

{ } = word or expression can't be understood

{word} = hard to understand, might be this

...here last year. And last year, I tried to speak orally to you. And I didn't have anything recorded. And I thought it -- all that mattered was that you would carry away something which you would know couldn't be found in books. This time I have reversed the process. Universal history is something that can be not treated as a personal property of you and me, in familiarity or intimacy. It is for all people. And therefore I have asked my friend even to record it. Universal history is either true for all, or it is not universal history. So we are in a different situation.

Those of you who have listened to me last time will remember that I did not offer you any perfection, but I wanted to invite you to learn what it is to speak, yourself. In universal history, we, the audience, are not the eloquent people. History is eloquent itself. And we can only try to listen to it.

So -- only for those of you who know me already, I had to -- have to say this would be opposite from last time. It will even be recorded, I understand. Let's hope that the machine works.

The -- when I came to this country, I made a friend in Harvard, a Professor Abbott, who has written a very interesting book, *Conflicts with Oblivion*. And he has given a good topic for our course, "conflict with oblivion." You and I, we are threatened with oblivion. First of all, you forget of course the best things in life yourself; and also you will be paid with oblivion. Very rare cases excepted. I once visited -- an ecclesiastical establishment; very famous in Europe, the Bodenschwingh institutions, very Christian, and very pious. And I -- went to the cemetery there, and there was a machine just digging up the old graves of 1860 and 1870, when the old -- this institutional life began there. And I was amazed, what they were doing.

They said, "Well, now the time has come. More than two generations preceding the living cannot be kept in awareness. They must go."

And so I learned that even cemeteries, you see, have their time. And we think that the dead are there forever, but they are only there, you see, as long as real estate can afford it. And that cemeteries themselves are abandoned I think is a tremendous lesson for us: how oblivion strikes. And perhaps much has to be forgotten. I mean, all your marks and your examinations, they should be forgot-

ten, I suppose.

And so we have to decide in this course, if we talk so big about universal history, what is really worth remembering; what has to be remembered; what's the minimum without which man is an animal, or not a human being. Obviously the elections of last year must be forgotten. So that's a very clear issue.

When I was a -- a boy, we said at home in Germany that there are three occasions at which lying is enormous: people lie before an election; they lie after a cha- -- after a hunt; and they lie at the funeral. These are three occasions for big lying. And I think universal history is established against our temptation, or our practice, to lie. I don't think that the historians nowadays pay any attention to this fact that people do lie. And the more they speak in public, they more have to lie. If you become governor von California you have to die -- by -- die -- lie quite a lot. But to be president of the United States, you have to lie even more. At a funeral, the -- the dead -- was just the most wonderful archangel, you see, with the fiery sword. And before an election, of course, he is the archangel with which -- will rescue mankind from the next budget deficit. And -- and after a hunt, you see, the boar -- wild boar was of course so enormous that it is a miracle that the cha- -- the hunter ever killed him, with -- with his wonderful rifle, of course.

So I don't think that universal history can be treated rightly if you do not take into consideration the zest for lying. It is not true that man wants the truth. You are told this. Don't believe it. Most people need a good dose of hypocrisy, a good dose of self-aggrandizement. And very few groups in the world are out for -- for truth. The Jews are. They say that they are no good, and the others are no good. But they are paid very -- have to pay very dearly for this assumption, that they tell the rest of the world that -- that people of -- of God just are not as good as their creator. That's why they are hated. Anti-Semitism is -- is the result of this, that if people -- the ordinary man in this country has to say that the Americans are the best people in the world. They aren't. But he has to think so, and to say so, to keep him going.

The amount of lying leads -- has led from the very beginning to an attempt for a universal history, in which of course this fact, that every group lies, is a main point. The Bible begins, as you know, with the first lie. And the tempter is always around and says, "Don't tell the truth. Don't admit it."

So Adam didn't, and out they went, out of Paradise. It's the lie that

condemns him, you see, not the facts of life, but that he didn't admit it. "The -- serpent of course was at fault." Adam wasn't. He always had A's.

So I think my proposition is that we have to cope with the question of untruth before history makes sense and can -- may perhaps discover partially, at least, that amount of truth without which man leaves the society of human beings. In any society, its people begin to lie, the -- danger is that they leave the society, because too much of your and my lying, you see, would estrange us completely. We wouldn't recognize each other any longer. If you have built up your archangelical face, you see, too much so, then I think it's a devilish face; we'll fall out and come to blows, which most pe- -- national groups do, you see. You just have to look at the papers and you see that lying has reached in- -- incredible proportions.

I think I have -- . You could read in the -- in a newspaper of California the last days--yes, here it is--it's a good example of incredible lying. And universal history will have to eliminate a certain maximum or a minimum of lies. Here writes a man in the San -- San Jose Mercury, Friday, December 20 -- 30th, {1967}: "All in all, the loss of 100 or 150 American lives a week in a foreign country seems a small price indeed to pay for the support of a healthy and burgeoning economy at home, the like of which the world has never before known."

This can be printed in this country. If this is all that is printed in this country, the country is doomed. Such an -- infamy I have rarely read in print, you see, to say that "All in all, the loss of 100 to 150 American lives a week in a foreign country seems a small price indeed to pay for the support of a healthy and burgeoning economy at home, the like of which the world has never before known." Jack {Slade}, Cupertino.

Well, this man should be tarred and feathered. But he will not. They even print what he said. Why is this -- so -- such an exciting thing, you see? This is the anti-universal history, for the simple reason that only the Americans who are killed weekly are counted. Now in a universal history, the other people who die--Viet Cong, and Vietnam, and what-not--would count, too. That would be universal. But you are so hardened, that I think very few of you, when they read this, get beyond the things that they say it's -- impertinent, it's a bad writer; but they never see the point that this history is not history in our sense of the word, because the other party, the people who are killed on the other side, are not included. You understand? That a universal history must be able to see what

happens for all the parti- -- {sides} of all the participants; otherwise it wouldn't be -- universal.

Now you today know nothing of universal history, because otherwise this could be printed. This man would have been -- after publishing this should be stoned, and burned, and put in jail, or beheaded, or what have you. Certainly any torture is legitimate for a man who can write this. But the publisher who can print this should of course be killed twice.

Now I'm quite serious. You can't have a more -- a greater insanity than that this can happen. Ten days ago it was -- five days ago it was -- this was printed. And of course, you pay these -- these people for printing it. I did: 10 cents.

So we keep these big lies going, because that's not the story. The meaning of this battle in Vietnam is not at all that the economy is kept burgeoning. If it is, we certainly all have to leave these United States, or we have to -- we have to bring down the house for this incredible cynicism, because death and prospering, burgeoning economy have nothing to do with each other. The -- death for your country, patriotism, has nothing to do with the burgeoning economy.

This is not the only article of this type. I have read more, only I was -- here, this -- I was lucky that I had a scissors and could cut it out.

So the lies today of daily, local history stink. The stench goes up to Heaven, and you can be sure that our maker is ready for the -- vengeance. This is not said without im- -- with impunity. It isn't written in -- with impunity. And I find this all over California, this cynicism: God-willing, the war will still go on next year.

That's -- this is big business, or small business, whatever -- {have you}.

And people don't think that they are bringing down the wrath of their creator. God does not allow a history which is partisan. History begins where you can defend the interests of your enemy as much as your own. Otherwise it's legend; it's fairy tale; it's a -- it's a novel; it's fiction.

Now the word "fiction" of course in this country at this moment stands very high. To be a fiction writer means that you are prosperous. And to be against the war in Vietnam seems to mean that you are not prosperous. But if their fiction prospers, anything can happen. Because the big lie of which I spoke before an election, at a funeral, and after a hunt is {on}. You are chasing the -- the big lie in all three -- directions: before the event, after the event, and during

the event.

This difficulty, of course, of history has existed; and it has plagued people all the time. And now we come -- take a step which I think is of more lasting significance than these horrible lies of the daily papers. You and I, we are such fugitives in law, and history, and time, that no one individual can experience history. You can't and I can't. That's the -- nonsense. Because the same event--as this moment, you see--I deliver the goods, allegedly, here now, you see. So I am in a way -- before the -- this lesson, I must have made up my mind what to say. You know nothing--I am sure you don't--and you come here to be filled with something. So with relation to the content of the lecture, you are after the event. And we may unite, and some of you who are -- have already experienced may be able to do this right away. During the lecture, we have to unite on some common interest. After the lecture, you will be in the saddle; and I go home, and I'm -- counted out. Before the lecture, I'm the only expert; you know nothing. So you don't count in history. And then there is this short time, while you are studying, perhaps while you take this course or writing a paper for me--that we are in agreement; we try to get together.

In other words, gentlemen--ladies, pardon me--history demands three people before it can be taught, three generations. A grandfather, a father, and a son; or a daughter, a mother, and a grandmother, must be united within you or in reality in three people before it makes sense to deal with any event -- last- -- of lasting significance. If it is only of the moment, then it's all over. Don't record it. It makes no sense. It only makes sense if there will be people before you, and people after you, and now people with you.

The ancient Spar- -- Spartans, who were absolutely unacademic, and never founded a university--with -- in contrast to the Athenians--but these Spartans were very clever. They said, "All history has -- all battles, all campaigns, all legislation has to be celebrated by three generations, by three choruses: the young; the grownups; and the hoary heads, the old. That's why you have a Senate in these United States, you see. And you have the electorate, and you have the House of Representatives. These are three generations. Don't be betrayed. This is simply true, that they represent three different ways of looking at things. The Senator is elected because he cannot be taken by surprise. He knows how horrible the world always has been, and is going to be; and he's not frightened by this. The Representatives are full of ideas, you see, and think they can make better laws than ever have existed. And the newcomers, the voters, these 18-year-old, they look around and say, "What's this man saying? I don't know, I don't understand. I would do it differently, but I have not yet the vote."

It's very strange that you are from -- from a so-called scientific age in which every idiot who can say, "2 and 2 is 4" is allowed to know things. How can a man who only knows that 2 and 2 is 4 understand history? He cannot. He has no suffering, he has no -- pity, he has no charity. He can read this article without bombing the newspaper office. Nothing has happened to these people who -- printed this infamy. You didn't go there and smash it. And I can only denounce it now in hoping that next time you will stone these people. But you won't. "Ten cents, that isn't worth it," I mean. {Swallow any lie}.

I propose then: that's -- the first thesis I want you to consider seriously is that history is not for individuals. History is not here to be known by people--be they 18 or be they 80--who live alone in their minds, who make -- reach conclusions of their own. History only makes sense if three generations can judge a -- men so that they understand each other's judgment. If you cannot come to an agreement with your grandfather, and of course you can't, there is no history for you. You live just at the moment. You have whims, and appetites, and lusts, and hatreds, and aversions; and most people live this way. You -- I don't like Mr. Reagan; I like Mr. Reagan. No criterion for an election.

Likes and dislikes have nothing to do with history. If they interfere with history, they are dead. And that is the limit of the -- of the universal {suffrage}. If liking rules the world, gentlemen, then we'll {perish}. Because history only becomes interesting where and when three generations act together, where you obey the laws of the land, because they are old, and where the lawgivers obey the demand of youth, because you -- they must find a -- they must make a place for you, as now with this problem of -- of Watts, or anti-poverty, or what have you. Younger generations want a place in the sun.

It happens, of course -- and everybody knows all the time this fact that three generations only can make history. But it isn't said. And I am -- just want to understand that a universal history can only be based on the perceived -- perceptions of three generations acting in unison, acting in concord. And most of our modern world is so sterile -- as Mrs. Clare Luce. You live -- you live in a world today in which the greatest newspaper -- success of the era, of the last 30 years, is in a tri- -- a triangle of Life, Time, and Fortune. In Life, Time, and Fortune, the three generations are excluded by establishment. The -- the great inventiveness and the genius of Henry Luce is in knowing this. And his mother was -- and his father were saints. They were missionaries, and they were real saints. And he has inherited a good constitution. And you can squander this in a lifetime.

And so he has -- translated the Bible into these three forms: life, time, fortune. All these three titles are addressed to the one-generation person in you: to you, as of this age, of today. Because it's sensationalism. A time without eternity, a life without death, and a fortune without calamity is not real. It's a dream. And so Americans live in this dream world of Life, Time, and Fortune, which do not contain the first experience of history: that things will be different tomorrow, and have been different yesterday. If you do not admit this, you see, you live a dream life. But for the staff of Time, Life, and Fortune, it doesn't matter what happens. They sell always. And since they sell always, they can write down anything. They can down -- the end of the United States, and the beginning of the United States, and so on and so forth. And they do. It's astonishing what you -- you can find in Fortune, you see. All the misfortunes of mankind, they still sell, you see.

But we live in an interesting age where most of you do not even realize that you are sold down the river, that any -- any narrative of history, of happenings, of events which calls itself Life, Time, and Fortune, and in many ways I mean all the other publishers of course imitate this great success story --. They are all envious, you see, whether it's Look, or Hook, or Book.

We live today -- Americans live in a dream world, without three generations, without calamity and misery, without death, and without anything permanent. Everything is different tomorrow. That's why it's called Time, you see. Everything is interesting, and so that's why it's called Fortune.

I -- I know a number of a -- of fascinating stories in which Americans über -- overkilled their own sense of tragedy, their own bereavement, their own complaint and weeping, {worth} in admiration that they were witnesses of the next event. That's more important than what character the event is -- has, you see. It may be tragedy, but we have the latest news. The scoop is more important than the content of the scoop.

So a universal history then must try to appeal to you as members of a chain of generations. It must appeal to you by including the tragedies, the ends, the destruction, the starvation, and the fact that you and I are very mortal, and that we have to be cleansed from our prejudices, from our vanity, from our ambition by death. We are, I mean. Even -- even -- I don't wish to give names, but I could of course. In politics there would be {unsafe}, because we are just the same like these ambitious politicians. But -- let's take an old man. Daniel Webster of course wanted to president all his life, and never did, you see. And you could

see it already in 1830, that he would not reach his goal. But he persevered in his vanity, and even -- as secretary of state, he still had hopes. I think it was 1850, with the--wasn't it?--that he still tried once more to be the candidate for the presidency.

For history--except for the general statement that most people are stupid--it doesn't in- -- interest me that the man wanted to be president. May be interesting for his life, and for his biography. But there must always be people who -- who dream this. For the history of United States, it's -- it's insignificant, this fact that he failed after 25 years of trying to become president.

In other words, the aspirations of the individual, not matched with the agreement of other generations, cannot enter history. History is very severe in its selective process. Only those things enter history in which the grandfathers and the grandchildren can agree. the First World War in this country had to be repeated, bewa- -- it was only a one-man war, and a one-generation idea. So now, we are in for good, because it took 30 more years before every American knows that he may have to die in Vietnam. That's -- that's the World War I, not World War II, even, you see. It takes three generations before a country that is so obstructive to history as America, who doesn't want to be in history, who says, "It's only me, my generation," before they have to pay the penalty.

In 1929, the Frenchmen were very much in your quandary as of today, I mean. There appeared a -- a bestseller in France, and it was called *La Guerre, C'est Sont Nos Pères*, the war, this is what our parents did, our fathers did. And the whole of World War had happened in 1914 to '17, and it brought France to the -- nearly to the end of its tether. There were mutinies. The army dissolved in 1917, practically. And it was only one man, Clemenceau, who saved France. Or held it together. Don't know if he saved it, but he -- it was still there, you see, when the Americans arrived. Otherwise it wouldn't have been. You don't know how terrible the crisis in France was in '17. From April -- to October, nobody knew if the army wouldn't just go home.

And -- . Therefore you can understand that the people who had seen these terrors, and these losses, and this bloodbath--especially around Verdun, where 450,000 Frenchmen were -- were killed around the stones of this one fortress--that, as a generation like yours--with -- LSD, or what is it called? Ja? { }--said, "That's not for us; I mean, we are for LSD, and we are not for Vietnam."

That is, you want to -- every gen- -- young generation tries, or attempts to

throw off the yoke, the harness of this many-generations chariot, in which every generation is only one team. They all have to be in harness together.

So this book in 1929 was a terrific success. Everybody in France who was young said, "Yes. La Guerre, c'est sont nos pères." "The war, that's our parents, or fathers, { }, you see. We won't do such a stupidity." So for this very reason, 10 years later, the full generation of '29 was in prison camps in Germany for two years, couldn't marry, couldn't propagate the race. And France has a hard time to get over this, even today. Because these people did not ask: "What -- how do we remedy they original sin of our fathers?" but "La guerre, c'est sont nos pères. We have nothing to do with it."

Don't think that you can run away from the -- this perplexity, that what your grandfathers did is your doing. That's -- you buy it, because -- your grandparents didn't st- -- finish the Civil War, you have to solve the problem of the South now.

In 19- -- there are, of course, good people in the South who know this. In 1954, a young friend of mine was a speaker at the -- what is it? Any message? (No.)

No. In -- he spoke in Charleston, South Carolina, of all places, at commencement. And the older people came, of course, and listened. And he said, "I give you the liquid South. We have nothing to do with your solid South." And he was made -- ready to pay the penalty for the hundred years of omissions of the South. And I thought it was a great speech.

You don't hear of these heroes, unfortunately. What you hear is -- it's very un- -- poor, I mean. Here is a white South Carolinian who formulated his duty, you see. He didn't say, "La guerre, c'est sont nos pères." But he said, "I have to make sure that this -- solid South now becomes liquid South."

I haven't even heard this slogan repeated. But I think it's a good slogan -- it's a better slogan than all the slogans of Mr. Martin Luther King.

The admission of the chain of events, through three generations at least, is the condition for your understanding history. You cannot look at history and see, "Oh, how interesting. There was a battle. There was a revolution. There was a genius born. There was an invention made." That's not history. History is only coming to you as real, when you -- feel, as the readers and speakers of the days

of {Tertaius}, the -- the Athenian poet, did. When the Athenians sent this lame man, {Tertaius}, to the Spartans, when they were at war with the Athenians. And {Tertaius} won the wa- -- the war, they say. He was lame. He couldn't fight. But he could sing. And he did sing in such a manner that the old people in Sparta, the men--the mature men and the young--sang in three choruses. And alternated, and responded to each other. And every one of the three generations added what they had to do, or could do in their place and at their time, you see, in weaving together the strands of { }.

So this is all I at first had to say to you. If -- if we speak, please allow me to think that you are standing at the threshold of history, and you have to know that much so that you can be able -- become -- be able to act. I cannot teach you history. Teaching -- history is nothing to be taught. That's an error. Even if your { }. History must be told. And if -- if you are alive, and if you are any good, you will run away with the goods, till we get excited, and you will say, "I have to do something about this. I have to say now 'the liquid South,' you see, because I can no longer stand this slogan of the -- of the solid South."

So only after you have spoken shall I know that you have heard. Your response in your life is the only way in which you can receive history into yourself. Not by dates, and not by facts. But only when you know that what I try to say is incomplete, is waiting for you to be accomplished, to be finished. All life is unfinished business. And the honor which you have is that I take for granted that you will be willing to come in and help us to finish it, because we are -- haven't -- we haven't done it. Life is continuation, or it isn't life in any trans-Henry-Luce sense. And this country is very sick, because life is meant to be abrupt, atomized. And as long as Life, Fortune, and Time are not bankrupt, my course in history will not be any success.

These powers that blind you to eternity, to death, to destruction, and to the end of time, they are today the -- the ba- -- bane of this country. They are dangerous. They are much worse than all the automobile accidents taken together, because they blind your finest sense, your responsibility.

If you read the list of accidents on the highway--29,000 this year, or 56,000; I have forgotten--and this is half as true, half as raw, half as cruel as reading the facts of -- on Vietnam, and on -- on -- on the Negroes in the South in the reporting of Henry Luce. Because they try to allow you to sit back and just to know, just to read. "Reading matter: 5 minutes, 7 seconds."

There was a -- here a paper. And remember Liberty, by Mr. {McFadden},

who invented this, it's a great story, you see. He said that under every article in this -- in this strange magazine, Liberty--it no longer exists, does it?--he was a nudist, and -- therefore he had to understand something about advertising. And he made a lot of money, and you could go to him either to read his paper, or to get a massage. And -- and Mr. {McFadden} invented this great technique of writing -- printing under every article how many minutes it would take you to read. Three minutes and 4 seconds; and five minutes and 20 seconds. And it was always shorter than you thought possible.

Gentlemen, of course all history balks at this idea that reading time is {such-and-such}. If this article, of this scoundrel, Jack {Slade} in Cupertino--"All in all the loss of 100 to 150 American lives a week in a foreign country seems a small price indeed to pay for the support of a healthy and burgeoning economy at home"--if this is all that you can say, "I read this in 2 minutes and 20 seconds," you see, you haven't read it, obviously.

And of course the whole technique of modern business is to make you think you have understood, come to know something, but you haven't. Because obviously this must make you sleepless. You must say, "Which party do I have to join to frustrate this scoundrel?" If you don't do anything about it, you haven't heard it. You have not read it. You only seem to have read it. But we live in this make-believe world today, that people are dismissed: if they have heard something, that's all you can demand. Of course, there's -- it's just nothing. It would be much better that I hadn't read this to you, and you wouldn't know it at all, than if you go home now and say, "Oh, I read it. Yes. That was yesterday. Today, the next atrocity."

We are therefore today in this unfortunate position that historical facts, historical events, historical complications are treated as though they were facts not of life or of death, but facts of the machine age. Politics is treated here in this country not as an appeal to your imagination, but as an appeal to your memory, which is not the same.

At this point, let me shift. This I wanted to say you: that I must treat you in this moment as a generation within a chain of generations, or I can't teach you history. It is impossible to say, "I teach A and I teach B." I teach 20-year-old people who live inside the western world. That may be very unfortunate that we live in the western world; perhaps you should live in the eastern world. But we don't. And we live inside {all} obligations, and we live inside of challenges. And when I now -- shall try to ask: what is this universal history in which Americans, and Europeans, and Asiatics try to participate now?--it is obviously not without

obligations, not without terror, not without death and -- and warning, not without tears.

There is a book, as you know, Greek without Tears. A very good book, how to learn Greek, you see. But history is not without tears. If there is not one event in the history books which makes you cry, you have not read history. And most of you haven't read history. You decline.

I once met a boy who -- who said that he would prefer to die to -- ever to cry about anything. There are so many things which make you cry -- over which you have to cry, before you can find the answer so that this { }. So don't be ashamed to cry; or be ashamed not to cry.

But this of course can only happen after--and now I make my second point: why a universal history? A friend -- this friend of mine, Wilbur Abbott -- Wilbur {Lopez} Abbott in Harvard, long dead now, wrote this book, Conflicts in -- and Living. And -- in it, he says, something which I like to quote literally, and perhaps you take it down literally; it's an important sentence: "Universal history is the most ancient, if not the most honorable form of historical activity."

In the age of Time, Life, and Fortune, universal history has nearly gone out of business. Every history today is { } history, provincial history, territorial history, literary history, astronomical history, or what have you. It is all di- -- subdivided. And universal history is left to the Bible. Of course, the first universal history is the Bible. It's nothing but this. It's not an attempt to be religious. It's just an affect -- attempt to be true. And it is astonishing how true it is. We'll have to say something about this, when we approach this. We will speak today differently from the Bible, but we'll treat exactly the same problem.

Universal history today is on the way out, but it is the first beginning of all history. History begins as universal history, because it's an attempt to ask the simple question: Now here is your generation; here is my generation; there was a previous generation preceding even me, and there will be -- we think a generation after you; and what do they have in common that they must achieve together? So universal history is an appeal to distinguish the lasting achievements of your generation and the childish ones, the -- the -- the play forms, I mean.

The -- the ski record in Kitzbühel belongs to the passing thing of the age, you see. But that you take on winter, that may belong -- may be- -- belong into a universal history, because it has nothing to do with the skiing alone, you see. It has to do with the changed attitude of man to his environment.

So universal history is that which in any generation, you see, chains her to something that could -- can only be achieved by all together, by all generations together. The question of course: is such a thing? Mr. Luce would deny it. And Mrs. Luce would even deny it more violently, you see.

It's always in this country the same thing. Think of this man {Slade}, in Cupertino, who says "only 150 people dead on the American side," of course, and not mentioning any of the Vietnamese, you see. That's a small price to pay for hope, for prosperity.

In 1947 or '48, Mrs. Luce was made ambassador to Italy. And she was very -- she is a very fervent Catholic. And she knew that the American Catholic bishops had told the president that they had no objections against throwing the bomb, without a declaration of war, on Moscow. You see, now it's always the same. Now it's not Moscow; now it is Hanoi. And so she went from Engla- -- on the way to Italy, she invited the two most famous Catholic writers in Paris, and -- Mr. Mauriac and Mr. Gabriel Marcel. And they told -- said -- she told them that she wanted to -- to prevail, so that the bomb would be thrown over Moscow. And they were so flabbergasted, these two gentlemen--they had been enemies all their lives--and now they became fast friends.

This poison, gentlemen, of the short-cut solution poisons your life, and will poison the life of your children. You are not sure that you will not be drawn into this -- into this dirt, and into this -- into this terrible -- terrorism of this short-cut solution which abolishes history. This is what this boy -- done, what Mrs. Henry Luce tries to do. Fortunately, they haven't succeeded of course, so far. But it -- the danger is not over. When I talk here to the California businessmen, I always shudder. They are out of history. They don't know what universal history is. They don't know that every mistake in history, as -- with regard to humanity, has to be paid in cash. And that a nation in which the majority of people say that for 150 lives, they can -- they can have boom and prosperity, that this is counted out. There will be no trace of the -- United States left if this policy will prevail. Because God is not interested in having created you and me. He is only created -- interested in the fact that He has created us as members of the tree of humanity. We are all in His creative hands as part of a story. And we are not created -- you are not created as an American, and I am not created as an immigrant. But we are created as making -- fulfilling one great story: the history of man on this planet. And therefore the people whom we kill in the process have just as much right to be considered as you and I.

Don't forget that the one great man of this moment in this -- in -- on the -- on the earth is Ho Chi Minh. That's a very great man, who has conquered the freedom of his nation from Mr. DeGaulle. That's all forgotten today. And he's the George Washington of Vietnam. And why do you -- are you so squeamish, and not give his honorary title to such a man? You have celebrated all the liberators of all nations. Why not him? It's very unjust, and very unfair. I have no private correspondence with Mr. Ho Chi Minh; I don't know him. But he's a very great man. And he hasn't done any harm to us. He hasn't. We ha- -- have done much harm to him. We are the people who do the harm.

Well, that's neither here nor there, you may say. Still, I must say, universal history is an attempt to see things in such a way that all the dead get their proper funeral. And a man who falls on the other side has just as much honor in my heart -- or must have as much honor, as the people who fall on my side. And you know that this is possible from the South. Just look at -- how the gray is -- traditions, you see, is kept, I mean. They are still there, the people who fought the North. And that's very honorable.

So hist- -- universal history is indifferent to the parties of any cause. It tries to understand why there have to be parties; why there has to be opposition { }; why there has to be this resistance to every next, next, next measure. We need the minority for understanding history. Majorities are no test of truth, or importance, or fruitfulness, or veracity, or anything.

However, let me now turn to the other side of the coin. We are very poorly equipped for having any universal history. You don't know anything, except the birth of Christ, and perhaps the fact that Adam and Eve didn't behave well. That's very little of universal history. What do you know of universal history? What would you say? Can anybody give me an example: what is universal, really, in history in your mind, and what do you know of what all men share? It's very little. And yet, I assume that it will fill this whole course if we really cope with the individual achievements of every generation, or every century, or every faith in -- in -- on this {globe} has contributed something lasting, something universal.

First of all, all men speak. So the first chapter of universal history is speech, and how it came about, and how it is still in existence. This has nothing to do with linguistics. That's swindle. Speech is the fact that you can call me "Mr. Huessy," and I have to say, "Here I am." That's speech. But that you and I speak

about somebody third, that's slander. That is, speech is a way in which we confess our status. Everybody who has to admit that he is Mr. Smith, you see, by this admission enters an open arena of confession.

You know there -- again, the Jews have set the example. To admit in Germany that you are Jewish meant certain death. Therefore, the saying, "I am Jewish," you see, or "I am a Jew" was a tremendous sentence. He couldn't say more -- a more terrible thing. All the other philosophies which he could use--that he was a pessimist, or an optimist, or a materialist, or an idealist--that ranks nothing, compared to this one sentence. We have in the acts of the martyrs, the story of the saint, Cyprian, who died in Africa -- North Africa in 258 of our era. And we'll come to this later in greater expanse. The -- greatness of this man's acts, who had escaped martyrdom for 10 years, because he thought he had to stand by his church in North Africa, consists in this simple fact that the -- the consul -- the proconsul in -- of the province digs him out of his -- from his hiding place and -- and says, "What's your name?"

And he says, "I'm Cyprian."

And the {praetor} says -- or the consul says, "Lead him to death."

This -- the admission, you see, that he was the man who had saved the Church in North Africa for 10 years was his death warrant. It was identity. To say who he was meant certain execution. This is speech. Speech is when you stand by a name given to you, and say, "Yes, it is better that I am executed and remain Cyprian, than that I am not executed and remain Mr. Smith, or Mr. Incognito." The admission, to say who you are, that doesn't mean just a name. It means also your rank; it means your nationality; it means your religion; it means your race, you see. These are the real confessions of any human being. More, you cannot ask to do, when you stand by for the what the world declares you to be. This is -- is unknown in modern linguistics in this country. Linguistics are just a big swindle, because speech begins where you have to admit who you are. And speech ends where people only talk about other things than themselves. And they do. Look at all the newspaper -- rascals. They report about Vietnam, and about Ho Chi Minh, but they never talk about their own divorce. And that's -- are taken for granted in this country, that you speak absolutely absent-minded. I mean, you speak, but you are excluded. "Present company excluded." So you can be the greatest scoundrel, but they listen to you, you see, for your sensations, and for your reports as though you had a right to open your mouth. You scoundrel, you liar, you hypocrite.

And so this is a very funny ballet dance at this moment in this country. The greatest scoundrels are the most eloquent people. And they have the greatest sel- -- sales. What's interesting about them? They are scoundrels. Do you listen to scoundrels? They will not admit how in- -- indecent they themselves are. Don't listen to them.

But this is unheard-of. When you say -- if I say this, I have said it many times, then they say I'm indecent, because I won't treat this man with humanity. I don't. That's my humanity to all other people, that I free the world from the scoundrels. His lying, his -- impetuosity, his arrogance, that he sits in judgment over all the other people you see, without ever allowing anybody to quote him. You see, there is -- are countries in which your -- the prosecuting attorney and the judges are the criminals. And it helps a lot, you see. As -- if you are the judge, you are pretty safe that at least in this session, you will not be accused. So it is a very safe thing for criminals to become judges and attorney -- district attorneys, you see. It is a great protection.

And all democracies have this terrible danger, you see, that the parties are reversed, and that a clever man gets himself into a position in which he can accuse others, so nobody can dig up his skullduggery.

You would be surprised how often this happens, how often the people in -- in -- in high office run -- run to a success in order to hide their -- their skeleton in the closet.

Therefore the first -- achievement of speech has been to make these -- this skullduggery impossible. Speech is a way of identifying people. And where it isn't this, it is gossip, it is talk, it is nar- -- {reporting}. {It may be} very entertaining, and so. But to entertain is not to retain the progress of the race, you see. It's just entertain. Between serious things, we are entertained. And since this country is out for entertainment, it of course gets very little fruit. Entertainment doesn't have to be true; it's just entertaining. But truth is very disagreeable, because it sorts out. It puts people in their place. It says "yes" and "no" to people. And therefore speech is dangerous. It's the greatest explosive mankind has every -- ever invented. It's much more explosive than the atom bomb.

People don't know this. Today people think that the atom bomb is dangerous, and speech is innocuous. And they make you even read { }. How many thousands -- words you have to learn, you see, because if you learn so rapid --. Fast reader, what's the ideal? How fast do you have to learn to read? The

faster you read, the less you understand. And that's the great hope for these journalists, of course, of today. Madison Avenue lives by the fact that you pretend that you have read, and haven't understood anything. That's what they try to -- to -- to sell -- to sell you. And fast reading. Why not slow reading, gentlemen? I don't understand. I've always read too fast. And I had to learn to read things three times, four times, five times, and then I began to understand that slow reading is delightful, and fast reading is a big { }. It's still in discussion here { }, isn't it? Slow readers are -- are despised. { } slow reader.

So this first chapter of universal history is the dynamite of speech, that it draws lines. He who belongs, because he speaks the truth; and he who doesn't belong, because he lies: that's the old division of mankind, and always will be. And it's very nice in the Bible, you see, that the serpent is a liar, so that we can love all our neighbors, despite the fact that they, under the inspiration of the serpent, do lie. But Eve says, "We lie, too, you see. We have found a way out, and think it's the serpent that makes us lie; not we. You and I, we are very noble souls."

So we have created in universal history a strange escape from the prison of our own life. All speech cures otherwise incurable lies. And that's a whole chapter. And we will see that -- that, for example, the Negro question in the South has very much to do with this {pure and simple} ignorance about speech. The Negroes in the South have no ancestors. They have no grandfathers. They have -- don't know where they come from. So you cannot emancipate them. They have no family. And that's the real question of the Negro, you see, not -- that they are black. That's perfectly uninteresting. For a black man in Africa, that doesn't exist, this problem. They have nothing in common. But a Negro in the South, you see, has been deprived of his pride to say, "This -- he's my grandfather." And -- why nobody in this country ever treats the Negro question as a question of linguistics, I do not understand. This is the real question, that they cannot point out with pride to somebody from whom they come.

We will have to say more of this, but this is Chapter 1, then. The first history -- historical chapter of the universe is that all men must be quotable for what they have said, and how they are called. Their own name must mean something to them. Before, you cannot deal with them. You cannot rely on them. You cannot use them, you see. They cannot grow. It's part of the story that from the moment you -- became conscious, you see, till today, you know who you are. That's much more than all the facts of life outside { }.

So the first chapter of universal history is: how it came about that the

whole globe is peopled with people who can speak, and who can speak to others, and who do speak to others. And war and peace depends on this question. War is a state in which you are not on speaking terms. And peace is a -- is the state in which you are on speaking terms with other people. And where there is no speech, there must be war. Speech is the condition for peace. That's why in the South there is constant civil war, because there is no speech on the important things, between black and white.

I have a friend, it's my own student from Dartmouth. And he went down for the lawyers' committee in Washington, six weeks ago, to live there, and to fight the legal causes of these -- of the black man of Mississippi. And the first letter I -- we received said, "Well, if I am going -- going to be murdered, please watch out for my wife."

That's how this white boy feels about the Civil War in -- in Mississippi.

That he thinks his life is in danger -- permanent danger, because he speaks up for the black man. I think it's quite interesting, because it identifies what I've tried to say once more, you see: where there is no speech, there is war. And murder is just a sub-case of war. In war, we kill.

The thing is much more serious than you care to admit. You would go home from Vietnam and invade Mississippi, if you had your five senses. He has nothing to do there, but we have very much to do in Vietnam. I don't -- I hate to see this very good boy murdered. And I -- I just don't know what to do. I mean, because I feel now that I know this danger, I of course should do something. But what can I do?

So war and speech go together. And when you have eternal war, you have boundaries for speech. Speech cannot penetrate where there is war. Is there a glass of water to be had? Is there?

Oh no, just water. Problem.

So you will be surprised to find how conscious primitive man always has been, that speech means peace, and no speech means annihilation, murder, what-have-you. War. War is already a very specific form of destruction, of course. You can have revolutions -- you make this distinction, but the Revolutionary War of course is a revolution as much as it is a war. Where people's lives can be taken wantonly, as -- a speech frontier has been reached, where we don't speak, we will kill. Where we speak, we don't have to kill the -- even when the -- there comes the moment where we can't kill. Because if you have spoken to a

man, he is safe.

Now what is unknown? And why the universal history of the last hundred years to me are so very limited is: they begin after this chapter. They have left it to these linguistic monkeys, and they don't know what speech is. They think it's really communication, a means of -- of -- of talking to each other. But to speak is not to talk. So the second chapter in this universal history will be to show you a world in which there is -- every speech is speech, and none is talk. You don't know the difference. Most Americans do not know the difference between speech and talk. Except the woman who says at the altar, you see, "I -- he does." He makes -- she makes him speak, because he's as a playboy, who confused what it is to marry and to go to bed with somebody.

To speak is really today not rated as a real act, { }. That is -- I have found not one speech-book--I have reads hundreds and thousands of them, without exaggeration, that is not an exaggeration--in which the distinction between speech and talk isn't even mentioned. Now to say, "My name is Smith," or "Huessy," and to say, "You have a very nice blouse," you see, is not the same thing, you see. I have to say that this blouse is nice, even if I think it is very ugly. And that's not lying, either. That's just being polite. And -- but if you give a wrong name, you see, the -- the immigration authorities will throw you out, and turn you back, if they find out that you came into this country under a foreign name -- false name. Isn't it obvious?

So it matters very much if you tell the truth {in this affair}. And it doesn't matter at all if you tell the truth -- talk a little better about the dress of the lady whom you want to please.

One item of this universal history--the first chapter, the spread of speech over the whole globe--it has not found any human group that does not speak, will lead us to contemplate: what is the condition for making people more than talk? You can make any parrot talk, but he cannot speak. Most people today are parrots -- aren't they? But there is one moment in their lives where -- where they -- I think they speak -- want to speak, when the death warrant is brought over them, and they appeal for mercy, they usually do speak, and claim that their life, you see, is irreplaceable. And at that moment, he does not make words, he does not talk. He tries to speak. Because he has to try to impress the governor. And in doing so, he rises to great heights, far beyond your stomach, and your belly, and your little physical existence. You rise to -- the tremendous height of an historical person.

And the -- the man who is pardoned as a criminal, in this act of being pardoned, enters history. Everything before may have been play, and may have been just confusion, and he may not know what he has done. But when the governor feels that this man should be pardoned, you see, he lifts this man up to a place in lasting history. And the most primitive man knows this -- has ever -- always known it. Only the city people in San Francisco know it. I hope the -- in Santa Cruz know it, what speech is: that speech is the greatest distinction. The divinity of man is in the fact that he can be spoken to, and can speak--and not talk.

We will see that the institutions of primitive or ancient history--and today the history of the -- New Guinea, and Africa, and -- and Brazil, what the anthropologists tell us about them--reflect this fact that men have entered history via speech. And speech and history at one time is identical. Those who can speak are historical beings. Those who can't speak are unhistorical beings. Your -- your baby, your own child, as long as it only babbles "Daddy" and "Mama," is not an historical being, but as long as it says, "But I am the son of John Smith," it enters -- he enters history as an annex to somebody who is historical. That's how children become historical, that they know whose son they are, or whose children they are.

This is quite important, because -- some 90 years ago, a man my own age then--very old, I'm afraid--sat down and wrote a world history. His name was Leopold von Ranke. And he wrote this history to the amazement and to the fright of his publisher, who hadn't expected this conversation at all. When the publisher came, he was told, "For the next -- for the rest of my life, I'm going to write a world history." Leopold von Ranke did this. And he began history after speech, so to speak, with the Greeks, with the -- the Homeric age. And if you open the -- Ranke's -- book on world history, you find nothing that I would think matters. Because too late he begins where the Trojan -- after the Trojan War. And I think this is un- -- impermissible advantage he took. It's so short. It's just a history of the last 3,000 years. Well, I have to teach you the history of more. Because history begins where people speak. And that is what they call today "prehistorical."

So it is my task to transform the part of so-called prehistory into history. And I'm going to try it. I think it's all wrong to say that there is prehistory. There is all -- just history. Wherever we find -- excavate bones of human beings, we also find proof that they spoke. And that is that they were ready to be quoted for something they had said or they had been told. Wherever you have this, you have history. It doesn't depend on written documents at all. But it depends only

on the fact that if you call "John," then John comes and says, "I am John." The rest -- then it is -- may be different in every case. But you become a historical person when you admit that the name given you is the right name, that you have to be quoted under this name, that everything that you do now goes under the name of "John," you see, in the computer.

This is so simple that Madison Avenue doesn't know this. And I don't know where Life -- Time, Life, and Fortune is located. Is it on Madison Avenue, or is it Fifth Avenue? Does anybody know? Well, I -- because I want to include it into my condemnation.

They don't know what history is, and therefore they say, "Oh, these -- these Sioux and Apaches," and so on, "they are prehistorical. They are anthropological -- they -- that's good for the anthropologists." Do you really think the natives of this continent are good for -- food for anthropology? They are our historical brothers. They are just as much human beings as you and I. And this whole idea of civilized and uncivilized, well. Of course, they are civilized, and we are not civilized. That's true. Do you think that the use of toilet paper makes you into a civilized person?

It's very strange. We have driven a wedge that becomes intolerable, as any anthropologist will tell you. He's much more at home, of course, with -- with the subjects of his study in anthropology than he is at home with you. And they are much nicer people; they're much more interesting. We are not so interesting. Most of us are terribly boring, and that's why we smoke all the time.

Well, half of you are bored. LSC would be not a temptation if you would lead an exciting life. But since you are bored stiff, I don't blame you, I mean.

There's nothing else but artificial respiration.

I still think I have 10 minutes. Is that right?

Page Smith: (No.)

Wie? No?

Page Smith: (No.)

What did you say?

Page Smith: (Time's up.)

What did you say? I can't hear you.

Page Smith: (Time's up.)

What?

Page Smith: (The -- the hour -- it's -- it's an hour and 15 minutes. The class is technically over at 12:15. But --.)

Well, what's your pleasure?

Page Smith: (I'm not going to make you stop.)

What's the time now?

Page Smith: (12:15.)

Wie?

Page Smith: (12:15.)

Is it? I shall become an historical person by { }. Thank you.

{ } = word or expression can't be understood

{word} = hard to understand, might be this

After the last meeting, I was scolded by a friend, because I dallied. After all, he said, "Universal history is such a long story. So much has to be said, would you mention such ephemeral things as Time, Life, and Fortune?"

Well, I agree with his judgment, but--on -- on Time, Life, and Fortune--but the day is every -- all we have. And if I cannot get you out of this daily life of yours a little bit, I can't teach universal history.

Perhaps I may -- tell you a true anecdote from the First World War, where history really was made on the battlefields. It was at the Saloniki front, in Greece, that a friend of mine was stationed with an anti-flak battery. And he was an historian. And at headquarters of the army, they found out that they had a real historian. Of course, since he was in the army, he was a noncommissioned officer there.

And so the aide to the general -- to the commanding general came to see this bird who dared to be in uniform, and yet be a scholar. And -- or vice versa, I suppose. And -- and he said, "You are an historian?"

"Well, I'm called this," he said. "I've studied with some very good masters.

And I'm going to be a professor of history. I planned this, at least."

"All right. Can you entertain us? We are bored stiff from this trench warfare for two years. We are lying here in these -- in this terrible country of the Balkans. And what can you offer?"

He said, "Anything. What do you want?"

"Well," he said, "Anything. What -- what can you do?"

"Well, I can teach world history."

"Well, for this we have no time. Could you --?"

"Oh," he said. "I can teach world history in one sentence, in one hour, and in a lifetime."

The aide was very baffled and said, "Show me how you do it in one

sentence."

So he said. "All right. World history begins in the East and gradually and slowly moves west--even to California."

So it is one of the -- the facts that history can be said and told to many people in many ways. It has no such rules as in mathematics, or in a- -- the -- any of the visible arts. History is the way of introducing a man to the life of his -- the people. And I said to you, the real, hor- -- the horrible situation we face today is that you assume that you can be told history as you can be told "2 and 2 is 4." That unfortunately is impossible, because you must realize that in every minute as we stand here, history appeals to you as the younger of many people, as the older of many people, and as the contemporaries of other people. You are three people in one, as of this moment. Some things have to be told, because you are not as old as your grandparents. Some things have to be told, because you will be the grandparents of somebody. And some things have to be told so that you can sufficiently despise this man from Cupertino who asks for human sacrifice in the year of the Lord 1967, since allegedly -- despite the fact that allegedly with Christianity, human sacrifices have been abolished.

The last story, you remember, which I read to you from the paper, means that in the midst of us at this moment, there is crude paganism. You have paganism wherever there is human sacrifice. Where people are sacrificed for your benefit, there is human sacrifice. And this man in this shamelessness says there has to be, because otherwise his dividends go down.

So we have as of this moment not only three generations, but the whole history of mankind, because human history begins with sacrifice. And the question which you can ask in any universal history -- the true and the important question is: "Who is sacrificed or what is sacrificed to live on?" Most of you demand sacrifices. Think of your mothers. They are not human sac- -- sacrifices in the negative sense, because they are brought and given voluntarily. Christianity is the great story, you see, of the voluntary sacrifice in order to abolish involuntary sacrifices. That's the whole -- meaning of the Crucifixion. But sacrifices there are, or there is no history. Humanity cannot be held together without sacrifices. That's the law of history through all generations. Of course, Life, Fortune, and--what's the third?

(Time.)

--Time try to gloss over this. And -- this Mr. Jack {Slade} from Cupertino

naively assumes that if other sacrific- -- are sacrificed, that's wonderful, you see, for the -- for the benefit of prosperity. He didn't even mention the Vietnam victims, you see.

So we have found one thing, that at this moment, in this hall, and in America and over the globe, there are people who live in different ages. There are pagans who live exactly under the same terms of -- as the Australian bushmen lived for the last 7,000 years. They demand human sacrifice for their own well-being. I would say one-third of the Americans share this. One-third don't admit it. And one-third defy it. But at this very moment, the so-called contemporaries of yours, ladies and gentlemen, are not your contemporaries in any real way. Because some of them are Stone Age Indians. Many.

I know a colleague of mine in Stanford -- at Stanford University. He calls himself a friend of President Eisenhower. He may be. And -- and he said to me that of course the 700 million Chinese had to -- wiped out right away, with the help of the bomb. He said this in cold blood. Quite a decent man. He has children; he has grandchildren. And he himself was -- is a refugee from Germany, who had to flee for his life from Hitler. And just the same, he can say this, that 700 million Chinese better are -- cease to exist.

Do you understand now, Mr. Lee, that I have to take my time? Where is he? Oh, he isn't here. That's the man who scolded me for not hurrying on. I cannot hurry on before I have made clear one thing: that history has very little to do for the mass of men with the year 1966. Most people I meet live 1500 B.C. It doesn't help them to -- to buy the San Francisco Chronicle. This date on the -- on the paper is not their date, you see. They have this big swindle today that people are up to date if they buy the newest newspaper. I don't see what this has to do with their soul, their black soul. The -- the paper can bear this date. What tells you that they, the readers, have anything to do with the year 1967?

But you all believe this. You are full of superstitions. You are much more superstitious than any Australian Negro. Because you do believe, and you have been told by these mass media, that by tuning in and by listening today, you live today. That's very doubtful. Simply by tuning in to these -- to these clowns, you do not live today. You live today if you belong to the Christian era. You belong to the Christian era if you admit that you cannot demand human sacrifices for your benefit. That any sacrifice that is made must be voluntary, and then is very miraculous. And the people who -- who bring these sacrifices must be -- must be worshiped, and must be -- respected, and must be included in your plan of life.

This is very simple. And of course the reason why universal history, you see, is in abeyance today--and why my friend Page Smith prefers to write two volumes on John Adams--is that he cannot be caught on this whole problem of the lack of temporality, you see. One -- in the last 60 years--and now I say this -- as you know, he's a great friend of mine, and I admire his book, and I bought two copies two days ago, so I cannot be held in contempt of court--but since 1890, since the end of Europe was obvious--it was obvious when -- when the crown prince of Austria-Hungary was murdered, and when Bismarck retired--that there would be a great world catastrophe. Nietzsche knew it all the time. In 1889, he already wrote this down.

So since 1889, the end of Europe was in sight, and the people who, from them on tried to dally away their time in the mountain -- Magic Mountain, because--that is the book on this period, by Thomas Mann--left the Christian era. They were in no time, of no time, knew no time. They declined--read Proust, read Thomas Mann, read any of the -- of the Amer- -- Englishmen; read Ezra Pound, or what have you--they are all quite resolved that their own generation alone can solve the riddles.

I think I told you last time the famous story of the French book in 1929, *La Guerre, C'est Sont Nos Pères*. And -- the -- the war, the World War I to these Frenchmen in 1929, was their fathers' business. And so -- 12 years later, they were all prisoners of war in Germany, these same young men.

Anybody who wants to escape history, you see, can be sure that he is in a very, very, very disagreeable spot of prehistory. And that is the reason why I felt I should dwell on this Magic Mountain in which you all sit. I don't know, perhaps today you have to read -- to buy *Look*, because poor Mrs. Kennedy is in it. But whoever is in these papers is used up as cannon fodder for the battle against history, which the whole United States have resolved to deliver. By -- with the help of these elections, where you then prefer to elect Mr. Reagan, you swindle yourself out of real history. Elections are not history. But if you read, it's "agonizing," it's "historical event." If you read the *Vokabels*, the words, the terms used for the smallest event, you see, the -- the two frogs' contests, it is a secular event. So that we are at this moment not only deprived of historical existence, gentlemen, but we are cheated into some other cloud of existence, which has nothing to do with history, but which prepares your downfall. It is obvious that if nothing is done against Jack {Slade} in Cupertino, with his -- sacrifices of 100 Americans a day, and no mentioning of the Vietnamese killed, that something terrible has happened to you and me. Because we are absolutely responsible for

this man's writing.

I don't know what to do, but it's very serious; because if the state of California harbors a man of this ignominious character, and if he is allowed to say this, and to have it printed, and to have it read by you and me, then the sin against the Holy Spirit has been committed. And as you know, the Bible says rightly, the sin against the Holy Spirit cannot be forgiven. Either we all will be destroyed with this writer, or he has to be exiled, or -- pilloried, or something. Without our doing something about it, you see--it is not the war, but it is this man's meaning that this war can be had, you see, for the boom--that you and I will be punished. And we can't complain. We have been told. There it is, in print. Have you done anything? No. Therefore that's Sodom and Gomorrah. Sodom and Gomorrah were not in any way more wicked than the United States. They were wonderful cities. They had a subway, I'm sure. And they had arc lights. And they had movies. And they were most agreeable cities, you see.

If -- in other words, let me sum up: what I have tried to say last time was that universal history is only had by those who are grateful to the point in history to which they belong. And the one iron rule, which we -- must take now into the second meeting is that human sacrifices, as -- belong to the -- pre-Christian era, that in Christ- -- in the Christian era, it is impossible to say, "Certain people have to be sacrificed," you see, as it was in the gospel, you see: "It is better that one man die than the whole nation goes astray." If you decline to -- { } this, I cannot teach you history. History only makes sense on the background of certain achievements. Certain things have been enacted. If you make them -- move them backward, you can of course go pagan. You can go Assyrian. You can go Jewish. You can go anything. But if you do, you must know that the history in which you have made the rank -- and joined Cowell College is destroyed. Cowell College rests here on the assumption that the Christian era makes sense, that Christoph Columbus discovered America at a certain point, Anno Domini, in the year of the Lord, you see. And that therefore, after the counting of the years of the Lord has been introduced, certain minima of behavior are established.

I gave you one of them, that speech and war are the two opposites in human life, that where there is speech, there doesn't have to be war. And where there is no speech, there must be war. People who are not on speaking terms must end in going to war, even if they have been -- just been silent for a long time, you see. You will always -- you will always learn that if people have been just not on speaking terms, the moment will come where they war against each other. You can have a minority in a village, and never talk to them; then the day comes when it shows that there is no village.

We had this case. In 1920, and -- to my village came some dozens of Ukrainian and Lithuanian workmen. There was a strike in -- in the neighborhood. And the factory workers were all from the European East, imported. And the family who owned this -- got fastidious and said, "We won't reopen the factory. The strike is too costly. And we can't deal with these men," and shut down.

And there were all these hundreds of people, and this -- out of work. And they moved into the back hills of my state of Vermont. And you find them there to this day, their -- their -- their offspring. And not one of the churches in the town--of course, we have ample churches, and very pious people, ministers, et cetera--cared for them. They were Greek Orthodox, so how can a Protestant minister, or Roman Catholic minister speak to people who don't belong to their congregation? So they didn't. So these people were never integrated.

The first thing I -- I -- time I heard of this disintegration of our town was when I myself lived down there, and found that one of the children of this -- such a family committed suicide. That was some reason to get upset. And ever since, I have tried to convince my Catholic, and my Congregational, and my Episcopal ministers that it is their responsibility that these people should be made to join one of their churches. I said I don't care which. "But you have to go and tell them that you -- must make them welcome." They couldn't of course, you see. Denominations are sacred in America. Nothing happened. To this day, they don't belong. And that's -- after all, was in 1919.

That's how today the -- the communities in America die. And they fall into a -- not only an anarchical, but into a prehistorical state, because you must understand that these people--they are, by the way, practically very good people; much better than the citizens on Main Street. But the people on Main Street don't know it. And they don't want to find out that these are good people, you see. And therefore, this -- at this moment, in the last election, we found out that we had no town left, that it was just bandied around by machinations of a -- of a different sort outside the village.

And that's how in the small, New England towns, life has come to a complete frustration. If you ask me where these people, in which age they live, they certainly don't live in 1966 or '67; they don't live in 1750, or when -- we -- we were only founded in 1761. But they just vegetate.

Anything is possible, because they have no obligations to the people who

live next door. And anybody who -- who doesn't love his neighbor as himself cannot be a human being. And these vestiges are everywhere, you see. Of course, when -- they -- I must also quote the positive side. Where the village is still functioning --, I was -- lost my wife. And for the next six weeks, my neighbors brought me the food for luncheon and dinner, in -- clandestinely put it on the kitchen table, and disappeared. That's the old way of life, you see. And so it co-exists today, in many strange manners.

But the idea of a pre-Christian order you find today mentioned in anthropology. But we only have to study anthropology so fervently, because among us, the anthropological phenomena, you see, are on the rise. That's the reason why we have to cope with those great times, when people founded families. That is a prehistoric -- so-called prehistoric {craft}. That's what the anthropologists can tell us. That's why you need it, and I need it, to be told how families and communities are founded; because we can't.

So let me turn now to the order I propose to follow. Nobody can know everything in universal history, and I'm the last to pose as I was omniscient in this respect. I can only tell universal history in -- in spurts. I have studied a long time. I've written a universal history which is in the stacks now. I'm -- the book, I -- I have been told, is now in -- on reserve. Those of you who are able to read German, or find a friend who can read German, may perhaps do well to look at this book. It's called The Full Count of the Times. And you see, I have made an attempt to -- to give it a name which is more real than the word "universal history." The Full Count of the Times, and -- a thick book, and I'm sure you won't read it. But I recommend it highly. But since it is in German, and is only to be produced in English next year, I can't force you to study it, but who can -- knows German in this round? It's interesting. Well, I thought there would be 30; no, but -- there aren't. So. So, at least, a dozen righteous men can be safe from the { }. The full count of the times. That is to say that the universal history consists of times, in the plural. And these times are definitely separated in their aim. Man has aimed at different times, at different goals. And you will find that there is a very beautiful order in the sequence in which men have done real things. Of course, I mean real things, and not just eaten ice cream. I say this, because I am asked now not to eat ice cream. So I want you to share this penalty.

The -- the seven ages of man are celebrated in the canonical hours. For any Catholic who reads the breviary, and cler- -- the priest does, you know, this -- because it is -- has been known, and only forgotten in the 20th century, that man has passed through seven ages. They are not mythical, and they are not

thought out. They are much less mythical than Mrs. Henry Luce. But you believe that Mrs. Luce is not mythical. And therefore you cannot understand history.

The seven ages are the attempt to -- acknowledge man's position in the universe. And that's why I had to call this course "Universal History." But the universe offers different aspects at different times. You can speak of a physical universe--and that is Heaven and earth, the stars, you see. You can speak of the Church Universal, and that includes all souls. And therefore it goes from the Crucifixion to the institution of All Souls, the festival on November 2nd, which was for your pleasure instituted in 996, so that you can see it covers just the first thousand years of our era. Then there is a story -- history of physical nature, of the earth, of the -- Heaven and earth, of astronomy and geography. And that -- comes very handy with the occupation of Iceland by the Norwegians in -- around the year 1000, and the founding of Iceland, and then their going further West, to our day, to the satellites and the Sputniks.

That's a very clear task. The last thousand years have discovered the world, and therefore people who have written history on a large scale in the last thousand years have called their books World History. Latin: historia mundi. And the history of the world is always the history of Heaven and earth in terms of astronomical, geographical knowledge, and acquaintance, and visitation. We shall see that this is only one way of looking at the universal history. You can live in universal history without so much geography, you see. You don't have to be a member of the -- of the Sierra Club.

These 2,000 years I think everybody has heard of. The first thousand years of our era, the history of the Church Universal; and the second, the story of the physical universe. The word "universe" there, as you see, occurs in two different forms. One, as a noun, "the universe," neutralized; and in the "Church Universal" as an adjective.

The next thousand years obviously will not have it -- anything to do with this boredom on the moon, but with our interesting fights with our races, and our families, and our continents, and our languages, and our religions. And therefore, however we call it, it will be a universe -- the Universal Society, which would be the better term than the Great Society, because probably people in the Universal Society will be just as small as we are. And the society itself cannot be called "great" therefore. That is -- would be to say that all Christians are Christians. I mean, the Church Universal does include the heretics, and does include the -- the non-Christians, you see. And therefore it's the same with the Great Society. Let's be modest and not speak of the next election slogan, the "Great

Society"; but let's say the world of man has to be now separated from the world of Heaven and earth. The people, as we--sitting here--we are so disorganized that we must find some yardstick by which our passions, our endeavors make sense in a larger picture.

So the Universal Society I offer you--it's not the best term, but I don't -- think I should tell the whole story now--we will come to this at the end. But as you know, most historians begin somewhere and never go back over the second act in Shakespeare.

I -- I had a friend who was a Shakespeare professor. And he had an old alumnus come in to see him. And he stopped him on the road while I was walking with my friend. And my friend was a little put out. He didn't know this man -- didn't remember this alumnus. And he said, "What can I do for you?" "Oh," he said. "You can tell me the end of Hamlet. We never got beyond the fourth act."

So that's a little -- our situation, with the history of the next thousand years. We are in the act, but we won't see its end. Yet we -- you can feel, and you can know, and you must hold -- in order to combat human sacrifice, that if we now do not say again in society, "No human being can be sacrificed against his will," we have a very important point which is quite different from natural -- the natural history of the last thousand years, and the scientific history of the world, you see, in which we have -- which we abound.

Today history is at the crossroads, because most students of history pursue still the endeavor of writing the history of Bulgaria, the history of California, the history of Nicaragua. All -- that is, all the histories that do not exist. I mean, California after all was created anti-historically, you see. It's a dream; it's a pipe dream; it's Hollywood. And that's why we have the governor. This is not reality in which you move.

This happens to any such undertaking. America, since the Greenlanders, has been a great endeavor, you see, adding to the real world one more piece, you see. But there comes the moment that if the United States now no longer speak in terms of the Great Society, as Mr. Johnson quite rightly has felt, they -- they fall into a pit -- oblivion. Where are they? Who are they?

So it's quite exciting that you have the privilege of holding at this moment, at the turning point of two historical conceptions of the universe. The

conception on which I -- un- -- in which I grew up, and which I had to repudiate vehemently was that history was world history. And by "world," the five -- the six continents were meant, you see; and Heaven and earth; and our knowledgeability about all the races that lived there; the maps to be drawn, you see. And I was fascinated, but I never was satisfied. And very early in the game, when Nietzsche come -- prophesied the World War, which then came, I was -- became aware of the fact that the topic "world" for the name "history" did not suffice, that something different had to happen than a little in world history.

It is difficult for you to believe this, at this moment. May I give you an example? Here exists -- a man called {Quigley}. Has anybody heard his name? An historian. He has written a fat volume, Tragedy and Hope. That thick. And it's a solid book. It's a good book. He teaches history in the -- United States. And there is nothing to be said against the book, in itself. Only it's far from his mind that there could be a step beyond political history, beyond boundaries of people, you see, that there could be such a thing as the Great Society in which it makes -- the people in Chile and the people in Alaska may be much closer than the people in Alaska and in Canada. That's the indifference, you see, of a social history of the universe, compared to a physical history of the universe.

However, this man called this book, Tragedy and Hope. And the two terms, "tragedy" and "hope," the two terms are taken from the Henry Luce vocabulary. That is, they take you as the judge of the matter, your hopes, you see, or what you call "tragedy" is giving the names to these events. They are -- quite disconnected. I have never found out in this book, which I have studied so that I am a little better prepared for my lecture here--I've never found out what he calls "tragedy" and what he calls "hope," you see. It's -- the two world wars that are in it, the last 60 years. And may I warn you? The terms "tragedy" and "hope" are this side of real history. Because history takes it for granted that -- men must die. And the problem of history is: how can mortal man survive his own death? Since we all die, all history would be just dust and nothingness.

And therefore the first beginning of our era, and the first beginning of the ancient era--of the tribe, and of the cities in -- in Greece--has been the proud victory over death. And there -- is there no tragedy? Tragedy means that the end is the end. And our era means that the end is the beginning. And you have to decide it. Mr. {Slade} has decided, you see, that the end is the end. These people are just killed. But the end is not the end. Because we dying people can do things by which we combat our own dying; and something more than we have been, remains.

So Tragedy and Hope by {Quigley} I recommend to you as a counter do-
--how do you say?--an antidote against my lecture. If you want to have the
orthodox, American view of the world, it consists of many disagreeable events
called "tragedies," and then of the blatant hope that the stock exchange will go
up tomorrow. That's hope. It's perfectly meaningless to me, to connect tragedy
and hope. If there is tragedy, then there is no hope; if there is hope, then there is
no tragedy. Hope -- in America you have it both ways. And in a German proverb,
you say, you can't have the piece of cake -- the piece of pie and the dime for
which you buy it. But this is -- in the modern world, seems to be possible.
Tragedy and Hope is a significant title. And I only want you to re- -- retain
it in your mind, or in your notes, because we'll have to come back to this contra-
diction time and again. What people call "tragedy" and what they call "hope" is
no food for history. History has nothing to do with hopes, and it has nothing to
do with tragedies. It has very much to do with drama. It has very much to deal
with lyrics. It has very much to do with epics. It has to do -- certainly with death
and resurrection. And it has nothing to do with this lame, gluing-together of two
things that remain outside. Either there is tragedy or there is hope.
And in order that you believe that I'm not ranting, but communicate to
you a very important source material for all history, may I tell you that the word
"hope" is not found in the four Gospels of the New Testament? Jesus and His
Apostles could live without hope. No American can do that, I know. But they
were not Apostles. The word "hope" has to be eradicated from your vocabulary
before you can become serious about history. If history consisted of hopes, you
see, they would all go empty. Acts of faith make history. That Columbus did not
hope to discover the United States, the America. But he discovered it as an act of
faith. And the battle between faith and hope is the battle between a universe of
physical entities and events, and a history of social events. And you all make --
are tempted today to fall into this abyss where hope and faith cannot to be dis-
tinguished. They are very much distinguished. Because faith does not see where
it is going. And hope paints pictures about the in- -- increase in income next year.
This is serious business, because -- I would not address this to a European
audience. But the American obsession is with hopes. And when I came to this
country 40 years -- nearly -- 35 years ago, I had a great friend, Richard Cabot,
who was a professor of medicine and of Christian ethics at Harvard University.
He was quite interesting. He had two opposite chairs. And -- and he always said
to me, "Eugen, you must understand, America is -- the country of hope."
You see. This is the outstanding feature which makes the Americans into

Americans. And it is very important, but I am sorry to come at a moment where the Americans have to have the same faith as the Pilgrim fathers who did not come on hope. They came on faith. You cannot cross the ocean in 1608 or 1620, you see, with any hope. They arrived at Christmas time, you see, at 20 below. Hopeless.

So this is my connection with your existence here, that I, as a European, have to testify to you that when I landed in this country, I did not give up my faith. And I had no hopes whatsoever. I didn't know what could happen. And I had -- I was too old at that time to have any rosy hopes. I didn't want to discover a gold mine or anything, not --. And to live on faith, which the Pilgrim fathers did, and all the founders of the small communities, you see, is something quite different than to live on hope.

You know what it is -- how to live on hope? The Eskimos have a -- have a technique, you see. They have a -- a sleigh -- on which the pole is very long. And at the end of the pole, they attach a piece of meat. And then they -- they harness their dogs, you see, and they run -- run like wild after the piece of meat at the point, you see, at the outer point of the sleigh. And that's -- what we do: chase hopes, and never get the sausage.

If people cannot live on faith, they cannot live in history. Because our own hopes have to be -- corrected, stand corrected. They are nice accompaniments. I mean, they are like the sponge which you -- the mercenary soldier offered to Jesus on the Cross. They -- they mitigate the pain of life, you see. As long as you have hopes, it's all not so bad. But that is not real. Any hopes that you entertain because you get drunk just -- will not produce effects. They are your own hopes. And they remain -- you remain in the prison of your own little brain. Hopes are too much of private property of -- to have any significance in the face of our creator, who is just in process of creating you, and in making you outgrow your hopes. I hope you will all be better people than what you now hope to be. I have always found that the real, great people are not the people who get their hopes fulfilled. I pity them, who do this, you see. Why should your hopes be worth to be fulfilled? That's called the "self-made woman." Look at the people who get what they want. They are the most unhappy people in the world. I have a friend who, for 30 years, has battled to become at the same time professor at Harvard and at Heidelberg, alternating. Half a year there, half a year there. For -- for personal reasons, biographical reasons which have to be respected. This was his pipe dream. That was the solution, you see, of his career. He was

a very ambitious man. But if he could combine the two positions, you see, that would be the proof that he was a great man. Nothing else hampered him so much of becoming a great man than this plan, this dream. He has finally achieved it. And when the appointment was in the making, in Stuttgart, in Germany, for Heidelberg, his half- -- half-year professorship there, he came to me and said, "Eugen, how can I get out of it?"

I said, "You can't. You have invested 30 years of plotting. And --." Well, why do you laugh? Is it not tragic? That's tragedy and hope, you see. Our own hopes always produce a tragedy.

If he had waited and found out if he really should -- this. But he set out from the very first day. He had been a student in Heidelberg. He emigrated to this country, married a fine American woman, and so felt that America had his loyalty. He was a -- the -- the head of the student exchange, founded after the First World War. The story is quite significant. Only I warn you that a man who too well knows what he wants, usually at the end is quite empty. He gets what he wants. And then the end is -- is Rockefeller. What does it help a man to -- to get all this money, you see?

You know, when Rockefeller was nearly -- near his death, a man came to him, Mr. {Thompson}, and said, "Do you know, Mr. Rockefeller, that you are so far the most hated man in the United States?"

And he said, "Is that so? What can I do?"

"Oh," he said, "You can do very much. I'll teach you."

And the old man, I don't know -- he was already 90 or nearly 90, began to learn how to live, without such purposes, without such vain hopes, you see. And that's why you have today the Rockefeller Foundation. Because he unlearned his { }. This was no longer important that he wanted to be rich. And I assure you, it isn't important. But it's very important that this Mr. Thompson should have had the guts, you see, to convert this people -- person to a decent life.

So let's try to find a history which is not based on the hopes of the individuals who are in history, but on those people who sense what we are expected to achieve.

Now with regard to the present era, A.D., you will perhaps have no difficulty in believing that mankind has always known this, and that after all the

Christian martyrs, and saints, and monks, and bishops, and -- and missionaries, et cetera, that they had a plan. And they went forward in a certain direction, and to a certain extent--except for -- for {Slade} in Cupertino--they have even succeeded. And so in the Christian era, strangely enough--although my modern colleagues in history deny it fervently and vi- -- -hemently--there is continuity. People have for the last 2,000 years first set out to unify the gods, and -- so that all men knew there was one God, who came as man and tries to jo- -- make us join Him, so that mankind ceases to be a farce. And then secondly, that the world which God created around us is worth knowing, and offers better opportunities, if we know this together. You see it from the bomb. The bomb unites men now much more, you see, than the Bible, because the bomb has to be produced by so many thousand people, that their cooperation, you see, is a -- mighty weapon for peace.

This is world history. And before, it was church history. And as I said, now it will be social history, or something like it.

This is easy to understand. But if we go back before B.C., all the pagan remnants of your professors emerge. And at this moment, I think history is in a very bad way, because any meaning of the earlier history is denied. And universal history is not taught, because the only universal history that exists is found in the Old Testament, and the Old Testament is pooh-poohed, and "that's a -- a tribal religion," or whatever it is. It -- certainly it has nothing to do with the historical sciences."

Now I'm afraid that I have to be very simple and very old-fashioned. I have studied hieroglyphs; I have studied Egyptian; I have studied tribal law and tribal order for many, many years; and I have studied Greek and the classics. And I have not studied, but can't help reading, the Bible. And I find that the record is a very simple one, that we have four chapters before the beginning of our era, in which man followed one goal in four different manners. A universal history has been the aim of the earliest aborigines in Australia. I will prove it to you. And it still is. The universe--in German, that's the All, and I don't find in English an expression for "all," "the all," so I have to use the Latin word "universe," you see, to express this desire of the most primitive man to belong to the whole, to the all.

And it's -- therefore the first chapter is -- in the history which we are going to enter now -- next time, is the universe of the tribes. The universe of the tribes.

And the outcome of this universe is the creation of parents. At the end of the story, it can go -- anywhere on the surface of the globe, you'll find that people know what it is to be a parent. They very often don't know what it is to be a child. But they do know what it is -- know what it is -- means to be a parent. And since you are unlearning this, with the help of so many divorces, it is very natural that we should come back to this creation of parenthood. The parents were created by tribes. Father and mother are tribal -- the -- great creations of tribes. The second chapter is equally simple. It's the creation of priests, of Heaven and earth. The second chapter is this chapter of the great empires, and their conquest of a part of the world and this cosmic order. China, Egypt, Assur, Babylonia -- here, the Incas, the Yucatan. That's Number 2, as pre-Christian -- a pre-Christian millennium.

The next step is the creation of poets and philosophers. The history of Greece is an addition to tribal and em- -- empire history. We all g- -- read poetry. I hope you even write poetry. The all -- you all go to the theater. And anybody who goes into the theater comes -- hails from the Greeks.

And the third -- fourth story, which is in bad default today among us, but without which we will all perish, is the creation of prophets. Prophecy is a legitimate part of every human being.

A great German poetess, Ricarda Huch--H-u-c-h, whom I mention with great respect and reverence, wrote in 1946: "Deep down, every human being is prophetic." And I think you should take this as a cue for the fact that that has very little to do with denominations or religion. It's a fact of your and my equipment with the sense for the future. And if you don't have the sense, I pity you. Every human being has this; instead of having stupid hopes, he has a sense of the prophetic. He knows, and you should know, that this man in Cupertino will bring down disaster on our -- our country, unless we do something about it. This is prophecy. Prophecy means that the present is not the mother of the future, but part of the present has to be wiped out, because otherwise we can't reach our future. Destiny has nothing to do with causation. Because half of the things around us will have to go, if we want to make peace, or live -- live fruitfully. It is not true that the present begets the future.

And this is perhaps the most important point, which is totally forgotten, which leads to such silly titles as Tragedy and Hope. I received an invitation for this class. And I want you to help me to ful- -- in -- accept this invitation. "To all faculty: please announce in your class the presentation of seven {Fineman}

lecture films in physics this quarter." Who has listened to the first? Was it good? (Very good.)

Na ja. Of course. He's a physicist. And -- on January 6th was "The Law of Gravitation." That's another word for "death." Yes, ma- -- gravitation is the fact that we all must die. It's just a more elegant expression.

"The Relation of Mathematics to Physics," "The Great Conservation Principles," "Symmetry and Physical Law," "The Distinction of Past and Future," "Probability and Uncertainty," "Seeking New Law." This takes place, as you well know, in this room, here. So that's the other half, so to speak, of your mind, which is invited to participate. I will -- will not inflict on you the demand to go to all these lectures. But I want you very much to go to the lecture on -- on January -- what is it? -- "The Distinction of Past and Future," I think that's February 2nd. Has anybody a list? Will you kindly take this down? It takes place here in the evening at 8 o'clock. And you can see how immensely important it is that the title is "The Distinction of Past and Future."

Now the physicist and the historian have absolutely opposite notions about past and future. Mr. Laplace, the great physicist, wrote in -- 1800 that the past and the present produce the future. And I of course hold against this the fact that the future and the past produce the present. You would not be here without your faith in the future. Why should you be here? And that's all nonsense, what these physicists claim, that the past and present can produce the future, because there is no present, except by your act of faith, sitting without getting nervous for 60 minutes, in -- or even 75, in this room, expecting the worst.

This is the greatest heresy of America, you see, your belief that the future is produced by the present. But the people who -- who want to -- who are in a hurry, and who want to believe in the future, all get neurotic, you see. The child has a present, because it plays with such confidence, that the moment is enlarged to eternity. It plays on. It is not in a hurry. It has no -- no other thing but to reach the future -- protected, and dreaming, or singing, or laughing, or smiling, or making love. And this is very serious. The great opposition between the physicists and the metaphysicists, between the historian--{simpler said}--and the observer of facts, you see the factualist, the positivist--you can call him as you please, but always give him a bad name.

The -- there are two enemies. Either you say that the past and the present produce the future, and the result will be a Rolls Royce; or you believe that the

future and the past will produce the present, and they have produced an Abraham Lincoln. And if between an Abraham Lincoln and a Rolls Royce, there is no compromise. The com- -- the future which Abraham Lincoln guaranteed for the United States at the moment when nobody else gua- -- would -- guarantee it, you see, has not -- was not existing in the present. He created it. And thereby four years of war were fought. And they held on and on, and then you see how little hope he had, but how much faith he had to have.

And that's a very clear example of the simplicity of the truth, that faith transforms the future into a fact, against the present odds. The present is the enemy of the future. This is very serious, gentlemen, because I see you all running for a non-existing future produced by the present. You don't believe it yourself, that the -- the machine politician will create the future. You have to create the future against the politicians, because you have the faith, and they have only the hope to be re-elected.

This is very serious, gentlemen. America is visited by the most absurd heresy today, which says that the future is the product of past and present. When you go a psychiatrist, and he will tell you that all the neurotic cases are such where people have no present. They haven't -- you see, they are running, running, running, running. They are haunted. Haunted man is a man who has not a future in faith.

This is the center of course of modern -- of modern man's problem. And the more you teach physics, the more rampant the illness will become, if you teach it one-sided. The physicists are our white hope; and the physics are our black hope, because the -- if you see a physicist devoted to his work for 30 years, without any hope of success, you see, just in the faith that somebody has to be devoted to this, then you see that this man has no present, except in reflection of his future. And you, too, if you are good students, gentlemen. It is your future which at this moment makes you suffer even the agony of going to lectures. It's so simple that one -- I'm always ashamed that I have to stress this point, but I have found that I have to. Because you are the prey -- in your brain, in these extremities here of your -- compartmentalization in your mind with the most horrid heresies. And you really believe that the future is later than the present. But there can be no present unless you believe that there is a future. You wouldn't come to this lecture unless you knew that you wouldn't be slaughtered in this room, you see, that you could leave it alive after an hour. {Even that} anticipation of the future, {which} is very clear. You want to take an exam. You want to get a degree. You want to find a husband. Heavens! Everything is based

on these -- your -- may be wrong. But it is an assumption of the future that is waiting for you. And now you fill in the -- the present, you see, with intermediary steps. The present is the intermediary, which only by an act of faith you can make fruitful. And if you run with the hounds, and only follow the -- the headlines in the papers, you have neither present nor future.

This universe then of the -- antiquity shall -- we shall deal with in four chapters: the creation of parents, the creation of -- of priests, the creation of prophets, and the creation of poets. And -- I assume that I will bring the Greek chapter of the poets first, and the -- Israel second, but -- that's -- we may see how it works out as we go along, because they are contemporary. Homer, and King David, and Solomon are contemporaries. And Homer is the first poet of humanity, and David is the first neither tribal nor empire governor. So there have -- we have clearly four attempts in antiquity to solve the problem of a lived-in, understandable, and appealing universe.

The word "universe" is therefore the -- the "Sesame -- Open, Sesame" for all of history, although the universe of the Greek mind, and the universe of a migrating tribe looks very differently. Still, the term "universe" appe- -- applies to all these. And we'll see how much the endeavor of the most -- as I said of the most primitive man, and of the greatest naturalists--like Posidonius in antiquity, or Aristotle, has always been the universe. The same obsession. No different. The difficulty now -- let me add -- I have still 10 minutes, have I? Is that right? You see, you are privileged. You can see when it will the end, I can't. What time is it?

(12 o'clock.)

Please tell me.

(Three minutes after 12.)

Wie?

(Three minutes after 12.)

Oh, plenty of time.

Before I traveled west, I went to the capital of the state of New Hampshire, in whose Dartmouth College and Mr. -- your provost and I had met.

And I had business there. And on the commons of this little town of Concord, New Hampshire, which is a state capital--and its only distinction, as in all capitals, is the golden cupola, you see, of the -- of the legislature building--I found a strange thing, a kind of Arc de Triomphe. An arc in stone. I stopped. And nobody had told me that I would find such a thing. And I copied the -- inscription. And the inscription is very simple. It's an -- it's an ancient -- in ancient Roman's -- classicist's style, this arc. You can go underneath it, pass it by. It stands alongside the street, near the capitol hill, or -- and the -- and the -- the supreme court of the state, et cetera. And it says, "To the memory of our soldiers and sailors, the city of Concord builds this monument."

Now that's all. No date. No names. Very strange. They are so sure that any man standing there on -- at this spot can identify himself with the unity of the state of New Hampshire. It's a very small state, as you know, and lives by gambling now. So it isn't much of a state, because it's really bankrupt. But it has this pride, which is quite amazing. It would be as if you would fix on the -- on the -- with the caller's card at the entrance to your dormitory, you see, that "To -- your memory," you see, "this is dedicated." Well, it wouldn't last more than a year, because then somebody else would move in and would not feel bound at all to respect your inscription.

You can't eternalize your name on a building. But can these people? "To the memory of our soldiers and sailors, the city of Concord builds this monument." No year given. You don't know -- is it for the Civil War? Is it for the war against the British? And the "our" is very strange. Who is this city of Concord, which can so proudly say, "To the memory of our soldiers and sailors"? Has the town of Concord a soul? Is it the mayor of Concord the man who -- and his wife who say "our"? Who says "our"?

I give you this example, because this is the quandary of any participation in history. We all are not able, and we all, just the same, do claim that we -- it is our history. This pretense of the citizens of Concord, or whoever it was who -- established this, who says, "To the memory of our soldiers and sailors, the city of Concord builds this monument" is a very intricate one, because it comprises two assumptions--or more, probably--that are not true. Or are at least very fallible. That this monument can be understood even after the state of Concord -- of -- of New Hampshire has been -- become a part of New England, you see, the newest highway system. Because with superhighways, New Hampshire, it will be just -- is going to disappear. And "our sailors." Who has the right to say "our"? If people have all moved away, they have all died, who still has the heart to say, "Our sailors and -- and soldiers"? And no subscription.

And then comes the most interesting fact which I want you to retain as very important: the individual group of men, the contemporaries of an event, cannot claim to understand history. Believe me. This is an assumption which -- which makes people haughty, and is a great misfortune. You think you can study history. I have studied history all my life, and I have come to the conclusion that this isn't so, because we need three generations before there is history. You can speak of the memory. The word "memory" on this monument is very touching. Because instead of proudly seeing -- saying that they have -- become history, you see, it says simply, "We will remember them," which is a very different thing. Because it is the way in which those needed three generations, who can together make history, understand history, tell history, you see, it tries to forge them, to fuse them to the memory. Memory is this element by which two generations can coalesce, isn't it? It's a contribution you make. History looks like chemistry, you see. It stinks. But memory is a very human thing. It's our -- one of our best qualities. Every grateful man is -- must remember. Ingratitude is non- -- not remembering. There is so much to be grateful for. And if people don't want to remember -- don't be -- want to be grateful, they have to throw out their memories. Which they do.

But on the whole, I think 90 percent of the people are delighted that they are able to be grateful. And therefore, I wanted you--before setting out for our big odyssey of world history, universal history--I wanted you to sharpen the edge of your memory. There is much more in your memory about universal history than you care to acknowledge. I don't have to tell you the whole story. You know so much about prehistorical people, about the Greeks, about the Jews, about the Egyptians, you will be surprised. I will try to bring you to the acknowledgement that you know this story already. And I only wanted to wake up in your dim memory, under all this thick veneer of rouge, what you really know. You know much more about the unity of history than you care to admit in view of -- of television.

Thank you.

Will somebody take it upon himself to remind us of this lecture, "The Distinction of Past and Future"?

{ } = word or expression can't be understood

{word} = hard to understand, might be this

My friends, on the surface of things, it may now look as though we could start right in the story, the story of the first millennium of which we know: the millennium of pure speech, where nothing else existed but either peace or war, either speech or silence.

We'll return to this. But I must draw your attention to the fact that our own language, our vocabulary, the way we talk about history today is very faulty. And without your noticing the sickness of your speech, I can hardly hope to be understood. Of course, that's the hardest thing to say to anybody, that he cannot speak correctly. But I assure you that to study history is an attempt to correct one's language. In a much deeper sense than when you learn a foreign language, where you learn all the faults simply about your -- in your own language and in the foreign language. That only doubles the confusion. What is wrong with our own use of the word "history"? Well, I tried to prepare you for some better understanding by reading you the -- this monumental inscription in Concord, New Hampshire. I attach great significance to this monument, and I hope you will be good enough to copy it for your own preservation.

In Concord, New Hampshire, the Arc de Triomphe, the -- the arc in stone has this strange inscription: "To the memory of our soldiers and sailors, the city of Concord builds this monument." No year given. So there you have the typical effort of -- us human beings as mortals to think of history as something that went on before us. And if we remember it, then that's all we have to do. "Memory" is a word of the monument. And the word "monument" of course has to do with memory. Where there are monuments, we can ea- -- more easily remember than when this person had just died and disappeared, you see. So they leave a monument.

Horace has the famous verse, which ends the antiquity: {Exigi monu-
mente perennius}, I have established a monument that is more enduring than all. And he has, his poems. And he was the first -- as all these Augustine poets at the threshold of Christianity -- they were all full--Virgil, for example, and Horace--they were full of some understanding of the problem of eternity. And we have forgotten this again, what it takes to be remembered. You will not be remembered, I suppose. And to be remembered just for the Nobel Prize is also very little. Because we want to be remembered by people who love us. Loving memory, as here in this -- on this monument is something very different from being registered in the Encyclopaedia Britannica.

So the word "memory" today is in eclipse, I would say, in comparison to scientific history, to all the monumental -- monumental books on the history of the last world war, which I suppose could just as well be fast forgotten. What we remember today and what deserves to be remembered is not the same thing. And that's a very serious quist- -- question. You know that a whole -- a whole psychological theory--Mr. Freud's psychoanalysis--has been based on the fact that the people remember the wrong things. They suffer from repressions. The -- they do not remember that they wanted to sleep with their mother, allegedly, and they re- -- tried to remember other, more pleasant things. Memory and history are today at odds. It is not true that because we remember, we understand history. And certainly our -- the history we learn in school has very little to do with your own memories. And there is a cleavage. And the first thousand years of history of which we know, the first millennium, has been -- made an attempt to prevent any cleavage between history and memory. It should be remembered what should be historical. And it was remembered in history, you see, what you could remember, because you had experienced it yourself. You have not experienced the last world war. But you are meant to remember it, and of course you can't. So that's what this -- they have today called "history." Write some book; may be true, may be not true. And one cannot read enough opposing opinions, because what is truth? What is -- has happened really in history? There are as many schools of history today as there are parties and interests.

Now I'd like to bring you up -- bring up to you some quite differ- -- opposite point about memory and history to show you that a healing power, or at least an opposite energy has been at work in history. A famous -- now-still-famous German poetess wrote 120 years ago in a letter -- in 1843 actually it was written. And I think the good woman deserves your -- a memory -- the memory of her name in your heart. Because she has really said an important and quite unbelievable word.

She wrote, "I would like to be read in a hundred years. And perhaps I will succeed, because nothing is more easy. It's like the -- egg of Columbus"--you know, he puts his egg so that it would stand, by splashing it on the plate. "It's as easy as the egg of Columbus. The only thing required is the resolute forgoing of success today."

So she said, you see, if I -- if I am -- want to be immortal, I have not to

think of today. So this would mean that she couldn't be remembered for what happened today, but she would be prepared; she would be the seed, the grain of seed in the ground that a hundred years later was -- you see, mighty, but not today.

