Richard B. Gregg

Nolen Book XXV

Began 1955.
Gandhijee On Private & State Ownership

IF PEOPLE DO NOT BEHAVE AS TRUSTEES?

"We Shall Have To Deprive Them Of Their Possessions"

DANGER OF INCREASE IN POWER OF STATE

An Interview With Mahatma Gandhi

BY SJT. NIRMAL KUMAR BOSE

On the 9th and 10th November, 1934, we had a fairly long interview with Mahatma Gandhi at Wardha. The question related to fundamental social and political matters, and, therefore, a report of the interview will be both of interest and importance to the public. The report was sent to Gandhiji for correction, and he sent it back in the following shape for publication:

Question 1: While working in a village, we have found that the chief obstacle to any real improvement in the condition of the villagers are two in number:—(1) They have forgotten the art of cooperation among themselves or of joining hands in order to resist any encroachment upon their rights. (2) They live practically enslaved by those who merely own the land, while doing no work, and control the money resources of the village. This slavery, which is due partly to outside conditions and partly to their own character, and our complete neglect to their education, have left the masses absolutely devoid of any will of their own.

What should be our principal object in Khadi-work or other forms of village reconstruction? Khadi-work in some parts of Bengal has degenerated into a mere method of giving a little relief to the villagers, while it has failed to restore the will which alone can bring about any lasting transformation in their condition.

Our question is, should Khadi be merely that sort of humanitarian work or should we use it chiefly as an instrument of political education? Our experience has been that unless the ultimate objective is kept clearly in mind, it degenerates easily into a work of no significance.

Ans. 1. The two issues of Khadi and political organization should be kept absolutely separate. There must be no confusion. The aim of Khadi is humanitarian; but so far as India is concerned, its effect is bound to be immensely political.
Fellowship of Reformed Churches
Box 4, 409 Prospect St., New York
Reinhold Natitana ed. $1. per y.
304 1 Broadway, N.Y.C.

It is Niebuhr's idea that

fair and reasonable are the two

great social cements, the forces

which hold States together.

In next ed. of P of M

emphasize need for love of truth

because it is only as both sides

get nearer to truth in the struggle to

defeat their errors do they really

win. The aim is truth, victory.
our error, not over the personal opponent.

"Evolution of the Creative Imagination"
by P.C. Spier - Scientific Monthly May '31

Pusey - "The Poetic Mind"

omm...
The Salvation Army wants to teach people about God. But they come with bread. For the poor, bread is their God. Similarly we should bring food into the mouths of the people through Khadi. If we succeed in breaking the idleness of the people through Khadi, they will begin to listen to us. Whatever else the Government might do, it does leave some food for the villagers. Unless we can bring food to them, why should the people listen to us? When we have taught them what they can do through their own efforts, then they will want to listen to us.

The trust can best be generated through Khadi. While working out Khadi programme, our aim should be purely humanitarian, that is economics. We should leave out all political considerations whatsoever. But it is bound to produce important political consequences which nobody can prevent and nobody need deplore.

Question 2.—Could we not start small battles on local and specific issues against capitalism in the villages and use them as a means of strengthening the people or bringing about a sense of cooperation among them, in preference to the Khadi method? When we have a choice between the two which should we prefer? If we have to sacrifice all the work that we have built up in the villages in connection with Khadi while fighting against the money-lender or the landed proprietor, for, say, a reduction in the rate of interest or increase in the share of agricultural produce, then what shall we do, provided the latter is more liable to evoke self-confidence among the villagers than the khadi method of organisation?

Ans. 2. It is a big proviso you have added at the end of the question. I cannot say if fights on the local and specific issues against capitalists are more likely to generate the kind of determination and courage needed in a non-violent campaign. But if I concede you that point, then khadi would have to be sacrificed under the circumstances you quote. As a practical man claiming to be expert in non-violent methods, I should advise you not to go in for that type of work in order to train the masses in self-consciousness and attainment of power.

We are fighting for Swaraj in the non-violent way. If many workers in different parts of India engage in local battles of the sort you describe, then in times of necessity, the people all over India will not be able to make a common cause in fight for Swaraj. Before Civil Disobedience can be practised on a vast scale, people must learn the art of civil or voluntary obedience. Our obedience to the Government is through fear; and the reaction against it is either violence itself or that species of it which is cowardice. But through Khadi, we teach people the art of civil obedience to an institution which they have built up for themselves. Only when they have learnt that art, can they successfully disobey something which they want to destroy in the non-violent way. That is why I should advise all workers not to fritter their fighting strength in many-sided battles, but to concentrate on peaceful khadi-work in order to educate the masses into a condition necessary for a successful practice of non-violent non-cooperation. With their own exploitation, boycott of foreign cloth through picketing may easily be violent; through the use of Khadi, it is most natural and absolutely non-violent.

Q. 3.—Is love or non-violence compatible with possession or exploitation in any shape or form? If possession and non-violence cannot go together, then do you advocate the maintenance of private ownership of lands or factories as an unavoidable evil which will...
the poor. You may say that trusteeship is a legal fiction. But if people meditate over it constantly and try to act up to it, then life on earth would be governed far more by love than it is at present. Absolute trusteeship is an abstraction like Euclid's definition of a point, and is equally unattainable. But if we strive for it, we shall be able to go further in realizing a state of equality on earth than by any other method.

Q. If you say that private possession is incompatible with non-violence, why do you put up with it?

A. That is a concession one has to make to those who earn money, but who would not voluntarily use their earnings for the benefit of mankind.

Q. Why then not have the state ownership in place of private property and thus minimise violence?

A. It is better than private ownership. But that too is objectionable on the ground of violence. It is my firm conviction if the State suppressed capitalism by violence it will be caught in the coils of violence itself, and fail to develop non-violence at any time. The State represents violence in a concentrated and organised form. The individual has a soul, but as the State is a soulless machine, it can never be weaned from violence to which it owes its very existence. Hence I prefer the doctrine of trusteeship.

Q. Let us come to a specific instance. Supposing an artist leaves certain picture to a son who does not appreciate their value for the nation and sells them or wastes them, so that the nation stands to lose something precious through one person's folly. If you are assured that the son would never be a trustee in the sense in which you would like to have him, do you not think the State would be justified in taking away those things from him with the minimum use of violence?

A. Yes, the State will, as a matter of fact, take away those things, and I believe it will be justified if it uses the minimum of violence. But the fear is always there that the State may use too much violence against those who differ from it. I would be very happy indeed if the people concerned behaved as trustees; but if they fail, I believe we shall have to deprive them of their possessions through the State with the minimum exercise of violence. That is why I said at the Round Table Conference that every vested interest must be subjected to scrutiny, and confiscation ordered where necessary—with or without compensation as the case demanded.

What I would personally prefer would be not a centralization of power in the hands of the State, but an extension of the sense of trusteeship; as in my opinion the violence of private ownership is less injurious than the violence of the State. However, if it is unavoidable, I would support a minimum of State-ownership.

Q. Then, Sir shall we take it that the fundamental difference between you and the Socialists is that you believe that men live more by self-direction or will than by habit, and they believe that men live more by habit than by will; that being the reason why you strive for self-correction while they try to build up a system under which men will find it impossible to exercise their desire for exploiting others?

A. While admitting that man actually lives by habit, I hold that it is better for him to live by the exercise of will. I also believe that men are capable of developing their will to an extent that will reduce exploitation to a minimum. I look upon an increase
of the power of the State with the greatest fear, because, although while apparently doing good by minimizing exploitation, it does the greatest harm to mankind by destroying individuality, which lies at the root of all progress. We know of so many cases where men have adopted trusteeship, but none where the State has really lived for the poor.

Q. But have not those cases of trusteeship which you sometimes cite been due to your personal influence rather than to anything else? Teachers like you come frequently. Would it not be better, therefore, to trust to some organization to effect the necessary changes rather than depend upon the casual advent of men like yourself?

A. Leaving me aside, you must remember that the influence of all great teachers of mankind has outlived their lives. In the teachings of each prophet like Mohammad, Budha or Jesus, there was a permanent portion and there was another which was suited to the needs and requirements of the time. It is only because we try to keep up the permanent with the impermanent aspects of their teaching that there is so much distortion in religious practice today. But that apart, you can see that the influence of these men had sustained after they have passed away. Moreover, what I disapprove of is an organization based on force which a State is. Voluntary organization there must be.

Q. What then, sir, is your ideal social order?

A. I believe that every man is born in the world with certain natural tendencies. Every person is born with certain definite limitations which he cannot overcome. From a careful observation of those limitations the law of Varna was deduced. It establishes certain spheres of action for certain people with certain tendencies. This avoided all unworthy competition. Whilst recognizing limitations, the law of Varna admitted of no distinctions of high and low; on the one hand it guaranteed to each the fruits of his labours and on the other it prevented him from pressing upon his neighbours. This great law has been degraded and fallen into disrepute. But my conviction is that an ideal social order will only be evolved when the implications of this law are fully understood and given effect to.

Q. Do you not think that in ancient India there was much difference in economic status and social privileges between the four Varnas?

A. That may be historically true. But misapplication of an imperfect understanding of the law must not lead to the ignoring of the law itself. By constant striving we have to enrich the inheritance left to us. This law determines the duties of man. Rights follow from a due performance of duties. It is the fashion now-a-days to ignore duties and assert or rather usurp rights.

Q. If you are so keen upon reviving Varnashrama, why do you not favour violence as the quickest means.

A. Surely the question does not arise. Definition of performance of duties rules out violence altogether. Violence becomes imperative when an attempt is made to assert rights without reference to duties.

Q. Should we not confine our pursuit of Truth to ourselves and not to press it upon the world, because we know that it is ultimately limited in character?

A. You cannot so circumscribe truth even if you try. Every expression of truth has in it the seeds of propagation, even as the sun cannot hide its light.—The Modern Review.
"Love them the day and the night," he (Xerxes) says in another place. It is only so that life can be made what it really is, a joy: by loving not only your neighbor — he is so vivid an element in life that, unless you do love him, he will spoil all the rest — but the actual details and processes of living. — That the end of life is not in the future, not in external objects, not a thing to be won by success or good fortune, nor to be deprived of by the actions of others. This according to Nature, and Life itself is Happiness. The Kingdom of Heaven is within you — here and now. 

... an end, not future, but existing — not without a name, but inside each man’s self.

The Preacher of Ecclesiastes
by Gilbert Murray

Re Sandhi

"Person in power should be very careful how they deal with a man who cares nothing for sensual pleasure, nothing for riches, nothing for comfort or praise or..."
promotion; but is simply determined to do what he believes to be right. He is a dangerous and uncompromising enemy — because his body, which you can always conquer, gives you as little purchase on his soul.

Re Stephen Holhuose...

... it is quite easy for a huge engine like the War Office to crush any one man's body, to destroy his reason by perpetual solitude, or put an end to his life. But I do not think that a Government which sets out to prosecute its Saints is a wise or a generous Government. I do not think a nation which cannot live in peace with its Saints is a very healthy or high-minded nation.

From "The Soul as it is" in "Essays and Addresses" by Gilbert Murray.

Courage may perhaps be something that cannot be secured by diligent effort, but is a by-product of some deeper attitude or process.
"For poverty to Francis meant contact with Nature and with men." - H. Ellis. Affirming essay on St. Francis & Others.

Generosity is connected with respect for personality.

Self-sacrifice must be developed as one of the principles & means to end capitalism, for capitalism is greed & selfishness. Money & large scale organization are two ways in which capitalism hides the meaning of people’s acts from them.

Gandhi, unlike Lenin, bases his society on the peasant. That is the meaning of R. so I think it is deeper, more permanent than communism, because the latter is based on city workers, i.e. machinery.

Money values & individual greed is the organizing principle of modern society.

In my book state my own belief that religion is necessary, also that simplicity
and self-sacriifice are necessary to end capitalism. If not religion then passionate belief in unity of mankind.

In my new ed. of my pamphlet, I omit money, insist need for simplicity + self-sacriifice + suffering for capitalistic desires for greed, large scale, selfishness + comfort. Work is a disciplinary value + emotion.

We do not get indignant or angry with an impersonal evil like a flood or a germ disease or a falling limb of a tree. We get angry vs. hostile or perverse animals or people. Indignation has a moral content applicable only to persons.

Explain that I do not stress any particular constructive act, but recognize that N.V.R. is largely negative + preparatory to + programs.

N.R.R. gives increased personal, group + national security.

In book mention Slavics book on war + Sadism + show that since N.R.R. gives personal + social power it may
replaces sadism + masochism, in so far as they are expressions of desire for power. Also since they also have a love component NRA can support that, too.

"If an assemblage of elements of any given kind whatsoever, geometric, analytic, or neither, or points, lines, circles, triangles, numbers, notions, sentiments, lines, tones, so such that, in order to distinguish every element of the assemblage from all the others, it is necessary and sufficient to know exactly n independent facts about the element, then the assemblage is said to be n-dimensional in the elements of the given kind."

It seems worth while to point out the possibility of appropriating the name soul to signify the manifold of all possible psychic experiences, in which event the term would signify an assemblage of probably infinite dimensionality, and the assemblage would be continuous, too, if Oswald is right in his contention that every
manipulated experience possesses the character of continuity.

The dimensionality of a given space is not unique but depends upon the choice of geometric entity for primary or generating element.

Mathematical Emancipations
C.J. Keyser  The Monist vol. 16, p. 65
1906 23 13


"Finance, or the use of other people's money to promote the construction and acquisition of capital goods, is definitely an unmitigating factor in the economic system. Finance creates inflated money in boom times and destroys or sterilizes money in hard times, creating the business cycle and living by the business cycle. One need not be surprised therefore that any measure that threatens to stabilize the progress of business is necessarily contrary to 'sound' financial principles."
Merely to have a symbol for value (money) is not evil in effect; and to have a common medium of exchange is good; and to have a common measure of value for exchange is good. But to combine the three in one is bad. If one merely had a symbol for value one would not accumulate the symbol any more than one accumulates flags. Nor does one accumulate yardsticks. But mixing these two functions results in a strong temptation to greed and acquisitiveness. Then when you add interest (meaning), it becomes a still greater temptation and evil. Usury existed in Christ's day. Usury makes money a commodity or adds to that concept.

How to build up something that will counteract usury (interest).

Property: A Study in Social Psychology - by Ernest Beadle
Allen & Unwin 1931

T. R. Smith - Beyond Conscience

H. D. Leavell - World Politics & Personal Insecurity

Have any of the plays been translated other than
Inasmuch as willingness to give up it is necessary part of national life, struggle, Indian peasants are best fitted, possibly because they are so poor partly because poverty in saints is respected and asceticism a virtue.

All the auto and bath tubs make more overhead but no more unity or happiness.

Does large scale organization and modern transport interfere with fact that nature gives man enough from day to day to live on and no more? Refrigeration carries long distance transport effects.

Report of Joint Committee on Indian Constitutional Reform

Capitalism as the outgrowth of principle of using.

If I borrow money for a project, it is in order to work, in order to use my talent & character, in order to be able with the money to call other people to my assistance, in order to secure cooperation. The institution of interest means
that because I want to do all these things the 
bank can change me money & I have to pay it 
because I want to do these things & it has control 
over the issue of currency. p. 15

Rhuddlan & village life are scientific sound
because they conform to principle of growth of all 
living things. Civilization is a living thing, so is 
an economic system. Prolonged repetition of small gentle stimuli.

A sudden change of economic or political 
or social structure is too mechanical in its 
nature to work. Civilization or an economic system 
is not a mechanical thing nor a rigid structure.

Song & Hymns - Anthology - by Robert Frostingham 
Houghton Mifflin 1926

A debt symbolizes the superiority of the creditor 
the Dr. + I: humiliate + impute the latter. 
Hence, third said not to lend but to give when asked.

"Look with wonder at that which is before you."
...Let not him that seeketh cease until he find.  
When he findeth, he shall wonder,  
when he wondereth, he shall reign,  
And when he reigneth, he shall rest.

As to the 1st: "This saying of our Lord occurs in the following passage from the 'Apostolic' or 'Miscellanea' of Clement of Alexandria: 'The beginning of knowledge is wondering at things, as Plato says in the Theoloece and Matthew in the Traditions exhorting: 'Wonder at the things before you', laying this down as the first step toward the knowledge that lies beyond (Cl. Al. Strom. II 18 45).

and again

"In which connection also in the Gospel according to the Hebrews it is written: 'He that hath wondered shall reign, and he that hath reigned shall rest'. The above information is taken from Bishop Westcott: 'Introduction to the Study of the Gospels, (Appendix)', and from Dr. David Smith's 'Unwritten Sayings of Our Lord'."

