistic and most sensitive subject there can be no general precepts. A text book laying down any line of information such as Lesson one, Lesson two, and Lesson three, etc., would be a disservice, but certainly suggestions which could be adapted to the individual at sex dawn are in order. Sex orphanage means that the orphan approaching the subject from ignorant emotion or curiosity merely moves from ignorance to tragedy, led by slightly older children in secrecy and vulgarity. Sex is merely driven underground.

The child is merely told to wait until the oldsters in their fear, and discomfort, find they must act.

A child aged six asking mother how he came into the world is told that he was left in a basket in a hollow cedar tree, and that Mama found him there. He goes out in the early morning to find whether another baby is in the tree. He is disappointed but he continues to search through the long summer.

He compensates by picking a white rose. He adds the morning paper to his gift impulse. Father gets the paper and mother gets the rose, but the boy slowly realizes that the cedar tree meant it is a lie. So this lie joins the other myth of Santa Claus.

Would it not have been wiser had the boy been told the story of the male and female cedar blossoms, of the birds and the bees carrying pollen from the male to the female so that little cedar trees be born from seed and that Mother Earth, with rain and sunshine, brought new life? Would there have been any harm

had someone told the boy that a rose was blossomed and faded but that life did not die because seeds live on? that seeds and little slips from the rose bush planted in Mother Nature carried on in beauty the life stream?

So approaching sex from a far and impersonal distance, the story of nature--the male and the female cedar and the mother rose--is left in the child mind.

Children brought up in natural surroundings have, of course, the great advantage over the urban children because they observe animal nature in sex. The rooster lording it over his flock will invariably bring the childish question. A wise parent or teacher has the answer when the question is asked. Instead of the "Hush" or "You are too young to ask such questions" is it not healthful progress to tell the child the truth in child understandable terms. The child eyes see the cycle of the egg, the chick, the pullet, the cockerel, the rooster and the hen laying the egg. Why not say: Mother hen lays eggs which we have for breakfast, but when she wants children, the rooster has to help her because he is going to be the father and every child needs a father and a mother, so special eggs are decided upon which are not to be eaten, but to be laid aside until the baby chick wants to come out and see the sun. If the child is insistent and intelligent, he will ask more detailed questions which can be answered in the normal flow of conversation. If the child curiosity observing the fact of contact, pursues the subject, certainly the contribution of the male can be properly explained simply by breaking an egg or two and showing the difference between the fertil and the infertile.

But this paragraph to continue would be boring. The simple rule is that questions must be answered when asked. There is no putting off. The child simply does not return to liars for his information nor does he repeatedly ask information from people who say they don't know or don't want to tell.

#### CHAPTER V The Kiss

The drivel surrounding the early approach to sex life is at its worst in the evasion of the kiss. The kiss is merely a spontaneous outgo of affection in which sensitive membranes meet and produce pleasure.

Mother fondles child, but the mouth of the suckling babe at the mother's nipple also was nature's invitation providing the lure of sensation so that the child and the mother might continue the life.

And as the child develops, the use of the lips develops. Neighbor boy and girl preparing for the first school day, meet at the boundary line of their homes. They talk about the school days to come. Under the lilac bush they play in innocence. Boy tells girl he is going to marry her when he grows up and the girl gravely accepts his offer. They kiss in solemnity. Then in embarrassment. The little girl runs home. In vague sweetness her mind has crossed the family monopoly and is moving into the future life that is to be. So the kiss is the invitation of nature to the very great and beautiful companionship that sex implies. As such it may be explained by the wise adult when the first question, "What is a kiss?" is asked.

(Then define the kiss from adult to child and explain its uses and limitations.)

PW  
April 23, 1944

#### ON THE NATURE OF MAN

Man is nothing but what he does. This is the basis for Aristotle's Ethics and Marx's Theory of Value. If the first sixty pages of the Ethic and Kapital are compared the identity of premise is seen at once.

Creation is what a man does. Aristotle argued that creation produced by understanding of the essential nature of first substances which are nothing but existing individual things. But the essence of what Uncle Charles calls the thing unseen--the universal--which must be understood by Uncle Charles' sixth sense, is called by Aristotle "common sense." Look at that word "common." It means what is identical in many separate individual things. It is the basis by which we call separate items by the same name. Yet it is equally important that individual things are different just as much as they are the same. So thus suddenly we have accident, as well as essence and never one without the other because things to have something in common must also be different--not identical. How things have a common quality and what things about them are different, depends on where you sit. There is always a great difference of opinion about strikes and balls depending whether you are in the left or right wing bleacher.

And so men emote an act and move in direct proportion to their comprehension of what things have in harmony and what are their differences, what are the essences and what are the accidents.

Creation then--a Marxist creation of economic value, for example--always proceeds by changing an essence into an accident or what is an accident into an essence. For all things are potentially both accident and essence.

#### ON ART:

An artist is a particular kind of worker (see Plato) (also see de Poetica\* Aristotle) (also Marsh on Art) who consciously and deliberately puts form into matter and *vice versa*, essence into accident. In music the sensual material is sound; the form a mathematical structure. In sculpture the material is some type of stone; the form a set of mathematical proportions harmoniously integrated.

#### ON TOTALITY:

People should be retired to the straightjacket who begin to think that any-

thing at all is permanent or fixed, or that a certain set of "What to be"s is the business. Because "What is" as Uncle Marsh would say, is a malleable totality of relationships both between things, people, and between people and things, within which anything can be made into any other thing. In short, as we say in the algebra of matrixes, there exists a set of rules to transform any given matrix of relationships into any other matrix of relationships. (It is the certain knowledge of this which makes hope forever rise in Uncle C's breast.)

#### ON CREATIVE EMOTION:

So we are back at the starting point. Man is what he does, but what he does is to transform totalities of relationships into something rich and strange. Of bones are corals made.

So you are a scientist and you take your little slide rule and pencil and you insist on looking at things with all kinds of little gadgets that somehow separate things out.

And then you come and tell us that everything that happened on this trip from Marsh's castle on the Hazel River to Washington, D.C. is summed up in S, but Mrs. Haines just does not believe it.