The whole Christian era has attempted to do just this, to cure the -- the cleavage between memory and history by forgoing immediate success, by saying, "It doesn't matter that I am remembered now. I become historical by my power to forgo this recognition." This is unknown to you. You look only for the Who Is Who, and you look for -- for the headlines in the papers, and you think if you don't -- are not a success today --. I can give you the strangest experiences of publishers in this country who confuse success with the moment. They have no idea that any good deed has to undergo an incubation, that it takes a long time before an act bears fruit, and can be understood and remembered.

So before memory happens, much has to go on before. An historical event is an event that -- yes, partly is remembered, but for- -- partly also has forgone the claim to be remembered right away. And has been waiting, you see, lying fallow in the ground until the next springtime, when it would be -- grow up, and shoot up, and be visible, monumentally.

The whole story of our era is an attempt to try how much success we have to forgo before we are meaningfully successful.

In the years of Peter and Paul in Rome, you see, the only thing the Romans, and the Greeks in Hellas, and in Palestine the Syrians, wanted: the return of Emperor Nero. He had been murdered by the legions who were sat -- fed up with this monster. He had murdered his own mother, as you know. Just the same, Nero was acclaimed. He would return 10 years later in glory, in 89 -- 80 -- 78 of our era. Fortunately he didn't. But this is what the naive people in politics do. Perhaps they hope that Mr. Reagan will return in 20 years.

It's very strange. You must not believe that people living at a certain time have any idea of the historical stream in which they move. You don't understand history. You don't know what's going on. You can't. You have not sacrificed. You have never made this distinction between future and past. And since you live on -- in the moment, you don't understand anything. We all don't. Newspapers are the best means of confusing us about history. Nothing that is in the papers is of importance in a lasting way. It can be of importance, but not because it is in the paper.

This is today the conflict, and -- that's why I felt that at the end of my life, I should try to teach you the understanding of history. History moves then in a strange manner in that the past and the future can only be understood by people who are quite indifferent to the present. Anybody immersed in something he wants--get rich, be elected president, you see--cannot understand history. Success as of now, and succession as of yesterday and tomorrow, are in conflict. And this is why it is difficult to understand the story of primitive man, because his whole story is a total indifference to immediate success. And you are not indifferent to immediate success. The good ones of you of course are, to a certain extent. But we are made to feel ashamed of this. The -- you will always find -- take your own generation, you see. The important man, of course, today is the boy of 18 or 19 who prepares himself to become president at 60. Now he cannot run around and demonstrate in Berkeley, you see. He has better things to do. And those who want to have the success visibly gather a thousand or 2,000 heads together--or legs, whatever it is--and demonstrate. Anything that is demonstrable, gentlemen, is -- is foam. Now I don't say that we don't -- have some foam in life. We -- we all need this. You -- have to go to the theater where a thousand people can clap in applause. But you all know that is not the argument, really. The applause of a -- in a given moment does not show that this is the case of God. It is only when all the thousand people are arrested and go to prison for 10 years, or be sent to Siberia in exile that you find out whether there is a Dostoevsky among you.

So the problem of history today is in a very bad way, because we reckon life by seconds, by minutes. "Reading time: 7 minutes, 3 seconds." Wherever you say -- see this, I can only say, take your choice, I mean. This is the tickling of your senses of the moment, and the other is your unique life over a long range of time. And it's a difference between a mother and a harlot.

Now the first millennium of mankind has tried to take man out of this flow of moments--this insect life of bees, and fleas, and fishes, and lions--and to give him the conviction that he's there forever. The ever-ness, what we used to call "eternity," and which I'm afraid today is not very much high in -- currency in our -- in your language--I don't have any other word; call it "perpetuity" --. The "revolution in perpetuation" the Russians called -- this problem, you see, of eternity. It's the same word, { }. Revolution is only a revolution if it is a revolution in perpetuity. A revolution of one day is no revolution.

So the word "eternal" I cannot introduce, because you wouldn't know what it is. You think it is a pious lie of some church people. But the desire for

eternity is in all of us. And so let me set out to -- to say, or to discover, or to describe to you in which manner the -- our earliest ancestors have tried to emerge from this momentary McCarthy politics, of the sensation of the day, from the hatreds of the civil wars of any moment into something of perpetuity.

I just read yesterday a chapter by -- from {Quigley} on McCarthy. And he showed very -- it's a very elo- -- eloquent chapter, the incredible fact that this man really lived by the moment. That if he had lied about somebody, he had -- forgotten the next day that he had. And said, "Oh, did I? I didn't mean -- mean it to." The -- the lack of memory is perhaps the most outstanding feature of the politician. But you are all visited by the same, you see. This -- inf- -- infamous impudence of saying, "I didn't! Yet, did I really? Yesterday? Oh yes, it was yesterday. I thought it was today. My convictions are, you see, just as -- at the shopper's corners, the prices change every minute."

Now you see, this is what you are visited by, you see, the -- lack of unity, of continuity. You will not be pinned down to anything you have said yesterday. And you will say, "How can I know what I have to say tomorrow?" As soon as this has gripped you, you see, you are on the way to the dungheap.

The constancy of our -- your -- of your -- now comes -- of your heart, of your mind, of your soul, of your body, is the condition of history. If there is nothing permanent, nothing that remains, there is no history. It is not so: to speak of history that everything is just in a kaleidoscopic change. When all your convictions, you see, consist in the fact that you had every day a different conviction, you had no conviction. That's how many people live today, with all their aliases. You know, there are people who had five or six different lives -- the nine lives of a cat.

I know such people. and you cannot cope with them. You -- you cannot reach them. They don't know where they are, who they are, how they are, or when they are. They think they -- they are wonderful because they adapt themselves. You know, there has been a whole school--the behaviorist school--in this country, this -- strange man Watson who said that behaviorism is the doctrine how we adapt, how do we adjust ourselves. All these poor schoolchildren have to adapt themselves to conditions {in school}. I don't see why they have to adapt themselves. I mean, I am a wonderful man because I'm absolutely inadaptable. This idea that to adapt oneself is a merit is a very strange idea. Why is this a virtue? It may be very convenient. It may be very -- it make -- a lazy person of course -- wish to adapt himself, because he doesn't want to act, he doesn't want

to respond, he doesn't want to say what he thinks, and he doesn't know what he thinks. So, in order never to find out what he thinks himself, he never says anything. That's called "adaptation." The adaptation of the unfittest, that's the rule of today.

It's all nonsense, I mean. Why should we adapt? To what? I won't adapt. Adapt yourself to me. You have to. You're sitting there. At my hour, and not at yours. Where -- where is there the adjustment, or the adaptation? I can only reconcile you to the fineness of coming at 11 o'clock on Thursday and -- and Tuesday by giving you something which makes you more yourself. If this exchange takes place, any lecture has done its part, you see. It has made you more yourself, and me more myself. But certainly not adaptation. I don't wish you to adapt to anything.

So it is the essence of speech, of the creation of speech in humanity, to spare man the adaptation to any one moment. Speech is always more permanent than the moment in which I live at this moment. And the great criterion of the tribal order has been that names go on for thousands of years. If you think that is laughable, let me tell you that in the Small Antilles, in the British part of the Caribbean Sea--on those islands, those small islands on which the rich Americans take for a summer resort in winter--that there are many Negroes. It's a Negro population. And all these Negroes, since they escaped the Southern plantation owners, and their slavery -- enslavement, these Negroes all know from which tribe in Africa they stem. Now that's not a small thing, because if you come to think about you people here in this class, who of you knows what your ancestor in 1600 was, and what his name was, and where he lived? Very few of you. Some may. All right. But you know that's an exception. It is not an exception with these good people on these islands. Every one of them knows to which tribe he belongs. And this name makes him the equal of any white Protestant American. And because in the South they had the effrontery and the shamelessness to destroy the family relations, the tribal relations of their Negroes, they have really enslaved man, and have broken his back. And this problem is not slavery. But the problem is names. Because a name survives your changes. You are young; you are old, you have the same name. And any man who can say when he is called -- his name is called, "That's me," enters the -- the courts of history. And because you don't know this, you don't understand history, you think always history is something Greek, something scientific, something to be known from the outside, here the Greeks in Salamis, or in -- the Persians in -- in Marathon: that's not speech, that's not history. History is only when this town of New Hampshire -- in New Hampshire--Concord--can say, "To the memory of our

sailors," when you can appropriate something that has happened as yours. Before, there is no history. And afterward, there is not history. What you know about world history is not yours unless you appropriate it, unless you say one day, "That's really me. I would have done the same." Without identity, no history. And the great illness of all the professors { } your examinations on history is that they allow you to write papers without your participation. You aren't asked to identify yourself with this. What's this? Do we sit in judgment while the Trojans had to be destroyed by the Greeks? Only if you weep for Hector, or if you participate in the rape of Helena. Otherwise, it's not your business to know it at all. And that's why Homer had to write the story in such a way that you may weep. As soon as you weep about Hector's death, you are allowed to read Homer. Otherwise, if you read it, you do harm to your soul. And you all do harm to your soul 10 times a day today. And that's why you at the end become totally indifferent people.

People who know too much, without sympathy and without antipathy are the curse of the earth today. They know more than they should know, and that they can know, and that they may know. We may not know anything without "yes," or "no," and "thank you," and "please."

If you say of Hector's death, "Oh, please let me die the same death," that's great. Or if you see {Percites}, the -- the Greek -- the Greek Bob Hope--I don't want to offend Bob Hope, by the way, I mean, pardon me. But I -- I have no word for the -- for the fool. No -- no other example. If you do not take sides in reading a poem, you don't deserve to read the poem. Don't read it. You may write a -- major thesis on this, and get an "A" in the thesis, you see, but that has nothing to do with the poem and the poet. That's a cheap game which we all play now in these -- in these overflowing colleges.

It's very serious. You see, the ordinary man at the filling station is much less in danger of his soul today than you are. You are allowed to read too much, to know too many things, and not to know them at all. And that is no use. It spoils you; it ruins you. How can you educate a child, if the child knows that you have 90 percent of your knowledge in indifference? In cold blood. This should only tell your -- the child the stories for which get you hot under the collar, which are very important, which you -- which make people cry, or makes people laugh.

Indifferent things we mustn't cope with. Rubble. And they speak of urbanization and of rubbish heaps, you see, in the cities. But it's not the visible

rubbish heaps. It's the un- -- invisible rubbish heaps in your brain, in your skulls that is so terrifying. If you -- listen and know a thousand more things than you can take sides, for or against. That's very difficult to avoid, I know. But I must warn you that you cannot understand the -- an ancient tribe--or in anthropology, any ex- -- still-existing tribe, be it in California, be it in -- among the Eskimos, or be it now in Africa, where we come into this tribal life at the moment in which it dissolves--and you see all the sufferings of the Katanga Negroes, or of the Australian bushmen, you must understand that what has kept them going for much longer than you, for 7- -- 8,000 years, is this collective power of their memory. They have remembered what one has to remember in order to remain human. They have forgotten everything else. And the first thing they have remembered are their ancestors. With the help of ancestry, of progeny, of forefathers, these people find themselves as nobility.

And I assure you, these men in the Caribbean, with their names of 300 years' standing, they should lead the other Negroes now to a better life, to a free life, to a noble life, because they are noblemen. Anybody who can identify his existence on the earth with 300 years back, is lifted above his toothache as of the moment. He can go to the dentist and say, "But that's just passing." The dentist is not of first-rate importance to him. He can suffer; he can be mutilated; he can be operated on; he can vote; he can travel. But that is not the man.

If we turn to -- to this tri- -- primeval tribesman of which now the Rembrandts -- remnants are scattered over the globe, and which our anthropologists, so to speak, try to enliven, and to -- to speak of, and to describe to us, it's the last minute. Our language has destroyed any understanding of the connection between memory and history. You actually, if you come to think of it, think that history has nothing to do with your memory. You say you can -- read a history book, you see, and know it all. and there is no memory in you -- involved. As soon as you see this, believe this, you are barbarian. You are hopeless. Nothing will help your soul. You know things you shouldn't know; and you have forgotten things you should know. But most people live this way. That's what is called "urbanization." In a village, this cannot happen. There are -- people of three different generations--or four different generations, usually, you see--all around you. And you know that their lives -- has been formed by their living through different states of awareness, different states of memory. It's the same person who danced at 18, you see, and now walks slowly at 80. And because it is the same person, all the externals of life don't matter, compared to our identity. And the modern poet -- the modern writers who describe the cruelty of young -- of young men, for example, towards old, can only capitalize on this urbanization fact: where young people can laugh of the old -- out the old -- out of court the

old people, because they think that will never happen to them.

Wherever you have this non-understanding of different ages, of another age--either by the old or by the young, it makes absolutely no difference--or by the -- by the manager in power, of -- who is just 45 and has still 20 years before he retires, with regard to the man who just happens to be 66 and has now to retire --. And you find in this country as the prepossession, as the obsession of most people, when they must retire, you see, and when he must retire. And -- as soon as you have this, humanity goes. These people -- wolf eats wolf.

Life begins where death is survived. Will you take this down? History begins where death is survived. That's history. Where it doesn't matter that you here sit, you see -- you'll be here with us tomorrow and -- tomorrow, whether here or not. And that is the essence of the historical process: the selection of the undying, of the -- what -- with the dif- -- dangerous word is called "undying" or "immortal." I don't like the word, because obviously we all die, but we all can be resurrected. History is the sto- -- the story of man's resurrection. It is not the story of our permanency. No, not one of us must try to be permanent. Because I lecture here, I'm not allowed to say I can -- lecture when I'm 90 years old.

So the same thing must not be visible in my action. Only if this happens can I say it's the same man. The same soul, the same life, the same vitality is at work. A child must not live like his grandmother, but he must become a grand-mother, which is something very different.

And this is now expressed in the great achievement of the tribal order. In the tribal order, death is survived. Death is survived. Not that it is denied, but it is survived. There is an -- a second difficulty in your vocabulary. Everybody today in anthropology speaks of "the tribes," in the plural. Now that is not the consciousness of primitive man. Primitive man is "the tribe," in the singular. You cannot understand tribal mentality by reading all these books by anthropologists. Because they are all pluralistic. They are all just poke there, and poke there, and say "This tribe has done this, and this tribe does this." It's true, you see. But the *raison d'être*, the motive, motivating power in the tribe's order, and law, and folklore, and dances is that there is only one tribe, my tribe. The others, can -- be slaughtered, or can be forgotten, or they are -- they don't count. They once have been mine, too; they split off.

The singular, gentlemen, is lacking in anthropology today to a terrible extent. That's why I feel my anthropological friends--I have some--are all wrong. They are not wrong -- about their facts. They are not wrong about their research.

They are devoted men who have sacrificed perhaps a lifetime to understand the dialect, you see, on Borne- -- on Borneo, or Java, or New Guine- -- Guinea. But they have been corrupted by their high school teaching, or their college teaching in which we hear something about the migration of tribes. You must have heard this term. Who has not heard the term, "migration of tribes"?

Now by this arbi- -- stilted word, "migration of tribes," the plural has been sown into your consciousness. And the first time you heard of tribes was in this connection, with the migration of tribes, I am sure. Before, tribes do not play a real part. But "migration of tribes" is allegedly an event which undermines the Roman Empire between 300 of our era, you see, and the year 800. And in these 500 or 600 years, Islam conquered the W- -- East, and the Germanic tribes conquered the West. And so there they are in an infinite plurality, in infinite numbers -- Franks, and Saxons, and Bavarians, and Arabs, and what have you. And so you think today, too. When you speak of these benighted Negroes, you think they have -- they are tribesmen.

I wish you will have a little more respect for tribes. The power to believe in one perpetual stream of life, that's the essence of tribalism. You don't have this. You go to Macy's, and buy a new -- a new coat. And then you are a new man. No tribal man believes this. And for this, he invented the first script, scripture. If you read the book of the anthropologists, and they'll tell you that writing was not -- did not exist among --. Nothing is more idiotic. All tribes write, but they write on their own bodies, and that's called "tattoo." Tattoo is the first script of mankind, and it makes a man into a man, because from his puberty, from his initiation to the rest of his life, he's the same man. Whether he loses his teeth, or loses his hair, or whether he is sick, or loses an arm, or in a limp, he is the man --. The write-ups show { }.

I have here for circulation an example of tattooing from the Amazônas River in South America. Will you kindly look at it and pass it on? And send it back, will you? I have only 11, so you must --. Pass it on, pass it on.

I think 10 -- 10 girls stand there and form together an inscription. They are all tattooed, but you have to see them standing in their solemn dances to understand what they -- what is written. The text of this editorial is only -- can only be deciphered if you subscribe to all the 11 girls. Pass it on, will you?

You understand that is -- there is a -- therefore a serious reason why I must ask you not to speak of "tribes." You will never understand 20 tribes. You will always understand one tribe. The whole -- all the anthropology today is a

borrowed anthropology from humanism. There were the Greeks, and the Romans, and the rest were barbarians, or primitive people. And from this, on -- we talk about the tribes. Never has man lived in a tribe. He has lived in the tribe. Because when a man speaks, and when a man says, "I am William Smith," he means it. And nobody can deny that he is William Smith who speaks the same tongue. The tribe has a tongue which is divine. The word is not language, because -- although the word "language" is not a bad word. It's derived from "langue," "lingua," which means "tongue."

The people in this tribe all have one tongue planted into them. There are great ceremonies about this, you see. When man at puberty is implanted -- when the tongue is implanted into him, he undergoes terrible suffering; he is tattooed, you see; he is beaten; he is nearly murdered. But if he wakes up, he no longer has a childish tongue. But he has the tongue of the tribe. And when he speaks, not he speaks, but the whole tribe speaks.

That is, through me and through you -- here, as I am teaching, do you think I speak? If I am any good, we speak. The authority which has asked me to teach believes that I will speak in the name of truth, and in the name of his toric tradition, in the name of the necessary, the name of tomorrow, or how -- many names you can give. And probably most of the men who have appointed me have no idea what they have done. But they have faith in this vicarious representation, that when I say something, it is not my poor digestion which speaks, but the truth; experience, you see; charity, hope; my wish to -- to -- to take you in, into the community of man. And "man" in this sense is written m-a-n, as a singular. And all the natural scientists who believe -- don't believe in God, all believe in m-a-n. That is, they all believe -- a physicist will always tell you, "Man must," or "Man does."

Now what is this strange singular? You -- all the books I read are always filled with this m-a-n, singular of "man." They never say of "men" in the plural, as I do, carefully. But then they deny that man has to be made into a singular. The tribe knew this. The tribe says, in -- by themselves, these people are many--like fleas, like ants, like mice, like rats, like chipmunks, or what have you. Usually rats.

But they can be made into one growth, one beautiful stem. And to stem from such a tradition, that's the humanity of which we speak when we enter history. History is the process of creating units, by putting into us one tongue. The tribe -- what is it? 500 people? 2,000 people? Somewhere on the Pacific Coast? Somewhere in the Medi-- in the Caribbean? Somewhere in Africa? For

you, that's all contemptiv- -- you live by statistics, and if it isn't 10 million, you don't care.

Gentlemen, these 200 people, the Yaruros on the Amazonas River, of which you see there, this picture. They are 150 people, and they are in history; and you are not. You are just onlookers. You may get into history, but so far you haven't made it -- made the rank. You are not initiated. You have passed examinations, which is a very poor substitute for initiation. Because in initiation, you cannot copy from somebody else, but in your exams, you do.

It's very serious, gentlemen. Most of us--I, too--we have to look for our initiation outside the rigmarole of the schools, and the rigmaroles of what the family demands, you see. You can go to war--that's an initiation. Or you can fight the enemy at home. There are many ways of initiation. But few of you know that you don't -- are not initiated automatically, just by getting older. To -- getting older is no way of ini- -- being initiated. And in order to be fair, you live at a very great moment, gentlemen and ladies: at the moment in which the initiation of men has now to be transferred to women. Never before in the history of mankind did women have to be initiated. They were not. They were expected to wait till the man who was initiated could court, and could woo her -- { }.

Now that's a long story, of thousands of years. And today we are -- and that's why this course is offered to you, if I may, because I feel that between the year 1967, and the year 2035--which you probably all will reach--a tremendous step has to be taken of a new form of initiation. Or into a new form of initiation. You cannot grow up any longer by high schools, grammar schools, and playgrounds. I mean, you can, but it isn't enough. There has to be some more. And the great innovation is that in the third millennium of our era, the Christian era, the name who has to be initiated will not just be male. But he will be male and woman. And that's the novelty. And that I hope will make you patient when I now talk about the past. It is not for nothing. I don't believe that we go back into the past for renewing. But I think we go back into the past for knowing what is lacking among us. What is lacking today is initiation. Lacking today is this great prowess and this great pride of a man in the Caribbean to say that he is a descendant of the {Kiboto} tribe.

In America, they said -- used to say that if a man in California asked somebody, "Who was your grandfather?" he would be shot. Nobody asks such a question in an immigration country, you see. That was private.

Now the initiation of which we have to -- with which we have to cope

will not be a racial initiation. It will not be an initiation of making you proud for your father or your grandfather in the flesh. But there has to be an initiation just the same, because you have to inherit the powers by which man survives death, by which every generation can find themselves as continuing something, you see, and as not starting from scratch.

This is -- today a very painful process. And the different -- there is a difference then between our era in which I told you the Church Universal, and the universe of Heaven and earth, and now the universe of mankind of human- -- of humankind has to be created. This third universe, the throes or the birth-throes of which you and I are undergoing at this moment, you see, will be very different from the pre-Christian era, because it must include women.

And therefore man has changed his character in the last 2,000 years.

Anything that has to be done today will have to be done by both sexes. Whereas in antiquity and -- antiquity in this -- way has -- has lasted until today in many ways, in -- in which both sexes are redeemed, are asked to come in and become conscious of their past. A woman has always married a man and changed her name. She was, you see, Mrs. -- Mrs. Essex, and -- or Miss Essex, and then married Mr. Wessex. And this was her problem. And it has been silently borne. And there now these professional women begin to say they have no two names, you see; they have just the name of their profession, and the more important name of their family and of their children is not mentioned. How -- Miss Perkins. You remember -- anybody remember Miss Perkins? Well, you never knew that she was married, and that she had a family name. But she was a very good person, but she was "Miss Perkins." That's only a half-baked initiation. Wasn't the whole story. Many professional women do just the same.

Only I would -- try to show you only that we are in the birth-throes of a great, new millennium. Something new has had to happen. The initiation of women is unheard-of. And in order to arm you and me for this tremendous turn of the century, we go backward, and look into the pre-Greek, and pre-Egyptian, and pre-Assyrian times in which tribes were founded in such a manner that without land, without books, without stones, without houses, people remembered, and knew that they were exactly in line with a long succession. If you would have the prowess and the ability to say, "What I'm doing now is exactly in the best tradition of my ancestors 3,000 years ago," it would be quite a pedigree; a peerage, wouldn't it?

Now that's what any primitive tribesman can say. You can't and I can't. If you know who your grandparents were, this is already very much. And what

does it help? Obviously our physical grandparents are not our true grandparents. We have other ancestors. We have many ancestors. You have to choose your ancestors. That will be the problem of future initiation. I anticipate the end of this course. There is something to be done. It hasn't been done, yet. It is obviously not enough to have a grandfather, a carnal grandfather, if you know nothing of him, and if he cannot educate you. But you have to have ancestors. That is, you have to stay -- say with conviction that you continue something. If you can't say this, it isn't worth living. The moment, ice cream, and Pepsi-Cola is just not important enough, I mean. If your -- a good digestion is all you can boast of, shoot yourself.

Well, this is more than a joke. Because speech is not lodged in the stomach. It is not lodged in the brain. The power to say, "This is me," is lodged -- lodged in your genitals. The heart and the genitals of man are what connects him with the race. The stomach and the mi- -- brain is that which connects him with the moment, with his own space environment. You think differently. You think that speech is a quality of the brain, of the mind. Simply not true, because you can only be { } people have spoken to you. The spirit has to be spoken into you. Because your mother smiles at you, you begin to open up, begin to think. The greatest heresy of the Greek century of which we emerge--or the Greek century, the classical era, I mean, the humanistic era--is that people are told that this man of yours, you see, consists of a mind and a body. If it -- would consist of a mind and a body, you could have very strange ideas about me. But I wouldn't tolerate that you spoke to me. I would slap you in the face, because anything you would say of me would be beneath my dignity. I'm more than what you know. How can you address me in the proper manner if your mind is master? It isn't. What's this little mind? That's a tool of society implanting in you certain apish -- certain repetitious words. "Yes, Sir," or "No, Sir," or whatever it is. Speech is a sexual affair, in the greatest sense of the word. Sex without song is sin. And that's why you are suffering so much. You don't know this. You deny it. You think that sex is something by itself. The person who doesn't sing to his sweetheart has no right to -- to have sexual relations with her. Courtship is a serious thing. Courtship is the connection of the whole man in us, you see, with the moment. Everybody knows this, everybody practices it. You hope that it will be true. If somebody speaks to you, that he'll take you up on your totality. This sentence is -- may not be very profound, but it is true: sex without song is sin. People sing in order to be able to reproduce the race, as nothing racial is outside the logos, outside speech. The great heresy of the last hundred

years from which you have to emerge, or you will destroy you and your children, and the world--China included--is not based on physics. It is not based on your bodies. It is -- is based on your power to sing to each other, to court each other. The first law of the tribe is that he cannot be human if there is incest. There is no primitive tribe, be it in Pacific, or be it in the -- in the -- in the Atlantic Ocean, which allows that brothers marry their sisters. Only modern poets, like Thomas Mann -- Richard Wagner, had such ideas.

Incest is impossible, because incest would be sex without song. If you sleep with your sister, you don't have to court her, you don't have to speak a new tongue. It is also unknown between you and me, I'm -- I'm afraid, that he who courts, he who makes love, who he begins to say to a girl, "Really, I like you," speaks -- learns to speak a second time. We are all depraved, and corrupted, and poisoned by the wonderful, romantic idea of a mother tongue. Ladies and gentlemen, if you are worth the {candle -- your candle}, you have to sing when you court your sweetheart, or your -- another country to which you go, or whatever it is, your profession, you have to learn a second tongue, the bridal tongue of courtship. We all speak several languages. The first layer is English--poor English, I mean, daily -- daily English. When you are 14, or 15, or 16, and the -- hair is beginning to grow, you have to learn the power to speak something which no one has ever heard before. A boy who has never written a line of poetry is in great danger of not be- -- being a full-fledged man. Because what is poetry? The power to say something for the first time. And what is mother tongue? The power to say what has been said, again.

Now you and I consist of this tremendous dialectic, that partly we have to go on saying what has been said always: "How do you do?" "Nice weather," you see, et cetera. And the same man around the corner has to say to his sweetheart something she has never heard before. I hope she'll never listen to a man who doesn't do that. He doesn't deserve to be listened to. Because the same man has to say something for the first time, and something for the xth time, for the thousandth time. Language lives on repetition and on new fervor. That's what we call "renaissance," you see. Renaissance is nothing that happened in 1400 or 1500, you see, but is something every student has to do. The difference of a college student and a man growing up in his parish, and in his farm is just this. To go to college would be absolutely silly--and perhaps it is in many cases, I don't know this--but I mean -- I -- I warn you: unless in those four years in this college here you learn to say certain things to somebody so that she says she has never heard this before, is impotent, has not the power of a man. Don't marry him.

This has to do with initiation today. Because today it is unknown. People

think that the mother -- all nationalists in Europe, you see, got intoxicated and drunk with the mother tongue. And you know who these gentlemen were who prepared Hitler and the Third Reich--and -- and the same thing of course in the -- in France, the -- the nationalists and every country--the fascists in Italy, everywhere the same? They were all people who had gone to a Gymnasium and learned Latin and Greek. And they never became conscious of the fact that by learning this second language, they had become very potent and very powerful, and were listened to in their nation. And thanks to the second language they learned in school--and you do, you see--you suddenly overcome the laziness, the apathy of the mother tongue. That -- speech, after all is just repetition. And you come to know, some in more -- in higher degrees and some in lower degrees, but every one of you know something, that in a good moment, you can intone a verse, a song. And the moment you do this, the whole world begins again. To sing means to start; to think means to end. Now both is necessary. But if you live by thoughts, by mind only, you are on the dungheap of history. You are reflecting, you are the last. We all have to be last, at first. So I too have to think, I'm afraid. But that's not the end; that's the beginning. As soon as I have thought something through, I dismiss it. It's now clear. And I try to find something very obscure, which, by a poem I begin to {eclare}, to lighten up. Illumination comes, you see, from the poem. And then you analyze Shakespeare, and then you write a thesis on -- on the word "fool" in Shakespeare.

All this is natural. These things, every human being has known since the beginning of the world. And we have acted upon them. It isn't nothing -- but it shakes you now -- I know, because we have separated your own literary, poetical, political life from the greatest need, from your sexual life. This cannot be done. Sex itself is a way of making you as an individual subservient to the eternity of the race. That is sex. Sex is the entrance in a -- of a power that is bigger than you and me, into us, demanding subjection. Any verse that you write comes with the -- with demand on us, you see, that has to be said. If this wouldn't be said, you see, if Lincoln hadn't given the Second Inaugural, the United States would not exist today. They wouldn't exist. You understand; that's quite something. No battles, and no guns, and no money, you see, and no consulates, and no amnesty can save the United States from disintegration unless the speaker of this country, you see, is heard -- in the next and the next generation. Why -- that's why you have to learn the Gettysburg Address. That's not a luxury. By the -- Gettysburg, you recognize anyone who has lived after 1863. Before, just primitive man. Because here was a split nation, you see, who had to coalesce again. That was much more than the Declaration of Independence from England.

All the monuments of memory then--be they stone or be they speech--make the race, or the people, or the eternity of time, masters of the -- over the moment. All our appetites, all our five senses serve the moment. I'm hungry, I eat. That's all right. But if I mistake my hunger for the historical demand on me, I'll never be able to go -- starve. And -- you have to live on a starvation diet perhaps for two years in order to save your country. Where is your claim that you must be satisfied? No soldier can serve under such conditions. And im- -- it's not just a soldier. Take a -- a nurse in a hospital. Every one of us has to forgo certain claims of his natural body all the time. They are second-rate.

And when I see all of you with these oily coi- -- coiffures and beards, I -- beware. Don't give too much to this, you see. Man is not there to cultivate his ego. He is there to subject his ego to the needs and necessities of history. You have to be introduced, threaded-in, so to speak, you see, like a -- like a -- how you call it, what you thread in to a needle? wie? ja, like a thread--and that's our problem. And we do it by beginning to speak time and again, with a new enthusiasm, with a new language.

Now you well know that the tribal language has mastered this. As soon as you understand that the singular "the tribe" is the only congruous way of coping with tribes, that it is not true that any tribe considers other tribes, you see, but that he wants to be the genuine tribe, you will understand two things. That the whole world is their stage; all tribes migrate. That's not an accident. That is not just a byproduct of their existence. It's the essence, that the universe--when we speak here of the universal history of mankind, you see--the universe is in a strange manner pronged -- in two prongs, so to speak: space and time. The earth has to be migrated, has to be wandered through, has to be conquered by movement. The tribe has to be on the move. A tribe that can no longer move ceases to be a full-fledged tribe, a sovereign tribe. It is a part of the tribal existence that they can change their -- their springs, and their fruit trees, and their woods.

The old Germanic tribes, you see, didn't -- knew all about agriculture, but -- in the Roman days, for example. In the famous -- {Hermann, the Cheruska in the chorus of the Tuteborg}. But they didn't allow themselves to stay put. Next year they had to go away elsewhere to show that they were masters of their destiny. You go, you go, you go, you go. The "migration of tribes" is a misnomer. It's the migrating tribe of which we're speaking. Do you understand the difference? With "migration of tribes," it looks as though at one time the tribes began to migrate. That's totally erroneous. All tribes we know are full-fledged

tribes as long as they are able to migrate. When the English come in and occupy New Guinea, all of a sudden these poor tribes are no longer allowed to move. So they decay. And they do.

And all these nice anthropological studies now, on {Maihai} Valley, and whatever the books are, are sick books, because they describe a tribe who, by a superior power, the great powers of the West, you see--has been negated, his *raison d'être*, his first power, that the whole world is open to him.

So you fee- -- find in Cambodia, Eskimos; and you find Mongolians in -- at the Amazônas River, the Bororos, and you find people from Melanesia in the Fire Land, in Patagonia. And it's a grandiose spectacle. The whole world has been migrated. Can you say this in English? Poor English. But I have to use the term to show you that it's a conquest. The tribe shows its cohesion by being indifferent to the place at which it exists, you see. It can win over cold and heat, summer and winter; and that is the tribe that puts the cohesion of its generations above the cohesion of its land.

All the great problems of anthropology are rooted in this great mystery, that it is more important for the tribe to endure through the ages than to occupy much territory. This -- this idea of -- of the frontier, and this idea of land hunger and so on, it's unknown to the tribal era. That's an invention of the people who came to this country in 1850. The tribe migrates in order to prove his identity through all ages. The first governing law is eternity, in time. Subject -- subordinate to this is the relation to space: somewhere in the bush, somewhere at a river, somewhere at the seashore. But it's quite indifferent. It's not -- no religious aspect of the land in a tribal {order}. The religious aspect goes with the ancestors.

And of course the most prominent feature of the ancestors is the tattoo.

The tattoo is the written language of the tribe. To share the tattoo through the ages therefore is a tremendous achievement. Next time I -- want to tell you the story of the 150 Yaruros at the Amazônas River who are dying out now, in the last 30 years. They will disappear; there will be no Yaruros, but you can feel something of the reverence, I think, of mankind for his brothers. They are -- they are doomed. No -- nothing can save them. But they represent in total purity the great power of man to last, to last against his own little specimen of a physical stomach, and a physical -- brain, and to say, "My heart and my genitals prove that I am the eternal man."

Thank you.

{ } = word or expression can't be understood

{word} = hard to understand, might be this

...remember that last time I put on the board -- blackboard three Roman figures, and four Arabic. I have now to supplement this a little bit so that you know where we are going today, and from now on. These 3,000 years of our own era: the first millennium, which I figured down to 9- -- be 998; and the second millennium, which we may assume came to an end with the Second World War; and the third, which we are trying to reach, puts us in this position here. We are here at this moment liquidating the second millennium, and we are trying to reach the third. It isn't yet decided whether all people -- or countries, or civili- -- so-called civilizations on this map of the world will reach it. The United States might be omitted.

And -- this is serious business, gentlemen. It is a question of life and death. You don't reach the future just by consulting the clock. You have to do something about it. And it isn't quite clear what we are doing about it.

And so this will be our topic. And in order to show you that man goes forward by looking backward, I tried to suggest to you that in the last thousand years, people have had the so-called Renaissance. They have gone back from Christ's birth to Homer, and the pre-Homeric heroes. And what is called the Renaissance is an attempt to live in the second millennium of our era, from 1000 to 2000--that is, of -- or today--it is now 1967--by getting strength, and fortitude, and animation, and enthusiasm, by looking upon Plato, the Homeric heroes, to Aristotle, to Virgil, what have you, to the classics.

At this moment, we don't get much relief in -- if a man in 1900 or in 1800, when Robespierre, or Goethe, or Darwin looked upon the Greeks, they -- he felt relieved. He felt he knew where he was -- at -- should go -- be going.

So at this moment, there is a confusion--which -- to which, by your very existence testify, and your long hair--that you have to shift emphasis. Your paradigms, your examples will not be taken in the next 500 years--if this earth should survive--from Greek and Rome -- Greece and Rome. But it will have to be -- come -- to come from an older world. What this world is, I'm trying to place before you. We have now tried to go back to the oldest layer of human speech and human politics, which we can reach. We -- are in the midst of an investigation of the tribe in his migration. The tribe in his migration. And it is a change of horizon. We -- going forward, by going backward -- by looking backward, or while looking backward.

And it is -- it is difficult for you and me to understand what we are doing if you do not understand that this has a very practical purpose. It is a purpose to get orientation for the future from looking at this which has been established so long ago, that our forefathers -- your grandmother and your grandfather thought they should know nothing of these primitive people, of this civil- -- uncivilized people. They wanted to look into civilizations. Now all you can say of the tribal order, it's a great order--I'm enthusiastic about it--but fortunately it is not civilized. Because the word "civis" has to do with cities. And they did not build cities, these primitive tribes, because the whole world--all the animals in the air, on earth, and in the water, fish, and eagle, and lion--were the world in which they lived. To have lived in a city--in New York or in Santa Cruz--they would have to -- they still -- they die. Four thousand red Indians died in San Juan Bautista in a few months, when these Catholic priests herded them in good faith into this place. Have you been there? The cemetery of San Juan Bautista is quite a place, because it -- can show you that primitive man cannot live in cities. He cannot live in cities.

And you have to wean yourself from this damned word "civilization" and from this equally damned word "culture." We can live very well without culture and without civilization. And I think you would leave -- live better if you omitted this -- these terms, which nobody seems to understand. They were invented in the French Revolution by the competition between the Germans and the French. The French said, "We have civilization because we have the city of Paris and neglect the countryside." And the Germans said, "We have culture, because we are agriculturalists, horticulturalists, what have you. you see. We plant. And the German planter, and the German farmer, that's the ideal man with his forests, the German forests, you see, { }."

You here are really poisoned by this use. You should--how do you say this? punch--pinch yourself each time that the word "culture" leaves your mouth. Don't take it into your mouth. It's a nonsensical term. Because people have lived as great people, as heroic people, without civilization and without culture. And that doesn't make a man a man, or a woman a woman.

And it's a curse today, because people under the mask of "civilization" and "culture" have an -- have a -- had the infamy to divide our great human march of events into 23 cultures and 69 civilizations, as though they had nothing to do with each other, as though the pyramids in Peru and the pyramids of the Mayas were not the same effort as the pyramids in Egypt. But they are. And to speak of them as different civilizations is only blinding you to the great common purpose

of these people: to conquer the sky by their pyramids.

And as soon as you say "Egypt per- -- civilization," "Peru civilization," you dispense with sympathy; you dispense with your own awe and reverence for this great stage in which we did conquer the sky. This is one -- one big gesture. And so it is with the tribes. It is true that there may have been hundred thousand tribes, and we still count some ten thousands of them. But these tribes had the same spirit as I hope we have here in this college: they were out for the necessary truth, and the indispensable spirit which allows you and me to survive death. The fight of history, the fight of life, the fight of you in here, in this college, makes no sense if you are not responsible for something remaining beyond your own physical existence. Whatever you do, whether you marry and have children, or whether you endow a university, or whether you write a book--it may be the worst book possible--a book means -- appeals to posterity, and appeals to people who will live longer than you yourself. Any poem does this. Any sound that comes out of a human mouth is an attempt to conjure up eternity, lastingness, something that will be better equipped to stand the tides of time than you yourself.

The mortality of man is the whole reason why we are here together, because man is this strange animal that is more frail than these big animals of old--the sauriae--but who has tackled the purpose from the very first day of his birth: to create something that will outlast himself.

That's why man is never interested in self, if he wants to be interesting.

You are so uninteresting because you are interested in self. Self-development, and self- -- what have you, I mean. The 19th century in this country wrote "self," as you know, with three big "S." And it sounds to me like a hiss, like hissing. The one thing that is uninteresting is self.

Now I have to show you that the tribe, migrating across the whole -- whole continents -- as I told you, there are In- -- the Bororos in -- at the Amazonas River who came obviously from Mongolia, across the Bering Strait. And there were of course people who landed from Melanesia in Central America. And there are people, Eskimo -- an Eskimo tribe has been discovered--it must have come from Alaska or Greenland--has been discovered in Cambodia. It is fantastic that the tribe, without having cities, without having civilization at all, has been always able to span the universe, to span the globe, to migrate. But that's -- you understand now why I am -- put so much stress on your correcting your vocabulary of your history teacher. You must never speak of the "migration of tribes"; there you misunderstand the whole movement. But it is the necessity for this

little group of 500 to 5,000 people--called a tribe, you see--to keep its integrity by keeping it in touch with the whole globe. And to -- assuring the members of the tribe that they can survive this.

I'll tell you a story that happened to me in 1935, because you will see that we are surrounded by tribes. I had a friend, Mr. {Musselman,} and -- {Musselman} was a Mennonite leader, a Mennonite parson, you may say. The Mennonites, as you know, are a sect that is paci- -- pacifist, and is not given to great church structures. There is no pope, and no cardinal. But {Musselman} was the acknowledged leader of the tribe, of the group. And he told me this story, that when his father came to die, a few years before 1935, Father {Musselman} said to his son, "My son, we came to this country because we had decided that we shouldn't bear arms. We should remain peacefully in our own group. It is now obvious that the United States are embarking on conscription."

As we have it now. He was quite right.

"Therefore, you must promise me to leave with all the Mennonites this country and go elsewhere, where there is no conscription. Because that is the basis of our existence."

There you have in this last remnant the grandeur of a tribe. The Mennonites, in the form of denomination in this country, you can study what a tribe is. A tribe is not stinking red Indians who don't wash. But the Mennonites are a very fine example of a real tribe, inspired by one message, you see, and willing to undergo any hardship and change place. That's very important, you see. Be indifferent to territory; then you can be a tribe.

I have no -- no more stringent, no more I think emphatic example than this story of {Musselman}, father and son, in 1935. That's a very short time back. Of course, these poor people are now clumped down, and the Amishmen in -- in Pennsylvania, the same thing. They were ruled by the governor in 1939. So in this country there is going on a great destruction at this moment of the rest of tribal order. But you must not use the word "tribal" for primitive man, but for heroic man, for great man, who knew what mattered and what didn't matter. It didn't matter to live in Philadelphia or New York; but it mattered very much not to break the code under which this -- this tribe had come into being.

So please correct your terms of "civilization," and -- and -- and "culture," "cultivated" and "barbarians," and "primitive" man. These people may not use perfume, gentlemen. And they -- because they don't stink. But -- but that doesn't

make -- mean that they are not very great people. And the people who use the perfume usually are not.

There's one word in your language which has decayed, but which at one time summed up the -- great, heroic life of tribal man. And that's the word--you will not guess it--"tidy." The word "tidy." You think the -- "tidy" is a child that shows symptoms of being treated by her mother for a long time in the morning. But this is not the meaning of the word "tidy" originally. The word "tidy" is the great secret of all tribal life: to do everything at the right moment. "Tidy" comes from "tidings," and from "tide," and from "timing." And "tidy" does not mean "clean," as you use it today, and "pretty." But it uses -- it is meant to -- to say, "You are acting at the right moment. This is now up to date; this is timely."

It's very strange. Most tribal words in the last hundred years have decayed in our language -- in all languages. As far as I can see in German; and in Italian; and in French, totally, because they are so civilized, you see, they don't -- they only have perfume and not even suffer soap. And -- therefore we have to recover. The first word that you have to recover is "tidy." It means that man -- people lead a life, everything at the right moment. If you -- we could do this, how happy we would be. The bliss of man is to do everything at the right moment. Even to get married at the right moment, you see: neither too early nor too late. This is the whole problem.

We are -- we have -- several of you are too much in a hurry with your exams. Quiet down. It isn't good to get the earliest. I always was the first bird, and then I -- had to be later the latest. You see, you just have to make up for all the hurry in which you are. And to be tidy in life is the reason why today we have to go back to the tribes, because the tribes were tidy. Everything happened at the right time. And we are lost, because everything you can do is at anytime, you see. You can ring up people at 2 o'clock at night, and they even answer the phone.

The second word which you have lost in its meaning is the word "meal." The tribal meal, again has to do with "{malus}," the court, session of the court, at the right moment. Three great courts were held in any tribal order--in the Germanic tribes, for example. And only at the tribal meal could -- "{malus}" is -- is the court meeting. How would you call it? Just the -- "session" is perhaps the best word for "meal." "Meal" means session. Now you use it for three square meals. The French even have -- have quatre repas -- four meals a day; that's too much.

But -- a well-organized household, a well-organized nation, a well-organized individual will have his meals at a -- at the allotted time. The meal in a tribe is quite different from eating, and quite different from food. Food is for animals. And as far as you are an animal, you may buy food.

When I came to this country, and learned that students can say that they buy food, I nearly collapsed. It's awful, you see. Because to buy food makes you into an animal. All buying and selling is after all on the animal level. And -- it isolates you. The greatness of a meal is that we join. Before your provost and myself started the first Peace Corps in the United States, we went to the CCC, the Civilian Conservation -- Corps in one camp, and watched these people, and visited them. And we found that the officer in charge--unhappy man--said, "I cannot bring these boys not to grab -- grab their food from the"--how do you say, the { }, or what is it? bowl -- the bowl--"they all want to have the best bite." I said, "Then close the camp." Anywhere where 10 people live together and do begrudge each other the best bite, there's nothing doing. The morale is gone. You can't start even from scratch. Anybody who has treated somebody else as -- in competition with the food, you see, has lost his honor.

You rarely get into this position, and therefore you have never reason to think about this. But I think it is -- you take it for granted that when there some bread on the table, and you sit down at -- at a -- in a -- coun- -- at a counter, you see, that you pass the bread to the other man first before you take it. That's a terror -- terribly wide step from the animal to the human being, you see, that you should act as a high priest and -- and distribute the food to the others.

These offices at the meal made man a political being. A { } {politikon}, as Aristotle has said, "A man who is fit to live with others in an organized society." And this little word "meal" you have depraved. It has no longer this meaning. Only occasionally can we sit down -- can you say that you sat down to a common meal. The word "eat" is -- is -- is promiscuous, or is up- -- I mean, undecided. It can be down to the individual level of animal food, of mere eating, and it can -- you can exalt it to the order that prevails in a meal.

Now the tribe is so strict with the meals, and tidiness, that the meal must come at the right moment, and that you must take the meal as more important than your private appetite, your own stomach, you see. It's a common stomach on which you { }. This community of foodstuff, called a "meal," usually in the tribal life has even a special connotation. Only at meals are tribal men allowed to eat meat. If you eat alone -- you can be a vegetarian, you can eat eggs, for exam-

ple, and you can eat fruits of course of the field. But to this day, an Arab cannot eat meat, even if the camel belongs to his own family and they have slaughtered it, they must bring it to the tribal meal. Because the exalted spirit in which man is enthusiastic and can sing, can only happen in a tribal gathering. A camel cannot be eaten by a private family, because meat -- to eat meat is very presumptuous. It exalts man over the level of the animal, decidedly so. For you, that's -- incredible since you live on meat.

But this makes you understand, perhaps, the modern sec- -- sectarian ritual. We have vegetarians among us. We have people who say, "no meat." They represent a helpless imitation of this problem of the tribe. In a tribe, the people can eat meat occasionally when they are all together. But they cannot eat meat when the fami- -- family is alone: one man, his wife, and his children.

So vegetarians are poor imitators. They have something by the heel, something real. They know that we should not eat meat indiscriminately. But they cannot imitate of course the original situation in which different people, you see, sit down for eating meat. And a smaller group sits down for eating vegetables. You understand?

So the vegetarians, and many sects today--Christian Science and other sects--are today distorted tribal orders. They are helpless. They -- they have something that -- which is valuable, which is important. But they cannot express it in the way a tribe in the bush can express it, because they are of course dependent on other people. They live together with others.

Therefore, this tribal order is reflected in the sect of vegetarianism, or anti-alcoholism, or what have you, in a distorted form. They say, "no meat," because they know that you shouldn't always eat meat. Then they brush aside the insinuation that there are occasions, like weddings and funerals, where meat should be eaten in order to insist that the great society, you see, which gathers for such a festival, is entitled with divine rights. And since it is inspired, it can eat even the meat of an animal, of an elephant, or of a big animal, you see, because man in a group, inspired and singing, reaches to divinity. He is divine. That is his divinity.

So you see the tribe is still today a great task master. If you look at the tribal order, that's not outside of you. It is your own problem. The way you eat lunch is--I won't say what it is, but I regret to see it, I mean. Pigs behave just as bad. Because everybody is here to himself. Every taste is cultivated. You never think that it would be nice if you would eat the same food together, you see.

Everybody makes his own choice. One: coffee with sugar; and the other: coffee without sugar. And some take saccharin.

But these are very serious things, the way you eat, the way you live. The day -- I grant you, the day in which such a common meal with meat is held, is rare. But it signifies the whole order in which we exist. So please, when you use the term "meal," have some respect for your ancestors. You are right back to the tribal order. And the word "meal" is on the way out, like "tidy." It is misunderstood today. But it always means a group of people joining in the same spirit. And the highest expression of course of a meal is the toast. In the toast, you -- submit your fate to the spirit of the tribe. When you say in England, "The king!" lifting your glass, or in Sweden, "Skål," then you still feel that the group must be inspired by one dominating ancestral spirit. You don't do this. You don't say anything. And therefore, you only buy food. You are deprived of the honor of sharing a meal. That is not -- you -- you don't know what a meal is, except perhaps -- { }.

It's very serious, because I do feel that the entrée, the new initiation for you into the tribal secrets, and into the power of the tribal order would be through these small elements, by taking meals seriously. It would not be by -- learning by heart the {Vopu}, the great songs of the Guatemala Quiche { }, or something like that. That's too far-fetched. But the small problem of a meal deserves your serious consideration.

Because at the moment of greatest egotism, at the moment of greatest avarice and cupidity, you overcome this and say the toast first. "The king!" they say in England, you see. I don't know what they say here. Probably "Mr. Nixon," first.

And -- . But without this relation of your taking food to some la- -- you forgive me, I'm just { }. I think it is -- it is more important that you should rebuild our only "civilized" and no longer human world by learning about meals. Let me end this example by saying that the word "meal" comes from the La- -- Germanic term "{malus}." And the {malus} is the Thing, the -- the court session. That's quite interesting that you should take such solemn word, where people go to get justice, to get right, you see, supreme -- the idea of the -- of a the session of the Supreme Court of the tribe. { }.

How serious the cohesion is which can be created by such order I may perhaps exemplify by the Bedouins around Egypt. For the last 4,000 years, the country of Egypt has destroyed all tribal order. The pharaoh, for -- of whom we

will have to speak quite extensively, is a man who has driven out the tribal order totally, and instead built these pyramids, and marries his sister, so that -- he's even incestuous; breaks the taboos of the tribe.

But around the frontiers of this Nile Valley, with its 24 million inhabitants, there live to this day 70,000 Bedouins. They despise the Egyptians. They say, "They're dirty. They live in cities. They settle. "We are -- seem free; we migrate; we never leave our -- our vestiges, our dirty marks of having -- have-beens around our sleeping places; we go on." The last king of Egypt was attacked by these Bedouins, because they had heard that he was there with his sweetheart. Perhaps it was a sour heart; it was just a whore. And -- and so that led to the downfall of the king; his wife divorced him for this. And the king had to leave the country, because the Bedouins had attacked him without any scruples. For 4,000 years, these Bedouins in the desert held -- had held out in their migrating principles, you see, of life against the city. Only -- you must understand that this is serious business, that a tribal man is devoted to his order, just as you are to yours, if you are. And you cannot fool around and say they are barbarians. They are not. They are people who have managed for 5,000 years to hand over to their children, and grandchildren, and great-grandchildren one and the same peaceful order. Otherwise they wouldn't be there.

And -- so please drop this connotation of "primitive" man. I think you are much more primitive, because you don't know who your grandfather or your great-grandfather was. They know. And that's a great achievement, and that is the achievement of the tribe. The tribes cultivate the ancestral order. And any tribesman sits therefore in the middle of an order of which he knows one, two, three backward; and one, two, three forward. He knows his great-grandchildren and provides for them; and he knows his grandparents. It is not true to look only at ancestors on the tribal pedigree. The whole problem of the tribe is to be surrounded, forward and backward, with life which is identifiable with your own life, in which you recognize order, in which you recognize, you see, the light of consciousness shining over more than your own generation -- always makes people big. If you can feel the identity with George Washington, you are an American. And if you don't, you are not.

So the tribal order--we have these -- these problems, you see, of this -- this faithfulness to the tribal order all over the globe. This tribal order explains to you speech. The tribes are, as far as we know, the only containers of this creative action of speech. And modern lexicographers, and modern liter- -- professors of literature don't know what speech is. They think speech consists of the 20,000 words in the dictionary. But speech is when your grandchild comes running

when you call him, and when you come running when the grandchild calls. That is speech.

Speech is mutual naming. And nothing else. And all the linguistics that are printed in the United States--par- -- forgive me, but it's really true--at this moment are utter nonsense. They aren't worth the paper on which they are printed, because they -- they think they can explain speech as happening outside my own movement. "Come," "Here I am." This is real speech, to stand up and be counted. And where this doesn't happen, there is only derivative speech. Speech by professors of philosophy, sociology, geography, history, yes. But they don't speak. They write books. That's not the same thing, you see.

If you call me "Pig," I can slap you in the face, you see. But if you write a book which is printed a hundred years after me, I just turn over in my grave. This is very strange. People speak of speech without mentioning the tribe, and they speak of the tribe without mentioning his creation of speech. Speech is created when a man who was young discovers one day that now he's old, and instead of being the son of somebody, he is the father of somebody. For this simple motion, from my future into my past, we must speak. I can say today, because I am old, that when I was young, you see, the world was very different. Then I sat there, you see, and somebody else was standing here.

Now the essence of language is in this movement that the sentence in the present can be turned into a sentence of the past, and a sentence of the future can be turned into a sentence of the present. This is miraculous. You see, the natural sciences can't do this. They -- they omit this. They -- they can say something happened. The sun rose at that time a thousand years ago. But I and you can say, "Yesterday, I looked like a fool. Today I look like a wise man," if this is true.

The -- the great thing being that you move from the future into the past.

And for this one purpose, we must speak, because that makes the world in which we live creative, mobile, changeable. The poor animals can't do that. The plants can't do it. The trees, this redwood--he is the same, Redwood--he cannot say, "This -- once this has not been, so I have been here." All they know is their present day; presence, it's all, you see. But you and I know that something different was yesterday, you see. And therefore, you suddenly can say, "This is gone." We can bury the dead. And we can welcome the newborn.

You -- look around in the world of nature, there is nothing of this kind.

No animal has any power to put things of the future in -- on the shelf of the past.

We shelve life. And that's why we have a history. The essence of history is this power, that you and I can say, "This has been." { } is the greatest verse in Virgil's Aeneid, you see. "We have been Trojans," and then he goes and describes the American situation 2,000 years back, and he says, "We all have been others. We have been {Lippians}, like the Etruscans, you see. We have been Greeks; we have been Spartans; we have been Trojans. Now we are Romans. And we gladly remember, we gladly -- recall that we have been people in a different land, with a different -- different deity to worship for. But don't think that we'll ever go back on this. We remain Romans."

In the first book of the Aeneid, if you have a -- a copy, or buy it otherwise, there is the greatest declaration of American citizenship there is. And of course, the American historians never read it. Because he describes exactly this problem of a man who comes to America--as I have done, you see--and who now proudly can say, "I have been a German, I now -- I am an American."

This is more than an animal can do. And that's why humanity is a class by itself. It is semi-divine. There's no doubt about it, because you and I can survive our death several times. Our have-beens, our former station. And speech is only worth the {candle} if you use it for this purpose.

The second thing speech does in a tribe is to let people join another group.

Whatever we see of tribal life is that they hold off from incest. The incest motive at this moment is very much en vogue in literature. Thomas Mann has written on it, and the Swedish -- there is a new Swedish movie on -- on this, and wherever you -- you read this putrid literature, you find incest. Now it shows the weakness of modern man, and shows the reason why we have to enter the third millennium very quickly, to get rid of the fantastic errors of the -- at the end of the second millennium, of the mere "world civilization," as the word goes. Because you are on the verge of deep corruption. Innocent Americans read Proust. Homosexuality is rampant. These are very primitive, and very negative things. They aren't worth anything. Anybody who -- who knows what speech is for cannot fall for this, because incest means it isn't worth talking. You just crawl into a bed, and then come out again. Nothing has been said. All the more has been done.

It is abhorrent. It is decadent. It is not worth of a man, because a man wants to say what he has done, and wants to announce what he is going to do. And otherwise he is not a man. We are, as I told you, the tuning fork of the universe. And anybody who cannot sing out what he is doing shouldn't do it. It's not worth doing, because -- the reason is very simple, gentlemen. Only in the state of singing, of enthusiasm, of shouting are we at our best. Your faculties as

an individual are subdued. They are of a minor capacity, of a minor volume than your actions could be. And therefore, you must -- in order to be in love, you must be -- feel that you can sing it out loud. And the whole problem of incest is that the -- children of the same gro- -- of the same ho- -- household don't have -- have no reason to court, to sing to each other in great enthusiasm and rapture. And that you must, in order to know what love is for. And how you -- can love, and learn to love.

All languages, you see, are re-created seven times during your life. As a child, you learn your mother tongue. But as a 14-year-old, you must begin to learn the bridal tongue. And as a 30-year-old, you must learn the legislative tongue. And as a 60-year-old, you must learn the educational tongue, which is the most boring of them all.

There are many -- languages which you have to learn. One of the great heresies of modern, natural man is that he thinks English is English. That's absolutely untrue. What I read here in this country now, on the -- in the publications of this college and so, it's neither English nor American. It's just -- I won't say what it is. Voodoo. I mean, live long enough in an educational community, and you will learn that all decent language disappears. And the language of the -- I don't know, the professional language begins to take -- to take that -- hold of us. That's a different language from anything you would say at home. And -- it -- but on the other hand -- understand me--that has to be. To a certain extent, we all have to add to our home, domestic language, you see--to this idiom--a poetic language by which we can create friendships, and fraternities, and sororities, and marriages. And then there must be a political language where you even can understand the governor.

These are different languages. And I'll prove it to you. For the last thousand years, all educated people went to schools in which they learned -- learned a second language. Now do you think mankind is such -- fool to impose on you too a second, a third, a fourth language, you see, if it wasn't inevitable and indispensable, that you dispose of something that has not been said in the cradle; that has not been sung to you by your mother, or your wet-nurse, you see; but that is an additional pedestal on which you can stand and get up to some higher verities, and some higher communication, some more intensified truth?

So, the funny thing is, you see: all the nationalists of today are people who have gone to Gymnasiums and -- learned Latin and Greek. And now they say, you see, the French say "French"; and the English say "Anglo-Saxon"; and the Americans fortunately not yet say it, but they will one day say, "Only Chero-

kee is worth speaking," you see.

And this is very funny. We have -- the very people who are sent to Gymnasium in order to learn Latin and Greek have been the boosters of blind nationalism and one language: "German only," you see; "Greek only"; whatever it is. They contradict themselves, because the power to be enthusiastic they learn because they learned at school the second language. Or a third.

It is never mentioned. I have yet to find a blind nationalist, like this man Maurice Barrès in France who is quite a good example, because he was as intelligent as a Frenchman, and as stupid as a Parisian. And -- and the stupidity of the Parisian is -- in this fact, that he pretended that France could be -- restored to its tribal honors, and -- and history, and past without taking into account that the means of doing this was to be dipped deeply into another language. That you have to read Tacitus to become a German patriot, you see. And you have to learn -- read -- Thucydides to become a great American historian. This is a very strange thing, but it's true. There have no -- been no great historians who have not mastered one other tongue. That's the condition for saying more than the common man, you see, in the street can say.

The simplest things today have to be rediscovered. It's really very remarkable how the -- how the people in the -- who went to high school, and to Gymnasium, and even to universities, lie to their folks at home, omitting the basis of their authority. The -- the common man here in this country or elsewhere listens now to the Birch Society people, and eat their candy. But -- but they never ask, "What gives the membership of the society the authority to speak to the common man?" That they have gone to a higher school, and that they have learned other languages.

Well, all this was of course introduced long ago, when Jesus was crucified. Pontius Pilate saw what was happening, and he put the name of the Lord in three languages, you see: in Hebrew, Greek, and Latin. And ever since, man is trilingual at least. If you have not more than one language, you have no language, because the old language, you see, can wear off as just having been, as the old language, you see. So there has always to be an element of surprise, of newness. You have to have three languages: the language of yesterday, the language of today, and the language of tomorrow.

And this is very serious, because we are threatened today by the most miserable deafness and blindness to our own language. If you see the sins that are now committed in honor of the American Volapük, or the American lingo,

you shudder.

My -- now let me be very serious and very sober. This has nothing to do with this course. I feel that the whole western world is threatened by a loss of language. It isn't yet said that we can survive television and rad- -- radio. You -- lose every day some power of articulation from your own.

You remember -- no, you don't remember. last year I spoke here and forbade everybody to record, because I wanted to make, you see, an -- an attempt to reform your ears, so that you would say, "There is no other way of retaining this. Can't be found in a book, can't be found on tape, can't be found anywhere, you see. Only my ears have to listen to it." That's very serious. Make the attempt. Try to make your wife -- your girl believe what you say, you see, without an -- registered letter.

We -- the modern man has to go -- study the tribes for this simple reason: that in the tribe, the language has gone on for 5,000 years, and that it is highly improbable that this same power will stay with us even for 50 years. When I read what stores and so, how they abuse the English language--most words are really {crumbling}. Half of them. It's very fast, the disappearance of language. Nobody writes like Hawthorne or Melville. And there's no reason to believe that anybody will in 50 years take the trouble of saying anything himself. He will have the machinery, you see, and he will have -- of course a computer. And love-making will be 191, you see, and un-love-making will be 192. Or love-unmaking, I would say.

{ }. I'm not sure that you really will be able to say all the important things you have to say, yourself. And you should try to -- to achieve that. That's more important than writing papers. The only thing I always hear is, "You know what I mean?" which always means that nobody has any idea what they mean. To show you how strange we are limited in our linguistic experience by the tribal order, I may perhaps point out to you that we speak of grandchildren and grandparents. That is, we count from ourself away. And both times, we call the little baby, the grandchild, with the word "grand," because it's so small, you see; and the grandfather, too. Now the French don't do this. The French say, "petit-fils." That is, they use "small" for anything younger than we, you see; and "grand" for anything above us. "grand-mère," and "grand-papa" -- "grand-père." But they say "petit-fils" and "petite-fille," which I think is both very interesting and to be noticed by you.

We are today destroying the last remnants of the tribal language, lingo. And therefore "grandchild" is already I think a very poor word. Just as "tidy" has lost its original meaning, you see, of happening in time. So a grandchild, calling him "petit-fils," you call him quite wrongly, because he may be now, at this moment, small. Because that is not the family situation. The family situation is that he is posterity, and you must wish that he becomes grand, grand, grand. You see. He is not petit-fils, not at all. As long as you belabor this, that he is smaller than you, you don't give him a chance. And you exaggerate the importance of your living at this moment.

And here we come to the decisive point of tribal survival. This being able to go on the totem pole, where the ancestors -- the eyes of the ancestors are carved in and look at you, to go and say, "He has been. He is now before me. Before, he was in front of me, and now he is --" I don't know, "above me," I suppose is the right word, is the content of most liturgies of the tribal order.

We spoke last time of the three beings that you and I are. The -- being in love, being in the middle, in passion, the being at -- on your deathbed, or at the -- at the moment of your execution, as on the Cross; or your being young and born, and being in the cradle, being the sound baby, being somebody. Have a -- have a body, I said, have a mi- -- have a soul, and have -- ja, what is it? just { }, have a name.

If you would allow me to state: I won't -- that's a long, very complicated story, and I have absolutely no possibility of going in- -- into this totally. Soul and body. These three things any tribal order has to represent, and to convince you that you are contained in these three states of aggregate. Just as there is water, and ice, and steam, so you are impassioned when you are able to conceive and to beget. And you are -- sober, when you are able to jump, or to eat, or to march. And you are in a sacrificial mood when you lay down your life for your beloved, in which form ever, by courting with favor, or by being on a battlefield, or by being -- experimenting in such a way that you are hurt by the experiment. There are innumerable ways in which you can act sacrificially; and there are innumerable ways in which you can act healthily, vigorously; and there are innumerable ways in which you can create unions. Marriage is the most remarkable union, because a woman, from the day of her marriage on, must claim that she belongs more to her husband than to her parents. This is not natural. There have been many households in agricultural communities where the son-in-law moved up into the -- into the far- -- on the farm, you see, and he was more or less the -- the son-in-law for the rest of his life, because there was such a wonderful farm to inherit, and so the daughter of the farm never dropped her name, really.

She was always the daughter, you see, who inherited this place. And everybody knew that the -- the husband of hers had only gotten on this farm by marriage.

This today is the exception.

In agricultural societies, a great problem has been to annihilate the -- family of old, to which the wo- -- wife -- woman belongs, and to make quite sure that nobody could insult her by calling her "Miss Smith." She had to be "Mrs. Flaherty."

This is -- never mentioned in our history books, and never mentioned in our -- in our description of humanity. The greatest event is that in the middle of life, we can break the pedigree. It's all right to have ancestor worship, as you read in most books, you see. But all this ancestor worship has always been balanced by the power to leave the same tribe, and to negate it, and to say, "That's over with." Man lives, as I said. Incest has always been negated by the tribe. The language of enthusiasm, the language of courtship makes it possible to change, to break away from the existing ties. The same lady who yesterday you had to -- to address as "Miss" today is "Mrs." Have you ever wondered how incredible, how solitary this is in our whole society? Our whole society is historically minded, and if it can remember something, it never can get out of this, you see. It repeats, and repeats, and repeats. No so with family names. You cannot be tolerated if you deny a married woman, you see, her new name. So that within 24 hours, you are forced to re-learn and to say, "That is not Miss Smith. Never say so," you see. Till she is divorced, she is Mrs. Gregg, you see.

The miracle of forming new units; the power to -- know that you are somebody; and then the willingness to leave something behind, to sacrifice something, these three things have dominated the -- all tribal orders I know of. And the great center of all tribal celebration, of all speech in the tribe, of all songs is a celebration in which these three acts are united. You hear today of initiation. But you rarely hear that at these initiation rites, where the young men were introduced to -- and got their tribal name, that they -- there was also sacrifice, human sacrifice, wild dances, the medicine man putting on his big mask as a spirit of the tribe, you see, and captives or other people were slaughtered in order to show that the tribe had these three states of aggregate. The state in which only the name survived; the state in which passion founds new entities; and the healthy mentality in which a man proves his mettle by hunting the elephant, or by showing his power usually by lifting weights, or whatever he is asked to do as an individual.

There is a man -- one man in -- in the world, {Albert Jensen}--he died last

year, unfortunately--who has dedicated his life to proving the unity of these three stages. He said a tribe is not satisfied before he has not found a liturgy, a calendar, a church order, so to speak, in which the initiation, the sacrifice, and the passion, the intoxication with -- with passion, are all three present. Any tribe feels that he has immortality, that he is, so to speak, on top of the wave; that he has managed to live, if he annually, or whatever -- how often they can -- celebrates a celebration in which these three things appear: human sacrifice, love-making, and probes -- probation by mighty deeds.

The funny -- the discovery of this man, that's his name. Since he died last year, I'm -- and I'm very sorry, and I want to give him the honor that you learn his name: {Adolf E. Jensen}. He was written a little -- { } book, *The Killed Deity, The Killed Deity*. And the important thing is, you see, that we have innumerable descriptions of tribal things, this one and this one. But he is the only one who has seen that these three phases have always been in the tribal consciousness, present, as one, as on three different levels, man himself--and his wife, too.

This is a great progress, a great step forward compared to what modern ethnologist otherwise accepts. The ethnologists are very curious people, very busy people, very courageous people--they have lived under impossible cir- -- conditions in the bush in Africa and in Asia. So don't think that I am not aware of their great sacrifices for ethnology. But they mostly have overlooked the unity of these rites. That is quite difficult. You have to have some -- some belief in the human character.

Now most modern men in the last 50 years were people of the Enlightenment, and only believed that 2 and 2 is 4, and if you had four natives, then you had four natives. Unfortunately that isn't true, you see. You can have one native who represents the whole tribe, and you can have one native who is just no -- worth nothing. The gradation, the nobility, the leadership in a tribe is as hard- -- -ly -- established much better than in our congre- -- society. They all know who is up and who is down. And they know whom to trust and whom not to trust. And they know that without bringing death into life, there is no continuity. The reason why we are people and not animals is: any animal runs away from death. If a horse dies, all the other horses disappear, and we stand by. We have incorporated all the processes of your and my existence into our conscious -- unto our conscious existence. What distinguishes the animal -- from man is not only that a man can say, "This has been," you see, "I myself have been this, now I am not," which is very great. But it entails this second step, that I can say, "Let me

close the eyes of my father." No animal does this. No animal understands even this. And I hope this time is over that people are always compared to animals. I -- this was terrible in America. When I came to this country, the comparisons with the animal seemed so convincing and so -- were so widespread that of course the -- people became animals. And if you continue this, I mean, America will be out. The greatness of man is that he can face death; his own and other people, and do something about it.

The celebration of three great festivals--or one in three, or three in one--dominates, so far as we now know, all tribal order. It is a very orderly society when you think that every year there had to be represented the highest moment, death; the -- the mediocre moment, wedding; and the everyday moment of the hunter or of the warrior, you see, when he did something which was needed. And it is the -- the limit of the tribal order is of course human sacrifice. When you read the Bible, you know that Abraham was expected to sacrifice his son, Isaac. And the whole change -- the entrance into a new chapter of history begins with his not doing it. Obviously something else had to take its place. The Bi- -- whole Old Testament is written around the substitution for that what -- which Abraham did not do to Isaac. That's why -- you people cannot understand the Bible any longer, because you do not know that life always needs sacrifice. You deny this. You think that sugar and -- and -- and strawberries are enough. Without sacrifice, no political order. But it hasn't to be the human being that has to be sacrificed. That's the great question.

Now -- the celebration of this tribal, sacrificial festival has enabled the tribes to last 6- and 7,000 years, which is a very remarkable thing. And it makes them totally indifferent to the next tribe and the other tribe. A tribe has so much work to do, to live on the globe, through time, that they cannot possibly also conquer the world. Tribes are indifferent to size. The tribe can be a very good tribe and have -- 500 or 800 members, and be perfectly happy, perfectly satisfied. I here have the description, a very touching -- which I recommend you highly. It has never been exploited -- and -- and one of you should write a poem -- a play on this. That is the story of the Yaruros, with a "Y" in the beginning, in -- on the Orinoco, in -- in Venezuela. It is described in the Bureau of Ethnology, Volume 123. And it has never been -- gained any attention and any reverence, because here you have the tragic story of a tribe in the last generation, knowing that they won't last.

Now you can imagine that this is very pathetic, and very great, because a

tribe tries to reach eternity; perpetuity is its great dream. Now, to find a tribe that is suddenly hit by the awareness that this will be the last, perhaps, the last -- or the one-before-last celebration of their annual meeting is of such a -- makes you shudder. And I have never been able to think of this without feeling that here, we have -- we are witnessing something enormous. The end of a political order, you see, consciously reached. The reason is very simple. They are a rather small and brave people. And the neighboring grownups--Spaniards, and whoever the people are in Venezuela; it's a -- strange mixture--are so powerful with their weapons and their numbers that they can violate these women in this little Yaruro group, without punishment. So that these Yaruro men have to look -- stand and look at how these women are, you see, carried away, or left alone, or dropped miserably. And so the dishonor of this tribe is of course very tragic. And I want you -- I cannot say that you all should read it, because they haven't even bound it now, in the library, you see. Bureau of Ethnology in this country, you see, is not half as interesting as -- as Sartre. I assure you, it's much more interesting than Sartre. Sartre misunderstands language, and the tribe doesn't. Sartre has written that he was -- ma- -- came into the world to use the world -- the word. Now, no man has come into the world to use the word. We are distinguished, we are privileged to learn how to speak. That's not the same thing. And what we say cannot be my property or your property. Never think that when you speak honestly, and you speak truthfully that you speak. It is the order which, through you, reaches the next man. And that's why you can -- it makes sense to speak, because he and you learn who you are, by being told. By being addressed as "Mr. Smith," and "Mr. Non-Smith," you see, you suddenly behave. And if you say "Miss," you even know better how to behave. People are today, in this terrible machine age -- think that language is machine-made. This is utter nonsense. Think of it, and you will -- must really discover that I will not trust a man who says, "I have invented my language." Would you speak up? Would you listen to such a fool? Beat him up! Modern -- literature has reached an all-time low, because these people, instead of going down on their knees and saying they are allowed to speak, say they speak, they use words. "I have come," Sartre has said, "into the world to make it speak." {Peep!} The medicine man of our age. Without sacrifice, without love, without passion, without membership, without saying, you see, "You are all my brothers." Just talking nonsense and selling a hundred thousand copies. The degradation of modern speech has reached an un- -- never-heard-of limit. And you read that; you buy these books, just because they are obscene and

called Esquire. I think you know more than Esquire. The obscenities are -- can be known by anybody who doesn't spend the money on -- Esquire or whatever it is. It's your cowardice, because you do not face your own emotion, that you must buy these books, which {build them}, so to speak, allow you to -- not to do it yourself. It's very cheap.

Any sin committed by yourself is less sin than anything read about these -- these vagaries. The man who reads Esquire, or goes -- through -- looks through a window in a brothel goes to Hell. But who man -- a man who goes to a woman because he's -- he is very much plagued, doesn't go to Hell. He will be forgiven. But the sightseers, the voyeur, the readers of all this obscene stuff, they cannot be helped; they cannot be saved. Because they abuse the highest divinity that man has: speech. And this, any tribesman knows.

Any tribesman knows that when he speaks, this is an act of his life, and that stays with him. He cannot deny that he has said it. But you all deny that you have read all this -- this criminal stuff.

So the tribal order, therefore, you can -- and as I said, is now very much on the upswing. Without the tribe, we cannot recover our five senses, our piety, our reverence, our concrete solemnity that you -- we mean what we say, and we only say what we mean. There is no distinction. As long as we have advertising, everybody thinks that one thing is said, and another is meant. Now how can we live in such an order, where everybody has to say, "Well, I don't know if he means it," you see. He said -- he said you are beautiful, and of course you would like to believe it. Don't.

There is today no issue of truth in this whole -- and that's why the word "fiction," I hope is on the way out. Yesterday I had a conversation with one of your teachers, and I was fortunately told that the end of fiction was in sight. I hope it is. We don't need fiction. I mean, time is too precious. I mean, I want -- I want to hear what is true, and what -- on what I can act.

Anything that's just entertainment, gentlemen, means that -- "enter" means between the real time, between meals, between tidinesses, between tidings, between dates. That's -- entertainment.

Now there are these vacuums; there are these times where we are bored, and where we have to play, and nothing will be said against it, but never think that in an entertainment the truth can be said. You must know that to entertain somebody means to take him out of reality into something that is play. Then

there is no harm done. But if you put entertainment about "tainment" -- over "tainment," then you go wrong.

Now the tribes, of course, knew this. And as I said, they have learned to make play serious. The medicine man is the greatest example of such a transformation into something lasting and serious of -- of an attitude which is -- was mere play in the beginning. Here, this eagle-man, or this fish-man, or this lion-man, you see--others had other configurations--this in itself is play. But man is in -- able to enter history by declaring one day, by common consent, that that what has been play hitherto now is meant to be serious.

You can always appoint presidents. And can choose a chairman. And at the very moment when the United -- 13 states -- 13 colonies decided to have a president, out of this play-president--at games, or what-have-you chairman--there came the presidency of the United States. This is unknown today. Sociologists may talk to you about play. They think every serious thing can be changed into play. But the creative act that is demanded from our society for the next 900 years is that we must learn from studying play and our behavior in play, that probably certain offices have to be created in society, which no -- no longer exist.

The story of the ombudsman is quite an interesting one. You have read in the paper that in Sweden, they have invented a new office, the ombudsman. And they want to introduce it here. I don't know -- I have no criticism of it, I have no judgment on the matter. But it is very exciting to find that a new office, of which no political scientist has ever heard before, you see, is in the offing at this moment. Surging from the dark background of our existence, that our offices all have a lacuna, that something is missing in the serious life. You can play with it in the beginning, and see -- whether it fits, and whether it is acceptable, and whether it is worth the sacrifices to be made for it.

Any minute are we today in this temptation only to play. The way from seriousness to play is open to all of you. And you caricature kings, and you caricature presidents, you caricature everybody. That's all right. But the more important thing is that the world around you, the redwood in -- in -- here in the valley of Felton, and the stars, and so, they are not just there for looking at, but also for drawing some conclusions. And you have to select.

The tribes have selected animals and plants as their guiding lights. But they have always known that they are at variance. They cannot be used forever. Man has always, in these tribes, donned masks of all kind of description.

Allow me two more minutes, please.

The -- and this brings me to the end of -- you understand, I have very restricted time for the whole process, here. The -- any group, any stage in this march of civilization has done certain things to perfection, so that they cannot be beaten, that no other time will create anything similar. The -- Greek sculpture, or Greek Homer cannot be surpassed by anything that you or I can do. And probably in our own time, we have such scientific actions too that cannot be surpassed. The Greeks--that's known--have these noble, noble paradigms of -- of art. The tribes have something similar. You all know it, but our books never make use to find the admiration of -- us -- us modern men to say that these people have as much genius, as much brightness, as much intelligence as you and I. One of the terrible errors of modern man is that he looks back to these primitive men and thinks they were less, they were -- idiots. And so all your geniuses are then begotten from idiots. How you do it, I don't know. But I assure you, my experience has been that the most primitive man had more genius than the usual student on this campus, because he was more put on his own mettle, and -- and you have so much support that you do not distinguish yourself sufficiently. The proof of this is the mask. All the -- the perfection of a tribal order is not in their buildings, is not in their houses, is not in their huts. But you cannot beat a primitive tribe's masks. These masks compete with the highest. When they came to Europe, 70 years ago from Bali, when the -- when Gaugin discovered them--and his equals, Degas and his -- the painters--they were in a rage. They hadn't know that it was possible to form, to compose, to create this perfect image of the living nature, of the living world. And you all have -- must have seen some of these masks. But who has not? Well, you have not? You should. You can't escape it. Even in Esquire they are, sometimes. Now believe me, if you cannot revere the masks of these primi- -- so-called primitive people, you see, you have not entered history, yet. Because the greatness of history consists that in every phase, in every thousand years, in every millennium, the highest has been achieved. We cannot go higher than the masks that these people have made. We won't make masks. We have other things to do. But don't believe that they have -- we have more genius. This is one of the fallacies. When I came to this country, the majority of Americans still seemed to believe that they came from the apes, they themselves. Perhaps they came. I didn't.

I came from people who had the same ranking as myself. And they proved it. Primitive man proves it by carving these masterpieces of these masks. They cannot be beaten by any modern sculptor, or any modern painter.
Thank you.

{ } = word or expression can't be understood

{word} = hard to understand, might be this

Perhaps it is wise to recapitulate what we have been trying to undertake.

This migration not of tribes, but migration of men through history in this {course} is -- forced, so to speak, to a method which is not the usual one in history. If I teach universal history, I would get lost totally if I would -- tell -- teach you a world history from A to Z, from going -- from the year 0 to the year 1969. This is the method of the world, of worldly people. If you have no faith, but look on facts, then you have the privilege of doing this--what to me is very silly--this counting from beginning to end, which is a tremendous arrogance of the modern, scientific mind, that he can look into a dead -- on a dead cemetery of ossifica- -- ossified graves, pyramids, palaces, dates of government and then tell from the beginning to end, and end nowhere and begin nowhere.

We have to be a little more careful, because I have used this very proud term "universal." If the -- all deal with the universe, this universe is limited, this universe is whole. And this universe is just as much dependent on your understanding the end as your understanding the beginning. You cannot understand the beginning of Lincoln by just talking about the midwife. The interesting thing is that it is the story of Abraham Lincoln. And if you do not keep in mind that he came out as Abraham Lincoln, as in -- one of the immortals, all the stories about his birth and all the mistakes in hygiene made at that time in his little hut will make no sense, because the only miracle is that he -- survived it, despite the fact that this was a very cumbersome and very poor civilization. It's the -- victory over death, the victory over danger which is the only interesting thing in history. So if you tell the his- -- the circumstances of his birth in themselves, before you have told the great character of Lincoln, the whole thing makes no sense.

And to me, the world histories of which I read make absolutely -- no sense. It's in self-defense, that since my youth -- days of -- as a boy in school, I have tried to think up a history which differs. And universal history, of course, is the first longing of mankind--whether these are Quiché Indians in Guatemala, or whether these are Jews in the Bible story, or whether these are the Greeks--normal people, who have no Ph.D., want to know, you see, how this world in which we have to live came about. And this world is not the world. It is our future. It's our Heaven. It's our Hell. Dante's story is true world history, because he knows what has gone wrong. But in a world history, nothing has gone wrong. Everything just happened. There were the Egyptians; there were the Greeks; there were the Romans. What of it? You see. "Grandeur et misère, une victoire." It's all up and down, up and down the valley.

That's not universal. This world history is just a history of the world. And what is the world in contrast to the universe? The world is this on which you can look with indifference; without trembling, yourself; without fearing your mistakes, your vices, your crimes. World history leaves the author of the world history himself, indifferent, because he cannot add to any one of his sentences, "This I shouldn't have done." He cannot identify himself with his ancestors and say, "This is me who did this. Terrible. And we have to repair the wrong." You cannot look at the -- if you write the world history of the -- of the last 20 years or the last 30 years, you are not expected to say what now has to be right, what we have to do about all our cursed mistakes, our crimes, our cowardices, our own going wrong.

So "the world" is a term s- -- chosen very cleverly by these world historians in order to leave the author on his throne of science, indifferent, as in physics. And I told you that all these world histories are dominated by the great principle of the sciences, which is gravity. And "gravity" is just another word for death. We all die, because we are all dominated by the law of gravity. At the end, we go downhill.

But the whole hope of a universal history is that we do not go downhill, but that we conquer death. In which way, that's the story of the various chapters of the universal history. Every chapter of these seven chapters of universal history, of these seven universes, has found another way of conquering death. And that's why we are deeply interested in learning how our ancestors and our fellow man have felt that man is the only living being who, from the very first day, has two problems to solve: to live and to overcome death. He has not lived as a human being, but only as an animal if he has not contributed something to conquer death. Then he is not a man.

An elephant has a right to live 120 years. You know, they are now reducing the -- the number of years even elephants can live, to my great dismay. When I was young, they lived forever. They lived 200 years and 250 years. The latest research says they only live usually 70 years. That's only as long as we do live. So obviously the elephant left it to us to find something to get older than 70 years. We do. That's why I'm able here to stand and teach universal history, a term invented in the Bible 2,000 years ago.

This great notion, that there should be a universal history, I have inherited. I have not inherited by blood. I've inherited by teaching, by institutions, by

books. And therefore, this is one great victory over death through the ages, that you and I are now summoned to listen to universal history.

But I can -- I hope I have -- you will now go -- take one step further and see that man, in his eagerness to conquer death, uses all the experiments, and exper- -- -periences of former victories over death, and that is called "universal history," the record of all the previous victories. And they only make sense if you would like to participate, and you like to repeat them, if you would like to continue them. Otherwise, no person here should be in this hall who is indifferent to these victories, because it is your question, just as much as mine: we are heirs of a tremendous fortune, of a tremendous library, of a tremendous chamber of provisions for our own task, because you have to do the same. You cannot just beget children, and eat and drink. You have to tell your children something. Now what you have to tell them is very doubtful today. Most people don't know. They send therefore their children to school, thinking that the school people know what to teach. Of course, they don't know, either.

It's very funny how the -- the parents are today ab- -- obviously quite sure that if they send their children to school, or even to Cowell College, they do their duty. But does Cowell College know what to do? How do we know? Under what auspices, under what authority, my dear people, do you think we here teach? It's a very doubtful proposition, you see. Do we teach because 2 and 2 is 4? Well, in "2 and 2 is 4"--which is a scientific statement, I suppose--nothing is said about how you win out over death. "Two and 2 is 4" can mean "I must throw the bomb"; or it can mean "I must attack the Japanese"; it can mean "I lie down and play tennis and golf." It can mean everything -- from Camp David to golf. Universal history now is very queer for one law: that we go backward in order to go forward. Or -- put it differently: man marches into the future with his head temporarily turned backwards. That's a very strange situation, you see. A hundred years ago, if you went to Harvard, or to Columbia, or to Berlin, or Heidelberg, or Paris, the historian would admit that he had to look backward; but he would deny that he had to go forward at the same time. That was -- you see, the nine Muses allowed him to spend his time in forgetting the future. And the ma- -- modern masses in the 19th century were left without any vision except one of utopia, or revolution. And the great masters of world history never, never felt that you learn anything from history. History was a fact on the cemetery of yesterday. And the modern masses had a revolutionary program like that of Mr. Marx, or somebody else of the same caliber, and so they ran forward into the future.

Obviously a universal history must proceed a little differently. We march forward, and man has always--at all times of life, except in the 19th century--known that we go forward with our head looking backward. The French call it "Reculer pour mieux sauter": we have to go backward in order to jump better forwards. If you do not leave the momentary present time in which you live, in -- by this twisted, double movement--going backwards in order to be able to go forward--you will take no leap into the future. The march into the future is not that of a pedestrian. If you live in a pedestrian manner in a village in California, you will do routine. You will do the same. You have to look backward in order to learn what of the things in your own village, or town, or even in San Francisco are of a temporary character so that you can shelve them. So you can -- you can put them off like an old garment and say, "Well, this isn't of all times; this is just of the last century. Therefore it isn't important."