"In this mysterious double 'saying' of our Lord the grand silent worship lies hidden.  
First the command: 'Not to work', now
to doubt, nor to question, but to watch, to marvel, to adore.

"Keep the experience: seeking, finding, resigning, resting: a pair of attributes active and passive, on either side of their central act and attitude of wonder:"


Senate Com. on Negro Anti-Slavery.

Wagner, Cocteau + Dietrich.

Walser's "Art of Conflict."

Race
- Emotional antagonisms
- Institutionalized antagonisms
- Race Pride + Rivalry
- Division

If the N.-R. gets a true and deep understanding
of the human heart ± of human relationships ± working ± in most essence, he has the most important information ± can meet all situations.

But a collection of examples is truly inspiring ± helps to reassure beginners.
May Yergan feels strongly that one cannot help in the great problems of the world unless one is true to the little minor details and relationships. As his children—said he wished Jesus had had children so as to face that issue.

Douglas Steins' course will cover also

St. Bernard & Clairvaux (sermons)

St. Francis

Eckhart: sermons

W = Lewis "Call" etc.

Nietzsche: } Ethics
Tolstoi: }

Himmler

Perhaps complete humility, "holy obedience," striving to be true in minute particulars as well as in big things, is itself a mode of striving the soul to minor activity which aids action of the will. What Himmler calls "clarification" is a great help toward making choices & decisions which is one part of will (cf. Arling)
maybe the wholeness of Gestalt theory has connection with the problem of habit formation. Kühnkel does not seem to me to meet this very clearly.

Woodworth - Contemporary School of Psychology

Think of ideas as stimuli for emotion.

Soak yourselves in selected ideas.

Masses become conscious of selves and their position when they begin to feel their power. i.e., use n.v.r.

Mr. Max Yergen
347 Madison Ave.
N.Y.C.

Richard Strauss - St. Bernard's College

Personal Economy, Social Reform

W. Y. Wood

A Manual of Mystic Doce
ed. Leonia Collier Wilson
Harper, 1910
Dutton, 1917
out of print now
Another test of indignation is when parents see their ideas reflected in their own children.

Distant ideals often satisfy the emotions and seem to create superficial unity but have in effect on the individual.

In close war always fill in details of what would happen if workers armed & prepared for an ultimate break down of the State.

Boehme - Dialogue 3 Heaven & Hell
Signature of all things
Eremian's library

A New Approach to Vedanta

Waysideardene
Mentor, Ohio
Seed catalogue
Chamomile, 20¢
Anthemis Tinctoria
Coomaraswamy
Sugar

Orrin & Taylor
59 Bank St.
Pilgrims of the Wild
by Gray Owl
Thickem, London

Meister Eckhart
by Franz Pfeiffer
trans. by C. de B. Evans.
4 vols.
Watkins, London
1924

Since most money is paper, most money has ceased in itself to be a commodity, yet intangible credit retains a price (interest) which is an element in a commodity.

Re money, consider effect of any given change, such as scrip, on each of the functions of money.

Parliamentary Logic
Wm. S. Hamilton
Heffer, Cambridge
1927
I For those who merely want to think and more clearly, but cannot commit themselves to action yet.

II For those who want both to think and act

of these there are some who want to act

1. As individuals
2. In and through existing organizations
3. As a special organization

III Of the thinkers there are those who because they are scattered, or do not have free evenings, will have to get ideas from reading. Others can meet more than annually, others frequently, here books in group thinking.

Does the notion of God as transcendent give an energy to the life of the believer which is often lacking from the life of a believer in God's immanence?

John Dewey recently wrote that the attempt of dogmatists (Mussolini, Communists, etc.) to separate means from ends is not a good defect of morality, it simply is impossible.

Correct understanding of suffering increases courage.
"My God, my God, for this I was kept" (this was my destiny). Lampros says this is the correct translation of that passage.

Says that under these were 5 or 6 shrouds: the richer the more shrouds. Passage about giving cloak also means merely sharing; giving up marks of wealth.

Lampros N. T.

The Patient & the Weather - Wm J. Pettersen
Vol. III  mental & Nervous Disease
Edward Bros. Ann Arbor, Mich. 193x

Alfreda Lillyard - "The Making of a Mystic" English

We suffer severely from greed & war anyway, often the worst. Why not suffer beforehand & prevent it? Extend this idea of anticipatory paying a price to anger & fear?

Need for feeling & expressing unity before the refusal.
Quakers & pacifists must help negroes with self-help & be honest in order to get ahead of communists. But must be as courageous as to lowest.

Answer Hebron's final doubt.

Communists are only ours organizing negroes. Do same not for protest but for Khrushchev, etc.

Satyagraha "itself requires creation of mutual trust." Bajus spends more time on constructive program than on N.V.R. or politics.

How money deceives people into thinking they live for more than one day at a time. Illusion of security & of permanence.

Send list of N.V.R. projects to Florence W. Poehl, Churchville, Pa.

The American Guardian

C.O. 1356

Oklahoma City, Okla.

$1.00 per year. 4 or more 50¢
p. 139. "Neither the exercise of the will, nor auto-
suggestion, nor any influence upon the emotions
provides a useful way to change one's character. Only
one single thing will avail anything, the transition
from timidity to courage, from the leading to the
assuming of responsibility, and from the desire
to be object or subject only to being object and subject
at the same time."

p. 176. "Not until he determined to restrict
his task to the elimination of his egocentricity, and
no longer tried to force an increase of courage and
vitality, did the process of self-education get started:
Cf. Khadi for this.

Perhaps the acts of suffering for one's
reasons clear away the mistaken meanings which in
the mind of opponent are associated with
abstractions (e.g. wages, power, self-good.) Actions

The B. in India by openly and directly stopping
spreading are clearly interfering with a peasant's
interest & peasant now have a way to object to it. Their
interest & very existence is openly threatened. Therefore
They will mobilize private defense

Must not only learn how to integrate the will around principles of VR, but also how to enhance the dynamic and static energy. Of Valentine

Must give practical, since learning is experience, a experience gives strength. Must develop positive aspect of program. Begin on constructive program. Must have independence of thought and will. E.g. self-reliance. Simplicity helps to make this possible. Begin with esp. and gardening.

Humility and respect for personality are both necessary to provide individuality and fix personality and progress in a community devoted to the good of the whole. Prevents standardization and mediocrity intellect and will.

Rene' Guénon

Introduction générale à l’Étude des doctrines hindoues

Écrit 1952

Shanti Shah

E. McCulloch
The mode of external living (consumption)  
- simplicity 
- small scale

The mode of work (production)  
- khadi + swadeshi 
- small scale

The method & mode of change - RVR

The method of integration of groups -  
- love + truth 
- mutual respect 
- small group, mutual aid

Change of symbol of trade - money
- invention of new symbols

The mode of life of the mind & feeling -  
- cultivation of sentiments & values

The mode of life of the spirit -  
- meditation, prayer, spoken meeting

The putting forth or evocation of energy  
- is perhaps also a matter of stimulus & practice, 
- beginning with small things & small successes. 
- Partially also a matter of methods & devices. Partly 
- physical, - better feeding, better air, exercise. 
- how far is control of upper classes due to greater energy, how far to clever knowledge of social 
- controls. Which of these upper class methods
life or of controls tend to develop energy. Self-confidence calls forth energy.

On unity
 getting rid of false ideas + assumptions - Udall
 getting rid of ideas in other cultures - Ruth Benedict - Goldenout?
 Race relations - Y. stuff
 Inquiry
 On pity + sympathy - N. Thomas
 Human Exploitation

To organize or reorganize a sentiment, analyze and set down all its component ideas + feelings + their interrelations. Then if possible get them printed in a book + disseminate. Or if they are lived successfully the book will then get printed. Be persistent with expressing ideas, so as to give them momentum.

For creation of symbols is there a sort of emotional analysis: a separation of different kinds of sensitiveness in order to cultivate them? What makes for persistency of feeling? An emotional relation to the ego - the awareness of self? Cf. resentment and its persistence. Perhaps that book on selling would help in this integration.
Books on T.V.R. list

Kropotkin's Mutual Aid. To end survival of the fittest conflict + competition ideology. Also something to end the Calvinistic Theory of the elect + social supremacy theories. John Dewey on Democracy.

Winter - Caldwell

Grocery in Framingham

Success change re anti unionism

Evil & capitalism is perhaps not private but the spirit of rivalry which most for prestige & victory - enlargement of ego, superiority complex. Cf. Benedict - Patterns of Culture p. 248. Hindu idea on unity & self sacrifice & humility can conquer it. Humility a necessary element to give sense of unity to individuals.

Justice is an abstract noun, indicating a condition resultant upon fair deeds. Just deeds imply individual separateness between men...not as sound or effective as idea of unity...Deeds can be truly a surely fair only as result of sense of unity...Love.
Praying in Christian fashion implies that God is recognized as present and active and all powerful is the real agency in all human affairs as Gita says. Also the immanence of God.

Hughes Means
"creative youth"

Imagination

Quaker State Cold test oil

Symbolism

Mary Anita Ewen - "A Survey of Mystical Symbolism."

Parkhurst, F.A. - "Symbols"

H.T. Bailey + Ethel Post - "Symbolism for Artists."

Charles Baudravin - "Psychosynthesis and Aesthetics."

(See Symbol chez Baudravin)
I notice that when Mr. Clarke died the
wires are more highly colored.

Learning to strike without desire for fruit
of works is a getting rid of hypocrisy.

Frederick Davis Carpenter
Emerson, Asia

Arthur Christy "The Orient in American
Transcendentalism" U of Columbia Press
1932

Harrison - "Teacher of Emerson"

Alternative service to satisfy sensitive
consciences of the war crowd must involve danger
of at least simplicity. But true pacifists must do
this in advance of war, so that they can continue
without opposition.

"Age and cultures maintain themselves
only so long as they respect themselves, and that
when self-respect snaps and feeling of self-
advancement sets in, then the doomed age cant
[/pg. 140-141 if this re concerned]

Confucianism:

"There is a man whose desires are few. In some things he will not be able to maintain his resolution but they will be few. Here is a man whose desires are many. In some things he will be able to maintain his resolution but they will be few."

Property: A Study in Social Psychology
by Ernest Beagleshole, Allen & Unwin 1931

Widman
Soc. 526.74
Max Weber: "The Protestant Ethic & the Spirit of Capitalism" is long discussion of asceticism.

See also Tawney on this.

H. D. Jessner - Psychopathology and Politics
Phil 6321.9.5

Only through a spiritual, inner means of unification can you make a strong society without having to use violence. Inner intellectual alone in divisive & proud of itself, the unity cannot be purely intellectual. Probably sentiment without spiritual element, i.e. organized thought & emotion only, would not be enough either. Cf. Proust's 8.14 Essay. This means that society must be organized on a religious basis.

Also it seems to me that the only form of religious life that can avoid the war organization of Catholic Church & the sterility of Protestantism is the Quaker mode of worship & something akin to it. Also Quaker method & discussion meetings. But must have music & symbolism, for action & for wide appeal.
Write Paper re unrefined sugar, for information & Indian city people, urging them to buy gur or jaggery. Bad effects of refined sugar. Yet hope from Dr. D'Arcy a dental opinion

We all (liberal) have been living on freedoms purchased by prior centuries, which we have not learned or whose laws we have not maintained. If our desire for liberty is not as strong as the greed of capitalists, we too will go under like Germans & Italians. We have got to get busy & win our freedom by advance payment.

Gum fat is a combination of glycerine + fatty acids, the secretion of acids from wrong diet perhaps tends to create fat. Where does the glycerine come from?

In 1770 people sought their freedom & rights by going to new countries. How we must get them by using new methods.

A Band of Pilgrim fathers.

Suppose we admit that private is at the bottom of many of our troubles. But the concept & functioning of private is complex
and can be modified by a change of minor attitude.

In British Agent by R. H. Bruce-Foxhall
(Y. P. Putnam 1933)
he tells how the violence of Bolshevists was very slight till the counter-revolution began. pp. 237, 240, 308

on p. 338 he tells how Lenin, as soon as he recovered consciousness after the attempt to assassinate him, said, "Stop the terror" (referring to the terror that the Bolshevists began right after the attack on him)

In so far as the race conflict is due to economic causes, N.R.R. will be as effective as it is in other class conflicts. In so far as race conflicts are due to pride, ignorance, and prejudice on the part of white people, the steady aim of N.R.R. by the colored races will conquer those elements, too. In many instances the method will require joint suffering by white and colored people acting together in N.R.R. to the in effect dominant whites. This was the method used in the Nyheim case described on p. 3 — where several members of the privileged caste joined and led the untouchables in their action and then assumed
the major effort and suffering in the struggle.

Dark-skinned people will realize that this method is not just one more subtle scheme of white men to help maintain their dominance, but that it was first invented and has seen its greatest development by dark-skinned people—such men as Buddha, Parvana, the Tae, Jem, and Bambiki.

\[\text{Page 115-116}\]

The human right to consumption, distributed as payment for hired labor, becomes a cost of production, and affects financial values detrimentally by increasing costs; and so the very thing which reason tells us is the central purpose of civilization—the enjoyment of human life with the utmost possible satisfaction—becomes, as a cost of production, the thing which has to be cut down to the smallest possible margin of maintenance for the vast majority of mankind:

Because the Church countenanced military violence, when she allied herself with the State, she was unable to hold out later, after the Reformation, against the
vice to financial violence (capitalism). Perhaps the denial was violence by the Church during the
Inquisition religious was one reason for the
decline of her moral authority.

So perhaps if we can put down external
violence by H.R. we have better chance for
this reason, to conquer capitalism.

XIII, 167, 168, 37, 51, 74, 75, 92, 95, 104, 108,
110, 190-191, 192, 193, 195, 202, 204, 205, 207,
208, 209, 210, 213, 214, 215, 226

Significant pages in Fritz Krumbel's
"Let's Be Normal" - Ian Wachman N.Y.C. 1929
Extremely good on character psychology
& education.

137, 142, 146, 147, 148, 149, 152, 154, 160,
163-4, 165, 167, 178, 211, 228, 231, 232, 233, 237, 257, 260, 261,
263, 265-6, 268, 278.

Significant pages in Fritz Krumbel -
"God Helps Them" Ian Wachman N.Y.C 1931
Quaker meeting infuses humility —

Spiritual proportion a sane relation to God.

Note effect of Quaker employees having silent meeting.

Nihilism says: Propagation and contraction stand first and foremost among the vital concerns of man. If so, it is significant that in these days great advances in knowledge of these — I have taken place and great change in them are now taking place, also in the will record a great change in human relations. Important for me to write on this.

Nihilism says: Magic Science + Religions

Manchester Guardian Weekly Fri. Nov. 23

London Times Nov. 22

Marmaduke Pickthall

Hyderabad

Elements of Buddhist Iconography

Cambridge University Press
Henderson - Economic Consequences of Power Production
67, 68, 74, 77, 78, 79, 80, 84, 103, 115, 116, 117, 120, 124, 130, 131, 134, 135, 136, 139, 147-8, 150-1, 153, 156, 162, 199.

Books on Mysticism
The Interior Castle - St. Teresa
Sadhana - A. J. De Vigny
The Spiritual Guide - Miguel de Molinos
The Adventure of the Egoism Soul
K. S.Sanders
The Meaning and Value of Mysticism
E. Hamilton
Studies in Mystical Religion - A. E. Jessup
Coopering the Absolute
The Spinal Way - by John Cade
Boney Court - by Modern Gypsy
Revelations of Dionysus - John G. Labour
Night Vision - André Steppens
The Stray Hills - Willa Cather
Journal of Stephen Glibett
The agricultural problem for me is to produce foods which can grow well, require little living cost (in reference to increasing age), do not produce soil erosion or loss of fertility, produce foods which fit into chalk soil. Perhaps plant in soil covered by how ground in a different way.

This paper is to contain a part of this. The use and saving of cotton and cotton cloth. First

If we can produce food and clothing, will need money for tape, shoe lining, horse supplies, dairies, Read in books on Science and Scientific writing the correct scientific method of its proper to apply to the present between science and journalism, also to apply to my 3A team course.
By hanging a great many little
mirrors in the fruit (cherry) trees, the
birds are frightened away. A German
device. The glistening and reflected
depth of light frightens the birds. The
way of life, fright from danger. The
mirrors must hang from long wire to swing in the wind.

If we cannot serve both God and mammon,
within can we serve both man and mammon?
If it prove weak in time and if the intention
of upholding the time.