Of course that other scientist, the physician, would give us another symbol of the organic relationships of three blood streams that have altered somewhat on this same trip.

And that other mathematician might even write a sonnet to describe it.

So what we do is re-form things and it is the capacity and the measure of capacity to re-form in use or value that counts.

Creative imagination then, not just the male capacity for forward drive, but the certain understanding that there is no point at which a good bull is stopped-- a good thinker or actionist is a retirist--creative imagination is this capacity for not being stopped.

#### ON HUMAN WILL:

Philosophers have had a habit of getting mixed up, particularly getting mixed up between their own bad guesses at thinking and what the facts happen to be. They have some words for it--Call it the gulf between subjectivity and objectivity.

Kant wrote several books about the creative capacity of the mind to form the material of sense. Schopenhauer called the mind the will. The Kantian capacity of mind to create became a completely capricious capacity to finagle with this man whose mother kicked him downstairs and naturally this capricious capacity of the mind to create received from Nietzsche an added distortion summed up in the phrase "The will to power."

Thus then what in Aristotle and Plato is a clear doctrine about the nature of man becomes in Kant an objective capacity distorted by Schopenhauer into a capricious will, and then further twisted into an almost amoral will to power.

No philosopher, no matter how hard he tries, has not been able to say anything that contradicted anything anyone else said because somehow it is the same mind speaking in each. They have a habit of changing base, mixing metaphors, moving the bay window around, but always end up with the same pitch.

The creative will--the free will at absolute and unlimited capacity to move forward--this is what Marx is constantly talking about in his discussion of class consciousness and the activity of the proletariat. It is what every Baptist minister in the black belt counties of Alabama has over Lister Hill. Spinoza says that understanding, power, and will are different words for the same capacity; that power is commensurate with understanding.

Thus God in Aristotle and Spinoza has pure understanding, is also absolute and unlimited power to create. In their jargon, God is also pure actuality, pure form, pure activity. And this of course, is what makes Uncle C so very hungry even at six o'clock in the morning on a grey day. We hope he gets there.

#### ON LOVING PEOPLE:

A good man knows that every other man is himself. And he knows that their capacity and his capacity to create are the same capacity. It is this understanding which is needed in order to love people and on the basis of this and only on this basis, can one be devoted to what Uncle C, in the tradition of the 18th Century revolution, calls the public welfare. It is also the basis for being a good soldier.

April 23, 1944

THE AIM OF MAN

Let's go to very high mountain and look around. The picture, if we solo, spells freedom to observe. The only limitations are natural ones of weather and the optic nerve.

\* \* \* \* \*

Now drop yourself into a mob at a Ball Game. There is obviously the same freedom to see and hear and be alone within the limits of the seat paid for.

The man on the mountain has freedom alone. The man at the Ball Game has freedom in mass. Somewhere between these two points of voluntary placement lies the least common denominator of man content.

\* \* \* \* \*

All systemic philosophers seeking the least common denominators of truth--the axis upon which to revolve the facts of time and space--find it necessary to bend and twist the facts universal to the axis itself. Were they to have visualized one turning of the infinite they probably would never have written philosophy. Rather they might have gone singing to their "highest mountains" and laughed themselves to death. The simplest known thing is the finiteness of man in time and space. The most hoped for dignity of man is that imagination (for lack of a better name) is infinite in that it sublimates the material into pictures of things unseen. If one were to grant the human faculty of image making as transcendent of human conceived facts, we might creat a new fact--the fact of the thing unseen as dominant over the thing seen.

Many poets and many philosophers have written a part of this fact. Every religion which has stood the pitiless test of international literature, has transcendentalism as its base. Perhaps the only difference between an American Emerson or a Buddha and a Christ or a Mohammed is the starting point and the end point of the thought image. Emerson and Buddha rather bravely started out to see and seek a purer and richer life. The pastoral type Christ looked above and came back with the Persians from astronomy. The myth of the three Wise Men and the Manger was an incidental result.

So if there is any conflict between philosophy and religion, it is largely

based on man starting the image from himself and man seeking to save himself from the infinite image which of course he never can see.

\* \* \* \* \*

Since there is much fog at the moment, let us imagine the Christ concept and the Buddha concept meeting somewhere for a conversation at the town of the Golden Mean of thought in motion. The distinguished Emerson might be the Corresponding Secretary. Nietzsche might observe from a gallery under pain of death if he did not keep silent. All the so-called great and near great of the thinking world could have tickets to the boxing match of controversy.

\* \* \* \* \*

The special German section should be well guarded because of the tendencies inherent in the Teutonic brain. When Buddha and Christ put on the verbal gloves at the sound of the gong one must have an orderly audience of pure observation. At the risk of boredom and inartistic digression, one must observe that the German section lacks an individual unity. It is the sub-cellar of the starting point. It is against Christ because it is super-Christ and not because it is anti-Christ. Hence a Nietzsche at his worst. Hence a Kant at a literary point of greatest density and weight and stupidity.

\* \* \* \* \*

The nearest balance in the audience between the "man up" and the "universe down" conflict for truth supremacy, would be the man who did optical work for a living while his mind fed from the universal through his ear. Most of us have forgotten his name, but maybe someone in the audience will supply it. Thank you. Spinoza. So we shall take a seat along side of Spinoza and watch the prize fight. The victory belt shall be called "Fame." Buddha lopez through seven rounds of Transcendentalism and seems to have it. Christ, a simpler and more rugged Communist, can take it. At the end of the tenth, Christ is still going strong. He floors Buddha in the ninth because Buddha has not been nourished and has become vague, missing his punches. He simply carried his image so far from the material that he shadow-boxed a bit. Christ's honorable finish was due to the fact that truth came closer to him from the vague so that he connected at Calvary. Christ really

was operating in the economic and material life of his immediate herd at the finish. Buddha had reached the Nirvana truth which was simply too far away as the gong ended the contest.

\* \* \* \* \*

Spinoza sat silent, a bit puzzled, but said it was a good fight even if it was a draw. The German section said it was a poor show. Nietzsche tried to climb in the ring and fight both but was restrained.