All the last centuries have to be discarded. And we do this by reculer pour mieux -- mieux sauter, by -- well, what is this best English expression? By -- not going backward, but by -- who can translate "reculer" into English?

It's a very fine word, because you -- you give way, and let yourself -- been drawn backward, you see, and then you can jump. As we do -- everybody who -- who is a jumper knows that he has to do this. He has to take a head start. But the word "head start" is not very dramatic and doesn't paint it all, you see. In a head start, you for a while go really backward. You give up in a head start, you see, what you already have gained in order to gain more. That's a very interesting movement. I feel our language really deserts us here, because "head start" does not express -- probably it's un-American to -- ever to admit that you give way. So you call it "head start," but it is "back start," isn't it? You go backward in order to jump forward. Now to -- I understand there is no other word than -- but "back start." Page, is this true?

(Page Smith: I suspect there is. Would "recoil" do?)

Ja, well, "reculer," that is literally true. But "re-" -- "recoil" is a -- pessimistic movement, you see. Most people recoil from education; of course they do. But they don't jump.

So -- so please, take this one dogmatic sentence. And it has to be dogmatic, because it is a decision, it is a break with the traditional attempt of popular history, that a -- no man can reach the future if he hasn't at a -- for a certain time turned backward, and looked backward in order to look forward more and better.

This movement is never described. I feel that all our books today of education try to persuade you that man always remains natural, normal; always goes in the -- with the penchant in the direction of his trend. The word "trend" -- you see, I would burn everybody who uses the word "trend." Trend is contemptible. A man who -- who follows his trend is not a human being. The great honor of a man is that we are free beings who alternately can look backward and forward. That's not following a trend. But it's deciding which trend to follow. That we have trends, well, what a pity, I mean. { }, we have -- are hungry, we have sex appeal, or we have no sex appeal. These are all trends, but they have nothing to do with history. If you, as the newspapers do, identify a modern trend with modern history, you end in Hell. That's what Dante describes. So all the first part of -- of Dante is dedicated to describing trends.

So -- headed by Mrs. Luce.

We are not allowed ever to follow trends in themselves. You have always to stand there and reculer pour mieux sauter. You have to look at this trend before it was there, so that you can decide how long it is allowed to be there. The mortality of a trend is the condition for your well-being. To say, "We do this today," is no excuse for all the nonsense you do. You -- only are allowed to do something from conviction in the meaning that this is more than a trend; then you are perfectly welcome to do it. You can be burned at stake. This can be a very wholesome action, for both -- sides, probably. But somebody has to be burned at stake, because he rejects the trends of the time.

But you can only do this if you know that we all, as I told you at the beginning, live in three generations when we enter history. Any human being who reads a history book tries to read it like a boy or a girl, like a father, you see, and like an ancestor. There are always three generations who look at the event as having not yet happened, as being in process of now being suffered, and as having happened before and being remembered.

This is the secret, you see, of this reculer pour mieux sauter, which explains to you the three-generations law of history. In history, nothing is known, understood, identified, unless you can say to yourself, "I looked at it from the time when it didn't exist; I looked at it while it was coming into being; and I look at it, what do -- how does it block the path into the future, or how does it open up the -- the path into the future?"

This three-generation law, as I told you in the very first meeting, you see,

is unknown today, because people think that our knowledge is of the same character when it deals with dead things outside--with the world, with nature; and your own life. This is not true. You can understand the world with one-third of your being, with this little mind of yours, without the body and without the soul. You can only know history if you are able to mobilize even more than your poor self: heart and soul, mind and reason, and body and senses. I'll split up these three, because they are very rich indeed, you see. The five senses are more than what you think the body is. You think the body is what you can put on the scales. But look at these three partitions of mind, soul, and body, and you will to -- perhaps to your surprise, immediately become aware that there are three universes. Because the senses which emanate from your body here, your living body, they are all the scent and flair for what is coming, what is future, what is promised, what should be. Your nose is the greatest organ of human history, because it tells you exactly what's dead and putrid, and what is flourishing, and bloom- -- blooming, and which pro- -- what promises future.

Anybody who deals with history without a nose is a bore and knows nothing. If he wants to know facts, well, facts -- the very word says it's the past; it's nothing of the future. You only know the future by smelling, you see. Putrid, dead things, burned things, they don't -- they smell so that you turn away from them. But anything inviting, like the smell of a flower, shows you that there is something you haven't yet seen, is promising. History without promises is no history. And that is based on your five senses. Because the eye says, "Oh, that's already there. I don't have to go there. That's the past."

You have to re-evaluate your senses -- your five senses if you want to enter universal history. In -- in the Museum of Modern -- of Past Arts, you can see everything. But in life, you have to discard anything that's already visible, that's already incarnated; that's of yesterday. You, my dear people, I cannot see; if you didn't contain a promise as of tomorrow, why should you go here, you see? The -- your last day of becoming is probably your day of examination. Later, you will not learn anything anymore. But still there is a little margin now of future in your being as you sit -- here. I hope that you will be different tomorrow from what you are today. Otherwise don't come here. It makes no sense. And what you are between today and tomorrow--or whenever that is, 10 years from now--cannot be seen. It cannot be touched. But it can be scented, and it can be heard. By your words, your promises, your courtship, your songs, I can divine that something big is going to come out of you. And I can hope and I can believe in this. And I can also say, "Well, that's the -- a second spring. That's something coming which I have never seen bloom before."

And so, in a universal history, the senses that are -- do matter are those which promise the unknown, the un-yet happened, the impossible. And the visible, which the physicist uses for his investigations is of no interest. I cannot see, from looking at the White House, what the president of the United States will do 10 years from now, whether this is a catacomb and a graveyard, you see, of American hopes, or whether it is a promise. Houses, homes, buildings, concrete do not say anything about the future. And they do not point into any direction. They have been yesterday.

I want to frighten you out of your idea that history can be known in the same manner in which facts can be known. Because history is always suspended between future and yesterday. And before I can say about the fact that the Civil War ended with the victory of the North, I must know about the future.

You know, there were people three years ago in this country who said, "After all, the South has still won the Civil War." Just before the civil rights legislation started in the '50s, the people--like this Mrs. who now governs Alabama--said that they had won the Civil War. That is, they had eradicated the future, you see, by what they could see on the streets of this strange state of Alabama. They said, "After all, they are the slaves; and there are the white people. Nothing has changed."

You can -- you see, you can deny the future. It wasn't visible, the future.

There was in fact already a hundred years of an attempt to break out. But it hadn't been done, and hasn't been done today.

I had a letter--I told you this, perhaps--from a -- from student of mine, who lives now in Mississippi, and he said--he went down as a lawyer to help out with civil rights--and he -- he wrote me a letter that his young wife was recommended to my care, if he would be murdered there. So that's a nice story, that this moment, 1967, that a young white lawyer from the North can feel that he is there trapped, you see, in a den of robbers. That's 19- -- 1860 -- or 1859.

So history can be seen only as to past. But to what it points can only be relied on if your other senses of scent, of smell, of expectation--your relation to the future--are taken into account. Every one of us is an -- is a -- in a crucial situation. You have just as much future as you have life inside yourself; and you have just as much memory as you have already incarnated. Here, your body, that comes from your ancestors. But what's going to be at the moment when you die, nobody knows. But you must -- may not know it, but you must feel it. You must have a flair for what's expected from you.

And I feel therefore this universal history has to be taught from the very moment on -- with your being conscious of the paradox, that while we are going backward, we are expected to go forward, with the help of this past. And so the terrible thing about the unscientific part of universal history is that it makes no sense, except for people who expect something from the future, and from whom the -- future expects something. You cannot know the past without identifying yourself with this great battle of man against death. Something that now is dying--as in the South--and something that is about to be born must move you in your understanding of the past. Otherwise, the history is a dead matter. Don't go there. Don't read history books. Don't go to museums; they are very dangerous places.

That's -- you see, people of course are always desperate. Now they have founded museums of modern arts, which is a contradiction in terms. Yes, it is. You can see this. A museum is for the dead, of the dead. It would -- people are -- even a hundred years ago would have laughed at the idea that contemporary art should be -- should be brought into a museum, you see. Funny idea.

I have several friends of my own generation who have now concentrated on establishing all these chairs for contemporary history. Well, you can imagine what I think of them.

So we distinguish seven different universes which man has tried to create in order to be sure that while he was going forward, the achievement of the past would not relinquish him, would not desert him, that he could take them with him into the future, supported by these, and already stating that they were beginnings of something. If you count the year 1967--as you all still do, since you haven't become Isla- -- Mohammedans, I suppose--you do not count from 622 of our era, but you count the year from the birth of Christ, from the incarnation of the Spirit on this globe. And this means that we have a universal history; it may be incomplete, it may be unsatisfactory. But -- at least for the last 1967 years, any grandfather and any grandchild could agree on a common purpose. You are the first generation that cannot. And that will be -- you will all be wiped out unless you recover your sense of a unified purpose for the future, because then you are all working at cross-purposes. And most of you are, you see. You haven't even decided whether motorcycles can blow the horn. Because motorcycles blow the -- can blow the horn today, it's a better sale, you see: more noise for 16-year-old boys, well.

So you have to surrender. The same as we had the case with the gentle-

man from Cupertino. I mean, his reasoning about the war in Vietnam was of the same caliber as the reasoning of the manufacturers of motorcycles, who could produce quiet motorcycles, but who reason that they could sell one motorcycle more if it makes much noise, you see. So you and I are deprived of our sleep because of these damned motorcycles.

The logic is wonderful. Here, in this country, where -- you allegedly have democracy, you -- the -- the minority always wins. The motorcycles still are in the minority, but since the -- one manufacturer can make more money, you see, we can't say anything. That's { }. When one person can make more money, the 199 million American have to yield.

Well, to be now perfectly serious, the -- these six -- seven universes I think -- I have tried to open up to you by entering the first. And the -- the poor man, as he came naked out of his mother's womb, was very frail. Nine-tenths of the young people born in an old tribal civilization may have died, or at least three-quarters is the assumption. Children mortality, as you know, down to the latest years of our order, have been terrific. So life was not predicated on any future, but three-quarters of life had to be sacrificed for the survival of one-quarter. We forget this very easily, but we are surrounded in -- on this globe by constant dangers of death.

Now to find tradition, to find unity in this, to find people who have lived for 300 years in a constant record of memory is quite remarkable. And I told you the story of these people in the Caribbean, where every -- former slave still knows from whom -- which tribe he came in Africa. And that this is his nobility, because it is a conquest over death, conquest of annihilation.

We must study today this conquest of death in a tribal order a little more carefully, because there is more to be said I think than we -- you are aware of. First, let me say that there are certainly more than 100,000 tribes in our record -- recorded. We know that there have been 9,400 languages known in Africa alone. Nobody has really counted the number of tribes. It is perfectly -- probably impossible ever to know, because it depends on your definition of what a tribe is, how far it goes, you see. But it is known that tribal languages have existed in far greater numbers than they exist today. And the number of languages, as you can see, is staggering. A hundred thousand languages. Make it 19,000; it's still a big number.

And what is this for? Well, a language is an attempt to use the ecstasy of a human life in his making love to the other sex for a purpose for which in the

animal kingdom language is not used. sound is not used. The animals sing--and they sing very beautifully. And when they make -- mate, when they -- their courtship is an explosion. Beyond the self, song tries to find unity with the universe. And the first universe is really mating. And you all feel this in spring, I hope. And it is all -- of such a violence that most people succumb to it, and go crazy. Love is, after all, some -- some fury. Very dangerous. And -- but in man it is only the reflection of his higher power that he can speak and know who he is. No animal can in singing say, "I am a vulture. I am an eagle." But we do. You say you are an American, or you are a white man, or you are a Protestant, or you are the child of God. In all these cases, the power of articulation, the power of the sound, the power that is not in the eye, ladies and gentlemen--and it is not in the touch, but is in the hearing--enables you to become a tuning fork of the universe, of the universal history of mankind.

I think when I listen to the madrigal singers, at the -- at the day at which I saw that you all were absent, with great regret --. I think it was a scandal--pardon me--for an old man to -- saying this, that you didn't go to -- to the charter day. That's where you belong. And the 12 madrigal singers, or how many were they? Twelve? Eighteen? Twenty?

(Fourteen.)

Wie?

(Fourteen.)

Fourteen. Good number. These 14 -- we have a German word, "Nothelfer" for -- what's the Amer- -- English for this? There are always 14 people who have to help out on Friday the 13th in --. The -- these 14 people acted as the tuning fork of the celebrating com- -- community. Because we people, we don't make the music. But we open up to the -- music of the universe, to the music of the spheres.

You read The Merchant of Venice, the last act, Shakespeare has something to say about this -- this music of the spheres. All the madrigal singers did, you see, was to remind people who spoke prose, and spoke English, and spoke educated language, you see, that there was a better language in the universe: music. And that if you -- open yourself to this -- these sounds, the harmony of the universe enters even a quarry.

Now this is the story of mankind in the first universe, the exploitation of

our power to open up to sound, to articulate sound which ties people together when they sing the same melody. There is no tribe in the universe, among all the -- hundred thousand tribes that have been created, that does not rely on a melody which is proper to him, which we call his language.

You are, of course, since you belong to a scientific age--that is, an age that -- only deals with dead things--you have learned that speech is something that can be recorded on a -- I'm not recorded today. Or am I?

(Yes.)

Wie?

(Yes.)

Yes. Well. So I thought I was --. Half-dead, half-alive.

But now, seriously, I have to bring you back today in order to make you und- -- realize the sensation of creating a time that the lifeblood, the constitution of a tribal order is the melody, the tones that ran through such a tribe as you -- is called a language. A lang- -- lingua, a tongue, is implanted, is planted into every member of a tribe, so that instead of having his tongue of flesh, he has a tongue of the spirit. The thousand tongues of the 100,000 tribes are quite literally meant. There are many ceremonies among the primitive people in which the initiated person receives a tongue into his own person, you see. So that his natural, simple, animal tongue is replaced by something just as sacred, and just as superior as the Holy Spirit today in church. You must not think that the ancient people were not just as good Christians, or good Jews, or what have you. The only thing they weren't were probably Mormons. But they were people who felt inspired.

Now you cannot feel inspired without living on three levels at the same time. My three levels of the three generations now returns to you inside the individual. I said to you, the old Spar- -- Spartan had always three choirs. One of the boys, before they were allowed to bear arms; one of the men, who were militant; and one of the senior citizens, you see, who played bridge.

And inside of you, inside of every individual, if you project these three generations into you and me, you will understand what the tribe did to get hold of the totality of human existence. Inside of you, you have your physiques, your physical strength, your individuality. Here is your body. That's visible, your -- your limbs, your -- your health, your strength, your five senses.

So the first thing that any organization of a society must satisfy so that the individual can say, "I know where I belong; I know that's right, because my five senses, and my body, you see, get their due," is of course the somebody. Any tribe must -- consist then of some bodies, and as our word very beautifully in English says, "Somebody" -- we say of somebody who is nondescript, but who is alive. He is somebody.

The second stage is that of ecstasy, that of making love, that of courtship, that of getting lost in great passion, of forgetting oneself. And so the second stage would be, call it as you like, call it "marriage," "courtship." So the second problem of a tribe is to introduce into the tribal experience the experience of ecstasy.

And the third, of course, as with the senior citizen, is to consider death, to consider oneself as already dead, or having been, or being on the way out. It's a man on the graveyard. The man on the horizontal -- in the horizontal position of being buried. The buried man, the funeral man, who also has to be reconsidered, because when he lies down, he must have the feeling that he has marched in the right direction of history, of life.

So we are born as somebodies, and until we are mature--to 20 or 25; of course, you only mature at 30--the Americans, you know, are a little delayed, because they are so hasty. The -- well, I mean -- certainly. All modern man matures much later than the princes, and the counselors, and the warriors of old. I mean, at 18, a young queen Elizabeth, you see--Victoria, it was, I'm afraid--was quite reasonable. She was never -- was any better, later. We expect you, that as a Ph.D., you have come to your senses, you see; 10 years too late.

So modern man -- that's very -- a truism; you have heard this, you see, we have -- we are delaying the moment of initiation, the moment of maturity in order to develop man better, instead of asking you to -- to marry at 15, as in the old Jewish ghetto, we ask you to wait till you know already who you are, you see. And you have to discover yourself, and that is quite a struggle. And so if you would -- kindly marry at 25, it would be more reasonable, and more advantageous for society. You won't do it, of course. But --.

So if you say, "Over my dead body"--as I hope you will say at certain occasions, when a scoundrel comes in and tempts your soul--"Only over my dead body," you will say that you are meant to invest your life in a dangerous moment on the battlefield for something. That's Number 3, Man Number 3. The appeal to

somebody is that you belong, that you feel at home, that you say, "My parents are the best people in the world," and thereby stay with them. "I can't do any better," or "It's Cowell College." Everybody needs a home. So -- Point 3 is that we have to -- create a civilization where somebody will say, "Only over my dead body." That is, it must be worth your life.

The first stage, however, is--the organization which has to be created at every moment -- at this moment, too--is something of which you can say, "It's worth living." You don't say, "Over my dead body." But you say, "Oh, let me enter; it's wonderful here," you see. "It's a playground for my development. I can unfold here, like a child in a nursery school. And the second is, of course, "Here I can realize the ecstasies of life, those acts in which I go beyond myself," where there is no question of self.

Anybody who speaks of himself in love doesn't know what love is. Love is that moment in which you definitely forget self. And that's what -- what is meant by love. I know that in modern civ- -- civilization, and scientific paperbacks, this is denied. People study the many -- ways you can -- in which you can -- well, I won't { };

Only to show you that no constitution, no historical event is important unless it can satisfy somebody's -- somebody's body, somebody's love or passion, and somebody's sacrifice. Life--in politics, in history--consists of these three strands which we have discovered already in the three generations, you see. A young man must have somebody -- something that draws him into, and say, "I want to belong. I want to serve in the Marines." Why does he do it? Because of the record of the Marines, you see, of the uniform, I don't know. But of something that lies before him. It's his future that draws him into the Marines, or into study, I mean. It's -- can be anything. Research, you see. It's an attraction, is it not?

Here, at this moment, you must feel attracted to something in order to throw yourself into it. At the same time, there is nothing more noble than a young man who has these appetites, but sacrifices them for his country. Like -- Nathaniel Hale, isn't it? "I'm sorry that I only have one life to offer my country"? Well, where you have the greatness of a moment. How old was he?

Twenty, I suppose? Not very much more. And he could unite the two and three stages, you see. He felt attracted into the new 13-colony enterprise, and he felt willing to lay down his li- -- lie down his life for it. That's for 3. And he felt the ecstasy of his passion for this enterprise. So he found a substitute for physical

love in this spiritual patriotism. And anybody who has been in the Great War--as some of you have, and I have, myself--knows that this is tremendous power, that you can throw away your personal appetites, and your personal instincts, and your personal lusts, and your personal future, because you feel that a bigger thing is at stake which has at this moment to be realized.

If you read "The Faith of a Soldier," by the old Wendell -- Oliver Wendell Holmes--he was the younger Wendell Holmes, but still he was very old--he wrote in 1895, 20 years after the Civil War, this famous essay, "The Faith of a Soldier." And in this "Faith of a Soldier" -- who has read it? Only ladies, of course. And -- you should read it, because it is the -- the key to historical existence. "The Faith of a Soldier," without Mr. Holmes' -- having studied universal history, or sociology, or psychology, or any of these modern fancies, simply says that the soldier embraces these three phases of your and every human being's life, you see. He must be somebody. And he must have some passion. And he stresses very much the passion of the soldier, you see. And he must have some faith. Now faith is the power to survive death. Passion is the power to create beyond yourself, to forget self. And health, vitality--which is today bandied around in the form of vitamin C, and D, and E--is the power to live, yourself. That is, the first stage stresses self, the second stage forgets self, and the third stage discovers meaning beyond self.

This is what history is about. History is the problem of luring you and me into a stream of events in which your self is only one-third of the process; in which passion is only another third of the process; and in which sacrifice rounds out the calcul- -- computation, so that something remains, despite of your poor self, and your poor passions, your passing fashions. And that's history.

Where there is not -- are not all three, there is at best pacifism. And that's why pacifists don't have the future for themselves, because they deny sacrifice. Where a man is not willing to lie down his life for his friends, there is no future. You can be sure of this. Future depends on this dark curtain beyond your own life. And anybody who does deny this is not fit to beget children. Any woman is in danger of life and that's why the pope, with great right, is very doubtful about Pills. Because it is not -- in the act you shouldn't swallow these pills, but you dim- -- diminish the importance of your love and of your passion. It's a minor matter. You can do this in any brothel.

It's a very serious question whether a man makes himself incapable of great passion, and of sacrifice. And a woman does risk her life in giving birth to

children. That's very important, because it ennobles her. That's a woman, and not just -- I won't say what.

This is much more serious than the people today care to admit. If you are sure that the woman you love is willing to sacrifice at -- if it is necessary, her life, you can also spare her agony in -- in situations in which this is second-rate and -- not necessary. But to abolish the whole problem means that you live as you do live today, and try to live today, as one-third people. You are only one-third people, because you think if your digestion functions; if you take a sufficient number of vitamin A, B, C, D, E; if you eat three square meals a day, then you are a human being. You are not. A human being begins the -- at the other side of the elephant, and the eagle, and the -- and the melon, if he is capable of unifying in one life the sacrifice of his whole existence for a lasting purpose; the great passion of unifying his life with other people in a moment of ecstasy, and -- in a betrothal, in a marriage; and if he is also healthy enough to listen to the lure of nature, of sunshine, of rain, of the weather, or -- has all the physical abilities. I have listed them now in the -- in the wrong order, because unfortunately, my dear children, you are brought up in this crazy manner as though human beings begin with being healthy, and then they may add some ecstasy for five minutes, with the help of a condom. And then they may go on to greater deeds, and discover, and get the Nobel Prize for nothing.

No, gentlemen. The order is the opposite. You become a human being if the -- if you are a mother who is risking her life, or you are a soldier who is risking his life on a battlefield. Then down the grade, it is very excellent if you also are capable of great passions, by which you can found societies, fraternities, families, groups, you see, who by their friendship cohere, and therefore are able to do greater things than you could do singly, or with two or three. That's pathetic. That's passionate. And then the last act, of course, you should have two legs, two eyes, two -- a stomach, which digests very well, you see, and -- so the -- you are -- that's very helpful. But the order of things in history is only: sacrifice; passion; grief, or five senses. It is not the other way around.

You will never arrive--if you get the perfectly healthy man--to anything of any importance. Don't think that you are interesting here that we -- I have to teach you, ladies and gentlemen, for the simple reason because you have two legs, a stomach, and five senses. That is no reason for me, as an old man, to waste my time on you. Because I believe that you are capable of great sacrifices, and I believe that you are capable of real passions. And I try to inflame you so that you forget your damned five senses, and do the thing of the hour and of the day which is now needed so that mankind can remain as a whole. And whoever you

are--here you are many--whoever is found willing to listen to what I say, will also be probably found willing to act in the right moment. And those of you who -- who do not listen, but think it's very boring, you see, will probably go out of history and it is not necessary that you should live. There are many superfluous people today in the world, because they have the infamy to say it is enough to take pills, and to keep the bowels open, and that's all there is to it. This is -- these people -- I -- have nothing to do with me. I am not going to speak to them. I waste my time on -- to them.

Speech was invented to embrace these three stages in one act. Any tribe has solved this. In any tribe, death is overcome; love is sanctified; and health is guaranteed, or provided for. Now that's a great { }. It -- the se- -- the -- what time is it? The Holy Trinity, my dear friends, is not an invention of a Christian Church, or of a pope, or of some philosophers. It's a fact of life from the very first day of creation. Mr. Pike doesn't know it, but that can't -- I can't help him. We are all trinitarians by our constitution. Because you all can say, "Only over my dead body." And I hope you will at some time, when it is needed. Don't waste it. Of course, not. You haven't to be a fanatic, but you must know that you will one day stand up and be counted. That's the same thing as -- as, of course, as "Over my dead body." It doesn't consist in somebody's shooting you right away. But to be counted means, you see, that you are singled out by your enemies as the next target, which is often very much more unpleasant than to be -- di- -- killed immediately.

The tribe does this. How does he do it? I say "he." You can also call -- say "she." The tribe didn't know more than that he had been -- beyond sex. All the origins of the tribes' stories go back to some spirit who embraces both sexes, because he must transcend the -- the sexual orgy, the passion, you see. It must be more; it must be the whole; the -- the man that arises, that originates, that is born out of the melting of two sexes, and yet is la- -- is to last.

The lasting character of the tribe is embodied in all these innumerable legends, and heroic stor- -- tales that there was in the beginning a great mother, or a great father, or a mating of two spirits. It is -- makes no difference how these people express it; they are all after the same secret: what is there beyond the mating, beyond your being "Mr." and the other being "Miss"?

The problem of the beyond is not a pro- -- an empty problem of fantasy.

The beyond is a problem for you and me every day. What is beyond your passions, you see? What remains? Are the royalties that a writer gets for his book all

that is produced by a book? That's -- seems to be in modern America the idea of publishers. So there is no result; there is no third degree, so to speak, of life. If he is satisfied with -- for his passion, and gets well paid, then you think that's literature. It's a cloaca maxima. And that's what it is. And American -- the Fifth Avenue, or Madison Avenue. Don't go there. This is not the spirit. This is not that which the oldest tribe has solved. We don't solve it. We cannot distinguish today a spiritual creation from the mating, you see, beyond passions from this great willingness to lie down your life for something higher.

If you want to understand how the tribe felt, then you -- I must quote you a very simple sentence by William James, the one great American philosopher. There are no others. William James lived from 1842 to 1910. And he's very important, I assure you. Because he gave Americans the place for that same passion or energy which creates societies, and governments, and states. Because he said of the literary men -- of America, "Our literary men are sacrifices." He meant Herman Melville, and such people { }. "Our literary men are sacrifices," because they stand up for something, and are willing to be counted. And therefore literature is an element of founding of states, even if it is only Thomas Paine. It is still better than nothing. I mean, you can't found the United States on Martha Washington.

"Our literary men are sacrifices" is so important to me; it was said by a very fine, secular mind like William James. And he is the only man I know in American literature who seriously introduced the word "sacrifice" into non-religious literature. Now we are doomed if you -- you go on in quoting Christian hymns for Sunday use. Christian hymns are only valid if you quote them on weekdays. It's obvious that they have nothing to do with Sundays. They are true! The Trinity is true! There has never been anything else in the world but to believe in these three great layers of human -- human existence: sacrifice, passion, reason. Of which reason is for the moment, and your personal satisfaction; in which passion is for the changing of your environment; and in which death is for creating a long-lasting future. And that -- if this is not the Trinity, I don't know what it is. That's exactly how the Trinity is described in the dogma. It's not my fault that the cardinals have forgotten it.

This Trinity is the Father, and the Son, and the Spirit. And we won't go into this now. We'll come to this if we speak of the attempt of the Christian universal church to make this universe open to all tribes. Today we have only to cope with the strange fact that there are 100,000 tribes, and that every one tribe has always believed and still believes that it is the whole man; a tribe is the assertion that in this group, all of humanity that matters is alive, continually alive.

Therefore, the difficulty you have today with anthropology, psychology, sociology, history, et cetera, and museums of any -- some kind, is to believe that these primitive people, these Pygmies in the -- in the trees of the Congo, and the Yaruros at the -- Venezuela, at the Amazônas River, at the Orinoco River, and the Quiché in Guatemala, and what have you--and the Eskimos at the Arctic Sea, the first pacifists of -- organized status, that people of -- of Alaska { }--that these people all insisted that they did the necessary thing to stay human, and that they had to forgo any connection with the others, because only in their midst were they certain that they would fulfill their creator's purpose of being trinitarians, of being the Son, and the Father, and the Holy Spirit, of unifying--that is, the past and the future--of unifying the here and there in the couples who fell in love with each other; and the third thing, to satisfy man's own constitution so that he could live peacefully and gaily with himself and sing a song.

This is hard to understand, and that's why I have asked you to repeat my dogmatic statement. Of course I -- truth is always dogmatic. And it is not a reproach to be dogmatic, as you think. It is a reproach to be non-dogmatic. See, fools today who say, "Don't be dogmatic" are just fools. If it is -- you aren't dogmatic, it isn't worth knowing anything. If you -- if this lady to whom you propose can ask you, "Are you dogmatic about your love?" and you say, "No" -- . It's one of these weasel-words, you see, invented by the Arthur Brisbanes, you see. Arthur Brisbane was that journalist who had the greatest income as a -- newspaperman in the United States ever paid: \$226,000 a year. so he could write left, right, up, and down, you see; it didn't matter. In one day, seven opposing sentences fell from his pen, because he served seven different papers. This is the state of mind to which America is degraded today. If you say something is dogmatic, you mean it as a reproach. Gentlemen, it's the greatest praise you have. It means that you are in touch with lasting truth.

Do you really think that the technicality, how to run a car a little faster--that is, for invention and for improvement--has anything to do with dog-- with truth? It's a -- it's a gadget. Of course, you can improve gadgets, but you cannot improve the truth. Or you -- deny that there is any truth, which of course most people in this country today can afford to do. And so look what -- I won't say now.

The -- the first tribe and the last tribe, as long as tribes were created--and it went on till -- through the {great} empires of Egypt, and Assyria, and Babylonia,

and China, and Maya, and -- and Mexico--these first -- tribes, these 100,000 tribes, as I said, had to concentrate on their oneness. One tribe was enough, because death is such a provocation, is such a danger, that if you do not concentrate on winning out over death in some place, you will not win -- in any place, you see, you must -- it is very difficult for me to make you see that the fact that a tribe could last 7,000 years is such an immense achievement that anything else pales. It isn't important that this tribe wouldn't speak to other tribes, you see. They could forget this. The task was so immense to make people know that their great, great-, great-, great-grandfather had already told them how to live.

If you do not concentrate for one minute on this fantastic effort of a tribe to be there in perpetuity, you will never do justice to the great problem of the -- of the chartered person, of the -- of the company, and the incorporation of something. You are accustomed that you can incorporate your family fortune; you can incorporate a university; all this didn't exist with the tribe. There is the -- the wood, the forests, the serpents, the animals, the seasons; and here are the weak, naked natives, and they undertake to form something that will last over the death of all the living, beyond anything; without writing, without building. You see, the only thing we have to assume is fire, that they had -- probably man begins, it seems, with the mastery of making fire. That's -- I say with some reservations, but I think so. So that the only one invention which makes man different from the -- from the animal is that he doesn't run away from every danger, but that he can approach danger. The second quality--that man can do this, that he can play with fire--is also that he can turn play to seriousness. You all are great players. Any American knows how to play. But the great thing in history which makes a tribe an historical event is that he can transform something which he discovers in play into a serious act.

To give you -- the outstanding example is the medicine man. The medicine man -- has learned from his tribe's experience, his comrades' experiences, that he can play the eagle; he can play the fish; he can jump into the water and swim, and rescue, you see, some comrade and come back again; he can make a fire; he can climb a tree; and he can watch the -- the birds and foretell in which the direction the wind is blowing, and what the weather will be. So he can transform himself in a playlike fashion into all the creatures of the universe in Heaven, earth, and water -- and sea.

And all tribes are connected with these three great elements, which for a long time--and I think they still should--serve as the three representations of the created universe: Heaven or sky; ocean, and sea, and water; and earth.

Now this transformation is one which endows you and me with this tremendous power constantly to change, to alternate between seriousness and play. Every one of you has this tremendous authority of the Holy Spirit, or of God the Father, or God the Son--however you label it, it is the same divine power--to decide what is serious and what is play. You can swim for pleasure. But you can also become, you see, a diver and make it a profession. Constantly man, that's his nature -- in his naked state already, had the power to transform plays, which he played, into serious vocational enterprises.

You read in textbooks of sociology very often that man has a great power to play. But I think the greater power which you should note is that he can transform plays into offices, into functions of a lasting character. From our plays, we seem to have inherited the putting them to use for social functions. Sometimes you play. But the next day you say, "Oh, in my play, I realize, you see, this is this, and so therefore now I can jump into the water and rescue somebody and carry him home as a lifesaver." Before, this was just play. You didn't think anything about it. You didn't make it do- -- a dogma, you see. But now lifesaving has become quite dogmatic. And I hope it has. Don't say you won't be dogmatic about saving other people's lives. You must. But it has arisen from play, from the experience that somebody fell accidentally into the water, although he was terribly afraid, and then learned how to swim.

Our natural books, you see, they are all very -- unimaginative, I mean.

Since Charles Darwin, stupidity has governed the world of nature -- natural sciences. And he has no imagination, this man. He had always headaches. I -- I don't wonder. Charles Darwin has never understood that the greatness of man is in his faculty to play. And he -- you can transform, as he did; he became serious, and he did himself--that's why he is still a great man, despite all his idiosyncrasies--because he had the money to go on this trav-- -- travel, and he took it terribly seriously. Until two world wars developed from it. Because -- the -- in the battle of the--how is it? -- of the strong- ? how do you call this? the struggle for survival, and all these wonderful things, you see--they made the -- the world wars inevitable. Because he set down the rule that you -- you have to kill in order to live. Survival of the unfittest, yes. That's what it is.

We are -- you will -- you live in a -- in a world of such heresies today. No trinitarianism any longer, you see. You don't know that reason is the lowest faculty of man, and not the highest, because it's a faculty for your private, individual body. It is not the faculty for being at peace with -- with your equals, your contemporary. And certainly it is not your faculty of establishing peace with past and future generations. Reason can't tell you this. Sacrifice will tell you this. Ask

your parents how many sacrifices they have to make -- had to make to forget their self and their self-interest. A parent who thinks of his self interest, you see, will slaughter his -- his son, as Abraham was tempted to do, when he said -- thought he -- for the benefit of Abraham, Isaac had to be sacrificed. And the great conversion of Abraham, of course, was that he learned that Isaac had as much right to live as he himself.

So the greatest temptation of a tribe has always been sacrifice. Just as this gentleman of Cupertino, you see. Sacrifice 15 Americans per week, and you have prosperity. The tribes were of course of the same blindness and same avarice as this -- this John -- Jack {Slade} of Cupertino. We should a build a monument for this pig.

Sacrifice, gentlemen, is the condition of history. There is no history if the -- living generation does not limit its exploits of foodstuffs, of trees, of forests, you see, in such a way that the posterity can live. It's obvious. I mean, you just take the whole problem of conservation in this country, and of urbanization, and of { }. It's a question of -- not just of survival of the fittest, but the -- of the death of the fittest. That would be the correct answer, because "fit" today is called a man who collects, who gets rich, and gets power. Well, he has to get out of the way. Sacrifice him. We live at this moment not in an animal kingdom, but in a den of robbers, because the newspapers take it upon themselves to preach Darwinism day and night. And -- Darwinism is a decay, is a -- decadence, because it tries to establish an order out of the -- the lowest common denominator, your body; and not of your passions and not of your sacrifices.

Now to come back to the tribe. I have -- still have five minutes, have I?

No? Page, you give me five more minutes?

(Page Smith: I'm not the official timekeeper, really.)

Don't be dogmatic. What -- ja, but still I will follow your -- your rule.

(Go on. We have five minutes.)

Well then, the thing I want to -- would like to leave with you today for the next time -- as a -- as a title or -- is that this consciousness of the threefold character of our existence on this globe, which distinguishes all men from all plants and -- animals is this connection of your existence with some future and some past which makes law, or which commands as much as your own appetites. You cannot eat another man's living body because you are hungry. If -- if self was the

rule, you see, and your reason was the rule, rationalism, then you could. And you know in great emergencies, people have eaten their equals. The cannibalism of the party who crossed the -- here the -- the mountains--wie?

(The Donner party.)

Of course--is a very important story to tell, because it's a measure of man which is -- has been taken there. And you all know what you would answer in this place. You probably would say, "I had better have been the victim than the eater." Isn't that true?

So from the very first beginning, the tribe has asked for the consent of his sacrifices. Iphigenia of Tauris and Isaac went to their sacrifice willingly. That's the whole problem of our religion, from the first day of mankind to the last. And that has nothing to do with any ecclesiasticism or any dogmatism of one church. It's a constant problem: how do you make the victim willing to be the sacrifice? You can only have this order of -- mankind if our sacrifices are made voluntarily. And that's why William James said, "Our literary men are sacrifices," he proclaimed the unity of victim and liberty, of sacrifice and volunteering.

Any society -- ours today at this moment, too, you see, is based on this profoundest act of faith that in any moment the order can be restored of a lasting, permanent continuity if the necessary sacrifices are made voluntarily.

Thank you.

{ } = word or expression can't be understood

{word} = hard to understand, might be this

I had hoped to have -- hope to conclude today our chapter on the tribes, on this very first universe created by humans for their existence on this globe. However, I feel very deeply that there is no end to it, and that you are so far removed from any understanding of this original phase of mankind--as any human being on earth can be. I think the American people at this moment are so im- -- immersed in their division of labor that they cannot understand that the first order of man did not know of any division of labor, but -- of a distribution of roles, of quite a different character. They were, as I told you, out, and occupied, and preoccupied with becoming parents, and children of some eternal order, of some eternal growth, of some etern- - -- ing membership in --. And this membership, obviously, since it conquered death over thousands of years, was not very much interested in bouncing presidents or firing chancellors. This proletarian attitude of the American people precludes your understanding of the tribal order nearly completely.

If a president of a university can, as the headlines said -- can be bounced and fired in five minutes, then there is no order. Then there is just chaos. And you have lived in the last week an interesting example of the necessity for our rediscovering of the achievements of these ancient, primitive, barbaric, and prem- -- primeval men. They were far superior to all of us, because they belonged forever into a certain order. And nobody could deprive them, as long as they were willing to risk their lives for it. Since they had overcome the fear of death, they were -- and they are, immortal. We are not -- anybody who is a coward and fears death cannot enter history. All these people who are for a higher standard of living have ceased to live, because life is predicated on our victory over death. Where there is no victory over death, there is no mankind. There are animals. All animals fear death. Man is the only being on this earth which was allowed by his creator to share his purpose, and to know what he stands for, and therefore to laugh death in the face and say, "It's unimportant." We survive our own death. And the tribe has done this.

In the Aleutians, which is, as you know, a very windy place, and is just the opposite from -- from sunny California, the parenthood on which the existence of a tribe is predicated--our belonging to something that remains our parent, our father and mother together, our protecting spirit--has been developed to such a high degree that I would like to take the liberty of reading to you the description of one of the dances in these wet islands, where the sun never shines, but where the people are very sunny indeed.

"On the Aleutians set -- hundreds of women in the moon-light carry out their dances. They were naked, except for their masks. Any male who would espy such dances would immediately be executed. Analogous dances were danced by the naked men. Both groups of dancers were ensouled by the belief that thank these secret rituals a spiritual power filled the main masks -- mask." You remember I tried to tell you last time that the mask is the superb perfection of the tribe. When the Athenian Acropolis is not more perfect in its architecture than the masks are as masks, that the tribes have in their lack of buildings, their lack of geography, their lack of roots, their lack of technicalities, yet managed to have something that is perfect, that is summum bonum, that cannot be excelled. The masks of Bali, or a mask of these Aleu- -- on these Aleutians has the same perfection as a painting of Raphael. It is not a painting of Raphael. It doesn't represent something which we would treasure as highly as a Madonna and the -- her child. But in -- artistry, in perfection has the same standard of the absolute, non-plus-ultra, the best.

Now these main masks then, attracted, centralized, configured the group of these hundreds of dancers. Now listen to this:

"They were ensouled by the bel- -- faith that their secret rituals were able to fill the mask of the center danc- -- central dancer with inspiration. But you could not try to see," we would say in a good translation, "God."

As -- as any pious man knows, that he cannot see God. Only theologians think they can. I read an -- a prospectus of a -- of a -- really a -- a theologian. He thought he was a theologian. Obviously he assumed that he was a Christian. And it read: The Picture of God by John Calvin. So that's the degradation of our days, you see, that pure paganism has cut into this theology. They dare to say that they have a picture of God. If they say this, then we are back to -- well, I don't know to which day. Certainly tribal people knew better, that you must not try to see God, that this is blasphemy.

But in -- of course in Los Angeles you can think of anything. I mean, on the -- on the -- on the churchyard there. What is it called? This wonderful cemetery, where you pay a million dollars to become immortal, and to have a picture of God. Who is this?

(Forest Lawn.)

Wie? Ja, ja.

But you have to know that we live today under caricatures of spiritual traditions. What people think of God is: a "concept." Well, if it -- God is a concept, He is not God. Living beings have no concepts. And if He -- therefore you can see today that one-half of mankind speaks of a "picture of God," and the other speak of -- of a "concept of God"; so both are dead { }.

The Aleutian people are still alive to this day, because both dancing groups, males and females, were ensouled by the faith that their secret rituals could fill the main mask with spiritual power. But to envisualize, to envisage this spiritual power would carry death or misfortune. You had to listen to it. So here we come to the point that distinguishes -- please sit down, yes? Don't talk.

In order to prevent anybody to blaspheme, like our theologians do, they had also to wear masks. And these masks were carved in such a manner that they could only see down to their feet. Otherwise, they could not look forward, and they could not look up; so they could never see the mask of the main dancer, of the center of things, of this magician, or however you like to call it--this medicine man, this high priest of the tribe--who embodied the spirit -- in this dance, as successfully provoked, as profes- -- successfully conjured up by their movements. That, so to speak, that was like the swinging wolf, you see, setting in motion the center thing. If this dan- -- mask -- if this mask fell off from the face of one of the dancers, he immediately had to be killed.

If the mask was at an end, this -- artistically carved, main mask had to be broken up. This service, this divine service was at an end. It's like Communion, you see; when it is all over, you see, "Ita missa est," it's the same idea, the spirit is now at peace, quieted down. And in the same manner, these tribes were -- they are just as religious people as we are, and had the same religious power, of course. And they are not primitive people; they are just primeval people. They had no buildings, they had no printed press; but they had this -- dances as an experience of how the spirit can move people to a decent behavior, and a meaningful behavior.

I think the -- the important thing is that they were not allowed to leave the dancing ring. When they lost their mask, or if they tried to look outside the masks, they had forfeited their life. It was a dangerous performance. Now all religion is only interesting as long as it is dangerous. That's why our Sunday services are not functioning, because they are absolutely polite. Now where you

are polite, you are out of danger. And therefore, polite church services are no church services of any importance. They are imitations, or they are -- perhaps they are school clubs.

And that's why the learning about the tribes today is very important and very exciting, because we there--you and I as well--recover the sense of the proportionate, of the adequate, of the meaningful, of the powerful, of the creative. Every tribal dancer, after he had performed in one of these groups, you see, then was tattooed, as we already have said. And that is, he got an edition of the tribal bible on his body. The tattoo of any tribesman is -- corresponds to what you get at your confirmation when you get a copy of the Bible, or of the faith of the group to which you pretend to belong. And as long as you can have the Bible, you can pretend that you belong. It's a substitute for the tattoo. The tattoo would be a little more relevant, probably, than your ownership of the Bible.

But in order to remind you that the Bible is relevant, there used to be a pedigree written into the Bible -- your Bible, you see. It was given to you by your parents; it was given to you on an important day of your life, of your biography. And certainly perhaps the pedigree of the family was even in there. In most old family bibles, that is the case. And for this reason, the Bible--and if you take it today--may explain to you the importance of the tattoo, of a tribal warrior. A warrior is in possession of the ecclesiastical tradition and libraries through his tattoo on his book -- on his body.

As long as he is not tattooed, he is just anybody; and he becomes somebody as soon as he is tattooed. The somebody, that's the spirit in which -- of which he is one of the thousand limbs at this -- in this generation. I said to you that parenthood is the creation of the tribe. To have parents, and to have offspring, to have descendants is the result of all the behavior in a tribe. You certainly know where you come from, and where you are going, beyond your own death. In this sense, it goes downward as much as upward. The generations are counted, as I told you, in any good tribe, as much forward for the next three generations as they go upward, for the previous three.

They told me when I went to California for the first time that in the good old days in California, if a man asked somebody, "Who was your grandfather?" he ran the risk of -- for being shot -- being shot. People in this country didn't want to be reminded of their ancestors.

That is -- for all modern so- -- loose society, very difficult to understand that there should be any interest to emphasize that you are nothing but a link in

the chain of generations. Yet, if we go in such a hurry, as I said, to be fired and bounced every day, it is perhaps understandable that the opposite tendency has its merits, and that mankind on this globe would not exist if he had not sacrificed in the first -- in the first phase of his historical existence everything to this continuity through time. And be quite indifferent -- indifferent to -- through his discontinuity in space.

What does it matter for these Aleutian people, that they are isolated on an island in a constant fog, as the climate is on the Aleutians, since they can boast that they have conquered time? That they are there forever and forever, and will never cease to celebrate their inspiration of being called -- into being, and can fight illness and death by substitution and by naming the spirit which keeps them alive?

The word "parent" therefore is perhaps the simplest way to -- to define what a tribe does. It gives man parents. And today, with unknown parenthood, more and more spreading--out of a test tube you can be born today, or be generated -- perhaps it interests you, that the word "parents" is very close to two things: begetting and obedience. The old Catholic -- the old Church tradition is that Mary received -- conceived through the ear, because she was -- Jesus is born by -- as the word of God. There is a quo- -- great depth in this, you see. The word "parent" is ambiguous. It can come from begetting and from obed- -- obeying. The parent is the one to whom you have to obey, and it is also the one you have begotten. There is -- among human beings should be no distinction.

It is quite terrible, the way you grow up, by dividing spirit -- nature and spirit. You really think that something is natural, and the other is, I don't know--mental or perhaps spiritual. There is no such division in you and me. If something good is said by your parents, it begins already to incarnate in you, to become flesh. And when your parents get engaged to marry, they already begin to beget you. And the rest is -- is profligacy today. People have today, in imitation of the pigs and the elephants, have driven a wedge between your power to speak something into being and to beget somebody. But there is no difference. I mean, on the day of engagement and on the day of wedding, you are told that you are husband and wife, so you begin to be it. And if a child is born, that's the fruit as much of the word spoken at -- on -- at the altar as of the acts then -- performed in bed. But to your imagination, it is otherwise, because you prefer to begin as animals, and then to end up in a lunatic asylum.

Our words are the beginnings of our acts. This is the sermon of -- not on the Mountain, but the sermon of the tribes. The sermon of the tribe is to insist on

the proper order of incarnation, of realization, of production, of doing things. First, the word must be said. He is a proletarian, you see, who is hired without being told what to do before he is hired. Just for eight hours a day. This is the whole proletarian problem, the manufacturer problem. That's Marx's problem, you see. He saw that people were hired without being told without being expected what to do. "Come in the morning at 8 o'clock, I'll tell you." That's, you see, as they have treated the president of this university. And so they have treated him as a proletarian, as a knave, as a servant. And that's a scandal. And I don't care for any -- nothing of the other reasons -- things. But you have been dishonored, because the president of your school has been fired and bounced. Now you understand that -- that even workers today, and mail -- clerks cannot be bounced and fired. So if the president of the university can be fired and bounced, you are below the lowest -- low clerk in your endeavors. You are just not worth doing anything, because of course he represents your position in the world of the spirit. And in California there seems to be no world of the spirit. It's just a school, grammar school. And then you can treat a man like that. I don't care for the reasons. I know nothing. I'm a foreigner here, and a stranger. But I know that as long as the -- university can be treated in the public eye in such a manner, you are proletarians. The proletarian revolution of Mr. Karl Marx { } ahead of you. And I'm teaching tribal order in order to give you some means of recovery. That is the reason why the occupation with tribal orders today is of the first rank, of the first urgency, because many of you don't even know what it means not to live day by day only, but for a long range. You -- most of you do live day by day, and perhaps have to live day by day, because our economic order makes it necessary. But that's vegetation, and not life. At the Orinoco, there is a tribe, the Yaruros. I've mentioned them, I think, already before, but let me repeat it, because it is always something very emphatic and sublime to me. They are dying out. There are only 150 left; I think I mentioned it last time. And don't forget that even a -- a tribe on the way out still has the dignity to perform his last rituals, his rites, as though they never had been omitted, and can't be given up, because they made even these last 150 Yaruros into real people. Think of yourself: what makes you into real men? When you are unemployed, haven't -- failed in the exam, and are -- how do they call these people? dropouts, yes; dropouts. On what do we live when we are dropouts? I think the only solution for society today is that we all declare ourselves to be dropouts, that then together we may be saved. But the single dropout has really no hope.

And what's -- a dropout? And more and more people -- belong to this class. Now even the president of the university belongs to it.

This no primitive man can -- can figure out. He would not know what that would be, to be a dropout. Why? Because speech he only has as long as he belongs. He belongs through speech, by speech. Therefore, to call yourself a dropout is not in the language; it is non-existent. "Dropout" would mean that you can't speak, and that you can't listen, and that you can't be talked about. Now one of the reasons, of course, of our impoverishment, and our insanity is that you really think that language consists in words said by you about other people, or other things. That's not true. That's what linguistics teach, and that's why linguists are wrong.

Speech is when you, by hearing something, get up and act, and by hearing nothing, don't sit -- sit down and -- and give up. Speech makes us move, or it isn't speech. And that's why I -- I think the dictionaries, and the linguistic professors--but especially the professors -- and the lady professors--of literature don't know what speech is. They think it's reading a book, and knowing what Keats has said. But -- speech means that I am forced to act by the word spoken to me. I'm named; I'm called, and I have a calling as long as I can understand what the call said. All the rest of the dictionary, and of linguistics you can forget. There hasn't to be literature in order to be a happy person, or a wise person, or an enlightened person. But you have to understand commands. And you have to be able to give commands to somebody else, you see. Otherwise you are not a human being. So any policeman I think is a greater poet than all the people who write in the magazines, because he can order a person to go, and he can save his life. That's a great act. That's a very poetical act, a creative act.

Now the -- my old teacher, very long ago--60 years ago, is -- I -- I think I should honor him by giving him -- your -- his name. He wrote a book, The -- The Steps of History, the Gradation of History, what is -- you formerly called {gradus ad Parnassum}, the -- the steps to the mountain of the spirit. And he was a professor at the University of Berlin. Never was promoted, because he was interested in the tribes. And at that time, you have to be interested in -- in the Greeks, or in the Romans, or in the -- something classical. Primeval man was not yet, you see, had not yet -- moved up -- been moved up to the rank of an equal importance. Anthropology was not the fad.

All the more, I like to quote what he had to say about these old primitive people. Because it's valid to this day. Heavens! How do I find it? Forgive me. I

have to consult my own index. Here it is:

"The Irokese"--that's an In- -- just an example of an India- -- of a primitive man, an Indian, you see--"any -- any tribal man of the primeval days was in himself a free man, a nobleman, and a king; a priest, an orator, a poet, an artist, a farmer, a warrior, a dancer, an actor, a singer, and a carpenter. He was it, all in this one person, because he could change without do- -- being harmed from one activity to the other, and always be still the servant of the spirit. Will there still be an evening for mankind at which we shall recover this power and this integrity of the morning of mankind?"

I suppose that's unexpected for you. But he felt deeply--this is written in 1905--he felt deeply that primeval man was still the whole man, and we are all specialists. We are either city-dwellers, or we are Americans, or we are white Protestants; all very narrow conceptions of humanity.

So it is important that we should keep in mind that the Bible is in the tattoo of every one tribal warrior, and made him able to enter all kind of disguises, all kind of masks, and recovering his integrity by serving the permanent spirit, carved out in this big mask which the medicine man would carry.

The tribal man felt that he was begotten by this greater power of the spirit, which sometimes they -- they figured out to be female; sometimes they {fimmered} out to be bisexual. And you read all these things, all -- that they considered them sometimes feminine, and sometimes mixed, and sometimes male only. That is not important. The problem of why we are descendants of father and mother is for you and me exactly the same profound statement as we'll see with primitive man. Explain, you cannot, why man must come from two sexes, why we are degenerates if we -- we -- we are not descended from tri- -- two outlying branches of mankind, why the whole man in you and me has to be recovered by uniting two strands of the human race. We are just as idiotic as a tribesman, or just as wise as a tribesman. Don't think that by -- reading Darwin or chemistry you know anything more about this deep secret. They knew exactly as much as we know about whom you should marry. And as you know, most of you don't know whom they -- should marry. If they knew, they would be very happy.

So don't think that there is any progress in this knowledge. In the -- in knowledge of important things, we have made -- can make no progress, because your problem is just as profound and insoluble, and just a pot-shot, you see, at -- of luck as -- as it was in their time, I mean. To find the right mate, my dear, you

see, today takes four divorces, and very costly. And the whole income of state of Nevada is based on this. And they weren't so expensive, but they didn't make more mistakes. I think they made fewer, because they had not -- the state of Nevada hadn't been invented, yet.

I mean, you will admit that the possibility of getting four ladies, one after the other in Reno, to be called your wife temporarily, and -- is not a great progress, because it doesn't solve the problem of belonging to some -- woman forever. These four are all at a discount.

So, I mean, four wives is -- just means not being married. That's all. You may call this a marriage, you see. And this -- of course this scandal goes on in this country, you see. Why they go to this length -- it's just for the jewelry.

What I have tried to say is that the problem of parenthood is all-embracing, is the problem of the tribe--and when we leave it now, as I unfortunately have to go on to other things, to the next chapter--I must remind you, that we have one word that may in English perhaps help you to understand the significance of the tribal order. That's the word "alumnus."

In Virgil, there's a wonderful verse which has often been quoted, where Venus, the goddess of love, is called {alma parents}, nourishing mother. Unexpected for you to hear that Aphrodite, the god of love, is called "mother," because in your lingo, love is only there where you are quite sure that no children will come. "Safety first." But the goddess of love in Greece is simply the goddess of -- who -- from whom children spring. That's very simple, very direct. But it also allows you to become an alumnus, as you are an alumnus, I hope, one day of this university.

In our language for the last 200 years, since Mr. Newton and similar guys, we have driven a wedge between body and soul. And therefore, if you think of an alumnus, that's a man who has missed an examination. And if you think of a son or of a child, that's somebody who has been cradled in a home, physically. But obviously, the word "alumnus" is much more appropriate if it covers any relationship between the older and the younger generation. And an old parent, of course, gave as much the religion to his children, as he gave his body to his children, his offspring, you see.

Therefore, the word "alumnus" I think is important for you. Think of it, that the mother of the god -- of -- of -- of Troy was called "Alma" ; it's still a first name, the nourishing one, the -- which -- which gave you the milk to drink, the

mother-milk to drink. And the word "alumnus" then today means not the man physically procreated, but the man having received the immortal nourishment from the speech, and the naming power of his mother.

I think that's interesting, that we cannot do without this little syllable of "a-l," which means "to nourish" in Latin, and in Greek, and in German. But you have killed it, or isolated it, degraded it by only speaking of the alumnus -- -na of the school. But you are also your parents' alumnus, you see, in the same sense. And I hope even more so, because if they -- you have real parents, they have given you -- their name. They have given you their spirit. And therefore, you are their alumnus. And on the other hand, of course, we are, as a -- living in this good country of America, we are nourished physically by the air, the climate, here the -- the prosperity, the physical graces of this country. So we are also in a natural sense the alumni of the soil, and of the people of this country, you understand.

So it is very sad that the stem "a-l," for "alumnus," and the stem "alere," for the word of the -- of the wet-nurse, for example, that this is today so separated in your lingo, that you never think that you cannot be an alumnus in a spiritual sense, unless it is also in a physical sense. Here, these buildings--aren't they of some importance? I think we are all proud of this campus here, because it is a physical campus, you see. And it's nourishing you. And is not just something of the mind. It is very real that you can see the ocean and here, on this quarry of Mr. Cowell.

So in the word "alumnus," I hope you will recover the integrity of parents, of {alma- -- alme parentes}, as Virgil calls them, of the sublime parenthood by which the offspring in every generation is filled with the spirit of the parents, and feels empowered to represent the spirit in his own generation, and never gives up, never is desperate, always is quite sure that the great mask of the tribal spirit is falling upon him, too, in his tribal dances. And I think in Cowell, they begin to have tribal dances.

I -- must go on. And we come to the second chapter, where not parents are produced--and children, but priests and people. I said to you, the second great chapter in the history of mankind is to create a universe in which people are -- able to serve as priests to the cosmic order, and in which the laity, carrying out the precepts of the priests. Now it is totally unknown to you, the difference between parents and priests, anyway. As you know, the old Christian doctrine, and Jewish doctrine is of course that a father is also the priest of the family. That's very true. We'll see how -- much more true this is than you think it is. And

-- but first I have to recover the meaning of the word "priest."

Just as you don't know that parents are spiritual forefathers, allowing you to draw on an immortal power to conquer your own death, so it is with priesthood. That it is today a special {center}. You are a priest of the Catholic Church or the -- some other church. But priesthood of course is not anything purely religious in the modern sense. You are also -- belong to the universal priesthood of all the believers. And that means that any layman cannot function in modern society without being a priest. What that is, however, is totally lost today in the mists of time. And I hope to use the next three meetings to convince you that in actuali- -- truth, we are privileged not just to feel parents and children, but we feel also privileged to be priests.

Before I, however, can successfully do this, I'm afraid, I may have to -- first to draw -- to ram in, so to speak, one term which you use today without seeing its -- its tissue, its connections. That's the word "king," and "kin," and "kindred." You all know this word, and I nearly forgot to -- to -- to mention these. But I think they are useful for you. I mentioned the word "alumnus," and this -- in this proper sense, in this universal sense. The word "king" is a remnant of the old tribal days, too. It means a man who -- whose kin is known and respected. And that's why he is himself king. "King" and "kindred" have to do with each other. A king is a man who, alone in a -- in a disorderly, migrating, or so, group is known for his descent, and therefore can represent the totem pole: the whole pedigree of the tribe, and can guarantee that they have good parents. To have good parents is the meaning of nobility, of being named, of being well known.

And pardon me the -- for going back once more, but I nearly forgot this importance of the -- of the kingship. Into the later orders of mankind on earth. the word "king" sticks, so to speak, as a remnant of the total order of the original tribal -- tribes all over, were, of course -- we all were of known parents, of good, noble parents. And "Every man a king" is a good American ambition, is a phrase: we should cater to you. If you would know what this means, "Everybody a king," we would have a very wonderful society. And not "Everybody a job." You should have a Royal Corps and not a Job Corps.

Now the simple way in which you can realize this kingship is--for the tribal order: the totem pole. In the -- on the totem pole, obviously all the known links of the tribal order appear and encourage you to say, "This is my ancestry. Here it is. Look it up." And so it is, so to speak, the systematic theology in addition to the tattoo, which is the Bible. The totem pole is pedantic. It is -- systematizes; "he begot, he begot, and he begot." But that it is also inspiring.

I would like to leave with you: in Guatemala, there are now many books written on the old Quiché language in Guatemala. But most of them--as I at least have consulted them in this library--omit the interesting -- most interesting document we have from the Quiché -- Mexican natives. In 1850, for the last time there was enacted a religious drama, In Rabinal, which is a town, but which is also the name of the play. There was a strange Frenchman, Monsieur Brasseur de Bourbourg, and Monsieur Brasseur stole many manuscripts he found there, fortunately, so that they have been recovered. I mean, he took them to France so that they weren't destroyed. And Monsieur Brasseur also was able to attend the last enactment, it seems, of the great play of the Quiché tribe, of -- in Rabinal. And it describes something very simple: how a prisoner of war of one tribe is allowed to play on his last day, as it was in most people--in Ju- -- Judaism, too--in a Saturnian way, to -- act the king for 24 hours. And then he is executed, you see. He has forfeited his life. But for one moment, they allow him to feel that he is king. And they make him king, even the enemy, because otherwise they fear that hurting him, killing him, you see, might provoke the vengeance of the great -- his great spirit. So by treating him as a king, these--in many tribes you find this--they get rid of the blood guilt, which otherwise would -- would bow them down.

So the new -- one has often said--as may have known--modern theologians have said--that Jesus was treated this way, that they have killed in every year, some prisoner, you see, by treating him most royally for 24 hours, and then only executed. It's a -- perhaps a strange fantasy, but I think quite understandable. People feel every man is a king, so we'd better make sure that the -- Great Spirit cannot accuse us of having missed, you see, the -- his dignity. And I'm want -- want to quote this, because of one sentence in this drama.

In 1950, a friend of mine who is a professor at Kent State published this. It has never been printed, and he published it unfortunately in a very elegant German text -- German translation. As far as I know, it is not available in an English translation, this play of Rabinal. And it's a great pity, because it's a very wonderful play. And some of you perhaps may care to -- to have it published. And it's very significant that in all the books of Guatemala, this one really important monument is never mentioned.

Anthropologists are funny people; they have a wonderful way of reporting all the unimportant facts. Because they don't know what is important. They don't know that the relation to the Spirit is more important than the dress, or the speech, or the diet of these people. They think the diet and the -- and the -- and

the -- missing, lacking WCs are important. They aren't. But there are important things, but unfortunately our anthropologists have not learned to respect the important things and to distinguish them from the unimportant things. So they collect unimportant fact and unimportant fact. But there are very important facts, which are part of your and my heritage, which we really must know. And nobody takes it seriously. The anthropologists play around with this, and "How interesting." No, this is important, because you and I are short of the Beatitudes. We cannot go to Heaven without learning from these people something: how to conquer death, how to despise death, how to live beyond death. Can you? You are all afraid. You are all cowards. If somebody says, "Do," you do, in order to get a job. Is that a reason?

Forgive me. I have to find this -- this one sentence. And I have to look up the -- again my -- my dictionary. This man, Rabinal, is driven around, before his execution, after he has been treated. He has been allowed to kiss a girl, the king's daughter, and dance with her so -- as though he was a prince. And he has been allowed to sing the glories of his own tribe in presence of the enemies, you see. But now, of course, the day is come -- the hour is come where it's all at an end. And so he says,

"Already I see my own eyes carved on the totem pole. There they are carved. And from there they look down on the young warriors. And these, on their part, will then look on me. They will recognize me. They will acknowledge me. And they will call out and say, 'Our father, look down on us.'"

I think that's a very sublime, and--as far as my experience goes, unmatched, sublime--utterance, that the -- the prisoner of war, to be executed by the enemy, you see, foretells his own glory, because his eyes will be carved on the totem pole of his tribe. And he will enthuse and encourage the young people in the next generation for this fact that he, with fortitude and without trembling, carried the -- out the death warrant of his situation, as a prisoner of war. So his honor is safe. Since he has not winced, since he has not surrendered to the enemy by cowardice, he is immortal. And he has conquered death. What is death? He will be named, and he will be mentioned, generations to come. I think this is quite unique, and I am -- must ask you: insert this fact, this real power of the tribal order into your ideas of primitive man. I wish we were so primitive. That's not primitive. That's the noblest and highest honor anybody can acquire in life.

{ }.)

Wie?

(Could you read that again?)

Glad to.

"Already my own eyes look down from the totem pole.

There they are carved. And from there they look down on the young warriors. And these warriors on their part look up to me.

They will recognize me"--it doesn't even say in the translation not "They will recognize me," but "They are recognizing me. They acknowledge me."

--which is the climax: from recognition to acknowledgement, if you understand that. I don't know if I use the proper English terms for this climax. But it is more to be acknowledged than to be recognized, you understand? From the floor of the American Senate, the speaker, the president does recognize somebody, you see, when he wants him to say, "You -- you now can speak. I recognize Mr. -- Mr. Smith." But it is more to say, "I acknowledge him," which means "I think he's right; he is in a position," you see, "of -- of authority." Would you make this distinction between "recognize" and "acknowledgement"?

No -- it is a -- this country, you see, has gone very far in using the term "recog-" -- "recognition," and therefore { } -- it is doubtful whether you make this distinction clearly in your mind, you see. But I think the -- it's very important. "I see somebody; I call on somebody; I recognize somebody; and I acknowledge somebody" should be for you a whole staircase up to Heaven, of immor- -- the Heaven of immortality, of naming a person. You -- you can name a person in an indifferent manner, you see. And you can -- name him by giving him his proper dignity and authority, you see, which he claims. And that isn't the same thing.

And all human society, believe me--is dependent on the constant power of growing recognition and acknowledgement. Anybody can die in peace who is acknowledged. He may -- have to die when he is only recognized. But it is very bad, as most people of us today are, if he is only known, or he's only called by a name. That's very little. You don't want to die by just being known as "Mr. Smith." To be known is nothing. That's the beginning of wisdom. But to be acknowledged for the role you have played in the -- in the community --. Any president of the United States--President Kennedy--wants to -- must be acknowl-

edged, or there is no peace in the United States. Can you understand that your own life depends on your acknowledging the presidency of Lincoln or Washington? This makes you, by your acknowledging your proper name ahead of you, and above you, you become human beings. It's a constant, growing process. And pardon me for saying so. You are only very modestly now human beings. It's just the beginning. You are embryos.

But you -- haven't reached that point, because you haven't yet acknowledged all the great people who have gone before you, and have -- have made you. part of you. And that's what Christianity stands for. If you don't say, "Christ" -- "Christ is risen," He isn't risen. All the -- Greek Church knows it so well, and we relearn it now in the West, that the claim on -- at Easter, "Christ has risen today," you see, is a condition of your having any Christianity. There is no other, except through your acknowledgment. That's why the acknowledgement of the tribe on the totem pole, of this new eye, and this new name Rabinal, is the condition of belonging to the realm of the spirit. Very few of you do. Most appointed people of -- of intellectual life have forfeited the spirit. They cannot acknowledge anything. They criticize it. And they call this the critical faculty. I don't understand why they call a deficiency a "faculty."

Because the faculty of man is that he can acknowledge the dignities that surround him, the spirit that commands him, the future that conducts us. If -- what they call the critical faculty stops short at the cleaning process. Of course, you can eliminate somebody who should not be acknowledged. That's the critical faculty. But it's an in-between faculty. I mean, if you have 10 good men, and an eleventh who isn't good, you have to have the faculty to say of the eleventh, "He's a sheep," you see, or a black goat. And so he -- out he goes; that's a critical faculty. But the 10 others must be acknowledged by you, and worshiped. And you must do homage to them. And if you don't, to Hell with the critical faculty! You are in Hell. And most of you are, because you exercise the critical faculty. The critical faculty makes absolutely no sense without the redeeming grace of coming back and saying, "But I -- acknowledge Mr. George Washington as the founder of the -- of the United States." And on it goes. It's not just George Washington in politics. It's of course in every field of human endeavor that you have a saint to invoke, a founder of our faith. If you don't acknowledge him, you are nobody.

Life is very frail, gentlemen. And perhaps one thing I must leave with you now, at this -- as of this moment is: it is so frail that every one of you can destroy it. The tribal -- order of the tribe has lasted thousands of years, although it was

based on nothing else but on this little tattoo, this little inspiration, this little mask carved out to preserve the spirit from one generation to the next, and make people speak in the proper order to each other, and command their ways. And you will admit that this is not my invention. But I talk about these things because I tremble--and everybody today has to tremble, that this faculty to you is lost. That you do not know what it means to acknowledge somebody in authority, in -- with full conviction. Because you really prefer the critical faculty. You can brush aside a thousand authorities and laugh them off in Esquire; then you feel very good, and very powerful. You are impotent.

They -- all these shameless people, you see, really destroy their potency, and they do in every sense. Because our five senses--our sexuality, our sensuousness--is also based on the spirit. Don't believe that potency is a purely physical quality. It isn't. The people in this country who are numberless, who are impotent, and then go to -- take drugs, LSC or so, in order to get potent, they don't just know how our body is made to procreate, to become creative. It is only through speech, only through meaningful, convincing song, speech, command, obedience, authority, devotion, poetry, what have you. But certainly not what you call "intellect," and not what you call "mind," and what you call -- I don't know what your words are. Well, LS- -- LSD, for that matter.

This is all -- to me these are all clear. When I hear that a man is dedicated--or a woman--to these things, I know they are impotent. And they want to hide this fact. And they don't want to heal it as it has to be healed, by enthusiasm and inspiration, which makes everybody powerful and potent. But they want to do it -- remaining indifferent. This you cannot do. You can't have it both ways. You can't be potent and indifferent, because "potent" means to be enthused. And "enthused" means to have a spirit that is bigger than your physical existence.

So I said I wanted to conclude today the tribal doctrine. And I conclude now once more by this scheme, that man is that strange being that can at the same time know that he must be passionate, that he must conquer death, and that he must have a healthy body and be somebody. We are all somebodies, we are all in love, and we are all called. And all the rituals of the tribal -- tribes, everywhere, are dancing around this problem: how to make every one of you aware that all three faculties, you see, must be recovered and must be kept safe. You must be able to be vigorous, strong, dance, sing, speak for achieving -- I mean, be a carpenter, or being a fisherman, or being a hunter or whatever you are, be a mother. You must be able to fall in love and create new unions. And you must be able to stand by when the -- the danger of the future demands your

sacrifice. This man Rabinal had to stand up for his totem pole. And that's why he deserves to be quoted by me. For no other reason.

The three is the old Trinity which the Christian Church then has -- cleansed, and purified, and { } -- hands you over as Trinity. It is nothing artificial. It's nothing you can't discover in your own existence every minute. And I may, however, rename it. I -- perhaps I should, before I go over to the priesthood. Because death we can over- -- -come by faith. Passion we overcome by love. And our dangers, in physical dan- -- dangers we overcome by hope -- by our hopes. We are courageous, we slip, we go into the water and learn we can swim the river. And you see, if we are full of hope, we do it.

Now today in this country, there is no knowledge that faith and hope are opposite virtues. You all mistake faith for hope. They even had a Christian theological universal meeting here in Evanston 20 years ago which was convened on the motto of hope, as though this was a Christian virtue. The word "hope" is not found in the four Gospels. The word "hope" is not found in the four Gospels. Because it was a Greek world, and the Greeks lived by hope. And since Christianity had -- had to convert pa- -- the pagans, they could not use the term they had abused most. Why is hope earthly? Why is "hope" from this side of the barrier of death? You hope, you see, that everything will be to the best. A man of faith is a man who says, "Nothing will be to the best, but it doesn't matter." Despite the fact that, Jesus said, that "I have to be crucified, Christianity is safe, through my death. There is no hope for me." And He knew better than anybody else that there was no hope for Him.

And that's why the word "hope" does not exist in the concordance of the four Gospels. And I think that's important for you to know, because you must jump into the face of every -- of every clergyman who today is sick with Grecianism, or Hellenism, or whatever, or philosophy, or critical faculty, or whatever that is, who all confuse hope and faith.

When I landed in America, I made a friend -- became a great friend of -- or he became a friend -- of a very great doctor. He was a professor of Christian ethics and of medicine--a rare combination--at Harvard University. Now this man, Richard Cabot--he belongs to this great guild of the Cabots, you see, who only speak to the Lowells, and the Lowells only speak to God--he said to me, "Eugen, what you have to learn is: it is very hard to understand Americans, because this is a country of hope. And they know of nothing else. Everything is hope, you see, and nothing is faith."

And that's true. It's understandable. I mean, you undertake to tame a vast continent, and you must be full of hope. Set out, and it will work, and -- probably, you see. Faith is something else, because faith is to say, "It doesn't matter that I die; it doesn't matter that I fail." The failure is needed. There are so many victims in Vietnam now needed before victory can be had. That's very hopeless. But that doesn't matter for a decent person, because we don't live by hope. We -- are meant to live by faith alone. Only -- poor Luther, he wouldn't be understood in this country. He preached, you know, "by faith alone." But I still have to find an American sermonizer who understands this.

Now this is the last reason I wanted to bring up, why the occupation with primitive man is to be recommended to the youth of this country, and to any -- from -- next generations. We know so much, and we can abbreviate time by electricity and other things to such a fast ruin that faith is represented only by these primitive men who knew that they had to die in order to give eternal life to their secrets, to their offspring, to their children, and who became royal, and kings in the faith that on the totem pole, their eyes would give life to these children. Now aren't they there, really? If -- if 10 generations from now, all -- every generation that looks at these totem poles is revived and has twice the energy as it would have otherwise, is there no effect? Is there no -- no progeny? Is there no ancestry? Is there no pedigree? I think there is. And without, there is no pedigree.

So don't believe that this is superstition. It is not true that death cannot be overcome. But this country is on the way out of history, because it is the widespread idea of the people that death has no meaning, and death cannot be conquered, and death is the end of all things, you see. And if you look at this cemetery in -- in Los Angeles, it's the shame of the century, this place where you can -- where the president gets up and says, "By the authority vested in me by -- of the trustees of this cemetery," you see, "I hereby declare you to be immortal." That's the formula used on -- on The Loved Ones, on Forest Hill, or what is the name of it?

(Forest Lawn.)

What?

(Forest Lawn.)

Ja, Forest -- Lawn. "By your authority vested in me," you see. That's like { } president of the university. That's a primitive expression, you see. And --

well, I won't say what I wish about this cemetery. I also can be cruel in my wishes.

The program which now is before us is: how did the -- the tribes in their primitive organization, of migration, of being obsessed by the one problem: how to last, how to last against all odds, against all enemies, against illness, against scarcity, against famine, against tempests, and earthquakes, and fire -- how did anything ever break up their obsession with this one thing, how to have parents and alumni?

So this is perhaps the formula in which you will discover the unity of mind and body. You see, you have to be an alumnus and a parent. And the parent is producing alumni. And the alumni, you see, have physical parents. But you see the unity of the two things, you are no longer in this great -- bedlam in which you live, called "academics." Because the Great Spirit and the academy have separated the mind and the body. And that drives us all crazy. And all the obscenities of life, of modern life depend on this separation, you see. You know this very well, that as soon as your love-making is separated from speech, it is deteriorating, it is disintegrating into vice.

Now the -- therefore the step out of the tribe is always connected with the danger of life. And the old tribes, when we haven't -- haven't dared to take the step to the stage--that's why we still find their vestiges--they remind us that the -- something irretrievable would be lost if nobody understood the tribes anymore. On the other hand, we have division of labor; we have priesthood; we have writing. It isn't true that everybody tattoos. It isn't true that everybody that everybody is married by incest rules. The Egyptian pharaoh married his sister. And with this dawning of a new day of history, all the laws of the universe changed. Because if you must marry your sister, you can leave your tribesman, your tribal order. You can get away from the totem pole. You don't have to dance around, according to the generations, you see, of relationship.

A priest is a man who defies the orders of the tribe. That is a priest, by definition. And a Catholic priest does this to this day, because he doesn't marry. That's one form of emphasizing that a priest is outside any tribal law. And I think therefore there is something very profound in this tradition, that a priest must show that he is independent of the law of the tribe. It's -- undecided, yet, but you must understand that's a very dignified decision to say that the priest of the Catholic Church must not marry. It is not so simple to say either "yes" or "no" to this. I myself would say I'm very much divided. I can see that everyone is a part of mortality, and of a mother and a father. But I can also see that to be a priest is

an authoritative, and original, and legitimate task in mankind. It's a very -- as you know, they are wrestling with this now. If you don't allow the priest to marry in Brazil, the village is full of illegitimate children; and if you do allow it, you have no clergy. So what do you do in South America? I think I just don't go to South America.

It is insoluble. It's a very acute problem at this moment. As everybody knows, you see, who -- who sees there, you see. It is neither to say, they all must marry is the solution, not to say they mustn't marry -- cannot marry is the solution. But it's very serious, and very urgent.

Heaven knows. I had a famous friend--or he wasn't a friend, but I knew him. And he always said, "South America is the fifth day of creation; it's before the sixth day. Adam and Eve hadn't yet been created." And he has a point, you see. South America is quite a different -- it is not true that it lives in the same year as you and I live. The year 1967 makes no sense for South America. What year it makes -- makes sense there, I don't know. But certainly not 1967.

And that's very serious. And we have to learn this. With India, the same; and with the -- islands, the same -- and the Melanesian islands, the same. It is not true that there are our contemporaries. That's only a fiction. And that's why have no -- nothing to offer much to the South Americans at this moment. Either they are outside history--"fifth day of creation" means just this, you see. That the -- the stream, the so-called mainstream of American thought--which I would still try to discover and haven't been able to--that -- that this mainstream just is no stream in South America. It's not even a pond.

So that's why priesthood is a very serious business. Because priesthood has not been created in South America--the universe of the priesthood; it all -- doesn't function at this moment--it is outside history. Because it has too many thousands of tribes, and they must grow into one universe. They know too much of each other. So just to have the Patagonians, and the Bororos, you see, and the Yaruros, and so on, these single tribes, doesn't allow them to live in peace. They destroy each other. They are too close upon each other. They have railroads and radio now. And so whenever the tribes know of each other, the tribal order is destroyed. And that's what of course is so dangerous about South America--and perhaps it is exciting--there are thousands of tribes, and they live without a common order.

And the common order was -- has been created order for the universe, for the second universe of man, by priests. Priests are able to overcome tribal fron-

tiers. A priest is a man who does not belong to any one tribe. And therefore the first high priest of mankind had to marry his sister, in order to prove it to everybody. All other Egyptians had to marry according to the totem pole. They could not marry their sister; they could not marry their first cousin. And they still can't. But the pharaoh could, and had to.

This is quite exciting, you see. We ca- -- enter here a -- the universe that is based on contrarities, on contradiction. The priest knows of the first order of mankind, but denies it for himself and says, "I have to outgrow it," what they say with the learned expression, "I have to transcend it," you see, "to get beyond the tribal order, because otherwise 10 tribes -- the 12 Tribes of Israel, the many tribes of Egypt, the hundred tribes of China cannot be unified."

Because of this, the Chinese always have claimed that they are the empire of a hundred tribes. Of course, they were the empire of many more than a hundred tribes. But that was the minimum expression to say, "A mass of tribes can be unified in one place -- under one place."

Thank you.

{ } = word or expression can't be understood

{word} = hard to understand, might be this

Ladies and gentlemen, today we enter a totally new situation, a new chapter in man's consciousness. The -- a Frenchman has written a very -- book with a very good title, and a very poor text. It's called Des Clans aux Empires. From the Clans to the Empires. There -- we cannot very well translate it in English with the same emphasis. It's a wonderful title. And that's exactly what we have to do today, to take the step from clannishness and primitive tribal man to the great empires, the pyramid builders of China, and Egypt, and the Aztecs, and the Mayas in Yucatan all over the globe. Around the 30th degree of latitude, there is to be observed a strange light in the sky. And that has given origin to all astrology, all astronomy, all pyramidal cults, all writing on stone, and -- as you have it today, on paper.

How does this come about? It has taken many, many hundred years before northern man, the man from Greece and Rome, became aware of the fact that ancient peoples were led by a sign in the sky, and even today, you can read most books about the Incas, or about the pharaohs -- or the Chinese, completely ignorant of this great distinction between the countries on the 30th degree of -- around the 30th degree of latitude and your and my situation, in a climate of the so-called moderate zone. You can't see it on the 40th or 50th degree of latitude. Which is our latitude here? Wie?

(Thirty-seven.)

That's Richmond, by and large, isn't it? Now it's quite interesting. You are -- allegedly you are enlightened, and educated, and instructed. But this simple difference--that man under the 30th degree of latitude sees a different sky from what we see here--has remained unknown. This fact was re- -- discovered for the first time in -- in occidental history, in 1611, when a monk observed in Egypt the zodiacal light, as they call it, with an impossible name. The Egyptians and the Mayas had a much more pertinent name for it. When Alexander von Humboldt, the great explorer whose name you know from the Humboldt River, when he traveled here in America, he came to Arizona, and he saw--around Santa Fe, and Flagstaff, New Mexico--he saw a light which he called the pyramidal light. We see in the sky at this latitude a pyramid. The pyramid is 200 degree wide, so it's an immense, white light lying on the horizon in the first two hours of the morning, and the last two hours at sunset.

And the pyramid is in the sky, and that's why we have pyramids on earth.

Man, of course, imitates what he sees in the world at large. And just as the masks imitate birds and animals in the tribe, so our pyramids imitate what is visible in the sky. But since our modern high school teachers do -- wish to know everything from books--they never look at the sky--and to this day, you cannot find in any book the simple fact that the pyramids on earth in Egypt are imitation of something you can see.

And this I think is -- of first-rate importance. Man has never been such a fool as our modern astrologists, and -- and people who write on magic, and soweil -- write. They were very reasonable people. And they were just as great geniuses as Mr. Einstein. And I hope I have already shown you that a medicine man in a tribe, and a dancer in a tribe is a highly intelligent and passionate person who braves death and can create for eternity. The second step we have to take is to find that the people who build the Maya pyramids in Yucatan or the pyramids in Egypt were just as clever as you are. I think a little cleverer.

This megalomania of modern, educated man is terrifying. You cannot understand the world as long as you say "Primitive man, and we of course are so enlightened." You are not enlightened. I have never seen so much obscurantism as among you. It is incredible. you believe really that by passing an examination you are an educated person.

Yesterday a boy came and said, "Why should I go to -- to war for this country? I want to flee to Canada." It took me two hours to convince at least the others who were present that he was an idiot.

Any man who cannot stand up and be counted for something that is worth dying is not a man. A woman -- we spoke of this before. But this has to do with the -- our reverence for the great of- -- revelation in the sky. The light of the pyramids -- is visible every evening and every morning all over the globe on a -- on a ribbon, you can call it, of perhaps 6 degrees or 10 degrees of latitude. In Flagstow, Arizona, I have watched it myself, from the Lowell Observatory there. Mr. Lowell was good enough to allow me to do that. You can see it everywhere at this latitude. Sometimes this is -- you can even see it in Richmond. That's a little too far north, however.

The Romans and the Greeks could not see it. And that's why they never understood the sorcerers of Egypt, the sorcerers of Pharaoh. In -- in Memphis is the best place in -- on the -- in the -- on the European/African side to observe it, as in Flagstaff, here.

This pyramidal light is now called officially in science the zodiacal light. It was first observed by a European in 1611 of our era. So, far too late to influence -- our judgment on the ancient pharaohs, you see. And the monk who discovered it--it was a monk--called it "zodiacal light," because the zodiac moves within this ribbon around the 30th degree in the sky.

This does not have to detain us. You only have to know that the Egyptians and the people who have built pyramids all around the globe--in Guatemala, in Yucatan, in -- in Cambodia--had something to go by. They did not -- fantastically invent a pyramid. A pyramid after all is a very abstruse form, a very strange shape. But you are never surprised when I tell you there was a cult of the sun or a cult of the moon. This you well understand.

But the -- you -- there has never been a cult of the sun. That's one of the idiocy of our modern textbooks. The sun is written in Egypt with this simple sign: and that means day -- the day or the sun. This is the sun. Now you can see why it is very -- not very fit for calendar reform, because if something is every day available, you can't make much of it. The sun shines every day. -- At least here in California. And for this reason, this whole -- all the literature you can dump in the wastepaper basket, which speaks -- speaks of a sun cult. It has never existed. It's -- it's not possible, because on 365 days, the sun is just the same, and you can't do anything. You want to have rules; you want to have order in chronology; you want to have change. And just as the death of the chieftain leads to dances and the sacrifice of the captive--you remember, when he gets on the totem pole--if you go over from tribal lore to priesthood, the priests want to bring together Heaven and earth. The first word of a priestly order is that Heaven must be reconciled to earth. Heaven must be brought down to earth -- something of this order. Man must be sure that the stars in the sky, the horoscope in the sky are -- is in harmony with what you are doing on earth.

A priest is a man who reconciles Heaven and earth. You can take this as a good definition. A priest is a man who reconciles Heaven and earth. Just as a medicine man is a -- somebody who reconciles the ancestors and the -- and the depend- --how do you say?--the progeny, the younger generation, so the reconciliation in a tribe consists of reconciling you to your ancestors. But in the sky, on -- on earth, the movement in the sky have to be put in harmonious harmony with the movement on earth. This is most needed, of course, in agriculture. All agriculture is of priestly origin. For this reason, that's because if you don't know when to sow and when to harvest, you cannot -- be a farmer.

So the first calendar of farming is based on our understanding the laws in

the sky, the movements in the sky. But now -- let me repeat. It was not the sun that -- allowed us to do this. Because, as I said, the sun shines every day. You had to find some apparition, some phenomena that were not the same every day by which you could go. As far as we can see, all ancient calendar, before Egypt was founded, or before the Aztecs built Mexico City, the -- ancient lore of the -- of the calendar was limited to the observation of the full moon and the -- waxing and waning moon, and to the Pleiades. The Pleiades are a very nice constellation in the sky. And our oldest calendar -- as well in Canada, as in Bohemia--or wherever you go-- has been long before the Egyptians organized their country, six months' periods. In May -- May 1st, and November 1st, or what we have today -- Pumpkin Day, I mean what is it? Wie?