Chris did not break Anne's spirit with his belt
buckle. It left only hate behind it. "Power goes out
to one struck, leaping from him who wields it." Half-
conscious, Anne saw only Chris's hairy hand, rising
and falling, and felt a new power flowing into her
as he struck. His blows wiped out her sense of guilt,
reassured her of her own right to flight, even though
her own parents had made her swear on the Bible
to be a good wife to him.
If method is more important than goal, then the ec 8 poet propones to go
with VN must be also in the
nature of a method rather than a goal
a cadre point

Is the questioning by some Board
members in regard to the function &
meaning of P.N. due in part to our Amer-
ican habit of wanting to see results
soon? Or inability to plant seed and
wait for it to grow.

If P.N. is to cultivate character, then we
cannot measure that nor set time schedule.
We do not do that in the home. Yet
even in a home regular work of good
even if the value of the work done at P.N.
Adena feels she has got more from P.N.
them from College, but she doesn't know
exactly why or how. Part of it is getting
rejection into her life, maybe
"The only force that can withstand from you what you desire is that en
in motion by your own free and
it limitations you yourself at."

"They who know the truth are not equal to them that love it."

"The desire for dignity is the first sign of inner poverty." — Dzulkefli

"Truth is an agony and bloody sweat." — Ronald Blythe

"Anyone who pretends to be neutral writes himself down here as a fool and a
show" — William J.

"You can't meet nothing stronger than
yourself."
Jan 16, 1936. Today Prof. Nolles pointed out that the central institution of our modern life is war. Peace as a culture pattern has great difficulty in making headway; yet since all cultures & institutions are man made they can be remade by man. Also there is further reason for optimism in the fact that all great advances in culture have been made as a result of contact of cultures. Now, when all cultures are being forced into close contact, we on the edge of an immense step forward in culture patterns. Very difficult to live through, as opposed for optimum or to immediate end advancement, but in terms of 100 years the advance will be immense.
Because of the tremendous burden of the aged (as young) on the production members of society, it is imperative to adopt new diet to end suicides and part of new within pattern. The burden of emeral is great adds to this need. Also a great need in a very poor country like India.

Benjamin Jaylord Hanson:
"Food Science and Health"
"Harmonized Food Selection"
Pake Tanaga, Bruits Inc.
500 Fifth Ave. New York.

His "Potassium broth" 5 carrots, 1 bunch of celery, several sprigs of parsley, 1 handful of spinach, vegetable natt (mungdol) (probably similar to Vegemite).

Satisfactory substitute preparation "Swiss Kraut" 70% nonfat vegetable, 15% fruit, 10% "building foods" - starch, and proteins.
As Emily Parkin said, real leaders get a following not because of cultural abilities but because of their enthusiasm and devotion to a cause. That is contagious.

Perhaps perhaps as a boost in decline of
a reason for rise of

Simmel

Acceptance of personal punishment for crime is an assumption of responsibility. A fine is not such personal responsibility, not an equivalent.

Money as a method interfere with relative values.

Cannot plan for cultural side of life.

Refer - Time + Duration - Bierce

Cooperation are results of money. Money caused such division of labor etc. That relations were spoiled.

Simnel - Philosophie des Geldes

Money helps in some ways to freedom in social relationships.

Reconciliation of personal interests. Exchange line between robbing + gift. Many the exchanging animal.
Money creates relations between people, but leaves their personality out of the relationship.

When money itself becomes a commodity it ceases to be a symbol, ceases to be a means and becomes an end in itself. Bankers want it then.

Q. If making price depend on the abilities or resources of the buyer, rather than a function of the object sold.

Money payment for higher services, e.g. artist or teacher are not equivalent or measurable, but to enable him to live in certain way. Cannot be measured. All wages + salaries should be paid so.

Fines are not equivalent to the crime.

To be (case - person) is exchanged for to have (haben) not equivalent or proportionate. Personal value in attempted exchange for money value.

Money makes possible great secrecy. Can hide vast wealth in very small space. Stealing money seems very bad, because it is so easy.

Money organizes + controls everything but all on a lower level. The evil factors are more frequent. The secrecy of money makes possible to dispose these factors from oneself + from others.

Money made it possible for peasants
to go to work in city. A freedom (to & from). But it
depressed him of his life content (the country).
Superficial freedom.

Money relation acts as a cushion or shelter
between people & so makes life in big cities
endurable.

Credit is aristocratic while money is
democratic. Trust is higher than cash. Credit
brings personal character into the relationship.
Makes culture possible, but a special
kind of culture. (R.D.Y.)

We are getting rid of rhythm, because
getting away from nature. Money plays a
part there.

Doctrine of receive & stolen goods having
to return them does not apply to money.

Money is clearest symbol of movement.
The law of becoming.

Something in R.V. does not give an
opposing around the feeling of being attacked.
Perhaps the respect shown to its elevation,
the alteration of its volume rather than its structure.
Anna McPhie points out that if I were to put a specific ec. or poli. program into my book it would limit its usefulness to those who happen to agree to those ideas. and would "date" the book and lessen its usefulness for the future. Better to emphasize it as a method, as I have done, a la scientific method.

Re biog.

Look for reasons (how + why) he put over the idea - energy, beauty of speech or writing, sincerity, originality, friendliness, with people, courage, service to some great ideal of the day or some institution.

Try to get a picture of the man. Describe his books, his physical traits + habits, his relations with people, his personal problems, + minor + outer conflicts. What made his ideas catch root?

One of the chief functions of religion is to create + maintain a strong sense of human unity (brotherhood, love, friendliness) respect for personality (both self respect + mutual respect) an awareness of ultimate values (as guides to social action)
truth, faith in human potentiality for good, awareness of spirit and its power and eternity. There are to be ends - not to be means as means to get a living or to perpetuate the church organization.

Plate & Personalities by Blossom & Downey
809.3 SL 751
re creative imagination

Garden Making & Keeping by Hugh Findlay
Doubleday & Doran, N.Y. 1932
a chap. on Bird Gardens.

By reason of having money a stone of value it becomes a symbol (words) with emotional content and confusing ambiguity for purely national purposes (i.e. for exchange) J. Kaczek and J.A. Richards & Brubec on this danger in a language.

Note Mr. Isaac's emphasis on what the father did in the variable of the Prodigal Son - his great respect for personality of the son despite his misconduct. Secret of adequate reform of criminals.
Since N.V.R. is the future aspect of forgiveness (beforesences) the prayer "forgive us our trespasses as we forgive those who trespass against us" applies also to N.V.R. The quality of our relationship with God depends on the quality of our relations with men. If we recognize the divine in men + ourselves + act as God acts, then we will experience God + will discover God. Working + responding in the other men. An aspect of the peace in heart i.e. seeing God in everywhere is being peace in heart, because God is the only direction in which purity lies, the only way to be simple in purpose.

Non-violence in thought is N.V. looking toward the future.

It would be interesting to know whether the stench connecting apparatus of man is phylogenetically recent or very early, it
might have a bearing on diet.

Thus small money (scrip) required to be spent within 1 or possibly 2 yrs., domestic scrip within 1 month. Relate it to transportation times + productive rhythm. Possibly farm scrip on 1 yr. basis.

What would be the effect of this on interest?

Correct the item re infirmity complex - that is religion there is neither inferior or superior.

In R.V.R. book

Invert that though communicants say that their procedure does not inevitably mean violence, they are all full of hatred (which will in a crisis find expression in violent conduct) and they admit they will use violence to defend what they win - demanding violence. 

Forming violence non-criminal offences in den the effective also insert reference to hideaway on democracy.

Perhaps the state does not rest on force but on the general consent that force is the way to maintain 'order'.

Other than money is any symbol split into quantitities unite?
Society may be in part like a person, a very delicately and intricately balanced organism with compensatory safeguards, but if enough elements degenerate or break the whole organism may crumble fast.

Is our preoccupation with fads (e.g., socialism) due to extravagance reinforced by machinery + service?

What can we do now before + during any crisis soon?

Is it right for those who enjoy a fight + who have no ethical scruples against it to fight?

Are youth who are being steadily forced into ranks of unemployed, will they not supply the vigor + initiative desired to invalidate the companion w/ G's Indian methods? Cf. Lindemann's questioning: Do our American traditions also invalidate it? Granted the communistic ideal can you gain it by wrong methods?

Granted the fascist filing + training of youth for armies, will that enable capitalism to carry on? Even so do we want
such a state? There will still be soggy
masses of unemployed.

In making a blueprint of the future we
risk a danger of stabilizing and cramping our ideal. We
must avoid the danger of being too pedestrian and also
of preventing our ideal from continually soaring.

Our religion, as a part of life, has to be
loved with people. Some people are not so thrilling
and pretty dumb, etc. But they are all we have to
start with. Alternation between individual
and social experience. Maybe, as an aggregation
of people, the church is no worse than any other
group, but the sentiments and attitudes, etc., of the
church are the poor part.

Drama stimulates attention, imitation,
memory, imagination, emotion, clarifies the
significance of human relationships, enlarges
experience, hence the consciousness, enrichment,
extension, elevation of mind and of feelings, aesthetic
imitation, contemplative realization, empathy,
inner and outer imitation reveals new possibilities,
alters the range, delicacy and freedom of connection,
the spectator is able to make out between
different elements in his experience.

Jone, the British psychologist, says that
displacement of affect to another idea is in order
to evade a painful complex.

Transference, in Freud's therapeutic sense,
is a form of displacement in which the love affect
is transferred from one person to another (the physician).

Sublimation, say Freud, is unconscious.
Perhaps it is caused in NVR by the wish resistance
damming up the opposite conscious energy so
that it seeks a way out through sublimation to
a higher plane. Sublimation is usually greater
socialization, NVR suggest this direction.

Symbolism, say Jung, is a process of
comprehension by means of analogy.

Essence of Plato's
1954

Oxford U. Press

Bele - John Scottus
Engenia -
Cambridge U. Press
Reasons for War Resistance

Henry George Calhoun

Objections

1. We cannot decide reasonably now what we will do in a future war. But you cannot get the truth when a conflict is near at hand or in process.

2. Answer Tippomani: Statesmanship or Diplomacy. If pacifism wins the nation will be at mercy of aggressive military states. If force will partly obstruct that. But the disarmed countries have not been attacked & have been prosperous: Luxembourg, Sweden, Norway, Switzerland, Denmark, etc.

3. Minority should not be dictators. Anti-social, but pacifists may be right. Most minorities are wrong, but all right has to come from minorities.

4. Pacifism is negative. But it strikingly directs manpower, industrial or military. It challenges conception. It brings war under ethical condemnation. It tends to push goals toward peace. Helps to remove some of psychological causes of war. Helps eradicate international fears, slows down war rhetoric. Easy to explain. Since a dramatic, courageous equivalent for war, + romance + action. But
immediate action + physical drill into pacifist movement so as to attract youth. To get satisfaction + enrichment in life, attach yourself to a great cause. Pacifism does this for the individual. Enable us to create a new technique for social revolution.

"Men Like War" by Leo C. Rosten

Shows the truth of my military chapter + indicative why I should enlarge on necessity of ex. program to end the psychological frustrations arising from unemployment, low wage, slums, monotonous work, sex repression arising from ex. causes. R a. X. R book there also are divisions, selfishness + conflicts or manifestations thereof.
From age to age, from country to country + from tribe to tribe the causes of these frustrations will vary. How the economic ones or perhaps chief.

To what extent are sentiments combinations of instinctive as well as of ideas + emotions?
The fact that imagination wins over will suggests a way to strengthen will. The imagination allures the thing desired with action of myself, with my future, with many aspects of my life, with many elements of self and my personality, with my sense of self-importance, with my dramatizing of my personality, my idealization of myself, with my self-esteem and respect of others for me, with the desires and also the most significant and valuable elements of my life.

Commerce Handbook of Foreign Trade
U.S. Dept. of Commerce

Novak on Music and Math
Buckoff said.

"The War Resistor"
11 Abbey Road
Enfield, Middlesex
England

30th annual issue
quarterly news sheet of War Resisters

International
Make clear that humility is necessary because a self-righteous warrior will get only anger and irritation from opponents, therefore cannot achieve its goal. One may not be proud or arrogant. To truly succeed, to touch the heart of the opponent who is failing, it must be humble. Only humility can persuade the pride of the opponent who is losing his power. Only a humble person can truly respect the personalities of others.

The supreme entanglement with foreign nations is war. We cannot help having relations with other people. Will they be mutually harmful or mutually helpful?

Answer the claim that only in so far as you threaten violence can you win political justice, or win them fast enough. Cf. Hitler & Russia
Since emphasis on sense impressions tends to create fear, or make it easy, asceticism would tend to create courage.

By showing that self-sacrifice and voluntary suffering with a view to give real power and that way to reform the world, people will become ready to pay the price.

By voluntarily undergoing suffering in advance of getting caught, in order to right an evil and uphold a principle, I am acting as if I were all humanity, for certainly humanity as a whole suffers for its mistakes even if a few individuals, in their own awareness, seem to escape suffering. By this identifying myself with the whole human race I find my efforts supported by the whole strength and power of the race. I rally it to the correction of its errors by other individuals, if not by myself. I may die, but I cannot die in vain in such a struggle.

It is said that willing involves an identification of myself with the act, the repetition of many little acts expressive
unity and good will should build up a
will to N.V.R. on occasion. Hence something like
the equivalent of a is necessary to a campaign of social
reform by N.V.R. Hence the significance of the
village "industrial movement in India.
It is harnessing Indian resentment vs. Br. ec. pressure,
and the dire poverty of villages into a positive
movement which both affects the pressure,
satisfies the need, *laying* ground for final great
N.V.R. vs. Br. political power. Create an
ec. interest and make villages self-conscious
group aware of new power + of something to lose.

People say that mystics + idealists
nevertheless have to rely on other "practical" people
for money, implying that it is the latter sort who
really make the world go around. But it really
means that the idealists create the reality (true)
+ the "practical" people supply the symbols =
division of labor. Or perhaps the "practical" people
fill in the gap between the leader morality + the
lagging group morality. It does not mean that
money is the reality, it is the response to the
reality, in terms that the less sensitive folk
still recognize.
During the depression decline on trust in the market. The decline remains. We need to build up trust. The decline + lack of the desire that create trust poses a hole through the money synchronization.

Money as a conditioning factor in the trust reflex or economic reflex. 330

Religion of the World" by George Barton
A scholarly summary.

"The Treasure House of Living Religion"
by Prof. Hume

" Tongues of Fire" by Miss Trumbull

Action is the way or method of becoming fully conscious. When we do right we are becoming conscious of relating God. We should not be vain or proud of what we are doing, but thankful that we are permitted to become conscious of God. See + understand him.

When we speak think of the eternal values of the other person, not the mental qualities or personal particularities.
The skin is the white man came that color when God asked him, 'What have you done to your brother?' - Mia.

It is no good merely transferring bad control from private hands to public. Men transfer a power from one group to another and not enough when the power itself is evil in itself or because of its mode of operation.

The money symbol itself is very defective. That must be reformed. Yet a consciousness of abstracting him, of symbolizing.

Schools like G.N. labor schools, it has to depend on money and capitalists, because that is the soil and atmosphere in which we all live. But so use it as to destroy its power for evil and alter it permanently. Perhaps much of the talk
by such a man as Jesus is only an attempt to do away with fear of strange actions. The real meanings are transmitted by his deeds.

Re Humility
Jasoby - The New Psychology p. 205

"As McDougall argues at length, the self-regarding sentiment which is based on self-feeling is the foundation of all the higher morality. 

Humility, an qualifying that sentiment, profoundly affects all the higher morality.

cf. its relation to respect for the opponent.

Hadfield - Psychology and Morals:
significant pages:
41, 48, 65, 66, 67, 69, 70, 71, 73, 76, 77, 78, 79, 81, 82, 85, 92, 110, 120, 123, 141, 144, 145.

Justice is not enough to secure peace because justice comes into operation usually only after there has been injustice; also because justice alone does not prevent selfish desires from arising which create injustice. Justice is too slow and not preventative in principle. Therefore the attainment of peace requires love.
and truth as well as justice.

Hughie Means - Creative Writing
Creative Teaching
(Doctor of English in Lincoln School,
Experimental School of Columbia University)

Dr. Coomaraswamy
Carstunk, Me.

Sanskrit Essentials of Grammar & Language
by Hel F. Sladehun
$3.00
Anchornite Press, N.Y. 1935

The New Art of Education - Rudolph Steiner
Anthroposophic Press, New York, 1928

If man is not a crisis, but merely a natural
+ inevitable result of a long, slow process + attitude
maintaining, then courage in time of crisis also
may be a result of a long growth.