## CHAPTER TWO

The search of man for his maximum between birth and death, must be in oneness alone, but any voluntary, scholarly, or self-conscious effort is doomed. The fact of self limitation puts the three dimensional into supremacy.

\* \* \* \* \*

Worst examples will always be the consciously systemic philosophy. The poor dull tool of logic hacks unceasingly at the universal forest of truth. The net result is that other wood choppers follow the same path, quarreling or snarling at the predecessors. So a man seeking truth must move without weight or substance, tradition or learning. He must know without knowing; he must see without seeing; he must hear without hearing.

He must neither start with himself nor start disembowelled from the material of himself. If there is universal truth which is significant to each human individual, it must reach and leave each one in flow without conscious effort.

Let's do the reaching or acceptance first and then proceed to the out-flow. The in-flow of truth to the point of image must be essentially anatomic. The five senses are points of intake. The composite of the five senses may be called the sixth sense in spite of all the scholarly. The sixth sense is not a sense at all, nor is it truly a point of sensation. It is merely the point at which the composite of the five senses deposits the picture into consciousness. The picture will be neither more true nor less true than the purity and lack of distortion of the incoming sense organs. In rough simplicity one may say that a man's truth is no more nor less significant than the impersonality of the mind

of one in selfconsciousness.

\* \* \* \* \*

Whatever is, is, may be the first axiom of a materialistic philosophy, but any effort to see what is before what is becomes an image obviously will distort the five senses of intake. So logic becomes a prejudicial function which distorts the truth. This is the answer to the systemic approach to truth.

\* \* \* \* \*

So let's accept the five senses as transfer organs from the universal of the EYES to the image of the truth private. Certainly no image is material. So at the point of the sixth sense, or image, function of man there is nothing material.

One must use the material fact that nerve and blood and bone has a function of intake to the immaterial image. But of what "Eyes" is made of is not material for the reason that it has merely passed through conduits which are material and comes back to the starting point of immaterial truth.

Imperfect analogies become dangerously close to logic and must be used sparingly. A photograph of a sunset records on paper a material image changing in a flash never to return. The impression image is material, made of material, and sold for material in the mass of trade. Actually the image becomes a commodity, but translated back through the eye-sense, the material sunset takes on as many truths as there are pairs of optic nerves. The only essential fact is that the material sunset has moved through man-made processes and man-possessed sense, to emotion.

\* \* \* \* \*

The word "emotion" is the end of the road. Broken down to X and motion, one may pause to ask, "When is an emotion worthy of emoting?" So we move on to some obscure people in the writing business headed by Henry James and company.

"Whatever is, is" is now due for the slaughter house of philosophy. With the pragmatists whatever is, is not, unless it is in accordance with one's concept of value in use. Slyly the fact is slurred by the pragmatist. As a matter of fact, in his supreme selectivity, the pragmatist denies the universal truth by applying human use value as the measuring stick of the truth itself. The so-

called pragmatic philosopher merely takes philosophy as the base, as does the psychologist, at which he begins to express his philosophy of self selection and self determinism of his activism. But at that surrealist approach to philosophy for the purpose of using whatever is as the basis of man in action, it becomes much closer to what man wants than any Buddhistic Transcendentalism. At least it is in the right direction. It is a lateral on the three dimensional human plane starting at a point on the perpendicular between universal and the one between the infinite and the finite. Anywhere where the truth becomes seeable and knowable is the point of action for anyone. The emotion of truth generates energy into an individual possession. Men die for it. Nations are moved by it. Wars occur. Saints and sinners are made thereby.

AUTHOR'S NOTE: The perception of the author's senses tell him that he is boring one who wishes to emote, so merely to catch the thought and to retire to the guest chamber as each host should do, he merely wishes to record the thought that if the five senses purely record what is seen and unseen there will be no birth pangs of emoting. Pure and significant extroversion will occur as painlessly as a lady salmon produces a few thousand eggs for the emotion of the male salmon to observe. The emoting of the lady salmon as a cycle of what is does not have a personal contact in joy with the emotion of the embryonic papa. But in the meeting of the male and female emotions as the long climb up the rapids from the sea began, there was a cycle of sex orgasm which was certainly not material. So we shall leave it at that, stating merely that the storage battery of emotions called instinct or heredity or habit, does and will emote under pressure of space limitation which sets up extroversion.

This leads to the examination of the nuts of the thing. It is: No living mobile individual in any form of earth existence ever did anything except through pain. Pain is defined as a blind knowledge of inadequacies or necessities which urges that something be done about it. In man it may be called the knowledge of finite imperfection whether it is an excavation in the early morning or a search for the maximum significance in herd activity from birth to death.

1945

Publisher's Note:

This book is designed for teachers in courses of relations between the sexes. It may be of use to parents as preliminary preparation in their inevitable talks with their children. The writer's object is merely to contribute something to the generation ahead. He felt that his best contribution would be to leave the individual problem where it rightly belongs--in the realm of individual instruction. It is probably inaccurate that the book should be written for the primary reading of virgins and adolescent males. Such a book may be attempted later if this book has acceptance with the teachers and parents.

Chapter I - Timing in Generation

Chapter II - Sex Act as an Emotion

Chapter III - Animalism versus Humanism

Chapter IV - When Emotion is Bankrupt

Chapter V - Is There a Recovery?

Chapter VI - Preparation versus Logic in Sex Relations

Chapter VII - Time for Children

Chapter VIII - Three Sex Motives: Hedonism, Romanticism, and Realism

Chapter IX - The Ideal Sex Life--The Fruit of the Web

1945

5

FOR MEN ONLY  
Preface

This short series of college lectures for men only, has been in increasing demand. The publishers say a wider non-curricular use should be made of them.

The present small volume is designed for textbook use in male Preparatory Schools.

The testimonials may be obtained from the publishers, but are omitted from the addenda because of the war time paper shortage.

Thus we are left without authority, but since sex is rather a private subject, any simplification that the scholarly will observe, must be excused because of the aim of the author. The aim is simply to reach the maximum number of embryonic males prior to matrimony for the purpose of creating the best approach to a satisfactory marital life. The publisher was very kind to state that a non-scholarly approach to the primitive subject of sex selection, will accomplish the author's objective.