(Halloween.)

Ja. Halloween, you see, and May 1st, May Day, are probably older than the Egyptian temple calendar, or the Chinese temple calendar for that matter. But they are only observable every six months. The constellation of the Pleiades is quite outspoken, explicit around May 1st and around November 1st. And the people went there, so to speak, in an -- in an uncertain fashion. This was not the first May, but around May 1st; it wasn't November 1st, but around November 1st that people went home, or went out, you see. The -- the importance of the old pre-Egyptian calendar was that it didn't organize the community for tribal dances or so, but it did allow people to say, "This is for outdoor, this is for indoor living." Winter and summer, so to speak, were separated by these two appearances.

I mention this to show you that of course man always has tried to know -- to get orientation, to be led. But it was a very imperfect calendar. The Great Calendar of Egypt, with which our -- as we know, all history of writing in modern ways of script begins -- goes back to the year 2778. And the return of this year has been celebrated twice in history. And the result here was that Moses left Egypt in disgust, and the second step was in 139, before the emperors of Rome became Christians.

These are the two -- three great events of the so-called Great Year, Magnus Annus, the return of a period of 7- -- 1460 years. Now if you divide 1460, you will find that it is four times 365. -- Four times 365; that's the same thing as the Olympiad in Greece. Only the Olympiad is four years, and this is four Great Years, where every day means one year. Three hundred sixty-five times four is -- 1460.

So through the o- -- whole ancient world goes an imitation. And the same is true of the Mexicans and the Chinese. This calendar of Egypt is so important, because it has made law all over the globe. And wherever you read today a -- astrological column of one of these idiots who -- who -- who take your money for nonsense, they base this astrology on the disintegration of the Egyptian calendar. Perhaps there is time enough for me to say something about this disintegration.

The astrology of the great empires of course meant order for the whole empire; for all people living in one such area, you see, the same law {applies}. Astrology today is as -- as disintegrated as magic, or the -- the magic of a tribal lore. Here, if you go to the -- to the Hopi, or the Navajo Indians, there are some colleagues of mine who devote their time to writing up the lore, the magic, the -- the witchcraft of these tribes. It isn't very interesting, because originally the -- the whole tribe, of course, had his songs, their songs, and their bewitchments. But now it is in the hands of some old lady--if she is a lady--and therefore this is disintegrated. The same is true about the calendar today. These astrologers, you see, try to give you a horoscope. But the Egyptian horoscope of course, was for the whole of Egypt. The same is true about the -- the magic proverbs, and verses, and songs of a tribe. They were for all Hopis together. And to take them apart and tell -- give you some of these -- these enchantments is -- makes no sense. We inherit these old traditions in an -- mutilated form, and in a disintegrated form. Nothing applies to the individual. But it is true that 600 B.C., you can already -- you could already travel from Greece to Alexandria, or to -- to Cairo or to Memphis, and buy a horoscope, you see. Where people are willing to pay something, they always get nonsense. The real things in life are those you cannot pay for. This again seems to be unknown. You believe really that this advertising gives you good things. I don't -- don't believe it for a minute. Anything important you cannot pay for.

The idea that everybody has his price is really very sobering up, I mean. Don't go -- communicate with people who have a price. Formerly they were only found in dishonorable places.

But the observation of the sky with regard to the zodiacal light is quite exciting because it allowed man to equate on earth the movements in the sky. And by this equation, the lord of Egypt became a son of the sky. You may have heard that the Son of the Sky is an official title of the emperor of China, down to 1911. He was called the Son of the Heavens, as it is wrongly translated. We should probably say "the son of the sky." And you find also in the literature

sometimes now, rightly so, the application of the term, "sky world." That is, the skies were treated as a universe, with certain rules and -- regulations, and therefore, the lord of creation had to enter this sky world and take his place among the stars of Heaven before you and I were obliged to obey him. The emperor of China has always claimed that the dictates were not the dictates of his whim or his conscience, but the dictates of the sky, of the heavens.

How was this done, and why could it be pretended? The situation in Egypt is especially clear. If you look at the map, by and large--it isn't quite literally true--by and large, this is the Nile River, streaming north into the Mediterranean. Here would be Cairo, and here would be the first pyramids. There are -- 77 pyramids have been built in the first period between 2778 and 1318. And when this period was finished, Moses left Egypt in disgust. He left Egypt because the return of the Great Year had shown him that there was nothing behind it. Nothing had happened.

So the Old Testament is very closely connected with this astronomical belief of the sorcerers of Pharaoh. Moses is a professor of astrology in Egypt who protests his own doctrine, as all professors should.

If you look -- can you see it here? This is a very raw, of course, picture; but I think it is better to leave it crude, than to try to be a -- give a sharp, geographical outline. Because what you have to realize is that the pharaohs of Egypt constitute a lasting chapter of human history, of you and me, which -- without which we cannot do. That's why you have to read the Bible. Pharaoh was an important unit, or important--what's "Grösse"? important qual- -- wie? (Magnitude.)

Well, can you say -- you can't say he was an important magnitude.

(Of great magnitude.)

Well, Pharaoh was a great man. All right. It is difficult to express this correctly. But we agree on what I try to say, is it? The -- Nile River goes from south to north. In the whole sky, there is no star that does this. The sun goes from East to west. So does the moon. The stars may move irregularly. But no star moves from south to north.

The great discovery of the Nile Valley, and the lasting contribution of the pharaohs has been that Pharaoh, as a human being, as an inspired ruler, can do

just that. He adds a dimension in -- to the sky world which he alone usurps. He can go from {Beadet}, as they called it, to {Beadet}, but in order to make him -- use a more familiar term, he can go from Aswan--from the First Cataract, where the Nile comes down from the mountains, from Ethiopia--he can go from the First Cataract to the North, to the mouth of the delta -- three-delta river, or five-delta arms. And this no god in the sky, no star can.

So he is written with two signs for rising, in order to show that the pharaoh is more than a common star. He can do the impossible. The deification of the pharaoh is quite meaningful, and not at all superstitious, because he can, and you can--we can, as we can fight gravity, by flying, against all the laws of physics, at first sight--in the same sense these people felt that they could fly.

Pharaoh flies from -- like a falcon, from the South to the North every year.

When the inundation comes from the sky, there is this very strange weather in Egypt, that the Nile rises and rises in July, and is at its height in October--at a time when you think there is drought--and then it falls, gradually. And in these three months--July, August, and September--the fertility of -- of Egypt is to be seen, this mag- -- magnificent harvest of a valley flooded with the Nile water coming down from the Abyssinian mountains and carrying all the topsoil down the river, you see, and thereby making -- fertilizing the valley of the Nile 30 miles east and 30 miles west on a territory not larger than Belgium. The -- the modern Egypt is in fact not larger than the kingdom of Belgium, as far as arable, you see, tillable land goes. The rest is desert, left and right.

You must understand that Egypt is the most unnatural quantity -- most unnatural country in the world to this day. They are -- as you may have read in the papers, they are just about to destroy it. Mr. Nasser's vanity is now trying to stop the delivery of the goods. The delivery of this Nil- -- Nile soil, you see, every year. They dam it up at the Aswan Dam. So if you have shares in the Egyptian economy, sell quickly.

Nasser is a great fool. Vanity today -- destroys the Hindus, and the -- and Egyptians. By vanity, great empires can be destroyed, and they act from vanity. And it's very terrible. And in Egypt, it is the destruction of a 3,000-year-old cycle, by which every July 19th, the Nile begins to rise, floods the country till October, then the waters recede, and then there is a fruitful garden in which the -- the one -- ear of wheat bears hundredfold and 200-fold. It's the richest -- richest corn-producing country in the world for this very reason, that every year it dried out completely. The insects were eliminated, the mice and the rats, because the country dried up in May and June so totally, that these animals could not sur-

vive. And by this hygienic measure of the sky world, the -- the fruit -- fertility that came back with the Nile water in July was just tremendous. It was the most hygienic process, you see. If you first dry out the -- the -- bacteria, and then you invite them back again, of course they are very strong and very prosperous.

So for 3,000 years, the Nile Valley has been the miracle of mankind. You have seen perhaps that the Aswan Dam has just been opened, you see, with the help of Russia money. We fortunately backed out.

This -- how did the -- the pharaohs learn that there was this cycle, that the waters would come on July 19th, that all the peasants then had to evacuate the river banks, and go on dry land, you see, and then come down again in October when the waters had receded? Well, as you know, the -- pharaohs built pyramids and invited all their farmers to come during this time from July to October and build bricks. The pyramids have been built with the help of this cycle. Every farmer moved up or -- say, down the river to Memphis, to Gizeh, to Saqqara, where now the pyramids and the villages stand around which you can find the pyramids. And Pharaoh had to establish great -- now, how do you call it? -- barns, to supply them, to feed them. It's the first organization of state provision for all the -- all the -- his people, you see, so that they could work on public works.

So the Job Corps of today is just nothing compared to what they did. An Egyptian peasant is a man who is two or three months in the service of the central government, is fed by him from the corn chambers. You find it all in the Old Testament, of course -- in the Da -- book of Moses -- and who for the other nine months has his own garden, his own field, his own land, his own fishing to supply, and is a happy creature utterly undaunted by the future, because he has a guaranteed income, as no vice president in a bank in America has.

For the purpose of predicting this with security, the pharaohs -- one pharaoh, the first pharaoh we must -- assume -- we don't know, but it must have been around 2000 -- as I said, in this year; that is, in the third millennium of our era -- they set aside priests. A priest is a man who is observant of the sky in antiquity. "Observing" is quite a good word instead of "serving." It is both. You serve and you observe. The two words have something to do with each other. To be an observant of the sky is perhaps better than to be a serf of a master. But it is the same devotion to duty. The Egyptians are the first who invented a lifetime job. A priest was a man who worked in a chain gang in -- how do you call it? in shifts. The sky had to be observed permanently. The new invention of the Egyptians has been the permanency of function. Now the individual, you and I, we cannot

do anything permanent. We have to eat; we have to sleep; we have to retire; we have to joke; we have to make love. Therefore the individual human being is misfit for observing natural processes. You cannot do this. And I cannot do this. You can only do this if you organize the priests of Egypt in a gang, who every eight hours take turns, or every 12 hours -- however you want to do it. And this is the great creation of Egypt, observation.

And for this purpose, they said, "All of Egypt is one big family; it's one great house. And in this house, the children of the house, the priests, take turns." They all belong. Everybody -- -thing -- -body is provided for. Nobody has to starve. But everybody has to be available at his hour.

If you compare this with the tribal hunter, or a tribal warrior, you see distinction. In a tribe, there is no such permanency, you see. People go to sleep. And they -- they run away. They migrate. They sleep. The new order of the universe is one of permanent, or perpetual observation. Without observation, no empire.

And I lay great stress on this tiny word "observation," because if you observe the word "observe," you see that "service" is entailed in knowledge. It is not true that an astronomer doesn't have to serve the sky because he can know the sky. It's unfortunate that the Link Observatory seems not to -- no longer to be open. And who has been there? That's too few, because some shudder of -- of reverence would overtake you perhaps, if you would see that people have learned about the sky only by permanent observation, by this service to the -- this reverence to the quiet movements of the stars. It is not -- you cannot become an astronomer as you can become a grammar school teacher. Something of the veneration of the eternal, of the ever, of the always must enter your -- your hide. It doesn't with most people. Most people today are enlightened, and brazen, and insolent, in -- with regard to their profession. They think they are masters of their profession. An Egyptian wouldn't have understood this. They would have -- only understand that you had the privilege of observing the stars. It's a very good term, because it means that -- in the observance, there is respect, there is service, and there is availability for all the needs of the sky and in the sky. And nobody should have a -- a vocation without such a vocation. And most of you think that if they are paid \$10 a day, they must take the job. Don't do it. Neither the \$10 will be a blessing, nor the job. If it isn't, as a doctor, who said, "Because people are sick; I must be available at midnight," he's not a doctor. If he's -- does it as do -- unfortunately people in this country do now, because it's a well-paid job, and very honorable and you get a better wife this way--that is, with -- with more money, don- -- don't do it. It's not a good reason to becoming a doctor.

All our observances can only prosper and can only be meaningful if you are willing to recognize that you are serving some higher authority. Now the sky for the Egyptians, of course--and for the -- for the people in Yucatan, where I have also observed the pyramids--of course they knew that the service came first. And they knew it from the simple fact that the observation of the star lore cannot be omitted any hour. Therefore, the -- from the very first beginning, people have to link up, many of them, you see, to establish one such corps of observation, of observers.

Priesthood, therefore, is the first discovery of a permanent office. Because you were only a priest if you had somebody who took over when you went to bed. It is still true of the 12 hour- -- of the horae in a -- in a monastery, in a Catholic monastery, that the prayers go on unbrokenly, you see. And that guarantees the observance. And you don't know this. You think if you go -- if you have a five-hour week, that's progress. I think it's regress. Because -- you are left out in the cold with something you can do or you cannot do. It's the most unfortunate for a human being. We only are honored if you have to do certain things. Now the Egyptians, of course, practiced this. From the very first, they set on the roof of high buildings people who had to observe 24 hours a day. So they invented the shift. They invented this belonging to a corps of professional men. All the professions are -- go back to empires like Egypt. Star lore is the first professionalism in the world. Because it prescribes its own day to your and my need, you see. You want to sleep, and we want to eat. The stars are there all the time, the sun, and moon, and stars.

The starting point of these observations we can trace to July 19th, 2778.

Why? The observation made at that time was that you could see the brightest star in the sky of the night. Which is -- does anybody know which star that is?

You all should know. Which is the brightest?

(Sirius. The Dog Star, Sirius.)

What?

(Sirius --.)

Of course, Sirius. Sirius is -- it is -- he's -- well, he's minus 60. That is, when all the other stars, you see, rank beyond zero, you have to reach him in quite a different numeral, and quite a different catalog. Sirius excelled all the -- -cells all

the other stars of the night.

Now it was found, and we can say in which year, that Sirius was visible at sunrise in the year 2778 on July 19th. This seemed a miracle. The brightest star in the night and the bright star of the morning, you see, in conjunction. That seemed to be a good starting point for the new calendar. If you have the union of these two majestic star- -- lights in the sky, perhaps then the order would evolve. And it is the -- we have to assume that with a great rejoicing this was found--I have my ideas even by whom, but that is neither here nor there; I cannot prove this--that on July 19th, 2778, the minister of his majesty, the -- the Horus said, "Your majesty, we have it. Eureka! We have the unity of Heaven and -- at night and Heaven at day. And therefore, from now on, your majesty will sign all documents with the sign of double rising." That's how he's written. This in Egyptian hieroglyphs means "to rise." And -- any pharaoh is written with the double sign. Two caps in his feather, or two feathers in his cap.

The double -- the double crown of Egypt is based on the assumption that the -- emperor of Egypt has -- made it possible to know the sky at day and at night so -- until they harmonize. But more. The -- I told you already that the emperor of Egypt is the only human being, or the only living being who can go -- do what the sky -- stars cannot do. He can go in the one direction in which no star moves, from south to north. And that's here where the historical significance of Egypt is best founded.

Since the Nile River goes from south to north, and no star does this--they all move east-west, you see--the pharaoh claimed divinity because he was -- could add a movement which these stars could not show themselves, or perform themselves. We find that Horus is the god of Egypt, the pharaoh, because every year on July 19th, he has to embark in the South of -- Egypt, in -- at -- at Luxor and at Aswan, and travel in great hurry --- great hurry down the Nile to the north, performing this one movement of which he could boast, that this made him the equal of the gods in the sky, because he did what they couldn't do.

That's why he was written with the double sign. He was more than them.

And you must understand this is quite important for you, even though you are allegedly Republicans or Democrats, to understand monarchy, to understand kingship, to understand empires. The worship of the empire, as you find it in Troilus and Cressida, when you read there the great speech of -- of Odysseus on order, all goes back to this great event of humanity, that man can do more than the silent universe can do. We can add those movements which in the universe are not performed.

We have this divine liberty of doing something no star, no animal, nobody can. We can go uphill. "Man is the uphill animal of creation," I wrote -- printed 40 years ago. I'm still quite proud of this sentence. Perhaps you take that down. Man is the uphill animal of creation. Unfortunately you learn in physics that it is natural to follow the trend. For man, it is unnatural to follow the trend. You are a man in so far as you do not follow the trend, because then we are in our proper nature. Man was created obviously on earth, as they say, as a deficient being, not imitating one of the trends of nature, but going against them all. And if you do not stop calling yourself a natural being, you will all be wiped out. Mice are wiped out, fleas are wiped out because they are so terribly natural. And we are unnatural, supernatural, whatever you care. But we can go against the trend. And there man begins. Anybody who follows the trend, dismiss him. Uninteresting. Don't marry him, because it's the trend to have several wives.

This is -- a Pest, an epidemics in this country, that it is called a recommendation to say, "This is natural." It's a warning. You cannot live naturally. Down with it. Down with the beards.

Now the Egyptians knew this, and that the Horus, the emperor of Egypt could go from south to north -- excel -- distinguished him, made him the ruler of the -- these, as they were called, the two lands. The North and the South were united by him. The title of the pharaoh is: "uniter of the two countries," meaning the -- this narrow valley here, and the delta out here.

For the same reason, the calendar of the Egyptian is still in -- pertinent to us. They divided the year into 360 plus -- plus 5 days. Twelve times -- 12 months they had -- 10 months they had, 36 days each. That's older than our calendar with its unbelievable, you see, February. What is this, what kind of a calendar is this, where the February has 28 days? They didn't have this -- this mischief-making month. They -- they counted 10 times -- 36 days. And the Romans, Latins, did the same. Down to 500, to...

[tape interruption; end]

{ } = word or expression can't be understood

{word} = hard to understand, might be this

...on a -- empire of old, that the founding fathers had the -- had this dollar note imprint with the pyramid, because that was the symbol of freemasonry. The freemasons in -- in contrast to the Church, looked upon the Egyptian pyramid as full of wisdom and secrets. And if you have ever attended a performance of The Magic Flute, you will know that Zarathustra, under the name of Zorastro, is there not a Persian as he was in reality, but an Egyptian high priest. Do you know that? You know the name Zorastro, perhaps, the -- the opponent of the King -- Queen of the Night.

So in the -- at the end of the 18th century, we are in middle Egypt. We are in the restoration of the ideas of antiquity. And we'll have -- will have to follow this up, this very strange -- perception of universal history, that we, when we go back- -- forward in time, and now write 1967, you have even more cause to look backward at the same time -- further, deep down into -- history. Man is this animal which, when he goes forward, must go backward. And that's why I have to -- had to tell you first of the tribes, because they are older than Egypt, even. And that's the -- why they have to be regenerated today. The strange tension, that the more we go forward in time, the more we begin to tremble if we lose contact with the -- our beginnings.

And so on this pyra- -- this pyramid proves that all of a sudden, while the Europeans knew nothing of Egypt--they didn't care -- couldn't care less--all of a sudden, the Americans print the pyramid here on their everyday note. It's really a very clear story. And of course, you can see how history proceeds. Not one of the fathers of this country who had this done understood it, knew why this is an instinctive movement, to give the United States a background that would out- -- out-European the Europeans, you see. The Europeans had no pyramid. We { } this new state, with -- the 13 colonies, and -- you see, and excel, and go backward more than Europeans ever dreamt.

So if you think you are existentialists, and that you live today, you are very mistaken. You are very old. And in order to speak to other people, you must even grow older. History is nothing of the past, but it surrounds us. And this fact that this pyramid is on this bank note should make you -- well, either shudder or at least think that the -- the more you hurry into the third millennium, the more you will be translated into languages of old, one of them being the Egyptian language of the hieroglyphs.

When Napoleon--at about the same time as this -- as this note was forged--when Napoleon went to Egypt in 1798, he sat down at the foot of one of these pyramids, the Great Pyramid in Gizeh, near Cairo, and he -- he was 30 years of old -- of age, and his generals were even younger. But he was already -- had an { }, and was lazy. So he sat down at the foot of the -- Large Pyramid and said to the generals: "Now you climb it." And they all had to go and run up. And while they were running and perspiring, he sat down. And when they came back from their errand, he said, "You know what I have done in the meantime? I have figured out the number of stones that were needed for this pyramid. And I have figured out that these stones are so many that a fence, a wall would stretch around the whole of France, of the kingdom of France in order to use up these stones."

I think that's a good story. But it may impress you with the fact why the pyramids are such a tremendous thing, and why to this day they appear on your banknotes. Imagine! One pyramid devours as many stones as it would take to build a wall around the whole of France. That's quite a big order, even for California.

The whole world is in one pyramid, condensed. And that's literally true. A pyramid is the expression of the world domination of the ruling Horus, the ruling falcon-god, who flies from the First Cataract in Aswan and Syene, where now the Aswan -- Dam is built, to the mouth of the river in the Mediterranean. And in this quality of the flying Horus, he masters the universe. And it is a universe. It is that universe which is needed to explain the harvest, the movements in -- of this whole agricultural endeavor, which Egypt constitutes. Egypt is one big cereal factory, and the Hindus could indeed be glad if they had even a semblance of this rationalization which the Egyptians introduced, after all, 2776 B.C.

Now about this Egyptian order, there is more or less -- more -- many stupidities and follies are in circulation. And that's why I would like to begin with something rather simple about the order established there by the pharaohs. And that is found in *Troilus and Cressida*, by Shakespeare. Shakespeare describes in the first act of *Troilus and Cressida* that which the -- the pharaohs achieved. And Mr. Smith was good enough to lend me a copy of Shakespeare. And I have now to find it. That's not so easy.

(Page Smith: Page 973.)

Good for you. Wonderful. You see, that's history.

Now -- many of you will have heard of this famous quotation, when the prince, in -- the Grecian camp, before Agamemnon's tent, the princes meet.

That's what Odysseus said:

"...look, how many Grecian tents do stand
Hollow upon this plain, so many hollow factions.
When that the general is not like the hive
To whom the foragers shall all repair,
What honey is expected? Degree being vizarded,
The unworhiest shows as fairly in the mask.
The heavens themselves, the planets and this center,
Observe degree..."

You remember what I said about observing, in the last -- at our last -- lecture, that this was the secret of their feeling?

"Observe degree, priority and place,
Insisture"--wonder- -- wonderful word, "insisture," made up for the purpose--"course, proportion, season, form,
Office, and custom in all line of order:
And therefore is the glorious planet Sol
In noble eminence enthroned and speared
Amid the -- amidst the others; whose medicinable eye
Corrects the ill aspects of planets evil,
And posts like the commandment of a king,
Sans check" -- check, sans check, yes, that's what it is--"sans check
to good and bad: but when the planets
In evil mixture to disorder wander,
What plagues and what portents, what mutiny,
What raging of the sea, shaking of earth,
Commotion to -- in the winds, frights, changes, horrors,
Divert and crack, rend and deracinate
The unity"--now comes this wonderful word, which you all must
keep forever--"the unity and married calm of states
Quite -- quit from their fixture! O when degree is shak'd,
Which is the ladder to all high designs,
The enterprise is sick! How could communities,
Degrees in schools and brotherhoods in cities,
Peaceful commerce from divid - -- dividable shores,
The primogenitive and due of birth,
Prerogative of age, crown, scepters, laurels,
But by degree, stand in authentic place?
Take but degree away, untune that string,

And, hark! what discord follows; each thing meets
In mere oppugnancy: the bounded waters
Should lift their bosoms higher than the shores
And made a sop of all this solid globe.
Strength should be lord of imbecility,
And the rude son should strike his father dead:
Force should be right; or rather, right and wrong,
Between whose endless jar justice -- resides,
Should lose their names, and so should justice, too.
Then every thing includes itself in power,
Power into will, will into appetite;
And appetite, a universal wolf,
So doubly seconded, with will and power,
Must make perforce a universal prey,
And let us last eat up himself. Great Agamemnon,
This chaos, when degree is suffocate,
Follows the choking.
And this neglect of degree it is
That by a pace goes backward, with a purpose
It has to climb."

Well, I'll leave you here. You have -- probably have all read this before.
But it is an attempt to rule man in an astronomical, in a celestial order, and to
have on earth a reflection of the degrees. And this -- ambiguous word, "degree."
We speak of 360 degrees in a circle. And here is degree, dignity, you see, rank; it's
the same. Because the stars move, of course, by degrees and in degrees. And if
every one of -- one of you can feel that he moves as a star, his degree will be
obtained, and will be known, and will be observed.

So the word "degree" in this democracy of yours is perhaps the best word
of reconciling you to the fact that there are degrees. Somebody is president of the
United States, and somebody is even standing here at this moment and doesn't
allow you to do anything but sit there and yawn. That is, we here, too, obtain
degrees. There are movements of the mind, in which you pretend that you're
learning something. I'm pretending I'm teaching something. But without these
pretensions, we couldn't be here.

This is the discovery of the Egyptians. I -- brought you -- there is a parallel
of even a better thing perhaps than Shakespeare who wrote this, after all, in
1600. This dates back to the year of the Lord 1500 B.C. But in history, that's a very
small time, you see. Only in newspapers is -- is a year a long time. In history, a
thousand years before God are just as one day.

The whole order--the "consideration of the world" is the proper word--is

an attempt to treat the world as an astronomical order. If you look at the word "consideration," it comes from "sidus," the star. And "consideration " is treating you considerately, as though you were a star, with an unbreachable, unimpeccable course to follow. You -- I treat you considerately if I respect that you are in the world of the heavens a star who must be allowed to move on his -- on his destined course.

This is, of course, lost on you, because the word "consideration" has lost all consideration. But it is a very wonderful word. It's an astronomical word. Not an astrological word, but it is a word of wisdom. Man will be treated by his fellow man correctly and -- humanely if he is treated like a star in the sky. If your parents can treat you as a constellation, they will know how to deal with their children, even if they have 16. If they have only one child, and don't treat it with consideration, they do- -- can't place him. It's easier, of course, to educate a long -- a large family, because in a large family, this fact that every one of these children moves in a certain spectacular and yet un- -- predictable order, makes itself -- more easily felt. The only child is very bad -- bad off, because no consideration, but spoiling.

And I recommend you then to -- to consider--that's the same word once more, you see--that we must treat each other considerately. And in doing so, we transpose the order of tribal descent, from chieftain to medicine man and living generation into the sky world, where there is an order which is more majestic, which with -- nobody can interfere. Here you are; I am not allowed to kill you. I'm not even allowed to tease you, because you move in an order which is invisible, which I can only anticipate by treating you with respect. And so you do to -- with me. It's very queer, because it shows you that modern philosophy is very poor indeed. We all live in two worlds: in the visible world, and in the world of consideration. You couldn't possibly, by looking at me, know how you should treat me. You must have heard my name; you must have { } to this, you see. You must have come and sit down here. That's all in a second world, in a higher world, in a world of professions, in a world of knowledge, in a world of tradition. And most people -- you are such boys of nature--or girls of nature, which is even worse--that you decline. All Americans think, "I'm just -- I'm me; I'm myself." Gentlemen, self doesn't exist in humanity. don't believe that you are ever self. When you are self, you are ripe for the graveyard.

This -- this self-consciousness, this enlightenment, this all -- has struck me all my life as absolutely silly. As far as you -- talk to me and I talk to you, and expect something from me, we cannot be self. We can only be considered as moving in an order, which every one of us tries to smell with our flair, with our

scent for the eternal order which we try to reproduce. As soon as you begin to look at yourself, what you see is too ugly for words. It -- you commit suicide. All the nervous breakdowns come from the fact that people want to use self- -- introspection. Clean your room or organize your books is a better activity, you see.

Forget yourself. That's the only way in which we can survive. We can, however, find ways and means of eternal consideration, of eternal meaning.

Now here is something written down around 1500 B.C., which may be the -- the oldest budget of a kingdom. A famous Egyptologist, {Allan Gardiner}, {Allan Gardiner}--whose name I think you should make -- keep in -- in memory, because he is the outstand- -- was the outstanding explorer of Egyptian texts, {Gardiner}--published this list from an inscription in the temples in Luxor.

North of Aswan, north of the First Cataract, there is a temple -- city of Karnak. You may have read this. It's quite famous, Karnak, with all the temples. And the city is called Luxor from the -- Arabic: "the two fortresses," it means. And they are all the later tombs of the Egyptian kings at the time when they couldn't afford to build pyramids, after the -- the Jews, and the Israelites, and the other natives of Egypt had struck, and said, "We won't go on building these damned pyramids." And they did this, you see, after the first -4 -- period of 1460 years, the years which form the -- the first Great Year of Egyptian history. The Egyptians stopped the pharaohs and said, "We won't do it."

So the pharaohs found in the heart of Egypt a big wall called the Valley of the Kings in which the -- the second batch of pharaohs--beginning with, I think, 1500 B.C. to 700--were buried. And the -- so there was a kind of -- shorthand, kind of abbreviated edition of the pyramids. Has anybody been to Egypt? It's worth doing.

The word for this order which I'm now going to read to you from this old inscription is hard to translate. I can say "budget"; I could say "state." The very word "state" comes from this order, so that everybody has his proper state and estate. And it's a statement of states, of statehood. Look -- listen to how it begins.

"The god of speech, the god {Phar}, who invented the hieroglyphs is said to have created the sky with all its processes.

The earth, and everything that it -- contains. The rudiment, the waters coming forth, the mountains, the inundation..."

...which is of course the heart of Egypt- -- Egypt. Oh, heavens! Is here no water? Inundation brings this -- brings this to mind, you see.

"The abyss of the waters, and all the things on which the sun shineth. All"--now comes the very great sentence--"All the institutions which on earth connects one piece with another."

That's perhaps the most profound con- -- conception of the Egyptians, you see. There are ditches; there are bridges; there are roads. They are there to connect one piece of land, or one entity -- unity with another. I've never seen in any other report of antiquity the feeling for the miracle that all these things are connectable, and are connected. That they belong, you see, together. Although at first you see only one tree, and then you see a mountain. But you also realize that they can be connected.

So on it goes from this center point.

"All the institutions by which on this earth, one piece is connected with one other. The writer of the sacred book says, 'Sky, disk of the sun, moon, main star, Sirius, Orion, the thigh of Set in the northern sky, his custodian, the hippopotamus, the consid- -- constellation, { }, tempest, thunder, dawn, darkness, light, shadow, flame, ray, dew, hail, fountain, mainstream...'"

...or you can say "Urstrom." How would you translate this? "Ur." It's more than "main." It's the primeval stream.

"The climbing," or "the mounting of the river, one of the arms of the Nile, the sea or the ocean, the wave, the lake, the pond, the cistern, a basin, the water in the canal, the -- the swamp in the southern part of the country, the swamp in the northern part of the country."

It's called not "northern" and "mid-" -- and "southern," but it's called the "noon" counties, and the "midnight" counties.

"The lower lands, the lowlands, the trenches, the dessication, the basin, the --"

What's the Pfütze, the piece of water? What's the -- in which you tread? (Puddle.)

Wie?

(Puddle.)

Ja. The puddles, quite. "The -- the fen- -- the -- the frontier between lands," I mean, the little -- how do you -- call the little piece of land between two fields on which you can barely walk, you see? Two farmers will have a -- a boundary.

{ }.)

Wie?

{ }.)

Ja.

"The hills, the roads, the dikes, the islands, the plains, the highlands, the hills, the quarries, the new harvest, the new seed, wood -- the sand..."

How would you say? the sand -- we have it -- down here, I mean, not a quarry, but where you find sand instead -- instead of stones. How would you call that? {Sandoben}. What? What do you say?

"Lime, wast- -- waste- -- wasteland, cultivated land."

Now comes another list, but is equ- -- equally startling. This was all a visible part of the earth. Now comes:

"God; divinity; soul of man, soul of woman; the governing emperor, who is God at this time; the imperial lady, the empress; the mother -- of the emperor; the princes; the heir of the throne; the first minister; the unique friend..."

That was a title for the famil- -- for the people in the confidence of Pharaoh, you see; he was called "unique friend"--of course he was not unique. That's why he was -- had to be called so.

"...the son of the lord; the oldest son; the commander at the head of the bodyguard; the secretary of his cabinet of the -- of -- of Horus; powerful god; grand master -- great mas- -- grand master"--I think is correct--"grand master of the house of the good god; first imperial herald" -- what's { }, "herald?" the man who marches ahead of somebody? how do you call them? No? Neither Latin nor

Greek. So -- "Hail and eternal life to his majesty."

So after they have listed all this, he is obviously frightened that he hasn't shown enough humility, enough devotion to these great titles and these great powers. So all of a sudden, he exclaims -- oh, wonderful.

{{ }.)

I must -- . Now --.

{{ }.)

So, that's the celestial order. Thank you. All right.

Now comes "the carrier of the Wedel" -- how would you? the fan, the fan-carrier around the god. Of course, you can see -- think of all the flies in Egypt. So you couldn't govern without such a --.

"Executor, executioner of the famous works of the lord of both parts of Egypt; palace -- palatial president of the victorious overlord; master in the hall of receptions for the divine master: hail and eternal life to his majesty; scribe over all the magazines which are found in the palace."

Now we go on. This is the center of government, described as you have it here. Then we go on -- and why do I go on, gentlemen? Because Egypt is the cradle of what you call "economy." "Economy" means to rule a house. What -- I have been hearing here, and what I shall have to proceed with, is that the -- the hundred tribes, by the courage or the enterprise of the pyramid builder, was transformed into a house.

All houses before Egyptian -- Egypt were round huts. They were -- the house of Egypt, however, is an imitation of the sky. Therefore it is oriented. You know where east, west, north, and south are. And there are sharp corners. The -- the invention of architecture is an Egyptian invention. Nobody before ever had an idea that you could do -- had to determine in building where the four directions were. Why should it be east-oriented, you see. The very word "orient," as you can see, comes from the idea that you cannot build unless you know where east is. That's the condition for your being oriented. The word "orient" means to have fixed the -- east.

That's all forgotten today, of course. But here we are at the beginning of all lasting buildings. And this is what was -- happened here for the first time. The Chinese, the people in Guatemala and Yucatan, they all have acceptances from Egypt. There are no buildings in America -- which have not their origin via Cambodia, and India, and perhaps Persia, from these Egyptian buildings. So I now come -- this transformation then, of the wild earth, the irregularities of the earth, into a mirror of the sky in which in ev- -- of every -- on every piece of land, and on every human being shines the sun of order from the sky. This is the contribution. And that is, I think it is right, it should be on this dollar note. You are reminded quite rightly that your organization, which you take today for granted, was invented here.

The local administration -- now we come -- that is, removing from Pharaoh's center, we find a reflection, a duplication of beautiful order in the 36 counties of Egypt. Just as there are 36 times 10 days in the calendar in the sky, in constellations imitating the position of Orion in the -- in the zodiacal light, the pyramidal light, so on earth in Egypt there are 36--later, 42--counties. They reflect the same order as in Heaven, on earth. When we pray, "Your will -- thy will be done as in Heaven -- on earth as it is in Heaven," that is good Egyptian.

The local administration then is:

"the governor of the -- of the -- well, district, the count, the -- I'm try- --it's hard to translate these titles into English--the commanders of the military district, the commanders of the reserves; the head of the white double house, which is silver at -- in -- for the night, and gold for the day; the administrators for the beauty from foreign countries; the colonels for the bulls; the colonels for the imperial slaves."

The sequence is very significant: first come the bulls, and then come the slaves. You -- think you could be in Mississippi. And:

"The people who administer the chariots for battle; the people who are in charge of the chariots, who govern" -- oh, how do you say? "handle them; the people who fight from the top of the chariots"--so they are, so to speak, the -- the mobile part of the -- of the force; "the people of the infantry; the chairman of the office in which the writing is done; for all the gods of all the country in the temple of every county, venerable heads of priests and astrologers; for all the gods in the North, as well as in the South, which are worshiped in every part of the land; the mayors of the villages; the

inspectors of public works; the leaders of the peace corps of his majesty: Hail, and eternal life to his majesty."

In sequence to this, we list the financial experts of the imperial treasure:

"The conductor of the whole agricultural tasks; the officers who -- conserve the seal, the seal for the customs to be levied at the -- on the -- at the seashore; the president of Syria and Ethiopia"--they are, of course, outlying districts; "the writer of the revenue service; the people who estimate the land"--'tax collectors' you can also say--"the people who are in charge of -- building the canals in the lowlands; the people who con- -- collect the taxes everywhere, where agriculture is done; the intendance for -- for entertaining the members of the court; the heads of the voluntary courts for the highest office of justice; the inspectors of the ports in the Red Sea, in the Nile, and the Mediterranean; the imperial writer of Horus, who is in charge of the divine liturgy; of the white double house, the main -- master of ceremonies; the first, the star-gazer of the god Amon of The- -- Thebes; the high priest of the sun-god Ra, and of the god of the horizon; in On..."

That's Heliopolis, the -- the sun near the pyramids, the oldest temple city of Egypt, O-n, is wha- -- where you go today to -- it's called Heliopolis, which means the -- "city of the sun." But the original name for the first 3,000 years has been On. It's on the right bank of the river Nile, so opposite from Cairo, and opposite from the pyramids. I hope you will all see this one day. It's worth a -- more worth the journey certainly than to go into the fog of London.

"President of the administration in Memphis; organizer of the household of the god who has the beautiful face of Ptah, P-t-a-h."

Ptah is such a wonderful word, because he is the god of writing.

Now we go on. Don't think that -- this is all already finished. Now come:

"The presidents of the double im- -- double service of taxes, in the South as well as in the North."

I may repeat for your orientation, that the -- the -- the country of Egypt is divided. Here are the pyramids, in Gizeh, in Saqqara to this day. That's the heart of the country. Through the building of the pyramids, the king--or the Horus, the falcon-god of Egypt--uni- -- says that he dominates both halves of Egypt. If this is here Aswan where now the big dam has been built by the Russians; and if

this is Gizeh; and Cairo is here; and this is the delta, which is the most fruitful part of Egypt, because it's amply flooded, and it expands here --. The whole of Egypt is 1,030 miles long. Agricultural. And so the middle of -- Egypt is here. But the pyramids were not built, as you might -- expect, centralistic, but it is much closer to the wider land, the fruit land, where the delta spreads.

Now --. The list comes now to show the administration of the court of the emperor. In all double, every office in the -- in the imperial court had to be duplicated, because he was one emperor for the moonlight, the silver; and one emperor for the gold light of the sun. And every office therefore is duplicated in order to show that he is master of day and night.

I told you that Horus has -- is written with two signs for the rising of a star. Sun -- that's his sign. Sun and moon. What's the moon? Just at night, and then disappears often. What's the sun? Just at day. You must think that an em- -- empire is based on the assumption that the emperors -- just as now Mr. -- Mr. Johnson, you see, can master the -- the business cycle. Anybody who can master the business cycle, you see, is superior to anything in the sky, which is simply following its eternal rules, but cannot change them.

Now you assume too that the -- some economist will break the business cycle and -- get you rich. The -- Egyptians were surpris- -- convinced that the phar- -- pharaoh of Egypt could produce the great harvest every year. That this was their -- that's why they -- they felt protected by him.

Down to 1874, since 2778 B.C., every July, the scribe at the Nile-o-meter, in Cairo, had to report how fruitful the year would be. And he had to mark it -- and we have this Nile-o-meter to this day. In 1874, however, it was given up because the English came. And down to that time, the pharaoh had to prove himself that he could always produce the harvest.

I think we -- I cannot afford to go into the details of this measurement of the {tribes}. Here, in this book of mine, my historical book, The Full Count of the Times, I have given the details how it was done. But you must know that these inscriptions, which I'm reading here now, were read with great rejoicing and with the emphasis: "He really can do it. It's true. Every year, he has proved that with all these offices--in the South and in the North--the slaughter of the cattle in his palace, the order of the interior bedrooms, and reading rooms, they have worked so that he knew what the stars would be doing."

And so I come back now to my list, and he says -- he -- they say:

"There are scribes for the gods in the temple, for all gods; there are astrologers; there are fathers of the gods; there are priests; there are ministrants; there are scribes; there are scribes for every one liturgical text" -- obviously a different {tribe} for every text; "the master of the chapel, of the portico; the -- the guards for the -- every hour in the service of the -- temple; there are people responsible for the transportation of the sacrifices; there are people who have to carry the god on their shoulders," you know, as in a -- what's 'Sänfte'? Well, they -- "there are those who bake the -- the double cake, and those who bake the simple cake; and there are the incense-maker, the bread makers, the confiture makers, the date -- confiture makers; the people who wind the crowns; the people who carry the milk bottles for the little princes"--that's perhaps an office for me. "And" -- that's what I do with you now, you see. Just bringing you the -- simple milk of innocence; "the carpenters; the people who are able to write in hieroglyphic characters; the people who can cut out the stones, the sculptors; the blacksmiths; the goldsmiths; the formers; the founders; the carriers; the ribbon-makers."

And I end this list with the exclamation: "What a state!" The word "state"--ladies and gentlemen, don't -- never forget this again--comes from this list of functions of an imperial court which -- who has mastered the sky world. The word "sky world" is quite a helpful world. Some anthropologists use it, and I think it's a good term, to remind you that this demanding achievement of an emperor in antiquity is depending on his mastery of the movements in the sky. As people are glad to be treated con- -- with consideration, because he promises them that they should move as the stars in the sky. Is this clear that "sider-" -- "sidus" means "star," and "consideration" means to treat somebody as though he was in the constellations in the sky? I think it's an important and useful word, and perhaps the regents of the university should have considered that.

Horus--I have to come back, so that you do not wince when this { }--Horus is the falcon-god. And the great reversal of all religion, from the tribal order to the Egyptian order is that the son, living son--the living Horus, as he is called, the living falcon--must usurp his rights against his ancestor, against his father. In Egypt, the s- -- living son who builds the pyramid is super- -- considered superior to the ancestors. It's the opposite from a tribe. In this sense, there is this precise dialectics of which you hear in Marxism so often, that history is a dialectical process, you see. The thesis, the antithesis,

and the synthesis. Well, in Egypt, it's simply true. Everything you read in the texts of Egypt is written against the previous order of the tribe. Not the ancestors command the living, but the living command the ancestors.

The -- the leading -- this leading man {Gardiner} of -- in -- in -- of Egyptological rank, has expressed it very nicely and said he had never met with any par- -- in any part of the world so much fear of the dead toward the living. The owner of a pyramid depended for his good treatment on the building -- on the good will of the living pharaoh. He had to build this pyramid. And therefore, whereas in a tribe, the mask of the dead dominates you; in an empire, the living pharaoh has to feed the dead. He has to put out food in -- at the entrance of the -- for example, of the -- every -- every month, there is this corps, which I read to you, these people who have to do this: the cooks, and the --. It's unexpected for you, I'm sure. An owner of a pyramid had a terrible time to reconcile the living pharaoh with his pyramid, and to make sure that the old pyramid was still served and not deserted.

And since there were at the end nearly 70 pyramids, you can imagine that was quite a mortgage for the finances of the living pharaoh. That's probably one of the reasons why they -- he had to be very exacting when the Jews were in Egypt, and they had to work hard.

The budget of a pharaoh is all the time in disorder, because the dead people have to be fed, as though they were alive. And they can't do anything about it. The strange relation of dead people to living people in the empires is not what you would expect. The living are feared by the dead. In the tribe, the dead are feared by the living. In Egypt, the living make themselves felt, make themselves feared. If they don't come, if Horus doesn't travel through Egypt, the whole empire goes bankrupt.

This is for you hard to understand, but perhaps a formula may help -- help. The Egyptians have created an eternal present, an eternal present. And since you only live in the moment, you cannot understand the expanse of the present which was the length of a Great Year, 1460 years. The -- any Egyptian pharaoh felt that he was circling--or cycling, or whatever you call this, moving, constellating--within one Great Year of 1460 years. And he had to keep the wheel of this tremendous steering problem of keeping 1460 years going.

The present of the Egyptians is quite sublime, something you and I can -- can hardly hope to repeat. When Christ come -- came, the problem of the Chris-

tian era was to supersede this long period. And you know how they called it? Eon, an ae-on, a-e-o-n. And that's why Christ is called the Lord of the eons, because to Him, the tribes, and the empires, and the city of Rome, and the -- Roman Catholic Church are all one and the same problem: to master time. But He is not bound by the 1460-years' cycle. So He is called, when the first Great Year was repeated in our Christian era, in 781, he -- the document of the pope signs, "Thanks to God, who is the Lord of all the eons, we are free from the old Great Year."

Now you can divide today modern people who read the -- into those who take astrology, and the -- and the stock exchange seriously, and those who do not. And -- because -- we still have among us of course some people who believe in Black Magic, and who are, like the Egyptians, inclined to believe that there is star lore which can foretell them something. For them, I would like to say explicitly that the Egyptians were not in this sense superstitious, that they had a horoscope given to an individual. It was the horoscope of the whole empire which they observed, and which they followed. Only when Egypt disintegrated, around 600 of our era, do you find personal horoscopes put up for you or me, for money, and asking the people, "What do the stars say about my fortune, about my life story?"

Well, you must understand that all this horoscope business for the individuals is a late invention. It had noth- -- has nothing to do with the Egyptian achievement of a real astrology in which the whole empire moved according to the seasons, according to the constellations -- in Heaven.

So it's funny to say, but it is the truth, that the Egyptian were far less superstitious than you and I are inclined, when you have an -- horoscope. They didn't believe in horoscopes for individual farmers, or kings, or philosophers, or doctors, or students at Cowell. They only believed that Egypt was in the care of the gods, that the fruitfulness of their harvest was determined by the rising of the flood and the disappearance of the flood every year, which is simply true. And since this is nearly unknown, I thought I should tell you explicitly that astrology comes to you today in a -- in a really impossible shape, in a scandalous shape, because it has nothing to do with the ancients, and it has nothing to do with you and me. It is the invention for robbing you of the money which your parents give you.

These are -- what they call "astrology" in the papers is absolute -- later -- a late invention of pure nonsense. It has nothing to do with the astrology of an-

tiquity. The astrology of antiquity came from the necessity of predicting the rise of the Nile waters in July, at a time when in all other countries, the waters decrease, you see. The funny thing about Egypt is that the flood from the Abyssinian mountains melts -- the snow there melts in July. And the flood starts to come down to Cairo at its highest in -- on July 19th. And this is the new year of Egypt. And for this reason, they counted these five Great Days, as the beginning of every new year; and then they had 360 days; that is, 10 times -- what is it? Ja, 10 times 36. And I told you that the Ro- -- Latins, to -- until 500, in the history of Rome, figured their calendars also at 10 months -- 36 days. That's why you only count till December, "December" meaning 10, the last month was December. And November, October -- you can see it, September, see from these names that they were satisfied with the calendar modeled after the Egyptian model of 360 plus 5 days.

This goes into every nook of our calendar. The -- this is much later than February or January were invented and added to the -- our calendar as we -- you use it. And the -- the five days from February 24 to March 1st are to this day, extra five days put out upon the old Roman calendar, the old Latin calendar, and the old Egyptian calendar. You can see it from the 24th of February, which is the day of Matthias, of the apostle who was elected afterwards, when the -- Judas had betrayed the Lord. And from -- February 24 to March 1st was the New Year in -- in Rome. And they had an interregnum, as they called it, of five days from -- from -- no- -- meaning that these five days didn't belong to any special month. They were above the -- the figuring of the calendar calculations. And I think that's of some interest to you to know that the time, chronology is of course of the essence, and of the toughest memory of mankind. You cannot change calendars. Or if you can, you are very -- very, very unhappy.

I -- I feel always that these chambers of commerce who demand that Easter should be fixed, they should all be executed. They have no idea what a calendar is, and what dignity it has, and what importance. And just for their salvation, so that the interest can be paid every month in the -- for the same number of days, the -- all these banks argue now with us that we should give up the ancient calendar and fall into this mech- -- mechanism of 30 days every month, you see, and nothing else. Don't -- don't help them, please. There is danger that even the pope succumbs to these chambers of commerce.

The calendar is not to be tampered with, because it is a real experience. Egypt has lived on the wheat produced by this observance. And I think you must understand that one thing it is to have science, and a -- quite another thing is to be observant, or to be considerate. No science can tell you what you should

observe. They don't know that. They don't observe anything, and then they get the Nobel Prize.

This is quite serious, because we are surrounded by this temptation today to do as we please. Well, the working mankind, and the marrying mankind, and the growing mankind--that's not the same as the mind of a physicist. And you have no reason to follow the physicist in any of these things. But what we do together -- together in order to make a living; that's important. And so the Egyptians did, and supported, after all, an empire; they exported also the wheat to Rome, for thousands of years. And this means that there was an order in which everybody participated.

And here why -- we come now to the next thing I want to tell you today: the word "myth" and the word "liturgy." The Egyptians have an imperial liturgy. And the actors of this imperial liturgy I have read here to you. Now the word "liturgy" to you is a rare word. You think there is on Sunday something like this in church. You think it's a superfluous thing; or it is an elegant thing; or it's an Episcopalian thing. But believe me, you and I--I told you this already about meals and tidinesses--we cannot live without liturgy. The liturgy is the form by which -- inside which your act is understood by me for what it means, and your act -- I am understood by you. Without liturgy, we are animals. The liturgy, however, has to be replenished by myth, m-y-t-h. And since these two things are unknown to you, and are carried around now in vague books by Bultmann, and Schultmann, and Wultmann, you must know what a myth is. There is no demythologizing; that's all nonsense. But there is myth. And myth is inevitable for any truth which we can only fathom in part.

The Egyptian dollar note here is so important for you, because you can learn what a myth and what a liturgy is from this little picture here. Why? Horus had to travel every year from the First Cataract on July 19th for 60 days down to Cairo, and had to prove to the -- his followers that he mastered the flood, that he knew when the people should give up their garden land, and move -- remove to the -- {building} of the pyramids for two months, you see. Now that's how the pyramids were built. And you find stones from the First Cataract used in the building of the pyramid down here, because of -- these -- all the workers came from down the river and carried stones with them on their boats when they flooded -- when the Nile was high up, and flooded.

This is liturgy. The imperial liturgy of the Egyptians may well take our breath, because it was a unified effort of a -- 2 million people perhaps, you see, to serve, to observe the great event in the sky.

Now what is a myth? Obviously, Egypt is a limited country. China is a limited country. India is a limited country. Rome is a limited country. So the myth is that part of the story which has to be s- -- told, because it can -- can't be experienced.

What does this mean? Simply, quite simple. Gentlemen, if you had been a pharaoh, you could have ordered your people to follow you down the river. But you couldn't have explained by this voyage how you ever got back on -- on the top of the Ni- -- Nile in Aswan. Every year, the As- -- the -- Horus started his voyage at the First Cataract. The myth tells you how he got there. That is, that part of any liturgy--it's the same in Catholic Church--which cannot be contained in the ritual itself, which is of a uni- -- too universal a character --. You can have the liturgy of Holy Communion; but you can hardly have the liturgy of the 1967 years that it has taken until you can participate in the liturgy. Yet, 1600 -- 1967 years this has gone on.

-- When we tell this story, this is the myth. "Myth" has a -- only means story, narrative. Nothing else. And in every human performance, there is a story to be told, because it cannot be produ- -- reproduced in facts. Somebody has to tell you that your parents got married, and you celebrate the wedding day. And the story how they got married, that's a myth, you see. But that they are married, you realize because they serve you the meal, and they celebrate your birthday. In every human action is both: liturgy and myth. And both you don't know. And you are the unhappiest creatures therefore, because you actually believe only in so-called facts. But they don't dec- -- declar- -- explain why you should act. Facts has nothing to do with your acts. Why should you sit down at a meal -- and give thanks? Facts are facts, and they have nothing to do with your and my heart and soul. Not even with your stomach.

So it is most important that you recover your sense of the liturgy and of mythology. Mythology is not -- is more than myth. It's just narrative, true story, when it explains the existence of an order, of a custom, of a ritual. And since all ritual is partial and cannot tell everything, every such a story is combined of mythology and liturgy.

Now this is totally lost in this country, and I don't know how shall -- we shall ever recover it. All the tradition of the last hundred years has been of these so-called Benjamin Franklin types, who think this is "nothing but." Gentlemen, that your parents give you something to eat, this is -- cannot be explained by "nothing but." It can only be explained by your saying, "Ha, imagine! They

haven't let me starve. My parents have supported me all my life." And that's the celestial liturgy which penetrates your household.

Now if you want to have the facts, it explains nothing. Here -- people, your parents haven't enough to eat -- enough themselves, yet they feed you. That's the liturgy, you see. They cannot help inviting the people in the same household to be their brothers, and their sisters, and their children. Very strange. Very strange. Ex- -- doesn't explain everything, because they don't feed only you. They even feed the beggar who enters the house, you see, because he is a brother of the Lord.

So the brotherhood of man is -- is not a myth in the sense that it isn't true. But it helps to explain why in every decent household, there is one plate of soup reserved for the beggar, or for the man who comes uninvited and can participate. So I -- what I've tried to say is--and I use explicitly these strange words, "myth" and "liturgy," because we need them. You have to emerge from this absolutely stupid approach to history, as though it wasn't your own story. This pyramid, that's you. That's why it is on the -- on the bank note, not for a reminiscence of freemasonry. Because since the pyramids have been built, we trust the heavens that they produce the harvest every year, and that there is enough to go around. The story how every year we do harvest, that's a mythology, because that's every year different. Sometimes by railroad, sometimes by airplane, sometimes by walking, sometimes by rowing. The way to come back from Cairo up to First Cataract, that's a technological question, you see. And that is the myth.

There is a famous myth of the return of the eye of Horus every year to the First Cataract, you see. The -- the Egyptians told this -- their children the story that the -- the eye of Horus flew back to the Ethiopian mountains and so arrived every day -- every year at the right moment on July 19th so that they -- again they could come down the river.

If you -- I'm dwelling on this, because at this one example--it's the same in -- India, the same in China, et cetera--you can -- learn what our language has to serve for, to -- compared to action. Any -- law, or -- the president of the United States, he can travel to Denver. And probably he would govern better if he didn't -- wouldn't reside in Washington, but in -- in Denver. Nobody can have sane ideas in Washington. But -- they have no ideas for this reason. And -- that's possible, too. It's quite serious, however, to under- -- you must understand, that this president of the United States has to govern the whole country. It's a pure

abstraction that he can do that. You believe it. It's -- but only from experience that he has some ways and means, despite all these hundred senators who all cheat him -- try to cheat him to govern the whole country. Heaven knows how he does it! But it is quite unnatural. It is not done by a paragraph in the Constitution. It is done by the devotion of all the people who admit that he is president, and should be informed, and should be helped. You and I do this instinctively, too.

Well, that is the liturgy of a government, that the service is rendered. And all the things we don't do--we don't go -- perhaps you didn't vote--so we have to make up a myth, and say "That's democracy," you see. Democracy is that part of the government that functions without your doing anything about it. And when you do your duties, you enliven, you vitalize it. Every act of the government is partly based on your cooperation and partly is -- overrides your laziness or your indifference. If you think of the many acts which are performed, despite your inner absence, it is very miraculous how we exist at this moment. Here, this room is -- dry, it is repaired, it's kept in good shape; we don't freeze. We have done nothing about it, nothing. You probably have even a scholarship.

And -- in every moment, gentlemen, half of the order is understandable and we are carrying it out. And half the -- order is a fairy tale, a mythology, believed in.

You know perhaps that the -- in theology, there has been a -- a fashion in the last 30 years about the myth of Christ. Well, that's just as nonsense as to say that Mr. Johnson is a myth. It is true that there are acts of the Church or the acts of government in which you and I cannot be found acting. We receive them. And as far as we are in the receiving end, which is pretty big, we can only be told that something happens; and we rely on it; and we accept it. But I am always surprised how these gentlemen and ladies of your age in these high schools are not aware of the incredible miracle that all this is offered you, that all this is coming to you, that we receive these things at the proper time, like the rain and the dew. This is the mythology of the story. We -- we have a mysterious way of -- overweighing the mythology and underestimating your and my necessary contribution to make it work.

I mean, anybody who cheats in an exam destroys one-half of the order which we have built up. And he does. And he doesn't think that this will lead to destruction of the academic process, although it will. If everybody cheats, then the educational process is at an end.

Now the Egyptians had a very clear notion about the -- those things which they could enact and reproduce themselves, and those which were pure myth, only there because they told the story. And the simplest form for you, I think -- that's why I put some importance to my report on the -- on the flight of the ear of the -- of the eye of the sun, of Horus, alongside the Nile River. The Egyptians were aware of this duplicity of all our constitutional behavior. They said, "Down the river, we can see Horus go. Up the river, we just assume that he may be flying there. We don't see it," you see. How he gets there; that's not part of this divine service. Just as a priest on Sunday is there at Mass, you see. How he got there, and what he did in the vestry, that's not up to inquire. The same problem of a myth and a liturgy, you see. The liturgical acts of a priest begin to count when he leaves the vestry and comes out into the sanctuary, to the altar, you see. But obviously many things had to have happened before, and later, you see.

And that -- and I would like to do honor to the term "mythology." I have pondered much about this, you see. Modern theologians take great trouble to -- to say, "This isn't so much mythology; it's all -- decent, and all true." I don't think we should be cheated in this manner. You have to learn that any performance in which we are not the whole deity, and the whole divinity which we are part -- little pieces in the chess game of our God with us, can only be understood if they are part of something bigger. When we speak of the bigger, the Return of the Native, 4,000 years from now, we believe. And we tell the story. And in as far as you and I can contribute something to the order, we follow a liturgy. We do certain things, as the consecration of the host, or going to church, you see. This is the little part of -- by which we enact the order, you see. The other order, we are told, so to speak, we are spoken of. It's a narrative.

And so I have come to the conclusion: you are so ruined today by the modern Enlightenment, and psychology, and psychoanalysis, and all this -- these deviltries, that I want to -- to do honor to the word "myth." Yes, we can't live without myth. But what of it? "Myth" means story. And that which we cannot enact ourselves must be told. And these are not fairy tales, but are tales. And a tale must be told, as in Macbeth.

And so if you would bring up your children on story-telling, it would be a very good idea.

Thank you.

{ } = word or expression can't be understood

{word} = hard to understand, might be this

...{ } close to Mission Street. And I had to think that in this simple word, in Fairview Mission Elem- -- Elementary School, the two periods which we have so far tried to illuminate--the tribes and the temples that -- of Egypt--are both represented. It will -- it is strange that our -- the babies who cannot read and write are sent to a school which is full of Egyptology. They go to an elementary school. The location is just signified by -- Bayview. But the order in which they are supposed to move, or into which they are supposed to be lifted takes its clue from the word "element." Now of "elements" you can only speak if you know the composition of the whole cosmic order. Then it's -- can be distributed and divided into elements.

These poor children have -- know nothing, you see. They don't know that they speak prose or poetry. They don't know -- that they read and write Latin script. Certainly they don't know no -- don't know what an element is. Yet we send them to an elementary school, because it is the moment in which the children are introduced into the sky world, into this heavenly world, which is -- above us, and which you all mistake for being the world of the self. But that isn't true. The self doesn't exist except in your stomach. But the elements of life you enter when you learn something, and begin to think about self. Any man who can say "self" is already an Egyptian priest, because he has found a kind of scale upon which the -- the notion of element can be placed at the bottom. And then up it goes--be it to the 99 elements so far known, or be it to the sky world of higher orders of the planet, and the sun, and the moon.

The word "element" is a Greek word, and has something to do with the -- with the -- articulation of the alphabet later. But certainly in your language the word "element," "elementary," is very far-fetched, indeed. It transposes all of us who use the term into an organized universe. The universe of the Egyptians is one of organizing the stars in the heavens, the skies, and making every one of us, in so far as he can read and be prepared to know their movements, make him a lieutenant of this general order.

The word "lieutenant," as you may -- should know, means Statt- -- Stattholder, and -- how should I say in English? place-holder, place keeper. And so you all, when you go to elementary school, try to gain a foothold in the universal order of the universe.

So let us keep in mind that -- our schoolchildren still bear the consequenc-

es of man's adventure in these big valleys in which a -- a minus, a detriment, a calamity, was turned into an advantage. Whereas the people in the prairies or in the mountains, the natives of the tribes try to find a place where they can be fed, and nursed in migration, Egypt--Babylonia, Assyria, Guatemala, Peru, Mexico--all are countries who have taken advantage of a disadvantage. You can only speak of elements when you have decided to go to a place where, by the nature of man and nature of things, you would be starved. You would be driven out. Because it is -- there is a flood, and you are in danger of being flooded out, of being -- of drowning.

All the great temples of mankind have been established at a place which is the least fit for -- for people's living. To this day, I told you, the Bedouins despise the Egyptians, because they have committed this madness to go into a country that is for 120 years under water. They say, "Only fools can do this." And the progress of mankind is always based on taking advantage of a calamity, of doing something so unexpected in the ordinary course of events that you have to overturn the prevailing rules and orders. And that is what the Egyptians did when, for 120 days, they moved the whole -- population to Gizeh, and to Cairo, and be- -- began these public works--very much like our Job Corps. And only in the rest of the year were these people -- truck gardeners and wheat-growers in the otherwise flooded area.

I must stress this very strongly, gentlemen. It is -- you are so soft that you think you would go there where the climate is nice, and the -- the soil is fertile. And why not? This is not history. Real man has always only made a progress when he has tackled the most difficult.

Arthur Schnabel, the musician, the great pianist, has written a book in 1942, which I recommend you for learning by heart before you get engaged and marry. Music and the Line of Most Resistance. Music and the line of most resistance. It so happens that 40 years ago, I wrote a book on Christianity which was called *Ama Qui {Arduissimum} Est*. So I was delighted when I discovered that 20 years later, a musician--a musician of all people, you see; people with long hair and very soft-spoken--that he had written the same title, *Music and the Line of Most Resistance*.

In history, my dear pe- -- friends, you must know this: nothing works that tries to get by, to squeeze in -- what all you do, you see. copying in an exam from your neighbor's paper, that may -- get you a B or even an A. But by getting by, you don't get anywhere, because you don't know it.

And Jesus, of course, came to the most pious and most religious people with the greatest revelation and the true revelation of God. And that's why He could found Christianity. He couldn't have founded it in Rome; and He couldn't have founded it in Santa Cruz. He had to go to the place of might and of greatest resistance.

And in this sense, the conquest of the Nile Valley for wheat production is a great triumph of the human soul, because they went where it was very dangerous to go to, and seemed impossible. How can you master such a high flood? You know, high water is as bad as fire. E- -- perhaps even worse. People run. Water is coming!

Now the -- the starlike attitude of the -- pharaoh has been that he said, "Be quiet; be of good cheer; nothing will happen. We know how to master the flood, you see. For 120 days it's mounting; and then for 240 days, it's sinking, slowing. Therefore we can exploit it. We can" -- what's überlisten? "we can trap it. We can take advantage of its weakness that it cannot be so high all year around." All inventions of mankind and your own career, is bound up with this courage of yours to go to a place where it is the har- -- the hardest to succeed, that such a success pays.

Your successes, just by copying other people's papers, isn't -- isn't worth anything. Neither is your paper any better if you have copied it, nor do you make any progress. That is why the cheating in -- in a class, for example, is something by which you cheat yourself, not the teacher. Because you cheat yourself by thinking you have gotten an A. Of course, you didn't.

It's very strange that in the 19th century, this old rule of heroic hardship has been ridiculed. People think you have to go -- get by. I mean, we live of course under the aegis of Madison Avenue. And the image is everything. Gentlemen and ladies, the image is nothing. It is just stupid to fall for it. You cannot live on images, not even on a wonderful image of your own.

Ama qui {arduissimum} est. Love that which is the hardest. If -- we will see that the Jews did exactly this when they left Egypt. The Egyptians did this when they left the prairies and the woodlands, and settled in a -- in a country of -- which was flooded one-third of the year.

Inside this Egyptian order, or -- on nothing, so to speak, on water, on flood, on danger, on drowning, we have now today -- take one further step, because it is -- you may not be so surprised, it is so -- such that any order, when it

is -- when it is taken over by the next step in history, doesn't -- isn't taken over at its primeval source, at its real beginning, but at an eccentric point to which it has already developed.

When the Greeks inherited the Egyptian wisdom, the wisdom of the Egyptian priests, they already saw it in full development. And I ha- -- must prepare to- -- you today to take this step from Egypt to Greeks and Jews. And this you can only take if you see that in this Egyptian heroic order of fighting the flood, or exploiting the flood, there was one element of popularity and of weakness on which then the later-comers could capitalize.

What happened is this: the Egyptian pharaoh, as I told you, became a god, because he could do the one thing no other human being and no star could perform. He could go from nor- -- south to north. The sun and the moon cannot move from south to north. The North always remains empty. The constellations in the sky, you see, cannot conquer the North. That made a great impression on these observants of these heavenly hosts. There -- were these heavenly hosts, these angels, these stars, these constellations in the sky. Yet they had one taboo. They had this taboo: you can't go north.

So Horus said, "If I can go north"--that was the hardest thing to do, you see--"then I will master Egypt, and I will master the flood." And he did.

And Horus is that star, I told you already, who can move from south to north. But he had to govern millions of people. And these millions of people, of course, could not participate in his movement from south to north, from -- Syene, from Aswan -- the Aswan Dam today, down to the Mediterranean Sea. This was reserved for the emperor.

Now anything that is reserved, of course, suscitates en- -- jealousy. And just as Christianity has been supplemented by the cult of Mary, so the cult of Horus was supplemented by the cult of the sun, the -- of Ra. The sun -- name for the Egyptian sun-god is Ra. I have already told you that he was written in this manner. The sun shines every day in Egypt. And therefore the problem was, for Horus, to let his subjects participate in something of the sky. They couldn't all go to Aswan and ride the flood down to the Mediterranean. That was reserved to the king and his followers, to the -- so to speak, the -- the -- the army.

The peasant who was then expected to work the newly conquered soil, could only see the stars as they moved, day by day. And he became a worshiper of the sun. There is a tremendous literature on this, and a tremendous misunder-

standing. Because the -- modern man, of course, for the -- at first did not understand why the pharaoh of Egypt was more powerful than all the stars in sky -- the sky, because he could move from south to north. This has taken a century before this appeared in its full importance. You always read of "sun cult" in books. Throw them away. There is nothing behind sun cult. You cannot have a sun cult, because the sun is too monotonous. All your popular books on anthropology are full of this -- of this idiocy. There is no sun cult, because it is nothing to -- to cultivate. The sun is there, and you can't influence it. You can influence the -- the flood. You can ride with the flood north, you see, for example. And you can observe when it comes. And you can have a calendar to tell you on July 19th the flood is -- rising. But the sun, in -- in these latitudes, like 30th degree, it is very monotonous. It is too hot. You get all -- eye disease, and it is not a very benevolent -- star, either. What you do in Egypt is to work at night, and sleep in daytime. So our -- your popular notions about sun cult has to be -- have to be revised. I don't know of any sun cult that is really fruitful. But it is an aside, just as the cult of Mary. You know, all Catholics can be divided in such: who worship the mother of this man, or -- and the other half, the superstitious ones, who worship the son of this mother. And it is very hard for many Catholics to understand the difference. But it's quite a difference whether you are the s- -- the mother of the Savior, or whether the Savior is this mother's son. And so inside our every -- religion, there runs a line of -- of where the -- where you really twist the whole thing around. To worship a man because he has this mother is one thing; and to worship a mother because she has this son is quite another. And don't be betrayed. The modern -- interesting situation is that there are two religions in the Catholic Church. And there are in every religion, I mean. In the Congregational, just as well. And most people are perfectly satisfied or have the second-rate religion. The sun is -- has been made by the pharaohs in a very -- in a very interesting policy- -- policy-making process, the -- the religion of the fellahim, of the peasants of Egypt. They were allowed or invited to imitate the liturgy of the sun going from east to west. Since Horus and the pharaonic government had to move from south to north over 1500 kilometers -- 1,000 miles, the natives, the peasants who were doomed to stay put in one place for tilling the soil, you see, were -- were, so to speak, paid off by being told, "You worship the sun. And you follow its movement. And your liturgy consisted -- you get -- up in the morning at 6 o'clock, you see, embark on the Nile River, cross over to the other side; in the evening, you come back." And so for the dead, the popular belief was that the souls of the dead were buried in the West, where the sun sets, you see, and they

were rising again in the East.

East and west are the forms of popular religion in Egypt, just as the cult of Mary is one form of the Catholic Church. And you cannot decide, just by hearing the word "Mary" whether this is a good Christian who worships his Lord, or whether he is a -- everyday politician who worships his own indifference, you -- I would say.

It is very strange that we have evaded these issues for 200, 300 years. Yet if I talk to Catholic people, I always make sure whether they really mean Mary, the fa- -- the mother of this Lord who went to the Cross; or whether they meant the Lord, who is the son of Mary. It is not quite the same.

In order then to keep this clear, please: the sun cult is a -- popular form of the religion of the ancients. Where you have sun cult, it is an attempt to make it accessible, what happens in the big center of worship, as in Mexico City, for example, you see, to make it accessible and imitable, or emphatically, I mean, to be lived, to be felt for the populace, for the low-brows, for those who cannot -- who are not priests.

All Egypt -- is divided into priests and laymen. and the discovery of the people of God, and the priests, the initiated, has -- exists to this day. It's a new division. We had the division: parents and children; offspring and ancestors, you remember, in the tribe. This new division in Egypt is: those who can move against nature from south to north, and those who just are the burst- -- what's "bercer"? basking in -- in -- in this east-west religion, which is purely natural, and which occurs every day, and in which you are like a child of the land, given to the movements to which you are -- inside which you are caught, so to speak. I hope I have -- is it clear, or is there any question about this? It is a difficult notion, because all our books, you see, of the last hundred years have neglected to take the cult of these ancient river empires any way seriously. But it's a very serious business that you can organize 20 million people for 3,000 years in such a way that they are satisfied, you see, that they gladly perform. And these Egyptians to this day, are still behaving as though Pharaoh of Egypt was governing them. This will now pass. The Russians are destroying Egypt by being such fools to pay for this Aswan Dam. So the country will not be flooded. The water will be dammed up, and -- Heaven knows --. The old Egypt of the last 4,000 years is gone. And -- it's with Mr. Mao; it is not so easy to make revolutions. Very complicated business. The Russians do not even know that they are destroying the oldest order of -- on Earth, which has come down to us.

The Egyptians lived this order down to the days of Caesar. This is -- two great constellations of -- 1460 years each. The last time that this constellation was celebrated was the year of the Lord 1-3-9 of our era, In 139, the impression of the -- on the world of this Egyptian flood religion was still so strong that the emperor of Rome transferred his residence to the Nile Valley, and celebrated it. 139; later we never hear again of this. And as you know, it is now a Mohammedan country, and was overrun by the Mohammedans, because its own way of life by that time had vanished.

There has been inside Egypt a resistance against this medication, to these pedantic movements. Every year, after all, they say, "Can't we have a round-tip ticket -- ticket -- a round-trip ticket? It is too awful that Pharaoh has -- makes the king's progress every year." It took a long time, you see. It took a great -- a capital outlay. And it's just like Mr. Reagan now suddenly being for -- all for thrift.

So in -- there was an attempt in -- inside Egypt, before the first solar constellation ended, before the year 1318, before Moses left Egypt, and before this new freedom was proclaimed of the Old Testament. The last--not the last, but one of the last pharaohs--Amenophis IV, Amenophis IV--perhaps it's worth your while taking down this name--decided to get rid of this ped- -- pedantic imitation of the constellations in the sky. And how did he do it?

You read quite some popular stories about this, nowadays. There is a place in Egypt called -- Tel-Amarna. "Tel" means village, and Amarna is the settlement now with an Arabian name. And you see that there is -- in the popular books, there is always talk that he was a monotheist, this man--Amenophis IV--and that he tried to introduce monotheism into Egypt. That's very far from the truth. It is true that there was a religious upheaval, and that Tel-Amarna was chosen by him to get rid of this very inconvenient Nile -- journey down the Nile for 120 days so -- at the head of this -- these flood waves who run down from the -- Aswan to Cairo. This is true. He did something about it. But he did it in a strange manner. Amenophis IV built this town of Amarna after he had obviously surveyed the -- the course of the Nile River very carefully. You never read in any of these modern books where Amarna is situated. Has any -- who has not heard the -- the name -- the name "Amarna"? I would be quite interested. Oh, so it's quite unknown.

It has been excavated in the last 30 years, and the -- fact of Amarna is that Amenophis IV, who was obviously a -- a serious decadent--he has -- looks really as though he couldn't be a king--he put this place, Amarna, in exactly the middle

of Egypt. If you survey the -- the -- the curves and the arcs of the Nile River, from Aswan to the Mediterranean, all the bows and crooks, and all the windings, you find that Amarna is situated 512 kilometers from the southern end, and 512 kilometers from the east- -- northern end. So it was a feat of geometry of the first order that you could measure, you see, all the crooked lines of such a river over thou- -- 1,000 kilometers.

This was done, however, and therefore the -- Amenophis IV had the bright idea to say, "If I settle in the middle of Egypt, I don't have to go on this journey every year. I can govern from the middle."

So if you want to know about the only religious reform which the Egyptians ever tried, then you must know that this is a strictly geographical reform, that it is -- has still all the handicaps of geography, and the God -- the living God is not a god of geography. He is not located in Tel-Amarna. And that's why your books -- popular books are all wet. They are wrong. They have not taken the trouble of measuring the distance. I did. And the -- amazing result is: it's exactly in the middle.

And for this reason then, the documents under Amenophis IV, who governed from 1358 on, 40 years before the crisis, before the return of the Great Year, all these documents declare that he was situated in exactly the center of the empire, that the four points: east, west, north, south, had been all oriented strictly, and that therefore he could hope to master the government of his country. The answer of course was that the enemy broke in, into the northern end and the southern end of his empire, and it didn't help him that he was lo- -- situated ex- -- in exactly the middle, you see. The enemy, as a matter of fact, took advantage of his vow, that he would never move out of this center. So he was a madman, or a decadent, however you like to s- -- call him.

And it is quite important for you to note: this is not an attempt to monotheism, as you read in all the popular textbooks, who are such atheists that they don't even know what monotheism is. I mean, the books written about religion -- in this country, they are so scandalous, because they have never taken the care to ask themselves, "What would we have done in this place?" Don't read this stuff. I mean, Will Durant, and such { }. It's just terrible. People who have no faith themselves, who have never experienced -- have no power to found a religion themselves, how can they understand what was done, if they don't take this seriously? So they say, "It's a sun cult." Never anything of a sun cult, but the abolition of this very terrifying journey every two years, with the whole court, you see; it couldn't be abolished.

As you know, there is from -- by Scott this wonderful Kenil- -- Kenilworth novel. Who has -- who has read this? -- By S- -- by Walter Scott, Kenilworth. Who has? You have? Heavens! Scott -- has written in English! He describes the last Egyptian journey, the queen's progress. Elizabeth comes to Kenilworth, and Scott makes William Shakespeare attend. So it's -- there you have the last link to the old Egyptian traditions, in this progress of the queen, for -- to -- through her, the kingdom. And this is exactly what every king has to do. He has to take possession of the frontiers of his kingdom.

So the Amarna incident I think is a very instructive one, because there they -- the king of Egypt, the pharaoh of Egypt tried to build his house on a static basis. "Pharaoh" means big house. The -- the transformation of all of Egypt into one house, inside which Horus can go on his journey, was trans- -- an attempt was made to transform it in Amarna, in 1358. And when it didn't work, the disgusted people left Egypt and founded the state of Israel. The Jews are not to be understood except as a violent upheaval of the emancipated and progressive elements of Egypt. And I'm sure that Moses was a full professor at the Egyptian university.

And that's what it says in the Bible. Moses learned in all the wisdom of the Egyptians. That's a quotation, gentlemen and ladies. And he was a professor who said, "This is not for me anymore."

At this moment, I don't wish to deviate from the Egyptian story, because we have to do one -- take one more step inside Egypt, before we can leave it. Priest needs laity. I -- give you an example, how the priests worship the true calendar of the river Nile--who was of course defied in those days as a mighty power beyond human endeavor, beyond human techniques--and the laity, who just bowed with the sun, evening and morning; ther- -- thereby became one day. In the Bible creation story, you have a -- a -- a relic of this popularity of the sun cult.

What is a temple? Why did the Egyptians build temples? Why did they use all these incredible stones--I told you how many for one pyramid--enough to build a wall around the whole country of France. Why had all the people moved up to Gizeh to spend there the flood time? Well, they had to be fed. Otherwise they couldn't have returned to their garden land. It was a very practical measure, to take care of these -- by public works. We did exactly the same in -- under F. D. Roosevelt- -- F.D.R. Public works always come when there is disorder.

These public works of the Egyptians, to build these pyramids, led to this division between priest and laity, because only the priest knew why and how. And the laity just had to perform, and lay the bricks. They didn't -- were not asked "how" and "when," you see. These are the two great questions of life. If you know when to get married, you wouldn't get divorced.

Now for this purpose, the Egyptians invented what we call "script." The most important chapter of -- for us at this moment of the history of mankind is obviously that we enter the phase of writing. We can hardly imagine any progress, any order without print or writing. You take it for granted, script. I already told you that the first script was in the tattoos of the tribes. The next thing is that the temples were inscribed. The temples were the stars -- world themselves, the sky world. Any temple in Egypt is inscribed with hieroglyphs, because the temple must tell the story in the sky. Any temple in Egypt is a communication of the constellations of what happens when the sun, and the moon, and the stars move--and Horus, too, the pharaoh, you see, replacing the negligent stars who -- won't move from north -- south to north.

Therefore the hieroglyphs, the sacred -- letters, you see, are the Egyptian progress with regard to writing. The -- as you may know, the Greeks have no hieroglyphs, bec- -- and they did not inscribe their temples. And if you want to know the distinction between Egyptian religion, and -- and Greek religion, the difference is that the temple is inscribed in Egypt, and the temples in Delphi are naked. They are not inscribed. And this again you find in no books, because these books are all written by unbelievers. They do not know that we're all trembling people, and want to get orientation. And therefore, to give up writing in E- -- in Greece, no -- signifies that something quite different is prevailing there. That the -- E- -- they had not the same religion, because they did not inscribe the temples with the hie- -- holy messages of their gods. We will see that they had a different script for this reason. The -- the hieroglyphs and the Greek alphabet are two modes. One is priestly, sacra- -- sacred, and the other secular and poetical. Homer was written -- was written in a secular language; but the inscriptions on the temple in Gizeh are written in a sacred language. And that's very different. And again, you see the laziness of the popular writers. Do you think anybody mentions this? No. It's too important to mention it.

The inscriptions on the temples in Egypt meant quite literally that the sky world was inscribed, was made to speak its secrets. The priest in Egypt obviously--we can read this, I mean--felt that the -- the heavens praised the glory of God. They notified man of what's going on, what the constitution of Egypt has to be.

And so these inscriptions--in endless repetition, in 36 different counties, 36 temples, 36 times the same inscription--they proclaim the order of the universe. It is like an elementary book today of geometry, where you also proudly say, you see, that the two sides of a right-angled triangle of a rectangular form, you see, together give two squares--what do they do? How do you express this? I can't say this in English. What do they produce? The squares over two sides of a rectangular triangle? What do they do? No, if A to the square and B to the square. What do they produce? What? No, I'm at a loss, so next time I will have written it up.

The--you must--I must ask you to try to understand the world of the pagans, of the Mexicans, of the Egyptians, of the Peruvians, in--so that you never mistake the Greek alphabet, and the Greek lettering, and the Greek literature for anything identical with these older layers of civilization. The Greeks abolished this sacredness of knowledge. All knowledge of the Greeks is secular. They had no priests, to speak of. And the symptom of this is that instead of inscribing the walls of the temples, instead they sang poetry. Poetry in Greece holds the place which in Egypt the priesthood holds.

And I want you to understand: this is--the main purpose of this course here, that priesthood is an eternal category--You cannot live without it. But it means simply today, in our modern language, the professional. It means, the man who knows, the expert. And therefore the word "priest," although still the correct word, always entails that there are laymen who don't understand, and who have to be told, and get a prescription. You will understand the Egyptians best if you--if you recall that the word "prescription" is the more genuine term instead of "script." To prescribe, you see, means to command in an abstract, otherwise inaccessible world. A prescription--the doctor gives you a prescription, because you can't possibly--only a pharmacist can prepare this prescription, you see. So here is you--you, the layman, take as a layman, you see, as a victim of this doctor, you go and hand over the prescription to the servant of this medical profession, the pharmacist in the drugstore. And the pharmacist understands the sacred letters, you see, allegedly; and he can give you the prescribed medicine.

In this triangle between pharmacist, and doctor, and you as the patient, there lives the order of Egypt. That is, it isn't script. It is prescription, which these priests do in their inscriptions. If you ever come to--to Mexico City, or to Yucatan in this country, or you go to--to Cambodia, or you go to Egypt itself--herself, you will--must remember that all the inscriptions on the temple walls are prescriptions. You do unjust--as you don't know what tattoo is, as long as you do not understand that it is simply the constitution of the tribe, written on the

citizen's body, forever and forever, so you don't understand Egypt if you think these hieroglyphs are there, just a love letter to your cousin. They are not -- indifferent to what is going on in the world. They are prescriptions which can make you behave, so that no harm is done, that the flood is respected, that the stars are worshiped, that you cross over from east to west, or from south to north in the proper order, that you become a citizen of the sky.

Under the influence of the Greek renaissance in the last hundred years, this was not understood. And it is only now that although there is your pyramid on the dollar note, and although the French Revolution tried to introduce the Egyptian calendar with its decadic order, you see--this what they tried in 1792--it has all been overruled by the influence of the -- Greek tradition, what you call the "Renaissance." And although I hope it is fading out now, this Renaissance has done much harm to your mind, because it has made you into a purely passive being of -- only mirroring, reflecting things, but not understand the -- understanding the prescription, the commands of these things, that they ask you to -- to make a sacrifice in your own existence, in your life, to support an order. The Greeks seem to be -- not to make any demands on you. Just curiosity. Now curiosity, ladies and gentlemen, may be good in California, but for the rest of the world, the people perish if they are just curious. It's no recommendation to have an intellectual curiosity. I don't know if this is still the principle in your college, Mr. Smith. Is it?

Well, it's quite important that I must -- I must stress this point, that the Egyptians did not favor studying for study's sake; they did not favor intellectual curiosity. They did cul- -- cultivate a cosmic obedience, a cosmic routine, and a cosmic calendar, prescribing to every human being the necessary, the moral, the virtuous movements. This is not the same as reading a novel, *The Beloved*. It's very hard for you to appreciate at all, I think, the order of discipline, or the order of obedience which permeated these empires. It was the great pride of man to do exactly what you were ordered to do. Because only in this manner could you live in harmony with the spheres. The very expression "harmony of the spheres" comes from this universal perception that there is an order in the sky, and that if man on earth only can get hold of its principles, he is blessed, he is in bliss.

That's why, for example, the horoscope now still exists as a remnant of this belief. I told you that the horoscope nowadays is -- has no longer the -- the power over your life, as it used to have, 2000 B.C., because there it was the fate of

-- of all of Egypt, altogether, under one pharaoh. Now you think you can get your private horoscope, and of course you can't. It's an absolutely arbitrary invention. But it's of course a way of making money.

What makes it difficult for you to measure the discipline, the severity of the discipline, that any professional group imposes on the laity is of course that we have this Greek intermezzo: that people just become artists and poets, and sing anything -- write novels, and make even people read these novels, which I -- still don't understand. And -- how this come -- brought about, that people think they must read other people's novels, I do not know. It's a very strange situation. If you read that you must read Mr. Capote -- why, it would be a more natural reaction to kill the man. What is this? I mean, that you read such a terrible book. It's very strange. For an Egyptian and for a tribesman, perfectly understandable, you see. It would be an absolute -- going to Hell, subscribing a pact with the Devil. And it is, to this day. You ought to know what you are doing. I mean, perhaps you can do it then, because man can at least, if he knows what he is doing, he can do anything. But if you don't know what you are doing, and you think it is prescribed to read novels, I'm sorry, you see. The prescription are limited to the priests. No literary man can prescribe you to read his stuff. But this whole country has shoved aside this distinction between "script" and "prescription," and you really think that this is prescribed reading. How do they call it? Prescribed reading? Ja, ja. Interesting.

I would -- would like to make one point so that the temple of Egypt takes on a certain dignity and a certain lasting importance. The temple incorporates all professionalism. Where there is a temple, you enter the temple in order to be initiated. And the initiation in a temple takes the place of the initiation in the tribe. The young man in Egypt was not initiated in the tribal fashion, by dancing around the -- you see, on the dancing-green, and getting his girl then and there. But he was initiated by obediently carrying out the ritual in the temple, around the shores of the river Nile.

