Peace being the noble aim of the Carnegie Institute, it seems natural that any new way for the pacification of the world be submitted first of all to its Council.

We, therefore, present to the meeting of the Foundation the following scheme. It is based on the frank recognition that the direction of international relations underwent a complete change during the last twenty years. In pre-war days, the nations were realities and mankind or humanity was an idea to which the best men of all nations were sincerely devoted. Because it was threatened by the economic independence of primitive societies, delegations of the different nations formed international institutions of scientific and humanitarian character.

In the new situation created by the young nationalists or isolationists all over the world, it is more and more difficult to find national delegates who can combine great moral authority at home and true independence for their international work. The deeper cause of this situation can be found in the fact that the world has become a reality, a fact, whereas a score of new and incomplete nations has to be built onto this united world as members of a whole. The nations need today more idealism because they are becoming less real than the world at large. The idea of the nation seems beautiful and is glorified since it is imperiled in its very existence as a moral unity, whereas the unity of the world is an undeniable intellectual, economic and social fact, which lacks the enticing necesita-delicate and endangered idea. The creative imagination of the young is therefore possessed by national dreams and myths. 

The Pacification of the new nationalism.
spite the superficial impression, the new nationalism is presupposing the real unity of the world to a higher degree than the old internationalism. It is so reckless because it thinks that the unity of the world will take care of itself. Its naive devotion to national autonomy is derived from an unconscious recognition of the limitations of a united world whereas all old-fashioned nationalism was based on the unconscious presupposition of an unlimited and disconnected world.

The work of pacification should take notice of this change in the direction of nationalism. The world being no longer the focus for the spirit of adventure or discovery must be represented as a fact and as a reality of every day life to the different nations. To the system of building up international institutions by national delegations a second system ought to be added, representing the real unity of the world to the different national units.

Since, in a civilised world, ideas and thought precede action, the representation of the world to the national bodies can be prepared by a general staff of humanist educators and thinkers which would use the form of an academy to some extent. Yet there would be a considerable difference. The work of this academy is based on the two contradictory facts: of mutual - sometimes even a deliberate - misunderstanding of the various national ideals and the real unity of the world. Its nucleus are, therefore, independent study groups of economists, sociologists, historians and international lawyers. The work of these groups will consist in the elaboration of the questions which are in common and of importance for the continued survival and the very existence of a human society. A general agreement on the meaning or bearing of a social question can no longer be
presupposed. It must be produced by a collective effort which pre-
cedes the creative work of the individual thinker or scholar. His
work will be the answer, a free and independent answer, given to a
question debated, discussed and formulated by the staff. The redis-
integration of the process of thinking is the natural method of
this academy. The reality of the unity of the world is its simple-
and universal theme. It needs not saying that the permanent diver-
sity and inevitable disintegration of the various social and na-
tional forces is implied in this formula. Still, the new wholeism will
lead to a moral representation of the world as a unity. For that
purpose, one condition will have to be fulfilled.
The members of these study groups must be freed from all governmental
influences. Being less the national delegates at an international insti-
tution than the world's advocates at the national institutions,
they are clearly bearing responsibilities of a different type than is customary in international collaboration.

On the other side the collective groups of study will meet regularly intel-
lectual leaders of the various nations. In these meetings, the
national responsibilities of those leaders and the educational
responsibilities of the staff will have to counterbalance each other.
A permanent corresponding membership will result for all who con-
tribute actively to these debates. And the higher the level that can be
secured for the corresponding members the better will be the
effectiveness, the reputation and the selection of the staff itself.

Since the repercussions of teaching and learning are one of the most
important tests in the social sciences, the second form of the aca-
demical practice will probably be an annual summer school for a well-
picked audience of national teachers and scholars.
The Organization of German Scientists abroad feels that its very existence is related to the fact that a deliberate internationalization has set in before the world itself was equipped with moral and economic instruments of true and impartial collaboration and unification. It can dispose of a numerous staff of highly trained scholars of international reputation to whom the unity of human society is an indispensable presupposition of their social philosophy.

We should appreciate to have the opportunity of discussing the realization of this plan with representatives of the Carnegie Foundation.