It has, of course, been very difficult not to be scholarly when one has had four decades of teaching youth. I hereby offer my apologies to all authentic and authoritative scholars.

In a way, the author, without bragging, believes he has had a practical experience and is possessed of a good memory. He knows the sex labyrinths through which he has travelled. He knows he is now through as an active operator in sex. In a way, he might qualify as a Master Emeritus in the college of love.

At least he has one fundamental theorem to express from his own personal detailed experience. He never conquered or selected any female in his sex life. He was always conquered or selected. And he believes as the sun sets on his sex life, he should give the practical work sheet to the deserving adolescents.

The title "For Men Only" will only be excused among scholars who know that the business of life is to produce the greatest good for the greatest number. The author abjectly apologizes for the title. He selected it because of the recurring use which preachers have made of the same title in luring the male to God. If the author may remove from the ego-centric male the horrors of the pseudo-romantic bunk which has been sold by romance writers and love-lorn columnists,

he will feel that even the use of vulgarisms and blatant titles are justified.

The author has asked that the distribution of this book be limited to teachers. He has obviously and properly not permitted the use of his name. Otherwise his personal serenity and his private life would be disturbed. He is now engaged in work which must keep him anonymous if it is to be well done. He is now residing in isolated country working in a monastery of the mind.

April 17, 1944

FOR MEN ONLY  
Chapter One

A cobbler can make a shoe but today there are practically no cobblers. Their place has been taken by the United Shoe Machinery Company lessees and the long lines of labor robots who feed the machines.

Man in the raw had the normal reactions toward the so-called gender sex. By the time Freud and Adler and Dorothy Dix piled in their testimony the situation got out of hand. The cart got before the horse.

Primitive sex was a very orderly proceeding. The female asked for it. She asked it of the strongest male, probably by the instinct of smell followed by the approval of the optic nerve.

The male's egotism set up corresponding emotions. The act of procreation resulted in an orderly and decent manner.

Of course there was competition. In our degenerating days, competition has developed in complexity simply because man has developed through his imagination certain tools to satisfy his desire increase through the medium of mass advertising and easier transportation. We have the formulas of Hollywood leg sex, hair beautifiers, and the Mann Act, also Vitamin B-6 for the laggards. It is hardly necessary to pause among the virtuous or the vicious because the extreme Right and the extreme Left of normalcy is not the concern of the normal.

This small effort is a product of a man who has just finished the business of sex. He confines himself to his own sex. His desire is constructive. Were he the Chairman of the Board of world unity he probably would be guilty of some sort of Eugenic legislation. By Government he would sort sex.

But as a practical fact he knows he will be physically as well as sexually dead before anything can be done to change the existing scene. His premise is simply that smell and eye are still dominants. Church and State, the romantic Jane Austens, the medical Freuds, and Hawthorne's Scarlet Letter, all to the contrary. The shortest line in the vicinity of truth of the whole question of selectivity was spoken by the little girl who said, "Why don't you speak for yourself, John?" The girl had had a look, a smell, and a feel, and wanted noth-

ing pertaining to Miles Standish when she had a John right before her.

CHAPTER TWO  
THE RUBBISH OF IT

In cleaning up sex as a subject, one might as well get rid of the dirty dishes.

The peep-hole Thomases, the stage-hole Johnnies, the pimply boys slipping into the Burlesque Show, the virginal swooners at radio crooning time, the ancient spinsters at the Confessional, the tired matrons slipping into the Movie from the days of Valentino to Clark Gable, have no place except to emphasize that sex also is subject to the law of supply and demand. If sex always had been subject to the perfect law of supply and demand, all sex would be normal. There would be no sex jealousy even, because all individuals of both sex would be constantly in balance. Where ~~s~~<sup>at</sup>isfaction is a permanent factor of existence, there can be no dislocations such as existed in Corinth and Lesbos and Pompeii and Alexandria.

But when sex became subject to conflicting values in a complex civilization the multitude of unbalanced and dislocated sex desires produced the dirty dishes.

The French "Dot" produced the Courtesans of Paris because the "Dot"-less girl was not in demand except on a piece work basis. The wiser virgins simply lost their virginity and earned their "Dot" on Parisian Streets before returning to their old homestead and the farmer boy and the wifehood of respectability. The breakage was terrific. Disease took France because medical and legal France believed in "laissez-faire".

The French love-life became aristocratic because only the upper class young men could afford a permanent and exclusive mistress. Even he, satisfied in his young and ardent years, became proprietor of a loveless family life when the "Dot" dictated that systems were paramount for safety and reproduction. Money and pride in civilized France took the place of Caesar's Gaul. A loveless, abnormal, and diseased nation is the final product.

The policemen of sex simply made matters worse. There is no real way of

legislating against sleeping, food hunger, or sex hunger. Religion has set up formulas. Civil law, backed by Religion, has attempted the same. The result has been a tangle of disobeyed marriage vows and marital legislation. Renos spring up as lawyers and tradesmen make a business of fake citizenship and phoney legal testimony. Human beings under sex hunger overcome the sex policemen of Church and State.

One hesitates to talk of the dirtier of the dirty dishes--the homosexual, the lesbian, and the like. The only fact worth insisting upon is that in nature one finds no abnormalcy, hereditary or otherwise, when sex is in balance. Where there is no sex hunger and no restrictions, it is obvious nature will follow the norm because in normal nature there is no need for substitutes.

Cancer and Tuberculosis may be transmitted as tendencies. Sex abnormalcy may be transmitted as a tendency. But there has been no evidence that there is any anatomical basis for transmission. Even in the doubtful zone of childish self-abuse, which obviously precedes knowledge of normal sex life, there is a question whether its prevalence among civilized people is due to the dislocation of the civilized child from the primitive existence. In primitive life, exercise and self-determination in the fight for existence, used up the normal emotions and physical capacities without leaving a residue for sex idling in childhood. It is indicated that civilized parents can minimize self-indulgence simply by using up the natural energy of childhood as a first business of a parent. All the so called teaching, preaching, and fear tabus probably do more harm by driving sex idling underground.