Courage is an assertion + living out in
action of the belief in ideals or spirit as a
greater reality than sense data; that spiritual
unity is more real - permanent than the individual body; that soul is greater than body; It comes from trying unerringly + steadily to put ideals into action. It comes from a belief in the supreme value of personality (cf. matter - courage) It comes from strong love (cf. mother - courage). The steady practice of these in little details will create courage ready for crisis.

The Howard Institute - plans happen. They show that in order to change, these we have got to change all our way of life. It will put the southern land loads who are guilt + selfish. It goes deep into our entire land building system and the money system and industrialism. Changing habits is slow in any hand. Before I ask the 88 black men to change their habits, I must change mine and sacrifice my comfort in the process. Also, I must
keep it up long enough to prove that I can in earnest also. I would persuade some people from me to do it, too.

If people get too used to new modes in international use, they will take it out by increased violence at home. This danger is folly if it then may you discover enough so that it will ease of so there will tend to be contra all the facts, so that a man must all the facts, I am not discouraged provided we go deep enough in making the needed change. It may seem very painful to give up the old habits, but it is
so much of that they who take
the first steps will lie in on the
ground floor of yet a long venture

Revenue for life would mean
revenue for my own life as well as
revenue for that of others. It leads me to
importance of diet.
“The Sources of Civilization” by Gerald Heard, Cape, (Nelson) pp 431 £3.15.

“Pom Yaiser sans Violences” by Barthélémy de Ségur, Mignodet & Story, Paris. 6fr.

“Quest on Peace” - Vigilante, Gallimas, (Aigues) pp. 360. £1.00.

We say of a prophet or mighty man that his power came from God. Well, his power came from God is love. His power came from God is truth. His power came from truth. So if I love people enough & love truth enough I will have great power. Also learn the method of applying these.
"If pacifism - the revolt against the worship of violence and military force - is to grow and conquer, it must ultimately rest upon a philosophical basis; it must study both the nature of man and his destiny, it must be able to discriminate by reason and logical argument the false gospel of those who believe, whether openly or unconsciously, in the possibility of progress by means of tanks and poison gas. For although the great majority of men will be moved only by emotion and intuition, any movement powerful enough to inspire the masses must have at its core an intuition rooted in knowledge and leaders who cannot be swayed by more desperate and violent just because they understand the nature and history of the land.

The Canadian Forum, Feb 1936

Refer to S. I. Ward's book **[32]**.
The Source of Civilization" by Gerald Isabel, Cape, (Melon) pp. 431 #3.75.
"Pour Vaincre sans Violence" by Barthélémy de Ségur, Mignod et Story, Paris. 6 p.
"In quest of Peace" - Vigilante, Gallower, (Nypan) pp. 560. #1.00.

We saw of a prophet in mighty men
that his power came from God. Well
that his power came from
God is love. His power came from
God is truth. His power
love. Also God is truth. So if I love
came from
truth. So if I love
people enough a love of truth
I will have great power. Also learn
the method of using these.
If pacifism—the revolt against the worship of violence and military force—is to grow and conquer, it must ultimately rest upon a philosophical basis; it must study both the nature of man and his history; it must be able to dispense by reason and logical argu-ment the false gospel of those who believe, whether openly or unconsciously, in the possibility of progress by means of torture and poison gas. For although the great majority of men will be moved only by emotion and intuition, any movement powerful enough to inspire the masses must have at its core an intention rooted in knowledge and leaders who cannot be moved by mere desperate and violent pretenses. They understand the values and history of the land.

The Canadian Forum. Feb. 1936

Refuse to $1.00 with this copy.
Don't try to prevent war, but try to prevent the causes of war.

It has been suggested that I write a pamphlet or book for parents and teachers on how to train children in N.R.A.

Can we carry this pamphlet or more plainly as a chapter in a book or practice of N.R.A.

Leary's Book Store (2d hand only)
South 9th St. Below Market
Philadelphia
The development of tree and vine crops as protective companion plants greatly reduces labor and equipment expense. How about companion tree and perennial vines? E.g. vines beside apples; honeysuckle behind grapes. Apply Rose principles to trees and vine grape ideas to Rose. Like the Roses, take from land that is cheap and make it better by Howard methods. Use Soja for edible fats.

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Ex of R. mission. Soult up N. Shaker's chapters on the mind & its connection with the brain, to see why mental work is so important a part of education. This will work in also on revision of N V book on discipline & attention of habits.
If in this capitalistic environment things are said or done or people's attitudes toward me are such as to incline me to a lowered self-respect, let me re-examine the premises of my own life and of society, and see whether by spiritual standards I have done something to lower my self-respect. Then let me feel and act accordingly.

The depth and strength of peoples' habits and prejudices in food was shown during World War when despite threatened starvation the peoples of Europe would not take any American rations of which we had so much.
A supplement to my NU R book

discourse or chapters on money

going on scale organization. It will

like well with middle class people as

it will show them a feasible way out

of the impasse between labor and capital,

will show how they can get free from

domination of capitalists, give a concrete

plan of action, present a more fundamental

principle for cooperation.

If a Swiss suggests, then and in

not a separate function but is really

the series of little elements or grade of

mode of action, this fits in with my
to idea and indicates that F. has

one right in his controversy with

below. To note that nothing is

said about the will in the

But there is nothing in the

reason why final picture is not

effective is because we have not

fought.

In this connection Partington points out in his 1936 book that methods of doing things have outside power, manipulate, while tools are not.

May 19, 1936. I believe in God's power & in private religious observances, but I do not like public worship for the most part. It seems unreal & often hypocritical. The churches may be growing in numbers in America but a lot of it is done for social status & more kind instinct & psychological
contradict from refection 1 as second con-
front. Of figures of why and how agent
avoiding the vague chaos of character in
this conflict, not the achieved or known to gain with

I must work out the way or a way of
acting, a way of identifying middle class
with the values.

The summer and autumn of 1936

I want to

1. experiment with painted paper
2. read on
   (a) physiological connection of brain and
   (b) Bellman
   (c) French critics on civilization
   (d) Ulysses

3. write article on money
4. Prepare for 2nd volume in VR.
5. Offer $ of $ to supplement in case of
   need of financial assistance with cotton picker
6. practice spinning on wheel & make wooden
   wood tables
Re will, does that idea in relation to... mean that the identification mentioned by Audley... comes as the result of a slow process of individual small stimuli and the growth that... resulting from? Patanjali does not mention... through his whole idea rests on stimuli a regular gradual growth? How about... Jhua's Buddha belief in this connection... is the identification the beginning... the determination of the mind to initiate the new process? May be both... aware of at different stages of the growth... Ed (Holt) or F. W. Smith. Audley identification may be the result of a series of stimuli as in Seneca. Of fundamentally on effect...
The likelihood of the Rent Revo invention being stolen by the big agie machine Co or their monkey something similar to it makes a social catastrophe in U.S. much more likely. Would mean much more starvation & big slaughter. Therefore the need for any second volume is great.

Also I want to get it published before the world war, so to help Gandhi in the forthcoming Indian push.

E.L. Thorndike recent studies as to learning ability of older people whose habits are well established applies to J of allowing the attitude of capitalists, a middle class buy
In 22 vol on H.V. R have reference to petition from Together's study of History Vol III.

The fact that during the past year the Fascists and other Communists have decided to cooperate with liberals and middle of the road crowds shows that they have learned from the German situation, that constant hand.

Now, a criticism of others, and improvement of others people's motives, will not do. It shows how powerful Fascism is how quiet is the danger from it.

It shows how deep we must go in our social reconstruction to overcome of

Bryan's recent statement about

We have come to live within

It is the large scale proof of the need to

two years, forge wide personal criticism.
I think Helen is making the same mistake the Commence did in France—refusing to make a united front with England. He will be defeated by foreign while Germany digs deeper—on a deeper metre we will win.

Today, May 19, Stanley Hamilton said that the A.F.S.C. would very much to avoid leaving professional on the social work. This means avoiding any long term program. Is this preferable because they hesitate to become deeply involved in any real reform, to avoid having to take a definite permanent position in the power that be?

Some-quoter, pepper past canoe (chips), some dock, wild rabbit will all an edible game.
Consider how K will write to win over the middle class. Formulated and give him courage and sense of unity with workers, as well as to develop letter. Unifies town dwellers or farmers by pulling all under social economic owning. By saving workers from bitterness of despair. The disillusioned middle class from cynicism of bitterness. Better feeling all around is possible.

To a certain extent I feel that my direct relations with God are my own private affair, not to be discussed in public or with people except a very few whose attitude I can see one of to whom I know intimately. Because I am uncomfortable unusually in church or meeting houses and don't feel like talking of that to my non believing friends, until I have worked out a strong faith I feel
that my intimate relation with God are not for public exhibition in any
such conventional or formal public fashion, but that they should be
expressed or approved by the quality of my relation with every kind
of person. Practicing the presence of God without letting anyone see
what my right hand knows, what my right is doing. What are the
implications of the passage about casting pearls before swine?

The new front of the Community
with schools is an indication in public
action that the force of freedom and
liberty in us all are weak enough to
require joint help. Human nature is
all of us is weak. We must not con-
demn a minority already for that reason,
but actually encourage the test in all.
Before the era of large machinery the chief reform needed was either a single tax on land or the ownership of all land by the people as a whole. But the former nowadays presupposes that the state is agent of the common people. Nowadays the development of large machinery makes the demand for common ownership of the means of production, i.e., big industry, so socialism is a product of the machine age.

The two chief cc. changes I would want to see accomplished are of money, (2) of tax on unsold values of land, (3) public ownership & operation of railways, other roads, mines, electric power stations.
What are you going to do about it?
(The case for construction, Peace)

by Aldous Huxley 3d

Chattan Windus

Printed by Samuel Humphries & Co.
12 Bedford Sq., London W.C.

Also a similar pamphlet by
Gerald Heard

If the price is an argument for fighting
on the theory that social organization
(caste) and order must be preserved at
costs, it goes down to the very bottom
g. whether society can be preserved
without violence. It raises also the
question of whether, in making a social organi-
zation it was wise to have a warrior
caste. Perhaps better that there
than universal fighting is one in the
But it makes too much
a framework. The attempt to
substitute the whole get stop
into a matter of the war within
each man is perhaps a sign that
the world is getting ready to graduate
into a higher stage when violence
is not necessary. Condition
have now
assumed fear and anger; must be
abandoned because they have
became injurious instead of helpful
to the war.

Thus the modern war does not
show that man is growing more
evil but that he has reached
a new level of association.
Humility is closely connected with adaptability, this is important to man's survival. Note, as H. J. Jones pointed out, that the writer of the New Testament speaks who as epitome the character of goodness. Jesus begins immediately to talk of Jesus' humility and suffering. Theologian's picture of Jesus holding the world in His hands, above the wounds in those hands. Suffering makes one sensitive. In that time to direct one's continuance to humility, truth, goodness in every direction.

Perhaps the secret of the value of suffering to the individual who suffers is that, by increasing his sensitiveness, it makes possible the perception of subtle relationships and forces, thereby preparing the way to closer adaptations and hence toward individual development.
It then comes to have value to society indirectly because the example of that individual may spread contagion. Similarly may be the value of fighting, increased sensitivity, mental or moral as well as physical.

Some, like Gestalt psychology, is a way of seeing the world as a whole, as a unity. Since we are coming to realize the validity of Gestalt, we can perhaps come to substitute love for anger, fear as a stimulus to action.

Gestalt experiments show that anger is caused by frustration or blocking of any action or desire. So to avoid that we need to learn how
to climb out of frustration, to find another path for the energy immediately to see the relative insignificance (maybe) of almost all the things that I have done in my life. How to realize that the frustration of my ego is not especially important.

Authority in Church and State
by Philip S. Belans
foreword by G.P. Good
Allen & Unwin London
1925.

At times of suffering, individual and social, where the individual or society is groping toward a fresh integration a deeper understanding of a new better life it is well to do creative manual work, because of the evolutionary association of mind and brain's sense of hand and mind.
Simplicity pamphlet - Jan. 23, 1936

[Handwritten text with a list of names and other notes]
It is difficult on the economic side to live on an individual basis. This grows worse as a person gets older. Since T and I have no children and since T have wandered so much I can't have any place in U.S. were I can establish a well known India there is a group who not only expect me but feel that I have helped them, and in India there is a community feeling that is lacking elsewhere.

Many make it easy to a temptation for its possessors to exercise power over other people.

(Continued from page before last)

only affords a channel for creative energy but it helps to create a sense of human unity (integration), a chance to unify men by thought and an effort also gives more personal and self reliance. Very healing of occupational therapy.
From "The Soviets at Work" by V.I. Lenin, published originally in a pamphlet in 1918.

“We have won thus far by the method of suppression. We shall be able to win also by the method of management. We shall be able to change our fighting methods with the changing circumstances. Without the direction of specialists in different branches of science, technique and different branches of science, technique, the transition to Socialism is impossible. For Socialism demands a conscious, mass movement toward a higher productivity of labor in companions with capitalism and on the basis which has been attained by capitalism. Socialism cannot accomplish this movement in its own way, by its own methods; we shall be more efficient by Soviet methods."
But the speculators are inevitably bourgeois
on account of the whole environmental of social
life which made them speculators. "Life
goes on to admit that this is a commonplace,
dangerous backward step to take such
speculators in high colonists, but it is
necessary if they did it with their eyes
open so all in public."

Agnes of Sainis faith in the means.
See One of the Fundamental Questions of the French
ion - Collected Works of V.I. Lenin, Vol XXI
Book 1, (Russian Language, London)
1st by translation, p. 167.

"... the initiation of the revolutionary
meant to react itself as something mighty,
powerful, irresistible... Do not be
afraid of the initiation and independence of the
means: instead you become the revolutionary
organizations of the masses - and you will
see in all realms of state life the same.
strength, courage, unanimity of the workers and presents as they displayed in their unity and action against the Boston ship

Such of faith in the masses, fear of their initiative, fear of their independence, repudiation before their revolutionary energy instead of thorough and unlimited support of it - this is where the S.R.'s and hundreds leaders have missed most.

Simplicity makes easier the integration of individuals into the social organism and helps toward human unity.

See J.R. Bacon's recent book on psychology of groups and of individuals in group unity, awareness of feeling.

The gaps between me and Indians are matters of language and customs and historical and geographical background, while between me and Americans they are of modes, spirit and
philosophy.

There is something to consider in the fact that anger is usually caused by some frustration or obstruction of an interest or purpose or desire or action. Sometimes that frustration is caused by an inner obstacle (conflict) and sometimes by an external force. A complete sense of unity, an inner wholesomeness and lack of one-pointedness and each of egocentric would eliminate most of one sense of frustration.

Some symbols are emotional, some intellectual in effect. If they are emotional, they may organize an action. Why is this because they create belief? i.e. willingness to act upon such knowledge? Maybe symbols organize action when they are of some other sort. Cf. the idea of symbols described by the French writer, i.e. (sensorial) symbols, auditory, visual, tactile, of smell, of taste,

The P.R.U. ought to have a secretary, treasurer, accountant, librarian, collector of
insurance, and examples of N.V.A., director of propaganda
(who could among other things tell people all the
good things about potential enemy nations &
their goals), a thinking & planning committee,
a committee of advisors (sponsors) or directors,
a director of manual labor, as well as Dick Henry.

P.R.U. after Aug 5, 96 Regent St.,
London, W.

Rev. H.R. Shepherd, Cony Hunt, Embankment,
Sunny England
a 1 Ann St, St Pauls, EC 4, London.

Mayer Rayner, 99 Clare Court, Jew Street, London WC,
Philip S. Mufford.

John Montgomery, Sydney Wood & J. Head, 1st night
at Bibb.

Gerald Head, 28 Portman Court, Portman Square, W.

Kingsley Martin, et. al. of New Shalimar
Harold Chipstone, 58 The Oval, Stafford.
Collette, 66 Chevinge Grove Rd. (suffolk club)

Write pamphlet on prayer, money, diet, meditation, religion, etc. Put these into a book, also parts of \( \pi \) of \( \Phi \) and pamphlet on simplicity.


Self Realization by Edward Holmes.
World Politics 1918-1936, by R. Palm

in the Gollancz Pm. 1936, London

I hand recommends as important books
Origins of Some Motives by Dr. S. S. Terry
Kegan Paul

New Evolution: The Survival Mind

Sheldon

On upholding the scientific biological accumula-
tion of man see W. E. Osborn on
Orthogenesis, Dr. Ross Clark: Early Foremier
of men; Kretschmer: The Cell, Science & Philosophy of the Organism;
Mechanism in Nature.