This relation to the temple I think is the hardest for us to understand. And you can only understand it if you take the doctors, the lawyers, the engineer today, and the literary critic, representing this professionalism. You blindly obey their orders. When it -- when the bridge has to be built, you better go to an engineer. And if a medicine has to be -- has to be given out, you'd better go to a doctor. And that's the authority of the old templar services: the right to prescribe behavior.

In a country in which there is -- allegedly, you see, everybody free, it is very hard to understand that you too live under a very strict order of pseudo-prophets, of pseudo-priests, like this man Capote. And they have taken the place of the priests in order to inherit the mantle of the priesthood, the authority. It brings in money; and mighty -- so. And this might of the professional you accept. But you don't know that the source of it is the -- your dream of somebody being in the know, somebody being able to tell you what you should do, and therefore following blindly in their wake.

So I think an official priesthood is better. They say at least that they claim authority. The -- the -- today the -- the substitutes for this official authority are very -- they have to hide it; they have to conceal it.

You know where it is hidden today? You don't see temples prescribing any order today, as they -- you did see in every village in Egypt in the old days. Where do we today get our prescription from? The Greeks, as we shall see further, in -- the next time, transfor- -- when they abolished the script on the temple walls, and had these white, naked temple walls with their reliefs only--the Argonauts, or the titans, or the -- or the Amazons, you see--carved out in stone, they don't prescribe. They just tell stories.

They had a principle. The Greek substitute for the temple is the system: of philosophy. Our -- the philosophers of Greece replaced the local temple by what they called "system." A system is sold to us under the claim that it is strictly logical, that you can't evade it, that everything is deduced from everything else so compellingly, you see, that must be true--never is. And so today, you all are un- -- live under the yoke of the Greek system. And that's exactly the substitute for the Egyptian temple.

A temple in stone prescribes action. He says how to enter, when to enter, what to do in the temple, when to prostrate yourself, when to -- to -- keep -- get clean linen on, when to do this and this. And then you are elated and become a star, as the sun and the moon. You are deified by taking your place in the divine hosts. But the system does exactly the same with the help of your mind. You believe that there are certain pegs in your logic called "mind," or "body," or "soul," and how all these ab- -- ridiculous abstractions are called. And -- and you believe the system. If somebody says, "But the mind has to be fed," you feed the mind with the dregs of civilization.

And on it goes. You are all believing in system, despite Longfel- -- or not

Longfellow -- who did? -- Tennyson's beautiful verse: "Our little systems have their day." That's the best verse in English poetry in the 19th century. Because Europe has been plunged into two world wars because of its belief in system. The system in the 19th century has taken the part -- the place of the templar service. And inside your own mind, if you think what -- how you worship systematic order, you see that this is -- works out exactly as an architrave, or a pillar in -- in stone. It is your inner temple which you build up with the help of system. And it is very difficult. If -- if these people have their -- their philosophy, you can't do much to shake it, I mean. They are gone for good. Most people who have a system in their -- in their -- in their head, I can't recommend them for marriage. They are too cruel. Because systematic thinkers, you see, cannot listen to -- to charity. They have to do things in the most gruesome way. Mr. Hitler was a very great systematizer. And all these people, all the -- the people with principles--a principle is nothing but the entering wedge to a system--and it has been recommended today, that you must marry a man of principle. Marry a man of no principle.

I had to bring this up, because if I wouldn't say that the temple is still among us, you would not attach great significance to the Egyptian phase of human -- of the universe on the -- human history. I assure you that the Egyptians have left behind this heritage of systematic organization. They did it in -- in space. They did it under the eternally blue sky of Egypt. We do it in the mind. But the mind has taken over this same order. And it's just as bloody -- blood-thirsty and just as dangerous as a temple. Because people who follow systems -- beware of them. They are not good people. Government is not -- government by system. But it's government by free men, who can listen to something new. And if you have a man who believes in -- in system, run away. Emigrate.

This is the danger of the United States at this moment, that you have -- confuse system, you see, bec- -- and you don't know that this is the old -- the old sorcerers of pharaoh rejected in the Al- -- Old Testament.

I think I must in -- because we lost one meeting, I must go on now to the two peoples who capitalized on the achievements of priesthood and parenthood: the Greeks and the Jews. Neither the Greeks nor the Jews live on parenthood. Very simple example is that Agamemnon is punished for sacrificing his daughter Iphigenia. He has to die himself for this. Clytemnestra, his wife, kills him. And Isaac is not sacrificed, although he is the first-born son.

In the year of the Lord 1070 in our era, gentlemen, the Swedish king sacri-

ficed his seventh son. For the seventh time he executed bloody sacrifice to reconcile the god with his own government. So 1070, the king of Sweden, these nice fair-hair- -- -headed Swedes, with the Nobel Prize now in their pocket, the -- he -- this king just executed his seventh son. But he had been so loved by the -- by the people, that they chased the king and became Christians and abolished human sacrifice. I think that's an important story, because it shows you that Abraham and Agamemnon are the outcome of these orders in which offspring could be sacrificed for the parent.

The abolition of this human sacrifice -- it's not human sacrifice. This was the next of kin. Abraham and Isaac are not -- it's just what you call "human sacrifice," then. It -- looks as though this was just a captive in the war, a perfectly indifferent person. It was his only begotten son! That's a very different story, is it not? It's a part of myself.

So if you read these popular atheistic history books, throw them away.

They have no imagination. They say that -- that Isaac was human sacrifice. It was the man himself with his younger and more lasting part who was there, under judgment. So the thing is a little more serious and a little more poignant than what you read about the abolition of human sacrifice. It's something to -- to murder a captive, you see, or a criminal with a -- or to -- to execute your own son. It's not the same. Or you own daughter, for that matter.

So -- at the beginning of the Greek story stands the story of Agamemnon and Iphigenia, because Troy couldn't have been conquered, you see--the Greeks couldn't have become Greeks--unless Agamemnon hadn't made this sacrifice. That was a condition of the their moving out. The fleet was marooned in -- as you know, in Aulis. And if he hadn't done this -- they would have gone home. And the same is true, of course, of Isaac and -- and Abraham. Since Abraham in old age got this son, if he had sacrificed his son, no Jews, no Israel, no Revelation. It is very simple, this story, and I think exhilaratingly so. The story of man -- man's soul and man's religion is not a complicated story. Don't believe this for a minute. All these books on the many religions, you can throw them in the wastepaper basket. The issue is very simple, you see. Who rules? You or God? And you -- as you decide this, you see, you are plagued forever with -- with one thing or the other. If you -- if you follow the fact that God has as much right over your -- children as you have over them, you see, you are plagued by the naughtiness of these children, you see. If you murder them, you are -- you do -- have to do penance, because you can never get over the fact that you have

sacrificed youth to old age. That's forbidden, too. So you can't win.

This is the result of all religious experience of mankind. We have to trust a higher power. We can't win in the sense that we can plan life. That's impossible. You can't plan. And in this sense, both the Egyptians -- the Greeks and the -- and the Jews have refuted the priests of Pharaoh. The pharaohs were sorcerers in the technical sense that they could predict when the wheat would grow, when the flood would come, when, when, when everything happened, you see. They were astrologers and they predicted.

I told you about prescription. That's of course only another term for "prediction." The -- the priests of Pharaoh you could very well call predictors. They made their great impact on civilization, because they could predict the moon -- darkening of the moon, and the darkening of the sun, and the coming of the flood and the coming of the harvest. They did this. And as far as they do, we are very grateful to them. We still rely on them, don't we? It is only when this was carried too far on human life that you have to revoke the power of the Egyptians. Or when it comes to marrying your sister.

The Egyptian heritage therefore had to be purged, purified, by these two groups: Jews and Greeks. The Jews and the Greeks inherited the prescribing power of the priesthood. Take the temple of Solomon, or take Delphi. They are temples, and they are priests. But they have not the same character as an Egyptian, or a Peruvian temple, or an Mexican temple, you see. There are no human sacrifices.

That is, the will of these priests could predict the -- what the sun and the moon would do. But it was not allowed from then on to predict what man should do. This is very different.

It is today again a -- big crisis. Gentlemen, if you take man in the old tribal order, with his ancestors and his offspring; and if you take the world as -- the priestly order of the universe, that we know what happens, that we can predict, when it will -- when it will strike, when the -- there will be a constellation in the sky, you can see the temptation of mankind to move either by ancestral worship, as the tribes do by sacrificing the neighbors to the power of your own tribe, or to put man, the pharaoh, into the star world and say, "He moves like a star." This was quite serious, and quite in good faith said. And I could give you -- show you that the Secret Service of this country would like to have Mr. Johnson move exactly as such a predictable star. That's what they are after. They try to -- create an unbreakable order, you see. And he must never have a stomach ache, et ce-

tera.

You see, the -- what the Greeks and the Jews introduce now, and to which we shall turn next time explicitly, is an order in which man is neither a part of a tribe, of other pa- -- of an order of his ancestors, and he is not a part of the stones of the universe. The universe of the tribal man contains him totally. He is absorbed. If he can be sacrificed for the tribe, and add life and vitality to the tribe, you see, he has done his duty. In Egypt, he has done his duty if he builds the temple in such a way that the star lore can be received, interpreted, and applied. We now approach this, which you take for granted, that you are in some way eccentric to these two orders. Neither your ancestors can prevent you from becoming a clergyman, for example, or to marry whom you like--this is tremendous, you see. And even a very short while ago, this was unheard-of in most countries of the world, that you should be able to marry whom you like, you see. You take this all for granted. But for two-thirds of the -- of the -- mankind to this day, it is unheard-of. Neither in China, nor in -- India can you do that. You are under orders. And the orders are not your orders.

There is a tribe in Egy- -- in China which may perhaps illuminate this very clearly, the Nakhi -- N-a-k-h-i. These Nakhis experience every year hundreds of suicides. Why? Because the young men want to marry the girls they -- they love. The parents say, "You must marry my daughter -- my neighbor's daughter, because the land ad- -- is adjacent to ours, the farms, you see, have to be united." Then these children go out and kill themselves. And that's the ritual every year, because the Nakhis have still the old tribal order that -- you can -- you can marry whom -- with whom you have danced; and the Chinese have the local order, the geographical order: "You have to do as the priest says; here is your land, and here you stay, and there you go."

So don't believe that I am talking dreams. Your own problem is the same.

The problem is very, very closely related to your existence here in this country, I mean. The -- after all, the whole issue in -- in the race question is a question of marriage, and nothing else.

Greeks and Jews have triumphed over these two limitations of the tribal order, by ancestral prescription; and over tattoo, and over the Egyptian order by temple prescription, and star-lore, and constellations in the sky. How they did it, I think would interest you. But for today, I think I should not set out with this, but leave -- better let you go home.

{ } = word or expression can't be understood

{word} = hard to understand, might be this

...plunging into the chapter on Greek -- Greeks and Jews, I would like to -- the manner I would like to test you. It is difficult, such a large group. The simplest thing, and I think the most profitable for you, is the following topic. I would like you to write till -- the end of the month a paper investigating Isaiah, the prophet Isaiah's chapters 40 to 65. In order to understand this, you must know that this is the so-called missing link between the ancient world and our own times. In this -- we don't know how it came about, that this book is a part of the Bible. It was certainly not written by the prophet Isaiah. Yet it is a most important and the most advanced book in the whole Old Testament. And we live by its doctrine to this day, because it is the doctrine of the separation of Church and state, on which the Constitution of these United States have been founded. It is very hard to understand what that is, the division of Church and state. It's -- goes as deep as the division between men and women. And it is something similar. It's between the male and the feminine element in our society.

In this country, of course, it is not understood, because the theological tradition has been -- has been destroyed by the sects. Every sect in this country, 287, has one little item of truth in it. But the whole truth is buried. And I think it is worth -- very much worth your while, if we now fight the Chinese, and the Hindus, and the -- I don't know whom not --. The one item which for the last 2,000 years has kept you human, is not conquest, is not California, is not the sun -- sunshine, but the separation of Church and state, that there should be two powers like sun and moon on the earth, shining over you, alternatingly. And since it is nearly forgotten today that -- what importance this is, that John -- President Johnson is not the pope--and even more important, that the pope is not Mr. Johnson--I think the paper will pay dividends for every one of you. Every one of you has to come to terms with this whole idea, which today is -- just doesn't strike you as very exciting: the separation of state and Church.

If there is such a separation of Church and state, it can only be in your own heart. There is no visible division, because you can go to church on Sundays; and on weekdays, you pay taxes. And -- or you become a soldier, or you sit here on these benches and look at the whole thing as a Greek.

However there is no person in the world today who can write and re- -- write and read who is not exposed to this great problem: are there two powers, Church and state? or is there one? And since it is plainly forgotten today that this is important, you don't even know whether the school belongs to the ecclesiasti-

cal side of mankind or to the state side. Mr. Reagan certainly doesn't know. And therefore, it is of tremendous importance that you should study this.

So please accept my topic, the 25 chap- -- or 26 chapters of Is- -- Second -- so-called Second Isaiah. The chapters now in the regular Bible always -- simply numbered 40, follows -- following to 6- -- to the end, to 66. It is the key to the Old and the New Testament, and therefore of course nobody reads it.

So, to the end of the month, I would like to have your paper. And I -- let me repeat: it is for your sake, and not for mine that I want you to write this.

Because only by plunging into this text--this very strange text, by the way, and a very beautiful text--can you put to yourself the question, which anybody at the age of the Russian Revolution has to solve: Is the state the Church? Is the Church the state? Nobody seems to know any answers at this moment to this.

So bre- -- you will break out of the scheme of a universal history, of a monistic, of a single denominator if you become acquainted with the dreams and visions of Second Isaiah. The wonderful thing about the man is: we don't know anything about him. We certainly cannot understand -- I at least cannot understand however anybody had the bright idea to put it into the Bible. It had no authority. It has -- can lay no claim of being written by a prophet. It's just there. It's a part of the Bible. Two hundred years after First Isaiah, it was -- it must have been written and inserted. We know nothing about it. The Jews themselves have no idea. They -- there are biblical critics who know everything, who were present when Eve was created from the rib; this they do not know. So it is very exciting. And I don't see why not one of you should find the solution of the riddle. It's a total riddle. It's the most mysterious book of the New Testament. In many way -- of the Bible. In many ways, this book is -- belongs already to the New Testament. And it was obviously written around 540 B.C.

For our -- own course of universal history, this simple fact that here is a book which cannot be placed in any relation to the other books of the Bible on the one-hand side, of the Old Testament, and har- -- very hard to place in regard to the New Testament, you may perhaps adopt one viewpoint: that 500 years are a very short time in universal history, and that if you find a man writing in 540 B.C. about the coming of Christ, that's just, on an average, a decent chronology. Your chronologies have all to do with elections, or graduation. They are all too short-lived. Man- -- mankind, countries do not live from year to year. That's all nonsense. And that's why you are not in history. you are only in the latest news. The latest news are nothing, because they skip of course everything that is

important. And for this reason, I really think the Second Isaiah is an adequate training for people who pretend that they are students. Now a student is a man who is immune against the daily stimuli, including LSD.

What makes the modern university look so very childish is that you and their -- your professors seem to be in a terrible hurry always to get the latest news. But gentlemen, the important thing for you and me is not to miss the oldest news. It's much more important than the latest news, because the latest news is absolutely untested, and has only to do with the fashion of today. Now will you -- do you want your grandchildren to be influenced by the passing fashions of your youth? It would be ridiculous.

So let's hold onto this. On -- on the last day of the month, or the first day of March, I want to receive a paper. And you can write on top {of it}, "written for my own sake." Not for my sake, but for yours.

We have today, since we lost a -- a lecture meeting, we have today to -- to say farewell to the Egyptians--although my heart is a little bit still there--and we have to make the transition to the -- to -- to this world, which after the return of the Great Year in 1318, the first return of the same constellations in the sky that founded Egypt, we have to return to this -- these thousand years. You can put it down. The -- the period of 1318 B.C. to 139 A.D. Now you will say, you have never heard of such a period. Of course, you haven't. But I have to explain why you -- perhaps from now on, we should consider this period as a serious epoch. The Jews must have left Egypt after 1318. My guess is that Moses left Egypt in 1280 of B. - -- B.C. By 1200, the first influence of Egypt seems to have spread to this world, to Cambodia, to India, to China, and I suppose, from -- from there to Central America. I still think that the pyramids in Yucatan and in Mexico, they were built under the influence of the Egyptian tradition, just as certainly in Thailand, and in Cambodia, they have been built under this influence.

So there is one great, epochal break. After the Great Year in Egypt, in 1318, had passed without an overthrow, so to speak, of the cosmic order, and the people began to settle down with the idea that the same constellation in the sky had now returned, that had been seen in 2776 B.C.. After this, the various parts of the world tried to go forward on their own. You find from the Trojan War and the exodus from Egypt in -- by the -- Israel, you find a kind of -- of unrest, a kind of experimenting there. The Etruscans who go to -- from Asia Minor to Etruria, to the cities around Florence, be- -- before the Romans. There you get the Roman chronology itself. Rome is allegedly founded in 753 B.C. In 23 B.C., half of the

Great Year for Rome had lapsed. And that's why Livy -- Titus Livy began his history of Rome. Under the impact that one-half Great Year of Rome had gone by, just as -- exactly as with the pharaohs of Egypt. In 330 of our own era, Constantine moved to Constantinople, because he didn't want to be buried under the remnants of pagan Rome. That's why the pope today is in Rome, and not the emperor.

And so on -- all over the globe, you find the influence of this chronology.

The unbelief of our archaeologists doesn't alter this fact. Man was deeply moved by his power to re- -- realize recurrent constellations high up in the sky. They followed different recipes to master them. You may know that in -- in the Maya culture in Yucatan, the Venus cycle was observed. There were stones erected every five years in Yucatan, and after 53 years, there was great jubilation, because man had gotten hold of the turning-over of Venus, and the accompaniment of the movement in the sky by the planet Ven- -- Venus was the great triumph for the Yucatan rulers.

What it matters today is not these details, but that these people tried to live on earth as it is in Heaven. That this old sentence of the "Our Father" was a command for all these people who lived at the time of the coming of Christ. The Great Year in some form dominated their thinking. For Rome, I tried to show you this. With the Greeks, it was the Olympiad. Instead of having four times -- 365 years, they reduced it to four times 365 days. That's what you call the Olympiad. But the spirit of Greece came down on the heads of the victors in the Olympic games, or in the Corinthian games, or Nîmean games, by obed- -- obeying the constellations in the sky. It is true that the -- that the Greeks abbreviated this period. But what you call an Olympiad is still -- valid if -- if you, instead of learning something on the front page, only want to read the fr- -- the sport page, you cannot escape the Great Year, because all they say about the Olympics still comes from the year 776 B.C., and still is an imitation, just as the founding of Rome, of the Egyptian idea of a tremendous cycle within which you and I cannot help moving. We have just to fulfill the constellations in the sky.

It's very wonderful how the professors have escaped the -- the doctrine of this. You don't find this in the books, but there it is. Everybody can test it.

Now -- when I now speak of the Greeks, and the Jews, I occupy thereby the period between 1300 B.C. and perhaps 200 A.D. If you take the Etruscans, if you take the Persians, if you take the {Canaanians}, if you take the Armenians, all these--it's the same in China, the -- ancient dynasty of the oldest Chinese emperors--you everywhere find that this period from 1280 A.D. -- B.C. to 200 A.D.

is preoccupied with groups, countries, territories imitating the Egyptian example. They tried to ex- -- establish empires.

To give you an example. Egypt is based on the Nile. Everything is the Nile. The Nile is the god, the Nile is the -- calendar, the flood of the Nile has to be observed by priests who sit there 24 hours a day. And the permanency of work has been established by these empires, because the stars don't set. We, and you, and I have to sleep, and you have now the five-day week, personally. But our factory system, our electricity production goes on unbrokenly. This comes from Egypt, the first time that the people realize that the stars go not to bed; they don't sleep. And anything we have today in the sense of telephone services, water services, everything is geared to this effect that these things have to go on forever. You take it all for granted. This was, of course, an invention of the Egyptians. They put, for the first time in human history, priests on the roof of their temples to observe the stars. And they have an expression: the stars that do not set. They considered them the most important stars. The -- the -- the Great Wagon, you see, Child's Wain is, for example, a constel- -- a constellation they love, because it does not set. It's -- it's there all the year around.

So this "Make haste," "Go on," this perpetuity of movement is the Egyptian dis- -- discovery, and the Egyptian cult. The wheel of fortune it has been called. Wheel is enough to drive people crazy. And I do think that the astrologers made people crazy with their superstition. It is not to be recommended that you and I should live on a 24-hour basis, or on shift work. But we do, so impressed are we with the natural order, the cosmic order.

All the nations, as I said, have tried to imitate this to a certain -- in a certain proportion. Until the Jews came along and said, "This is terrible. We have to break this up." They did. We'll come to this. Today, I'm only dealing with the Greeks. The Greeks are an example which I have to adduce, because there are other nations. The Phrygians, the Lycians, the Romans, the Etruria- -- Etruscans, the Carthaginians, the Phoenicians, who took a leaf from the book of Egypt also. And if we -- dwell today on the ways the Greeks did imitate and did not imitate the Egyptians, it is a lesson for all the other countries, just as well.

You know, however, so much about the Greeks, that it would be a great pity if you would persevere in your errors about them. The Egyptians gave to the Greeks writing. They gave -- to the Greeks temples. They gave to the Greeks the calendar. They gave to the Greeks agriculture. But we'll see that the Greeks--as other nations, by the way, too--in a most ingenious way simplified matters. They took a leaf from the Egyptian book, but they did not go whole -- the whole way.

The priest stands us -- for us for priesthood. And we said the priest is a man who has laity under them. The priests of Egypt had all these farmers, these peasants work for them, or build pyramids.

What are the Greeks doing, instead? Now they have no authoritative priesthood. The man {Kaltas}, in The Odyssey, if you have read it, plays a very poor role, and even worse so in The Iliad. And he's insulted by the kings. You know, the father of Briseis, Briseus, comes and tries to get her in the -- in the Trojan camp and then Achilles said, "No. I like this lady and she stays with me. That's all." No calendar authority there.

If you want to understand the Greeks, I have -- we have run into trouble.

You are so Grecianized, every one of you lives by the concepts of Greece--philosophy, science, art--so deeply that before I can speak to the Greeks about you, I have to show you your immersion, your completely being -- your head is turned by the Greek tradition. So I cannot talk to you, because you take the Greek superstitions for truth. They aren't. They are just Greek. But we have gone through the last thousand years of a strange reception of this Greek spirit. Just as we have about the Old Testament. Jews and Greeks are still, in your heads, superior. And therefore, before I can show you what the Greeks -- how they did it, what they actually performed--so that you can have some detachment and look at the Greeks from the outside--I have to give you a strange list which shows you the intoxication of western man with Greece.

You may have heard that a man called Nietzsche, Friedrich Nietzsche, at the end of his life wrote a book Zarathustra. Now this man Zarathustra is not a Greek. And the achievement of this madman, Nietzsche, lies exactly in the fact that he forced his contemporaries to go beyond the limits of Greece. The book of -- Nietzsche has no importance otherwise. It's the book already of a madman. But he had this incredible force, which no contemporary had. And -- they have -- don't have it in this country, to open up the limitations of our vision to a time where the man who did the thinking was not a Greek, but was a Persian. That's the -- meaning of the word Zarathustra. Zarathustra in my estimation has lived around 550--it doesn't matter; other -- B.C. Other people have said 560 B.C. The date is not important. The fact that for the first time in the occidental history of America, and Europe, and Italy, and Germany, and France, and England, and even Ireland, the -- the authority quoted was not an inhabitant of Greece or of -- in -- in classical antiquity. He was a Persian. Who -- what is -- who are the Persians? We don't know anything about them. So how come? Why is Zarathustra invoked as authority? This is quite exciting. At the same time, Mr. Robert Graves wrote a book, Hercules, My Shipmate. Have you heard of the book? Who has?

Well, poor Graves. He needs the royalties badly. And -- he's always bankrupt. Well, Hercules, My Shipmate, means that Robert Graves, in the year of the Lord 1940, had reached the end of his Greek rope. Hercules is the first Greek, the oldest Greek. Hercules, My Shipmate, there's another book now on the -- on the Argonaut--equally important--Argonauts and Hercules open up Greek history. They come before the Trojan War. Now the Trojan War and Homer became the paramount interest of Europeans and western man around 1800, not before. Then the Homeric question dominated everything else. And if you had gone to school in 1800, you would have been plagued by Homer, just as you may now be plagued by Robert Graves, or by Zarathustra.

Go back further, and you come to Racine and Corneille, and they write Latin and Greek drama, the Eumenides, and Iphigenia, and Orestes. That is, Greek tragedy, composed in the fifth century of our era, became the obsession of the French court in the 17th century. You go back a little further, and you come to Erasmus of Rotterdam, and the Reformation. And the people who then read Greek read Socrates and Plato.

There's a famous scene in 1515, in the city of Basel, in Switzerland. There is the great Erasmus of Rotterdam, the greatest uni- -- humanist of his time, was asked to give a lecture, a public lecture, in -- in the -- in the -- before the faculty and the professors of Basel University. And his toast was "Saint Socrates: pray for us." Saint Socrates, pray for us. Well, two world wars have -- shown you -- where it leads to, if you pray to Socrates. Very dangerous performance. Platonism, since 1515, when this speech was given in Basel, has dominated more or less these philosophers. If I see rightly, the -- professors who teach philosophy to you in this college still are absolutely under the magic of Plato and Socrates. Socrates still ranks as a normal human being. He is not, in my eyes. He is just a Greek. And the Greeks are not normal. This is very important, gentlemen, and that's why I give you this story.

It is very hard for you to immunize yourself against the poison injected into you by Greece. The dogma, the domination, the sovereignty of the Greek mind. And you must forgive me, I had the nickname as a student, of Plato. So I resent it.

Plato came to the Occident in 1440 or 1453, with the destruction of Constantinople by the Turks. The last Greek scholars took their manuscripts and brought them to Italy, into the West. And ever since, the schoolboys of this country have been plagued by Plato. But this was only of a -- of a surprise in the

15th century, because Thomas Aquinas and the great theologians of the 13th century, they had written out the system of Aristotle. Aristotle is older -- is younger than Plato. So our way back, you see, beginning with Hercules, going back to Troy--here, it's still -- the Argonauts--going back to -- what did I have? Greek tragedy. Socrates, Plato. The next stage--going-backward movement--is Aristotle. You have heard -- all have heard that scholasticism in the Middle Ages based its argument on a debate between Saint Paul and Aristotle. Here was the classic philosopher, always called "Philosophus" in the sources, you see, "the philosopher says," and then comes poor -- poor Paul and has to negate this paganism.

But there is an older layer even still about the reception of antiquity -- of Greek antiquity into your lifeblood, into your schoolbooks, into all the expressions. From elementary school, to university, to faculty, to doctor's degree, it's all -- all Greek.

In 1315, Dante began his Divine Comedy, and the guide who guides him through the nether world is Virgil. Virgil is the last of antiquity whom we discover. And he is, at the end of the -- ancient cycle, he lives at the day -- in the days of Emperor Augustus and -- and Jesus. But he was the first to be rediscovered. Dante represents a Virgil renaissance, which is even older than the Aristotelian renaissance.

When I was a boy, I was instructed by a very -- I must say, good teacher, fine man. And he had written a book on the traditions of Virgil in the Middle Ages. And he had found that long before Dante used Virgil as his guide in the nether world, the magician Virgil was worshiped around Naples in Italy. There was a tradition that he had -- had been a great magician. That is, poetry--and quite rightly so--was treated at that time as witchcraft. And I think all good poetry is just that.

So you have -- perhaps you add -- Virgil to the front line there. And then you get a very strange line of receptivity, of adoption. The Greek past has been adopted by your parents, and yourself, and your grandparents, and your great-grandparents in the opposite order in which these people in antiquity had lived. We discovered first: Virgil in the 11th century as the outcropping of the antiquity, as his finest spirit. At the end of Rome, Virgil then prophesies in his *Eclo- -- Eclogae*, the future of Christ. And then we go on, and we end with Hercules, the first Greek hero, as we shall see, the first man in whom the Greeks tried to find a parallel solution to the agriculture and the pyramids of Egypt. Heracles is a very important man.

The strange thing is that we go backward in order to go forward. It took the occidental nations 900 years to fill themselves to the brim with the spectacular achievements of antiquity. In the year of the Lord 1950, you can say, that Robert Graves has -- enables us to understand the beginning of Greece. Just as the other stations are there, gradually developed.

If -- once you see this, you become very silent about scientific progress, and about all this nonsense of self and knowledge. Man is very much a puppet. And you are, too. We can't help it. Perhaps we should be grateful that we are so securely guided. The more we have to live forward now into the year 2000, you see, the more urgent it is that we recover all the past. So by going backward, we go forward. And if people in the sciences only would know this, I could even make my peace with the mathematicians. But they don't know that they are the slaves of this vision. They insist that it's all their doing. They call this "progress." The human mind is -- moves inside God's spiritual world. And you cannot get out by just observing "facts," as they call this, you see. Our minds are held, are kept. And they are kept quite beautifully. They are kept in balance. The more you try to go forward, the more you have also to look backward. It's both.

I think it's quite exciting, once you realize, that Plato and Aristotle were not discovered by curiosity, but by compulsion. And this is the same reason why--if you read D. H. Lawrence, for example--you have to rediscover primitive man. You have to discover the bloody sacrifices of the Mexicans, or what have you in anthropology, you see. Your -- your anthropological studies are not a luxury. They are not based on a curiosity. They are based on the iron necessity to recover the whole past. Because you are only a human being if the whole past, from the first day of creation to the last, is with you. Otherwise, you are just a barbarian, with a number in the telephone book. But it is not enough to have a number in the telephone book, because that's only on the surface of the globe. Man is not that being who lives somewhere in California and has a telephone line. He's only a man if he comes at the end of a glorious sequence of ancestors of the spirit.

And this story of Greece in your and my textbooks--minds, schools--is I think an awe-inspiring textbook. Why are here universities? Why are -- have you -- are you academicians? Why is there an academic spirit? I even got an invitation today to an academic senate. Now, they may have no spirit, but the term "academic" they have. And the word "academic" is the name for the school founded by Plato in 387 B.C. in Athens. Do you think that's arbitrary? Do you

think it's just a nice invention that you decorate yourself with such a term? It costs nothing? It costs terribly much. It costs anemia, for example.

So you move in a steel-girded present -- prison, in which you -- out -- out of which you cannot break out at whim. Americans have always been great in assuring their evil -- independence. The more independent they believed to be, the greater fools they became. If you want not to be a fool, then don't be fooled by the words you use, by the thoughts you entail -- encounter, by the books you read. Then you can get free. I can read Plato and know what I am doing. You cannot, because you think it is just an interesting book. It's a very dangerous book, because it enslaves you. It takes you into the great tradition of the human race. And no budging -- no dodging the issue.

I -- I have given you a remedy. You may read back the whole story from the days of the Emperor Augustus, when Jesus was born and Virgil wrote, back to Zarathustra and the Persian empire, which is described in Second Isaiah, and that's why you ought to read it. My topic -- my theme for you, you see, has something to do with this limitation of your time memory, of your historical vision. Because Cyrus, the great Persian, lived just before Greece burst forth and had his -- its great thinkers.

Well -- to come back to the point. The power to overlook the Greeks, to make use of them, but not to be their slave, depends today on our stepping out of the Greek boat, of the Greek argos -- of the Greek story, which so forcefully has made all people into philosophers. -- Why, in my private opinion, this is the deepest reason why to study philosophy today is a very dif -- dangerous business, because we live today the execution of philosophy. It's enough -- has been sufficiently reiterated. You and I have to read Zarathustra. You have to know something of the Greek temples, yes. But much more about the Egyptian temples. Because I told you that a temple in Greece is not a complete temple. It is a temple without in -- prescription and without inscriptions. And therefore the Greek mind, you see, reads its philosophies, its theology in its books.

I tried to -- show you last time that when the Greeks enter the scene, they throw out the inscriptions on the temples. They at least were honest. The temples said, "I'm standing here to watch the Nile, rise of the Nile, on June such-and-such," you see. "And I have seen Sirius, and I have seen the sun, and I have seen my emperor move down the Nile."

This is a very innocent inscription, because it deals with facts. But if you come to a system of philosophy, then you are all enslaved by something in the

mind, the philosophy being the temple. And you believe in these concepts. What's a concept, gentlemen? A human invention. And it's just as much an invention as a pillar, or an arc, even if it is an arc de triomphe. And you have to learn--and that's -- will be your greatest task in life--that the concepts, most of the concepts you have inherited are only good for being dismissed. Because as little as pillars, and columns, and arcs can dominate your building principles, so as little can these concepts of Mr. Plato or Mr. Aristotle be your sovereigns and your dictators.

At this moment, you must understand: the crisis of philosophy is the crisis of the human spirit in its relation to Greece. As far as philosophy today still claims to be the secular wisdom, which can replace our tradition of the liturgy, our tradition of the Church, our tradition of human behavior, of human fraternity--as long as you believe this, you are -- have not jumped out of the strange cycle of Hercules, Iason, down to Virgil, 1,000 years of prehistory. They turned short when it came to return to Egypt. And they remain Greeks.

I'm afraid we, and you and I, have to live in the future Egypt. That is, in one great empire for all the nations. You cannot afford to say that you go to a school and look at the world from the outside. Unfortunately, we are inside. The -- empires of old--before the Trojan War, and before Greece became anything in its own right--these empires are just as ours, universal, omnipotent, cosmic. They didn't achieve it. China had only two rivers. Egypt had only one river, the Nile. And they tried to establish a universal order on the basis which was too small, on the basis of just these river valleys, you see.

Now we know more. We know all the valleys, we know all the mountains. But that only means that we have -- must be very good pharaohs. We must be very good pyramid builders. We must be very good birth-control planners. And what you all read in the papers every day is nothing but an attempt to replace Egypt by modern means for the whole globe. That's all that happens today. But for this purpose, ladies and gentlemen, you have to step out of the Greek magic, because the Greek magic consisted in the attempt to look at the empires without responsibility from the outside, from curiosity. What they call "intellectual curiosity," which I would call, with an obscene term, very differently.

This is very practical knowledge for you, gentlemen. Since the -- the globe now takes the place of the Nile empire, and the Euphrates and Tigris empire, and Peru, and Mexico, and the Maya culture, and we all live in one corn barn, so to

speak, in one -- on one earth which has to provide for very, very many hungry people all the food for a year, the problem of Pharaoh--how to feed them all, and how to keep them busy, and how to keep them in -- at peace together--is your and my question, and not the Greek question: what do you think of the world outside? The Greeks looked at the world outside.

To give you a very nice example: the Egyptians discovered the laws of the -- Pythagoras, of the triangles on top of the two sides, the { }, you see, that the hypotenuse had -- had the same -- how is it? the same amplitude? How do you say this in English? -- the same content as the two sides on top of the right-angular -- rectangular triangle. I think this example is very primitive, but it's very instructive.

So here you have Osiris, the dead corpse of the Nile, waiting to be re-erected by Isis, his sweetheart, and by Horus who travels. And this is the picture the Egyptians give -- gave of the proportions which they had to respect in building a pyramid. The rectangular triangle is very important, you see, because it explains that a wall -- how a wall is to be erected in order to last.

If you come to Greece, and Mr. Pythagoras--who of course, learned from the Egyptians--he says, "A, B, C." And mathematicians today would be horrified if I said, "That's -- just Isis, and -- and Horus, and Osiris; that's A, B, C." And you believe in the A, B, C. However, ladies and gentlemen, it's an abstraction. A, B, C was only invented by the Greeks because they met with this fact that Egypt was based on the relationship of the reigning Horus, who enthroned his father Osiris with the big flood, you see, and united South and East Egypt in this movement, and his mother and his -- and the sweetheart of Osiris, Isis, who then throned there in permanency. Isis is sedated -- sedate throne -- throning, and Horus is emphatic ruling. One is in movement, and the other is in static. And therefore together they can found Osirian Egypt.

Now you may say that it is more reasonable to speak of A, B, C and mathematics, as you have learned it in school. But you have to know that it is only an abstraction from factual service of a whole nation, in the service of something divine, of an authority who can give orders. I told you of prescriptions and not just script. And as long as the mathematicians do not understand that our understanding of the universe is prescribing us actions, and is not just illuminating describ- -- describing pictures, we will never understand each other. This today is the emphatic battle. It is a battle in Berkeley; it's the battle with Communism; it's a battle everywhere. The division of man is today is

between those who stick to the Greeks--and the Communists are pure Greeks--and to the older tradition, that man is obliged, acts under prescriptions. And these abstr- -- these abstractions--A, B, C--are mere abstractions, that you can only discover your energy of action if you fall in love with A and B and say, "This is my power to which I have to bear witness by going forward, and unifying the universe until Osiris is brought from the South to the North."

It's the same question you have to solve now with your military service.

It's very nice to look at it and say, "I'm a conscientious objector." And it's very different to say, "I'm just one of the figures that are called up."

Any man who has a long life before him and wants to have grandchildren better know that he has to be observant of the law. And this is not his business to have a philosophy about the law. But you are so Greek, that it may be very hard for you to understand, that what I try to do today is invite you to see the Greek experiment as having undertaken in relation to these great empires of the -- antiquity.

The Greek mind came from the mountains north of the Alps, obviously, they came in north of the Balkans, and intruded into the plain of Thessaly by and large 1100, B.C. You get the Trojan War as 1187. You get -- the Exodus of the Jews in 1215, as I said. When the Great Year once had cycled, and nothing special had happened, people began to feel restless and say, "Perhaps the authority of the Egyptian pharaoh is not omnipotent. We have to discover our own order." And this is what the -- Greeks, and the Jews, and the -- Aramites, and many other nations have tried to do ever since.

So my Greek repetition you will understand perhaps as showing you how immersed you are into Greek thinking. And I'm not sure that I can solve -- dissolve this spell that has been cast over you, that you look at history only as an explanation from the point of view of Greece.

What are the Greeks? The Greeks are insular. Even the word Peloponnesus, in which Sparta is located, you see--and Argos, and -- two main places for early Greek history--are treated by the Greeks as an island. Peloponnesus means the "island of the Pelops." And if you look into the text, the Greeks were very proud that they had even transformed the Peloponnesus into an island, because what they knew was that they were islanders. They were just as bad as the English. They were very proud of this fact.

And of course, th- -- this A-B-C business, gentlemen has to do with it. The

first Greek who said, "Everything is water," and A, B, C, Pythagoras, then who discovered this in southern Italy, they were people who wanted to apply the rules of empires to their little island kingdoms. Two hundred fifty-eight city-states filled Greece. Aristotle wrote -- on the constitution of every one of them. If you compare 258 to one empire, as Egypt or of China, you understand that the Greek mind was filled with this experience that he could reduplicate, he could repeat, he could multiply the empire form that had existed so far and had been dug out.

The Greeks also divided their work. They had a division of labor; they had carpenters; they had smiths. But they simplified everything. As I told you, they didn't inscribe the temples with something permanent. Two hundred fifty-eight islands have not the same splendor -- than the one river Nile, with its 36 counties, you see, these 36 -- always the same majesty of the great flood.

This explains everything in Greece. The authority of the local group was all the time transcended by the experience of any Greek, that he could move from one city to another. All Greeks are {polyhistor}; all Greeks are polytheistic. All Greek have an experience of "this town," "my town," and some other town. For the first -- from the first beginning of a Greek, he never is contained in one city. He is never is only a citizen of Athens. He always knows that there are other people behind the moon.

And if you look at Greek tragedy, the -- the -- great tragedians, Aeschylus, from the very first, took up issues of other cities of Greece, of Thebes, like Oedipus, you see, who was slain -- who slew his father, you see, on the way from Thebes to Delphi, in the midst of Boeotia. Now, Athens has nothing to do with it. Just the same, it was a sovereign city, and it did enact the play, of -- you see, of Oedipus, in Athens.

So the -- Athens -- the Athenians, or the Greeks fir- -- are the first people in whose members there is deeply engraved the fact that his city is not the only city, that there are many cities of man. To an extent which you even cannot re- -- very much -- realize. Because if I analyze you rightly, you still think that the normal thing -- is to be an American. The Greeks knew that it is quite abnormal to be the member of one city. You couldn't live -- at that. All the time, there was interference with other people's cities.

And this led the Greeks to coining this strange phrase, which nobody can understand, and nobody can imitate, but you all use and you all abuse, and that's the word "nature." The nature of the -- Greece is the city beyond your own

-- the order of things beyond your own town wall, beyond your city wall. Beware of the term. It has misled people for centuries now to terrible things, because we are not natural. That's nonsense. You and I are the most supernatural. You can be unnatural. There are unnatural vices. But we cannot simply be natural. Because I speak to you, we all represent the divine spirit. There's no other way out. And if you deny it, you get very, very unhappy and you land in jail, or in the me- -- lunatic asylum. The illness of America is the natural man. He has never been seen; he doesn't exist. He can -- he is only an abstraction imposed on you by the true fact that most people today in the world are one thing and another. You are an emigré from -- from Germany--I am--and there -- I am an American. So that's a combination.

And so every one of you has three or four strands. And therefore your nature is not exhausted by any one political order. Everywhere, you see, it's extravagant. It goes beyond it. And for this reason, the word "nature" offered itself to the Greeks very handily. But this doesn't -- mustn't lead you to the error that anything ever is natural. You and I are not natural, except as corpses, when we stink. Nature is death. Nature is destruction. Nature is pollution. Nature is dirt. Nature is suffering. What have you. But certainly nature is not order. Everything in order -- in nature kills the next. Nature is without mercy, because it is -- content -- every part of it doesn't know of any other part.

But that's of course the great heresy of the United States of America, that you have these -- these -- this slogan of the natural man. Now the Greeks invented it. But you must not forget that they had not only Alaska as the 50th state. They had, as I said, 258 cities. So there was something that they had to solve. And you know how they solved it? They solved it by reducing the natural order, the cosmic order inside which they lived, to a point, to a residue, to the Olympian gods. The gods of Egypt were all over the country. Osiris moved from the First Cataract to the sea.

Now you look at these poor Olympian gods in Greece. They lived on Olympus and catch -- caught a cold. The compromise of Greek religion is that here were nomads, tribes, marching across the Balkan mountains and coming into this wonderful fruit land of Thessaly, which you should see before you understand where -- why Achilles was a man from Thessaly. It's a very fruitful plain. It's as good as -- as California. No oranges, I admit.

However, when the Greeks had entered this realm of Thessaly, they came in touch with anything -- everything Egyptian, with regular agriculture, with plowing, with taming horses, with building stone walls and stone temples, and

in their admiration for what they inherited there, they worshiped, or they--not worshiped, no--they believed that they were led by a hero. The hero which dominates the Greek organization, the Greek story, including Greek philosophy, is Heracles. That's why it is interesting that he should have come in -- in Robert Graves' book, Hercules, My Shipmate, last.

We -- you and I have to discover today the importance of Heracles for the Greeks. He's much greater than Plato or Aristotle. Why? In -- coming into this broken-up territory with hills and dales, mountains and valleys, the Greeks felt that the great goddess of the earth, the Isis, the Greek Isis, you see, that they -- that she needed their collaboration. Every hero who tran- -- came with a handful of 50 or a hundred -- mehr -- there mustn't -- won't have been invaders, had to reconcile his existence with the traditional agriculture in these places. I'm sure in Thessaly, for example, there was agriculture long before any Greeks ever arrived, because it's so invit- -- inviting. Such a fruitful country.

Now what is Hera- -- Hercules? As you know, the Greek term for Hercules is "Heracles." That's the correct way of writing it. And "Heracles" means the man who makes Hera famous. "Cles" is the glory, and Hera is the city goddess, the goddess of the plain, the goddess of the agriculture, the Isis of the Greeks. And now all the heroes of Greek couldn't do any better but build those walls around Argos, build those walls around Sparta, build those walls in Athens. And thereby giving splendor, and -- beauty, and riches to the goddess who dominated this place. And you go to Argos in Greece, you still find the tremendous plain stretching out from the city of Argos, and you are told that the plowing-up of this field made Argos the town of Hera. Is worshiped to this day.

The word "Heracles" is I think is the most important word for your understanding Greek religion, Greek philosophy. Here was a tribal group, having no country their -- of their own, moving, moving, like the Bororos in South America, or the Eskimos, or whom have you. Like all the tribals -- here, the -- these Germanic tribes, the Indo-Germanic tribes were not any better. We learn today that they were geniuses. Gentlemen, they escaped from being just tribesmen, and they were civilized, and they became the geniuses of Greece because they entered an alliance with Hera, with the goddess of settlement. "Hera" is, after all, the same term as the word "hero," in feminine, you see.

So when the people who crossed the Alps, and the Balkans, they saw that every year bread was produced; there was no starvation; the horses could be tamed, and pasture; and there was enough to go around. And therefore, they said, "Well, that's the power of our heroic age. We, heroes, also, in cha- -- hunt-

ing, and feuds, and so, provide it. This goddess, which the natives--they were natives--worship. then let's call her 'Hera.' But she needs somebody to execute her will. She needs the soldiers, the marching com- -- battle -- groups, who came across the Balkan mountains and settled one after another."

And that's why Heracles is so important for Greek history, because it's the combination of the tribal order and the imperial order. In Heracles, you find that Greece consists of a reconciliation between the migrant tribes and the settling Egyptians, or Babylonians, or what have you.

In the Greek spirit, there was produced a sacred marriage, as they called it, themselves, a sacred marriage between the migratory spirit of the nomad, you see, and the settling spirit of the city-dweller of the Egyptian pharaoh. And in Heracles, you have the first symbol. Imagine, to call a hero: "He who makes Hera famous." I think it's a very beautiful way of reconciling the irreconcilable. The migratory Berserker, the migratory fighter, you see, and the city goddess who has a temple in town, and who is worshiped in regular intervals as a sedate deity, get together. And the subju- -- subjugation of the -- of enemies, the subjugation of wild animals, the subjugation of the resistance of the country is ascribed to that hero who makes the goddess of settlement famous. "Cles" is the word for glory. You may perhaps want to know this. And Heracles as I said, is he who makes Hera famous.

With this, if you want -- would concentrate for one moment on this vision, you will understand that the fact that 258 times a Greek city was dedicated to Hera, was enough to make these people rest. These migratory tribes came to peace and to settlement through this great experience that they -- if they built this -- the city walls, if they built the castle, if they built, measured off -- up the fields around the -- city, their one goddess was honored and reconciled. And they had thereby overcome the resistance of the former settlers, the previous settler.

That's why I think the word "Heracles" deserves your greatest attention.

It's not an accident that I think for you it is more important to under- -- read Heracles runes in history than Plato, or Heraclitus, or any one of them. By the way, the word -- the great philosopher Heraclitus of course has his name also from the goddess Hera. And it only means she's -- he is famous through Hera. But I prefer the -- the other version, you see, in which Hera is made famous by the services of Heracles.

The -- you may know that the Greek tradition is filled with stories about

the feats -- the fea- -- fea- -- the features of Heracles, his -- his great del- -- deeds. He -- everywhere he overcomes natural obstacles; everywhere he subjugates the reluctant and resisting countryside to this regular service of agricultural endeavor.

Keep in mind then today that we have taken a step -- deliberately back, and beyond Greek philosophy. Heracles is not a philosopher. But he is the man who enabled the Greeks to become Greeks. And that's more important than later to write books in Greek.

The story of the discovery of the proper religion of Greece is not simple. It has not been advanced in the last 200 years much. We know not much more than the people -- of Erasmus' day knew. How come that Zeus, and Hera, and Apollo, and Aphrodite are gods? Do we have anything to do with these gods? You know, our poetry has. You can't write a love poem without running -- the risk of mentioning Aphrodite.

These gods must be seen in the same light as Heracles. Heracles is the hero of the tribe who puts himself into the service of the goddess of settlement, Hera. Hera is the domestic one, the -- the lady with the white elbows, because she wears gloves, you see--as decent people should do--instead of being -- having brown arms. She is the one with the -- with the white underarm. This impressed the Greeks, you see, that there was a lady in the house who -- who would not show her arms to the sun, you see.

In addition to Heracles and Hera, unifying the old tradition of Egyptian and Mediterranean permanent settlement, and the migration of tribes, there is of course Zeus, the great god of heaven. There is Hades, the god of the nether -- world. And there is Poseidon, the god of the earth and earthquakes. These three gods you take for granted. When you speak of gods, they only -- ones you usually know are not Baal and Vitzliputzli, but they are these Greek gods.

Something has to be said about them. I will do as little as is -- indispensable. The god on which I would to concentrate is Apollo. Apollo is the god of the migratory boy, of the homosexual boy, of the man who is deprived of his possibility of founding a family, because he has to be on the boat 200 or 300 days a year. Apollo is the great inspirer of Greek poetry. And we are talking here about the transformation of a whole nation into poets. You remember that we moved away from the Gree- -- the Greek priesthood and his temples now to the third stage, to poetry. What is poetry? You don't know it, but it is necessary for you to know it, because you must also get out from under poetry. Nobody can live by

poetry.

Goethe, the great German poet, has warned his son not to become a poet, because he said, "My dear son, poetry is very good as an accom- -- a companion in life, but not as a guide." Poetry cannot guide man.

Now Apollo is the companion of all the skippers, and all the shipper -- the -- the travelers on the Mediterranean Sea. We have no ma- -- map here. Perhaps we should. If you look at the Mediterranean in the -- in its eastern part, hundreds and hundreds of islands are there. And in the heart of this Mediterranean archipelago, or -- in the Aegean Sea, there is a little island, Delos. Delos is the island in which the epiphany, the appearance of Apollo, became known. Because the word "Delos" means to appear, to reveal. That's the Stamm of Delos. And therefore, Delos was an island at which all the Greeks in some form or other would stop. A temple island, like St. Peter in Rome. It was not settled by civilians. It was not settled by craftsmen. It was only lived in, in a temple there. And very nicely, the architects of our own day, as you may know, under the leadership of a Greek architect, have now decided to meet in Delos. And it's one rare case where a -- such a revival has -- makes sense. And -- like the Olympic Games, you see, this Delos meeting, these Delos meetings are really very significant, because all modern architecture is threshed out there.

The island of Delos, an uninhabited island, but already mentioned in Homer as a -- the place of pilgrimage for any Greek, is under the protection of Apollo. It is very dangerous to go into detail about Apollo. We don't even know which language his name has come from. As far as I can see, he was the companion of the unmarried. And he was so important, because he allowed them to stand these months, and months, and months of navigation. I've all -- never understood how the Pilgrim fathers did it, you see, what they did sing in these three months on board ship. Because you cannot live if you don't do anything in -- in -- inaction. And it is inaction to be marooned three months in such a boat, you see. And we have no report what they did. They died. Fifty percent died, but the other half didn't. So did they sing all the time? Did they vomit all the time? Did they eat all the time? I don't know.

And yet for the Greeks, gentlemen, this in-between time became the time of their lives. You cannot understand the Greeks if you think of them as Athenians, and Boeotians, as Thebans. They were travelers between cities. And that gives you quite a different character. The -- god Apollo is a god that compromises, negotiates, transacts between -- Zeus on Olympus, Poseidon in the sea, Hades in the nether world. Apollo is therefore the god of the unmarried spirit, of gen-

ius. That's why he was allied with the -- to the Muses.

And if you think that the -- that the -- you can stay without Greek mythology, you are quite wrong. Anybody who is unmarried, and anybody who has the fate to stay in Cowell College, or in some other such institution, you see, for the demented, he -- he has to be led by the Muses. I got the {Rock} today, the invitation to the {Rock}, you see. That's a fabulous attempt to conjure up the Muses.

Who are the Muses? The Muses are, you see, one kind of angels. The Catholic Church believes in angels. The Greeks believe in Muses. There's not much difference between angels and Muses. They are always kept separate, and that's always one of the great misfortunes of our era. Angels are Muses, and Muses are angels. And you cannot understand the world, and its God as creator, if you do not understand that the God is the same -- who listens and who speaks, who sings and who commands, who condemns and who acquits, All the Muses have, therefore, in -- in proportion, so to speak, one of these functions. It is quite -- much more difficult to believe in one God. You seem to -- to think it's not difficult. I always have felt it's very difficult, because we experience Muses. We experience angels, wicked and good angels. We certainly do not experience God, except in our -- the -- the day -- the hours in which we are ready to die. God is only visible or audible in a day -- on a battlefield when you know that this will be your last minute, on -- many other such critical moments. But real -- the real divinity is not a luxury for your evening prayers. He's very rarely kept, and held, and touched, because He is too dangerous. There is too much power in the real God. He has created the universe. He has created you. When you go in the -- to bed in the evening at 6, your memory is very faulty. What you take before Him is just a very tiny bit of yourself.

And therefore don't be betrayed. You can be musical. You can sing. You -- and one of the Muses, you see, is therefore Polyhymnia, for the music. But God--the same is true of the -- the Persians believed this, too--God is the one in whose faith in His presence all the speaking powers play. God decides whose voice He will listen to. Your prayer, somebody else's prayer. One only can be heard of, isn't that true? One prayer is better than another. It's more efficacious. It's more in His -- in His sense.

It's very strange. The oversimplification of God I resent. I think I'm quite an orthodox citizen of this world. But the -- your pretense that God is just a button you push in the telephone book is a mistake. You cannot approach God

just like that. He's very far removed from your understanding and your endeavor. And the Greeks said therefore that nine Muses were necessary before you could appeal on the memory of man, on the music of man, on the theatrical way of man, on the dramatic, on the justice, on the poetical, on the mental. I think that's much more real- -- realistic. God is so vast that the whole -- that the -- the fact that the Greeks selected the Olympic -- the Olympic mountains to harbor Him is very much more nor- -- normal to me than your idea that any moment you just mention Him, and He allows you to draw on Him by -- some black magic.

The Greeks were very religious people, and they created a religion for the in-between. The in-between for the Greeks is the migratory ti- -- period from one island to another. If you found 258 governments within 200 years--that's a bigger item than the founding of the United States--then you must understand that they needed a divine helper. Those people who were settled in Greece worshiped Dionysus. They worshiped the god who made settlement tolerable, because you could get drunk. Dionysus is a god of wine without movement. Apollo is the god of movement, you see, without wine. Salt water. That's -- was all they had on board ship. And a -- a ram, and a goat -- goat's milk.

And therefore the whole story of Greece is composed of this dualism, of the Dionysian religion of the people fortun- -- already settled, able to cultivate the -- the -- the grapes -- grapes, and drink themselves to death. And Apollo is the man on board -- the god on board ship, where you had to forgo all conveniences, where there was nothing to be had except a little water and piece of bread, and where -- which you could embellish and -- and glorify by song. The Greeks have been condemned to sing by the nature of their existence. They had to transform the terrible experiences of seasickness into music. Now you try this.

{ } = word or expression can't be understood

{word} = hard to understand, might be this

...time of our own pretending that we live in the year of the Lord 1967

would be fake if these four offices were not in full force. If you had no parents in some form--be it a teacher, be it a godfather, be it a nurse, be it somebody who, simply because he is older, saves you from insanity; if you had not poets who can stylize and cultivate your feelings; if you had not prophets to make clear to you that your own aims are ridiculous, and not worth doing because there are higher aims to be fulfilled--that's what a prophet stands for; and if you had not priests incessantly direct you so that you know what is essential in your life--weddings, and childbirth, and perhaps the choice of your real profession, compared to all the chores you are doing, and all the ridiculous weekend parties; if you had not these directors of your life, mankind could not subsist on this planet for 24 hours. This is quite serious. It's all the more serious, and there is a conspiracy today to deny that the last 6,000 years have achieved anything. Everything is in abeyance. You can do as you please. Gentlemen, we can do less and less. Our freedom is very much curtailed, because we are so -- have grown so big, and so old, and so wide, and so well instituted, that obviously you just have to think of a traffic jam, that your discipline is much greater than that of a Sioux or Apache Indian today. On the road, you know very well that if you do not -- if you swerve and do not follow the rules, you are doomed, and many peo- -- other people are doomed.

But in order to entertain your imagination and your fantasy, we allow you, under this very severe district -- discipline of life on the highway, in a factory, in -- even in a classroom here --. You can yawn--that's the only -- license you can have in a classroom, Sir. He's just yawning -- the --. Otherwise the discipline is very strict. You cannot go naked here, for example.

So in -- in co- -- recompense for the great liber- -- discipline which pervades your body and your soul, your mind is at leisure today to think what he pleases -- what it pleases. But this playboy attitude, gentlemen, is of course the cause of great objection and great sorrow for a man like myself who tries to bring the mind in line with soul and body. What I try to -- to teach, and what all your teachers try to do, is to catch the attention of your mind so that this mind is not flying wild like a bird, but is really on your head, and in your -- over your chest, and in your heart, and in -- over -- governing your genitals. And that is necessary, because the mind today is mad, insane, as all -- any newspaper and any magazine proves.

I have tried to show you that man has, in the last thousand years -- trying to get hold of the Greek poets and their achievements, by digging deeper, deeper backward all the time. I said to you that in the -- year of the first Crusade, or in the year 1000 of which you know nothing, the year of Otto III, the saint, the emperor of -- of the Holy Roman Empire--a thousand years back, that is--men would have quoted from antiquity, St. Augustine. St. Augustine lived from 354 B.C. to 431. And that was all you had to know of antiquity. He had written a book on the City of God and the city of Rome, and he had buried the city of Rome and said the City of God was the only thing that had mattered. And therefore, after St. Augustine, people were satisfied that there had been a Roman Empire, and there had been Greeks, you see. This was all long ago. And these pagan gods fortunately had been destroyed. And you cannot under- -- hardly believe the sigh of relief that this Neronic empire had gone, this wicked empire in which Caesar had murdered Peter and Paul, and Pontius Pilate had crucified the Lord.

For you, this antiquity is of great glory. You wouldn't have liked to live in Rome, I assure you, when it burned. You would have burned, too. But this is the fantasy of the last 900 years for school -- people how went to high school -- or go to high school now. It's a wonderful time, antiquity. It's called -- you call this the Renaissance, this wanton dream that there has been a wonderful time where everything was fine.

I tried to show you that man has, in a slow progress backward, tried to reconcile his present-day task with this record of the Greeks. The records -- what you call the Renaissance, is a record of 900 years of go- -- digging deeper and deeper, and not only quoting St. Augustine -- St. Augustine, but Caesar; and Virgil, his poet; and Horace; and then go back further and resuscitate Aristotle, and go back further and -- resuscitate Plato; and go once -- one better -- and finally read Homer. And as I said, the last thing in the last hund- -- 50 years has been that they went before Homer and speak of the pre-Homeric Greeks. They speak of the Mycenaean Greeks. They have rediscovered that these Mycenaean Greeks wrote another script than our alphabet. They didn't write Greek, but they -- wrote Cretean. We have deciphered this Cretean stuff, and find already the names of Achilles and Odysseus on these -- on these old bricks. And Mr. Robert Graves has written this very interesting book, Hercules, My Shipmate.

And so we are at this moment at the point where the -- ancient Greece is swallowed up by the more general past of Egyptian, and Babylonian, and Mesopotamian orders and empires. Greece at this moment, so to speak, in its

revival is disappearing backward, before there was Greek. And I said the -- the great symptom of this is Friedrich Nietzsche's jump out of Greece from Socrates and Plato away to Zarathustra, the Persian.

So that at this moment, gentlemen, the great glory of Greece, that the Greeks resisted the Persians and fought them at Salamis, and Plataea, and Marathon, has ceased to be a kind of -- cause for glorification, because after all, Zarathustra is the great prophet of these very kings from Persia, who attacked Greece, and who, sadly enough, didn't conquer.

So at this moment, the whole reception of Greece--what you call the Renaissance--is disappearing fast as a normative, wonderful model. We have to save poetry today, separate from Greece. You -- we must be able to know what poetry is, not just by admiring the Greeks, because there is very -- are very many things not admirable about the Greeks. For example, eternal war; there is slavery, mistreatment of women, homosexuality. So it is much worse than LSD. Or what -- how do you call it? LSM, LSD? I never know. What is it?

(LSD).

Pardon me. I'm too old for -- for still learning this. This is the latest Greek version of promenading of the mind outside your real mi- -- body and your real soul. The Greeks always tried to play. The poet is playing.

And at this moment, I have to tell you that poetry is in great danger itself, from the side of the serious masses who attack -- which attack it like the proletariat, or the Chinese, or --. And on the other -- other hand, poetry has to be saved regardless of the Greeks, and the myths. We have -- re-woven around the Greeks. I think poetry is something eternal, but you cannot quote the Greeks for it, because they have combined their poetry with a reckless and ruthless destruction of womanhood, and destruction of peace, and a destruction of liberty of the enemy. Slavery is not a contribute -- recommendable for people who live in America. Beware of any civilization as a model case which recommends slavery, because you are still -- suffering from the marks of the Southern slavery -- enslavement of the black people. And the question of homosexuality is a great question in this country, because it is a question of impotency of love.

Therefore, we have to face our detachment from Greece. We have -- you have to remain faithful to poetry. But you cannot remain faithful to Greece. This is at this moment the very serious issue before us. And that's why

everything is critical. Read your journals. They are all dancing around this problem that they feel they cannot quote models. I mean -- neither is Plato nor Euripides a model for poetry. We are looking for other ways of being poetical. Perhaps Chinese. I don't know this. The positive you will have to discover yourself. But the negative is sure, that Greece is not the model case for future poets, and for people who enjoy poetry, because you cannot overlook the fact that the Greeks never got rid of slavery, never got rid of war, and never got rid of an inferior treatment of women. They ha- -- couldn't cope with sex in the proper sense; they couldn't cope with peace in the proper sense; and they couldn't cope with their fellow man.

So the ideal of the last 900 years, that by going back into some -- some other period of Greece, you would find an enthusing model which, if you copied it, you see, would bring you up to -- to par -- is -- is disappearing. At this moment, 1967, the whole -- the whole turn of the millennium of 2000 is therefore for human- -- humanity a very critical one. The old models are vanishing. Peo- -- most people, like Bishop Pike, think it's only the Trinity that is vanishing. Perhaps -- Bishop Pike is vanishing, because he is just a Greek, a very naive Greek, as he showed you when he said that God was unus, or one. I mean, that's Greek, you see, because Greek is of the moment. And I have tried to show you that history becomes only history when you yourself know that you are in three generations. They are a part of your life that's -- is ahead of you, which is still to come. So you live for the future. There is a part of your life which your parents already have made for you. So there you are related to the past. And there is the moment to which you have to give you with your friends, and have to forget your parents, and have to forget the future, even, you see.

And so man is in the strange, enthus- -- threefold enthusiasm of three times in one. And this the poets do not know. The ignoring of the poets of the fullness of time is the secret of poetry. In poetry we get lost in the moment, without having to consider our ancestors. You can read Shakespeare without being a Britisher, can't you? And you can read Homer. And this is a great temptation.

In the year of the Lord 18- -- 87 B.C., the provincials of the Roman Empire staged a great rebellion in Asia Minor. Their leader was Mithridates of Pontus, a great tyrant, and very intel- -- intelligent genius of politics, a kind of Hitler. In order to enthuse his rebel- -- rebels against Rome, he had them all get together in a circus, in a theater, in his -- in -- in Pontus, in his capital, and recite Homer. That is, poetry unites as of the moment. The rebellion broke down. It isn't enough to recite Homer, you see. But it is quite -- you can get people for the

moment.

In the year 1897, in this country, in -- even in California, even in Berkeley, there was a very wonderful man, Benjamin Wheeler. He was pres- -- first president of this university. And Benjamin Wheeler has told me himself that when the war between Turkey and Greece broke out, he had his students stand up and recite Greek verses in favor of Salamis and Thermopylae, in favor of the Greek war for liberation. So present, so poetically present was the Greek past to the president of your university and the -- to the students. And of course, they were still students, so they knew Greek. And they could recite it. And they were one heart and one soul with these soldiers in Greece who liberated Thessaly, which the -- is the land of Achilles, and the land of Pylos, and the land -- the country in which the Olympian gods were housed.

So it's a very short time that -- with the help of poetry, American students could forget where they were, when they were, you see, and identify themselves with these Greeks of 480 B.C.

I doubt that you are in any position to do that. For the rest of your lives, you will have to live without such sparkling identification, I guess. I don't see where it could come from, that you all, this whole class--could get up, you see, and recite with the feeling, "That's me; that's my war of liberation." Wouldn't you agree with me? It's hardly thinkable that there would be any such unanimity.

So we come from a thousand years of poetical identification with some heroic or some glorified past. I doubt that mankind can afford this in the future. It may be very sad that we can't. But I think it is impossible.

We have one data which perhaps may remind you on the frail basis of our enthusiasms. Next door in San Francisco, they are celebrating this week the Chinese New Year. And the Chinese New Year entails their belief that it is the year 4666 of the Chinese era. Now if you divide 4666 into 1460, I don't know if you can--try it, please. If you divide it, how many -- cycles do you get? Because this would mean, you see, that if we knew how often 4- -- in 4,666 1460 is contained, we would know how recent we are, compared to the Chinese belief in the {longeval} history of mankind. And then we wouldn't get up for the Battle of Thermopylae or Salamis. How much is it? 4,666? Has nobody tried to find it? 1460 is a great cycle of Egypt and of China, you see, because Orion rep- -- returns into the same position -- with regard to the sun in the morning of July

19th, every 1460th year. This is the calendar of Egypt, but it is also the calendar of China, by the way it's also the calendar--very related at least--of the Maya and the Yucatan. It's always the same chronology which they have inherited. The Americans obviously learned it from Cambodia, the Cambodia from the Hindus. And there are even people who think that the word "Yucatan" comes from "Joktan" in the Old Testament. If you read Joktan in the Old Testament in the genealogy of the patriarch, there is a man who seems quite fit to have founded Yucatan. I don't believe this, but there are people who hold this quite true. Only what I tried to do at this moment is to take you out of the short-lived Greek dream, of your own poetical souls, and transplant you into the real world, which knows nothing of Homer and knows nothing of Virgil, because it's just poetical sham. Shampoo.

Forgive me. We all here, you see, are on the side of the Greeks by our daily doings. We are all Greeks, because we read books, we recite poetry, we enact poetry, we write poetry; and therefore, it is very tempting to play the Greek. And my whole life has been spent in trying to find the -- mid- -- med- -- medium, the compromise, the solution between my mind's deep interest in literature, and the demands of reality. And you are faced with this even more, because you are younger, and you are much more easily tempted by any pretty face. And therefore, poetry is a tremendous question mark at this moment.

And to show you now quite seriously what it has done to mankind in the last 50 years, I'll tell you that in 1894, when the Dreyfus case began in France, and thereby the pogroms of the Jews began, in -- in the mind of men; 1894 is a very important year for this reason, that the -- the general staff of France invented the accusation against the one Jew that was a member of their company and they wanted to get rid of him. In this year, a man who went to the same school as myself, and was always pa- -- held up to me as my great model, Professor Beloch, professor of ancient history at the University of Rome later, in Italy, wrote a short essay in which he stated that the Greeks never had anything to do with these damned Semites -- Semites--the Phoenicians, the Canaanites, the Hebrews--and that the island of Salamis and the cult of Adonis were strictly Greek.

Now the word "Salamis," as you know, means peace in Hebrew. And the word "Adonis" means -- "adonai" means Lord in Hebrew. And up to the year 1894, the innocents of mankind had believed that these were good imported words at the shore of Athens. Salamis is an island situated right in front of Athens. And if there is a an island Salamis, in which the great battle was fought, you see, against the Persians, then obviously there had been a time in which

quite innocently people used Semitic terms for naming this locality.

"No," said Mr. Beloch -- Julius Beloch--I've known him myself; he went to the same school as myself, and he was an awful man. And he said, "Nothing doing. I declare," and he was believed, because he was a full professor in Germany, "that 'Adonis' and 'Salamis' are genuine Greek words. The Greeks have never had anything to do with the rest of the Mediterranean. They are purely Indo-Europeans."

The fun of the whole story is that Mr. Beloch himself was of Jewish descent.

It's an important date, however, because this short article of Mr. Beloch made epoch. And for the next 50 years, I assure you--I can prove it with all the literature there is--everybody repeated that the island of Salamis and the Adonis cult--every year that Adonis was -- died and rose again at the harvest festival--that this was purely Indo-European, Germanic inventions--or creations, of course--and that the wicked Semites had nothing to do with it.

This could happen in the full light of peace, in the full light of western civilization, in the full light of scientific progress. So be warned. In the name of scientific progress, there are as many crimes committed as by burning the witches. The 16th century in Spain was very cruel by burning people. But the 19th century was just as cruel, and is just as silly.

Don't think that any time, including the time of the present government in this country, is any more intelligent. It seems that government turns our heads. And Mr. Beloch wanted to rem- -- belong to the governing body of Germany. And this body of Germany had a tremendous interest of eliminating all contamination with any foreign influence. Practically, the influence was Russian or Polish. But theoretically, it had to be the Phoenicians. But that was just a mirror image of the zest of the nations of Europe to go on their own, you see, to -- to be absolutely independent, unimpregnated by any word of wisdom, if it didn't come from this side of the Rhine.

I've grown up under this, gentlemen. It was the doctrine which -- with which I -- they tried to vaccinate me, too. And this is quite serious. I didn't -- in my innocence of course at that time, I didn't know what was going on, that what this list which I have written up here to you, that is no play thing. That's great policy, high politics. You don't know that in our -- in our college halls here --I too, of course, am in the same boat--we are doing things. We are either destroying

you for the future, or we are preparing you for the future. And I can assure you, in the last 50 years, we have been destroying you, because we have believed all this nonsense in many fields, in physics and philosophy.

Now philosophy itself, psychology--look at all these words--they come all from Greek poetry. The poets of Greece are not just people who write verse. But the poets of Greece are people who have created a second world, a phantom world, a world of subjects and objects, a world of what they call "theory." The very word "theory," of course is a Greek word which in no other real situation should exist. It's a very dangerous word. When you trap yourself on having a theory, be always willing to reject it, to dismiss it. It's just a theory. That's not very much.

I'm full of theories. I had splendid theories, gentlemen. Some were correct. But the problem is that if you 50 theories, and 49 are correct, you can kill people with the 50th theory.

So beware of your own mind. Your head is the most obnoxious story. All sins are of the mind. Your body is innocent. Don't believe that your body sins. And your soul is redeemable. Because you can love and you can be loved. And love can cover a multitude of sins. But an unloved mind can hardly be redeemed. It's a useless thing. It's a very dangerous thing. It's redem- -- redeemed by its poetical output. It is true, I told you, that our literary men are sacrifices. The man himself who writes a poem is no good, but the poem may be very good. But there's no guarantee that he, the writer of the poem, thereby, you see, benefits at all.

Most artists are very unhappy creatures. And you must understand why that is inevitable. Before Greece came into this world to illuminate, and to enlighten, and entertain, and to compose, and to veil the true existence of man, his -- I told you that all tribes lived on sacrifice and great orgies, and that they tried to -- to pull into one: sacrifice, marriage, and initiation. In poetry in the -- of the last hundred years, you are told that if you read literature, and write literature, and subscribe to Look, that you can be educated, and can be a humanist even--without participating either in war, or death, or sacrifice, or in ecstasy of love. That LSD is just a -- a symptom, that you can try to replace real ecstasy by some such poor substitute. Formerly it was drunkenness; now it seems to be this drug. It will always be in any time very tempting to have a substitute for the true emotion. And ecs- -- ecstatic is very expensive, I mean. It costs at least some genuine pearl for your sweetheart, you see. Now in LSD, I suppose a genuine pearl is much more expensive? How is it? What's the relation of the price for LSD

and a -- and bracelet?

So it is very tempting. You can always measure the -- the -- if something is cheaper, you try to buy -- that what has to be expensive at a cheaper rate. And in this sense, of course, it is very tempting, just as brandy is -- is better than wine, because you get drunk much faster. But the hangover is much more terrible.

Now you are surrounded by an existence which I would call, properly speaking, Greek. That is, the poets have nearly everywhere gone -- gained access to your daily existence. You read papers. You -- listen to the -- to this so-called--what is it called?--television? And -- and the television comes nearer to your body than -- than the -- the -- the somebodies whom you like. And friends, it's an incredible intrusion that the -- a foreign, nonexistent world comes to -- to -- in -- into your room, and you allow it in. This -- the interesting thing is that you allow it in.

This I al- -- always think fantastic. People you would hate to see -- shake hands with you, you see, they can smile at you and you smile back. Bought smiles. Well, that's mental whoredom of the greatest proportion. I mean, a woman that it -- can be bought is bad enough. But a mind of a man who can be bought for money to smile at you, like this man Pelvis, or Elvis, or --.

Why, this man is never himself. He never cries, even if he feels like crying. He always smiles. Isn't this despicable that we pay the highest salary in this country to people who make you laugh? That's today here the overlord of creation, the man who makes you laugh. And of whom you know that he himself has to go to the psychoanalyst because he wants to cry. Ask any psychoanalyst: who comes to him? The jokemak- -- the joker. They are in deep pessimism. And rightly so. And of course, simpler would be to spank them. There is no -- no reason to make you laugh. And I -- I pity anybody who turns on a -- a machine in order to -- to be humored. Are you mad? But this is the modern insanity, that you can overhear the sufferings of the people in Hanoi or in Saigon, by being made to laugh.

Your overdose of laughing is this Greek vice, the comedy of life. Life is not a comedy. It isn't a tragedy, either. But it's life. And it -- demands from you at every moment the proper response. And not a bought response, an arbitrary response, which you can simply line up, because something itches you to -- to get a good laugh. We cannot laugh always; we cannot cry always. But woe to the man who thinks he can direct his laughter and his woe according to his whim.

This would mean that when your mother dies, you cannot weep, because you have spent your weeping the day before, on television.

So I think that the last 50 years have shown already a frantic effort of the Greeks to remain in -- in government, to remain in power. This man, Mr. Julius Beloch, and all the other classical philologists, who tells you that the Greeks were absolutely independent, and Greek was unique, and had no infl- -- nothing else ever influenced them, obviously already had a very bad conscience. And don't think that Hitler or the anti-Semites of Germany are anything else but an out-cropping of such an attempt to keep this mental world of "my own invention," "my own imagination" undisturbed.

"I can think as I please." This is the misunderstanding of the Enlightenment. We cannot think as we please. We have to weep and to laugh with those events which are meant to make us laugh and weep. We must participate. And therefore, this idea of a philosophy which is independent, of the Stoic whose -- looks at the world and laughs at the world is that which, of all the Greek heritage, I think has become untenable. Something has to be dismissed of this Greek world.

But now I want first to -- today -- this has to be said in a way of warning you, that when we talk -- conjure up the old Greeks and their achievements, you must not be confused. The effect of the Renaissance on you and the greatness of Greece are two different things. If you know what the Greeks did and how they did it, you are most welcome to read Homer.

So let me break off now here my attempt to -- to show you that the -- the re-entrance into the Greek renaissance is not without its terrible price. You can say that the anti-Semitic destruction of 6 million -- Jews has very much to do with the Renaissance, because it was an attempt of all the Greeks, di- -- disguised as Greeks--whether they were Germans, or French, or wha- -- Poles, or -- to -- pose as pure nationalists. The national language, that's Greek.

And you see it from the very word "Salamis." This word -- beautiful word "peace," with which the pope, as you know, tried to greet the Jews in Jerusalem. When Paul VI went to Palestine, the only word he could pronounce in Hebrew was the word "Shalom," the word "peace." That's the same word as "Salamis." Now this one word, even, was already too Hebrew, too Semitic for the Greek tastes of the end of the 19th century.

How did it come about that the Greeks played this strange, separate role,

that they were not just under the astrology of the priesthood of Egypt? Why didn't they celebrate 4666 like the Chinese in San Francisco? Why do you feel free from all these superstitions of astrology? The -- the Greeks had no horoscopes. They had no astrology. That's after all a very great achievement. And this negative achievement we should stress first, before you understand what Plato did, and Heraclitus, and Homer. They did strip Greece from its enslavement under one iron-clad sky world, one templar priesthood. They did not inscribe their temples with hieroglyphs. They had no professional priest to -- whom they obeyed. They had 250 islands which they peopled. And the Greek humanism is the -- the secret of being so close to your neighbor that you cannot overrate your own homeland.

This is the secret of Greece: the neighborhood of so many next-door city-states, you see, that with anything you say about your own government, you also have to include the next-door neighbor, you see. If you say, "We are a democracy, they are an aristocracy, the others are the Macedonians; they have a monarchy."

The Greeks always knew of a plurality of forms of life. The way of life of the poet is that he is not at home in any one order for good. But that he can look at it from the inside as well as from the outside. And what we call "humanism" is exactly this faculty. And the first humanist therefore is Homer. Because Homer has taught mankind forever that the enemy is the enemy. But he also is your brother. That Hector is -- has to be slain, because he slew Patroclus; but that Patroclus must forgive Achilles, if he helps the father of Hector bury the son. That's mysterious, gentlemen, and that goes beyond human ordinary capacity. Most of you do not know that we already all have inherited this double-play, that we belong to two orders, you see. The small order of the law, where we must bear arms and be shot dead; and the second order in which the dead are on the other side, and we, are in the same boat, and go to the same Acharon, and the same nether world, the same Hades.

The Greeks -- were forced, because they had these 258 little colonies, and empires, and kingdoms, and cities, and what have you, to always weigh the evidence between my own order, my domestic principles, you see, "We at home do it this way," and to add, "but they do it differently; perhaps this is also right." So the duplicity, the plurality, the inability to judge, that is the Greek discovery. And it has never left us. I told you that in Egypt, the triangle, the rectangular triangle -- -angle was called Isis, Osiris, and Horus. Which means that the triangle was sacred, and that there was no deviation. Any rectangular

building had to be erected on these three deities. And nothing else. And all empires--Assyria, Babylonia, China, India, as well--have lived on the right angle on the sizing-up of the round earth. In front of the stars and the firmaments are we able to imitate the order of the sky by building right angles. You can hardly imagine how sacred the triangulation has been in antiquity. To be able to say, "This is a right angle" seemed to be the solution of the -- you see, the squaring of the circle. And it is.

And I -- I myself went to Egypt. Perhaps this illustrates it even simpler. In Egypt, and there is a village, El-Khab--E-I, hyphen, K-h-a-b--near Luxor, where the kings, the pharaonic graves of the second cycle, of the second solar year -- Great Year are found. El-Khab is older than the buildings of the pharaohs. It belongs to -- well, I think 5000 B.C. would not be an exaggeration. All the village, which has been excavated, has round huts. And as soon as the Egyptian pharaohs step in, everything is rectangular. It's a total break in architecture, you see. The great thing is the rectangle.

I only tried to tell you that to know how to triangulate and to erect a triangle was the triumph of the priests, because they imitated the sky, and the directions of the sun, you see, and the rising and the setting of the stars. And so what you think is a minor matter of geometry was of course a question of astrology, not of geometry, you see. It wasn't the earth that was measured, but the stars that were envisaged.

Now with this example of El-Khab, I was able to understand that for the Greeks, this great triumph, to be able to have triangulation, was already passé, I mean. They took this over from the Gre- -- from the Egyptians. And that's why they could call the triangle "A, B, and C," with a completely valueless, you see, anonymous letter. Their problem was to live in cities with different calendars, with different astrology, different seasons. When it rained in Athens, you see, it didn't rain in Rhodos. And that changed everything in the constitution of the two cities.

Yet you had to go along, by living first in -- on the island of Rhodos, and then in Kos, and then in Salamis, and then in Sparta, and still feel identity and make yourself understood. So you had to purify, or to clean, or to filter your own language from all these cosmological items. And this cleansing process, gentlemen, by which people could get along in Sicily, as well as on the island of Rhodos, or Mytilene, or Salamis, is called "philosophy." What we call in Greece "a philosopher" is a man who is able to talk shop, business, reality--regardless of the city in which he just speaks, so that people can agree. They can agree on Priamus

and Hector, you see, although one is a Trojan and the other is from Salamis, a Salaminian.

To you, this may -- be a small matter. But if you think of Ho Chi Minh and Mr. Johnson, I mean, not even Mrs. Johnson can talk turkey to Mr. Ho Chi Minh at this moment, because they haven't learned it. They have not learned to speak Greek together. Everybody is a partisan. I won't say who is a partisan in this country, because it's too cruel. Everybody has declared war, and therefore nobody can talk philosophically on peace. And that's very serious at this moment, and that's what we are suffering from. There is no philosophy between Ho Chi Minh and the American people.

So philosophy is not a luxury for the Greeks. They were so close to each other that they had to cultivate a way of speaking to each other on the main aims of life, regardless of the fact that their daily interests were opposite, you see. That they wanted to keep their slaves, they wanted to keep their land, they wanted to keep their property. They were of course just as blind and -- and patriotic as we are, you see. But they had to talk to each other, because their ships had to go from island to island. If you -- I didn't bring you a map, because I'm very clumsy in these matters. But I hope you all know how Greece looks. And the interest- -- most interesting fact about this look of Greece is that the Greeks themselves felt that they lived on islands, and therefore treated even this big part of the mainland, Peloponnesus, as though it was an island, you see. They preferred the hypothesis, you see, that everything was island, to our hypothesis that as long as it isn't declared an island, it is mainland.

So the Greeks had the opposite--yes, you say "hypothesis," I suppose--the opposite presumption, I mean, assumption you see, that what is not island--"I have to be shown." You see, their Missouri was all island.

Now if you live on islands, then by establishment, the way from one island to the other island is more important--or to -- to other islands, in the plural--than the life on one island. The Greek religion, the Greek poetry, and the Greek Muses are the muses that accompany man on his travel from island to island. That's why the greatest island of Greece, Delos, is not inhabited. Only the god Apollo lives there, the god of migration. The god who sings to the poor boys and girls when they are alone, when the other sex is not present, when they are starved for love and affection. Apollo is the god of unrequited love. And his Muses sing, because there is nothing else to do. You can't drink even the salt water on the sea.

The tragedy or the -- the -- look how I'm wiped out there. Wiped off.

Somebody is wiping me off. Wonderful.

This is very spectacular. What you call "Greek poetry" is the filling of inactive moments which are spent without the proper integration. To me, the greatest Greek poem--and I hope I will now -- you will now listen to me, so that I can dictate it to you--is -- are -- only a poem of four lines. It is composed by the poetess Sappho. The starvation of Gre- -- the Greeks, of course, extended to the women just as much as to the men. Starvation in the sense that half of their life was spent on board ship, you see: dirty, unshaven, you see, with very little food, and seasick.

Now they exaggerate to the other side, and you sing when you are -- you see, in order to combat your seasickness. This verse is -- by Sappho, is perhaps too simple for your taste. But to me it is the beginning of a new world of life, an interim world between the real acts of life. It simply says, "Deduc" -- let me say it in Greek first, because it's so very simple:

{ }.

Now on the island of Lesbos, Sappho was the leader of a boarding school of noble girls. And her poem simply says -- or -- pardon me:

"Dive down as the moon. The hour -- the Pleiades--the constellation of the Pleiades have set. The hours go by. It is mid-night. And I sleep alone."

The courage to give to us an hour of nostalgia, of yearning, and -- and -- and proper place in life is unheard-of in a priestly or in a tribal order, you see. That is overlooked, the zero situation, or the minus situation. The Greeks have given expression, have given song and music to the suffering of a person who for one hour is -- has nowhere to go with her love, her energy, her expectations, her yearning. And that's great poetry.

And now you know what poetry is, that poetry is stepping into the lacunae of the ordinary, scheduled life of work, and play, and -- and -- and rest, and eating. It fills those times which, quite unforeseeable, appear all the time in everyone's life time and again. They have to stand patiently and wait.

And this awaiting, of course, begets in us tremendous powers of imagina-

tion, of foresight, of desire. And this little poem of Sappho I -- therefore I think is the -- is the quintessence of what we call the Greeks and their poetry. The -- "poetry" means to create. Now if anything is in creation, is that you can re- -- be made to repeat--you yawn, but I don't--a -- a verse, you see, which simply says, "The -- the moon has dived down; the constellation of the Pleiades has set; it's mid- -- the middle of night, and the time goes by. And I lie there single, in bed." It is perhaps too simple for you. But I am full of admiration. I think nothing greater has ever been written, because any- -- everything else is just a circumscription of the reason why men write poetry. Because the timetable of nature, or the timetable of politics, or the timetable of the elections, or what have you--here, the schedule of this college--and your own life never, never are in harmony. We all have a minus or a surplus of time with regard to the external order of life, haven't we? It can't be helped, but that's our suffering. And it is also the birthplace of a revolt, the birthplace of an -- attempt to emphasize the amount of free time which you would like to pour into a new order of things. So poetry -- takes advantage of your and my very mortal and very human disorder. All nature seems to us -- perhaps we are -- wrong, but it appears to us as absolutely strict. Things happen as they have to happen. Nothing ever pauses. Natural causes, natural effects. You would never say that a tempest waited so long, you see. Can't wait. It develops, and then it's there. By -- from natural causes and natural effects.