### CHAPTER THREE

The last chapter seems tiresome, so we had better return to Priscilla and her John and get going.

It would be unfair to men only not to let the cat out of the bag, and besides what man wants to take any more time off than is necessary to get at the nuts of the thing.

The essence of the idea is to provide a worksheet which may give him a <sup>ML</sup>sexi-

man of sex satisfaction with a minimum of mistake or false starts. Rule one for men only is never to seek a woman in sex.

This follows from the axiom that no normal, vigorous female ever waited in sex for any man.

This rule one and axiom one is absolute in spite of all faked evidence to the contrary. In his own experience the reader will agree that rape is impossible without violence. No sane man has ever raped a woman because the commodity so acquired is without value and because the commodity is too easily attained by purchase or as a free will offering.

So this clears the ground for the dumb bunny, male gender, who believes that he courted and won his bride or his mistress. Whenever you hear this sort of mental trash, put the author or the speaker into the moronic ego class. He is simply too big for his pants. It is to be suspected that his mind is attempting compensate for natural inadequacies. His brain may have been looked as a child by the Freudian equivalent of puppy-love or mother-love. He may be trying to be the he-man that he ain't. He may be covering up with loud talk what he knows is not so or he may be simply dumb.

The last is the normal of the average among the free, white and twenty-one males of the anglo-saxon tradition. They are simply dumb.

They have been taught wrong, of course. They have read a lot of romantic trash. They never have thought for themselves about anything except perhaps holding down a job or doing their adolescent bit as athletes.

But in actual practice one wise mother with a virgin on her hands can defeat a regiment of college boys brought up by flattery gas of the great, big, he-man variety.

The routine follows a very simple pattern. Boy meets girl. Girl invites boy to home. She sex-samples him or beef-steaks him. She moves from the passion kiss of the Movies and stops to tarry or wrestles a bit, as the case may be. The wise mama puts on the brakes if there is a fish on the hook. Papa is ordered to be genial. Daughter's progress is observed, stimulated or retarded, with an eye to final results in the way of a certificate into the married women's union. And

the sap flexes his arms, gives a MacArthurian lift to his chin, presses his pants, has his necktie fondled, and thinks, with the plum-sticker, what a great big boy am I.

The only thing that is the matter with him is that he is feeling a slightly warmish glow in the neighborhood of his abdomen. The law of supply and demand is at work. The fact, young men only, to remember is that the supply is exhibited before the demand is created and the female sex only knows her business. She has a single article to sell and all men should know this as a primary fact. Otherwise there is trouble ahead in the head.

#### CHAPTER IV Its a Dance

Most men remember the Lord Fauntleroy stage. Mama washes face. The first long pants, and off to dancing school.

Little girls line up opposite little boys. Dancing teacher tells little boys to select little girls. Little boys don't want to do any such thing. But mama knows best.

This is the first breaking-in stage under which men only are taught to believe that women wait for men in sex. But who has not seen the little girl commandeer the little boy with the look of an eye. The vigorous girl knows her business. She is not a Wall Flower and never will be. She wins in competition even at the age of six.

Then comes the growing--commonly called the awkward--stage. This is the period of pause for selectivity. Girls become girls and boys become boys, each subconsciously aware that distance lends enchantment--also that distance and unisexual herding is necessary for a proper valuation of sex as an institution in the life stream. Children become sex orphans at the very time the most delicate attention should be paid. Unless a wise parent or preparatory school Prof provides for normal sex growth and purity at this point, the dammed up and growing sex organs will raise hell. It is at this stage that the shy, shrinking, boy solos his way into tragedy. At this stage it is that girl crushes produce timidities among sensitive girlhood which so often degenerate into mental vulgarities and sterili-

ties,--Victorianism still rampant under religious and social tabus; attempts to suppress and ignore growing and insistent facts.

To my mind comes several pictures too ugly for comment, but the lesson of them all is the same. Sex orphanage is probably the greatest crime of civilization. Its greatest cause is the refusal of the adult to approach sex as a natural function and to transmit the fact at puberty and to prepare for the transmission before sex inquiry develops. The wise parent or the wise teacher will begin the preparation before the age of ten.

Sex being the most highly individualistic and most sensitive subject there can be no general precepts. A text book laying down any line of information such as Lesson one, Lesson two, and Lesson three, etc., would be a disservice, but certainly suggestions which could be adapted to the individual at sex dawn are in order. Sex orphanage means that the orphan approaching the subject from ignorant emotion or curiosity merely moves from ignorance to tragedy, led by slightly older children in secrecy and vulgarity. Sex is merely driven underground.

The child is merely told to wait until the oldsters in their fear, and discomfort, find they must act.

A child aged six asking mother how he came into the world is told that he was left in a basket in a hollow cedar tree, and that Mama found him there. He goes out in the early morning to find whether another baby is in the tree. He is disappointed but he continues to search through the long summer.

He compensates by picking a white rose. He adds the morning paper to his gift impulse. Father gets the paper and mother gets the rose, but the boy slowly realizes that the cedar tree meant it is a lie. So this lie joins the other myth of Santa Claus.

Would it not have been wiser had the boy been told the story of the male and female cedar blossoms, of the birds and the bees carrying pollen from the male to the female so that little cedar trees be born from seed and that Mother Earth, with rain and sunshine, brought new life? Would there have been any harm

had someone told the boy that a rose was blossomed and faded but that life did not die because seeds live on? that seeds and little slips from the rose bush planted in Mother Nature carried on in beauty the life stream?

So approaching sex from a far and impersonal distance, the story of nature--the male and the female cedar and the mother rose--is left in the child mind.