For the pamphlet on program

1. small groups 5-12 all Mon or all Fri 50c
2. group discussion, 4 165, 164, 152-162
3. folk dancing, pp. 163, 167, 171, 112, XXIV 173
4. moral work for and with the inners

played or otherwise in teams, or
clusters, or individually. K group
sessions, fit to fit, directed attention
joint meetings in silence preceded by
daily individual periods of silent meditation
initiation of 1 or 2
Reading aloud or telling incidents of one of
N.R. visitors' action

1. Reading aloud a telling the line of great
sympathy of N.R. - but then of
cooperating in tradition of the regiment
2. Reading aloud poetry, reflection, tradition
3. Group discussion of points of the foregoing in
4. Political, social, psychological, philo-religious
aspect of N.R. 125

9. Reading aloud books on warfare, followed by

discussion.

Promotion personal discussion, matters, news in some a home
self-sentiment.

group projects, gradual difficulty.

10. With hospitals, prisons, sick, starvation, cleanliness

walks together, occasional right

enjoyments in meals together.

12. Inter group singing, a dancing (intoning)

a nut

13. Propaganda against war raps, things about all potential

enemies

14. Propaganda for this movement o war. war

its causes, the consequence, in your

much skills

demonstrations, public meetings, etc.

reading for Philadelphia Times, P.R.H.

Peace with Honor vs. Safety, Some of

Civilization

17. See my book for more
For leaders

1. Keep note book of ideas about U.V.
2. do daily meditation
3. Read Pop U.V., Michael Puna with Honor
   Steppards, V.Say no, Beauty includes "ey
   harms", "hand's," "Some of Civilization"
   "happy, peaceful, doing, the moment,"
4. Cultivate the sentiments listed in last
   chapter of my book a try to discipline
   values & help open town to do likewise

5. Try to maintain principles of U.V. in
   all discussion, debates, public meeting.
   Try to prevent use of harsh adjective,
   or names, imputations of low motives,
   scorn, contempt or ridicule. Respect
   personalities of all opponents, &
   demonstrate that respect by your conduct.

6. Remember always the power of thought. What
   you do, thinks so loudly that I must
   know what you say."

7. "lift up your heart,"Greek.

8. Practice patience, & care. Seek's ideas, adaptation.
Reasons for each of the group activities

To instill a sense of unity, to build a present divine & conflict. These divisions & conflicts may be inner & outer.

Inner: thoughts, thoughts & feelings, sentiments, consciousness, subconsciousness, thought & action.

Outer: between professed ideals & social action, classes, races, nations.

Build a new society.

Reasons for use of manual labour

2. Sympathy & touch.
3. New integrations.
4. Emersonian sentiments.


Helps local dependents. Fosters in society. Helps unemployed to help themselves. Instills initiative, independence, self respect, self reliance.

Provides steady daily work for the unemployable that is building a new society.

Is positive & active, not passive.

Provides a question & amusement.

Prevents & questions superstition.

Something for young, old, men & women who are a vital part of a unity of common doing & doing to receive from one, e.g. depression preventative implant of 1st & 2nd Thalas Implant.
Teams will soon a hate, face confusion, prison, attacks by parent countries, social disapproval, etc. difficulties, must have strong self-respect, sense of unity, will limit philosophy, self-control, interest, affluence, self-confidence, love of truth.

At beginning of completed with these judicious pro philosophically and plan that first among the activities.

Institution may seem justifiable, but not so that an escape from action in reality. It is as if a English lad in Japan were trying to attain an idea, the palatal

encouraged by stimulus leading to fat patrition. So he must do things which in England might seem forced and artificial. We are encouraged by stimulus to sentiments provocative of democracy, conflict and violence. We must create and submit ourselves to other stimulus to build up sentiments of unity, etc.

We do not have much time. So must use all the discoveries of psychology and modern experience. Also we must go deeper than military methods, because we seek a more complete control on suppression of anger and fear. Then is given by military discipline.
Also because we are seeking a sense of wider unity than the soldiers need, unity with opponents as well as on our own.

But we have a big advantage over militants because we have fewer inconsistencies. Our unity is complete and not qualified or contradicted; our truth is complete and not confined to our own mind. Our service is complete, our abandonment of fear and rage is complete both for ourselves and for our opponents.

For instance of M.V.S., a boycott on cigarettes, or Morgan Shuster's books on Persia. Also in a clinical example in Roosevelt's Travel Diary of a Philosopher.

The workers of France are being compelled to use money to ask for innovations which, if not established there, which will be broadcast overseas in the wilderness. If they refuse to take goats' offer, goat will disappear.
of relief. Can I advise them to refer to
Canvin Williamson, their representative
in Parliament or a sponsor of the P.P.U.
refuse to work for it getting them
motion works? This shows the
need to escape from money and
modern industrialism. We are all,
directly or indirectly, in much the same
position as they workers, forced
against our will to support a war
system a preparation for war, if we
must think deeply or make any sacrifices,
to whom would it benefit? the latter
would affect of much more.

For the pamphlet I should read
Elliot Smith's book on brain, brain, psychology of music, psychical
effect of dancing, or of posture,
meditation. Trystant Bonnor's his daight or
present day incant
Might have pamphlet on the principles of stimulus and response, on the "law of means and end," on medical analogy and the cultivation of sentiments, on the operation of fear and anger, on pain and pain, on how to attain some of human unity, on respect for personality. Might later get simplicity pamphlet published in England.

In G. Hardy's assumption that only a poison which of itself creates a sense of unity can make pain.
Study and then make public the names of the companies and their chief shareholders, who make money out of colonies or India & who put pressure on Japan. Also those nations where their demonstration won or won't.

Send with a copy of the U.S.
F.O.R. statement signed & sent to Japan.
It is that P.P.U. may do more for P民族 for Germany. Also some thinking of your Vishnu idea.

Possible speeches

20' - at Baltimore S.S.
3/4' in jinn jinn
3/4' in v.1 clear struggle
10' - relation of forgiveness to v.1.
10' - courage for v.2.
30' - development of sentiment
31' - attack told
What if attacked by a longer
If our country was attacked by a hostile man

45' or more
301 - on meaning of modern war & the failure of old style military discipline. The jig is up.

settling public questions.

instance of n.s.
The Battle in Bali
Richards in Peru
Typhon
Hungarian
Capt. Irwin-Jones in India.

May we have separate organisation for work with unemployed a la Ruthwell & O.S.S.A., apart from the political.
P.P.U.

Ruling classes are accused to attack each other in different nations for fear of an retaliation. But may attack leftist workers without retaliation or effective opposition. Thus faction . . . will help them maintain the dying system in their position of supremacy and relative security. The only defence for workers and
projects will be by R. etc. to deprive the point of popular support and wear away the middle class. Must go very deep. Work with for unemployed. Fascism seems to me more likely than war.

Military parades are held in order to make contact between the soldier and civilians to give the soldiers a sense of civilian admiration and support, to enhance the soldiers' feeling of being protected. Also of course to impress the civilians. Following the same line, the work of m.v. victoria for the unemployed and others is partly to make the civilians aware of popular understanding, approval and support. M.V. Reuter also should hold occasional parades for this purpose as well as to enhance their own self-feeling.
Might begin the paragraph with explaining the necessity of a positive program. Negative not enough. Enemies will immediately demand what you want if you don't like the present. What will be your mode of defense for the country? What will you substitute for military? For present capitalism? Since war is in and will be in order to end war, remove its causes. The same is peace creation. Cf. 7. drink + energy always present. Then explain some of causes of war or peace. Create peace causes when I write them yet how to remove war causes. Create justice + content. affetion. Similar of military discipline. Not question. Then eat the tall what will have to prepare to meet.

Ginza + geisha. Such of philosophy.

Then out of the activities.
Send copies of the program pamphlet
to Bhagat Jnaneshwar, Rukmini, Shudhajyothi, Nyan, F. Fraga, K. N. Noda,
Rajayogini, K. N. Noda, N. N. Nayak, N. Thomas,
William Chadwell, Roger, M. N. Noda, Shudhajyothi, K. N. Noda, N. Thomas,
K.N. Noda, N. Thomas, N. N. Noda, N. Thomas, K. N. Noda,

Develop the result of each discipline
or activity on the several sentiments, so
vice versa, but the sentiments under
such one tell the activities, or discipline
that promotes it. Give this a
summary at the end of the pamphlet.

What training will develop initiative,
self-reliance, self-confidence, and independence?

K, institution, simplicity, cleanliness, and

If Jawaharlal plans to hand
India over to Bhagat, as I (Nandan
thinks), Bhagat can win via K; I
think, for he can cut under both
political power & violence. Work this out.
Bhagat wins political freedom for India as the
Be. forethe, Jawaharlal's following will not be quiet enough to round India into communism.

Create self feeling of self respect in democracy, simplicity, meditation (unity with God, the universal power eternal) and unity with

and many connection

This sort of a pamphlet may help to

church, a friends to see them buy out

make the will effective. Must find

silence them of the money which a

Connection, between money & H.H.,

money the chief value. Trust money, pull you.

money face an imposing. As a symbol it

organizes thought, feeling, action. I as a

concept. Is the chief remaining weapon of
capitalism, now that violence is passing.
Make leaflet of suggested readings for each sentiment.

Resume right to republish program pamphlet in India at end of 6 months. It should be shown to Knowledge, offered to them, to print, they will.

Put some copies of my book in prison libraries, with my friend U.S.

Self-respect by simplicity, K.
Meditation, still of mind, cleanliness.

The psychological effect of dancing is psychological of postures, relaxation, rhythm.


The organization of Buddhist Congregation is.

Also Chinese, Japanese, etc. idiosyncratic.
Study symbolism for many pamphlets, for development & use in V.R. demonstration etc. To organize, guide, & maintain group & individual emotion & action, especially for those who cannot meditate well.

These disciplines are the inner and outer stimuli for the will & self discipline & inner stimuli of symbols as inner stimuli of life to living for will.

Courage is developed by meditation, simplicity, prayer, one ground, Union of unity, prayer, on ground, self-centeredness & universality of truth, Truth by seeing, hearing, thinking, N.T. joint work, meditation, reading, prayer, N.T., reading, study, mutual support, willing, together, discussion, cooperation.
must not try to rescue one's own soul only. Supplement meditation with work. Karma yoga of Gita is security for work for others.

Indian present already have a philosophic background for VR we must artificially create that quickly among our people.

perhaps yet this pamphlet published in U.S. and distributed by F.O.R.

The pamphlet creates the need for immediate action. We cannot avoid some suffering by just at the last moment declaring that the game is too dangerous. It is too late to save the present status. I get busy and build a new status. Those who cling to the old will create the...
bonds, & we who are tied to them will suffer along with them. Yet we can start the new life which can flourish on the old woman's hearth. We may be glad that there is opposition & clinging to the old, for it provides us with a strong criticism, compels us to perfect our methods, & keeps the old mode of production going until the new is actually ready to take over.

For those who still believe in much integration, "wear it as long as you can."

In the pamphlet lining out the point that "anti-" is a democratic, not a newly anti-gent, revolutionary thing. Other between the impatience of the youth people who want action vs. the gent's want to
which just, and those who have
definite respect for the part of it that
it is a part of literature. The
latter would understand changing
the sort of thinking about the
idea of stoppingJoint as an institution.
I insist Joint as军事 action
must not sabotage. Must not
allow Joint to assume any of being
enter into democratic like forces
or movements, nor merely negative
on comments, nor merely negative
on comments. Must be better citizens than this.
Must be better citizens than this.
Joint-Use strategy: Don't Joint
call general strike for that is
calling Joint at its' worst. It is
calling Joint at its' worst. It is not strong
enough. This general strike is nearly
inevitable.
Other things to avoid: Going
into politics before strong public trust
can be developed.
An earlier Methodist minister's point about "diverting and wasting our energies," if we work for unemployed or help strikes.

References to F. Cower: "Borderland of Music and Psychology.

See "Psychology and the Promethean Will" by Dr. W. Sheldon, 437 West 59th Street, New York City.

In memory of E. R. L. M. P. (from Chicago) J. G. I. N.

Refer to teams rather than groups.

Danger of questions where the annual work of protests are made very practical.

Refer to Peter Scott's "his pamphlet on Civilisation of the Unemployed."
the circular method of seating

town. Perhaps use Samuel
Parish's method of the group
thinking of any one of their works
who is in a difficult situation by
previous agreement. Give length

I heard an invisible college.
Said to become a social organism.
Spreading the seed, leading in half
their two demons to make it
possible. Would it work for
mankind people?

See Stalin's speech in May
1935 in praise of the P. L. U.

I heard say that Wales said
that there was a connection between
chinese ideographs and the fact that
there was no chinese martyrs. The
ideographs did not permit confusion
of idea or emotion, or of different levels of discourse.

Head says Hadfield says that fear makes wounds go septic. Patients under hypnosis do not develop sepsis or their wounds begin healing instantly. Needs microscopic investigation.

The blow fly or dragon fly agony of death and escape from cocoon drives the blood circulation into wings and all tissue. If the struggle is saved for them they are grappled.

There must be group leader as well as group. P.S. not.

Gambling spirit is due to misconn.
ception of time, says Head. We must devise means of realizing the
unreal of time. Of course.
Soldiers can no longer respect themselves—yes, airplanes have done that. He can no longer claim to be a comrade or a defender. Only a murderer, a retaliator. He can only claim that he has been driven to it, i.e., that he is afraid of his own army officials, propaganda, and punishment. The joy is up.

Also, Siddle had said in several articles that the old linear and military hierarchical drill is because the soldier is the tank, i.e., everything on the ground must move to show initiative and independent thought, not blind obedience to orders. So rather than must follow a new discipline, NVR have the

...
advantage of them thus.

We have got to work out a drill
which will make people reason-
ably effective in 6 months.

In learning a language, after 3 or
4 months there is a renewal to gain
a sort of refection. Then if effort
persists, there is a come back and a
strengthening of deeper and deeper
involuntarily. This last reminder
of the unconscious mind is
involuntarily period of J. Wallace.

Content is released from cerebral
in terms of organizing pain. It stim-
ulates the hemoglobin to attack infections
more accurately. This release does not
take place in a result of fear. The passages
by anger (?). Operations under hypnosis
have few infections. You feel the pain but
do not pay attention. So one pointence.
This religion has not helped much in regard to conduct. They got the large background but no real stimulus to come appropriately into action. Is it not profound ideas? We must try to provide something to fill in the gap. 

Ejaculating demands for this connection. It looks as if the functionalism has never come down. Or there was such a conflict back in the organizing stage that no results come forth. Or was it a failure in the motor stage? Or where? Probably conflict in some other way.

The deep rooted desire of the Ra people to stop ever now they realize what it is to be Counted, is clear proof of their lack of imaginative new, for their ances have been
doing this thing to others for a long time; & when such people objected they were considered naughty & obtuse & worthy of punishment. It is ludicrous to see the Brs. now that they have fits then. Maybe it indicates that what is needed to educate India is to touch the imagination of the Brs. My book may do that in part.

I must not overestimate the good to come from this P.P.A. Some of the 100,000 will come out when they see the price to be paid. Maybe 30,000 left. They come in from fear, not from love. They don't want to change their mode of life. — Peter
Scott's doubts may well be true. The Mr. for political action may well tempt them into demonstration & failure before they have sufficient ground work. They don't yet see the need for ground work. Head doesn't see the need, hasn't got. Sheppard is not convinced to a new way of life. The sponsors are very middle headed.

Yet you have to take people where you find them & lead them on from that. Perhaps the pamphlet plus the exigencies of trial attempts will slowly push the Mr. forward. If nothing is accomplished more than to get large numbers of the Mr. understanding, I will be satisfied for then when the next Indian push comes there will be a different response in England.
Supplement in my pamphlet the conclusions of Suicta with those of Houbie - the great people only when things are seen in their larger context, as a whole, does the real meaning appear.

How does Sinc's theory of will connect with Averling's? The identification of self with the identification of self, as described by Averling, may only be the result of the action of some other stimulus mentioned by Suicta.

Ask Larson 13 about all this.

It may be desirable to work out a booklet a pamphlet for u.v. holding the ways to conquer pain and emotional tension, rhythmic breathing.
The soldier has a general philosophy of his action and its purposes and effects. We must work that out, and that is especially when in our soldier.