You and I, my dear, despite the Greek philosophy of nature, are unnatural beings. You may say we are supernatural, but one thing is certain: that your and my calendar and the calendar of nature have nothing to -- very little to do with each other. This poor woman Sappho, the head of the boarding school on Lesbos, was alone because the calendar of love and affection and the -- calendar of the other girls and hers just didn't coincide. Now that's your problem just as much on a Sunday afternoon as it is anybody's problem.

And this is with some -- for some people it's with their whole life, that it is out of kilter, out of harmony with the rest of the world. And this is a terrible challenge. Like the Greek cities who were so many that none was in complete harmony with the other, and yet they had all to subsi- -- subsist together, you see, in some form or other. They couldn't burn each other all. In the same sense, you and I, my dear people, we have accidentally this nice time together from 11:00 to 12:00, you see. But then you go somewhere, and I go somewhere, and never again we meet.

This is the reason for humanism. The deepest reason of the existence of a -- a strange, in-between civilization, which the Greeks founded, between the real cities of man, and the real religions of Egypt, and Persia, and these great empires, who of course were much more affecting, and in a way much more needed --. The smallness of Greece is based on the fact that it is the filler of the lacunae. It is the -- the man who encourages you, the poet who encourages you to hold on to your own feeling in a situation in which as yet your voice has not made a dent. Sappho is heard today. Many lovers have found consolation from her work, you see, and have been empowered to endure, to wait, to lie expectantly in their lonely -- on their lonely bier. But it had to be discovered. And I think therefore that the -- this little poem of Sappho is more suitable for you -- us -- for you to -- to appreciate what the Greeks did than if I quoted to you all the great tragedies and epics of Homer, and Aeschylus, and Euripides. They do, however--don't forget this--exactly this on a larger scale.

What the Greek tragedians in -- in -- did: they came 300 years after Homer--Homer lives, by and large, in 800, and the tragedians write their tragedies between 500 and 400 B.C.--repeat this, what I told you before. The great event in Greece is Homer, because he, on the largest possible scale, in the most important and most impossibly seeming occasion, writes the burial of the enemy by the enemy: Achilles agreeing that Hector should have an honorable tomb. This is the content of The Iliad. Why is this so important? I myself have several times translated the second -- last two books of The Iliad into verse, because it always again and again gets me, the incredible greatness of the poem. In connection with Mr. Beloch's -- attempt to -- to destroy the -- Salamis and any relation of Greece to the eastern world, there is also to be -- has to be reported that between 1894 and 1930, the professor who had the chair of classics at the University of Berlin insisted that the reconciliation between Priam, Hector's father, and Achilles was not Homeric, was a forgery, was later.

So much did the Greek contribution, you see, disappear from the mind of nationalists who wanted power, who wanted a great Greece, a nation, you see, proud of itself, unforgiving. So they said, "Hector? That's a late invention." You wouldn't believe it, but you must know if I am to teach you here, gentlemen, that the -- taking a course in any subject matter is dangerous. Don't think that you are here without peril of life. I can destroy your mind. And therefore I'm quite open and say, "I am dangerous." Because all speech is dangerous. It is not true that you can sit here and enjoy yourself, as the -- the saying goes. If

you enjoy yourself, you are in great danger of being ruined. Thinking is just as dangerous as eating.

This is unheard in this country. Everybody thinks that thinking is painless, and without danger. It has terrible consequences, all the wrong ideas you have in your head. That's why all the poor Vietnamese are killed at this moment. One-half of our mind must be absolutely blood and idiotic that this can happen. And we are obviously. We are all given to the idea that thinking is without -- with impunity. It isn't.

And therefore, that this professor--who was also my teacher at the University of Berlin -- was a very dangerous man. He had attacked Nietzsche. They went to the same school, so he couldn't bear that. And he had attacked the greatest classical philosopher, and -- and the greatest historian of his time, and so. He also -- attacked poor Homer, and said Homer had not written the 24th book of The Iliad. Quite a remarkable achievement. But he wrote wonderful for the girls -- ladies who went to the girls' high school in Berlin. And the empress always listened to his lectures. Because it seemed so painless, and so poetical, you see. And he just praised the Greeks, regardless of anything else.

If you have lived through such distortions of truth by skillful rhetorics, you are very suspicious of what you do yourself.

So it has been my attempt at -- in the building-up of these two lectures on Greece, to tell you that I am a servant, a member, a contemporary of a movement in which Greece was used to conjure up this poetical power of man to convince ourselves that it's worth living, and possible to live, although our personal life is disordered, is unfinished, and the life of the nations on this earth is unfinished, too. Because this of course reflects only your and my situation, that between the 132 members of the League of Nations, there is no peace, either. { }, as Sappho says, "I'm here alone, and the time goes on. and I'm just not integrated," you see. This is of course true of the whole world, if you read it properly. This poem is a great challenge. But you ought to know that to think is dynamite. And it is not allowed to -- simply to perorate on the Greeks without the penalty of plunging the world into World War I, II, III, and IV.

And at this moment, the thing is not yet decided. Most of the doctrines handed over to you about the Greeks are -- have this innocuous character as though this was a luxury, something very nice. The Greeks are nothing nice. The Greeks are something indispensable. If you know that it is indispensable, you can ask what about them is indispensable. Not indispensable is eternal war. Not

indispensable is their dis- -- contempt of womanhood. Not indispensable is their homosexuality. Not indispensable is their -- their indifference to -- servitude, to slavery.

And here I come now to the last expression, which shows why the Greeks are to us dangerous and important. What you are doing here, while you are sitting -- here in this room is that you are taking part in the liberal arts. You take it for granted that you are in a liberal arts college. And of course that's a creation of the Greeks. The word "liberal" comes from the Greek, {eloiteros}, worthy of a free man. To be paid for acting -- play-acting was not worthy of a free man, you see. That was a paid actor, like Mr. Reagan. But -- to act because you like it, as you do here on campus, that's liberal. The word "liberal" of course we have translated into Latin. But you must know that the Greeks were based on a class of slaves, based on a complete separation of men and women. Only the prostitutes could share the co- -- philosophical conversations of Mr. Plato and Socrates. And that "liberal" meant an isolation of the poetical faculty for the living room, or the drawing room. And I don't -- think it can carry on like that. The word "liberal arts" at this moment has lost its proper meaning, because we cannot distinguish between menial act- -- -ivities, you see--which are not liberal--and liberal arts. The word "liberal"--we -- we'll -- I -- will come back to this again next time--therefore is the key to our crisis today in education, our crisis in philosophy, our crisis in politics. The word "liberal" limits you in your thinking to being an imitator of the genuine, the old Greeks. We have today to outstep, to outgrow the limitations of the Greek renaissance--or Roman renaissance--or we are lost. Or we'll plunge the whole world into eternal war. It's very serious. Much more serious than you can perhaps at this moment comprehend.

Here we have this wonderful university, which is itself an outgrowth of the liberal arts of Greece. But we can't go on in forgetting that we have nothing to do with the -- the Greeks' -- their -- the Greeks' way of life. We have inherited from the Greeks the neighborhood. We have inherited the narrowness of 258 republics who have to know of each other. But we cannot inherit with them -- from them the glory that you have to die for your country. That is the only solution we have, to make peace. The Greeks never tried. Never did, and preferred to be swallowed up by the Roman Empire before ever coming to terms with each other. The inability of creating peace is one of the lasting handicaps of the Greeks. And therefore, don't say that the reception -- the re-reception of the Renaissance is good enough for you.

At this point, I -- I stop, because I have been reminded that I have a duty.

Of course, being a Greek, I don't want to fulfill my duty, ever. Greeks play. But this is in my own interest, and therefore I will do it.

I asked you to write a paper on the Isaiah, and I -- here am asked to say more about it. Now I -- I don't want to say too much, because you have to write the paper. But what I have asked you to do is something rather strange. Among all the commentary, and all the ink spilled, on the Bible, there is a remarkable gap. The second part of Isaiah, called the Second Isaiah, the chapters 40 to 66 are a riddle. Nobody knows who has written them; nobody knows why they were written. Nobody knows how they ever got -- went -- got into the canon. It is highly improbable to -- to believe that they ever were received legitimately, because there was nobody in authority, no rabbi that -- who could say this writing is so wonderful that it has to be -- part of the Bible. On the other hand, it was in the Bible for 450 years before John the Baptist and Jesus were hit and said, "That's it! We have been waiting for this. That's we." They -- He said it, and omitted 450 years of other writings and said, "I'm only interested in the Second Isaiah," and died for this, with the quotes from Isaiah on his lips. Now that's quite exciting.

Here -- and this is why I invite you to write. Gentlemen, you read newspapers; you listen to the radio. Now don't think that you listen to anything real when you listen to this stuff. Anything that's just of the moment is too bad for you -- it's too cheap for you. You should read things that are still true 50 years from now. Why do you read anything else? I think it's scandalous how you feed yourself with absolutely worthless {stubble}, as of the moment. That's no nourishment.

The Second Isaiah had the courage--and that's why we have to talk about the prophets the next time--had to se- -- say something which was not understood or read for 450 years. And then it became the pivot and the turning point of world history. That's something, you see. That's as good as inventing an airplane, because it made people soar above the dead. Just what we do now physically in flying, this was done mentally. He reached the next period of history. And you and I live on his -- at his mercy. Without the Second Isaiah, not one institution of the state of California would exist; certainly not the separation of state and Church.

And this is why I ask you to write on it, and also because it gives me great pleasure to find that all the experts have neglected it, and never looked into it, because it's obviously too difficult for them; because they all are today following the Greek method of explaining and interpreting, you see, the footnotes of the

footnotes of the footnotes. There is no footnote in Second Isaiah. It's a great text. Nothing else. You can read it with the same expert knowledge as the greatest theologian today. And -- I won't say more.

And -- there, that's why I have to say -- you -- you. Who asked me? Who wanted to have an explanation? Somebody gave me this paper. You. Are you satisfied?

So I'm sorry to say, I cannot write the commentary. You can write just as good a commentary as the leading theologian in Basel University. And this is very strange, that by the grace of God, at the moment when the Greek reception is at an end, that there should be in the Old Testament a writing which is absolutely virginal, virgin ground, virgin territory, unexplained, perhaps inexplicable, but certainly a warning not to waste your life on days of the present --. Don't do that. If you have nothing in your head or your heart which will still be true 500 years from now, you don't deserve to go to a liberal arts college. Because the great secret of the liberal arts college at the last 500 years in the western world has been that although as a -- its text it had the Greeks, the Greek literature; as its walls, as its health, as its mainspring, it had the writings of St. Paul.

Thank you.

{ } = word or expression can't be understood

{word} = hard to understand, might be this

Would you -- close this door?

Ladies and gentlemen, I would like you to learn one Greek word today.

It's a Greek word which nobody otherwise usually learns. And yet it contains the secret why a priest is not a poet, and a poet is not a priest. And since we are deep in the -- in the swamp of Greek poeticizing, and because you are in a liberal arts college, I think it is my duty to demand from you that this one Greek term, which -- perfectly harmless in itself, becomes known to you. The word is used in Homer in the beginning, and it contains the whole distinction between a priestly life and a poetical life, or a poetical action. And it seems to be unknown in this country, especially, which has all -- puzzled me all my life. I can tell you that when I was 10 years younger than you are now, this already has worried me. Because I knew and I saw that the poetical life doesn't lead to the good life. And the good life certainly doesn't lead to poetry.

And today there is this terrific confusion. The word which I recommend you is very harmless. Well, I must write it of course in -- pardon me, in -- in Latin script. It means {hamotin}. And in the beginning of the Homeric epics, the poet says to the Muse, "From all these stories which I want to tell my listeners, begin somewhere, dear Muse." Somewhere. That's what {hamotin} means. The difference between poetry and priesthood is that the priest is bound strictly in a beginning, a middle, and an end. Liturgy cannot deviate. The service -- the divine service goes in a necessary, indispensable, and irreplaceable, and unchangeable order, or it is not the divine service.

You take it so of course today for granted that the Church is also abused for Greek activities, for talks, and discussions. But that is no -- that is im- -- discussion, that is hot air. "To discuss" means to move the air. You do that. But out goes today, in this country especially, the severity of the service of God, that you have to celebrate the Sabbath. Who -- who understands this today? Why should you? You can just make the Monday into a Tuesday, the Tuesday into a Sunday, et cetera.

"{Hamotin.}" From "somewhere," the Muse begins. And that's what Homer in his greatness knew, that the thing, the deeds of the heroes of Greece, was dependent on the mus- -- music faculty to have something come to mind as an inspiration, anytime, anywhere. You can write a poem and you remember that we did re- -- listen to a poem written at midnight, in the midst of nowhere.

That was Sappho's poem.

And that's very serious. Man has the freedom to deviate from the necessary course of events by this sprinkling of his arbitrary, poetical vein. You -- most of you live in this manner at this moment, but you must know that it is arbitrary, and that you are the most miserable of creatures if for the rest of your life you want to live in the same arbitrariness. And you end in Florida.

Life is not arbitrary. The mind is. This comes to mind, you can say, you see. Anything can come to mind. It is very hard for you to understand that the Greeks perished, were swallowed up, after Alexander the Great, by the Romans, and by the other empires and states, because to live by the Muse is impossible. To live by the Muse is impossible. She is the companion of the good life, but she is not the originator.

Goethe, who is said to have been quite a poet, wrote this poem for his -- when his son was born to him, and he was frightened that the son might follow the -- the poetic road of his father. He said it -- let me first say it in German: "Söhnchen, merke Dir bei Zeiten, Wenn sich Herz und Sinn erhöht, dass die Muse zu geleiten, doch zu leiten nicht versteht." "My dear son, note, and note this in time, when your blood and your heart are beating high, that the Muse can accompany, but she cannot lead. The Mu- -- Muse can accompany, but she cannot lead."

You only have to think of Edgar Allan Poe, or of this unhappy creature Ginsburg to see that they can be the -- accompaniment of life, but they are not leaders. Anybody who wants to be led by the Muse, ends -- perishes either as an opium eater, or as a drinker, or as a pervert, or what have you.

No. No smoking. That's a Muse, too. I hope it's marijuana. Strange idea.

He's very musical.

The Greeks felt that they had emerged from the drab, or monotonous, or sev- -- severe course of events by celebrating the Muse. And the emerging of the worship of the Muses therefore deserves your and my attention. Because as I said, obviously, we are still in Greece. Here, this whole liberal arts college pays homage to the Muses. And whatever you do in a classroom with a blackboard, you see, is musical -- follows the Muse. The invention of the Greeks is the blackboard. The blackboard of course is something terrible. But there it is. We have nothing better. We -- the real world has nice faces, and nice people, and angels, and devils, you see. The schoolroom has only the blackboard. And there stands

revealed that it is all fiction. It is nothing real. It is all just your and my imagination. And it cannot be stressed sufficiently after a century of -- of fantastic devotion to the Muses, that this is so, that literature is fiction. We say so, even. But fiction is nothing that deserves your attention or your sacrifices. Not so easy. The conditions under which it perhaps deserves your attention and your sacrifices are very severe.

You -- you -- you see around you how many people destroy themselves at this moment, because they indulge in a homage to the Muses. From marijuana to -- to drunkenness, to suicide, it is all the same: the idea that your life is in your own hands.

Before the Muses were worshiped in the Homeric poem, there were perhaps -- it seems -- we know a little -- only a little, but it's quite interesting I think for you to know that they first tried to put the emphasis on a man called Musaeus. That is, the name of the Muses was personified in a person. This person seems to have lived around the days of Homer--we know very little about him; he's a mythical figure, as they say--but it was necessary for them -- for the Greeks to get hold of what this was, this musical attention. And he didn't win out. Of Musaeus we know very little, only that he was always mentioned as a beginner of Greek art, Greek poetry, Greek painting, Greek pottery, et cetera. And the Muses took his place.

Now let us look a little more carefully into these nine Muses, how they came about. In The Iliad, there is a catalog of the ships. That's one of the greatest achievements of poetry, the whole unfolding of the Greek army coming by Aulis is there given in the second book of The Iliad. Very wonderful. And in this list, at verse 594 ff., in the second book--and I want you very much to look it up--there it says that the Muses had to conquer, and had to defeat, and had to throw out a questionable gentleman called {Tamyros}. Our books, if you look up the dictionaries, know nothing about him, except that the Muses slew him. They blinded him and sent him away. As I read the text, {Tamyros} was active in Olympia near Pylos, where later the Olympic Games were -- were held. And of course you can imagine that Olympia was the center of Greek poetry and Greek competition--wrestling and boxing, just as much as singing.

Now {Tamyros}, it seems from an old tradition, means the local, enthusiastic frenzy of the medicine man, of the chieftain in Mycenae, in -- in -- near -- near Pylos, near Nestor's Pylos in the south of Greece. And the -- the verses in

Homer say the Muses, the nine Muses from the Olympus, up north in Thessaly, threw out this {Tamyrus}, and took revenge on him because he didn't honor them, but he tried to sing on his own.

We have here, in -- in so many words, the process by which the unity of Greece, which could not be achieved politically, or geographically, commercially, legally, was achieved by singing. The nine Muses are the same in all of Greece. And they are the only goddesses who are identifiable throughout Greece. And {Tamyrus}, our old lexi- -- lexicographer {Sweder} says -- means the popular assembly of a tribe, you see, the little group that sings together. So that this word {Tamyrus} needed substitution by the all-Greek Muses. Where you have the nine Muses, you have Greece. That is, you have the same language, despite the fact that there are 285 republics.

It is, I think, worth your mentioning -- worth mentioning, that you can see -- look into the process by which that which is today called poetry, or Greece, or art, and -- has come about. It was a very painful process. The local frenzy, the local mores, the local festivals had to be replaced by something universally Greek, pan-Greek. All Greece is represented by the nine Muses. They were the same on Delos, in Delphi, in Corinth, in Athens, in Olympia. And you know from the Olympiads today, in the sport, that they are -- have this rank to this day, that where you have the Olympiad, you have not a local competition. You just have not the village near Pylos in which the -- the -- Mr. {Tamyrus}--that is, the shaman, the medicine man--sings his local songs. But you have the nine Muses. Somebody comes over all the mountains and competes with all the other Greeks. And that is Olympia, competition between all the singers.

I mentioned already to you that Delos, the island, is obviously the first is- -- center in which these songs were intoned, of The Iliad and The Odyssey themselves. These two great songs, of course, were sung. They were recited. And this recit- -- recitation brought together the tribes for weeks and weeks. They would land on such an island and have a good time, a high time, an exalted time. So what we call today the -- the stage, the theater, was prepared by these pan-Greek celebrations which took place from the North, or from the Olympus mountain, which is south of Saloniki. When you enter Greece, you have to -- to pass the Olympus mountains, and they are 9,000 feet high, and have eternal snow, and therefore are quite imposing, and certainly were not climbed in antiquity. They were just as imposing as Mount Rainier here perhaps is. And coming down then the whole length of Greece, the Muses went from place to

place. And who is Greek, that was marked off by this fact that he would go and listen to the nine Muses, and ceased to be an adept of this wild medicine man, {Tamyrus}.

That is, we have -- an old gloss that says, "{Tamyrus}, people's assembly," which means simply, you see, the -- the town meeting, so to speak. So that this probably had never been a man. It -- was only later turned into a man's name, but is simply the political expression for the town meeting, for the small unit which is not capable of running a state, or running a confederacy, or of being of political importance. It's the difference between speaking dialect and speaking high English, you see. From the very first day, the nine Muses speak Greek. But the local elders spoke -- Aeolian, and Boeotian, and Athenian, and that was a very drastic and drab dialect.

This country is -- privileged before any other, because we have not a -- a local dialectical display. We have -- we have the slang, which is a dialect that changes year after year. The difference between slang and dialect is -- marks the difference between America and Europe. In Europe, in every valley of Switzerland, they speak a different language, you see. Here, you speak a different language from me. I cannot understand you, but you can't understand me, either.

This is quite a way out, to invent the slang, you see, so that every two years, you -- keep it cool.

The Greek art, or all art, you see, has a unifying, and abstracting, and leveling influence. Poetry needs a language. -- When you read a novel, you may mix in some local slang from New York or Santa Cruz. But it's very rare compared to the high English which you -- must write there, and which has very little to do with what you really say at home. If you would watch what you -- how you speak at home, you would realize that we too have a literary language, which is far away from what you usually chew.

The -- the Muses then, without political power, without military might, without a navy and without an army, have unified Greece. And thereby the people at leisure, the Greeks at leisure, at their festivals became a nation. And what we call a national literature all takes today its leaf from Greece. Because you assume that the Albanese can have a literature, and even the people in California--which is very doubtful, but they try. The Americans can have a literature. National literature to you is a self-understood thing. You assume that the people in Wales have a literature. They think so, too. They have even, as you

know, according to the model of the Greeks, annual great festivals in which there is competition in singing--do you know this?--in Wales.

And I had a friend who was a proud Welshman, and he always tried to sing them to me, but I couldn't understand a word. But this is going on. This -- the Welsh live today still by these singing matches. People get up and begin to recite, and then another gets up and tries to sing him down. And the Welsh language would be dead long ago if they hadn't this remedy, you see, to -- to sing in exalted language of the glorious past of the Welsh. And the eagerness of the Welsh is -- is remarkable. I mean, here they are, this little, little bit of something, you see, with Lloyd George as the only man.

The creation of language, therefore, is something that you must understand as following very different ways, indeed. The Greek language has been kept alive through the arts. Not through politics. Alexander the Great, Julius Caesar, Cicero had to bow to the Greek language. And they did. They read it, and they spread it.

When this Roman-Greek story came to an end in the 4th century of our era, there was a great father of the Church. And he was so eloquent--he spoke such wonderful Greek--that he was given the name John Golden-Mouth, Chrysostomos. You may have read in some theological book or historical book his name, John Chrysostomos. "Chrysos" is gold, and "stomos" -- "stoma" means mouth. So John Chrysostomos means man of the golden mouth. And he once more personified Greek eloquence. But he, looking back to his way from paganism to Christianity, said that the Greek plane, the Greek odyssey, the Greek navigation around the universe now was at an end. And I think it was a very important fact that the last, most eloquent Greek who could measure up to Homer, and to Aeschylus, and Euripides, in looking back to these political vagaries, called it all a plane -- you know, like the word "planet." You know, that the planets are called, because they are irregular in the sky; they are on an errancy. They are vague, and irregular, unpredictable, and mischievous. They mislead us. Exactly what poetry does.

Pardon me for stressing first this negative side of the poe- -- poa- -- poets.

They are not meant to rule. Where the poets rule, the people perish. And since this is not said in this country, you see, it has to be said. All the Americans in their -- in their privilege of a safe harbor and -- will end in Pearl Harbor.

Poetry is not the guide of life; it's the companion of life. This seems to me at this moment the most important insight into this strange buildup of our uni-

verse. We have given free range to the Muses. There is nothing that has not been written, formed. Stage plays have been staged, and poetry -- poems have been recited, and monuments have been erected. We have sculpture; we have painting. And it looks all so wonderfully rich, that you forget that it is utterly arbitrary.

The law of life is not there where you have leisure, where you have free time. The order of life is where you have liturgy, where you have an -- in -- unshuttered and adamant sequence of events. As you know, the -- or you don't know. When Greek -- the Greek plane, the Greek errancy, the Greek mischievous navigation through all the oceans of the mind came to an end, the Greek expressions for the stage, for the theater, the entrance for -- of the hero on the Greek stage, and the way he went out, and the place for the chorus, where he had the -- he had to stand when he accompanied the death of Agamemnon, the murder of Agamemnon by Clytemnestra -- these places on the stage served as the words for signifying the Christian Mass, the Christian service. The divine service in the Catholic Church, or--especially in the Greek Church, of course--are borrowed from Greek tragedy. It was the way of sanctifying even the ways of genius, the ways of poetry, you see, of saying, "Now this is no longer a theater. Jesus is a -- the real man who goes to His Crucifixion, not just a figure like Agamemnon, whom a poet has given life and words."

I think that's important, and it is never mentioned and -- for good reason, of course, because the professors of literature don't want to show that they ended in bankruptcy in the antiquity. The bankruptcy of the Greek theater, this one end of all Greek art, and poetry is in -- contained in this transmission, in this migration of the words for the Greek stage into the Mass of the Cath- -- Christian Church.

The Christian Church--and we'll come to this very soon, I think, next time--is the heir of Israel and of Greece. And as much of Greece as of Israel. And it's funny that nobody knows this. The bishops I have talked to have no idea that the expressions for the divine service are partly taken from Greek tragedy. Which only goes to show that Greek tragedy had to be overcome, had to be metamorphosized, had to be transformed into something more real, more powerful, more sacrificial, and containing not a dead-end street, but an opening-up of a new horizon into the future.

The Muse accompanies. If you would write this down as the main -- and first result of our discussion of the arts, you will never be able then to go totally

astray. You know all the victims in your -- in your midst, of the boys and girls who cannot see it this way, and who think that the -- these means of getting the intoxication of an artistic experience, you see, are freely available to you, even if they destroy you. The number of victims of the liberal arts is quite considerable. In -- in my class, when I graduated in 1906--it was a very, very small class--but one-fourth of the -- of the boys with whom I had graduated had committed suicide when the World War I broke out. The other half was killed in the -- in the war.

The victims of the liberal arts are very considerable. The reason, of course, being that to stand in front of a blackboard is impossible. This chases you into the world. You cannot sit here, you see. You get nervous and you go to the next best irritant and stimulus, because you have seen enough of this after a while. The Greeks have coined the word which you take for granted. Where are you here? You are in school. The word "school" is a Greek term, and it means leisure. It doesn't mean what you call "school." It doesn't mean a grind. But it means the freedom of spending your time according to your own volition, exactly what the Muses invite you to do. The word "skhole" in Greece does not mean to be in school, but to be at leisure. "Scholastic" -- you know the word, and "scholar," therefore are in Greece very noble words, because they mean -- they mean this -- the man of independent means, the man of independent time. And you should know this. You have de- -- we have degraded this by calling it "grammar school," by calling -- only seeing the little child, struggling, you see, and going to school in the morning because it has to. In fact, the word "school" means you do something which you don't have to do, which you volunteer to do.

And that is the eternal, original meaning. And if you think you are in school here, you abuse your being here. You should feel that you are here at leisure. Then you will use your time right. But you -- of course think, "My parents pay," or Mr. -- the governor pays, and--does he?--and therefore I can do as I please, even against the -- the schedule.

I think it's important that you restore the meaning of the word "school" to its Greek ori- -- origin, where it means that time of life which is neither here nor there, which is {hamotin}, somewhere.

So go home and open your Iliad and Odyssey, and you will find on the first line this word "{hamotin}," "somewhere" occurs. And now we come to the secret. Once it is looked through, that the Muses have no political power, have

no guidance to -- to -- to distribute for your actions, but are entertaining you in an in-between world of semblances, of metaphors, of pictures, of ideas. If you consider this, then you will not be surprised to find that the difference between liturgy and poetry is in this right of the poet to begin in the 10th year of the war of Troy. A -- a -- a priest would have had to enact the ten years. The liturgy of life is that all the 10 years, you see, are there, somewhere mentioned. The poet can just skip it; and he does. And you know, the greatness of The Iliad consists in this very fact that it begins with the { }, with the wrath of Achilles, and omits all the { } and boring details of the first nine years. Well, then I can be a poet, too. It's very easy. All the boring things, you see, are omitted. Only the interesting things are given. That's called "literature." And you admire this, and -- but you don't know the price of this. It's a fiction as though this drab, and monotonous, and slow life doesn't have to be -- lived. You cannot be interesting all the time. But that's what people today try. Here in college, you all try to be so interesting, that you -- that you take up any -- any irritant, anything stimulating in order to have this feeling all the time that it is worth living. It can't be done, because life is monotonous, life is slow. Life is un- -- not -- under your and my rule.

I have been in the trenches for six years. I have been a soldier -- I have not been in the trenches for six years, but three years. You don't -- wouldn't believe what boredom this entails, how you really felt you couldn't stand it for one more minute. And the whole problem was that you had to stand it, several more minutes.

And this is the secret of living, of course, that the time is not under your or my administration.

So the spur of the nine Muses is this attempt to escape, to run away from the liturgy of life. And I use the word "liturgy" on purpose, because it would be a great help for your own judgment over your own life if you would see that half of life must be lived liturgically. You will have a good wedding for your sister or for yourself if you know that such a wedding has to have a liturgy, an order which is adamant. Sin- -- why the daughter has to leave her parents' home, and has to be given over to her husband. If it isn't, something will -- is bound to happen. Now it doesn't here, except the divorce. That's the only remnant of the liturgy in this country now, of wedding. Because you pay a terrible price if you try to escape the liturgy. You can be sure that in some unexpected and very painful way, this crushing of the proper order of things will come home to roost and will demand its toll from you.

The liturgy of life is, as I said, today suspect. The word is {foreign}; it isn't taken seriously. I know no better word to express this fact, that the -- if you follow the Greek way, you enter the myth without the liturgy. I have -- spoken of this in -- in Egypt. I said to you the liturgy was the going-down of the pharaoh from the First Cataract to the -- to the mouth of the riv- -- Nile River, with all his entourage conquering and -- and calling Osiris into life, the -- the river god, the flood, the fertile flood. And then there was the myth telling his return next year, which nobody saw, because of course this myth said that he went to the -- to the deserts of Libya or Nubia and then could undertake the liturgical journey from the South to the North again.

You have the same in the Church, of course; when the Mass is celebrated, this is liturgical. How the priest became a priest, how he donned his -- his--how do you call it? his in- -- vestments in the vestry -- that is not mentioned. The faithful don't see this. And that would be the mythical part of the story. And the liturgy would only -- that which you can share in, where you can accompany the priest, you see, in his actions, and understand what's going on.

I would like to say that this course has done its -- its most necessary duty, if you would believe that in all history, the liturgy and the myth are twins.

Something has to be said which we cannot follow out. The whole meaning of the -- of the Mass of the Last Supper, of the Holy Communion cannot be told while it is going on. You have to admit that there were twelve Apostles, and that the Lord went to the Cross; and you have to know this is -- that is the story.

As you know, our theologians--funny people as they are--have now -- developed a whole system of de-mythologizing, whatever that may mean. And they are the real myth-maker -- -makers. And I have a great hatred against what they are doing, because they want to -- to betray us of our heritage, that part of our life consists in stories -- of stories which have to be told, and part of life has to be enacted by you and me, faithfully, at cemeteries, or at -- in funerals, in weddings, in what have you, on birthday parties, examinations, et cetera. They try to convey to you the notion that -- that the myth is superfluous, and the liturgy is wanton, is arbitrary. That's not so.

Mankind is bound by certain orders. The word "ritual" and the word "liturgy" are quite decent origin. The word "ritual" comes from the -- the same root as the word "virtue" in Greece -- Greek "{arete}." And it is common in India, and in -- in the Germanic languages, and in Greek, and in Rome. And this already "ritus", "ritual" is the same word as litur- -- as -- as "virtue." And this should

put on brakes for your contempt for the liturgy.

What has been done by the Greek mentality for the last 150 years is this contempt for the liturgy. I don't find any of you at your age having a feeling that liturgy is nothing except high church. Arbitrary, I mean. It's just solemnity, so many ceremonies, et cetera. Don't believe this, gentlemen, and friends. You are only human beings if you know how to bury a person. And that's the liturgy. I can't help it. And most people don't know how to bury, and so they go to the undertaker. But you should overtake the undertaker.

It's highly necessary that you can bury your friend, and decently, and in the proper manner, and so that everybody understands that a good man now is buried. You have no idea of this. You think it's something pecuniary. You -- you pay a sum of \$10 or -- \$700, you see, and le- -- leave it to the commercial people to bury them, *The Beloved*. This is scandalous. You are absolutely impotent. You cannot cope with the slightest problem. And -- no accident in your family, no mischief in your family, no illness can be treated by you in the proper shape. You go to doctors, you go to nurses, you go to professors. How about yourself? Aren't you anybody? Don't you have any voice in the matter? Don't you have any style in the matter? No. You read poetry. You read then Lord Byron's, you see, dirge to drunkenness.

This is scandalous. I mean, the -- the helplessness of this whole class with regard to any catastrophe in life stinks. You haven't learned to do anything, to cope with reality. But you can drive a car, and -- and then comes the accident, and then the car is smashed up, and some undertaker comes and carries away the -- the corpse. But not you yourself.

So this Greek problem is -- is very burning today. And you know there have been reactions. I mean, you know, Mitfor- -- Lady Mitford's book--what is it called? *The American Way of Death*--in which this is described, your impotence. You are impotent to cope with reality, because you want only to be potent in the sensuousness. But to make sense, my dear people, you have to be able to be potent with regard to forms, with regard to consecration, with regard to blessings, with regard to prayers, with regard to songs, and not just with regard to your five senses. It's -- absolutely scandalous what's going on in this country, that you can buy liturgy for money: "first-class funeral."

There are no first-class funerals. There is only stench. And -- it is not ac- -- no accident that an Englishwoman had to write this book, *The American Way of Death*. And what are they? They are like the harlequins. These undertakers are

the richest men in the community, the most distinguished people in the community, you see; and you all pay homage to these bastards. But they come in, because nobody else does it. Because there is no tradition. Your parents don't teach you how to bury somebody. But it should be learned. I had to bur- -- bury my father and my father-in-law, with my own words and my own hands. And that's quite an instruction, I assure you.

And why shouldn't you? I mean, why -- what is extraordinary about this? It's the most normal thing in the world, that what happens in -- in my family, I am master of it, and I can do it.

All this is -- comes from the es- -- overestimation of the nine Muses, because they are somewhere. They are not at the proper liturgical place of your or my life. But they are between 11 and 12. That is, an hour borrowed from eternity, you see, for leisure.

A colleague of mine in the liberal arts manufacturing business wrote a book on the Puritans. And of course, being a Greek, he said the Puritans had 180 days of leisure, meaning all their holidays and their Sundays. Well, they would have turned in their graves if they had been told that a Sabbath was a -- was a holiday, was a day of leisure.

And the last thing then I want to -- tell you is that leisure--which comes from "let be," "let go," "let alone"--and holiday have nothing to do with each other. Any such gentleman who says that the Puritans had so-and-so many days of leisure dishonors the Puritans and has no idea of real life. Because they had holidays, and that's the opposite from leisure. Holidays are in a liturgy in -- in -- inside which we walk, inside which we perform the duties of a human being -- to our neighbors, to our maker, to the animals, to the fields, to the wood, to the sea, to the -- neighboring nations; that's liturgy. You have to send a message in all directions if you want to live the good life. The messages are different kinds. The wood needs a message that hasn't the same content as -- as the Mexicans, you see. But messages have to go, if you want to be at peace with the rest of the world.

Now these messages -- messengers, these ang- -- angels--that's a Greek word, you know, "angel" for messenger--pop- -- people the world. We are surrounded by angels, if we are healthy. The Muses are only one form of angels. It's the same idea. The Persians called them angels, messengers; the Greeks called them Muses.

Since you do not know this, that the Muses are only one form of angels, you are very unhappy today. You have isolated the Muses into something very unangelic, into something of drunkenness or vice, or bor- -- fighting boredom or something. But in fact the Muses tell you -- tell us to fill out the -- the empty moment with the proper movement. In this sense, the Muses must be rescued and re- -- vindicated today. We have to emigrate from -- mere Greece, from the liberal arts college. But we have to know that the world is peopled by voices, by actions, by interactions, by letter-writing, by correspondence, by tel- -- even by telephone calls, long distance.

And these are the angels. The Greeks had not this word "{angeloi}" at all, but they helped themselves with this word "Muse," which means sounding boards, some- -- something like that. It has of course to do with the word -- of the word "mind," "mental," you see; it's the same syllable.

Perhaps it's worth your while to take note that the word "Muse" is contracted from the word "mind." That is, "nd," is contained in -- in this long "u" -- "u." It has been here thrown out. Now you can't recognize that the Muses are something every one of us experiences when he uses his mental faculties. The Muses are your and my mental faculty. And they are those angels by which we transcend our physical limitations. Any mental faculty enables you to meet, to join, to communicate, to transform your environment. And there is nothing -- there is perhaps something miraculous, but there's something -- nothing unnatural in believing that we are surrounded by angels.

And you would do better if you would begin to believe this. It is much more -- truer than -- that your own mind is sovereign and master. It isn't. It has a nervous breakdown tomorrow. You are full of nervous breakdowns, because you don't live -- believe either in good angels nor in bad. So you never meet the Devil just when he has you here, at his -- your neck. It is all forbidden today to speak of the Devil, except in Church in the afternoon. But the angels, and the Muses, and the devils, and the demons, and the spirits, they all have to do, of course, with Greece, with the Muses, with music, with the theater, with the stage, because the -- the form of the Greek mind is that you can "somewhere," "somehow" get hold of them and dismiss them again. but they will never overwhelm you, that they will not choke you, that they will not kill you, but that they are, so to speak, of a second-rate nature, what we call "entertainment." If you look at the word "entertainment," it means in between. "Enter," in between your attitudes which are necessary. Here you work; there you eat; in between you are entertained, you see.

And this weakness, I think, is the greatest accusation against this modern philosophy of the humanists, of the scholar, of the leisure group. Leisure is without direction. And if a country like this one boasts of leisure, it is nuts. It will go mad. It will go insane, as you -- are in Vietnam, because there is no -- rhyme or reason anymore for any action, once you live for leisure, for this purpose of being at leisure. We are not meant to be at leisure. Is a -- is a -- is an animal--a lion, an elephant--meant to be at leisure? Now should we be a little more than elephants and lions? If they are not meant to be at leisure, we certainly aren't. We have a mission to fulfill. Every hour is full of duties. I have to tell you these things, because you are at great danger, my dear people. If I don't tell you this, obviously something can go wrong. That's why I teach you. Do you see -- think I feel this is a luxury? I have just thought this out, because somebody has the bright idea of asking me to come here? Why do I teach this? Because you are in danger of drowning in Greek -- in Greek civilization or what have you.

The danger of life--that's what I tried to say--is the limitation of the Greek leisure. Where there is danger, there is a must, there is a necessity. And so the problem of the Greek tradition boils down to the fact that the Greeks are filling our empty spots. our leisurely moments. They entertain us, they refresh us--like Sappho in her lonely hour at midnight. And who will not bow his head to the greatness of this poem? But you must also know that this poem is a poem. That is, that it does not organize reality, you see. But it comes into reality for assuaging it, for -- mitigating it, for giving us some linien- -- ointment in the plagues of everyday living.

So please, what I try to -- have tried to say is: there is a relationship of the liturgy of the Muses, of their singing, and the liturgy of liv- -- living. For the Greeks, it meant that they all got together beyond the narrow scope of their little towns. Greek art, Greek Muses--just as the Olympic Games today, are justified--because they take the man out of the narrow confines of his everyday living and put him already in advance, in a larger community, you see, of the future. All Olympic Games promise the peace of mankind. All art, all theater--when you go to Shakespeare play, I hope you do--As you Like It -- Twelfth Night--is an attempt to anticipate a day of peace in the future. If you deny this futuristic function of the arts, you get into trouble. We can be -- may be Greeks if the arts are subservient to the final future of all men. If they are universal, if they are Catholic, if they speak one language to all. If -- if they don't, then they lead you astray.

This is also the measurement for the vices, very often declared and described in the arts. As far as sterility, perversions, drunkenness, and so is praised

in the arts, you see, they have a very limited right to exist. It is the -- criterion is always the universal character of this poetry, of this sculpture, of this painting, of this drama, you see. If more than peo- -- people can be gathered and be impressed by it than before, then they heard of -- the saga of the -- of Orestes, or of The Odyssey, then it is justifiable.

So the political character of the Muses is the anticipation of the future of mankind. The Greeks are model cases, because they demanded from the people that they left their hometown, and came to Corinth, and came to Olympia. And it is very significant that this place, Olympia, near Mycenae, in -- in the South of Greece--which has been excavated, as you know, and where we have found there very beautiful statues in the last 70 years--that this place is far away from the mountain of -- the Olympic mountain in the North of Greece. The Greeks felt that the domination of the nine Muses, under the leadership of the Olympic Zeus--he -- they were called his daughters, these Muses, which he had begotten from his -- from {hymnosine}, from his mind--that these nine Muses were carrying the message of all Greece into every corner of Greece. And it is quite strange that there is in Thessaly, the high, snow mountain of the Olympus Mount- -- and the place, Olympia, is -- cannot be seen from there. You cannot see the Olympus in Olympia. But here they were, {Tamyros}, the local singer, you see, dethroned -- thrown down. We sing something that all Greeks have in common.

And now you can understand why The Odyssey and The Iliad became the great -- the great center of the Greek literature, because both united all Greek tribes. They mentioned in the first place in The Iliad, their togetherness, their march towards Troy, these hundreds and hundreds of ships. And then Od- -- in Odysseus, he mastered the sea, he goes through all the islands and channels of Italy, Asia Minor, Egypt, the {Circars}, I mean, the -- North Africa, and --.

If you, after the lecture, come forward and look at the map, it is too small, I know for you now to under- -- to see it--but here it is, in the latest book of -- on the Greek spirit and the Greek religion, by a man who has been 10 years in a concentration camp in Russia, and who has studied in Paris; and he's quite a remarkable man. And I -- despite the -- this fact that he has studied in -- in France and lived in -- or vegetated in -- in Siberia, has written the book in English. Which is also a very mus- -- a victory of the Muses. Here he has given this strange map of the Greek plane, of the Greek errancy, of the Greek migration. You will recall in your own mind, I'm sure, a little bit, the map of the Eastern Mediterranean. And all the great sagas of Greece try to -- to tell the story of the movement from one place to another. It's not a local story ever, you see.

It's always the movement. Orestes goes from Argos to Athens in -- in -- in the tragedy, you see. That's the great point, that all the cities are brought together. And the -- the Greek tragedy is a way of giving the leadership of the Greeks to the Athenians. They played the heroic stories of their neighboring cities. In Oedipus, they told the story of Thebes. And in -- in the trilogy of Agamemnon, they told the story of Argos. It's far away, these two towns, but they were enacted in Athens so that the Athenians could now boast that they had been made at home in these neighboring cities. Just as you think, when you listen to Shakespeare, that you are part of merrie olde England.

The theater is translocal; it mobilizes us. And to this day, we are -- we are educated by being able to give our hearts to something that has not happened at home, to our own parents and our own relatives, but to others.

The Greeks not only united in these celebrations, but they did more. They invented a new script. They invented for the recitation of their great epics a musical script which contained vowels. Any -- most of you will know that the Hebrew, the Phoenician, the Chinese language doesn't write vowels. It only -- they only write words, or syllables, or consonants. Now the Greeks invented five vowels for the simple purpose that the reciter, the singer, the blind Homer could recite these verses, you see, with the proper intonation. Because the -- the great clue of this invention was that there was a short "e," the so-called epsilon, and there was a long -- epsilon, the long -- called "eta." The same way you had the omicron, and you had the omega. And you still know these words quite well, the long "o," and the short "o." What is not in the books, strangely enough, is that the reason for the Greeks was that in this manner, the manuscripts of the Greek singing could be handed over to newcomers, you see, and they could know how to recite them. Because if you have the {dactyla}, the hexameter, you have the six heavy accents, and two -- and 12 shorts, then you must know which vowel has to be spoken slowly: "oh," and which has to be spoken briefly, "oah." And this they did.

And so the Greek alphabet is a great innovation. And it's the laziness of the philologists that they don't -- never dwell on this great contribution. The oldest Greek script was simply Phoenician script. We can now read it. A great man in England, Ventris -- Michael Ventris, who unfortunately died from an automobile accident in 1952, in -- discovered how to read the Cretean and Mycenaean language. But the Homeric period, 800 B.C. by and large, added to this old script these five vowels: epsilon, alpha, omega, u, and oi. And for this reason, it was possible to write down the Homeric poems, you see, for anybody, for -- to recitation.

I think that's worth your knowledge, that writing can be something very poetical, and something very important. It's not just a technicality. The idea of dividing the -- the sounds into long and short has to do with the necessity of celebrating these festivals in -- in Delos, or in Olympia. And somebody had to get up and be able to decipher them, you see, when the man who sang them had a cold and couldn't speak it himself.

You don't find this in the books. There are certain things which I have -- tried to learn outside of them.

Now this Greek alphabet, and these Greek Muses, and this Greek leisure did not spare Greek independence. The Greek independence is a dream of 130 years, or 150 years. From the Battle of Salamis, in which the Persians were turned back, to the conquest by Alexander the Great in 336. Battle of Chaeronea; it was his father who really defeated Greek independence. Now -- you may say it's a short while that this whole Greek civilization had his own day. It is a very short while. And it's a -- miraculous that it ever had his day at all, because by the nature of their political location, they were impossible; they were unable to defend themselves. You must understand that the Greek spirit is a disarming spirit, and a disarmed spirit. There is no way for Greece to be independent.

Then later came -- fell into -- under the Diadochs, the sec- -- the followers of Alexander, until the -- the Romans swallowed up finally the Turks. And that's only natural. The -- Greece is not made for political independence. It's important to know this, that you must not be tempted by Greece if you want political independence. Political independence takes power, and not the nine Muses. We want to have it both ways today, and that's not so easy. It's impossible.

So the same geography, however, which bound the Greeks to these musical celebrations, to these temporary gatherings in Olympia and at the other competitions, who made the Greeks the gamesters of the world--the people who invented the pentathlon, and the competition in racing, and all the laurels, you see, of the Olympia victor--these same situation of a weak, political unit inside a world of empires--like Rome, or Egypt, or Persia--also played a part in the coming-up of the counter-force of the Greeks, to which we now have to turn. The counter- -- -force, of course, of the Greeks is -- who? Wie? Israel is. The Jews. The Jews did with their same equipment--the geographical equipment, a very poor geographical equipment--the opposite from the Greeks. They relegated the Muses, they exiled them from their order, and proclaimed the law of the Lo-

-- coming of the Lord. They devoted themselves to the future. They are the nation of the prophecy. They are the nations were the angels of the Lord are not Muses, but are angels. Angels of wrath, and angels of mercy, but certainly not nine Muses singing and twiddling: twiddle-a-dee and twiddle-a-doo.

It is very hard for you to understand--I have put up this map, and I would like you to look at it, because on this map, you see that the same geography can lead different people to two opposite solutions. You know we come from a pagan century in which everything -- among other things, was derived from natural causes. From climate, mountains, water, you see. If you drank a certain amount of water, you were a genius; if you had drunk another water, you were an idiot. And on it goes, all these natural causes. Now I don't believe in natural causes. I've never seen one. I only know that a human being who is exposed to natural causes will fight to the -- to his death to overcome them. Natural causes are only a reason not to obey them. Who is a man, if he gives in to natural reason? Be ashamed of -- even -- ev- -- even thinking this! Man is provoked if there is a natural cause to think, "What of it? To Hell with it. Natural cause, that's not good enough for me." So they marry the most impossible girl, only because it would be natural, you see, not to marry her.

Please don't believe in natural causes, or you go to Hell. And we are in Hell, because of the people -- who think they have to follow natural reason.

There are no natural reasons. Nature has no reasons. Nature is just blind, deaf, and dumb. Physics. Goes in the laboratory. We are, after all, the people who make physics, because we are superior to physics.

Now I'm quite serious. The -- the strange story by which we may be able today to recover our sense of the sublime, our sense of your freedom, our sense of our destiny is: if you come to the conclusion that Israel and the Greeks were living in exactly the same conditions, and did the opposite with it, drew the opposite conclusion, and though they were identical people, you see, because all -- Thebes, Salamis, all these people, these were Semites who -- who settled in Thebes --. Cadmus was of course a Jew -- for -- for modern racial concepts, you see, the first king of Thebes. And on it goes. This is -- hasn't made Greece, or this hasn't made Israel. But the turning in freedom to a task for the rest of mankind has made the Greeks the great artists and the great playwrights of the world, and the epic -- writers of the epic, and has made the Jews the people of the prophecy. And so next time we will turn to the fact that the same geography, the same environment, the same conditions can lead one man to earth, and the other to Heaven.

{ } = word or expression can't be understood

{word} = hard to understand, might be this

...time I spoke of a man who, under great privations and hardships, kept investigating the fate of the Western -- of the Eastern Mediterranean, the region of Greece and Jerusalem. And I think honorably he deserves to be mentioned by name. I put his name here: Michael C. Astour. And the book is -- is pretty unknown, and deserves to be read. It's called {Helleno Semitica}. In a strange way, he has tried to express in his title his endeavor to show that although one-half of the inhabitants of the Western -- of this world, of the Eastern Mediterranean, spoke Greek and the other -- spoke Phoenician and Hebrew, it is really one world.

And this is the topic of today's lecture again. And so I recommend to you Michael C. Astour -- A-s-t-o-u-r. (Helleno Semitica). Leiden -- 1965, Leiden, in Holland. L-e-i-d-e-n.

We come from an era in which this -- people were blinded, because they were naturalists; they believed in science. And when you believe in science, you cannot look behind yourself. You can only look at blackboards, and there is nothing behind the blackboards. But there is very much behind you, and your interest in -- in not knowing the facts. People don't want to know the truth. The great fiction of our era is that people say they are all scientifically minded, so that they can obliterate the truth. Because you are interested, very interested in your future. And your -- you are -- you are full of self-interest. You want to make a career. You want even to write a book to get a Ph.D. And you should be disinterested? This is laughable. But you live in this atmosphere of a big lie.

And the unity of so different nations as Israel and Greece is a way of discovering the self-interest of even the greatest geniuses of history. They fought for their own existence. They fought for their survival. And we owe them a load of gratitude, because they suffered for this.

You dream of a world in which there is no suffering, in which there are books written galore, and in which everybody is made a professor. Yes, at a constantly increasing salary. This is not inducive to truth; this is not intrusive -- to -- to politics; this is not inducive to knowing anything about your life. The -- the big lie today is that you can know all these things per se, without participation. You can know all about Homer, and you can know all about Praxiteles or Olympia, and it makes not the slightest difference in your own life.

Now I assure you; this is not true. You cannot know anything about art; you can know anything about politics; you can -- can't know anything about prayer; you can't know anything about the prophets of Israel unless you are still a sounding board, and -- are yourself echoing the hymns and Psalms, and the beauty, and the sciences, the knowledge of old. Just by staring at this; just by learning to read a little faster--which is the newest dope which they give you. Nobody has protested in this country to this crime that it is recommended to read faster. The only -- recommendation I can make is: read more slowly. Then perhaps it can penetrate. We are in a pigsty. And that's called "culture." It's even called "culture break."

So -- I have tried, although I am -- very great adherent of -- to the Christian era and think that something new came into the world when we began to count the years from 0, I still have to ask you to put the break -- the culture break elsewhere. And I've tried to show you that in a universal history of mankind, there is a definite break between the tribes of old, who created parents--and the priests of later who created the great empires--and now we are in a new era, which is defined before Christ, but after Egypt and after Babylon, and is occupied by the Greeks and the Jews. There are two groups that contend, so to speak, for our attention in this time. There is a universe created after the first cycle of the Egyptian pyramids was closed in 1318, and that ends with Constantine or the coming of Christ into the an- -- ancient world. It is difficult for me and it's difficult for you to free yourself from the simple counting of A.D., B.C. A.D. begins our own era. And B.C., that's before Christ, and there is great darkness. I am trying to do today, and the last meetings already, to interest you in an -- chronology which would lift up a peak before Christ, in order to understand Christ a little better: the Church and the modern world. We all count simply 1967, but no thought is given to it. And I have watched in my own lifetime with great amazement the total indifference in which the people overlook the break at 0. If you read -- take the ordinary book now, which -- as it is sold to you for \$1.35, it makes no difference when the thing is enacted. The people think you can talk -- tell the whole history, 15,000 years back, and 500 million -- years back--as the geologists do with great fervor; they know nothing about it, but they tell you just the same what has happened. And these ridiculous configurations and enumerations -- have erased the Christian era. I try to put it into its proper perspective as important by showing you a peak that precedes it. So that you see that era, chronology, is nothing wanton, is nothing indifferent, is our own creed. Anybody who counts the years after Christ thereby confesses something and attains something, a certain certainty, or it makes no sense.

Now to simplify matters: the Christian era is at this moment on the way out. Most of our professors are such pagans that they do not see any difference between 700 A.D. or 700 B.C. I can't follow them. And in order not to follow them, I cannot cry yourself awake and say, "But there is a difference. You cannot confuse the years after Christ with the years before Christ." By just saying so, I wouldn't convince you.

What I try to do therefore is to have a preliminary break, by making the year 1320 important--or 1318, as is -- would be precise, the first Great Year in human history, the first astrological universe of the Egyptians came to an end at that time. This made a difference. And the Greeks and the Hebrews came into existence after this break. So that's the time from 1318 to Constantine, or to Antoninus Pius, or to St. -- the Apostle Paul, and the destruction of Jerusalem in 70, that this forms a unity, which is very well and clearly set off against later times. And it is very much set off against previous times. This I think is a remedy, a rather homeopathic remedy against the modern indifferentism, in which all cats are gray, and the -- the day has been abolished, and there is no era anymore. We need an era. But as I say, I want to show you that the first universe, the tribes, came at an end when the pharaoh of Egypt built his great house, and when on the -- in the place of parents, priests were created every day. And temples were built.

This era came to an end when, between the empires and the tribes, new units appeared which were neither empires nor tribes. And this -- were the Greeks and the Jews. And for this reason, I'm -- have to devote some time today again, once more, to the Greek achievement, which begins with the Trojan War. It is usually given to the year 1187 B.C., and which ends with Alexander the Great and the transmission of the Greek spirit to the city of Alexandria, where appropriately so, Alexandria is in Egypt; the E- -- the E- -- Hellenic-Judeo era, this -- this one millennium begins in 1318 B.C., and it ends when the Greek literature is -- treasure is brought to Alexandria, and is there made accessible to the rest of the world; it be- -- it comes home to roost. Alexandria being in Egypt, being a part of the old pharaonic empire, is just fitting that this venture, this excursion into the Mediterranean Sea, done by the Greeks and the Jews, ends in Alexandria. It is very fitting that the books of Aristotle were salvaged in Alexandria, that Greek grammar was invented and written unfortunately for your own -- for yourself, written and studied in Alexandria. All the grammar you learn is Alexandrian -- of Alexandrian origin. That the Jews had their Bible translated into Greek in Alexandria, the Septuagint.

So that there is one big cycle, filled with the adventures of Greeks and Jews. Post-Egyptian, post-tribal. There are poets, and there are prophets who together have ventured, have dared, have managed to survive the bigness of the empires, and the fluidity and the migration of the nomadic tribes. They are not like the Boreros -- Bororos in Brazil, who came from the Bering Strait. These Greeks are there. They are there for good. There are still today some Illyrians and some Albanese who claim to be Greeks, in the kingdom of Greece. By and large, it has been figured out that there are two villages in Greece that are still Greek. The others are not. The continuity, you see, is really gone. But don't tell this to the -- king of Greece. Then he has -- has to execute you.

But Greece came to an end. I told you that the great father of the Church, Chrysostomos, that he called this the -- the Greek planetary errancy, the great migration, this road from the Trojan War to Christianity, for the Greeks. And you may say the same of the Jews. Both their errancy ends when they disgorge into world history. And that comes with the Christian era.

So you understand that knowledge of the thousand years B.C., before Christ, is an important way of understanding our own era. There is a universe, an inter- -- intermediary--how do you say? intermediary? ja--universe, a universal chapter of history -- or a univer- -- a chapter of universal history between the Trojan War, and between the death of Ekhnaton in El-Amarna, and the coming of Christ into the whole world, into -- a new universe, which does not know Jew or Greek anymore.

For this reason, then, as an antechamber, as a first chapter to our own era, I would like to say something more about the Greeks and the Hebrew spirit. The difference between them and us rests in a simple secret, unknown to you. The secret is that a man of that time, until the days of St. Augustine, would read out loud. That is, the way you read and I read, quietly, without articulation, and without making sounds, was un- -- unknown, down to the days of Christianity, down to the days of 300 or 400. We know that St. Augustine was frightened himself, because he spoke up. He -- he caught himself, that he didn't have to. He learned to speak -- to read without articulation. You'll say, "What's the difference?" You read slowly, you read -- quietly. These older people spoke. Or a slave would read to them out loud. That was the -- for the rich man in Athens. Plato, for example, had the manuscript read to him by a slave. What's the difference?

As long as we speak--and all reading is subject to speaking, to articulating, you see--these waves of sound keep us in the same medium in which Jesus moved when He was called the Fish, in the waters of life. That's the oldest symbol of Christianity, in the very moment when speech was on the way out. As you know, St. John wrote, "In the beginning was the Word." And Jesus Himself was then called and painted in the catacombs as the Fish, because He never was without the sounds of real speech, hearing, or answering. What you call "thinking," this vice, this medium of cheating other people, didn't exist.

This is more important than you think, because it is a total break in the tradition of mankind. -- One of you came to me the other day and tried to find herself in this conversation. And she was quite surprised that I said to her -- that she wasn't alone. That in any moment the whole language which filled her memories, and her hopes, and her wishes, was alive, was like the flow of the ocean waves, permeating her. But it wasn't true -- it is not true; it shouldn't be true that your dress is the limit of your existence as of this moment. You listen to me. Something goes on through me. It's a complicated electric system. By electricity we have artificially now replaced this naive knowledge of all people down to the Christian era, that we were bas- -- basking in the sunlight of speech.

In hearing, in listening, in expecting, in encouraging, in applauding, in vituperating, what have you -- you are never alone. There is something -- a wavelength that pen- -- permeates you. But you neglect this. You judge yourself now by -- what you -- how you call "psychoanalysis." This dirty trick. It's a dirty trick, because it omits the normal, the healthy situation of a man that he is listening and speaking. And what they say in psychoanalysis is all unspeakable for this very reason. It's naive. This man Freud came at the end of an era. He came at the end of the first Christian two millennia, certainly; in 1889, Austria was on the way to -- of perishing, so they invented something that describes this state of affairs. But there's not more to it. It's death; it's putrefaction. Do you really think you could live one moment without the harmonies of the universe going through you at this moment? How can I -- could I speak to you? I'm playing with my loud voice and my shouting on all the small voices that are already alive in you, to which I try to bring some assonances, so that you can recognize what I say, by -- because it is consonant, as the language says so very beautifully--it is consonant with -- you already know. I couldn't speak if you didn't know English. You do. And you know very much English. You even have heard Twelfth Night the other day, so you are full of poetry. And that's why you can understand what I say. Otherwise you couldn't. As naked people weighing 140 pounds, you couldn't understand anything.

I mean, the shame of our time is in this abstraction from speech, as -- though this was not the -- the medium inside which we are swimming, we are basking. And we are restored to life only when we surrender to this harmonious stream, to these cataracts of enthusiasm.

You really think that when you yawn you are the most vivid and vital person. I assure you, you are not. But that's the -- modern theory. The modern theory has abolished man as re- -- real. It's a pure abstraction which you learn in anatomy. It's a dead man. And there- -- therefore, my -- Mr. Vesalius in 1529 invented anatomy as the beginning of -- for the study of medicine. So all our doctors go wrong; the first term, they have to study the corpse. This has to go. I'm sure that 20 years from now, or 30 years from now no medical school will allow this to happen any longer. They mustn't be misled. That was an interval of the so-called Renaissance, of this big misunderstanding of the 16th century, where man wanted to see his brother man, instead of loving him.

So you see, this fact, that all the Greeks and the Jew -- all the Jews--and the Philistines, too--spoke, and did not read out, when they read a book -- and did not -- be silent when they read a book, makes a great difference. You cannot understand these people if you do not take this into account that of course Plato spoke. He didn't philosophize, as modern philosophers, who -- who can't say what they think, because they are so learned, that they have to swallow it. Modern thinking is -- I got a letter from a -- from a man who had been here last year, and who is now in Santa Barbara --I'm sorry, I'm -- I forgot to bring the bo- -- the letter; two pages--it's utterly un-understandable. It's strict philosophical -- strictly philosophical, you see. He cannot speak anymore, the poor man. At -- at the ripe age of 25, he has lost his speech, but replaced it by Greek terminology, which he doesn't understand himself. And that's -- most of you do when they begin to philosophize. Nobody can understand what you say. And you yourself can't. And that's why it sounds to you terribly learned. And -- and --.

Now don't say that this isn't important. It's a central fact of our civilization today that we have no access to Homer; no access to Plato; no access to the Bibel -- Bible, to the prophets. Because you are accustomed to sit here and to let these words dance before your eyes as a fast reader. And you don't allow even that they -- might come to life in you, by being pronounced, by being echoing. It's recommended in every newspaper I open: fast reading, quick reading. Nobody burns these people at stake. The next -- probably the next president of the university will be a fast reader.

Only to show you that we are on the way out. If this continues, you can be sure that no real life on this earth can be continued, because we live by speech. Speech is life-giving, and there is no other life. Money doesn't -- can't do it; beauty can't do it; and harlots can't do it; and alcohol can't do it; and L- -- what's this? LSD can't do it. Nothing can do it, except speech. And speech is conversation. And speech therefore abolishes the advantage of the man who listens, compared to the man who has to speak up. And this division of one speaker here, saying -- speaking all the time, and you sitting silent and not understanding one word: that has to go.

The world is really -- you don't know this, but we are on the way out. This has not happened to any other civilization, this impertinence of saying that I don't have to speak; I read. The modesty -- that comes from speaking, you see, and the know- -- knowledge that you may be heard, and overheard, and criticized is abolished, if you think that you can just think, and make your -- your violent criticism unheard of any- -- to anybody else.

Now Alexandria, being the end of this era, has in its name also the content of -- of these 1400 years of one Great Year, as I counted. It's of course a little arbitrary. I can begin with the Trojan War, 1187; or with the death of Ekhnaton, and the founding of his -- of his deathless residence in the midst of -- of Egypt. El-Amarna, in 1318. Or you can begin with the em- -- emigration of the Jews of Moses from Egypt, around 1250, as far -- best as we can think.

These two configurations cannot be understood in separation. It's no good studying the Greeks by themselves, or studying the Jews by themselves, I think. If you want to understand what happened in -- after the empires had made their great establishment, and -- established the temple in Babylon, and the temple in -- pyramids in Gizeh, is that they -- the in-betweens represented by the Greeks in their 250 cities, and the Jews in their temple in Jerusalem, that these two extremes encompassed any middle forms in between. They were neither tribes nor empires, the Greeks and the Jews were not. And this is a form of existence, which to this day, the ki- -- emperor of Siam tries to continue. I mean, you find to this day any number of middle forms, trying to exist between the two extremes of the migratory Bedouin tribe, and of the entrenched empire, Mao style.

Since they are extreme, they contain, they encompass the other forms.

Why did the Greeks and the Jews succeed in this model type, and -- ? Well, they -- only succeed as long as we keep both, and we are conscious of this contrast. By

themselves, all taken alone, neither the Greeks nor the Jews make sense. This is the most difficult thing for you, and for anybody today to understand; because all your investigations into the natural sciences try to isolate a phenomenon, and to explain it, and then go one to the next element. You even speak of "elements." Now in human history, I'm afraid it isn't that easy. You cannot isolate the Greeks and understand them; and isolate the Jews and understand them, if you do not understand that they are torn, or moved, or co- -- propelled in these two opposite possibilities, in order to maintain their existence in a world of tribes and empires.

I have not brought you a map of the -- of the Eastern Mediterranean, and I have not thought that this would help. I think it helps just as much if I put down here the figure 258, and ask you to look at this as the -- as the Aegean Sea, including here, Delos; and here, Delphi; and here, Athens; and on the other hand, ask you to look at this little rock in the midst of nowhere, in Israel, in Palestine, called Jerusalem, being blocked up -- off from the seashore, from the Mediterranean, by the Philistines, by an Indo-European people who, as you know, from -- the story of David and Goliath, made life very difficult for the Jews for quite a while.

The Jews in a corner, and the Greeks everywhere on sea, represent two extremes of human existence. An attempt to be Greek, to be themselves, although really being nowhere, being dis- -- being, in Marsei- -- Marseilles on one-hand side, and in Cornwall, and on the other hand, being on the Tigris and the Euphrates, perhaps. Or under Alexander the Great, as you know, they entered -- they entered India.

But the Greek language prepared -- prevailed, and the Greeks have defended their integrity by this one, strange word which they -- by which they opposed the rest of the world. And this word was "barbarians." A Greek called anybody who didn't write or speak Greek a barbarian. And what is a {Barbar-oss}, a barbarian? A man who speaks a language I cannot understand. You see, the word "barbarian" has no meaning except: bar-rar-rar-rar-ra, I can't understand. And that's what it means.

And so the Greeks insisted that if you want to be a human being, you had to learn Greek. And what you call "humanism" is always connected with the effort of the humanistic, Greek spirit to prevail. There are some more features of this Greek situation, which I would like to en- -- enlarge on, before going over to Jerusalem, and to the Jewish situation.

They could be heard. I said to you, the Greeks knew that if something was written in Greek, it would be recited. Therefore, it was a living universe of Greek language, of Greek speech, of eloquence, which you can hardly today fathom. What we call "rhetorics" today was for the Greeks music. That is, a speaker like Demosthenes was as much the Richard Wagner of his time as -- just a writer. A speechmaker was not a man who just spoke, but a man who aroused you by the vocality, by the beauty of his speech.

I had a -- fortunately a teacher who was a specialist on Demosthenes. And he would never fail to come to class and have dug up other assonance in one of the speeches of -- of Demosthenes to show us how he played on the ears of his listeners, how important that was, you see. Just as you have the Leitmotif in Richard Wagner, so he had these Leitmotifs. I -- had one rememb- -- I still -- one -- remember one: he attacks -- Demosthenes attacks the populace in Athens. He -- he says, "You -- you miss out on the important issues, and -- and all you hear { }," and my teacher always was in a grand frenzy of enthusiasm about this. I couldn't see the point at all. I'll try to see it now. It means "scurrilities and water supply." The -- that is, they spoke of the very necessary way of having plumbing. And he said, "This is -- for the Greek, for the -- you listeners, it is in -- you remain indifferent. It's very exciting, the plumbing problem." Think of any school board here. "But you think this is just scurrility. This is just {lerus}. {"Lerus"} means -- means playthings, and "{pegas}" means -- means water supply. {Pegae} is the source, the spring.

Now this is of course an arbitrary example, but it has stuck in my mind, because at least my dear old teacher, you see, who always coughed--and interrupted all the eloquence of his mouth, you see, by this coughing constantly--still paid homage to the Greek eloquence, and tried to make us feel that Demosthenes was a singer, was a composer, was a musician. And only if you allow me to say that the Greeks were musicians, have you any idea of understanding the magic of the Greek tradition. They were musicians. And they never thought of anything else. Rhetorics meant to make sound. And what you call "rhetorics," it's nothing. Because that's just tricks for the style, I mean, how to compose. But you cannot hear rhetorics today. But you could in Greece. And you had to. And that -- on that depended of course your -- your career and your success.

So this word "humanity" in Greece was this kind of self-assurance for the Greek mind that they would always be at home in the Greek language. The home of this humanism is Greek. You still -- call it philosophy; you still call -- all the words for your mental -- equipment are of Greek origin, from grammar to history. Every word is Greek which you use, to be understood in the academic

realm. Of course, the word "academic" is Greek, too.

There was a -- does anybody know why it was c- -- we speak of academics, why allegedly you are academicians? Why? You know it? But you sh- -- wie?

{{ }.)

And what is an academy?

{{ }.)

But why dis- -- was it called "academy"?

{{ }.)

Huh? It's very simple. Acacias were standing in the garden in which Plato taught.

Ac- -- the academy was a real place where real people spoke. But that of course has long ceased to be.

If you wish to understand the Greek spirit, and the Greek eloquence, and the Greek articulation, and why you have to speak of philosophy, and grammar, and psychoanalysis, et cetera, you must remember that the mind of any Greek citizen was always encompassing a wider area than the political boundaries inside which he was a citizen.

The transcendence, you may call it--it's a dangerous word, because most people go to sleep when I say "transcendence"--but the encompassing power of the Greek mind was always larger than the physical boundaries of his political activity. And that is what the Greeks have called "physis." The word "physis" in Greece is an important word, and we use it quite differently today. It means: that beyond the walls of the town -- and the city, which I still can see, and with which I still have to reckon. The sea in the -- Piraeus, perhaps, you see, in the harbor; or the flowers on the mountaintop. Anything that is beyond the political realm is physis.

So the Greek grows up as a -- as a citizen first, as an Athenian. And he adds to this, physis. Now you have trans- -- completely--how do you say?--confused this. For the modern man, nature is first, and politics is second. That's un-understandable for a Greek, and that's why you don't understand the

Greeks. For the Greeks, his polis, his city is his own divinity. He is a man because Zeus, and Athene, and Hera, and Poseidon protect his city. And in the midst of these deities, he is allowed to speak as a citizen. And then he looks out to the lake, the sea, the mountain-top, and there is more. And now he has to figure out: what is more there? Well, it's the -- more is: it's a lawless region. You may conquer it from an enemy; you may treat it as spoils, you may divide it. You may dig the silver, in -- in Laurium, in -- at the end of Attica, where the silver mines were. That is, physis is second to polis.

All our books on Gre- -- the Greek philosophy and Greek tradition I think are misleading and are written wrong, because all these gentlemen who teach philosophy here in this country say that nature is first, and politics is second. No Greek ever had -- had such a -- such a frivolous, and {celerate} idea. He was first a part and parcel of the body politic. He was incorporated. Can you cut off my hand? Can you cut off my head? Can you take out my heart and say, "I am -- this is America," without my heart, without my participation? Impossible. The Greek was first an Athenian, and then he was a Spartan, and then he was an {Aegean-ete}. And this he was first. And then he went to the beach, and he saw the waves of the sea, and then he saw the -- Delphi and the -- he saw {even a hay}, and then he said, "This is nature; this is outside the political order; this is disorganized; this is chaotic. You see, anything can happen here."

It is very strange that now for 400 years, our so- -- philosophers, so-called, have neglected this fact that they have put all Greek thinking topsy-turvy. For the Greeks, the political order is native, is in-born. Dyed-in-the-wool, you are an Athenian. And then you go out. And of course, if you go out and visit the island of Samos, and visit this gentleman Polycrates and -- make wise speeches to him as Solon did, they can speak of nature.

You are in the other way. You think you are -- here, you are most unnatural, I assure you. But you think you can cope with nature before you are a citizen of the United States. You cannot. I mean, the Greeks are right, and you are wrong. But all this idolatry of your own thought, and your own thinking is in your mind, and therefore makes any understanding impossible. I cannot talk to people really and seriously who do not know where their full allegiances and their dependencies are; you think they are in yourself. If I look -- into this self, it only stinks. There is nothing in self. I have never seen anybo- -- inside instead of blood, and flesh, and cells, and tissues. And that you call the "inner sanctum." The inner sanctum is the community which has given you life, which has sent you here, inside which I and you are talking to each other. This is the life which has been granted to us. And we have it only together. And you have no life by

yourself. If you have life yourself, then it ends, as with Vesalius, in anatomy, as a corpse. You are your self.

So you see, it has tremendous effects, a full understanding of what the Greeks really did, in those -- in this solar constellation from the fall of Troy to the coming of the Nicaean Council. This is a universe which was there created, because the Greeks had the courage to say, "We must, in addition to our political existence, which is too small compared to the pharaonic Egypt or the Persian empire, we have to look outside and give life, and context, and meaning to the environment around the city. And then polis and physis together, they will teach us how to live."

You will admit that this is of great significance today as it was then. I'm -- this would be the word "city," and -- out of which you have made the word "civilization"; and this would be the word "nature." That's the Latin translation of these two important words. And when St. Augustine wrote The City of God in 415 of our era, he brought this millennium, or this Great Year to appropriate close, because he said, "We are not in a city of man's making," you see. "God created this whole civitas, this whole city. The City of God reconciles nature and the city of man."

There is no better answer, to this day. But what you have done is to cut out the city of man as your cradle, as your birthplace, as what -- that what allows you to speak about nature. You first think of nature, and then you try to explain what you should do in the city, in your state, in the United States, or in California. That's just fantastic. And that's why you are so very lonely.

Any student who follows this Greek abstraction, that nature is first and city is second, you see, ends of course up as a -- as a candidate for suicide. Because he's utterly alone. Fortunately that isn't so. I mean, when I see you, you are quite eloquent. You don't know how -- how eloquent you are made, simply by the fact that you have friends. You speak to each other, and that keeps you going. But it's the speech that keeps you going, and you don't keep the speech going.

Now on the Jewish side, you can see that the whole situation is the opposite. There was no nature to be seen outside the many cities on which then the various philosophical schools from the various cities, from southern Italy to Asia Minor, could agree. There was this -- not this exchange between 258 cities of man and the one nature of the gods. The Hebrews are an un-understandable contradiction, because they were always in the minority. They had no way of

ever being in the majority.

You see this -- there has been -- is a great debate at this -- for the last 20 years, as a matter of fact, or 30 years, going on, trying to decide how much of the Moses story in Egypt is a true story, and how much it is legend. Very exciting question, by the way. And I'm inclined to think that it is all literally true, but I'm very conservative. And I don't ask you to believe this, without more ado. What I can say is that this, the underdog situation is the Jewish situation even in Palestine, because we know from the documents and from the texts in the Bible itself that the mighty, seafaring Philistines were occupying the important harbors: Tel Aviv, Tyrus, and Sidon, and Gaza. And that Saul was murdered by them. And his -- first -- the first Jewish kingdom was completely destroyed by them.

It's a terrible story to read in -- in the Bible, in the book -- first Book of Samuel, how he and his three chil- -- sons were murdered and executed. And then the man who saved Israel is a vassal of the Philistines, a man who had betrayed Saul--King David--and had -- allied himself with the Philistines, and owed his very existence to the Philistine mercy. Not a very nice character, but a great man.

And King David therefore, by the grace of God and the Philistines, was able to establish the Jews in the teeth, so to speak, of this great seafaring power, in -- landlocked, you see, without any harbor, without any navy, with- -- that is, without all the things you need to have to be a great power. Air Force Number 234. They had no air force, but they survived. And you read the Bible, but you don't read the Philistinian records. This is very strange. Why should we?

Now the Greeks conquered by poetry and philosophy. And the Jews conquer by prophecy. The prophets of Israel have managed the impossible. In this landlocked lake of Israel, they endured, endured until the whole world kneeled -- knelt at the manger in Bethlehem. That's quite an achievement.

If you want to understand this, you must look back to the fact that from the first day of our human record, there are victims, and they are unsparable.

They are -- are -- in- -- un- -- how do you say? they are necessary. Human victims, slaughtered as spoils in -- in -- in war, prisoners of war, being executed like Iphigenia in Aulis, in order to get better wind -- favorable wind for the fleet.

They are as real in the realm of living as all the other processes of life: peace, and lawgiving, and peacemaking. Only mankind of course has made an attempt to look away from the victim. If somebody is slaughtered, somebody is killed, "That's too bad," we say. But he -- is not on record. He is forgotten. Think of all

the people killed in war. The side that is victorious has no -- makes no effort to prolong their life. The vic- -- the vanquished do, and remember the -- the dead. But that's a very difficult thing to do. And the Jews are the vanquished. You only have to think of Hitler and the 6 million Jews executed by him. They are the vic- -- vanquished again.

Now to understand that in the process of creation, the victims are just as needed and required as the victors, that's a very late lesson to be learned. Nobody likes even to mention it. But it is the truth. It is a very strange truth, that the Jews are the first who tried to give speech to the victims.

I'll not go into this today. It's too -- it would have to be too long. So I will postpone this for our next meeting. What I have to do today is to characterize, perhaps, the group, with the help of which the Jews were able to eternalize the memory of the victims, and to laugh at the victors. That's what they have done always, and that's why they are so much hated. The smallest Jew, if he sees a dictator, cannot help laughing. This is ridiculous." The -- Mr. Franco would be ridiculous in Spain; Mr. Hitler would be ridiculous in Germany to a decent Jew. Dictators don't impress them. Because they are -- they think that life can be had above the -- ordinary, above the format of man. And for this no Jew has any organ.

I had a -- I -- when I was in this country, the first two years, I had a visitor from Germany. He was the bridegroom, the fiancé of a young Jewish doctor. And he told me that he went out with her in Germany, where everywhere there were pictures of Hitler. And he got in -- in great trouble, because he sim- -- she simply said when they entered such a -- such a den of injus- -- of injustice again with such a picture, he -- he said -- he only said, "He looks so important." And everybody laughed who heard this, you see, and the whole nimbus was gone. "He looks so important," I mean. You had to laugh if you saw this cripple of a man. You see, he was not a -- not even a man. He couldn't sleep with a woman. This man was the Adonis of -- of Germany for 12 years. So she just brushed this aside: "He looks so important." And this over-importance is inaccessible to a reasonable worshiper of Yahweh. God is alone important, and the man just isn't. The prophets are the creation of Israel. And a prophet is representing of something that you all have inside of you. The greatest German poetess, Ricarda Huch, H-u-c-h, who died in 1947, I think, after she had to live through all the agony of Germany's defeat, she wrote at that time: "Deep down, every human being is prophetic."

This is important, because in the last moment, so to speak, of the agony of Europe, this woman re-established the unity of the human soul. If you were not by nature prophetic, the prophets of Israel would have nothing to do with you. We are not for exceptions. And if the prophets were something that can on- -- not be understood by you and me, then we won't read the Bible. The Bible is -- nothing unnatural. It's something very simple. It is only the cultivation of something -- repressed, subjugated in the stress of vanity of everyday living, of poetry and theaters. The Greeks have founded the theaters. The Jews have rescued the faculty that you all have.

My dear people, I could -- will not boast. I am far from it. But I have been able to prophesy 1919, very -- to the -- literally. Hitler, the persecution of the Jews. All this I have printed at that time, and have acted upon it. And to -- to prophesy is only to be open to the future, as you are open to the outer world. You will not deny that you can smell the wind and say what the -- "It's going to rain." You can. Your body just tells you this. And you think I cannot prophesy, and you cannot prophesy? If you really love mankind, and are an American, or are rooted in the community, you shouldn't be able to know what's going to happen? Just as any body knows the sickness that's -- is going to befall it, the putridity, the senility?

It's very strange that modern man thinks prophets are exhibitionists, or they are rarities, or they are unnatural. This is incredible. This is the most normal thing in the world, to prophesy. Only most people are such cowards, and they are so busy, and they have to have such other standards of life that they -- they do not use this faculty; they do not believe in it; they neglect it. You all are cripples, more or less. Otherwise you would write poetry, you would compose music. You would do all the things which we are meant to do. And one of them is to have a clear feeling for what's coming.

And if you see what is happening in -- in California, you would -- must be very, very, very stultified indeed, and very obtuse. If you -- have no ideas about what's going to happen to this state. Just cultivate your prophetic faculty. The prophetic faculty is nothing but the -- that's what the meaning of the word is: to speak what God has ordained, what is coming, to articulate what is already in process of coming true. Prophecy has -- does not mean to -- to speak, to predict. That's good for -- for the stock exchange and the brokers. In this country -- "prediction" and "prophecy" are confused. Don't do this. The predictors who tell you what shares to sell and what shares to buy, they are in the material world, this side of speech, this side of understanding, this side of history. But somebody who says that the House cannot stand half-divid- -- half-free and half-slave--like

Lincoln, you see--he is a prophet. And he is a prophet in the year of the Lord 1967, because the house is still half-div- -- is still divided: half-slave and half-free, as you well know. And the longer you wait to lift this up, the longer will this prophecy stand in the sky waiting for fulfillment.

And it's very important that it should have been said by Abraham Lincoln a hundred years ago. Without this word, you would have the -- the weakness of your prophetic faculties would even increase. You would know less of the future. This one word, and from this, you can see that a word of prophecy, spoken a year -- hundred years ahead of time, is effective. And nothing you need more, my dear friends--if this stay in -- in this beautiful place, Cowell College, or Stevenson College, or Crown College is to have any meaning, you must learn to appreciate things that are valid for the next hundred years. It is not important what you have to know for the next examination. Forget it. It is not important what you know two years from now. But it's terribly important that if you are -- when you are old, you can remember that you have been told ahead of time what's going to happen in your life, and -- where you should concentrate your powers for.

Nobody can live without prophecy. We all live by this. Either for the country, or for your city, or for your family, or for your vocation. I mean, anybody who studies medicine today has to have a prophecy: what is medicine coming to and going for?

And this is even valid for historians. We need today a prophetic sermon for historians. Or -- the paperwork, you see, the production of paper dissertations will so increase that nobody can read anything anymore.

So please allow me to state as today--at this I will let it go -- today--that prophecy is a natural element of social existence, that no society can live without the force of prophecy. The proof of this is that the most anti-prophetic nation, the Greeks, had Delphi. They sent people -- listen to the oracle. And this was always a very ambiguous oracle, and not very amiable. They -- they led people astray. Obviously this lady in Delphi had not gone to -- to my classes.

The -- Delphan oracle seems to have been--a -- well, what would you say, "bekümmert"? what is it? what's the word there?--dwarfed, dwarfed in its functioning. The Greeks neglected the oracles, but couldn't do without them. So the Romans still sent to -- to Delphi, and the Sicilians sent to Delphi. I mean, the oracle of Delphi was all over the world most renowned. But it was isolated. And my impression is that the -- that the oracles of the Delphian oracle did not have

the educational character that the -- Jeremiah, or Isaiah, or the prophets in Israel had.

But you must bring them together. Just as the books of history exist in the Old Testament, so the prophecies of the Delphian oracle exist in Greece. They are not excluding each other, Greeks and Jews; they are only stressing another side of existence. The Greeks: the plurality of man in many, many city-states; and the Jews, the minority rule that the stronger power is outside; they can know of the stronger power but they cannot capitulate to it. They will not surrender. And there is prophecy that comforts them by saying what the meaning of their minority existence is.

You just have to look around in this country as -- if you would de- -- rob our minorities here of their fervent faith in the meaningful existence of themselves, you would break the spine of this country. This country has always been saved by mi- -- the minorities of yesterday who managed to be so good that Jack Kennedy, as from -- an Irishman, could become president of the United States. And yet when his father came to the United States, it was a hopeless minority, and was impossible to think that the son could become president of the United States. That's prophecy, and that's minority rule.

And as long as you keep this avenue open, you see, this country will flourish. As soon as you close it, it will break up.

I guess I have to stop here.

{ } = word or expression can't be understood

{word} = hard to understand, might be this

...trying to make you feel a certain sensation in your viscera about the period preceding the coming of Christ. That is, from the destruction of Troy, and from the leaving of Egypt by Moses, to the coming of Christ, there is a period that deserves to be treated as a unity, as putting a question to the empires and the tribes: where they would be going, what the future would be.

There is a battle, or a constant warfare in this -- in these -- century, whether the -- tribes can invade the empires, or whether the empires will swallow up the tribes. And it is very hard for the living, for the contemporaries of King David or Homer to understand that the Greeks and the Jews are holding a position of compromise, of mediation, between the Egyptian and Persian empires on the one-hand side, and the tribal traditions of the little group on the other. You have not been brought up with any idea that the times are in tension, that people expect things. You may expect the arrival of the next airplane, or the nuclear explosion. But the expectations of modern man are really very restricted and very unimportant. Your expectations do not comprise the next 500 years, and therefore they are of no significance.

The ancients were in a very different position. They expected something to come long, far ahead. They had more time than you have. You have no time, and therefore you are barbarians. I cannot talk to a civili- -- man today as I could even 400 years before, because -- 400 years ago, people expected achievements for -- centuries to come. You only ex- -- expect the next nuclear explosion. That's nothing to expect. Go home, and be bombed right away. Why wait?

The lack of expectation is the strangest thing of the modern scientific world. The reason for this is that scientists have no proper relation to time. A physicist has no relation to time. He treats it as a thing. And he treats it therefore as something computable. Now the Jews -- are the one nation of antiquity which you today need every day in order to get the feeling of what time really is. And this is my topic today. If I succeed--I'm not sure that I can--to explain to you why this Jewish element permeates everything in -- in your daily existence to -- to this day, then I can leave antiquity behind, and we can turn to the last 2,000 years of our era, to the coming-about of the Christian Church, the coming-about of a natural world, and the preparation of the famous Great Society of which Mr. Johnson is the herald.