Children brought up in natural surroundings have, of course, the great advantage over the urban children because they observe animal nature in sex. The rooster lording it over his flock will invariably bring the childish question. A wise parent or teacher has the answer when the question is asked. Instead of the "Hush" or "You are too young to ask such questions" is it not healthful progress to tell the child the truth in child understandable terms. The child eyes see the cycle of the egg, the chick, the pullet, the cockerel, the rooster and the hen laying the egg. Why not say: Mother hen lays eggs which we have for breakfast, but when she wants children, the rooster has to help her because he is going to be the father and every child needs a father and a mother, so special eggs are decided upon which are not to be eaten, but to be laid aside until the baby chick wants to come out and see the sun. If the child is insistent and intelligent, he will ask more detailed questions which can be answered in the normal flow of conversation. If the child curiosity observing the fact of contact, pursues the subject, certainly the contribution of the male can be properly explained simply by breaking an egg or two and showing the difference between the fertil and the infertile.

But this paragraph to continue would be boring. The simple rule is that questions must be answered when asked. There is no putting off. The child simply does not return to liars for his information nor does he repeatedly ask information from people who say they don't know or don't want to tell.

#### CHAPTER V The Kiss

The drivel surrounding the early approach to sex life is at its worst in the evasion of the kiss. The kiss is merely a spontaneous outgo of affection in which sensitive membranes meet and produce pleasure.

Mother fondles child, but the mouth of the suckling babe at the mother's nipple also was nature's invitation providing the lure of sensation so that the child and the mother might continue the life.

And as the child develops, the use of the lips develops. Neighbor boy and girl preparing for the first school day, meet at the boundary line of their homes. They talk about the school days to come. Under the lilac bush they play in innocence. Boy tells girl he is going to marry her when he grows up and the girl gravely accepts his offer. They kiss in solemnity. Then in embarrassment. The little girl runs home. In vague sweetness her mind has crossed the family monopoly and is moving into the future life that is to be. So the kiss is the invitation of nature to the very great and beautiful companionship that sex implies. As such it may be explained by the wise adult when the first question, "What is a kiss?" is asked.

(Then define the kiss from adult to child and explain its uses and limitations.)

1940

Memorandum:

Your article has no objectionable political features. Nothing in this will rise up later to hurt.

The effect on me as a reader is that the writer knows his subject, but he is merely stating the condition and is withdrawing himself from a discussion of the remedy. The average reader, not knowing the difficulty of discussing the remedy, may accuse the writer of vagueness and puzzlement and despondency concerning the future.

Willkie last night used fear to whip anti-New Dealism into a consolidated, militant opposition. "Watch them!" he said. Now, if the second ranking administration person quietly states that the condition is very bad for the producer and goes no further, he has not contributed to optimism or even to courage. He has said that he knows that it is a tough job. I am wondering if such an article is good in timing. I believe that I would remain inarticulate until I had something constructive, courageous and optimistic to offer.

The article as written is really a premiss for provocative discussion as you say it is. As such it might be used in opening a discussion at a forum of producers, consumers, and marketers; but is not an article of a leader of farm administration.

I would put this article in my file for proper use at the proper time.

I take it that the axiom to govern any speech or writing on economic matters should carry through into constructive suggestion so that the reader and writer meet on the high ground of resolve for betterment; otherwise the writer and reader leave each other in the vein of thoughtful pessimism or puzzlement. Your press and your public should not be that.

So that I may not leave this note to you as a mere negation, I would suggest that at the proper time this article be given use in a completed form carrying perhaps the picture of the road ahead in action. That is very hard to do now, but merely as a sample of a conclusion. I would say:

So much for the problem. Where do we go from here?

First of all, we are dedicated by history, by location, and by necessity to protect the liberty and the pursuit of happiness of the people of the western world. We are dedicated to the principle the free exchange of merchandise and the products of the soil and mine between individuals. In a dislocated world we must face the facts. The fact ahead is that of impoverishment of a victorious England or a defeated England; the fact of impoverishment of a victorious Germany or a defeated Germany. Looking ahead, we must say that our first concern in the protecting and advancement of individual happiness through trade must be our concern regarding an all America policy, by which I mean a policy of leading the way as the richest American nation in a new economy of prosperity in North and South America. The march of events will determine what and how Europe will buy and how much Europe can pay for. Asia is an uncertain quantity, but we can direct and encourage an all America policy. That may start now. The sooner the better.

Because we are dedicated to free initiative as a basis of good economics, and the pursuit of happiness and growth of the individual, we must examine the resources of the United States anew.

There is no comfort in looking ahead, for instance, at export surpluses of wheat and cattle in Argentina, the United States and Canada with no place to sell the surplus except to a bankrupt Europe. Eventually every person and every nation, which is but a collection of persons, must face the fact that there is no profit, and merely poverty, in producing unwanted and unsaleable things. Three friendly nations, Canada, the United States and Argentina, must reach a sensible production program regarding cattle and wheat if they are not to be torn apart through the action of ruinous competition which impoverishes producers. A control must be

found through which profitable production meets available consumption.

We must not face the post war condition ahead in the way that was so ruinous after the first World War. It is unthinkable that the human race not learn by painful experience.

The burning of coffee surpluses and the artificial control of rubber and its price through banking syndicates is not healthful and ultimately fails. Such measures, including permanent subsidies, may only be used as emergencies during semi-panic conditions, and as a basis for the start of recovery toward normal. The American ever normal granary plan is sound, but an ever unuseable surplus plan is not sound. When America has reached a grain surplus point which is a real insurance against drought and famine, she has gone as far as sound production economics warrant. No country should aim to go further. When all grain producing nations engage in selling abroad below cost of production, the dumping process eventually will dump the countries that are engaged in this process of disposal. If only one country did it, there might be an economic justification, but when all surplus producing countries engage in competitive dumping, it is obvious that the end is ruin. An all America survey and an all America control must protect the producing Americas. An abortive attempt at world wheat control is on the record. I, in optimism, say to you that I believe an all America wheat control is both a possibility and a necessity. I use wheat as an example.

A second survey should extend into the financial methods under which a control of balanced production and anticipated consumption should function. This financial survey should determine whether an all American gold standard can be maintained and strengthened. I would apply the observation to gold as a commodity that I would apply to any other commodity. If we have too much gold in the United States and too little gold elsewhere in the Americas,

the result is also obvious. I would survey the possibility of maintaining gold as the most acceptable medium of exchange for other commodities by encouraging a gold flow into Canada and towards the South. Obviously, since gold is a medium of exchange for other commodities, this gold will not flow into Canada or into South America except in exchange for other commodities. These are abnormal times requiring action other than normal. Just how far gold as a commodity in credit or as loans to nations to the north and south is practical or advisable is for the near future to determine. No one should lose sight of the fact that the normal is what we are attempting to reestablish; in the prime dislocation we must provide the means of getting back to normal, to get the trade car of all America out of the ditch and back on the road.