Have singing and dancing meets between teams.

Work out a sample schedule for a team meeting. 2.
1. Singing together (singing)
2. Reading a passage or some sentiment. Have a whole series of these, 5 or 6 for each week of service, or beginning of a book or story.
3. Discussion of things done planned for with others, or a purpose of the learning of a book or story.
4. Meditation in silence
5. Perhaps and with a full theme among
6. Report on what done. Discussion of work with a person, of helping in writing, etc.
7. A mental that gives significance to common man.
8. In our work or something.
Every team leader 1st and as many possible of the upper tribes should read:

1. Power of W V. Army
2. Peace with Honor - Milne
3. Henry - Pamphlet
4. War is Love - Shippard
5. Pamphlet in Class
6. Pamphlet on Program

Perhaps read all these books aloud too.

3. Discuss.

Supplementary reading:

1. Brand's "Source of Civilization"
2. Phillips - Pamphlet, book
3. Pamphlet on go-
4. By Honor - B. Milne
5. Tolstoy - 23 Tales
6. Ruth Benedict - Patterns of Culture
7. Davis - Capitalist Civilization
One of the difficulties of both capital and labor is that they do not see things in large enough context. E. H. H. Lehman's apparent optimism is one that makes them see the larger whole or a different context than the thing maps to. E. H. Lehman and E. H. H. Lehman's difference in my book. A period of incubation, maybe.

Not only must the ruling classes abandon war, they must take on N.R. as the only form of self protection for themselves and for want of a country. We must ring the discipline so as to conquer money, or other debts.

The reason why it is a mistake to be only negative is that there is always energy present everywhere. If we do not provide it, a definite
from it will cease to develop a
use whatever form may lie about the place. This is reason for X's
saying about sweeping the house

clean & empty one dollar only to
with 12, 4.4
than I others come in.

must be more than a negative thing.

I feel closer have to emigrate

war, they will not easily get
out of their old habits. A new

group will be entitled to W.R.
can rescue the reins as did the

mobilizers in Russia, provided
they also understand & control

money.

Do not have too many activities
in the pamphlet. I suggest a
schedule for them some one
meeting with another.
I R. equivalent needed to help

convention, workers in munitions
factories as well as unemployed.
Really, is it quite the line of
industrialism in many ways, but we
are all workers in munitions factories.

I refuse to do any much work, but
insist on P. Ward's question.

Just what is yours will come from
true R. K. plus many reforms I do
not know. But I trust the method.

Form silent group meditation do
not allow talk. With it don't
move. Keep on ice & bring out
later.

Perfect doesn't fully pre
Perhaps R. K. doesn't work quite
formally, for the times because there is
not enough resistance. In fact, it also
became they are considered by
money, like the modern Indies.

In the profound urge against such a continued polit-
cal action will after a strong
basis of trust has been created
by economic mutual aid has been
created. This to avoid being
controlled by fascism. Therefore
fascism is more likely to come than
were.

In the spreading friendly propa-
ganda, counter to hatred &
war, together.

If it is a mistake to assume
that this will merely be won
it is a still greater mistake, to do
everything possible to build the
kind of world where man cannot
It will not do to put one's hands in the sand and deny the possibility of war. We do not know all the forces working as we do not know all those for it. We cannot try to create unity in any way.

Religious prophetism. Churches must not die. The many or silent meditations of day in the morning or silent meditation in the evening. No should they become it is a warning. Must not-day God is not in the multitude. Churches have faded on the waves of violence. They may not officially end the moment. Nor demand that only church religious phrases or concepts shall be used only a basis for action or a current coin the important thing is not to say Lord God, but to act able to join - Councils have a great tradition but have not proven how to control man's desires and wills or violence. Greatest examples in modern world are Hindu and Buddhism. Buddha lived 500 years before X. It is another 21st century.
mode of action. Nor is it specifically
religion, in agreement with what
and the method successfully.
It is not true because James proclaimed
it. James proclaimed it because it
was in this respect
true. He was in this respect
but one of many men of action.
Xians like his sayings & prefer
them to all others, partly because
of the context we have grown up in,
so that we don’t sense the full mean-
ing of other phrases (e.g. Buddhist)
that does not make X’s
saying authoritative for the rest
of the world. No difference whether
the inner truth principle & power
is called God, Allah, Roma,
Truth, or whether its personal
manifestation is called Atman
and a subconscious self.
Because the Quakers' object was religious expression, they had to take a number of people who liked the method, but they had no method of holding back on the form they loved in meeting. So their meetings got dull, and the talks so seldom heard might have played a part. Can we by having a more definite purpose, smaller groups, and in some as well an inner object, with a more clear-cut technique and questions asked by action, avoid the boring kind of talk in times of meditation? Forbid talks or have them write it down if I have them write it down if I can. Then tell it later.

If there is more danger of formism than of man, it is essential to get well started very soon.

In religious pamphlets bold facts
religion but insist on technique & on action where church has fallen down. Religion is expected to be a higher synthesis which must be realized. Statically, we must use it & not be put in permanent or false position. Use Collet's idea on this (in yoga).

In writing any book I should afterward state the problem involved & the basic flaws in the argument.

In any power of the book, after the statement that it takes 4 yrs to make a soldier...

I want to go to India to live with Brahmans and absorb more of the meaning of his intentions. I propose to translate them to the West & else to straighten it out in minds.
of Indian intelligence.

The pamphlet, we must do things which will from day to day prove the soundness of the method in little ways and small practices, so as to develop the strong habit.

By means for advice but have them advise weighted not by social position but by connection, understanding or leadership in this method. Presently members will join the P.P.W.P. not because they feel it is an easy path because of the inner satisfaction or proved effectiveness of the method, but in their social efforts.
Perhaps the problem of the will, as Bion clicking so many psychologists, is a problem of attention or concentration of Bion's "imagination" or will, and the comment by Collective that that is nearly a conflict of desires. The desires grow within. They are generated by a need and depend upon whether one has organs sensitive to certain stimuli. Also they depend on whether the stimuli is a significant one for the particular organism, i.e., whether it leads toward the majority of a need.

While there must be some maneuvering in order to have a yes-saying, the emphasis is on the latter.

We must not be merely negative. Must not threaten or must make upper crust or middle classes feel insecure. A clarification of money would help relieve a lot of feeling of insecurity both for middle class and for T.V. writers, quoting. Say no first, but don't linger, then go on to make the no effective by creating a different world.

The emerging Peace Campaign is nothing
two mistakes: it is simply negative, it is 
trading too much on fear of war, and not enough
on wanting to change the system. Thus
P.P.A is in the same position as in danger of
also the E.P.C. is working for legislation in advance
also the anti-Salmon League
keeping us of public opinion,

Since war is a by-product of unemployment, and
peace is peace we must attack their causes in
order to get wealth. Perhaps the first step,
now it is all so complex, is to follow the heart,
and help those who need it most. I.E. The
and help those who need it most. I.E. The
unemployed. And since to help them truly we
must help them self respect and bring them to
must help them self respect and bring them to
want to help them to help themselves. We
must help them to what they know
must help them to what they know
in their needs immediate needs food,
clothing, housing, etc. with the needs they
have. Food can be raised by unemployed in the
country in small towns but not in cities.
Shelter is needed everywhere but can be made
by individual unemployed only in the country.
Clothing can be made by individual unemployed
anywhere. Shelter is more complex to arrange.
To help them to country workers and get them to
live with them.

The pamphlet must be built a program
method of training. I have a report of this.
If you can love a person as little as you love him for his potentialities, as a mother would.

If I am to put my book down in the pamphlet as required reading, then I must state that all the proceeds of it will go to the cause of peace. I can't give all to the C.P.R., for I don't mean that they will become more than negligible in order that the things they do I will approve of, also there are other valid efforts for peace which I wish to help support - some in India. I will need money to buy books that will help toward peace to give to causes that will aid justice (e.g., civil liberties) to buy humorous things, etc. My object is to get the book widely read. For this sake of India & the possible future I
the world. The P.P.U. is working

I don't like to say I am a worker for peace

because that is a false assumption. The sound

principle is vague to say that I am

working for peace and love. How can I

pick out a particular form such as social

ism or any I'm working for that. And if

I'm a writer when I am not earning

my living by that makes me feel foolish.

To call myself a philosopher sounds silly.

I might call myself a psychologist, artist,

a farmer, really a revolutionary

Part of the problem of action and will is the

creation of overpowering values. That is

what determines desire. Of the ethics of the

action itself. If new look on value.

Perhaps many create an inner conflict

behind the functional harmony and suppose

sound action.

M.V.H. avoidance inner conflicts

One way of mediation is to get rid of the

inner conflict which support the functional
Nan the ee OO ae cf of

I am up for tea - put on some plays.

Plan public celebrations of birthdays of good and notable. Visit around & them in the announcement of life. Equate to make organ- ization for moving home to France. Plan voyage to India.

Public service of in. Sure that I when begin to treat well in lodging houses & restaurants.

Collect articles, make lists of readings.

Collect poems. A director of these, one of publica- tion, one of propaganda for poems. Due to receive suggestions from groups for action & to coordinate them & offer outline or provided the wide polit action.

Good stuff to read aloud in team:

Sermon on Mental
13th July 1st Communion

Protest War in the World - 13th Communion
Parts of the Gita
Parts of Upanishads
Parts of Pastel Kings
Selection from Bedeau
" " " St. Francis
If clumsy people say this is a case of "no one counts with the Fallen but by me," the answer is that 'we' includes 'jesus' clerk, as well as his name, and those who do the deeds count.

In pain a suffering, concentrate the attention on beautiful things (usually beautiful people, and can appreciate deeper and more emotional and can appreciate deeper and more emotional). This will settle relationships. This will help distract attention from the pain, that is the way not to feel it, that we should do this thing. St Paul's, "Whosoever thing is good, let us think on them."

In a pamphlet, or manual would state that from now on, less many economic causes, peace (justice) must also be largely a matter of economics. Also because most people cannot afford a lot of books to read and must learn via action and first-hand personal ex-

}
exaggerating value is called to handling
idea that the essential act of will —
identifying oneself with the given purpose
of times of

also the body: feel of the act counts,

The Christian in this feature has
been either like the Hegelian with
inner conflict, or like the Parkinson's disease
step by step
patient, — without the detailed, through
connected with a pattern
Money may make his inner conflict

One of the ends of money is that it
causes inner conflict & confusion.
prevent proper functioning of functional
barrier in some of subsequent acts

Buddha provided definite things
to do. But still not clear enough

Perhaps the effects of the symbol of the
cross had been interpreted more by those of
the money symbol & of the symbols of violence
unravel of the inner organization of people.
Perhaps the thing to do is to at regular frequent periods, to exert certain values day you wish, then to meditate mentally on them, so to the imagination. Also to create ahead a plan to himself certain steps to take, certain responses to make to natural, certain acts of positive good will to meditate. Or say, I as you do it, or a child talks to itself and then to itself, then a response to good effect, but not in relation to m.v.r. Very general in character. Of course the effect of clumsily inner discipline has been partly improved by its own incoherence in many of matters and in matter of money.

Some limits at the nature of emotion. It is connected with conflict. That fits well with your philosophy method.

Some of the things that are happening in the U.S. make it, like the Shad Thames, want to leave.

This trip to England has asked me questions of is it calling out answer from me that otherwise would not
The physical pattern of action by the
repressor in all situations must be
worked out & practiced. At least, it
principle must be. Like a soldier.

If a positive program is not supplied
to punctuate then the energy will
be mixed by some Hitler, or a fraud.
The program must be really deep
enough to call for action not
merely to distract. Must be
dramatic. Perhaps our weakness
is that it has not been suffi-
ciently dramatized. Hitler's & Mussolini's
have both appealed to the natural of
group unity & working together? Shook
troops.
The program must be such as the common people can do themselves, without highly skilled leaders. They must do it themselves, not turn it over to great or civil groups to do part. Only by doing it themselves may they regain some of their own significance. Cite A.D. Ludwig on Phoebe in this.

Explanatory Notes

If all members of the movement can come to understand money and to work for unemployment or leisure, then will the much less danger of the movement being diverted to prevent ends, hence raising not to win is not enough to prevent fascism. Must also cultivate understanding of power of n.s.

The rule of conduct for the N.W. Society is always to act as if God were present in the other man clearly or latently; or to put it in non theological terms, as if there were complete unity and mutual respect between the two. This holds true whether the other person is
Theoretically, if a man leader were completely loving and had great wisdom and
might, he might be able to act so as to create such trust among all people
from the beginning that he could carry through the necessary reforms
without having to undergo suffering himself. But such a person would
have to be a god. Ordinary mortals are not so good. They learn as they go,
they make mistakes. Hence they have to suffer. They usually do not see the
needed change, either in themselves or in the outside world, until they have been
made sensitive by suffering. Nor do they carry out the needed change in
themselves or in the outside world without resistance and suffering. Also leaders have to
suffer for the mistakes of their followers.

And though I disagree with me on several issues.
The article in the May 1836 Harper's, called "The late Roosevelt," is a very good description of a forlorn state of mind — futility, bitterness, and prospect of future economic uncertainty plus refusal to think in any terms but past economic developments.

It's natural to do no more than we think is enough. We want to save our energy for business of daily living and also fear that if we attempt many new things we may get into difficulties. I say, they can't make me go to war if I simply refuse. I am ready to go to jail or concentration camp. Why go further? Well, they can bring war to you, they may also do something but refuse, eventually they will be able to make you do something to help one of the causes of war, if there was a probable war itself. Your own refusal is helping the idea after the house is stolen. You continue to support a pigment the cause of war to go on. So it will come despite your refusal. We must act for what we want, as well as refuse what we don't want. By refusing certain the common man can regain his sense of dignity.
If we do not do more than say no to war then in danger that movement may be used for fascism, just as the present German youth movement was disillusioned by failure to of mere nationalism.

One of the great reasons for failure of Youth was that it had no clear program.

We must select a subject ourselves deliberately to certain inner and outer stimuli in our learning, just as a woman deliberately choose certain rugs, hangings, pieces of furniture, china, etc. in order to create a certain environment in her home, which will surround her with agreeable stimuli.
In a way one might say that the ideal of
industrial peace is more than an bargain for
But not really so.

...just as the military man has to practice
some of the things which, when turned
against men in times of war will accomplish what he aims at (courtesy,
discipline, a love of duty, of hope among
the enemy, when sufficiently prolonged), so
the n.e. soldier must actually, in time of
training, do the things which, being the things which
will prove to men that he is honest, industrious,
courageous, orderly, clean, strongly upbrung,
disciplined, self-controlled, perseverent, just, firm,
brave, not subject to exploitation of any sort.

...if he can prove this, he is rightfully possessive
of his suffering, when put to the test, will convert
the buffet for. This is the reason for K, for
helping to clean up minor conflicts, for always
keeping calm, n.e. toward all. By these means he
wins credit. power, by these means he gets the
 Alma values. Day after day. Prolonged repetition of quiet thinki
What can I tell her? I don't know.

You can't become great just by being gentle. You have to be a good leader. Are you ready to lead? Are you ready to be a leader? To be that, you must act, you must train, you must try and try again.

By helping others and truly believing in one's own sense of human unity, one advances one's courage. (J. Indian villages in war tax campaign.)

Could Bengal help the Hindu-Muslim fronts by solving their white collar competition for jobs?

The music especially intriguing for W.E.B. DuBois's, quote from "The Souls of Black Folk." by Thomas W. Smith, Houghton Mifflin 6, 1917. Ruth Folk song p.7 "And when we remember that these melodies were the spontaneous utterance of simple, untutored people who, in forming them, depended almost entirely on instinct, we realize how intimate a medium music is for the expression of feeling. People who
could neither read nor write and who had little knowledge offine arts or physical objects, could, nonetheless, create perfect works of beauty in the medium of sound.

Music is rhythm, melody, and harmony arranged in forms of beauty, existing in time.

Music deals first of all with feeling or emotion. But true emotion may be guided by the mind and transformed by the imagination, since emotion is not a separate and isolated part of our being, but must be ordered by the mind and so transformed by the imagination as to become intellectual and imaginative.

"The subtle inner relations between man and the world and universes would refuse to be learned by language. For then he finds expression in some form of beauty. The beautiful," says Goethe, "is in manifestation of the most beautiful of nature, which, but for this appearance, had been forever concealed from us."
qualities we call thought, feeling, and imagination must find for themselves a more plastic medium of expression than language, and when that plastic medium is understood in the most general and broadest terms, it is justified in calling it intellectual. Yet p. 14, he says that music has "no definite meaning". He probably means no meaning that can be defined by words.