These three things: world, Church, and society--all three are expressions

that exclusively belong to our era. There was no meaning to the word "Church" in the year 500 B.C. There was no meaning to the word "world," before there were astronauts, or before there was physics. And therefore -- and--let alone the Great Society--that was unknown. So there are certain products of our own era, to which we ha- -- will have to turn to explain to you what we are striving for, what you can achieve, or what you cannot achieve when you pick out your wife or when you pick out a profession. You are very limited on this very small space-ship of the earth. But in antiquity, the feeling for the reality of time was better developed than today for the simple reason that the Jews had invented the dynamite to explode the Great Year of Egypt. They had invented the Sabbath. The Sabbath is the most revolutionary unit in calendar -- dealing with the calendar, because it defies the year: the Great Year and this individual year. If you look on December 30th into a calendar of today, you take it for granted that January the 3rd will be five days later in the week as January -- as December 30th. This of course was quite impossible in Egypt, or in Persia, or for any -- in any ancient calendar, because the -- Little Day, or the 10-day unit, the decade, or whatever you had in smaller units were governed by the larger unit. And therefore, when a new year came, you had to start all over again.

The Jews, with the gesture typical of them, brushed it aside and said, "My little week rolls on. If we had Friday on the -- December 30th, then we have Friday on January 5th. I can't alter this. I can't go back because of the New Year and begin a new count of the week. My week outshines the Great Year, the 1460 years of the pyramids."

This is a very little gesture, gentlemen. But to this day, you are a free agent of God only because you have not the planetary week of antiquity but the week which begins again every Sunday--or in the Jewish reckoning, every Sabbath, which makes no difference in this respect. The funny thing is that this perpetual, rolling-on of the weeks frees you and me from astrology. The simple fact that the week is sovereign, and that the stars--Venus, and -- Jupiter, and what have you, and the moon--can do as they please, and not interfere with your and my calendar, puts all human beings on this earth who follow this order on the side of the creator, and against the creatures.

Down in -- Egypt, you would be a part of creation, and you -- because you would fall in with the planets, and with the days -- -by-day meaning of the constellation in the sky.

In the Christian and in the Jewish week, which you take for guaranteed,

gentlemen, you would have this immediately if every New Year you would begin to change the week, and would begin with January 1st, you see, as the beginning also of your week. You don't. Because your week is sovereign over all these constellations in the sky. What does it matter what Jupiter says, or Venus in the sky? You are sovereign. Your week is when you meet your girl again on the weekend.

The freedom of men is guaranteed by your freedom of astrology. And you don't know how -- precious and how rare this is. Other nations don't have this. The Chinese are still under astrological spell. And when they introduce the western calendar, they become Christians, or Jews, whatever you have. We have certainly people of the Bible. Because the beginning of the Bible has instituted the Sabbath. As you know, God created the world in seven days.

Now to you this may show -- still -- today they have treated this as myth, and they have treated this as scientific nonsense, and they have measured it up to the idea -- idea of Mr. Einstein, or Mr. Beinstein, or Mr. Kleinstein. But this has nothing to do with the intention of the biblical story. The biblical story has -- is an attempt to make you comprehend time--future, as well as past--in one breath. For this, they had to reduce time to limits, to units which you and I can breathe, because time is breathed in and breathed out. There is no other way for your comprehending time. No mathematics can tell you what time is. That's all nonsense what these mathematicians tell you about time. They are all wrong about everything they think they know about time, because they try to stare at time from the outside. But you know very well what it means to wait for a letter a whole week.

The -- and only by knowing what it means to wait for something and to look back and forget something, because it is all so -- long ago, do we know anything about time. The idea of these scientists that they can know of -- about time -- from books, or from reddening, or configurations is just ridiculous. The only way in which you and I know of time is desire, and fear, and expectation, and trembling. And in fear and trembling, we can know very well what the future and what the past mean.

Now the grandeur of the Bible story is that in seven days, God created Heaven and earth so that you can still, at the end of the creative act, have the feelings for the first act. And vice versa: while the first act comes to pass, you have a feeling for its finiteness, for its completion, for its perfection. Every one of us is in a -- condition, since the -- Genesis was written to encompass the whole width of time from beginning to end. And without this, you cannot participate in

God's work. In order to be a creature of your -- God in such a way that you can say, "I am His creature," you cannot understand anything about His time process. We are in history, thanks to this planet -- to this strange rule that the week rolls on, regardless of the stars; and overrules the constellations in the sky. It is very strange that this has disappeared today, you may think. And don't I invent this? Now I can only tell you that the whole thousand years before the coming of Christ, the fight against the -- this week of the Jews has filled the studies of the Greeks and Egyptian priests, and the astronomers. They hated this freedom from the extra, un- -- the mundane time, the natural time. They didn't want to give us this participation in the creative process, that we could know when something was completed and perfected, or when something was started. They say, "We neither know of starting, nor of completion. It's just rolling on, rolling on, rolling on."

Read your astronomy books. They are so tiresome, you see, because everything is just going on all the time. There are no Sabbaths; God never rests. The -- the in- -- incredible -- impertinence of this little Jewish nation was: that surrounded by its enemies, always conquered, always threatened, they say, "But we are on the side of the creator." And the creator is perfectly free to look at this -- country called Palestine, or these -- island of Cyprus, or this island of Crete, or these mountains in -- around Delphi, and the Olympus, and say, "Well, that's all over now. Now I turn to something else. I enjoy myself in eternal leisure." This invention of the holy day is a Jewish invention.

To show you this very practically: when Christ came and regenerated the ancient world, there were 46 holidays in Rome. And the fathers of the Church pointed this out and said, "Look at the Jews. They have hundreds of holidays, because they are on the side of God. And you people, you have not even -- 52 holidays. Every Jew has 52 Sabbaths. You only have 46 official Roman church -- or Roman temple holidays."

The poverty of humanity, you see, without the week, is quite startling. Because there are very few inventions. There is the equinox, which you would have celebrated in antiquity, you see, because it is a very clear and concise vision of the equality of night and day, on -- in March and in September. So therefore, there were a few such astronomical holidays. But otherwise, the -- the mere flux of time gives no man any pause. You cannot say that you have experienced anything if you are just inside of it.

Will you kindly recall that I began this course with a report from Concord, New Hampshire? There is a monument erected to the dead of the Civil War. And I s- -- read to you the inscription of this monument, which says, "To the memory of the dead of the Civil War," and that was all. And that is no memorial, because the people who d- -- gave it are forgotten. They are not there to speak to us. They just inscribe the stones: the dead are forgotten, because the people who did this are forgotten. There is no subject, no carrier of the message to us. And so it's a tragic monument. It's an attempt to stem the tide of time, and it's in vain. All the authors with their book-writing, you see, whi- -- in which they print then 1964, you see--now 1967: next year, you don't buy the book; it's obsolete. Now what kind of a book is this for the reason obsolete because it is one year old? But you wait for the next book. And so, even book production in this country--that is, the life --- alleged life of the so-called spirit, is drawn into this maelstrom of constant change.

For the Jews this was quite impossible, because they are the nation of the Bible. And that is -- they is -- they are the people of one single book through all time. And this makes all the difference between Israel and the rest of the world. The rest of the world has literature. The Jews have no literature, because they have transformed their literature into the breathing experiences of their creator. On the first day He created this; on the second day He created this; and now He's dealing with the -- the recalcitrant remnants of the human race. But you can place them. They are inside the creative process in a definite place. And since they are in a definite place, you understand what's going on. There is something before which makes sense, and there is something afterwards which makes sense.

The tribes, of course, had tried to do the same with their burials. Any funeral is an attempt to give you rest, to say "This is over, and this is beginning." But you just look at your own behavior at funerals, and during funerals, and you know that you have lost all breathing spells. You don't know anything that has -- has been completed or perfected. And therefore nothing is ever perfected. You just erect the next factory, and the next highway, and the next real estate development. So there are no real developments, because -- and any development would have come to an end, and would -- be -- have to be -- have to stand there. Your life is very funny. If you observe yourself, you are racing against time and with time.

The old people in Yucatan did the same. They were Egyptians in the true sense. Every 52 years, the constellation of Venus had to be depicted in a stone -- monument in Yucatan. You can still see them there. I recommend it to you to go

there, because these poor people, like the Egyptians, were chasing the dog's tail constantly. They wanted to run in competition with time. Venus had these constellations -- these -- every 52 years. And the Yucatan princes were very anxious to prove that they could run as well. So every 52 years, they established a monument in honor of Venus, of course probably sacrificing some hundred people in -- her honor. And so, being most satisfied that they had caught -- stolen a march on Venus, you see. Who wouldn't like to steal a march on Venus? But they are poor pagans, and very benighted. And most of you live exactly in this same manner. Of course, astrology is the -- is the most furious ex- -- in- -- token of in this peacelessness, this restlessness.

Let's look at this Jewish problem from a -- from a more daily -- day-by-day point -- case. I had a friend, a great doctor in Frankfurt am Main in Germany, who was of Jewish descent, and had a Dutch wife and six children. And when the Nazis threatened to annihilate all the Jews in Germany, he decided to dis- -- to flee to Russia. Since he was a great bourgeois, a very wealthy man, and certainly had not one Marxist idea in his head, it was quite an undertaking. He could not pretend that he was a Communist, or that he wanted to be a Communist. Nothing less than he wanted to be. But he had to fight for his life, and for his family. And so he went -- first to Belgium, and from Brussels he fled by airplane to Warsaw, Poland, which still existed at that time, and--this was just before the Second World War, and I had lost track of him completely at that time. I didn't know where he was. And he went to the Russian authorities and said, "Here I am. I'm not a Communist. But I'm a good doctor. Perhaps you have some use for -- for me." And they sent him to the Caucasus into an -- Essentuki, which is a bathing spa, a resort town in the Caucasus.

And in 1946, I received a letter from him for the first time in -- well, 18 years; I heard from him. And he wrote that he had just held a service with the -- peasants of the environment, in the Caucasus, because they had been converted to Judaism several hundred years before, and kept very faithfully their services, their Jewish services, and so he had conducted them. Quite a story.

And the great verse which they had -- he had to interpret -- that day to him was: should He, who has created the eye, not be able to see us? Very simple, and very surprising. If you are an evolutionist and think you know something of nature, you are perfectly satisfied if you use this glib phrase, "Nature has done so," and you think that's an explanation even. And this idiocy is now dominating in this country: "Nature has done so." Well, what is nature? Nature is your own

zero. There is no nature, obviously. That's an invention of laziness, and stupidity, and atheism. But to say that He who has created your eye obviously also must see you and what you're doing with these eyes, is a very normal thing. Because the power that has given you eyesight probably must be superior to yourself. And nature isn't; is without any wisdom, without any aim, without any goal. Now the creator knows why He has given you this eye. And now comes the miracle, or the surprise, or the solution, you see: and He expects you to use this eye in the same way in which He has created it and given it to you. And woe to you if you don't use it in this manner. Because only from Him can you learn for what you should use your eye. And so your other limbs: your mind, your brain, your beauty, your youth, your old age, whatever it is -- obviously, these things created into you have to be used by you right. So the prescription for their use and the fact that they have been created are one and the same vision. If you say that God has created the world in seven days, you are suddenly rid of all the nine-tenths of idiotic philosophies -- -phers, who want to know what this is for, dividing it, separating it from why it is. You cannot. What is here has at the same time the meaning of existence and the meaning of purpose. That's one and the same thing. My dear child, you are here not to become a harlot, but to become a spouse. This is in your being at this moment, although it may take 10 years before the right man turns up. Therefore the future and the past in the -- Jewish doctrine are indivisible, inseparable. And that's the meaning of the Sabbath. The Sabbath is so short, and condenses the idea of time in such a short period of seven days, you see, that even a child can encompass this. Only professors can't. The -- your creation, Sir, and your purpose are one and the same thing. You aren't sitting here and study to learn -- why you are for. You are here for the glory of God from the first day in the cradle to the last day in the grave. And if you omit this, you become absolutely impenetrable by truth. Because the truth is that the beginning and the end are one and the same thing. They are indivisible. Now the -- the genius of the Jewish tradition is: the shortness of this minimum element of timing, if you put it in 2,000 years' units, your and my breath would not be able to encompass it, to breathe it, you see. But since I speak of this moderate size of seven days, which even a student can remember, it is possible to sow into your existence meaning, and sow exis- -- meaning into the existence of the human race, and sow existence even in the meaning of California. Elections going one way or the other, it doesn't matter. You can outlast

them.

Now this had to be created, and invented, and that is the contribution of the Jewish calendar, and of the Jewish Bible story to this day, that only through the Jews are you superior to hor- -- the horoscope and to astrology. Any other way leads you into the -- into the thicket of Pythagoreans, Egyptians, Babylonians, Chaldeans, and all the columns in the paper who are paid for -- for this nonsense of the astrology.

It is so simple that once you have understood it, you can't get rid of it, because we -- you can free yourself of this superiority, you see, that you know that the end and the beginning are one. This no physicist knows. Mr. Laplace, who was allegedly a great physicist in 1800--perhaps he was; but in -- to my mind, he is -- was one of the most stupid men who has ever lived--this man Laplace--contemporary of -- of Kant, and -- the great naturalist of 1800--has said that the past and the future -- and the present beget the future.

And this goes through all the classical textbooks of natural science to this day. It's the greatest nonsense and the greatest bunk that has ever been pronounced. Gentlemen, what the present is, is the clash between future and past. Therefore nobody knows anything of the present, except that he knows what's to happen tomorrow, and he knows what happened yesterday. You can speak of tomorrow and of yesterday, and then say, "Today is the time between the two." But present is a consequence of your believing in future and past. It does not produce the future. This is the -- strict heresy in which I find 889 people of 900 in this state of California believe this nonsense. But it is nonsense, just the same. There is no present before there is a future. You cannot ma- -- understand yourself what you mean by "present," unless there is this conflict between the next moment, you see, after you, and the last moment before you. Present is in itself a presentation of the conflict between past and future.

But the very words "past" and "future" to the Jews are heresies. It is an abstraction to speak of "the" past, and "the" future as though they existed outside you. You are allowed in a physics Labor to speak of the past experiment and the future experiment and look at it from the outside and feel very superior to these dead things which you have arranged and which now operate in some form until they explode and stink.

This is not our real relation to time. You know very well that you must die. You know very well that at one time you have been born. And you dread your death. And all this abstraction, as though you were indifferent to your

dying is just hocus-pocus. -- The -- the attitude of the academic person is that death is not to be discussed. I'm quite indifferent to this, you see, quite indifferent. So "as old as Methuselem" is the most idiotic outcome of this, you see. Bernard Shaw of course was a typical rationalist of the -- last century. And he wrote this--or did he? or who was it? "old as Methuselem"? No, That's H. G. Wells. It's equally bad.

Your and my knowledge of life begins with fear of death. We know of ourselves, because we don't want to die. Nobody wants to die. Even the suicide man wants only to die when he says so, and not before. And -- you see, I've seen many people come into life, who wanted to commit suicide, because when they are really threatened with murder, or execution, then they fight for their life like wild men.

We are connected, we are rooted in time by our desire to master the time, to survive it. And it is this fear of death which precedes any knowledge of time, which these physicists pretend to have. I know of time, because I want to be there the next minute, too. And it is this fear of death which gives me a deep impregnation, a deep impression of the importance of time. We know of time only because we care for the future. Then we can look quietly back into the past because it doesn't threaten us anymore. I can say, "Yesterday I have survived; therefore, what of it? That's the past." So the experience of Israel is that God is in coming. Tomorrow He comes in His creation and judgment. I look back, and He -- I say, "But He has saved me before; may do it again." So the past is the -- result of your having the courage to face the future. It's all the other way around what -- from what the physicists say.

Now this wouldn't help us if not for the last 2,000 years, by Auschwitz and similar pogroms, the Jews had survived and had stated their creed very simply in these terms, that since God is creating the world, anything that has been crated -- created already or beforehand, has direction, has meaning, has destination. And that therefore yesterday's sun is still expected to shine tomorrow. So the sun of tomorrow is older in my mind, for my mind, for my intellect, than the -- sun of yesterday, of which I wouldn't know anything. I wasn't even born yesterday. But I assume that since I hope the sun to be shining tomorrow, she has already shone before.

This is -- every child knows this. But if you go to a university or to college today, you lose your mind. You lose all understanding of time, because all they ask you to do is understand space, you see. And you -- carry over, you transfer all your notions of space left -- right, up, down, north, west, east, to s- -- time. You

cannot. Time is not to be had outside your own heartbeat. Your heart gives the time. You must be alive. A dead man knows nothing of time. And physics, of course, is an attempt to treat you -- your own mind as a dead matter, to be weighed and to be measured. And so it's very boring. I mean, would you like to be an astronaut? I can't imagine that anybody would like to do that. -- What -- what is more boring than to go to one of these places in Florida and to be shot into the air? Terrible -- absolute -- it's the end of mankind. It is. It's a very wise way of preparing our undoing.

But with humanity or with anything interesting, it has nothing to do. And a -- when a whole nation like this one is plunging for this, you see, and is killing the Vietnamese just in -- to be able to have a little more nuclear forces, it is very sad. You are wasting your mind; you are wasting your brain; you are wasting your science; and certainly we wouldn't need any tuition if we stopped this nonsense. But nobody dares to say that, you see. That's considered great. You may know that 300 years ago, the -- people had these tremendous trousers, just pumped up. The modern astronauts are as just -- a fashion of big trousers. And how did the Empress -- Eugenie -- what did she wear? crinoline, you see. Now today our modern -- crinoline is this physics Labor. What has this to do with the destiny of man? Nothing. But you boast of this, and you think you are at the head of civilization. Well, the wonderful thing about your -- our notion of time is that you cannot distinguish what's past and what's future. And perhaps you are in the -- at the tail end of civilization. Certainly you cannot prove that you are advancing.

In your notion of time, the past and the future cannot be distinguished.

They become absolutely indistinguishable. They are just extensions in space. In this direction 3,000 years, and in this direction 3,000 years. But why we should extend 3,000 years backward or forward, nobody could tell you.

Now the Ten Commandments, or the story of creation in the Bible are very simple. They are so short, that you can encompass with one glance the beginning and the end. And this to me is the real paradox, or the real secret, or the real eternity of the Bible story. The last century has poked fun at this and said it wasn't scientifically true, that the sun was first, and man was later. Well, it is even scientifically true; every word of it is true, as you well know. And they -- and the biologists have nothing better to tell us. But it wasn't written for biological purposes. It wasn't written to explain to you the life of the plants on this globe. But it was written to enable you to encompass with one glance end and beginning. And that makes you divine. Anybody who can overlook the begin -

ning of a campaign and the end, you see, is the real man, the man who is created in the image of God. And that's meant by the Bible, when it says that man was not created as a higher animal, or as a mammal, or as an ape, but he was created in the image of the creator.

Any one of you can participate in the act of creation, because you can understand that the past and the future are one and the same thing. It doesn't matter at what moment of this march of events you happen to be alive, conscious. You -- you can share in all the agonies of the beginnings, and all the triumphs of the past by treating them as one. You do this every time when you speak of George Washington and President Johnson. There you have the triumph of the beginning and the agony at the end.

This is denied by our official doctrine today, that the future and the past must enter an alliance in your heart. But before this, times don't exist. Time depends for every reasonable notion for this, our power, to think of the future and of the beginning of something and of its end as one and the same thing. In different phases, yes. But this -- that this should be one, nobody can prove to you. You must believe it.

So this whole problem which now irks these people, you see, about the death of God, or the God of death, is very funny really. Because they are all spoiled by physics. And so these poor theologians want to be scientific, and they don't know that the scientists are cripples. The scientist, you see, has to omit his love for his colleagues, or his jealousy for his colleagues which of course completely dominate his life, without the love of the -- Danish physicist--what was his name?--Niels Bohr for Einstein and for {Lad Roosevelt}, the bomb wouldn't have been created. There was a very personal tie between these people. And you owe their friendship that we exist today, that we -- could have the bomb and throw it over Yokohama.

So the friendship of the physicist is much more decisive and much more important than that they think. That's just dust. But that they should trust each other and should cooperate--the friendship of the staff of any physics laboratory--this is unique, and this is divine. And this im- -- is imitating -- man in the image of his creator, that people of different nations, of different stature, of different age, even of different sex can so cooperate, you see, that their work cannot be dismantled, cannot be integrated -- disintegrated into fragments.

Why is this never mentioned? Well, they are too modest, I'm -- suppose.

But you must know this as laymen, that we do not live by the results of the -- of

the physicists, except for their devotion to each other, for their selfless devotion, their dedication not to some abstract thing, but helping each other. And that is, of course, the whole lesson of the Bible story, that man is only fulfilling the purpose of his -- the creator, if he accepts the fact that God created the whole world, the whole earth. Heaven and earth. Imagine! What an incredible insinuation. The Romans -- never believed that -- their god Romulus ever created anything but Rome. Athens? Oh, no, that can be destroyed. Corinth can be destroyed. Carthage was destroyed, and very radically so, because that has nothing to do with a Roman god. A Roman god wouldn't protect Carthage. So we bomb today Vietnam out of existence, because --.

I read -- wrote you this letter where this young man had the effrontery to write that -- that 10 -- how was it? hundred -- a hundred people killed every week, you see, for -- would do -- are very worthwhile, because this is the greatest boom America has ever experienced. And what did he do? He omitted all the dead on the Vietnamese side. He only spoke of the hundred Americans killed every week. Very significant, you see. That's exactly what the Romans did in the -- in the war against Carthage. And we are back to this, you see.

This country today is a clearly pagan country. Because it said that somebody who is killed on our side is killed for a great cause, and the man who dying on the other side is not our concern.

You -- you see, the message of the Jews was very pertinent to a very small people, mostly vanquished, always in danger of being vanquished, and trying just the same to find some meaning in their existence. They could only find some meaning if, from the beginning to the end, there was a permanent purpose, going through their victories just as much as their defeats. The destruction of Jerusalem had to -- mean as much as the conquest of Jerusalem, and as the founding of Jerusalem. All this is the consequence if you believe in the Sabbath. If you allow yourself to count the years, you see, every seven years, you are back to the whole. And the -- Christian Church of course has taken over this tradition, and believes, since St. Augustine, that there is a Great Sabbath at the end of the 6,000 years of his world history. I believe the same, by the way. And I think I am less superstitious than you are, because you don't believe anything with regard to time. You just live some time, some moment. A rather poor arrangement. And what do you say when the -- when the owner of your hotel in which you now live today, in 1967, comes tomorrow, knocks at your door and say, "Sorry; I've rented your room to somebody else"? You have no way -- no excuse. You have to go. It's rented to somebody else. This is how you live on this earth.

"Rented to somebody else" is always written on you. My house cannot be rented to somebody else, because it isn't my house, and when -- I never thought it was my house. It is owned by the same man who will occupy it tomorrow. And I am part and partner of his will, and I try to do it. And therefore, tomorrow has no -- is not more frightening than yesterday. But you want to own the place at which you live today, and you can't. It's just impossible. It's a misunderstanding that your time can be treated as though it was your space. You can buy property, although at some risk, as you know. But you can't buy your own time. This man in uniform there has no time of his own. He's just on furlough. Or -- I hope you are. I mean, the uniform is only an attempt to remind us that nobody is on -- in his own time.

There is only one time: God's time. And that you steal time and say, "It's my time," that's an error in judgment.

The great enemy today of the Jewish tradition is the word "leisure." The word "leisure" is the opposite from a holiday. And -- avoid it. If you want to kill the American soul totally, then go on with proclaiming more leisure, more leisure, more leisure all the time. People cannot live at leisure. That's not life, but that's suspended animation. And all of America is bound for suspended animation. It's considered a -- a recommendation that you have leisure. Is it really? It's so boring. Leisure makes cruel. Leisure makes wasteful. Leisure leads to drug-gism. Lei- -- all vices of mankind come from leisure. But they are all cured by holidays, because on a holiday, we resume the unity of purpose, supposedly. That's the meaning of a holy day, you see, that you become whole. That we gather around that which we have in common with all men that have ever lived before, and are ever to live again.

And therefore, the Jewish and the Christian calendar are endless. They are not 46 days a year, as I told you the ancients only had. But you can, if you study the Church calendar -- the monks and the nuns can find a very eloquent and very telling holiday every day in the calendar. I've given much time in my youth to the study of the calendar, because of course there was, living in a big city, no calendar of any operative power. You live the same way. The calendar has no power over your lives, really. When I came to this country, I had to lecture on Good Friday. That's the highest holiday for any Protestant in Europe. And I -- was like blasphemy to me, that they -- they had lectures and workday giving on -- on Good Friday. This country, you see, is now artificially re-creating holidays by giving the Monday after Lincoln's Birthday the character of no work. And you will -- have to create by hook and crook holidays. A holiday is a -- is a day which is longer than the astronomical day. No holiday can be celebrated for 24

hours only. It has to have an eve in the beginning, and it has to have an aftermath later. And this country has destroyed the power of celebrating holidays.

And instead, they are speaking--even presidents of colleges--they are pre- -- speaking of leisure.

There is a man in this country, in New England, who is my colleague.

And this bastard of a man has written a book in which he says that the Puritans had 200 days of leisure. Now these most industrious and -- busy people, the Puritans of course, had no days of leisure. But they had holidays. That's the opposite from leisure. On a leisure -- day of leisure, everybody does as he pleases. You see, he is written great, big. But the discipline of a holiday is of course that nobody can do as he pleases. And that's the beauty of it, you see. Most people, you see, as Wordsworth has said, you see, are nauseated by their own freedom. You just vomit if you -- people tell you, you should do as you please. How does anybody know what he wants? Nobody does. And if you -- tell this a person too long, he goes nuts. He goes crazy. Tell anybody that he can do as he pleases, and there's nothing that pleases him.

But you are brought up on all these terrible heresies, you see, of an -- a Phoenician and a Greek mind, because the anti-Semitism of course permeates all your thinking, so you have to throw out the Jewish tradition, one way or the other. And one way is to deny that the future is known before the past, and that you direct your steps from the past into the future, because of your anticipating the future. You are here as students to prepare yourself for a life after college. So you are here, in anticipation of your future. And that's the only reason why we can be excused for wasting your time. Because it not a waste of time that you prepare yourself for the future, you see. It would be a waste of time if you came here and said, "I know nothing; I have -- I'm just here," you see, then you would begin to yawn, and you would deteriorate, and you would degenerate, and you would waste your time, as many, of course, do. And the degeneration in a -- in a college generation comes of course from this idea that today governs tomorrow. Now -- but look around: tomorrow governs today. It is so simple that I am -- always blush when I say such platitudes. But then I look into the textbooks and the newspapers and I have to say, "It doesn't seem to be a platitude. I have to tell you this," because it is regularly, every day forgotten. People tell you that yesterday and today create -- tomorrow.

Now you can't become a doctor if this were true. The fact that you want to be a doctor tomorrow determines to which school you go, determines to which college you go; it determines everything. It may even determine whom you marry, because she has to pull you through. And then you say the future is the

result of the past and the present. Have you ever heard such nonsense? But this is what you all -- officially have to believe.

So the paganism at this moment is rampant, and we are back to the days before Christ; and the Jews suffer. Whenever paganism--Egypt, Phoenicia, Rome--comes to the fore, the Jews are persecuted and executed, because they are the memorable witness to the fact that God created the past on behalf of the future. On behalf of the future. There is no past except with this goal and this purpose in which we have to support Him. The future is older than the past. If you cannot understand this, Sir, then you cannot graduate from a college. And I'm afraid nine-tenths of the people who seem to have graduated from our colleges have not graduated. Because this they brutally deny. They say that they know everything about the past, and nothing of the future. This is impossible, because the future is explanatory of the past. In your own life, too. Looking backward, you can explain why you had to marry this girl, you see, and why you had to -- to voice your interest for this vocation. But not by trying to -- to weigh your vitamins and your ounces of fat, and then determine what you should become. The future cannot be deduced by scientific measurement. Don't try it. They do, now.

The only forecast I have to admit happened in my own life. Perhaps I may entertain you with this little story. When my son graduated, I -- he was asked to prove himself, to be tested for his professional -- abilities, and what would he best choose as a profession. You know, they do this. And of course the only answer is that you have to do the one thing for which you are not fit. And -- well, I was curious to see what happened. And so I took the test, too.

And -- answer came that I could be a doctor, and I could be a teacher, and I could be a newspaper man. Very high, elaborate percentages. But for a vacuum cleaner salesman, they gave me minus 2. So we were very curious. And I wrote back to Boston, where the center of this institution was, and said, "What do you mean by minus 2?"

Answer came, and I must say it's a very witty answer. They said, "If you go out in the morning with one vacuum cleaner, you come back with two in the evening."

Now I think the man who wrote this deserves to be president of the United States.

So I have to correct myself. We can give negative predictions. This man

was absolutely right that he said if I go out in the morning, you see, I -- I'm stuck. So he can warn me and say, "Don't do that." So I have to limit my -- my curse on the predictors by saying that certain hurdles, you see, are unsurmountable, and therefore I should know this. I think you -- you cannot --. Ugliness, handicaps, I mean, physical handicaps and so have to be taken into account. They exclude certain possibilities, of course. In my case, I mean, I'm not a salesman.

So I think I have to -- correct myself. Our knowledge with regard to negative qualities is able to predict something in the future. Because it can say, "I -- he will not succeed," and give reasons for why he will not succeed. But if you think of Demosthenes who stammered, and stuttered, and then collected pebbles in his mouth to over- -- you see, to speak so loudly despite the pebbles in his mouth that even the sea could not silence him, it shows that this is a very limited relation to the future. You can predict that if you do not overcome the stammer--Demosthenes, if I do not overcome my, you see--I don't know how you call this silly attitude of not being able to cheat other people--if you don't overcome this, it's a hopeless case.

Negatively, then, the future is not boundless open for every human being.

The future is larger for the innocent and for the man with a distinguished talent, who can only play the piano, but not the violin. It would be wise to tell him, "Become a pianist, and not a fiddler," and give the reasons for this. The prediction then, I must -- I think makes this clear, the prediction can limit possibilities. It can say by exclusion, "This he cannot do." You cannot change the United States of America into the island of Cuba. And therefore, a man in America cannot govern, you see, if he has all -- only the features of an island fisherman. All these things are quite true. Limitations in prediction means that the creation of this part of the universe in the future is already predicated in the past.

So I was already too much of a ready-made creature when he said, "He can't sell vacuum cleaners." I'm sorry, but there -- I was, a damned specialist, you see, in a negative sense. I no longer had the liberty of specializing on -- on salesmanship.

In as far--now this is quite serious, because it is even theological, gentlemen--in as far as you and I are already finished creatures, have already certain distinguished qualities, outspoken, and ineradicable ones, we have already left the cradle and the womb of time and this wonderful process of being created. We have been created. And so the judgment is already there: he is nothing but. He has already forfeited his liberty to become something else. In general, you will admit that where there is life, there is the power to change. And where there

is future, there is the unknown quality that you may van- -- conquer, you may vanquish, you may overcome all your stuttering and stammering, and all your handicaps. But it is perfectly legitimate to say that the man can know of the future that which by the nature of this candidate for the future is excluded. A man who is deaf and dumb probably cannot become a great orator. That's a safe guess.

But you understand this is -- always means that a part of the creative process can be already definitely shelved and say, "It has happened; this is all over." There is no longer this wonderful process by which everything the next morning can be changed. You belong to an -- to an age group in which the amount of changeability far outweighs the amount of unchangeability. If you really love your country, and love your sweetheart, and love yourself, and love the Spirit, there is no limit to how far you can go. Or next to no limit. And I would say the -- the limitations, as in my case, you see, are minor. Today they are considered too high. I think the predictors are ruining your courage very often, because they take these personal features of talent and endowment too seriously. I assure you, talents are a very small part of our life's achievement. I have known many people in many fields who have achieved the greatest things because of their handicap, because they knew from the beginning that this handicap would handicap them. So they said, "What of it? Well, I want to be a discoverer, just the same."

And I know of a man, the German Emperor William II, who fell seasick every time he entered a ship. Yet the poor man built the German navy, and undauntedly went seasick every time he go- -- went on one of his beloved ships. That's quite something. It's a great tester -- test of his character, and perhaps the best thing he has ever done with his character. He -- he overcame this natural handicap and said, "That's no reason why I shouldn't be the admiral of my fleet." Every one of you has the same weaknesses, like this German emperor. And every one can laugh them out of court and say, "That's all rid- -- doesn't matter." With your lower part, you can succumb to seasickness. And with your upper part, you can still be Nelson at Trafalgar.

Well, I mean it. Everybody has to. How is any achievement possible? You will find that -- that the greatest men of mankind had terrible handicaps, I mean. Obviously Moses stammered. He needed Aaron to overcome this -- you see, had to have this official priest officiating for him, because he was not eloquent. He had a heavy mouth. But the -- what did it matter? Moses still outshone Aaron by -- by the full length of the sunlight.

So handicaps of this natural order do not alter this -- reality that the future governs the past. And if I -- you could try to see this, gentlemen, you would understand why the mission of Israel is an eternal mission, why we cannot live without it, why we would be enslaved as soon as we would believe these physicists. They are wrong. They are just wrong, because they don't -- and -- I mean, the excuse is that they are devoted friends and great comrades in arms with each other. And the real achievement of the scientific four centuries is the selfless identification of many hundreds of people in research--that is, the creation of a -- of a little community, you see, of the highest rank--it's something of celestial -- the celestial order of harmony, and self-surrender, and selflessness. And for this reason, I take my hat off to the natural scientific community. But not for the stupid ideas they have.

Because if you tell them this, you see, that they live on this mutual reliance, they get very nervous. They don't want to hear any of these -- this stuff. I've tried it. It doesn't work. So a certain amount of blindness, or deafness, or obtuseness is obviously a part of any specialist, you see. He doesn't quite want to know what he is up against, or what he is out for.

The Jewish tradition in the prophecy -- prophets, you see, is an attempt to keep this fact, that the future already is created and explains the past, before the people. For a minor -- minority group like the Jews, it was a way of explaining the defeats, the encumbrance, the handicaps of this tiny group. And perhaps it is necessary for your understanding the Bible--as it was written around the Sabbath, and around the creation of the world in six days, you see, and one day of rest--it is necessary that I give you some more examples of how it was written down, the story of the six days, and the day of rest in the end.

If the whole world is a process of six days of creation and the World Sabbath waiting for us to come--as the fathers of the Church believe, the pope believes, I believe, and the Jews believe--then the -- the content of each day cannot be found in what this day says of itself. If the Assyrians dominate, it is not enough to say, "The Assyrians dominate." But you have to find some term in which you say, "This is the time in which these big kingdoms dominate," you see. And thereby Assyria is made into one of many, and is already dismissed as having -- for seeing its downfall.

The whole Bible is written in this manner. And it's a simple principle that this, what is created today, has a purpose which outruns and outstrips he who seems to be the carrier of this message.

My -- we sh- -- have a proverb in German, we -- "Man soll in Tag vor dem Abend loben." I don't know how you say in English, "You shall not praise the day -- today, you see, before the -- it's evening." The power of seeing the inevitable downfall of any power of today is of course the special biblical sermon, the special biblical -- biblical teaching. Take the greatest king, the greatest tyrant, the greatest dictator: in his face there is already written in his face there is already written the rune of mortality and fallibility. So Mr. Hitler may on April 20th still condemn thousands of people to die, but eight days later, he has committed suicide. And it's a great spectacle before our eyes, that the -- the Nazis have managed for a whole year to know that they are finished, and to execute still millions of people, and not altering the fact at all the -- in the end result. It obviously is a lesson for your scientific mentalities which cannot understand that we already anticipate the future when we are a human being.

And these -- Hitler has acted like a good physicist, and he has treated -- the whole world as a -- just as a scene for physical action. Gruesome as it is. And the more you -- you approach the -- acts of these people, the more you stou- -- are astounded that on April 25th, they still -- Hitler could still execute his brother-in-law, and on April 26th, he could shoot himself. Now why his brother-in-law Fegelein, had to be executed is really very hard for you and me to understand, but for the logic of a physicist, that's perfectly logical, you see. First comes first, and second comes second. For a human being, you see, second comes first. The behavior of the -- the -- the -- the end of the Nazis, you see, is not a German story. And it is not a Russian story, and it's not an American story. It's a very human story. God sends, of course, these examples of Nebuchadnezzar, and of Moses, and of Pharaoh, under the name of a separate country. But if you miss the -- the point, and if you think the Germans did this, you are quite mistaken. Man does this. Man in the form of such a group. But as long as you isolate the attitudes of -- of Hitler from the attitudes of the Americans, you can neither understand Vietnam nor Hitler. All these acts are already today penen- -- perpetrated in complete solidarity. That is, they have a meaning for this man. Obviously the world wars are one great revolution. I've written such a book on this; and it must be true. Therefore, it's one event, from 1914 to 1945. To cut it into two events is ridiculous. And since it is one event, the various actors in this one event, you see, can only have partial roles. I mean, if you -- if you can ta- -- call Mr. Hitler Malvolio in the play. But that isn't -- Malvolio is after all in a whole play. And the princes' court is just as much involved as Viola's household. And in the same sense, gentlemen, world history has been enacted before

your eyes to no good purpose, because you try very vividly to isolate: the Russians have done this, and the Chinese are doing this, and the Americans are doing this, and Mr. Ho Chi Minh are doing this. Do you really believe -- in this nonsense, you people, in a puppet theater? Do you really believe that these puppets are not God's puppets? That you have any right to isolate one and the other and say, "They are good" and "They are bad"? It's just ridiculous. And I mean, you can only vomit when you read the papers. Because they have not the faintest idea how life is lived. But you know very well that it is lived from the end towards the beginning. And therefore the outcome, that this wants to become one world is of course domineering over every one issue.

And we at this moment are the idiots who deny the simple fact that the United States -- Woodrow Wilson was the great man who saw in 1889 that the world had to have an organization of the whole, and that everything else is minor, a substitute for this great action of our creator who has created so many tribes, so many empires, so many centuries, and now says the time has come to pull together and to make this one great order. He -- wrote this book in 1889. He was pres- -- made president in 1912. He lost his health over this in 1919. In 1923 when he was dying, he convenes the students of this country at his home, and said to them: "It has all been in vain. You haven't -- nobody has listened to my warning. Therefore there has to come a much greater catastrophe, the Second World War, in which the losses will be much greater than this time."

Now which textbook mentions this to you? What are these falsifiers of history, who call themselves professors of history? That they do not tell you that Wilson was a prophet, and anticipated the complete downfall of this realm's -- this country's so-called foreign policy. You see. What you have is a department of state, carefully hiding.

Well, really and truly. It's the laughingstock of the world, the American state department. And rightly so, because they continue the isolationist situation of 1880, in which you didn't have to -- care for the rest of the world. The Americans were perfectly safe. But now that isn't true.

So you can miss the bus very much, even today, gentlemen, just by reading the papers. All the headlines are false. They are all obsolete. There is no America, there is no Asia, There is no Africa in the -- in the -- meaningfully, you see. There just isn't. There are parts and particles. You can say that -- that San Jose and San Rafaelo are towns in California. But you know how little true that is. And is Santa Cruz an independent unit? Belongs, as I -- I have been told, to the -- University of California.

So the whole is today winning out over the part to such an extent as the Bible couldn't have wished better. That's for the purpose for which the Jews have suffered. The smallest group in the Mediterranean, always conquered, always threatened by the big Goliath: little David, you see, and only by hook and crook, finishing off the giant. But always knowing that that what is today receives its interpretation from tomorrow. And since we know the purpose of man, -- a universal order, or a universal peace, the today can be adjusted, can be properly handled. Not from the past, but from the future.

The eye is given us to remember who created it. If you keep this sentence, this very simple sentence, you have something of similar poignancy as the great hour of Sappho at midnight, when she said, "I am alone." The Greek spirit has the genius to hold out against the whole world all by itself, by its -- and it's worth writing poetry, it's worth considering this stroke of genius which fills the -- the empty hour, this hour of suffering, and creates an immortal poem. The Greeks are right, but the Jews are right, too, who say of the same moment, "That will pass. That's not the final meaning, the emptiness of this hour. But we have to suffer in order to learn what the purpose of this suffering is. There is beyond this moment something that will explain it. And therefore I cannot sacrifice today to the wrong god of the moment, to Baal," as the Bible says so often, you see. And the great -- the great hope of the Old Testament is of course that there always will be people in Israel who do not bow their knees to Baal. And more, you and I cannot hope for, either.

{ } = word or expression can't be understood

{word} = hard to understand, might be this

Today is the last day of antiquity in our calendar. And since we have reached the end of our migrations through the pre-Christian era--eras, I should call it, in the plural--I think it's -- I may devote five minutes to the character of the 28th of February. They threaten it with abolition. The -- the papacy and the chambers of commerce seem to have entered an unholy alliance to deprive us of all the mobil- -- movable holidays. I don't understand it, but the cardinals seem to know better.

The mobile character of the calendar is an important reminder of the fact that it is ex- -- an experience which has created calendars. The 28th of February consists -- or is the last of five days: 24th, 25th, 26th, 27th, and 28th of February, which in Rome were observed to the end, also politically, as ruling the -- the interregnums. An interregnum in Rome consisted of five days. And you had, between the two consulates, from February 24th to -- to March 1st, you had an interrex, who ruled before the new consul- -- the new king was -- was aboi- -- -pointed.

So you know the word "interregnum," and it also reminds you of this old Egyptian, and Roman, and Greek calendar. These five days were laid upon the year; that was the phrase, because the year consisted of 360 days in ancient Rome, in ancient Latium. Down to the king -- to the rule of kingships in Rome, down to 500, the calendar was, as an Egyptian calendar, laid out of 10 times 36 days. Thirty-six divided -- multiplied by 10 leads you to 360. And so there were five days' surplus, and these five days were the interregnum. The five days were embodied by the five great gods of whom in Rome Mars was the leading God, and therefore his -- the first month that followed the interregnum is to this day March. Mars, March, same name, of course--is the god of Rome.

It means that the observation of the great flood, and the observation of the fertility ritual was the reason for people to count the years. And this discipline was brought into Etruria and into Rome by the so-called pontifices. A priest in Rome is called a pontiff, because he builds bridges when there is a flood. He is a bridge-maker--you could also say a ditch-maker. And therefore fertility and religion are -- were identical, as I have tried to show you.

Now Rome is a very wonderful example of the fact that this Egyptian religion was exported to all kinds of other countries. And we still are indebted to the Romans for this strange idea that February has only 28 days. This came

about, because before the kings were driven out, expelled, and the Etruscans were driven out of Rome in the person of Tarquinius Superbus, the -- year had, as you see from the word "November," "October," and "September," had 10 months. Ten months of 36, December was the last. And in the so-called Saturnalia and Chris- -- at Christmas, you still have a remnant of the original pagan New Year in Rome. And the Saturnalia, the slaves danced on the noses of their masters, you see. They could do as they pleased. They played the free men, and the masters had to serve them at dinner.

The two months, January and February, are a late invention. And there were not enough days available--just 31 for January, and 28 for February, you see, to cover the gap that developed when they wanted to simplify matters. And say, "After all, we don't see the Nile's flood every year. We don't even -- can observe not even Orion and his constellation on the New Year day; therefore, let's go off and have a regular"--what we call regular--"year of 30 days."

The appeal was, of course, to some approach, approximation of the moon year. Now the moon has neither 30 days, nor 2- -- even 29 days. It's between 27 and 29. The moon year is -- has 355 -- -4 days. But the temptation, the attraction of the moon has been solid, has been perpetual. And the -- as you know, the Arabs still have the moon-year to this day. And since there are -- is this discrepancy that the moon certainly never takes 36 days to recover to his plenitude, so it is understandable that the compromise was made to call the month a 30-day entity. Only in the figure of February, and that's why I cherish it, is there a remain- -- -minder of the fact that the year is much older than this duo-decimal compromise between moon and sun. -- That's a rather despicable compromise for rationalists and mathematicians. And the real year has nothing to do either with sun or moon, as I have tried to show you. It has to do with the constellation which brings on the Great Flood. And we are plagued today by this victory of popular religion which says that the Egyptians worshiped the sun and the moon. They never did. That's not true. It's a lie. But all our textbooks are filled with these lies, because they are written by people who have received a scientific education.

But religion comes from liturgy, from service, from doing something. It comes from the fact that the pharaoh had to travel every year for -- all the length of his country, in the king's progress, as Queen Elizabeth had to do it, in the days of Kenilworth.

And it is very strange that you are fed a history which is not based on experience, but on abstract calculations. That's not history. So you learn nothing

of -- who learns that February is the last month of the ancient calendar? I think it's the most interesting fact. And it has absolutely nothing to do with this obsession with ours that we have to live in a scientific universe. Don't try it. You can't. We can live in an observing, in a liturgical universe in which we render services to each other. That's the only way in which we can live with each other. And we cannot live by abstract: "2 and 2 is 4."

So we are -- and I think this is a curse. If the Church should -- the Roman Church seems to be on the way out, because it is willing to give up the real calendar of our tradition and to go with the chambers of commerce, for these abstract notions that the year will then have, you see, 360 days every year, and something in addition. And it will ab- -- be absolutely just so that the interest of the bank can be paid monthly. That's the only interest they have in this calendar business today. And you see, it is very -- a plague that the days of the calendar are irregular, because you can't pay the same amount of interest for February as for March. Thank God, I say.

So much to the Egyptians. Now the antiquities before, I have mentioned to you. The story of parenthood, the story of priesthood, the story of poetry, and the story of prophecy have come to an end in this lecture course so far, because we have tried, at least, to say how the Jews opposed the mechanical time of the mere observations in the sky. But how much better were the Egyptians than still -- than our mathematicians? Because they at least observed the sky over Egypt. And the religion of Judaism reminded man that his time was with God, and not with things. Neither animals, nor seasons, nor the flood of the Nile were good enough to shelter man's soul. And man had his sabbath on the side of God. God rested on the seventh day, man rests on the seventh day. Nothing else in nature rests on the seventh day. There is no shelter for movement for anything outside your heart. You must move too, physically. You remain in the world. As children of the world, we are constantly on the move. And most people, of course, go to lunatic asylums, because they never can stop this movement. Lunacy means to be dependent on the movement of sun and moon. "Lunacy" comes from "luna." And it's very reasonable, because if we are moved by the stars, then we must go crazy, because it is man's privilege to be able to rest.

You take a sick man, the first thing the doctor will note is that he can't take a holiday, he can't take a vacation, he can't sit still. He can't. He's on the move all the time. Something is working in him. Most priests are of this connotation, of course. They can't stop, not even on Sundays.

And this constant movement of humanity, you see, the Jews recognize as

being ill-related to the fact that we are on the part of the creator also and not only on the part of the creatures. Man is creature and creator. He proves that he is a creator by being able to do absolutely nothing to rest. And anybody who is constantly active is a -- may be a very nice ant, or -- or bee, or ani- -- other animal, ox, and -- and -- but he is not divine. He has no creative faculty. He can only repeat. All creatures, you see, must repeat. And that's their life. They are recurrent entities. But something new can only enter the world from the mouth, and the heart, and the hand of somebody who is rested, who comes: out of the mouth of the mother of God as a little word, "I come." It's a wonderful line of Alfred the Great, the king of England.

That is, our primevality--if I may say this word -- coin this word, I mean, our being newly born is the condition of our humanity. And that was recognized by the invention, or the creation, or the ordaining of the Sabbath. This -- impossible is about the Sabbath that it is an absolutely unnatural institution. The na- -- the Sabbath is unnatural, because it -- that doesn't exist in nature that somebody does nothing. Lits no fire, doesn't cook, doesn't work. That's not natural. So if you look for the supernatural, as you sometimes do in your naiveté and these -- definitions of what's natural and supernatural, don't look too far. Your divine laziness is your divine nature. If you do nothing, you are closer to God than if you do everything. Everything is just still in the world. And it is very little. And this is -- I don't understand why I have never heard this taught to me in my youth, that the -- doing nothing on the Sabbath is against the rules of nature. But it is. Nature is incessantly active. The laws of physics work without pause and interval. Only a physicist can go home and say, "I've done enough for today," clo- -- close down his laboratory, and go on a picnic with his wife. And that's why he's a human being, and not because he discovers the laws of the universe.

Or put it around: he only can discover the laws of the universe when there is a part in his soul in which he is not a part of the universe, but is quite indifferent to the universe, you see, and looks at it from the outside. And say, "How would it be if this universe turned the other way around?" Well, you can only think this if you are not turning, yourself.

That's why I think the physicists are criminals, that they promote today the 12 months' college life, this academic treadmill. The vacations are -- the Sabbath written large. And all creativity comes only from your vacations, and not for your taking on a job during the vacation. Be ashamed of yourself. Just to earn a few more dollars, you must go out and -- and earn money during the

vacation. You don't know what your vacations are given you for. They are given for to feel like the dependence on the creator, who thought it over, how He should create the world. Don't you think He needs people who think this over now, too?

How can anything really important enter your head if, after you have heard my lectures, and other people's lectures, you are not lying fallow? This is very serious. This country is destroying all its talents today by not honoring the period which God has created for man and -- which my friend Richard Cabot in Cambridge, famous professor there, used to call "incubation." The time for incubation. That's a -- that important time, and you dishonor it. You destroy it. First, you try to have four terms a year in a college, you see, which may be possible for the poodle there, but not for any human being. And then you have the -- the -- the demand that during the three terms you listen to -- to lectures. They are -- putting you to sleep, anyway. And then you go shoe-shining, or something like that.

Believe me, all my independence of mind comes from my vacation time. There you become a human being. And I tell you why. It is terribly difficult to do nothing. It is very tempting to go -- be corrupted. I mean, all the vices of man, of course, crop up when you do nothing. Vacations are not an easy thing. It is not true that you are virtuous in your vacation time. We are only -- usually virtuous when other people prescribe what we have to do. As soon as you are left to your own devices, I mean, these devices are very devilish.

And therefore, leisure is the victory of man over his temptations. And that's why th is surrender to a power which expects you to fulfill what is demanded for the world at large is the opposite from leisure. It's a holiday. Man sanctifies himself when he is able to do nothing, expecting to be told what he should do. Do you think that Moses got his -- his Ph. degree in -- in Egypt, only by going to -- to school for four quarters of a year? His bright idea of creating the Sabbath certainly was a creative moment in which he surrendered to the -- necessity that we must be sanctified.

And this you can only learn when you do nothing. You can't do it when you take exams. You can't take it when you write papers. You can't take it when you have appointments. You can't take it when you drive your car. You can't take it when you move. You must have the strange and very rare power to stand still, because that is the one divine quality which is allowed man in complete antagonism to the rest of the world.

And that's why it is -- what you do not understand, most of you, is: what it means not to be worldly. A church that has a church calendar propped full of saint days and holidays is not the day -- the -- the image of a holiday. Holy people are people who no longer depend on their actions of something that already exists, that is prescribed, but wait for the countermanding of God's orders to this existing order. And this countermanding power can only enter your heart if this heart is open to something that is not routine, that is not utterly different from anything you have heard before, trained in before, are expected to do, and certainly are paid for. Nothing paid deserves your interest in -- at you -- this age of yours, gentlemen. It's very nice to have money on the side. But it must be on the side. That's not your main -- your main character, to be paid for something.

It seems to me that you don't know this, that you think to be paid for is already such a virtue, that you strut around and say, "I'm paid." Well, please; of course you're paid, because you are part of the world. But if you are part of the world, then you are as worthless as the whole world is. Can be thrown away in the wastepaper basket.

That's why it is difficult for you to estimate the grandeur of the Sabbath, and the meaning of the word "holy day." The -- on the holy day, on the seventh of every week, man leaves the world and passes over to that source, this fountainhead of novelty, of renovation, of renascence, of rebirth in which this -- world hasn't been created yet, but begins all over again. Fortunately every one of you knows these things to some extent. He can't help it, because he lives in a Christian tradition. And it is quite impossible to escape some -- some allusion to the verity.

I have only to stress this, because the modern rascality really consists -- in -- in trying to prove you that you are natural. I'm the most unnatural being there ever has been. And I hope you will become equally unnatural. Otherwise there is no hope for the world. The world needs unworldly people.

The second thing I want to speak today about is the strange way in which our Lord has hung up antiquity before our eyes, if we just can see -- dangle it there, in a very remarkable way. Not just 28th of February, and the last five days of February remind you of the ancient character of our order of life, but also the word "Bible." The word "Bible" comes from the town of Byblos, B-y-b-l-o-s. And as you know, "bibliography"--you know the word, and "bible" are still there in the -- Greek and in the Hebrew tradition and in your tradition you at least, some of you still know what the Bible is meant to do. You don't read it, but it is given

to you as a present. And I would pass a law that nobody should read the Bible before he's 40. It would be the -- become the most popular best-seller. It is a great mis- -- great commiseration that you receive this book far too early, at a time when you absolutely have no idea of what it contains. And that has ruined it at this moment. And it's on the way out. People get Bibles, but they don't read Bibles. Now I would like to see a state of affairs where you don't get Bibles, but read them.

Why? The -- the Bible is an attempt on the part of its authors--especially Moses--to tell the same story I have tried to tell you here in such a way that it becomes an all-human story.

To give you a very practical example. The No- -- the flood, the Great Flood is said -- told in the Old Testament as the story of Noah. Noah builds an arch -- an arc, and he comes out of it with the help of the dove, and -- who shows him that there is land to be had.

Now if you consider carefully what the Bible really does in this -- in this one item, it does it all right through--the whole Bible is written in the same manner--it says, "The Egyptians said that for 5,000 years, they have to worship, and have to travel the -- down the river Nile when the flood comes from the snow in Abyssinia. They don't need this. It is not necessary to have this chronology, and these priests pre-figuring all the dates in advance for the next 4,000 years, as they have done so carefully." The rainbow of Noah is the one sign in the sky that is totally irregular, that cannot be pre-figured. It's something of which there is no need for chronology, calendar, astrology, anything. You cannot predict a -- a rainbow.

So the Jewish author picks out the one event in the sky world, which is utterly unscientific, which has to come once in a lifetime, or it cannot come, you see, and therefore is unpredictable. And since God of course is unpredictable--in Galsworthy's drama *Escape*, there is a wonderful -- line. The Episcopal minister is asked by a refu- -- by a prisoner who has escaped from prison: "Save me, save me," And hides in the vestry there, you see.

And the -- the priest looks very doubtfully on him and says, "Why should I save you?"

"Because you are the servant of the Lord. And doesn't the Lord save the -- save the poor and the captives?"

And the Anglican priest just shakes his head and says, "I'm not so sure. He is incalculable."

Now that's the story of Noah in modern terms. Mr. Galsworthy had just taken a leaf from the description of the rainbow. The rainbow is unpredictable and incalculable. And if you don't leave room for the incalculable, you desert your humanity. because there is in you the same element of the incalculable.

The other example, I may take any example in the . Adam is said to have lived 930 years. Now of course that's a millennium, short of one life, 70 years, a man's life, you see. So it is said that Noah's era begins already with the birth of Noah at the lifeti- -- in the lifet- -- at the end of Adam's existence. And the millennium very realistically draws to a close when the last powerful chieftain of pre-Noahitic -- antiquity dies, or when his regime, his ancestry loses its power. Nobody today reads these 930 with any understanding. But they are very wisely chosen. Because they mean that the Adamic era, you see, is there. It doesn't mean that Adam lives 930 years, but the reign of Adam, the reign of these -- tribal orders where an ancestor, you see, can command respect. That is there. So the Bible of course is -- goes on with all these stories. You take circumcision. All the ancients had to initiate their youth by circumcision or some similar ritual. Sometimes the girls too were circumcised, in order to make them mature, and make them participate in the life of the order, the whole, and make them understand pain, so they could understand why victims were even slaughtered. I -- you remember that I tried to show you that in order to understand mankind's primitive orders, you have to take into account initiation, physical vigor, maturity, mating, marriage, enthusiasm for the -- two -- between the two sexes, and the sacrifice of voluntary, or forced death. You have to have victims; you have to have slaughter; you have to have warfare. Without this, man cannot fulfill himself.

You don't know this. and so I have a very hard time to teach you any important truth, because you sit here like children who can escape marriage, by -- with the help of LSC I suppose, and who can escape going to war in Vietnam. You don't have to go to war in Vietnam, but you have to sacrifice your life for something. And since most of you are like little children--you just look -- I look into your faces, and I see that you have never faced death, and never faced surrender to great passion. You are with -- this side of passion, this side of dying.

And therefore, it is a very hard thing to talk to you about reality. You can hardly understand it, and it's not your fault. It's just premature.

Now the initiation has been an attempt to enable everybody to realize the togetherness of pain, and independence, and freedom, and maturity. In -- in the circumcision, therefore, the initiation was meant to anticipate an element of death. And therefore circumcision is not an arbitrary ritual. The Islam -- people, as you know, do it to this day; the Jews do it to this day. And it is quite serious, because it does consider man as having to pay a great price for entering humanity.

However, the Jews felt that it was separating the tribes. and therefore the -- circumcision, as you know, happens in Judaism now a week after birth. And so the initiation is -- it's a different way of -- of converting an old pagan usage. They -- they make it premature. They put it at a time when our consciousness is not concerned with it. For the baby, this event that happens there, that the child -- the boy is circumcised is this side of his memory. But it should -- and it is meant to remember--and that's how the Bible describes it in the case of Zipporah and Moses--that it is a bloody sacrifice. That some blood has to be shed for a man to enter society. He's not just born as a piece of nature, and as a guinea pig. Most of you try to forget these things and think it's an awful ritual. I don't think it is. I think it's an important fact that man has to pay a price for becoming a member of society. And in this sense, I think there is an eternal meaning.

And then there's another conversion of an old pagan ritual: that's human sacrifice. You know that Isaac was taken up by his father to the mountain to be sacrificed. And then he is dismissed, because there fortunately is a nice animal which can be slaughtered in his pla- -- its pla- -- his place.

Well, this story is important again, because it shows you how Moses went about to give honor to all the existing ritual by converting them. It's the --. I think I like the expression "conversion" for these forms of the narrative in the Old Testament, because it is the first form of converting something that in itself is -- is too independent, stands too much by itself, and converting it in the stream of our development, of our growth. All these, that the rainbow is mentioned instead of the astrology, allows people to see the mighty hand of the creator in the sky, but not in the wrong way as the chambers of commerce and now the Vatican tries to do it with his -- with his pedantic -- calendar of -- of 300 -- I don't know what it will be -- be, but it will be terrible. That is, they want to enshrine us into a calendar that is every year the same. My whole interest in dy- -- buying calendars then is out. So I can only warn the calendar makers: I won't buy any one anymore.

It's like an obsession. Nobody ex- -- only the banks are behind this, you see. And the -- why doesn't anybody tell Cardinal Spellman that it is only the banks? I think he is too deep in with them.

All the stories in the Bible take up a pagan ritual and convert it into a tolerable, free, human ritual, you see. The -- the ancients -- the pagans had holidays in a sense, too. But they had no sabbath. They had initiation, too. But they had not the power to make it a part of the normal life of every human being. But they used it for the aggrandizement of their tribal traditions. If you give it to a child, this -- this circumcision, the child thereby is not made into a Cherokee or an Apache, or any special culture hero, has to be worshiped at this occasion. It is not even language. And I think the greatest genius of the -- ritual is in the fact that this boy, although made a member of the tri- -- the society is not inflicted on him, is not inflicted our great curse, the Babylonian confusion of tongues. He is not circumcised in any one language. And you know what a -- what an effort it has been for the Church to remodel the sacredness of language, and to say that English is admitted through the Latin, Greek, and Hebrew, which was written already on the Cross, to show that God is indifferent to the various languages of mankind.

Now in the circumcision ritual of the Jews, there is this liberation, because if you give a mature man a blessing, or a curse, or a communication in a certain language, he will forever be scared by this linguistic tattoo, engraving on his mind. This wor- -- these words will stay with him, and he will think that he commits a crime if he gets out from under these words spoken. There is much linguistic magic still in our life to this day. It is very hard for somebody to believe in the equality of man in the terms of a Negro dialect. You can very well believe it in Anglo-Saxon, because there the Negroes are only second-hand citizens -- second-rate citizens. All men are born equal, you see, with the understanding that the man who wrote this sentence, at least, was a white man.

I have yet to see any truth adopted by a white man said not by a white man in the first place. And that would be the touchstone that they care for truth. Now Judaism is today still a pre-Christian faith. And that's very much to be considered and to be taken seriously. My Jewish friends are very eager to stress this fact that you can never cease to be a Jew, that you are an apos- -- apostate. I always point out to them that the word "apostate" is fortunately a Christian expression. So they must at least admit that the crime against Judaism has to be cons- -- committed in a Christian language.

But it is very serious, because the whole tragedy of Judaism of course is -- is bound up with the fact that there is no way out of the people of Moses. They can never leave this congregation.

And I just got a -- a symposium, "The Anguish of the Jews," written by seven Jewish friends of mine, in which they point out this. And dig up anybody of Jewish descent and say "He's an apostate." I cannot even answer them, in protesting this. And it makes no sense. They live by this, and die by this -- and more or less die by this, of course, and are murdered for this, that they say that no Jew can cease to be a Jew.

It's very serious. And it's -- it shows what the four universes of the antiquity have done. They have created four inescapable universes. Nobody who was a tribesman could get out of it. Nobody who was an Egyptian or believed in astrology could get out from these predictors, you see, and these predictions. Nobody who was Greek could ever do anything but go homosexual, and have slaves, and preach eternal war--as Plato did, this best of all mortals, yet terrifyingly limited. And the Jews cannot tolerate that anybody ceases to be a Jew. And that's the practice to this day.

So providence, as you know, has looked out for some solution and has -- asked the Christian nations to found the state of Jeru- -- of Israel.

A great cousin of mine there lives, who is a Christian of Jewish descent.

And she has formed there a Christian community in Jerusalem, of Christian Jews. And believe it or not, the Jews have to tolerate it. They do. And so without any theoretical discussion--never believe that theories will solve anything--but by the de facto way of having Christian Jews -- or Jewish Christians, or however you call them, living in the midst of Israel living as full-fledged citizens of this new enclave there, in -- between the Arabs, between the Christians, you see, and between the ancient world. This -- something has come to pass in this strangulation and this terrible bloodshed of the Jews in the last 20 years, unnoticed.

Nobody makes much -- says much about it. Quite the contrary. If you read the "Anguish" -- the pamphlet, this symposium, "The Anguish of the Jews," it seems as though the last 2,000 years haven't changed anything in the situation. And we are just back to the slaughter when -- of the times when the first temple was -- the second temple was destroyed. But it isn't quite that bad. I think there is a corner of the existence of the people of Israel in which they have been pulled into an era in which change, in which renovation, rebirth, renaissance, is open to any human being.

But I mention this at an entrance into the Christian era, to which we now come, to show you that the point of the Christian era is that there are no absolutes. There is no order on this earth which cannot and may not have to be changed, you see. And -- when Paul VI, the sixth pope with the name of Paul, but the seventh in the line of the Apostles--Paul of -- the Apostle Paul of Tarsus--went to Jerusalem and said to the Jews "Shalom,"--he didn't say one word, but that's enough--he ended this row of the papacy. At -- in his journey to Jerusalem, he showed that he couldn't fulfill all his offices by staying in Rome. Now the idea had been that it was enough for Peter, the prince of the Apostles, to be in Rome, and to represent inside the Roman Empire the unity of the new faith, even this has come to an end. It is not true that the pope can function -- he had to go to the United Nations--I don't know if he had, but he got a free ticket--and so he did go. But I think that the important step was that he did, was that he went to Jerusalem. And that makes history. There were seven Pauls, and there will be no eighth Paul; you can be sure of that. Not of any importance. In a corner, he may be. Because in the Christian era, there is nothing that is the same every day.

The essence of the word "Christianity" is the syllable "r-e," re. It begins with "resurrection," it begins with "renascence," it begins with "rebirth," it begins with "regeneration." But whatever you take up in your own life, my dear people, don't forget that no dogma of yours is eternal. It always waits for your syl- -- the syllable "re," to be reinforced, rediscovered, remade, reproduced, whatever you have. Any economist -- here may be some of you who are devotees to this strange trade. The -- he is not a scientific economist who deals with production. That's good for chambers of commerce. The economist begins when he ponders the secret of reproduction. A human pol- -- a statesman becomes a statesman when he ponders also of human reproduction and not of production. That's quite indifferent, I mean. That's just for the day. Most of you live of course day by day, and are just children of time. But creators of time is only that person who can introduce the syllable "re," into anything that goes on, because he is responsible for the reappraisals, the renovation, the reinstitution, the reproduction of mankind.

I have now -- as I see, I have half an hour. Isn't that true? Ja? How much do I have? So allow me to brea- -- put in a break here. We leave the ancient times. We enter the attempt to say to all men: "It's very nice to be a poet; it's very nice to be a Jew or a prophet; very nice to be Egyptian, agriculturist, with great productivity; and it is very nice to honor your ancestors and your parents. Do this." But

it isn't enough. In order to save the ances- -- worship of your ancestors and the piety, and in order to save your understanding of the seasons, and to be in line with God's rest on the Sabbath, and to be a cultured Greek with poetic tastes, mankind will not allow these things to happen. They will destroy each other, because these four things have gone on independently.

I told you that the word "Byblos" is the name for the Bible, and in Greek for "book." And in antiquity, it was the furthest Egyptian outpost in which Egyptian was written, and in which therefore the secret of writing books was conveyed to the West. The word -- the town of Byblos lies north of Jerusalem on the seashore at the corner between Asia Minor and Syria, where it -- the land turns. It's an important place, because we have dug up there any number of old religious traditions, all contemporary with the oldest layers of the Bible, and even before. And the cedars of the Lebanon gave rise to the importance of Byblos, because it is the place from where the Egyptians could get wood. If you go to Egypt, there are no trees. There are only trees -- palm trees, which you have to cut up in very small pieces in order to build a boat.

So you -- only boats you could build from palm trees of Egyptian wood are the boats which cross the Nile from east to west, or west to east, because that's a very short ferry boat ride. But if you want to go on the great ride from the Nile -- from the First Cataract down to the -- to the Mediterranean, or enter the Mediterranean itself, you have to get the cedars from the Lebanon, which are poetically transfigured in the Bible. You may have heard of the cedars of the Lebanon in the Song of Songs.

The Egyptians knew this. And you can say that the power of the Egyptian pharaohs, strangely enough, being totally dependent for the rest of their -- power on the locality, on the geography, on the territorialism of their existence, on their limitations was based on their relation to the cedars of Lebanon. This one thing they needed from the outside.

And therefore from the very beginning, they secured permanent relations with Lebanon. And probably that's why they, to this day, are such, you see, successful traders that they even can turn a bankruptcy into a profit. You know, they had the greatest bankruptcy of the last 20 years there, in -- in all of Europe and America. And you can only envy them for this. They must have gotten tremendously rich on this. But before, they got rich on the cedars of Lebanon because they were the shipbuilders, or they were the traders through whose intervention the shipbuilding in Egypt was possible, and gave the -- the power, the dreadnoughts to the pharaoh. Because these boats on the Nile which could

travel 1500 kilometers, 1,000 miles down the river, you see, in the high flood, had to be much stronger than any canoe. You couldn't go on a canoe with this.

And therefore, it's very strange that the most local of all the powers we know in history, the pharaohs, really depended on an article of import for their military might, for their power to put it over, so to speak, on the -- on the river {rinces}, as they called them, on the side -- on the people -- on the two beaches, on the two sides of their river. They could sneer at them and say, "Look at my cedars of -- from the Lebanon. I have the power to intimidate you."

And this has been a ritual in Egypt to this day, when in 1881, 19 corpses of the pharaohs were brought down the river Nile from Luxor, to the -- to Cairo, to the museum there--at the behest, of course, of some European Egyptologists--all the na- -- all the river {rinces}--as the French call them; how would you say this in English? all the people on the banks of the river Nile were standing there mourning, and -- and shouting, and pitying themselves, and in sack-clothes, and hitting their breasts in despair, because the old power of Egypt was taken out from the Nile, you see, this power which had dominated the north -south, south-north tract. And for which these native fellahim, these native peasants had only awe. They could never hope to do anything but cross the river from east to west, and west to east, you see. Never hope to be in the cavalry.

Now Byblos therefore had a tremendous interest in -- for the Egyptians from the very first day. And it's no wonder that the Greeks and the Hebrews then called -- took the word "Bible" from this one city. "Bible" simply means the thing from Byblos. And the same with the Greek word "biblion," and "bibliography," et cetera for -- for -- for -- for books.

I think you must know this, because now I'm going to tell you how this was re-converted. Since Christianity--since the new era--consists in enabling everybody to go back to the beginning of -- begin once more afresh, without original sin, without the implication of what had been. Since Adam, you see, was newly created, as though Cain had not murdered his brother Abel, that's the essence of Christianity.

The first thing with which the New Testament begins, and which no theologian ever mentions for this reason, is: {Fuge in Aegyptum}. That is, "Fly to Egypt," Mary and Joseph are told. To take the -- Christ child out of that which the Exodus, the flight from Egypt once had created, the people of Israel. Take Him back to the beginning. Take Him back to Egypt. {Fuge in Aegyptum}. It's a tremendous word. Only three words are used. {Fuge in Aegyptum}. The thing is

not explained. Typical of the Bible. The thing is done, but the commentaries come later.

Now you have read Matthew, and I'm sure you have not noticed the importance of this sentence. It means that for the child, Jesus, Israel has ceased to exist. And "{Fuge in Aegyptum}" means that the same country that was the country of the persecutors, the -- country of superstition, the country of danger, the country of finiteness is now open, and is the new world in which He has to be ef- -- become effective.

I've never known three words of greater impact. And the whole New Testament seems to me contained in these three words. And nothing more had -- would have to be said, if you only would understand it. {Fuge in Aegyptum}. You all have to do this: {fuge in Aegyptum}. There are people who have to leave college in order to become good students.

Nothing is today sacred. Nothing is safe. We don't know where we find our salvation. Everyone has to find it. {Fuge in Aegyptum}. Fly into Egypt. That's the beginning of the Gospel of St. Matthew. You would do me a favor if you would go home, and buy a Bible, if you don't have one, and find the chapter and verse in which it is -- this sentence is found. You see, the interesting thing about important statements is that they are very short. Three words are enough. That everybody knows them, and nobody cares for them. And then they are very important. What you read, gentlemen, these are -- thousand words a minute, fast reader, quick reader -- how do you call it? Wie? You see? How is it called? "Fast reader" is the word today? You have -- wie?

(Speed reader.)

Speed reader. Terrible. Ja, speed -- speed reader, you see. Now if we could kill these people who advertise speed reading, I mean, that would be real progress. They murder the spirit. They are all atheists.

No. To say something in three words which can be de- -- repeated meaningfully through your lifetime, that's something. {Fuge in Aegyptum}. That says everything. Because it means you have to re-find your salvation in forms unnoticed- -- -known before. But it's the same salvation; it's the same regeneration which others found before, in existing forms.

We'll be plagued by this sentence in the future. You can imagine that the Hindus and the Chinese must be told, "{Fuge in Aegyptum}." They cannot

possibly follow Christ- -- western industrialism in order to be sa- -- saved. That's not -- cannot -- it -- in- -- the -- our faith has entered them by such a detour, you see. I mean, if you write a book, Four Hundred Million Customers, in order to make the Chinese smoke, you cannot sell them Christianity. That's -- they never forget that the first -- the first encounter with -- with the Christians was via cigarettes.

All missionaries today are plagued by this fact, that they are confused with the accident of their birth, of how they -- Christianity came to these eastern peoples. And Heaven knows how this can be solved. I have a number of friends who are missionaries, and who are suffering under this quandary very much. How can they free themselves from what the -- the -- the pagans see in their own nature, I mean, embodied?

Well, but this is from the very beginning. "{Fuge in Aegyptum}" therefore I think is for our days a great, central sentence for understanding the Christian era. And since it is at the beginning, I would like to place it there today, and to make you feel that the four universes of antiquity come so much to an end, that Christianity is only to be found where the tribe, where the priesthood, where the poets--or the philosophers for that matter--and where Judaism -- are superseded, visibly superseded. Christ is executed by the Jews, you see. He is condemned by the Romans--that is, by the Greeks. That's why his inscription is in the three languages who condemn him -- which condemn him--I don't know what you want; and why He is the son of God and not only of the tribe of Judah. That isn't good enough for His problem.

Christianity is erected against the four universes which before contained any son of man. Be it Chinese, or be it -- May- -- Malayan, or be it -- . They all had to be either tribesmen, or empire-men, or Jews, or Greeks. This is -- the Christian era says, "That's not good enough. We must start man on a road in which he"--let me put it very mildly--"can alternate and choose between these four old orders." The old orders are not rejected, but they are made relative. Do we still go to gymnasium and learn Greek? You may. Or Latin. What does it matter? And as soon, however, as it becomes so, that the people who go to such liberal arts colleges become homosexuals, clamp down, paganism has re-entered, it's no longer a Christian education: that's the end of it.

I was asked by one of you about homosexuality. And the only answer I had was to be absolutely silent. I will not say one word to this boy about this problem. It is no problem. It's just not -- no problem. As soon as you treat it as a problem, you are Greek. Greeks live by problems. Human beings live by discern-

ing what can be made into a problem, and what must not be made into a problem. This con- -- college here, and this city of San Francisco and -- Berkeley dies from the idea that anything can be treated as a problem. Don't commit yourself to this nonsense. There are simply things which you decline to debate, and that's all. And then they are finished.

The -- the word "problem" itself should today be crucified. It's the most miserable word of the human language, because it is a purely Greek word, and it's applied to things of Church and state where it cannot be used. Not everything is a problem. Only things are problems. You are not a problem. You are a child of God, or a child of the Devil. But certainly not a problem. If you call a man a "problem child," he's already on the way to the mental asylum. The word "problem" is the word that makes you sickest. Distinguish what is a problem and what is a question. Whether you should marry a man, that's a question; it's not a problem. As soon as you treat it as a problem, you want to be objective. Can you marry a man objectively? Impossible. Don't try.

But how was it done? The great operation of the Christian era is the taking-on of all the four universes of antiquity at once. The Christian era is a fact only in as far as something utterly new began. There is no tribe in antiquity; there is no country in antiquity-- no China, or Egypt, or Rome, for that matter; and there is no religion of antiquity; and there is no art and science of antiquity which was not challenged, revamped, remodeled.

What I have to do now -- from now on, and of course, it's a short period in which I have to try to achieve it. But we will begin on March--what is it? March 2nd--to show how the creator of our era, being so aware of His own mortality, as a -- of His own frailty, of His humanity, mobilized all the divinity in you- -- yourself to get help for His task. Every one of you is enlisted in this army founded on the day of Easter in Galilee, or in Jerusalem, I should say, because -- because Jesus had no illusions.

Some one of you came the other day and -- with a rather startling question. He -- he couldn't understand what the Resurrection was. He wanted obviously to know whether Jesus went around the next day in -- in visible form. That's not the Resurrection. The word -- syllable "re" is a very great syllable by which you and I belong to the Christian era. This gentleman from Cupertino who said that 100 dead people a week were a small price for the boom belongs to the pre-Christian era. And I don't know whether -- more than 80 percent of the United States people at this moment should not stand condemned to bel- -- live in the pre-Christian era. You can relapse into the pre-Christian era any minute.

Every one of us can go pagan, and pre-Christian--and do, more or less, all the time. And this dipping into the mire of pre-Christianity is today the fashion. The -- emerging into the -- our era, into that era which can take on all tribes, all countries, all arts and sciences, and all nation- -- nationalism, all -- how would you call this? the cho- -- chosenness of Israel and any other people of the same complexion--this power can be lost. It is not true that a country because it was Christian will stay Christian. A great nation in Ger- -- as Germany did give up Christianity, receded from it. And only the few victims of Hitler save it today as being still remembered as part of the Christian nations. No -- nobody, except those -- whom he executed are safe -- a safe bet in Germany.

So all of us are at any moment in danger of leaving the era. The Christian era is an enterprise, my dear friends, and is not a fact. And today the -- Christian era as a fact seems to die. I can give you chapter and verse on what the historians do to kill it today. I mean, the -- the scientists are bent -- hell-bent to negate that with the crucifixion of the single, poor, weak fellow in Galil- -- in -- in Jerusalem, anything happened of any decisive character. They know better: they read the inscription and documents in Rome; the emperor Nero, and what-not; and that's of course the important history. So they say, "How can you say that we count now the era from the coming of -- from the -- from the birth of Christ? That's just silly." And they underline our own hymns which say that there was nothing but a baby in a manger. And how can you say that a new time began with this? It is really very difficult to insist on this. And most of you only believe this temporarily, passingly. Most of you are 90 percent pagans and 10 percent Christians. And some are 80 percent Christians, and 50 percent. And it isn't so easy. All the odds are against us. All the probabilities, all the scientific facts are against the fact that the birth of a child in a manger in -- in -- in Bethlehem could have made a difference. And why it made a difference, and how it made a difference --.

Two Catholic priests--and let me -- close today -- for today with this thought, because this I think -- it may explain our dilemma for the last -- for the next three weeks. Two Catholic priests, French people, have published a great work on the Church, the history of the Church. And it is untranslatable fortunately in -- in English. But in the German translation, the expression for the first volume, the title for the first volume is "The Making of the Church."

Now of course, if the Church was made, then it is a part of the world, and is of no interest to anybody. There are so many makes, shifts, and so many makers; they can have a copyright, and what-not, if the Church is made, I'm not

interested in it. And I am not in makeshift -- in churches made.

Of course, the Church was created. If the Church wasn't created, then there is no Church. And today, the blasphemy, however, among the ministry, in the clergy is rampant that the Church is made, is done, is fabricated, is -- is erected, is established. The word "establishment" is even used for this. Now if the Church is established, it's not of any divine origin. And I'm not interested. If you -- as far as humanity goes, I'm so proud of myself that I can do anything one better. But I'm very humble when the thing has been done for me, beyond human making, my manufacturing. Like the Sabbath.

When this man rested, and came as a -- out of the mouth of the Mother of God, "As a little word I come," that rings a bell in my ear. I have to listen. That's something really beyond my powers. I can think something up. But that God should have thought down into me, Heaven forbid that I shouldn't listen to this. So today's problem is that the words of the theologians--who speak of the death of God, as you know, on the side; it's only the death of theology of course which they mean by this, and in this they are right. And theology has died, thanks to God. And -- well, it has waited a thousand years. In 1100, a man called Abel- -- -lardus, a very great spirit, said this much, that theology would have to die. And he was -- is right. It only has taken 900 years, longer than he thought. You and I can tell off the theologians. Shouldn't we know of God just as much as they do? I hope we do. Everybody can, by participation in His camp- -- in God's campaign in this world. Now I'm quite serious. But it has to be said today were you are really intimidated by the -- by the self-defense of the theologians, who -- have all their professorships in jeopardy, you see. And they were quite sure for the last 500 years that there was -- always be a chair open for somebody who didn't understand God. And so now that seems to -- to melt -- to -- to melt away, I mean. There is no -- no certainty that there will be chairs of theology in the next 300 years. And I rejoice in this. -- That's the honor of God. How can anybody be more an expert on God than you and I? Utter nonsense. In the things of the world, you can be more experienced and more knowledgeable than you -- than I, you see. But in your communication with the divinity, I don't think that you can claim that he is an expert.

So I mean to s- -- tell you that the building-up of the -- a universe in which Christianity can be operative in those four pagan universes created before Him, or pre-Christian universe, I can't dare to call the -- Israel a -- a pagan universe, of

course, but a universe in opposition to the rest of the world, it was. Now we are speaking of a world in which you and I can speak of the brotherhood of man without a sneer, without having to think of Auschwitz, without believing that this was all just a pious phrase for white Protestant Christians, and that it is true, and will be true -- tomorrow even truer, that we are the children of one Father. If there is any hope that this can be done in the future, we must see traces of this in the past.

We enter today the third millennium. And that is not without some solemnity. The world -- the year 1967 is close enough to the eve of a new count of thousand years. And just as Adam died in the year 930 of the first millennium of our human era, and then was spelled by Noah and the city-builders, the Egyptian pyramid-builders, so in this sense I believe that our millennium is drawing to a close, and there is something to be said about new methods in the next millennium. The Christian era is also divided into chronological units of a thousand years, by and large, each.

And so, what I propose to do for the next three weeks is to tell you something about the first millennium of the Christian era, the second millennium of the Christian era, and the third millennium of the Christian era.

{ } = word or expression can't be understood

{word} = hard to understand, might be this

Page, you must listen now, because this clock is really divine. You can't see it. God cannot be seen, and that's the topic today, because with the incarnation, the thesis is that God, although invisible, must be spoken to and speaks to us in such a way that we cannot escape, that we cannot deny, that we cannot forget His eternal presence. It's a contradiction in terms in which we live in the Christian era. And therefore the Christian era in itself is of course always denied, and forgotten; and today as I see it -- I mean, in this country, 80 percent of the people have -- are trying -- on the way of disembarking or leaving the boat. The -- Christianity is nothing stable, nothing you have. The Christian era consists of a constant rebirth.

And I told you that this very -- strange word "re," this syllable "re" is fraught with difficulties. It is the one unnatural addition to our equipment. In nature, everything is evolving, is just there. You can never say of anything in mere nature that it is returning. The word "re" is one of an additional capacity in man, of recognition. I -- you can recognize that you are your father's son. But if he -- you deny, and you decline your father -- the fatherhood of your father, he can hardly do very much about it. He can weep. He can curse you. And he'll bless you if you say, "Yes, you are my father." But that's a free act.

You may have read in the papers that this problem of recognition is still in a strange way acute between antiquity and our own era, in the shape of the -- emperor of Abyssinia, of Ethiopia. This mountain region south of the Red Sea at the northern tip of Africa was in the papers these days, because Hailie Selassie, this greatest survivor of the last 50 years--deposed and reinstated several times--has gone to Moscow on a visit. This is for us, in this course, quite important, because he is the oldest witness to the Christian era in the popular -- political realm, and the Russians certainly are the most modern form of government. The fact that a distance of 1800 years, or 1500 years separates these two forms of government has not excluded their meeting.

And there you look into the importance of knowing history, or understanding history that the emperor Selassie of Ethiopia, and Mr. Kosygin, or Koramemkin, or Banzypanski, that they meet. Government has a timeless quality. You have to recognize another man in power regardless of his antecedents, revolutionary or otherwise. It is certainly something incredible. If you --. You have not lived through the last 40 years as I have, or 50 years. If you knew how much down Mr. Hailie Selassie has been: completely counted out when

Mussolini conquered his -- his empire, then you cannot sufficiently admire the elasticity of history in which this emperor of Ethiopia, Abyssinia, this lion of Judah, now visits this tiger of Russia.

The -- the Ethiopians keep the Sabbath and the Sunday. They circumcise their children, and they baptize them. That is, for you and me in this moment, it is quite important to know that there is one form of existing government in which the antiquity of Judaism and the modernity of the Christian era have entered a fusion. You cannot say that Haile Selassie is a Jew, and you cannot say that he is a Christian. He is both. This is a remarkable story. For 2,000 years--no, 1500 years--this man has, in a story of untold crimes, untold wars and defeats, have -- -s kept up the faith that the Revelation is contained in the Old and in the New Testament.

So what you testify to by buying a Bible, he practices every Friday, and Saturday, and Sunday. Because on Friday night, he enters upon the Sabbath. and on Sunday morning, he goes to Church.

I mention this, because it may show you the real topic of conversation, the real actions which were required in the first thousand years of our era, to place the Cross from Golgotha among all the people. You take it for granted that this -- there is a Christian era. What I shall try to do today is to convince you that this Christian era was created by toil, sweat, and tears in the way in which, as Winston Churchill has said, everything in this world has to be accomplished. There is no other way. And if you think it is done by writing books, or by passing doctor examinations, you are totally mistaken. The Greek manner of knowing everything doesn't change the world at all. That's why it has to be -- have -- the Greeks always have to be coerced, the academics.

We are, as academics, as I stand here, I can do very little. I can wake you up to the truth, but I can't put the truth into you if you don't want to accept it. And that's always disappointing for a teacher. The teacher meets with the immatur- -- meets the immaturity of his students. And the one thing I must repeat--I said at the beginning--is: that I do not know how much you and how many of you can accept what has to be said.

That is, the Christian era runs every day into the difficulty that only one-third of the people alive are ready for it. The others just aren't. And I must assume that you, too, in many ways, are utterly unprepared to accept the fact that the Christian era has to be created by you. You won't accept it. You will say, "It is a nice interesting story which I'm told. I can repeat the story. I can remem-

ber the story. I may even be interested in the story. It's a fascinating book," as you say, you see. When you want to dismiss a teacher, you say, "He's fascinating." I don't want to be fascinating. But I want to convince you that you must come into this, doing -- something yourself. And that is much more painful, and highly improbable; and a very -- small number of you will do anything about it.