The aim is for a richer life for every individual in North and South America while we await the day when Europe and Asia return to normal free enterprise and trade in a peacetime world.

The major task should be the myriad activity of individuals at work in a peaceful western hemisphere. I have suggested a relocation of gold within the western hemisphere as a normal medium of exchange as against the barter national wholesaling under Hitler. The United States obviously can not trade prosperly with bankrupt customers. The aim must be a gigantic united effort of the United States to raise the standard of living of every nation in the western hemisphere. I can not at this time in any detail give a final plan which will depend upon Congress and the American business man working, working, working, in the spirit of never say die.

I believe the genius of America is inventiveness in finding cheaper ways of doing better things, in mass production as a basis of lessening cost of things we use and wear and eat. This genius marches on. This genius turns its eyes southward to all the world that is left in peace time trade.

We shall till the fields we have with the talent that is within us.

I see American business planing now for the development of untold riches of Mexico, of Braz il, of the Andes chain. A strong navy defending the peace of the Americas is the guarantee that American enterprise shall not go unrewarded as all the Americas are enriched by human work. Brazil alone is larger than the forty-eight states of this country. Just as the Europeans of the past century poured their manhood and their finance in conjunction with our people into the westward march of development in these United States, so shall menaand money and brains of the United States move in peaceful and voluntary association towards the resources and manhood latent in this hemisphere. The human mind driven by energy and imagination has through the ages conquered problem after problem. Only the lazy or the pessimistic can see in this new problem of growing richness of human value of all nations of the western world, a problem other than one of time and effort and courage. It is the function of leadership to lead. American destiny will grow its leaders. The government of the United States is in the position of leadership. The hne hundred and thirty million people of our forty-eight states join hands as individuals and through government to improve this western world, by :

1. The protection of peacetime pursuit by an adequate two ocean navy.
2. Having the courage to dredit the peoples of the western hemisphere with honesty in their belief that democratic peacetime life means a richer material life than any that may be offered by a war torn Europe.
3. By action as the financial banker and developer of natural resources and transportation.
4. By generously accepting from the British empire its securities and equities in the Americas in return for airships and tanks and munitions and food.

This is the way to begin. As Britian battles for life, it is our duty to take from a misguided Germany and a crippled Britian, the economic torch of liberty and enterprise as bombs destroy wealth of Europe and England. We shall not hesitate. We shall not fail. A Hitler may put a war torch to an old world, but a peacetime torch of liberty and light shall protect and advance the western world.

## SERENITY

Streamlining life must start at a point. Obviously birth and death and the time between is the stream line of existence itself.

But such existence occurs in all forms of nature and has no place beyond the bare statement in the business of conscious streamlining the life flow from birth to death. The streamlining is a quantitative and qualitative total rather than a time factor. Time merely comes in - that is the distance between birth and death - as one of the secondary quantitative measurements. Obviously if a person lives one day and another person one hundred years, there are qualitative and quantitative distortions in the secondary thing called the time fact which make time itself the dominant factor.

But we limit the discussion to one of normal life span and thus may eliminate the entire time factor by simply calling it normal

\* \* \* \* \*

So the business of life, in so far as one seeks to produce a quantity and quality product for oneself, is the matter under discussion. Again say: There is no streamlining without a point of beginning. A large philosophic literature places this point at the will. But this seems hardly to suffice. There might be a will to negation or merely the will to dominate with no sense of personal or social value. So in the quest for the point at which streamlining life for maximum quantity and quality occurs, we will qualify the starting point by putting its location at the point of selflessness.

Will is an active agent. Will is the starter, but is not the point. Will comes immediately into the business of streamlining after the point is located.

\* \* \* \* \*

Selflessness should not be confused with its anonyz selfishness. The opposite of true selflessness is awareness of self. So reaching for a starting point, unawareness of self - of authorship - of the trade-marking of an idea - even of the idsputatiousness of the examining of the truth itself, must be ruled out. The fact

of the incompleteness of all philosophical systems arises at this point of start. Each philosopher seeks to put down in words a truth. Since there is no absolute truth which applies to all; since any flat statement of absolute truth is in itself an error; since no such thing exists for all mankind; there is no possibility of building a philosophic system which is all embracing if the method at the start is to build a truth axiom in words and from there to build - so this pause to find the starting point in the search for a maximum quality-quantity of life, should not be concerned with a truth but merely become a search for a fact point. Facts are not truths, and no sentence stating an alleged truth can be other than a fact itself rather than the starting point of the life flow toward a working philosophy.

And incidentally, we should all pay attention to that great section of philosophy which puts the use value of assembled partial truth in first place in any effort at systematizing. The nearest approach to absolute truth would have no existence even unless it had value for those existing.

\* \* \* \* \*

So in selflessness the stream line starts. It may even be granted that selflessness is non-existent. Let's call it an imaginary point and have it over with. And then say in defense that the imagination is the all in any conception of universality; in any effort to begin at a point without limit and without distortion.

\* \* \* \* \*

So now we shall ask will to activate in the material package called a human being, from the point of its selflessness. If will would function at the point of selflessness, the start is a long way from the concrete of action. And yet whenever will is summoned to the starting point of life flow, the horse is attached to the buggy. Action should follow at the flash instant when will is attached to the point of selflessness.

\* \* \* \* \*

So now we have the three together in order. And yet the assembly of the selflessness point with will to create action has in it no time element. The thing called imagination pictures the three together in a flash which spares the

time element as definitely as a flash of lightning. The three together are merely a concept - a picture. It is as instantaneous as the eye seeing a painter's creation. It obviously took time for the painter to create. It has taken a few moments to create the above words. But the writer groping and using time in the groping, puts down words which create a flash significance as he writes.