"Music is a means of expressing the deepest emotion, that which defies rational expression." Music is even an expression of the deepest relation with the inside and outside world which the soul of man is capable of expressing, and that these relations, irrespective of more concrete manifestations, are expressible in music."

"Music, playing this great harm which
indwelt all life and to which all the arts
as subject, having for its means of ex-
presstion the most noble of all media,
depending on intuitive perception of truth,
not compelled to perpetuate objects,
dealing with that larger part of man's
being which lies hidden beneath both
his soul and his thought, - that whole
 Carlyle calls 'the deep forgotten domain
of the unconscious,' music is the one
perfect medium for the dream of human
ity. It exists for us in an immaterial
world - not made of objects, in theories
or dogmas, in philosophies, but of pure
spirit.

p. 47

"The perception of beauty is, in the
highest sense, education; music is especial-
ly so, because it is the purest form of beauty;

music is the only form of beauty by
means of which very young children
30. "It is the artist who is destined life or to make it intelligible to us; it is he who uncovers all those deeper relations which underlie all things; he, and he only, can present human aspirations and human actions in their true and unique order and sequence.

31. There is a rhythm of beauty in all things, minds, and emotions - an endless variety and a central unity.

34. Some comprehension must be given to them (children) of that marvelous sense of fitting together, of perfect correspondence, which all nature appeals and which is ultimately beauty.

37. Nature, religion, country, home, duty, and
that these sentiments are aroused by the
righteous effort of work put to use,
and not by the work itself.

68.9 "We are only now beginning to realize
how long it takes to weld a diverse people
into one by means of an intellectual
comprehension of nationality. This
requirement of self-interest, the advantage of getting
in the world, then helps to together in
ordinary times, but in a great crisis, their
bands break. The dream of sentiment is
needed. We want a common sympathy.
We want above all some means of expression
for that sympathy. In using
children, find a natural means of expression
for that inherent quality of children
which is a part of their nature. When
children sing together, then voices and
disciplined while each child at the
same time expresses its own individuality.
Activity of ear, eye, and mind together
tends to cultivate qualities of division
and accuracy of thinking. In the matter of rhythmic coordination alone music qualifies itself. Rhythmic movements to music can long since come to be recognized as a means of mental and physical development.

The whole tendency of singing in schools has been to enrich the child, to make it happy, and to help to physical and mental coordination.

To all great things, establish relations and do all little things accurately? What education is better than that which unifies the individual with the universal?

pp. 117-12 - "Only an infinitesimal number of people can play musical instruments, but nearly everybody can sing. To play requires constant practice. Singing in groups does not.

Music is a "mean of spontaneously expressing that which lies in the consciousness of all and which cannot be
deligated. It needs to complete it only some active expression on the part of everyone such as singing would provide.

The real purpose of the hymn tune has been lost. It was intended to revive the needs of all the people, and to do this, it must be simple in both melody and harmony, and within the vowel range of any man, woman, and child in the congregation. To induce devotion and religious feeling, to keep the warmth and without dilation.

There is no difficulty whatever in procuring good music for choirs. There is a supply suitable for solo singing or choirs, for small choirs or large choirs purchased at any book shop. There are a dozen fine composers whose music is never heard in most American churches, composers such as Palestine, Victoria, and others of the great period of church
music; for Bach, a Johnson, Byrd, and Purcell, whose music is in the time,
whose name is in the time,
then almost entirely
then almost entirely
lost, a John Joss, Samuel Wesley, and
Thomas Attwood, in the early part of
the nineteenth century, before the
decadence had fairly begun.

"What this means to the
individual who does it. In the first
place, it makes a definite something
within, that which was found
expression in words or notes. In
the second place, it permits them to
create twenty instead of standing outside
of it. It not only gives them an
intimate familiarity with some great
compositions, but it acquaints them
to the technique by means of which
great music expresses itself. They learn
to make melodic lines, to add a tone
which changes the whole character of a
chord; they learn how themes are
disposed in relation to one another;"
they come into intimate contact with the actual materials of the art by handling them. This, we do not need to say, is the key to the knowledge and understanding of anything. You cannot understand life, a love, a hate, an object, an idea, until you have dealt with them yourself. 

The psychological advantage of going to this sort of beauty, which is morally entirely serious.

136. The advantage to men of singing. Not only does it enable them to become self-conscious, but it gives them the most wholesome of stimulants. It sojourns in them, it takes them out of their world and gives them a new and different weight. The possibilities in music to weld together socially disconnected communities have never been fully recognized in America. Breaking down artificial barriers...
singing people in any one locality can be brought into a certain sympathy with each other. It needs only a person who believes in it, and who will riggedly select only the best music.

I believe the world of music to be a true democracy. Our chief need is to make music common. I think all art is closely related to the sum of human conscience.


Of the influence of prime music, cf. Ellis— 'Music of Life.' Book by Collett on Yoga with hymn words.

Plato and the Chinese are strong on music and the dance.

English, Scotch, Irish, American ballads. Catalog of Columbia & Victor Tik.
Master Voice) programs will give plenty of suggestions for ballads, & folk dance.

See H. Ellis, Dance of Life pp. XI, 37, 63, 64, 65, 66.

Are my suggestions just taking the church's silliness at a bit? In part, yes, for it is trying to do something the church did, when it was a truly great institution, before it got corrupted. In this new program the meaning would be better, because simple, not complicated, not filled with suggestions of doubt & fears & uncertainties. Meditation better became purposeful & really silent. Good works better integrated; given an attempt to be, do a polite purpose, & come. I will interpret some of themselves; some will interpret some of myself; you can interpret. On this, if I have a note, no argument, but intelligent, supportive, not to be understood as a polite order, but aiming to be respectable.
Sympathy = opportunity + encouragement

Would it help the Hindu worker

would it help the Hindu worker if I were to write another 60 x 50

of K. Shroff the importance of it is

then might it not be done to write

significant jobs for young unemployed

educated Indians? (India, 50/50)

H. Bonita ("Psychology of Health",

Bonita, 1935) thinks that sentiments

are not mere integrations of emotion and

ideas, but also of active concrete elements

(inclines). That they grow gradually.

That after their growth is felt when un-

conscious, that probably their organiza-

tion, aside from growth, can be more

self-conscious than we realize. That

sentiments when integrated and organized

result in character. That there is

probably the expression of emotions

in this. Supra-bulbulation of them and
and transformation of them to other modes. Instead of repression there is integration and organization of instincts in the process called sublimation. He is against punishment of children. Says sentiments are speaking important. Parents are often the cost of the first sentiments of children. They should try to be the right sort of people. Some sentiments are of attraction, some of repulsion.

Most any public question one of politics requires persuasion and a reputation for that. That grows out of love.

We should create stimuli for our sentiments and acts as deliberately as an artist creates colors, the design of language, form, music, drama for a home. Create an environment that will express personality.
The only way we can have a better world is for each of us to make himself better at his little part, as Paget or others of the wise are need for small actions.

Note all the reasons for a pamphlet on money:

1. Will help people understand the work of congress.
2. These to take the right attitude toward money works to escape the evil of corruption, influences of money, and to avoid bitterness about their own re-elections.
3. Helps them understand capitalism, and their mistakes, by understanding the influence of capitalists. A hate toward them.
4. To know what reform to advocate.
5. To understand failure of the church and why it is not in too small toward it.
7. Will help to unite middle class to workers
8. Help capitalists, also
9. Will help people not to use capitalist as a scapegoat
10.

Pain is a mode of sonic in which one's own bodies
are the instruments, melody of oppression.

Dance you as a fusion of music and art, a
language expressing the emotion. "By
doing it we lose timidity and shyness,
and distinct of ourselves, we become
proportion, accuracy, feel skill; and we
become assured, gracious, composed and
glad. For art not only holds the
key to the realm of beauty, but to the
realm of knowledge and benevolence as
well." — Beata creamy, "The Sociology of

Self expression, bodily urge,/year.
Music stimulates imagination. It helps connect the conscious with the unconscious mind.

Rhythm and work (music) is inherent in the heart, heart, breathing, etc. Helps coordinate your efforts.

Rhythmic motion for physical planning.

The four necessities of life are food, shelter, warmth and music.

Reference to different hands for pamphlet.

1. Small groups: J. Hand, J. Walker

2. Group singing: Mrs. Dunette (music, etc.) Education for life - N. Dane (conducting); Calla in yoga or began words, Plato, Chinese, Hindu.

3. Folk dancing: H. Elliot, "Dance of Life"; Blue Carmen

7. Reading aloud incidents (i.e., stories).
   
   i. Lines of great examples. E.g., Cogier, Laura, school, staff, friends, Hindu.
   
   ii. Poetry.


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If H.V.R. is a dramatization of human unity, the training must be done in part as a mix of acts of human unity, not merely sentiment. Hence K and others.

Part of the problem of will is getting rid of inconsistencies, because they create inner conflict. A clear, consistent philosophy helps greatly to provide concentration, planning, and people through long monotonous training periods. Vigorous group action makes repetition less burdensome.
must be wholly acceptable to other peace reform organizations.

WKR is:

- a method of persuasion
- a means of making a maintaining
- acceptance of human unity
- a dramatization of human unity
- a model of evolution
- a new basis for the rules
- a means of handling problems of crime
- a solution of social conflicts
- an institute for war
- an aid in harmonizing differences
- \[\text{harmony is the ultimate solution to strife}\]

are not necessary for all these new
- cultivation of sentiments is not enough.
- we must become sentimenations.

Getting rid of war is not just
- a matter of influencing governments.
- War is a part of a whole
- world, as a political system, all
- of which must undergo profound
change. So we must go deep. Women and men must both work at it together.

But since in war the antithesis (not) motions, especially of the hand, give such intimate personal experience and knowledge, it is possible that this is one reason for the value of marching for soldiers. Yes, then, the chair and table and hunting needles would be the equivalent for the woman as of the man. The marching of the soldiers gave body

and intimate connection with the essential action of building the new world. Building a new form of land, a new link between classes, a new story since the unity of man is self-sustained, a sense of personal identity and power to deal with common
A new program is much the same as a revolutionary program for establishing the 'just Indian self-government,' since both require a new society. Jawaharlal thinking of n.r. is only a technique separated from the rest of things, does not use the other parts. Military material is no more technique separated from the rest of capitalism. It signifies more of some spirit. So if we are going to use it effectively, it must be the expression of a more inclusive attitude — power.

At the end of paragraph were a few suggestions for action and practice: movement in n.r. The official of govt. work, skill, putting up a movement to a hike, asking forgiveness of govt. + Americans, etc.

Equivalent of it especially needed for those who do not discuss in terms of significant movement related to n.r. program.
MVR is a method of persuasion, a means of feeling and maintaining awareness of human unity, a dramatization of human unity, a mode of revolution, a new basis for the state, a substitute for class war, a substitute for revolutionism, a means of dealing with criminals, a method of handling race problem.

If MVR is a new basis for the state, then it must in its discipline act in that way, create a new moral, as a political force, a force of a group, to unite. A school found for justice for all instead of for justice of a few over others, creating it out would gain great and other just power.

MVR must help criminals to slow and the great forces in society. Help them lead as preventive of criminality.

If MVR is a substitute for class war, then must be economic aspects to the training.
program. It must correlate and bring together the masses and the intelligentsia in order to make it a means of successful revolutionary revolution. Must build up a new group having a moral and political power.

The acts of which the leading council must themselves begin to win the support of public opinion. They must begin to respect potential opponents' moral. The acts must win the respect of opponents.

The act must dramatize human events.

If modern war is going to turn all into a desert then we must learn how to spin, weave, farm, build homes, go on to begin a new civilization. And leaders must lead none of the people so they will follow the leaders.
frightening and humiliation must be democratic and work with the people. Also must help them to help themselves.

Contrast and compare the value and dignity of manual work with other people and some in our own work.

As industry goes on it has to use more and more violence and fraud to get results. That is true even now. Of socialist industry, I suspect if so, small scale enterprise is the brain of new economic power, supplying the moral gaps upon which the old economic power has failed. Biologically also this is true, as small farming is the only healthy kind that can work ecologically, keeping off insects, erosion and plant disease. It is also the best use of
Solar power.

Since H.V.R. depends on many repititions of gentle stimulus, we should do that in action and feel things grow and so get some of the method.

I need not be churchly in order to do good, to want, to want the rich, to sing, to dance, to meditate, to present us.

Using material word signifies "word" indication of truthness.

To group discipline apply the principles of stimulus. See Gestalt book. Also, the meaning of the word. I want on truth.

The church is stopped from leading us, pronounced by its past history.
of upholding the State in almost all wars, in itself presenting threats with violence (Catholic, Episcopal, Presbyterian, Congregational, Southern) enough if not others.

Churches have also made the great mistake of postponing the K of F to a future line and a distant place.

The fate of the German youth movement and of the churches shows diametrically clearly that if ideals are not put into action they die and become reactionary. They must continue in time of crisis a swift movement of high purpose.

Dancing gives better coordination of mind and body, a superior power of recalling and acting upon suggestion, says "The Dance" by T. M. W. Kennedy, F. A. Scheuer Co., New York, 1914. Dancing will increase courage.
Individual pursuits can be manual
work, farming, writing poems, medita-
tion, etc.

Report in forthright some of the con-
trols of anger & frustration, replacing
by other emotions, but the long counsel
attain to understand the wrong done.
If the opponent will not accept them.

We will follow up Anuding & Ed Kelt
& Emot & Elandt. Also the books of
Wisdom. Also Buddhist psychology.

Read back some notes. Our notes in
Revision file, notes in book of recently
read books. Make out a list of impor-
tant ideas & a kind of stimulus for each.
Also go over the allied elements in each
so we know they are stimulated.

If man is no longer instinctive
of matter of the Mind) then anger is
no longer a necessity as an instinct.
Among many some sentiment because it was a woman desire to make her do something for me.

Also suggest that adjective and adverb are a reflection of my inner state. If Portuguese is far smaller in those parts of speech than in English, Portuguese & Spanish spend much energy & time feeling their emotion.

"God is Love." That speaks State The second part refers to one inner reaction or feeling about the subject. Hence the difference in tone between "God is Love," and "Love is God." That speaks State that statements are statements of inner reactions.

If between transitive & intransitive it's the one of frequent contacts or giving social stability. Thought transit "get away with it." Relation to limit a desire of morality. Relation to machinery & K.

Equal prominence as a desire of moral and intellectual connection.
A's statistical indication by some of
distribution showing the truth of "all
run as equal" provided that we one
quality is taken as dominant. If one
quality is dominant, say beauty, it gives
a dull shaped curve of frequency density
than a more varied instability.
Full respect for all human potentialist
in create a stable society.

My trust theory of money depends
partly on geographical stability of people,
not least on their frequent contacts
of moving, travel, etc. But activity too. If
I move to another place, I don't cash
on all the trust I have created
withdraw it in memory from to the
new place. But I don't cash in
completely at any time even if I
stay at home. The trust is not used
only is that one form a symbol.
Also part of the trust I will give in
a community fund, so to speak, and comes back only indirectly generally. But part of my mode of action has become a part of me and is visible in my eyes, mouth, voice and manner, so to speak, even in the new place. My willingness to leave some of the trust behind, to "love" some of it to the community is itself one of my assets. It is part of my recognition of a truth of life that love and confidence are necessary for growth, and that all humanity is one, so that I cannot act just for a while on my own, I have lived this thing more fully, I have lived the theory, this less I have when I was written, because the more wisely will I be known.

"The Enemy Boss + G. Stulen of Kewalo -
edge": Dr. Henry J. Mitth, Kewalo,
1925
A habit of obedience is no longer so necessary in mechanized armies. Understanding and the development of common
values is far more important. The N.R. is like a soldier in a tank. He is
not often separated from the N.R.S.

He needs a thorough understanding of
the purpose, a strong set of convictions,
plenty of initiative, courage and
unity.

Shooting at targets is not quite the
same as shooting at men, so soldiers in
their practice cannot get the full flavor of
actual combat. And they never entirely
the being shot at in practice. But with
residents in their training can do
these actual things they will have to do
later. As they do, they will not go to jail
just as soldiers do not get wounded in training.


In practice, but they will be subjected to private criticism and opposition. So he who undertakes a new military training will wish to get

The price of war has to be paid by the common man, as well as the price of peace. Because he will nearly feel the same burden of war if it comes, the common man should not be asked reluctant to pay the price of peace.

Soldiers have to learn absolute obedience. Not enough now for soldiers, a man enough for a VR's. VR's have to learn instead their common values. The transfer of a common value is more important than an order. "The Guidance of Conduct," by Edward T. Grey, "Psychology Monographs," 1, Kegan Paul 1928.
Dancing is a kind of music in which one's own body is the instrument and medium of expression.

Effects of unemployment:

3. The longer the unemployment, the greater effect.
4. Carelessness toward property.
5. Not violent, because of hunger, poor food, and fear.
6. Predisposing influence to great moral disease.

Geo. K. Pratt "Morale"
Well Committee for Mental Hygiene
450 Seventh Ave. New York
Also in Feb 1936 issue of "Occupation"
Well Occupation Conference
551 Fifth Ave.
"Riddle by Bosodi & Fradl from"
Carmelle Cook.
Some money was invented by someone who saw that value storage was a function of time, daily operating on the time factor, - interrupting the value by weekly changes, - he separated value storage from medium of exchange, so rather ended the value storage for longer than one week. Examine the qualities of the other function of money to see what can be done to separate them from one another.

Francis Goodale went on to read "Social Problems" by Henry George.

Send copies of the 5th ed. to Reginald Reynolds & Helen, AA Under
Reginald & Helen, AA Under
My pamphlet to Reginald, Schmidt, AA.
Written, H.G.L., 13th Street Fair, of 110, 185

The soldier in his training practices shooting, but does not go so far as killing. The H.V.A.'s training is more realistic because the acts which he does while training are the very
This is those which he will do in the course of his struggle. His equivalent of bullets are, during the training period, directed toward the very same people that they will be directed at in the subsequent struggle. His suffering will be, as it were, additional, non-high-powered wounds, but its aim is the same as that of the propaganda acts. This other advantage over the soldier in this aspect, is his wider understanding of social conditions. Will be prepared from the greater leadership of people. If p. 151, 170, 175, 179, 182, 185-6 comes

By not having a radical slogan, like point 1 earlier future you are making middle class feeling insecure.

The Martian state from probably gives to non-religious people a sense of direction, orientation that is all need.
Secret Spiritual Genius in the East


In the words of the editor, the seven books of Tibetan yoga herein given to the Western World provide "a more or less comprehensive and unified expression of the most important tenets of Mahayana (or Northern) Buddhism." On the same authority, "the Mahayana has given system, together with logical and philosophical continuity, to Buddhism as a whole, as Plato did to the philosophy of Socrates."

However one may receive the statement as to Plato and Socrates, there seems to be little reason for questioning the competence of Mr. Evans-Wentz to interpret his texts. A graduate of Stanford University, he went to Oxford, where for a period he was a fellow-student of Colonel Lawrence, and he has given the twenty-five years since he left Oxford to a study of anthropology and religion in the field.

This is the last of a series of three intimately related volumes by the same editor, but is in itself complete. The first of the series was "The Tibetan Book of the Dead" and the second, "Tibet's Great Yogi Milarepa." All three were translated from the Tibetan, with the aid of the editor, by Lama Kazi Dawa-Samdup, who died in 1922. The editor was his pupil in yoga for the three years immediately prior to his death.

A scholarly summary of Buddhism and yogic practices is included in a lengthy introduction. The texts themselves are richly annotated. There is a foreword by R. R. Marett, rector of Exeter College and reader in social anthropology, Oxford. Much of the material presented is new to the West, only short excerpts of the texts having previously appeared in any European language. There is an adequate index.

The value of this addition to an understanding in the West of Eastern thought is considerable. As Mr. Evans-Wentz is at pains to make clear, there is much misunderstanding in Europe and America concerning many of the most central doctrines of Buddhism. These misconceptions are not confined to "popularizations," or the quaint learning of the man in the street. The editor's intention has been to make the volume of interest to the general reader, quite as much as to the scholar. Despite this, it is not a book for those who merely wish to be titillated by a flabby mysticism.

By way of disabusing the Western mind of the notion that yoga is little more than magic, or a frivolous toying with the occult, the editor describes it as "the applied psychology of religion," and further insists that it is a more comprehensive and systematized psychology than exists anywhere in the West. In this connection he calls attention to the fact that Buddhism is more than a religion. It is a complete living philosophy.

While an effort has been made in the introduction to resolve the doctrines of Buddhism into logic acceptable to the Western mind, it is not wholly successful. It is only fair to state, however, that the difficulties in the way of logical acceptance are no greater than those presented in the writings of such men as Eddington, Jeans and Whitehead, who attempt to translate contemporary physics into conceptual thought.

Far from being just another book, here one may find the authentic expression of the spiritual genius of the East, not only in its abstract form, but in a detailed presentation of the practical means whereby the initiate may attain the various stages of illumination along the path to ultimate enlightenment. HOMER H. SHANNON.
in the Nation

Article on Share Croppers of Sept 15, 1931 (1935?) "We are resolved to adopt no methods of violence in retaliation, but by peaceful and passive resistance, win that fair share of the produce of our labor which we have been so long denied" — by H.L. Mitchell & J.R. Butler.

On problem of Nation — Ghandi's method as picture of goal — V.G. in "Science of Psychology" — pp 157, 239: Goals in learning I get a Better idea in Holden on this. Only clear goal can be effective. In world's present where forces are so complex & unknown & unpredictable, only the clear goal can be a clear goal.

Military discipline follows Ghandi's ideas about a pattern of inner & outer stimuli. 10 ought H.V. discipline.
Don points out that the fact that after the mouth, a face representation in the fore-brain, the seat of the thalamus, purely sensory of the hand, put an end to the Freudian claim of the overwhelming importance of sex in the subconscious life.

Just as there was a great development in math after the adoption of Hindu notation 0 and 9, and after the invention of the notation of the differentials calculus, so often a new series of accurate money symbols is invented and this will be a great social step forward.

Pamphlets on money would help men and others to clean away inner conflicts to make stronger sense of unity with distant people and revoked people.
My PPU training completed with
how to cultivate unity, some of the ways
to cultivate courage, and to cultivate
some other qualities and sentiments, but
not all. Needs supplementing.

Instead of the obsolete, strong habit of
blind obedience, i.e., merely need an
informed long and of common
value. Of "The Guidance of Conduct" by

Purple too gray, institution,
go on acting, sowing, discussion
the.

Let not, until we get a considerable
number of people to thoroughly under-
stand the method, monotonous
will have to be placed in books than in
word of mouth. Later, after having
understand it well, most can be done
by word of mouth & personal example.
as is the sea with soldiers.

For the V.I.

For a new book: Contents.

Simplicity pamphlet
RPE training pamphlet

Money chapter

Training of other units

Jenelle: jenelle point a goal

Johnson: problem of the soul

Education (Communion) of people of own age, i.e.,

of settled beliefs, as capitalists

Friendship, life begins at forty

Problem of the will, twin

Relation to church to religion (?)

Another supplementary point

Relation to freedom and communism

Liberation, democracy

A pattern of thinking for individual training,

also helping the team training to longer span

seen by housing-making, city council meetings.
Send copies of my P.B.H. training

painting to:

(Capt. J. Reginald Reynolds, BH. Siddell Hart, ed. of New Statesman (London), Peter Scott,

Peter Clyman, Jack Hayland, John King, Ruth Foy, John Fletcher, W.F.E. Peace.

Please send people:

AA Milne, Horace Alexander,

John Hostel Jones St. London, Henry Wallis Patell

Constantine, National Museum.

W.S. The young: Norman Brown, David Ritchie,

Norman MacGregor, P.N. Twidale, A.J.

Rome, Peter Gregor, P.N. Twidale.

A.A. Potts, College Library, Roger Baldwin,

R. M. Martin, Marion Sagen, B. Shover Allen,

F. F. Ferguson, Swedish-registered in Sapporo, Sapporo,

Linn. (Richard), James Morgan, Clarence Pickard.

Norman MacGregor, 20, Memoirs, John Betjeman School.

India: Charles, Flamboyant, Bajpe, Malabar.

Andropogon species, Bajpe, Satish Bade,

Tajpe, compared culture in each province, India.

Other countries: Albert Schweitzer, Romania, Holland,

Swedish publisher,

send copies of my S. to: A.A. Milne, (Delma) J. Reynolds,

E. T. Seabright, G.A. Milne etc. for publication in India.
The Church folder was in mind the

necessity for a united front. If Selden

One of the weaknesses of churches is that
they have no common economic section
within which among the members of any
local church, any denomination, or the
churches as a whole, nor any personal
words for all the members. It is true
that churches sing together, smell together,
some meditate together, but they do
not try all to act together so often do
not act at all, or when they do act it
is only as individuals. By going so
farther than cultivation of money.

I have abandoned any idea of political
government by a separate

The J. N. went with the Buddhists

and Confucians; worried men
lyndon members because they were all
upper court. A Mohamed faced when opposition, terrible was working class. Any conclusion then? Perhaps suffering operation an unavoidable if you try to get change made this fits with willing your own lifetime. my analogy of suffering and work.

In letter to J. H. in

For the preachers to announce
were really means in the established
Church anyhow that they not only
would now moral courage than they
now have but also a different
teaching equipment by which they
are, when faced from their jobs, earn
their way by other means. This is
another reason why some charitable,
should do manual work. That applies
to other people as well as ourselves, for we all may lose our jobs if we insist on being perfect.

In any case, book must a description of what would happen if a truly big country were invaded by an enemy.


✓ The Psychology of Intelligences and Will by C. F. Wygod. Int. Inst. of Psycho-

✓ The Symbolism in Evans Wenyi on The Book of the Dead & also Mund agreement.
For revision of my training pamphlet we talked about thing on ceremonial references to in one of my notebooks 22-24, also my quote from Gerald Stanley Lee's book "Red Riding" in my Revision folder.


An advantage of reforms is that they that rule, reform will not depend on a single individual.

E.T. Thorne - Adult Interests

Since sentiments are organized systems of impulses to act, as well as of emotions, it is important to give those impulses frequent practice opportunities to gain a sense of internal action and cultivation of various kinds.
The more touch the facsimile, the
more must be done with K and
construction program. Only after a
long building up of that must an
RVK be effective, because only
by that means can the needed
self respect and summon be gained.

If my training pamphlet is accepted by
Sheppard and really gets put into effect, it
will help influence English India to see
that Bajaj's program is sound.

In our book insert a description of
how to handle armed invasion of a
country, and air attacks, by RVK.
of Manford & kinds. If air bombing.
Insert re non-avoidance of martyr
dom.

None of the great exemplars of RVK.
wars of orthodox religion. Fox, Penn, Totoli, St Francis was unorthodox. Gandhi conceived Jesus as a reformer.

Go to India to get more from Raja, to learn yoga a little, to absorb more spirituality, to get into an environment where she can learn different values, to give Western scientific support to Raja's ideas, and to help the Indian intellectual situation of today. They will get something they can then help unify India. Then we can go from India to China to the West, and be able to give something to India. Not merely to dodge out of the Western madness or to run on living in case of war, but a retreat from reality.

In India, balance danger of malaria and makes against danger of war and vato in U.S.
If anger usually comes from a thwarting, then to avoid it we must either give up desire to be unnaturally perfect in substituting one desire for another, or develop a technique of love so strong as to create values and persuade people to accept them, so as to accom-

plish one desire (after purification) after another. This involves the problem of choosing and purifying our values of living, and if perseverance by example and demonstration is enough, what is the right kind of trial and error that is needed in discerning another thing needed in discerning another.

Sometimes I am angry because of a thwarting, sometimes because of people's stupidity. Is that a thwarting?
interferes with the flow of thought or of argument (i.e., of my streams flowing in the argument?)

A. R. Burns, mathematically inclined professor of psychology at the Academy of Communal Education and Research, Associate at the State Institute of Experimental Psychology, Moscow, states in his book "The Nature of Human Conflict" (Swamper, New York, 1932):

"All of human behavior is strictly dependent upon the higher cortical functions which we are accustomed to designate as the intellectual processes."

"Every movement, however simple, is constructed not only from below but from above by the inclusion of the higher psychological mechanisms."

We no longer have the right to consider..."
the reactive processes of the human or
a habit, but we must recognize
in him higher psychological mechanisms
and on what centers about
these.

"If we wish to increase the
activity of any function... we should
include it in a definite structure
and bring it finally close to the
purposes of the organism."

F. W. Jones and S. D. Porteus, both
of the University of Hawaii, in their
book "The Nature of the Mind"
(Hawaiian Press Association, Honolulu, Hawaii)

"In man all movement of
the skeletal parts of the body is
control, considered, deliberative action
if they are used at all from the
while of pure reflexes." H. Elliott
Smith in his "Human Nature" says.

"The qualities of the human brain
are distinguishable from all other living
creating by imposing upon him the need to build up rules of life and conduct which are individual and distinctive, and not conformable to any laws of Nature.

"Life and action spring from faith." The will and the feeling are fundamental importance in all spiritual life, he felt. "The spring of life is the heart, not the head." "Light without warmth is the torture of hell." "We are all educated to be culprits instead of creators."

In new vol on wnr discusses k as social occupational therapy: the phylogenetic relation between hand and mind and motion. The relation of sense impressions to emotions. Put in it reference to folk school as a way of advance of "Education for Life."

...
Noelle Keane, William Worthington, London, 1831. It is the way to offset the darkness and weariness of peasant life. History, the mother tongue, poetry, song and dance.

He is going to India: 'He is in danger of becoming an unrooted man, one who belongs nowhere, fighting with no bond with his own land, with no hundred of his followers with whom he can take his energies and join his energies with those of his fellows for a common purpose and in the strength of a common tradition.'

If people say I have no business to talk and write, but ought to be out working for the unemployed, I must admit the necessity for simplifying my life and doing manual labor. Yet, many wrote all his life and did so.
Seneca spent most of his life in the reading, discussion, and writing, clarifying the thinking of himself and of others, also clarifying their sentiments.

It might be said that Seneca's well or Thoth, appears respect for personality of the worker. But it is created that directly out of the worker's own efforts. It is no mere implication for intellectual appreciation of the worker. It makes itself felt promptly, without waiting for the future, and with it the worker creates his own self-respect.

Self-respect is created not only by cleanliness and ordinariness and consciousness understanding of one's ideal as worthy, but also by physical creativeness. This is another reason for the importance of R in relation to HYPN.

Some implies duration or diversity.
many men, good and wise, or some form of love and belief. Truth as a principle does not imply a duel.

Finance and large-scale government (threatening force) are the means by which monopolies and concentration of ownership and state control are brought about. Money is the chief of them. Socialism would use mostly government. After money and state control, small-scale machinery and you can do the controlling of it; and of capitalism. Money controls even government. Start compact among the unemployed. To establish it generally will require any means to be used in government, though perhaps to use on other occasions.
would be enough to win \\

It may be said that civilization, like dynamite, is artificial, and therefore not subject to the rules of organic growth. Not so, because it is living a complex of human relationships. Not mere human concepts like matter.

In simplicity pamphlet meant idea of simplicity being an integral and consistent part of a larger attitude, and that insofar as it is producing consistency and integration it helps to create dynamic power.

Alexander Weddington - "What Does America Mean?" $3.50

New York
There are many quotes listed in the index. I have noted only those of some length.
"Gandhi on Private & State Ownership" - S.J.T. N.K. Bose  
  p. 1, 4, 5. (newspaper article)

"The Bacchae of Euripides" - Gilbert Murray  
  p. 7 (Euripides)

"The Soul as it is" - Gilbert Murray  
  p. 7, 8 (re Gandhi, Hobhouse)

"For poverty to Francis meant contact with Nature and with men." -  
  H. Ellis - Affirmations, essay on St. Francis and others.  
  p. 9

"Mathematical Emancipations" - C.J. Keyser, The Monist  
  p. 11, 12

"Economic Security and Business Stability" - D.C. Coyle  
  p. 12, 13

"God Helps Those" - Fritz Kunkel  
  p. 25, 37, (pages noted)

"Science and Sanity" - Alfred Kargyshaki  
  p. 64 (pages noted)

"Psychology and Morals" - Hadfield  
  p. 65 (pages noted)

"The Soviets at Work" - V.I. Lenin  
  pp. 92, 93

"Music and Life" - Thomas W. Surette  
  p. 152-162

"Tibetan Yoga and Secret Doctrines" - ed W.Y. Evans-Wentz  
  p. 137 (book review)

(Book titles noted)

(Much of this notebook was written in Pendle Hill. There are so many titles mentioned, and it is relatively so early a book that I have not noted them.)( See index for pages)
Gandhi 1, 7, 9, 34, 62, 65

Indian National 14, 25, 62

Indian general

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