\* \* \* \* \*

And so, since action is motion coming out of the emotion of the image itself, the writer follows the elements of the image with his imagination as the fuel of motion.

The two things that must not be permitted to enter here are system and logic. Either or both would constrict both the image and the imagination, which must be unaware of self.

## SERENITY

Streamlining life must start at a point. Obviously birth and death and the time between is the stream line of existence itself.

But such existence occurs in all forms of nature and has no place beyond the bare statement in the business of conscious streamlining the life flow from birth to death. The streamlining is a quantitative and qualitative total rather than a time factor. Time merely comes in--that is the distance between birth and death--as one of the secondary quantitative measurements. Obviously if a person lives one day and another person one hundred years, there are qualitative and quantitative distortions in the secondary thing called the time fact which make time itself the dominant factor.

But we limit the discussion to one of normal life span and thus may eliminate the entire time factor by simply calling it normal.

\* \* \* \* \*

So the business of life, in so far as one seeks to produce a quantity and quality product for oneself, is the matter under discussion. Again say: There is no streamlining without a point of beginning. ~~Many~~ <sup>sa</sup> large philosophic literature place this point at the will. But this seems hardly to suffice. There might be a will to negation or merely the will to dominate with no sense of personal or social value. So in the quest for the point at which streamlining life for maximum quantity and quality occurs, we will qualify the starting point by putting its location at the point of selflessness.

Will is an active agent. Will is the starter, but is not the point. Will comes immediately into the business of streamlining after the point is located.

\* \* \* \* \*

Selflessness should not be confused with its opposite selfishness. The opposite of true selflessness is awareness of self. In reaching for a starting point, unawareness of self--of authorship--of the trade-marking of

an idea--even of the disputatiousness of the examining of the truth itself must be ruled out. The fact of the incompleteness of all philosophical systems arises at this point of start. Each philosopher seeks to put down in words a truth. Since there is no absolute truth which applies to all; since any flat statement of absolute truth is in itself an error, since no such thing exists for all mankind, there is no possibility of building a philosophic system which is all embracing if the method at the start is to build a truth axiom in words and from there to build--so this pause to find the starting point in the search for a maximum quality-quantity of life, should not be concerned with a truth but merely become a search for a fact point. Facts are not truths, and no sentence stating an alleged truth can be other than a fact itself rather than the starting point of the life flow toward a working philosophy.

And incidentally, we should all pay attention to that great section of philosophy which puts the use value of assembled partial truth in first place in any effort at systematizing. The nearest approach to absolute truth would have no existence even unless it had value for those existing.

\* \* \* \* \*

So in selflessness the stream line starts. It may even be granted that selflessness is non-existent. Let's call it an imaginary point and have it over with. And then say in defense that the imagination is the all in any conception of universality; in any effort to begin at a point without limit and without distortion.

\* \* \* \* \*

So now we shall ask will to activate in the material package called a human being, from the point of its selflessness. If will would function at the point of selflessness, the start is a long way from the concrete of action. And yet whenever will is summoned to the starting point of life flow, the horse is attached to the buggy. Action should follow at the flash instant when will is attached to the point of selflessness.

\* \* \* \* \*

So now we have the three together in order. And yet the assembly of the selflessness point with will to create action has in it no time element. The thing called imagination pictures the three together in a flash which spares the time element as definitely as a flash of lightening. The three together are merely a concept--a picture. It is as instantaneous as the eye seeing a painter's creation. It obviously took time for the painter to create. It has taken a few moments to create the above words. But the writer groping and using time in the groping, puts down words which create a flash significance as he writes.

\* \* \* \* \*

And so, since action is motion coming out of the emotion of the image itself, the writer follows the elements of the image with his imagination as the fuel of motion.

The two things that must not be permitted to enter here are system and logic. Either or both would constrict both the image and the imagination, which must be unaware of self.

From Book III of The Analects of Confucius:

The Master said: "If a man be without virtues proper to humanity, what has he to do with the rites of propriety? If a man be without the virtues proper to humanity, what has he to do with music?"

Listening to music, I read this. If you can give anyone who has a talent and who has lost it in the by-paths pursuing fame or self, you may read or say this at the moment of value some time during the next twenty years perhaps.

As I move in and out in politics or in business or in the Arts or in the very great business of high living, which is the master of them all, I find that there can be no pursuit for self unless in harmony with the universal. The one must follow the all. This is true above all, in the realms of the emotion of which an art is an orderly part. Anything less makes the artist more than a carpenter and less than an architect. Those who see and listen and seek food beyond material never will be fooled for long.

So the man who would be an artist must love humanity first before his mechanical excellence may bridge the gap. Sell this to those who seek you. Many will come to you, telling you their ambitions and their plans. You will grow old and some of these will be very young. Give them the truth. You will fail them if you give them less or pretend to give them more.

P.S. Art is a celibate function, but not even a bachelor can function in supremacy unless his lover is all humanity. Daisy pickers need not apply.

Freedom in Sin is the basis for making a Saint.

This simple axiom has been forgotten in the ancient kingdom of virtue. Beneath the ruins some day the digger into the past will discover a writing on a wall. Someone has said somewhere a very long time ago, that man has discovered purity of the soul by sinning much.

There is a little trick in it--sort of a talent in sinning.

If a Saint is to be made in one lifetime by the disorderly process of sinning, he must hurry. He must sin early, often, gaily, and briefly. He must accomplish all the sins without tarrying for remorse or gloating over imperfection.

By the speed and intelligence of his sinning he may achieve Sainthood at about the age Christ died.

This rather oldish observation must not be confused with the Wild Oats theory. Sowing Wild Oats just for the devil of the thing, is not the idea. Nobody wants to garner any Wild Oats. The bread of life is not made therefrom. And the young poet's idea of gathering flowers while you may, is not of much help for a sinner seeking Sainthood. There is no speed or intelligence or purposefulness in the careless dawdling among either flowers or Wild Oats. Both smack of laziness and stupidity.

The important thing is to sin with purposefulness--to have a real and beautiful objective sinning. The by-product of sin is to find out what not to do twice.