This cannot be helped. It is the abundance of the seeds in nature that out of a thousand seeds, one grows up, and so the same is true of teaching. I only warn you, because it is so easy to -- listen to such a story, to assume that by listening to the story, you already know the story. That is -- would be a -- very erroneous. Hailie Selassie at least is still the Lion of Judah. He still keeps the Sabbath; he still goes to church. And so the first thousand years of our era are embodied in the existence of this funny empire, or kingdom--or how you ever call it, this last original African state which has -- is -- exists. All the others are gone.

It was not clear in the first thousand years of our era in which form the new time should be expressed. Ethiopia is an experiment. The papacy is another. The Roman Empire was a third. So believe me, life has been as dangerous in the first thousand years of our era as it is at this moment. You don't know how we get out of this Vietnam mischief. We have to get out. And it is very in- -- unsafe to predict how it will be done.

[tape interruption]

...China and our ambition in Vietnam was the situation, of course, after the Crucifixion. It was utterly improbable that anything would ever happen after this. Because there was no vestige, nor any power, nor any way of securing any succession to the Lord after He had been eliminated.

The story of the first thousand years stor- -- is the story...

[tape interruption]

...He had left twelve disciples. These were young, uneducated men -- fishermen, who had never dreamt in their life that they had any specific task to fulfill, except catching fish. And at the end of the first thousand years, there was a church which had adopted from His disciples, the name "Apostolic Church." And on the other hand, out of these disciples, there had come these people now called by you "the Apostles." They were not called apostles { } in that time. They were just His disciples.

The change of name is the story of this -- Christian Church. His name, from Jesus became Christ, His students, His followers became -- out of disciples, or followers, became apostles. Now the word "apostle" is already understandable to you by -- as in opposition to the { } Jewish word "prophet." The prophets of the Old Testament are replaced by the Apostles in the first thousand years of the Church. And the Ethiopian kingdom also boasts of being ap- -- believing in an apostolic emperor, Hailie Selassie. Whether he is or not, {he says so}.

What's the difference between a disciple or a student and an apostle?

{The} becoming something -- becoming -- building up an office which has not existed before is the whole story of our era. There are today vocations that have not existed 500 years ago. And they are usually only gotten up by sweat, toil, and tears. The first disciples became martyrs, witnesses. The arch-martyr, of course, was not an apostle. Who was it? Who was the first martyr? Wonderful. Nobody knows { }. Well, in my days, you couldn't become confirmed -- they wouldn't confirm you if you didn't know that.

The first Apost- -- the Apostles were not the first martyrs. It's very significant. The economy of the Christian Church has been that for every new office, also a new, original person was chosen, that Peter is the prince of the Apostles. But the first martyr was Stephen. And He was not a disciple. That's quite significant.

{He} therefore wavered between apostles and martyrs. And He wasn't quite sure who would be the more important cornerstone of the Church. The -- Church needs martyrs, and it needs apostles. It needs other people, too. It needs teachers and other witnesses. But this -- the word "martyr" only means witness. It's the Greek word for witness. It's a very harmless word in this sense: somebody who gives testimonial in court.

The Apostles were not martyrs in the first place. They -- on the side also become martyrs, as you know. But it isn't because they became martyrs that Paul and Peter founded the Church. They founded the Church because they become -- became Apostles. So today I must devote some time to the strange fact that you have no idea what an apostle is.

An apostle is somebody who carries the good news into an area in which so far it has never been mentioned, and never been understood, and never been heard. That's an apostle: somebody who carries the war into enemy country.

The first messages of this kind are -- are retained for us, preserved for us

in the so-called four gospels. The Apostles -- fell -- found out that in the four great realms which we have treated--the tribes, the empires, the Greeks, and the Jews--the text of the good news had to be worded in a specific way. And so we have four gospels in four different languages, or four different styles, or four different--how would you say?--selections. And the 19th century, which made the Greeks into, as -- I told you, into pure Aryans who never had heard anything, from the East, has forged this.

If you read the modern, last-century books on the four Gospels, you never hear anything but that they must reduced to some primeval, original gospel. And that there was one Gospel, and then there had -- accretions, they have destroyed all the four Gospels. But the four Gospels are something very important. They are the four forms in which the new order of things, the new insight that all men were equal, that all men had the same task on earth, that they should all worship the same Father, that this unity of man had to be preached to tribesmen, who thought their ancestors were the only true Jacob; and to empires who thought that only under their sky was the fertility guaranteed; and to Greeks who only thought by their genius could they really understand the universe; and to the Jews, who thought that, as the -- a minority, chosen group, they alone were able to win out over the tyrants and the idols of the mighty powers of this earth.

The four Gospels have been written against these four limitations of man which we call "antiquity," and which we have so far treated in this course of lectures as previous to our own existence. The limitations of the four orders are attacked, or are debunked, or are revealed by the Gospels. They reveal. That is, they draw the veil from the restrictions under which any Egyptian, under which any Solomonian--from the Solomon Islands, as our friend here--or any Greek, or any Jew labored. After all, these orders which we have discussed were all of a limited nature. They could not be expanded to any other country, or any other group, because the loyalty to the ancestor, the geography of the river valley--of the Nile, or of the Chinese valleys, or of the Ganges--could not be simply transferred to any other part of the globe.

What do the four Gospel writers do? Before I will tell you this, a little more elaborately, I like to draw your attention to the fact that we really have here the -- the growing point, or the toothache of history of the first thousand years. When Mohammed came, the great impostor, the great imitator of Christianity, he had of course the problem of a sacr- -- of scripture to solve. So he dictated it to somebody, the Koran, as you know. So it is the most boring book ever written. And he had to have also four gospelizers, the four evangelists. And he said -- they say in -- in -- in Islam that the four caliphs, the first four rulers

after Mohammed, they play the role of the four Gospel writers, because they won all the battles for the Lord. Mr. Romney might say this, or anybody else of this -- Latter-day Saints in -- in Utah. You see: win battles, and the Lord is for you.

It's a wonderful idea, but I think you can measure the risk of the gospelizers of the four Apostles who wrote, the Evangelists best, when I remind you that the four caliphs, the four--how would you call them in -- do you say "caliph"? Is that the correct expression?--that they were treated in Islam to this day as substitutes for the four Evangelists. It's very primitive, and very effective, you see. They don't have to say anything. They just say "head off," and by their victory in Egypt, or Spain, or Morocco, or wherever they go, or Ara- -- Persia, you see, they are the gospelizers. It's I think the most simple, debunking practice of -- Islam by -- for itself, by -- to say the four worldly rulers of the armies of Islam are the four Evangelists for Islam.

It is not wanton for you to -- to understand this. Today there is a tremendous misunderstanding about comparative religion. Any religion is counted in -- as good as anybo- -- any else. Don't be so stupid to believe such nonsense. There is only one religion. And there are attempts to formulate it. But you cannot speak of "comparative religion." That's one of these nonsensical ideas of modern humanism. There are no comparative religions. Who -- who can be taken -- who can take this seriously? After all, we speak of the most important thing in the world for your own life, and then you -- you compare it. E- -- when I hear this, I know that this man should be counted out. Don't read books on comparative religion.

One of my colleagues wrote a book on it, you see, and he put Islam last, because, as I -- he said, it's the latest.

I said, "But do you think it's worth to come at the end?" You know the man.

And he said, "No. But this came last. What else can I do? I just have to follow the order of things as they happen."

So this idiot was professor of philosophy.

Gentlemen, this is -- and ladies, this is the most important thing that I can hope to perform: that you free yourself from these natural science attitudes of comparing things without any guidance, without any principle. That's imp- -- all

nonsense. You can compare pens. You can take sharp pens, and broad pens for writing. And you can pick and choose for all dead things. I already warn you to do it with ladies. There is no comparative religion with regard to love. They resent it.

With regard to God, it is impossible. God is jealous. Either there is a God, or there is none. You cannot compare Him. He is incomparable. And to speak of -- of a comparative religion is an offense to all the people who believed in their gods. They were honest people. They did as best as they can to worship the true and only one. Give this up. It's all -- we are just steeped into this intoxicating brew of Greek -- all-knowledge, overall knowledge. This is -- may be good for botany or zoology. For the belief in God, it is absolutely ridiculous. It's madness. Well, we live in a mad universe at this moment. If I talk about these -- these -- these ministers, they compare notes in -- whom they should believe, probably. They run from one church now to the other to exchange notes. None is true, so all together may be true. That's their hope, it seems.

You are in a madhouse today, when you -- become a student. And I have to warn you that it is very difficult to follow a path of insight and increase in knowledge. It's usually a decrease in knowledge and a great increase in confusion.

You must know this, that you are just -- facing a litter. Wastepaper baskets of human knowledge are poured over your heads.

I don't know -- dare to -- to speak to you about history if there was not one history to be told, and to be singled out, and to be brought together, and to be prepared for our understanding and for our succession in it, and for our loyalty. There are no -- no comparative religions.

So -- Mohammed, of course, was at least better than my colleague in philosophy. And he said the four caliphs, they take care of the orthodoxy, you see. These four caliphs, with their victories, that's enough. And so you can admire this. This is very simple, no debate. Mohammed stands for all and everybody.

But our Lord decided otherwise. In His humility, He admitted that the four pre-Christian orders--the tribe, the empire, the city of God, and the Homeric artists and geniuses--had to be approached in such a way that they could open up to the new message, to the coming of the Messiah, and that's why we have

four Gospels. Matthew was written to the Jews, to the tribesmen in Judaism, the 12 tribes. And he's therefore the oldest. It was the first and the most difficult thing, to write to the most primitive people, because in Judaism, the 12 tribes of course represent the eternal beginning of people who just found themselves as children of Abraham -- Isaac, and -- and Jacob.

The second Gospel was written for the empire builders. Mark is the secretary of St. Peter who goes to Rome. And Peter gave lectures in Rome before he was assassinated. And -- Mark took notes down. And when -- when Peter had been executed, he obviously put down this Gospel as the remnants of -- of Peter's lectures. That's why Mark begins in the middle. -- Matthew is interested in genealogy, in the story of the Jewish people, because he speaks to Jews, to people who belong to these tribes -- 12 tribes. In -- in Rome, that had no interest, because they -- what did they know of the Jews? Nothing. They -- but the story of the salvation of the Gentiles is the story of the Markian Gospel, and therefore Mark begins right in the middle with the -- with the baptism of Jesus Himself, and -- the beginning of His -- of His gospelizing.

The third Gospel is Luke, and the fourth Gospel is John. Now the third Gospel is written by the Greek, the hellenistically educated, Luke, and is written in the tradition of the schools. Every generation has to be taught differently. I must teach you -- the same truth in a different way in which your grandfathers were told the same truth. And so, Luke--as you may recall from -- some of you may have read it--in Acts, he -- he speaks of the two forms in which he has written the Gospel, and says to -- to his addressee, who is -- to whom is the -- Luke addressed? Well, how does -- do Acts begin? Nobody knows? Who is the man who receives the book of Luke?

(Theophilus.)

Theophilus, yes. A Greek. And -- but -- obviously a Greek Jew. And so it's for the pious Pharisees, to the -- to the literate people--not the illiterate people, as Matthew--that the -- Luke is written.

And John begins, "In the beginning was the Word, and the Word was with God." And there we leave the created universe and speak of that, that is to be created, to be to come. John strips the story of Jesus from all the paraphernalia of geography, and cult- --. It's not a cultural history, as you think all history should be written. It's an anti-cultural history, the Gospel of St. John. The eternal truth, that is true, despite the fact that you live in the most enlightened part of the universe, called Santa Cruz.

The megalomania of the living, you see, that you are more advanced than anybody else who has ever lived before, is the most difficult problem of mine. How can I make you understand that people a thousand years ago were much more advanced than you are? That's what John tries to say. That's very difficult, because you don't believe it. You just say, "It's impossible. They had no cars, they had no electricity. So how can they be wiser than you and I?" And I assure you, they were. Because to have a car can make you just as much stupid as it can make you clever. There is no proof for one thing or the other. Cars have nothing to do with your soul, with your heart, and with your understanding. They have very much to do with accidents.

But the word "accident" is a very good word, because for your soul, neither the one ac- -- kind of accident on the street, nor the accident, you see, of birth, or of date, or of education plays any part. It's funny that the language should have coined this phra- -- word "accident" to warn you, that the accident of your living in 1967 is purely accidental. And you have no claim to immortality, just because you are -- living 10 years later than McKinley, or somebody like that. Or McCarthy, for that matter.

Which you don't want to hear. You all want to get some premium for living that late. And Moses, and Abraham, and the prophets to you are not contemporaries. Well, they aren't. They are far ahead of you -- us -- you and me. They are certainly not contemporaries of yours. But you should at least try not to be too far behind them. Now you only think you have to do nothing but you live after them; therefore you are advanced.

The four gospelizers, the four Apostles who created these four inroads into the tribes, the empire, Israel, and the Greeks--the Olympiad, are so remarkable, because they show you how necessary it is to go backward in order to go forward. Their patience, their devotion to -- tackle roads that had become obsolete, and had to be left, relinquished now in the new order, they made the -- this made them immortal. This made them into saints of the Christian Church.

To become a saint therefore means to be indifferent to the difference between past and future. That's the best definition I can offer you, and I think it's worth a piece of chocolate for me, that I tell you this. Nobody seems to know it, that a saint is somebody in whose life and in whose actions the past and the future become indifferent, interchangeable. It makes no difference that this man goes to the old tribes. A missionary who does this today is just as modern as any Christian. And a Gospel -- a man who just preaches the Gospel here in Santa

Cruz, in a stuffy church, is -- cannot keep up with him. The missionary is, although he deals with primitive people, is not primitive at all, himself. Because he heals the breach between the times. And we, all people of all ages, should be contemporaries.

Christianity is the doctrine that all times are contemporary. If you don't understand this, then don't say that you understand Christianity. Christianity is not progressive; Christianity is not history. But Christianity is an attempt to make all people, beginning with Abel, contemporaries, so that they are one -- of one heart and one soul, despite their historical distances. The whole doctrine of the saints in the Church is based on the assumption that St. Peter and St. Paul are just as necessary to your salvation and you to theirs, you see, as some contemporary, Mr. Smith, around the corner here.

This is hard doctrine. But I can't help it, you see, because history ever since has been transformed by this simple fact. We are not Mohammedans. We don't say that the four victorious emperors, the four important generals of Mohammed are the four gospelizers. But we do say that Matthew, Luke, and Mark, and John re- -- acted regardless of the time difference, and therefore made all the people on the globe -- enabled them to become contemporaries. And as long as we do not become contemporaries, there can be no peace on earth. And therefore, the world must perish today, with all our communications, you see, unless this attitude of the four Gospel writers is continued, is perpetuated, is repeated.

It's very simple. As long as you treat your mother as belonging to the Stone Age, you can't treat her correctly. Most people do this today, quite naively. Somebody is born 20 years older, so he is discarded.

So all men of different age are nuisances to each other, before they are reconciled. The essence of Christianity is this stripping history of its magic divider -- dividing power, that because somebody lived a thousand years ago, he doesn't matter; and because he lives today, he does matter. You can't make it that simple. It may be that you have to forget nine-tenths of the people who live today, and nine-tenths of the people who have lived before. That may be. But the cause, that you forget the one and the other, because he's older, that's not a good -- good reason at all.

If I hear -- you hear the affection with which the zoologists talk of the sauriae and the elephants, you see how they can love people of different -- of a different era on earth. Now it is certainly exactly as true of humanity, you -- s- --

-ee, that they are our living brothers today. The fact that they -- that they have died is no reason.

Now you know that the Church therefore has introduced the -- not the worship of the -- that would be perhaps the--well, "worship" perhaps may do--the reverence for the saints. No Christian church in which not next to Jesus others are not also reclaimed as the saints, in which we recognize the -- the light stream. Just as in the sky a comet will describe a visible path, so the saints are that illumination in the darkness of our night by which we find our way. You are very privileged if you have one or two such saints as -- been -- given to you in baptism, perhaps, on whose guidance you can rely.

One of the leading Protestants of my own life was so anti-Catholic that I thought he -- he would not hold with the adoration of the saints. And -- he wasn't my teacher, but I revered him very much, and I began my career under him. I became a -- he -- he allowed me to begin to teach at his -- in his faculty. And I once talked to him about this problem of the Protestants and their relation to the saints. And he burst forth and said, "Well, if we did not look up to these sacred and saint -- souls in the -- in our sky, we wouldn't deserve to have been ever led out of Egyptian darkness."

I've never forgotten this sentence of his, because it came so -- surprising. Here was a radical -- Protestant, you see, who had no pictures on his walls; certainly never went into a Catholic Church. But he was quite aware that his own life had been guided by the great witnesses who had preceded him.

And you should have seen the man. He just oozed out this enthusiasm and this faith. He -- he said, "But that's just the -- the abstinence which -- which we officially hold. That is just for protecting the mob against superstition. But nobody lives who is not daily edified by the -- the model."

And ask yourself: If you have no such models in your own soul, go down on your knees and try to find one. You cannot live without them. It's all nonsense to believe that you can live in a right attitude towards your creator without these intermediaries who have suffered before you. How you call it, it doesn't matter, I mean. Whether you call it -- you can call it Roman Catholic, or Greek Catholic, or Chinese Catholic. It makes no difference. But you cannot be without them. And if you are now, you are very poor off, and you will go to Hell. Because man alone goes to Hell. That's the simple answer of Christianity, in our whole era.

All people who try to save themselves will perish, must perish. We can only save each other. Nobody can save himself. That doesn't exist. That is the one devil which paganism, or Grecism, or however you call it, has to -- that has to go. It is all of course in the schools. And as long as you are students, it costs you nothing to believe such nonsense. You are not put to the test. But once you have children, and once you have a wife, who wants to get her divorce from you, and you still love her, the -- what -- to whom do you appeal? You have to look up to people with a greater soul than your own. And to live without models is impossible. You may have passing models; you may improve your choices, your selections. But don't believe that you can be without them.

And this is today one of the greatest American heresies. Everybody is not only a self-made man, but a self-adoring man. Because as long as it's -- you have no others to adore, you adore yourself. And you do. You think you are wonderful.

It is this immense patience of the four evangelists to go back to the beginning and to say patiently--as though they had never heard anything--to the Jews, to the Hebrews, to the children of the 12 tribes that a child was born illegitimately, outside wedlock, and that it was the child of the Holy Spirit, and that -- the father recognized it--the -- the legal father, Joseph--and that therefore this child was now the heir of Israel on the one-hand side and the free agent of the Spirit on the other, with which the whole story of the Church began. Just the great patience to say something so incredibly small, so incredibly incredible, that it made a difference when it was written down.

I take it that Matthew was the only scribe in the whole bunch of the 12 Apostles. Jesus selected him, as you know, from bookkeeping. And tax -- a tax collector, he was. And therefore, he was of course, able to write. And he, I think, when he -- we say that the Gospel was written by him, we may have to assume or to acknowledge that he asked the others what he should write. But he was the handy-man, you see, who was able to function as a secretary of the 12, and it certainly was written in Jerusalem after the Crucifixion, before the Apostles left. So Matthew must have been written between -- between 33--that's, I take it -- safe to be the date of the Crucifixion--and the leaving of the -- Jerusalem by the Apostles in 49. All these dates are to be mentioned with precaution. We have no -- no complete control of these -- knowledge.

What is important for you, however, is to know that writing down is a surprise -- came as a surprise to the Christians, because writing was quite far from their first idea about the new life left behind by their Lord. They di- -- hadn't

thought that they should write. I -- my assumption is -- or my hypothesis is that when the first martyr, Stephen, was stoned by the Jews for his confession that Jesus was the Lord, that they got terribly frightened. For the first time, they saw that they all might be -- dis- -- might disappear. And that if they had all been murdered, and executed, and crucified like their Lord, then who would bear witness to the good news? And I -- my idea is that we find vestiges of the -- of the -- Steph- -- Stephen's fate in the Gospel, I think, of Mar- -- Mark- -- that -- then the Apostles got together and said, "For Heaven's sake, let's write it, something down. It's unexpected. We thought it was all oral. The day of writing, of scripture was -- would be over. But with this -- with this aggressiveness of our enemies, we have to secure the facts in some form." And that's I think how the first Gospel came to light.

So -- are two things which you must consider when you consider a Gospel. It was not for getting a Ph.D. that they were written, as you treat them today. They were not written for a big publishing firm, for big sales. That's the Number 2 which you must know. But they were written in danger of life. And that's the only utterance that is tolerable for Christians. We s- -- tell the truth in danger of life, when something more otherwise would be lost. This is un- -- unknown today. The professors of theology treat these Gospels as though they were something interesting, to sit down, have a new typewriter -- with a new ribbon, and then begin. That's good for fiction stories; and that's good for making money. But a Gospel has nothing to do with it.

And I must shake you up -- cry you awake to the fact that all the Gospels were written in danger of life, as an ultimate, as a resource, you see, because they couldn't help it. Otherwise, you don't -- will always misunderstand them. They are not books, as you write books. Or papers here for me, written in just a half an hour.

Well, it is terrible. But I have to cry you awake to the fact that Gospels are written in danger of life. Perhaps some respect will then accrue to them again. They are not written for pleasure. They are not written for entertainment. They are written as a last resort: if I go out of a business, and something is left as a witness in my place. You shouldn't write for any other reason. I hope when you write love letters, that they are all in this miserable state of affairs, that you are afraid that she might not take you. That's reason enough to write a love letter. But -- no other excuse for letters, I mean.

Today we live in such a pедера- --. I have a neighbor who sent out a million catalogs for his business from our little village. Of course, no other mail goes

through. And that is -- considered commercial. One million catalogs he sends in -- in a village of 1500 inhabitants. Where are the 1499 other inhabitants, compared to this catalog bes- -- beast?

This is how we have to live today. That's why I have to -- to shout--pardon me--to make you aware that the Gospel is something different. It is not a book written on the side, in a leisure, you see, as my memoirs. It is a -- something quite different. It is written as a substitute for the real life of this person of the Gos- -- of the evangelist, because he may not be there. They may drag him ar- -- away. And so what can he do -- except condense everything he has experienced and he wants to bear witness to in this little booklet, you see? One of my teachers in the University of Leipzig once received a great scholar from Sweden. And the Swedish man became later archbishop of Uppsala and the father of the ecumenic movement, Nathan Söderblom. And I had the honor of knowing this -- this Swede later, quite well. And he said to me, he was so impressed when this theologian received him, he took a little copy of the New Testament, just the four Gospels and nothing else, and said, "Isn't it incredible? Everything is in this little booklet."

That gives you an inkling of the -- of the importance that in this paper forest in which we have to live, there are still some writings that are written with blood and that therefore have to be distinguished from the books you touch, usually, and you read every day from morning to evening. Otherwise we'll -- we perish, if this isn't said. The Gospels are not books in the usual sense of modern printing and modern writing. They are written in danger of life as a belt so that the -- a swimmer may reach land in spite of the fact that the waves are going over his head.

Four men in -- 300 years later, after the Gospels were written --. Obviously the last Gospel must have been written around 90, because John the Apostle -- the Evangelist has died before 100. So in the first century, these four gospelizers came forward at a moment when there was nothing else they could do. I mean, this was all that was left to them. It took 300 years before these Gospel- -- these four evangelists were--not replaced, but were--continued by a number of four, which I think I must bring forth. You know Matthew and Mark, and you know John, and you know Luke by name. I'm afraid that these four other -- four people -- may be -- quite unfamiliar to you.

So my addition today can only be that I now take the rest of this lecture to introduce you to four people who have in a way, 300 years later, done the same

as the four -- these four men, by planting Christianity in this pre-Christian, non-Christian environment, and making it bloom, so to speak, and making it possible that ever since, the people know of the new -- good news, inside these thousands of tribes, these dozens of empires, these thousands of millions of books in the Alexandrian library, all these poets and all these avant-gardists, you see, and about the -- among the pious Jews in all the cities of -- where they have established their synagogue.

The men are Anthony, St. Augustine, Athanasius, and Jerome. I prefer to call the -- poor Jerome "Hieronymus." That's the decent name; "Jerome" isn't. "Hieronymus" means the man with the sacred name. And so call him Hieronymus, please, and not Jerome. But it is the same word. And Anthony--Antonius; and of St. Augustine you may have heard; and Jerome--I'm not so sure; and Athanasius, I'm sure you have not heard. That's -- such a difficult name. Well, we owe Athanasius, we know Anthony, and we know -- owe St. Augustine, and we owe Jerome that we still have some connection with the first thousand years of our era. And that's quite strange how -- how it was done.

You think it is natural. But life is not natural. Since we are all mortals, you see, it is much more natural that everything is forgotten, that nothing survives. Ingratitude is the {Keln}- -- {Kennmark} of man. Forgetfulness. We just don't remember. You haven't been there. So I have not been introduced to them, so why should I care? That's by and large all human -- all humanity is based on this incredible ingratitude and forgetfulness.

So these four men took over in a new form when the four Gospels had done their part. And, so to speak, they enlarged on these four Gospels. You know yourself that the four Gospels alone would not suffice today to make you Christians. If this was all what was left of the Christian era, this wouldn't be suf- -- enough to make a dent.

The -- Christianity stands on this perpetual regeneration. Every generation has to find a new form for the same truth. And it can only be believed if the Gospels are followed by something different, and then again something different. The interesting thing of Christianity then is: it lives by the renewal of its forms. And it's e- -- each time a great surprise, each time a great scandal, each time, just as it is today when the chil- -- a minister dares to tell his stuffy congregation that they just are no Christians--which is of course true, but they don't like to be told. And it happens here in every -- in every town, something of this move is on foot, that some of the ministers, you see, are very glad that their congregation is no Christians, because the salary is much better if they are not --

no Christians. And the others are un- -- are nervous. They feel that they should tell their people, you see, and then they are fired.

We just got the news that in our neighboring town, the -- the minister was fired because he had said something about the equality of Negroes in church. And the congregation said they didn't want to be disturbed.

That's in every generation the same thing. In every generation, the previous forms of utterance must be replenished by a totally unheard-of, a new form. And this is what -- hard for you to understand, that the Christian Church consists of this tension, of this alternative. The old forms, all "yes," but a new form: "despite the fact," also, you see. It's usually beyond your understanding. You either are one, a pacifist, or you go to war. The thing is much more complicated, you see. Christians can go to war, but they also have to be pacifists. And only if you can understand this can you today be successful in political life. The order of the day is army plus -- plus Peace Corps. And it certainly is not Quaker on the one-hand side, and Mr. McNamara on the other.

That has always been the case with Christianity, you see, that: yes, the Gospel is written, and now we know! And tomorrow, if it isn't re-written, we don't know.

So the fertility, or the fecundity, the propagation of the Gospel is the secret. If you take the word "propagation" literally, it is perfectly satisfactory and perfectly sufficient to explain to you in what a wonderful presence of God we are allowed to live. The presence of God takes shape by the fact that all the old forms are fully alive, and fully fruitful under the one condition that you add one more form. If you do this, you understand suddenly all Gospels. But if you don't do anything yourself, you don't understand them. They become just stuffy, and just good for -- for the family Bible.

This has never existed before, you see, that -- act of tomorrow, and the life of yesterday are mutually needed, required. Without the life of yesterday, you would be a barbarian, a pagan. And without the additional creative force of tomorrow, you would be a heartless machine. Most people prefer to -- to divide their life in this manner. But please don't think that this is the -- the Gospel of the Christian era.

The Gospel of the Christian era says--now -- I come to a definition which you perhaps take down, because it's worth a million dollars--that Christianity recognizes the beginning in the end, and the end in the beginning. Christ is the

middle of time. He came in the middle of time in order to make it impossible for the physicists and geographers, and historians to speak so glibly of past, and present, and future. We can only speak of the beginning and the end; and we are in the middle. And we have to lead the people through things that have already been started to their accomplishment and their end, you see. Man is that being on earth who has to lead all things to their destination. And therefore, what has been before us, and what has to come after us puts you and me not in the museum as a visitor, but in the middle, where that which has been started has to be brought to its completion.

And so, please dismiss for history and for your own life always the word of past, present, and future. That is for physicists. You and I have to treat the creation as having begun, being entrusted to you, and waiting that you help it end. If you don't put yourself into the middle, between the beginning and the end, you don't understand what these Apostles did. You don't understand what these four men did, of whom I am now going to speak. And you don't understand why Jesus is the center of time. He is only for this simple reason the center of time, because He took it upon Himself to speak to the first pagan firecracker-worshippers, and to deal with him as His brother. He didn't speak to the most advanced minds of His age, only. He talked to them, too.

To make all men contemporaries is the essence of treating time in the right and proper way. You have here a friend from the Solomon Islands. I think everybody here instinctively recognizes that he is your contemporary, although for many other reasons, he is not.

It's a very simple rule, and I think instinctively most people are quite good at that, and treat a man whom they meet as a contemporary. But you have to be reminded that this is -- can be lost. This can be -- can misfire. And all superiority complexes, you see, are based on this assumption, that you have the right to choose your contemporaries. Every human being is your contemporary. And that is very difficult and very painful. Sometimes you think, when you look in the politicians, that's -- just impossible.

To treat everybody as your contemporary: that's -- is the saintliness of humanity. And that has created the saints.

Now Anthony, the first man I--have I still time? ja--is the father of the desert monks. He founded, or he had the great idea to leave the empire of Egypt, the great fruitland, where the bread would never -- would never fail. This great harvesting miracle of the Egyptian Nile valley. And he went just a little way --.

It's like -- cut off with a razor blade. If you go into Egypt, the -- the desert encroaches on both sides of the valley, which is only 30 to 40 miles wide. And there's the desert. One step, and you are in desert land. And so it is a very peculiar impression you get there, that the fruitland--here, California--and the desert are much closer together than they -- are here. I mean, you go to Palm Desert, you have the same experience, of course. Or you go to Baker -- what is it called? Bakersfield.

Desert and fruitland were in the eyes of the professionalists, of the Egyptian priests, totally separated. They could fertilize the land of the Nile, but they left the -- the desert to the Bedouins, and never went there.

There -- to this day--I probably have told you this before--to this day, around Egypt, 70,000 Bedouins, who despise the {Nilots}, the Egyptians, because they build houses, you see, in which they perform all their necessities--shitting, et cetera--and they think they are the dirtiest creatures on the world. They are rich and dirty, you see. And the Bedouins are poor and clean. And they despise the -- the Egyptians, although the Egyptians think--and you think, too--that they are -- live in an advanced civilization. They invented temples, and writing, and the calendar. And -- and they are like we. They are very adroit with wonderful -- wonderful goldsmiths and such things. But the Bedouins spit at us, just as much as they spit at their Egyptian neighbors, you see. They think they are just dec- -- decadent.

And while I was in Egypt, the -- they -- they arrested -- these Bedouins arrested the king of Egypt, the last king. And right they were--and he was a great rascal--and -- and just expressed their complete indifference to his royalty, you see. What was his royalty? He belonged to these strange people who live in houses, you see, made by hand -- human hands, not in tents; and who lived in cities like Cairo--one of the dirtiest places in the universe, to be sure. And so these Bedouins were not impressed by the royalty, you see, of the king. Well, it was his last gesture, then. He had to leave. It was really the last event in his royal -- in his highness's life.

So -- only to show you that Anthony, when he chose the desert, he made of course a separation of Christianity with the environment under which it had grown. It had grown up in the rich town of -- Alexandria, in the Roman Empire, in the Greek cities of the Mediterranean -- on the islands of the Mediterranean. And here he said, "I go back to nowhere, before all these human palaces, handicrafts, et cetera, coins, images, temples were erected."

They tell the story that one of his monks was visited by a civilized man.

And he said, "But what are you doing here?"

He said, "I'm spending my time in getting enough water every day from the Nile valley to this desert place so that I can live."

The man laughed, this -- this, of course, this highly educated man. He probably was -- had a Ph.D. And -- and said, "You are ridiculous. You are a fool." "Well," the man said, "That may be, that I am a fool in your eyes. But I have to prove that God wants the earth to be peopled everywhere. And if it takes 24 hours for me to supply this place with water from the Nile, that isn't too much. That is not too much work. It is very important that people should learn that the frontier-lands have to -- all to be abandoned, all to be transferred into real -- into real fruitland."

When you founded a -- monastery in the last -- first thousand years of the Church, of Christianity, all these famous monasteries, from St. Gall to St. Denis, they were always founded according to the verbiage of the document "In Eremo." In the desert. It was a condition for a monastery of antiquity, in Christian antiquity, that the formula was used: that the monks had to go to a desert place, you see. They could not settle a monastery in -- in the fruitland, in the rich land, in the fertile land. They had to stick their neck out and show their faith in God's -- in God's pity, or what do you call it? Barmherzigkeit? what's this in English? -- who helps out? Barmherzigkeit.

(Mercy.)

Wie? Mercy, ja. Pardon me--by saying in the document by which they wrote down their property rights on this soil that it was established in eremo.

Why is that so? Why is the hermitage--you know still the word "hermit"; that comes from "desert." The hermit is a man who lives in the desert.

Now the victory of the An- -- An- -- St. Anthony and his monks was that they said that the earth was the Lord's. This division which we have made between the -- the fruitland--the fertile land, the watered land, you may say, the river land--and the desert is arbitrary. The -- earth is the Lord's, and everything that is in it must be declared to be His. Therefore we have to prove by our practical existence in these nowhere lands that they are as close to the Lord as these

privileged, fruitful lands near the Vesuvius of Naples, where the good wine grows.

It's for you hard to understand. But this was -- is the immense change that all -- thanks to the monks of Anthony's leadership, the earth today is the Lord's. And you stick your neck out, and you go into the deserts. You even go there for promenades, and for vacation. And only through the monks has this happened, this choosiness has been given up, this selection that we like this place, and the other, we don't like. The equality of the whole earth is a product of monasticism. And it is the first -- man who dared -- planned this, is Antonius, St. Anthony, who lived from 262--pardon me; I should know it by heart, but I don't--251 to 356. Obviously in -- as a premium on his ascetic life, he is said to have become 105 years of age. No documents which prove this.

But the date -- the year 251 to 356 is a very important century. On the surface of this century, you see, there were emperors. There were the -- the Emperor Constantine, and the -- confessing the Trinity. There were very much movements in the -- on the surface of the big cities, and the wealth of the Roman Empire. But I think the real story was with -- Anthony and his monks in the eremo, with the monk who settled down, 24 hours spending on -- only on getting the water there. Because they insisted that God had not created just the fruits -- fruitful spots on the earth, but the whole earth.

And if you today see that the geography of your maps draws a line between Mexico and America and Canada as a line, that you can even say "54th degree of latitude"--as you know the political war cry was--this is owed to the monks exclusively. All frontiers down to 1800 were wide marches. The whole state of Vermont was one frontier between the French and the British. A hundred miles -- 200 miles had to stretch out to separate people in their settlements. It's unheard-of. You don't know how Christian you are that you can draw now an atla- -- on an atlas a line and say, "That's the frontier between Canada and the United States," or Mexico. That's a purely Christian invention.

In -- in -- in China, they still don't understand it. Vast stretches, whole states in China and Tibet, and -- you see, are used as marches, as frontiers. This is the normal behavior of man: suspicious, you see; in- -- hostile, and fencing off against the other. There was not a settlement between the French and the Canadian -- French-Canadian and the British settlements in New England for hundred -- and fifty miles. And that went on for 200 years. It is -- was only when the -- both sides became British, you see, in 1763 that the state of Vermont could be settled. There was just no settlement before, because that was all frontier.

So believe me: the history of mankind is very much wrapped up even geographically with the story of the Church. It were monks who preached the unity of the globe, first.
Thank you.

{ } = word or expression can't be understood

{word} = hard to understand, might be this

...a break off, and then without further ado, just stop after the time that I think is my limit today.

Our topic has been an attempt to define the Christian era, not in -- by words, but by certain facts so that even you, although you are totally spoiled by the academic system, can understand that the era of -- before Christ, and the era of our own time reckoning, differ. Today, the great fashion is to say there is no such thing as the Christian era. Nothing has changed. And if you read the papers, it is highly improbable that we should live in a Christian era.

And therefore, I have made an attempt to bring you to the -- to your attention a number of colossal conquests, or facts, or acts by which we daily renew our faith that we live in an era that has shifted away from those four ancient antiquities: the tribe with its human sacrifices; the temples with their cosmic worship of astrology, and constellations, and the seasons; the worship of genius, of poetry, and literature, and philosophy, as the Greeks did with their homosexuality, and their slavery, and their eternal warfare; and that we have also -- no longer limit ourselves to this strange selected group of prophetic people, the Jews.

How this has been brought on is the content of these last four lectures. I intend to meet you twice this week--today and tomorrow, same time--and on the regular hours on -- next Tuesday and next Thursday. I've been told that I must make this known, because not everybody is lecturing next week. Is that right? So we need, I think, these four meetings. And if I achieve my purpose, then I will -- you would have to say that you now know why it is said that we live in an era which differs totally from anything that has been in -- in -- in life, or in completion, or in production before Christ. Nothing is more needed. I -- talk to many theologians who can't tell me what -- what has changed, let alone the philosophers who have abolished Christianity long ago. And of course in the natural sciences, they don't even know that time has a chronology and an era. In natural science, there are no eras. You just count, blindly. Beginning or end: makes no difference.

So we are today in a real confusion. A hundred fifty years ago in this country, the leader of the Indian chiefs in Montana said, "I have to christen my people, get them to ta- -- accept Christianity." He was a leader of the Stockbridge

Indians, and they had emigrated to Montana. He said, "My people move in circles." And he felt that the essence of paganism was this moving in circles. I would say that today the San Francisco Chronicle moves in circles.

That is, Chris- -- the Christian era can be lost. Obviously, it is not totally sure to say that you live in the Christian era. I would have to see really what you do before I'm quite sure. But the majority of people pretends, at least, to be -- live in an era which has definitely changed 1967 years ago. As far as I can see in my own life, the pretense has become more shallow and more incredible since I grew -- woke up. In my days, nobody doubted, before the First World War, that we lived in the Christian era. There were bad, wicked people like a certain Nietzsche, who wrote The Antichrist, and there was Karl Marx who was a Communist--imagine! And now since everybody now is a Communist, including the president of the United States, it makes no -- you -- you can no longer distinguish the times. This is the only Communist country in there world, here, this. But nobody knows it. You guarantee every -- every genius his livelihood. That's Communism. You can't ask for more.

But this cannot be recognized. All the words fall between your -- around your ears today as empty straw, because there is not even a minimum of recognition in what the Christian era would then consist.

So I made an attempt last time, to be -- or I began to show you in one man an attempt to do away once for all with the darkness of Egypt, and the worship of astrology. The Christian father, Tertullian, in 200, wrote that down to Christ, astrology was indispensable and inevitable for the rulers of the world. You had to go by certain knowledge of the constellations in the heavens. Since Christ came, this was no longer necessary. So this man tied up astrology and our deliverance from this with the -- with Christianity. And I gave you, as a first example of this new understanding, the life of Anthony, the father of the monks in the Egyptian desert.

You -- we all -- I just came -- come back from the hospital where I owe my -- my nursing of course to some good nurses from the monastic order of St. Dominicus. And we -- you all owe nursing, of course, to the monastic orders. And they come right back from the Egyptian darkness in Egypt, where the -- Anthony, as I have told you, went into the desert, regardless of the fact that one monk would spend day and night in just bringing the water to a place in which there was no water, in which the Nile water was not to be had without a true, superhuman effort. Because he -- had to prove that the earth was the Lord's, and not of the star-lore, and not of Horus or Osiris, or any of these lucubrations of the

Egyptian priesthood.

The freedom of man from circumstance, from so-called "conditions," which always in sociology again, tries to overwhelm people--you see, natural conditions, physical conditions, economic conditions--has been fought off by Anthony and his monks. Wherever you find a true monastic vocation, you find there total indifference to natural conditions. Natural conditions--I hope you will laugh when somebody comes -- you -- with "natural conditions." That is never a good reason for anything in life. Natural conditions? They are just there to be ignored, or to be overcome, or to be challenged. Certainly not to be given into it. The line of least resistance, gentlemen, is not the line of history.

A great musician, a piano player, Arthur Schnabel--some of you may have heard his name--wrote a book 20 years ago, *The Line of Most Resistance*, colon: Music. Now that is your life, too. Anybody's human life consists in fighting -- taking the line of the hardest resistance. All progress--what we call progress, gentlemen, in humanity has only been reached by people who have taken the line of hardest resistance.

I've -- in 1926, I published a book in which the first chapter was entitled, "{Ama qui arduissimum est}," Love that which is the hardest to love.

All history in the Christian era goes the way -- goes the line of most resistance. Whenever it takes the line of least resistance, as in politics, it is pagan. I mean, we have a pagan government at this moment. Because it takes quite naively and openly the line of least -- most resistance -- of least resistance, pardon me. When I published my article, the people also thought in Germany--it was just before Hitler--that I was mad. You live so by fashion, and accident, and -- the Gallup Poll. Recently I haven't heard of the Gallup Poll; has it disappeared? Ja. Well, it's the most wicked thing there is.

Because for -- any human being, gentlemen, the line of most resistance is the only criterion for the correct choice. Whenever you want to pick your vocation, your wife, your predilection, your party from the line of least resistance, you have ceased to be a human being. You are just nothing but a swine. And most people even boast of this, and they become insurance agents. And tell you so, that you take the line of least resistance. Don't take it.

All what we call "humanity," all what we call "progress," all what we call "superb," rests on the human choice of the hardest resistance. And that's why

Anthony, the father of the monks in the Egyptian desert ranks first in this choice of the hardest place to go to. The most improbable place. Only this, what is solved in our human problems, in the line of most resistance, of hardest resistance, of most incredible success, only this is worth doing. The other things, well -- any snail can do it, too. For this, you don't -- wouldn't have to be a human being. You can be a donkey, and you can be a snail, you can be a lion. All these animals follow their instinct. Man is the only being that does not follow his instinct, or he is not a human being.

This is very serious, because you all are sent to psychiatrists, and to naturalists, and to biologists, and to pacifists, to economists -- that is, all people who preach the line of least resistance. And that's why this mighty nation very well may perish. It isn't safe yet, where we are. Because it can be openly preached in schools and churches, that we should follow the line of least resistance, which means that we shall transform the world into this same heap of mass, and instinct, and -- and urges, which has led man to all the disasters we know of.

The second man who was chosen to prove this point is Athanasius.

Athanasius is the author of the Trinity which Bishop Pike so disparages, because he doesn't understand it. Mr. Bishop Pike, I'm afraid to say, didn't go to a good school. This is very serious. A bishop can afford to become a bishop in this country and not know what he's talking about. He's just ignorant. Totally ignorant.

Now Athanasius spent a life of 76 years in exile, and in persecution for this one word, that the Trinity was divine. And -- any life that has been paid for in cash, as the Athanasian life, should at least make man pause. It isn't for nothing that this man was in exile in Germany, in France, in Syria, in Jerusalem. He was the first cleric of the diocese of Alexandria to which St. Mark, the -- the pupil of -- of St. Peter had gone. And so it was in direct line with the prince of the Apostles that Athanasius was -- came to be the representative of this doctrine that God was in three generations to be worshiped: the Father, the Son, and the Holy Ghost.

I have tried to prepare you for this by telling you at the beginning that history can only be known by people who live in three generations. If you cannot recognize your grandparents, or hope that your grandchildren will recognize your actions, then you do not know what history is all about. Then you can be a physicist, an economist, whatever you be; but you are not in history. Because history begins there where a grandfather, and a father, and a son recognize that they must act differently, yet all under the divine guidance. God is at this very moment Trinitarian. Because it's the same divinity that speaks in

three different languages to these three generations.

And I told you that the Spartans knew this, and that in the Spartan poetry, three generations would enter the belligerent chorus. And {Tertaius}, the great poet, sang for the young, for the citizens -- the soldier-citizens, and for the old. And they all understood, and he all sang for them a different text. But it was one song.

We -- our language is just too linear, too mon- -- monolithic, too primitive to cover the wisdom of our maker. Before you understand anything, you must know how your mother, and how your grand- -- granddaughter will react to what you are doing, and saying, and preaching today. Before, it's utterly uninteresting what you think. And that's why modern American politics are so uninteresting. They are not interesting because nobody speaks something that is to last, and to be recognized as all the speeches of the men in the -- in the First Congress. The -- faster you forget what was said yesterday, the better off you are today, you see. Because they hope that nobody will remind anybody of the asinine sentences they said yesterday. They don't wish to be quoted. They are afraid of this, because that would show up that they love -- live by the moment. Gentlemen, our spirit hasn't been given us for the moment. It has to be given us to bridge the abrupt changes of climate, changes of situation, and make us see the unity between the various phases, and eras, and -- tragedies of mankind.

Now this is what Athanasius then stood for. The practical issue you also can understand. I think even Bishop Pike could understand it. The practical issue was: was the emperor of the Roman Empire more divine than Jesus Christ of Nazareth? Therefore, if you said that there was not a Trinitarian divinity in the worship of the Father, and the Son, and the Holy Spirit, then it was impossible to do away with the divinity of the earthly rulers. An earthly ruler in 325, when the Council of Nicaea was convened, was supposed to be a god. All the city-gods -- Alexander had been declared to be a god, the pharaohs were god, the Hindu rajahs are god -- to this -- down to 1860; as long as they have their -- their ridiculous pearls, they think they are divine, the maharajas. All this divinity swindle, my dear people -- that's still among us. Hitler declared himself to be God. And the people kneeled before him and believed it. And they murdered millions of people only because he said so. Because the god couldn't go wrong. This is very practical.

So divinity of a ruler is a very dangerous thing. And I always am surprised

when I see that the Jews do not understand this, that the back -- relapse into paganism is the immediate consequence of the giving-up of the Trinity. Because if -- unless one mortal man had reached more divinity, more absolute humanity, or divinity than the earthly ruler, he would have no way of pointing out to the existing powers in any city or in any state that they may perhaps ver- -- be very mortal, and very passing, you see.

The criticism of any human ruler in any given era, at any given moment, is based on the clear statement that there was one man who deserved the title "divinity," and Caesar -- Julius Caesar did not deserve it. If you do not say "no" to a divinity of a pagan ruler, and you can only say this by saying "yes" to the divinity of a non-earthly ruler, then we are back to pre-Christian normalcy. And it seems to be most people today -- quite normal, if I see how the -- Hitlerism is -- is -- is now aggressing, invading the United States with all your--I won't give any names--political idiocies. The -- the divinity of the -- present-day government is just what is -- they are aiming at. No resistance possible. No contradiction. They are right.

So Athanasius, the bishop of Alexandria, who died in 2- -- 376, was 45 years in exile, because he wouldn't give in, in the matter of this doctrine. And he knew that only in this dec- -- doctrine, could he Christianize Egypt and the Roman Empire. As long as an emperor could say, "In my emperor -- empire, there is no man who is divine," it was perfectly safe for him to assume that then he was divine, because he had the hangman, he had the lictores, he had the soldiers at his -- at his disposal. He could murder, and captivate, and enjail, and deprive. So who could say he was not divine?

Power is wonderful thing to blind oneself and others. And if you only saw the professors and the theologians in Germany, how they rushed to -- into servility, so pleased to be able to say that something was -- -body else was responsible, and they were not, if you have seen this servitude of people with regard to a man who just had the power to punish them, then you will think twice before you belittle the Trinity. The Trinity is the only form in which human freedom has been stabilized on earth. Because it says, "My dear ruler, my dear Reagan, my dear Johnson, my dear Bomson, you are an earthly ruler. But we know of a ruler who is not earthly, and who is infallible. And who can resist your demands very well, even to the -- to the edge of death."

This is nothing to laugh off, and the way it has been treated in this country, this whole issue, is scandalous. I'm ashamed of you, that on this -- on this campus, this man who denies the Trinity could be applauded. I don't understand

you. You don't know how important this is. All freedom, all humanity is at stake if you let this pass! "Oh, it's so long ago. Why should we get excited what Athanasius thought in 370?"

Well, perhaps 50 years of exile is perhaps enough to impress you a little bit. But all the dead people -- all my friends who have died in Germany; what shall I think of them? They only died for the Trinity; that is, for the right to say that somebody was more divine than this scoundrel Hitler. For this simple thing, the Trinity has to be stated. Because any man in power says, "But look at me. I'm successful. The world -- I have the biggest bank account in the world." And you laugh off this. I don't understand you. You will weep one day. This country is very near the abyss, because there are no powers that resist it. This can be done here with impunity. Shamelessness rules.

When Athanasius--only to show you the connection between Anthony and -- Athanasius. When Athanasius had resisted all the exiles, and all the chasing by the emperor who would not accept the Trinity formula of the Nicaean Council, he would not admit that Jesus was divine and the emperor was not divine, because that is the corollary --.

The -- Athanasius fled--at one time when he was already nearly 80--into the Egyptian desert. And after five years, he was told that the emperor had died, this last emperor, who resisted the Homoousius, the formula of the Nicaean Creed, and that therefore--pardon me, I have--he felt that he could return to his seat as an archbishop, and he should, and reside in Alexandria, to be in residence there.

Then the monks from the desert came and implored him not to forget him -- them, to think of them -- because they had given him shelter, after all, he was -- as a refugee he was in this desert. And then he said the great word which makes you understand perhaps the unity of the Christian era, and among Christian brothers. These monks had not bothered about the Trinity; they didn't live by theological debate. They lived by this daily service in the desert, by going there 24 hours to get the water, and to prove that this land was not cursed, and was not under a constellation, as the astrologers had said of -- of the desert, that it couldn't be lived in, it shouldn't be lived in, because the Nile water didn't get there.

So he said, with a quotation from the last Psalm, "If I forgot you, Jerusalem, then my hand should wither." So he promised them that he would be inscribed -- they would be inscribed in his heart as the chosen people. And here

you can see the marriage of antiquity and the new order. The New Israel, these are the monks in the desert. And Athanasius said that much. Three hundred years after the destruction of Jerusalem, it was quite vivid in him that unless the role of the Jews was now filled by the -- by the monks, and the ascetes, and the hermit -- hermits, then some great tradition of antiquity would be lost -- a transformation of antiquity of the Jewish people into the pilgrim fathers, the desert fathers.

If you want to understand where you find Israel in the Church, you must look at the monks. The nuns and the monks, they are continuing the role of Is- -- Old Israel. They are the New Israel, as they call themselves with great pride. And it is true that they are as unnatural as the Jewish people to this day. A monk and a nun certainly cannot be quoted as being normal, or as being -- following the line of least resistance. Any monk has to follow the line of hardest resistance, just as the Jews. It was highly improbable that God shall have taken any interest in this small people under the Sinai, but obviously he did. The minority is never provable. You can never demonstrate that any -- minority is worth to exist. And you must learn this in America. Only minorities deserve to exist. The -- democracy in America only exists for the protection of minorities. If you forget this, it will be mob rule.

It is terrible today; you can grow up in a public school and never heard -- hear that all the schools in this country were of course minority schools, sectarian schools, nonconformist schools. And that's why they prospered. For this simple reason, that whether you had a German, or a Presbyterian, or Irish Catholic minority, it was a minority that could be protected under the laws of the United States. And it was not protected because it was the majority. But all this is lost on you. You go to public schools, and they -- all that is left is the school luncheon. Because you do not know this great order: love that which is hardest to love. Do this which is most improbable to -- to be successful. Nothing else is worth doing. Do you think you can reach the North -- northern Pole, because it is the most convenient place to go to?

The third man who installed Christianity in our -- on our shores and in our countries is St. Augustine. And the fourth man is Jerome. You have heard these two names, I suppose. St. Augustine was, once more, a splendid Ger- -- American lawyer. He could have been in the monkey trials in -- who was the lawyer in Tennessee? Do you remember?

(Darrow.)

Wie?

(Page Smith: Clarence Darrow. Clarence Darrow.)

Ja, ja. Darrow, you mean. Well, St. Augustine was the great speaker, very eloquent, and took all the liberties which a man in such position takes. He had plenty of money, plenty of women, and an illegitimate son, which was not so simple. But he took it in -- in his -- in his -- well, how do you say? -- in his -- speed. And came to the end of his rope. His mother, as you know -- is the famous story of his mother Monica, that she shed so many tears that one day he saw the end of his pagan career dawning on him, and he went to -- say to her that he now knew that there was some redeeming power greater than his passions, and greater than his talents. Talents -- to despise talents, to despise passions is the great doctrine of St. Augustine. That neither to be passionate as Mr. Ginsburg, nor to be talented as -- I don't know, Mr. Hemingway -- is a way to Heaven.

When I was young, fortunately I had an older friend who said to me -- quoted to me a verse by Goethe, you see: "Talents? Who has not talents? Gifts"--what's Spielzeuge? Wie? "Toys -- toys for children, you see. Only seriousness makes a man, and only consequence makes genius."

I warn you: don't worship genius, and don't worship talent. That's very cheap. Throw it away. It is in itself worth nothing. Usually it's a way to certain -- secure ruin. Nobody tells you this. You are measured today to talents, and to gifts, and to endowments. I don't know. Colleges may be endowed. And then they die -- wither on the stem immediately when they are endowed. Again, give me no money, and I'll see if the school is worth something. With money, you can't prove it, what it is worth. You know this here, too. It isn't because it is endowed that Cowell College will be a good college. Only if it is -- can only be a good college despite all the money that is poured on you. Then it may become a good college. But not for the money that's spent here. Money cannot spend anything to improve education. It's ridiculous that you shouldn't know this. You know it, of course, because you know that a poor family can give a child a much better education than a rich family where there are four divorces and five women. This is ridiculous to believe -- .

But you live in two worlds. At the one side, you know all these great old, homely truths of America's background, that poverty is the mother of virtue, and earnestness is it. And on the other side, you are so tempted by opportunity, statistics, and such that you really believe that wealth makes a man happy. Well, it lands him in Hell. Do you really think that I should become a worshiper of -- of

wealth because we are here in a wealthy country? The only service I can render to this country is to warn them against the curse of wealth. It's not a blessing. It's nothing to be said against it, if you are immune against its consequences. But you certainly have to be aware that as soon as you do something because rich people do this, you are already on the way up -- out.

Now St. Augustine was exactly this prince of lawyers. He had the greatest income you could have, by a splendid law practice. And he threw it all away. And he tried to educate his illegitimate son. Four- -- 15 years of age, he had called him "god-given," from an illegitimate mistress, and found out how difficult this was to make clear to his son why he had produced an illegitimate son. And why he, St. Augustine, still had a right to claim that he was this son's father.

The first thing of course the son said to him is, "How come? Why am I not your son?" Very difficult to answer.

And he wrote a wonderful paper on which I have -- you may say wasted much time of my own life, editing it, commenting on it, printing it, reprinting it, talking about it. And it is called "De Magistro," "On the Teacher." And this little dialogue of St. Augustine of course has been left alone by all the great theologians. They don't touch this, because the son died as -- when he was 17, and he didn't become a pope, and he didn't even become a cardinal. And he was just a poor boy who suffered from the fact that his father had not married his mother.

And the dialogue on the De Magistro is written by St. Augustine in a great anguish of heart to explain to himself "How come? How do I explain to my son what has happened? And how can I claim that my son should listen to me, just the same? Have I not forfeited all my authority? Must I not go away silently and hang my -- head in shame?"

A question you all will be tantalized by. It -- there will always be people where you have the feeling: you have no right to discipline them, you have no right to blame them, because you are just in their -- in the predicament, which you reproach you with -- which they reproach you with.

Now in this dialogue, the solution is a Christian solution, of course, that there is no guilt so scarlet red, and there is no shame so dark that it cannot be healed, and cured, and overcome by genuine repentance. The father cannot pose as the great aristocrat, the lawyer, you see, first class, Mr. Darrow. But he can pose very humbly as one of the innumerable people who have gone astray, and who now must try to minimize the terrible consequences of their estrangement

of the divine law. This is what -- why the dialogue is written.

And this is why St. Augustine has opened a whole era of new thinking.

He's famous today for his book, *The City of God*. Now *The City of God* is a great book in 20 volumes. And this little dialogue of mine on the teacher, "*De Magistro*," is very short. And you don't find it in the learned books on St. Augustine even mentioned. But to me, one and the -- the other are the same thing, because it is the power to change the times. For St. Augustine, the whole ancient world in which he was a successful lawyer has disappeared, has vanished. When he wrote the "*De Magistro*," his son and he lived in a little village in Southern Italy in the face of God. And that there was a Roman Empire, and that there was still a Roman emperor didn't interest him in the least. He has written *The City of God* for the purpose to show that God's purpose has very little to do with the earthly rulers. And that the fact that there was a kind -- a Mr. Alaric storming Rome and conquering it in 410 was of no importance; that the Vandals had just laid -- set sail to conquer Africa was of no importance; that there opened up a Christian era for hundreds of years to come for all the nations, the Vandals as much as the Burgundians, the Burgundians as much as the Franks, the Romans as much as the Greeks, and the Moslem -- who were just at that time feeling their oat for the first time; St. Augustine has taken Christianity out of the Roman Empire. And that's why -- what has made him immortal.

You and I know still the name of the bishop of Hippo, because it didn't matter that he wrote in Latin. He made Latin a language for the future, and not the language for the Roman Empire. And that has transformed the world, as you know. All the medieval and all new-time literature is written in Latin. Locke and Hume, the two Englishmen, still wrote in Latin. And through this, the world became -- got -- became one, of one mind. Because it wasn't the Roman Empire, but it was only the sheath, the sword of the Latin language which was to move future generations, and not the emperor of Rome, or his ministers.

So St. Augustine has generalized, vulgarized, expropriated--however you call it--the -- Latin as a political means of power for the Roman Empire, and has made it accessible for all the greater thoughts of you and mine. Whenever you think something about the City of God, or the future of mankind, anything, it is St. -- is Augustinian. All the great thoughts of the last 1500 years you find for the first time worded and formulated in the Latin of St. Augustine. Because he was very anxious to say these things in a language that even his son, Adeodatus, his illegitimate son, would have to admit that the father didn't say this because he was a minister of his excellency the emperor of Rome or his majesty, but because he was a poor sinner as he himself: a weak, trembling soul.

And to -- to create a language for weak, trembling souls, gentlemen, is very difficult. Most of you write very proud letters in which all the formulas of your eloquence are well wrapped, so then nobody can hurt you. If you read all the letters which you write to thank -- thank -- thank-you letters, and bread-and-butter letters, and what-not, and especially letters by which you wish to be introduced to be accepted by a college -- I mean, you know what lying goes on there.

I had a friend who was a very great jurist. And he said he could understand that -- examination papers might have to be written, but he couldn't understand why they had to be read.

Which means that this human mortality of ours, this dross of our nature is everywhere with us. And it has always to be overcome by the most improbable--as in the case of -- of St. Augustine, who wrote for his illegitimate son and had to overcome the barrier that this son rightly could point out to the father that he certainly was a poor teacher, the least man to be -- be an authority. And St. Augustine said that much.

The dialogue ends, of course, on the term that only Christ can be the real teacher; and he, St. Augustine, could not claim to be a teacher. Any good teacher will tell you--if he is a good teacher, I think--that he cannot teach and the student cannot learn. The affinity, the harmony between a teacher and a student is always in a third soul. Any good teacher has to abdicate first his own systematic teaching.

I was asked to give a lecture in -- here in the neighborhood in a -- four weeks. And I said, "I -- let me -- let us call it 'The Teacher as the Enemy of Education.'"

This is what I tried to say, gentlemen. Any teacher who is cocksure that he has a system of education which he can pour into the poor soul and ear of a te- -- student is no teacher. There is no system of education. Don't believe it, even if they say so. There is only this readiness to admit that the teacher has to go against any -- system, as it -- a student has to go, too. He cannot know what's going to happen. He cannot know how to teach anybody anything. Just as little as -- St. Augustine.

So if you do me a favor: make a question mark whenever you see the word "education." If you could get rid of it in America, it would be wonderful. It

is an unnecessary word, because it denies the fellowship of man, the brotherhood of man. Whether you are 70, and you are -- the other is 10, does this make a difference in your brotherhood? Is there a system by which an older man has a right to teach a younger man? Then there would also -- to have the system by which a younger man has the right to teach the older man. There isn't. It is always a privilege if an old man and a young man can unite. And it is always a miracle. And it will always have to be found anew, and anew. And there is no recipe. And I can assure you--after all, I am -- I don't wish to boast with my age; it is nothing to boast about--but I have never given two lectures identical in my whole life. And I wouldn't know how to do it. And that would be systematic education, if you would go to a class and say, "Today is that paper in which I used to -- usually say this nonsense; and tomorrow is that paper in which I say this nonsense."

I don't know how you do it. But I can't. I can assure you, I have never repeated any one lecture in my life. And after 60 years of teaching, that's quite a good record.

And this is the illness today, again, with your democracy, that you believe that teaching is a profession. It isn't. It is a free activity, and free act of love. It can be spoiled; it can be bribed; it can be ruined; it can be corrupted. Everything, of course. But whenever it rains, it is a surprise, or it isn't teaching. Anybody who goes into a classroom and knows exactly what he has to say in the following 60 minutes should immediately resign.

And any good teacher knows this, of course, but he won't tell you. Because he thinks he get -- gets a better salary if he pretends that he has a system. This is one of the greatest fallacies of our public life today, this idea that there are systems, you see. "Our little systems have their day." Do you know who said this? Quotation. Please. "Our little system has their day." It's one of -- the only good poem ever written by {Arthur} Tennyson. "Our little system have their day." That's a remarkable sentence. And the English have saved the world, because to the end, they have believed this. If you look at Winston Churchill, or -- or Tennyson ...

[tape interruption]

That's only for professors of philosophy, and that's dying out now. There is no philosophy, gentlemen. This -- this is a great secret, which I have tried to proclaim for the last 50 years. Now it is getting around. Even theologians have heard of it. There is no system. That doesn't exist. The human mind, you and I,

when you are alive and the blood is circulating through your heart, how can there be a system? You look at a flower, and all you have -- a new idea. Why isn't this new idea just as true -- as truthful as was the old idea? However you express your insights, that may change. Of course that can be transient. But it will go on changing. That's so nice about life, you see. You can make -- have a new friend every day.

Now the first man of whom I have to speak, because he saddled -- St.

Augustine saddled the world with a new way of speaking, with a new way of seeing the unsystematic truth of the world, of saying, "Look into the world as it really is. It is a -- quite different from what you were told in your youth. It's worth looking -- the world differs every minute, because there is a human soul looking at it, too. And with the eyes of a living being, the world is re-created." It isn't true that God created the world in the first six days. Didn't I tell you that Christianity bel- -- is based on the assumption, on the faith that the beginning contains the end, and the end contains the beginning? And that is the difference between a physicist and between a historian. A historian knows that the beginning, as the Sabbath, as the first day of creation, already leads on to the Great Sabbath of the world. And in the same sense, St. Augustine knew that there had to be this City of God in in- -- unintermittent renovation, unintermittent rebuilding, unintermittent rediscovery.

In order to encourage the thousand nations, the pagans, the Gentiles of the world to live this way, to fill themselves with this glory of God's creation, Jerome came along and introduced the principle of translation. He has translated the whole Bible into the Greek, and into the Latin. The Vulgate, you see, which you buy in your Catholic hotels now--or don't buy; they give it you for nothing--the so-called Vulgate, is Jerome's translation. His name is Hieronymous. A very wonderful name for a translator of the Bible, because it -- means the man with a sacred name.

Pardon me, I have -- I have written down his dates, so I'd better play safe:

340 to 420. These giants--you see, here is St. Augustine: St. Augustine is 354 to 430; Anthony: 251 to 356; Athanasius: 296 to 373. The dogma of the Trinity was proclaimed in 4- -- in 325, in Nicaea. And at that time, Athanasius was a young deacon. He was not even bishop. He went with his bishop from Alexandria to Nicaea. And Nicaea is a place in the -- front line of Byzantium, of Constantinople. It's a little place on the other side of the bay, of Stambul.

The interesting thing about this coun- -- council is that it was so unheard-of, that there was any communication, the -- unheard-of that the world had

become one by the coming of Christ, that you can hardly understand the novelty of this beginning, to have a universal council. I think it may help you to understand that really the desert fathers have created the unity of the globe, that this is not an empty word of mine. You wouldn't believe it, now with your airlines, and Uni- -- Trans- -- United, and TransWorld, et cetera. You think it's natural that all men know of each other, and want to come together. I can only assure you that this was the other big lie of your student -- of your teachers. It is not true that man wants to see the other fellow. Just ask the people in South Carolina how they feel about it. They don't want to see the black man. They would be very happy if he had -- could be removed. This love of -- affection for all mankind is just one big lie.

But there has been an -- amount of fraternity, an amount of mutual neighborly love. And that has been only -- been brought about, as I told you, by the Church. Before, the people had boundaries. The state of Vermont was one big forest -- forest, and no Indian ever crossed the land from Canada into New England before 1763. Vermont is very small, you know. But it was enough of a frontier to make the thing absolutely without -- out of reach. Nobody wanted to cross frontiers in pre-Christian times. And that is the original state of man. He does not want to cross frontiers. It's not true. All these papers lie, because they do not know that the condition is the brotherhood of man. You can only let go the frontiers if you really are resolved to treat the man on the other side as your brother.

Now I have here an article in the papers, which may warn you that this -- nobody believes this today. Here is a marine, {Chetkowski}, 18 years of age from Trenton, New Jersey, who was attempt- -- convicted of attempted murder in Vietnam, because he mutilated a body of a man he had slain, by cutting off the left ear. And he was asked how could he do it?

And he said, "I thought actually that was a common thing to do after a kill."

Here you have naked paganism in America. It is pagan to mutilate a man you have killed in battle. And that goes here on -- in this -- in this country, this allegedly civilized country -- some say -- even say "Christianized" country. You remember the man from Cupertino, Jack {Slade}, with his immortal Egyptian saying that 150 men killed weekly was a small expense for this boom. That's the same thing for Egypt, you see. The man who here -- cuts off the ears is a man, the sacrificer who kills his victim in the old tribe. In Egypt, you give everything for the prosperity, for the great harvest of the Nile flood. So you say, "Hundred fifty

dead, that's a cheap price for the greatest boom we ever had."

The Christian era is easily abandoned. More and more people today seem to recede from it. And we are -- I'm not on safe ground if I say that we are living in the Christian era. Because this man, you see, 50 years ago, would not have been able to formulate this sentence: "I thought that it was -- that one did this." I assure you that 50 years it was impossible to think this sentence. Now, you don't mind. You read it every day. In 50 years, this has come about. So we will have breakfast, you see, from Vietnamese prisoners very soon.

It's inevitable. You have no weapons against it. You have -- since you have abolished the divinity of Christ, you have abolished the divinity of the victim. Now if the victim is not as divine as the ruler, as the God Caesar, then you have no basis to treat man. The whole problem of Christianity is that St. -- Athanasius insisted that the man on the Cross, the common criminal hanged in the most shameful manner, was div- -- more divine than the emperor. Therefore, you cannot mutilate the corpse. It's natural. Anybody who has ever realized the meaning of the Crucifixion is immune against becoming a cannibal. If he isn't, then -- well, then the era hasn't done its work. The same is true, of course, of the -- three other things. If the pil- -- the -- the hermit fathers, the desert fathers have not made an indelible impression on the mighty archbishop of Alexandria and he says, "Despite their lice, and despite their famishment, and despite their incouth -- uncouth soutane, they are my brothers," you have preached in vain. Then the Archbishop Athan- -- Athanasius is just a glorified, pagan, archpriest, pontifex of the old Roman pagan institutions. And on it goes.

All these four offices by which we have risen above the anc- -- antiquity, the four of the tribe; of the country, the cosmic order; of the city of genius, the Greeks, and of -- the writers of poetry and books; and of the Jewish, chosen people--all these four had to be translated into something that made it -- them a part of the universal church. And I said to you, the desert fathers, for example, are the form in which the Jewish people have entered the church: despised, poor, downtrodden, yet immortal. Equal. Sainly. The chosen people.

This was very obvious to the people in the first thousand years of our era.

The first thousand years of our era have translated the sacrificer and his victim into one language. The sacrificer is the ancestor. And his medicine man who has the right to slay the young prisoner of war, for example, or his child. The sacrifice of I- -- Isaac, you have known in the Bible--that's why it had to be written into the Old Testament--that Abraham kam from a -- came from a background in which you had to slaughter your oldest son for the good spirits of the ancestors.

And the abolition is therefore rightly incorporated into the story of the Bible. Otherwise it would not be a real story of humanity. Because the first phase obviously has been the pride of the ancestors that they could murder, kill, slaughter, execute, to the spirit of the tribe, to the -- by an act of sacrifice some innocent victim, and thereby buy prosperity, buy the gra- -- good grace of the gods.

I don't know why this is not preached today. I never hear this made clear to you, even if you should go to church, which I do not presume, that the -- sacrifice is an eternal temptation of man. We all want to be bought off by sacrifices of other people. We all like this idea very much. It's so simple. If Isaac is slain, then Abraham can be the patriarch. If he is not slain, then where have you any guarantee that God looks with favor at me? I haven't done anything for it.

The -- the king of Sweden in 1070 of our era was still a pagan. And every 10 years he slaughtered one of his son -- sons to -- for prosperity, so that the kingdom of Sweden might have eternal night. When the seventh son came again before the priesthood, the people rose. They loved the son, and they hated the father by then. And all became Christians. So that the step to baptism in Sweden in the year 1070 of our era was simply nothing else but the giving-up of the bloody, human sacrifice. It consisted in this very fact that now the sacrificer knew that the sacrifice was his own brother, and that there was no cause for him sacrificing the other for a longer life of prosperity for his own rule. It is so simple that you never think of it. You never know that no order exists without sacrifice. It doesn't. You only have to know who sacrifices. If the sacrificer sacrifices himself, as in Christianity, then the victim is the sacrificer. And that is the content of the Christian story, that the sacrificer and the victim become undistinguishably one.

The same is of course true of the three other forms of antiquity. The astrologer, you see, becomes a {cosmos}. I told you that Tertullian in 200 said, "We no longer need astrology, because Christ has come, and breaks these superstitions of the constellations of the sun. He is Himself the greatest constellation: that human freedom which does not fear death." And anybody--you, too, gentlemen, and the ladies even more so--any person who is not afraid of death for a good cause is divine. That is our divinity. And you can change the world by that. That's the little conditional touch. As soon as you fear the police, or the examination papers, or some such silly thing, you are weak. You cannot change the world. But there is nobody who cannot transform the world if he doesn't care for these wonderful implements and temptations.

Fearlessness in the favor of great odds and dangers is the condition for our life on this earth.

Let me follow this up. This -- Gospel of St. John begins with the sentence, "In the beginning was the Word," by which he wanted to say--St. John--that po-- the poem is older and more important than the poet. Because the word "logos" means exactly this. And -- so of course, Jesus is much more poetical than any poems ever written. There is no -- any even faintly parallel poetical life or drama than the life of Christ. And therefore, it became, in the Middle Ages, the great passion play, the beginning of the modern stage. Shakespeare is unthinkable without the passion plays. That is his transformation. If you take the -- the -- the drama of Shakespeare, you see, it is purified, transformed, because between the Greek tragedy and Shakespeare, there have been a thousand years of the divine message of the we- -- daily Mass, the daily tragedy--which is not a tragedy, because it's lifted up to the greatest song of mankind. It's the poem of mankind. But as long as our Bible translators are so blind, deaf, and lazy that they -- translate the first sentence in St. John with "the Word," I can't help them. They just lead you astray. Jesus of course--this is hard -- hard to overlook--is the prophesied one. That's why John the Baptist has to precede him. John the Baptist is the last prophet. And in -- he -- Christ couldn't have been the prophesied one if there hadn't been the Baptist pointing to Him and say, "Look here, that is the lamb of God." The connection between the Baptist and Christ today is totally overlooked by liberal theology. There would be no prophesied one if there hadn't been a prophet. And that's why I have asked you to write the paper on -- on -- yes, Sir. I've asked you to write which paper? The Isaiah II, because there is the story, the prophecy of the servant, you see, who is executed. And without the prophecy, he couldn't have come -- to be the prophesied.

So there is an intimate connection, an intimate necessity between the man who foresaw that somebody had to -- suffer for the people--Isaiah 53--and the man who then said, "I'll do it; I'll be that lamb, who takes the sins of the world upon myself."

Perhaps it is worth your while to take down these four remar- -- four equations. The sacrificer and the victim, the astrologer and the cosmos, the poet and his poem, the prophet and the prophesied. They end -- at the threshold of mod- -- our own time. These four equations are -- if you -- I may say so, dissolved or are formulated. If Abraham and Isaac do not become sisters and brothers--I mean -- I should say--in the spirit, then there is no reconciliation. Then there is eternal bloody sacrifice. But Isaac is the brother of the Lord, and that's why he

called himself the son of God. He was not -- Abraham was a friend of God. As you know in the Bible, it is said that he was God's friend. Very profound. But still more profound of Jesus to say that He was the Son of God, because the father, having been the friend of God, He couldn't be less.

The astrologer and the cosmos. If you could only see that this is literally true. I'm not talking to you about superstitions, about --. I'm -- talking about something you can test every minute of your own existence. That without these four orders, we have no orientation. You all live in a natural, geographical, economic cosmos of -- from certain geographical, physical, chemical, biological laws. Well, these laws are of course that which this creation story has tried to propagate. That man has a strange place in this creation. He is a part of it; he is a creature. And yet he is also a re-creator, because he knows of his creation, as no animal does. And he can shift the emphasis. And he is at all times on both sides of the creator and the creature.

I don't know -- what I do not understand is only the illi- -- illiteracy of the biologists, that they don't see this, that they are both: creator and creature.

And the poet and his poem, that's today in our Greek world unknown, too. That's why you forgive all the immensities, the fraud of the modern writers, their whoredom, and their harloting, and their corruption. If you knew that the condition of the poet -- poem -- poet is that the poem is exalted by him above himself, you wouldn't feel that way. You would know that he enters ho- -- a holy land when he's writing, and that he has to become worthy of his poem. And it's no excuse that he has to take so many drugs before -- before he can write a verse. That's no excuse. His perversions aren't -- { } to us, because then his poetry improves. Does it improve? Don't believe it. It does not improve. It's nonsense, utter nonsense. It's infamous, too.

But I understand that you are just on the verge of producing such an infamy in this college. I hope it will not happen. What I have heard of it makes me feel that I must take a ticket and leave immediately. You should prevent it. You know what I'm talking about. It's a scandal. I see absolutely no excuse. And I certainly am not going to teach here if this play goes over the stage here in this -- in this Cowell College. Or is it Stevenson? It wouldn't make any difference. You know what I'm talking about. Sir.

The -- our era, my dear friends, has settled a number of questions once forever. There is no homosexuality, there is no perversion, there is no slavery, there is no golden calf, there is no astrology, there is no cruelty against prisoners

of war. All this is out, once forever. If you give this up, you slide into the abyss of nothingness. And the danger is that people are so salty today, and so refined, and so putrid that they think it's wonderful that you can ...

[tape interruption]

Believe me. The world is very old. But it has written of certain accounts and closed them once forever. And the account of the victim that is slaughtered by the sacrificers; the account of the poet -- poem that can be mistreated for any stimulus of the writer, in any form of -- of stimuli; the astrologer, the predictor who think- -- thinks that he can predict the stock exchange, let him go bankrupt--I hope he will; and the prophet who is above the prophesied and says, "I can point out what the future will look, how all these people are -- look. The -- the future has already started," this Mr. Jung, who is so old, you see. You live today in -- a necromancy. You live today in an order that is absolutely cursed, because it was closed in 325 A.D., with the introduction of the Trinity.

Thank you.

{ } = word or expression can't be understood

{word} = hard to understand, might be this

As to the technical rules of this game, I think I must go on for the next two lectures, Tuesday and -- and Thursday. I hope this is no co- -- no inconvenience. But I think I should finish this lecture course. It was planned from the beginning for these two more lectures. And since it is called Universal History, I think I would go wrong if I gave up --. So if anybody is prevented from coming, I -- very well will understand this. But since I give no exam, I think it isn't unfair for you to come and listen on Tuesday and Thursday. But I don't see there's any reason that we should have it in the -- in the afternoon. Can we go back to our normal time of 10- -- of -- what is it, 11? Any objections? What do you say? Louder. Wie? (I have a final { }.)

In the morning. Well, would it be helpful if I came in the afternoon?

Everybody agreed on this? Makes no difference to me. So if you prefer the afternoon, I'll do it, and stay on this hour as of now, 3:30. So, I'll have to inscribe it in my memory. Tuesday and Thursday at 10:30.

(3:30.)

What did I say?

(10:30.)

Wie?

(10:30.)

Well, I'm sound asleep.

When did Columbus discover America?

(1492.)

Well, I'm very proud of you. I thought most of you would not know it.

Because at this moment, we live in a moment of pretty great darkness. And the most ordinary data are forgotten. And I'm going to take -- to talk -- today on this very question which you not even -- learn to deal with, on the Christian era, and on our idea of counting the years, which is a very strange idea, and which it took

exactly 430 years before they were achieved. And this may remind you of your topic for the paper, the Second Isaiah.

When you had to write on the Second Isaiah, I hope you noticed that the man wrote obviously around 540 B.C., which means 540 years before the man was born whom he prophesied. That's quite an achievement. We have nothing today that comes near this feeling for long periods of time. I think if you would be told that what you are doing today will take effect in 450 years, you would be prob- -- pretty dismayed. Anybody who does right would be pretty grateful that anything that he does has such a long-reaching effect. Since you only have effects till the next divorce, it is not very much worth living. I mean, anybody who has to count on four divorces during his marriage better not start.

This is not a joke. But it is the problem, the question whether America has any future.

When my friend Chesterton, whom I admired greatly and whom I happened to know personally, the great Englishman, when he came to Amer- -- New York, he was shown around. And he stood on the balcony of Fifth Avenue. And he said to the head waiter who showed him in this hotel, "It's very nice, but will it be here tomorrow?"

That's the impression American makes on anybody who comes to see it, first. Will it be here tomorrow? And it isn't yet found out whether we -- you will be found tomorrow. And as -- the people behave here as though they would not be seen tomorrow.

I got a letter on Long -- from Long Beach. And he said, "My" -- these are -- he's an Englishman and his American wife, "Our friends in Long Beach seemed to see war or complete isolationism as the only solution to the imminent -- danger of China."

I had -- an encounter with an -- couple here at the -- Stanford University. He's a friend of per- -- of President Eisenhower, who said that of course, we had to throw the bomb so radically on China right away that all 700 million Chinese were destroyed.

Now these two stories of Long Beach and of Stanford show that America has no future. If such apes dare to call themselves "human beings," they have to be destroyed. And any means is correct if these two -- group of Americans are destroyed. They have no right to exist. They are animals. If they speak of other

people in this -- in these terms, out they go. And you can be sure they will go out. God is without any such mercy, because identity of purpose is -- the fir- -- prob- -- of -- all problem of any human history. If you say of an whole -- another group, "They have to go," then you -- then they'll -- either end in Auschwitz, or in a bomb catastrophe. But the people who in -- in the end will be destroyed are neither the Jews nor the -- nor the Chinese. Somebody quite different. This is very serious. And -- you can talk here to educated, rich people. And they say this without batting an -- an eye. This I think so -- is so very remarkable. They haven't been challenged. They haven't been provoked -- provoked. The poor Chinese try to find their way in a revolution in which we, the western people, have brought upon them. We have introduced the airplanes; we have introduced chemistry; we have introduced the technicalities. They must now drive automobiles without knowing it. Who has imported this? The Chi- -- the Americans. They published in 1923 a book, 400 Million Customers about China. That was the idea they had of the civilization they had to import into China. Four hundred million customers. Make money. Get rich. And then they say they have to destroy them. Because they -- after having bought all this nonsense--the cigarettes, and the alcohol, et cetera--these Chinese felt perhaps they had a voice in the matter, too.

And you -- I don't hear any paper protesting this. All the good people say this in this -- in this -- the state of California, that China has to be destroyed. And there is no official protest either in church, or in state, or in school against this. Nobody says, "That's blasphemy."

And I can assure you that in the moment where blasphemy is unknown, God disappears. God ex- -- is only worshiped as long as you know that you can commit blasphemy. And you don't even know what blasphemy is. It's not easy to know. What is blasphemy? Blasphemy is -- obviously a misjudgment about our relation to our creator. Under certain conditions, we are participating in His creative process. And as long as we are willing to co-create, we cannot commit blasphemy, because we assume that God is our Father, and our Brother, and our Son. This is the whole story.

These people whom I have the -- the doubtful pleasure of meeting in California assume that they can destroy one-half of mankind for their own benefit. That's blasphemy. And there is no hope for such a nation. I can assure you. There is absolutely ho- --. Nobody who does not repentance for such a cynical utterance as, "They have to -- all to be bombed out of existence, they have all to disappear," nobody will be spared. That's Sodom and Gomorrah all over.

And you tremble, because you don't know what you say to these people. They run around. They have all too much money, and they are all drun- -- drunk, most of the time, with the help of their cocktails.

I will therefore speak today, and I had this planned before--without even this terrible utterance from Long Beach and from Stanford--on the idea of progress. You must know this. Nobody knows today that progress has two stories to tell. There is a progress in the 19th century. We are a progressive era, we think. There are more airplanes today, and more telegraphs, and more cottages, and more, more, more of everything: more vitamins, and more bitamins, and more knitamins. But the important thing is obviously to know when we do progress and when we regress. I think that this gentleman from Stanford University and his wife are not progressing when they say that we have to throw the bomb on China right away. But how do I prove it to him, and how does he prove it to me, what progress is? This is not so simple.

As a matter of fact, if you read any ancient, or any non-Christian writer, you will find not a word on progress. Plato knows -- knew nothing of progress. He did not believe that the world was progressing. Plato is, by and large in my eyes, a great harm today to modern thinking. Nobody is improved by reading Plato. But I'm -- you see, vindictive, because my nickname as a boy was Plato. So I can't get over that. So I -- I can't prove the case -- my case very well.

But the idea of progress is lodged in the 14th chapter of the Gospel of St. John, where Jesus explicitly says that His disciples will do greater things than He Himself. That's qui- -- rather surprising. Most geniuses promise that they are the geniuses. He said, "I produce geniuses. I produce people who will do greater things than I myself." And that's of course the proof of His genuine character. It took 450 years before people felt that they could count on this. Now I mean this quite literally. Count on this, by counting the Christian era. In 4- -- in 530, prob- -- exactly speak- -- exactly in 534, a monk in Italy invented the Christian era and said, "From now on, it will be better to omit the consuls of Rome year after year, for their consulate, or the emperors for that matter. We will count the years now from the birth of Jesus in Bethlehem."

So I told you that our era is exactly 534 years old, which I think in itself is a remarkable fact, worth your know- -- knowledge. Before, people had to count very clumsily, either after the reign of -- of the Syrian Antiochus, in 330, after the death of Alexander the Great. That was the first time that more than one country

had to count the same government, because after Alexander, you see, the -- the old realm dissolved and collapsed, and there were three or four realms who wanted to have the same chronology.

You can take this down: the chronology which we have today comes from the fact that originally every city and every kingdom had its own chronology. And therefore the Greeks had O- -- the Olympiads, for example, since 1776 B.C. Rome counted, as you know already, from 753 B.C. The Egyptian counted from--you know this; I have told you this several times, because I think it is very important--from 2776 B.C. But the constellation from which all this was dated returned only in this part of the world. There could not be a universal chronology, because the stars and the sun do not show up on the same day, in the same season, at the sa- -- in the same time.

Therefore, to invent a chronology which would be valid for the whole globe is a very ingenious thing. And there are only three such chronologies today. One is the Christian, one is the Jewish, and one is the Mohammedan. They are all dating from the same century. The Jewish calendar was invented 580, 50 years after the Christian, in competition with the Christian, and -- from anger. Because they said, of course, "We don't want to be reminded of the man who left Judaism behind. Therefore we want to count from the creation of the world."

The Jews had avoided all astrology, and had avoided all superstitions, and all ancestry. So when they began to count in 580, they acquiesced only under the pressure of the Christian era. They said, "We can't count the years from the birth of Christ. Therefore let us count from the creation of the world," which was a rather abstract guess, because we aren't quite sure about the creation of the world. Not even the natural scientists. And so the 500 -- 5,000 years today, you know what the Jewish year is this year? You should, it's quite interesting. It's worth knowing, you see. It's an attempt to go so far back, there's -- no astrology is involved. They wanted to beat down the -- the astrological, you see, mysteries of Babylon and Egypt. And therefore, since the Egyptian year began in 2976 B.C., it is obvious that they had -- the Jews had to go behind this, you see, before there was ever a pharaoh. But on the other hand, you will admit, the year is not a reality. It's a pipe dream. It's an abstraction.

You cannot say this of the Christian -- chronology. With the Christian -- with the Jewish era, the Jews have forfeited their privilege of being utterly based on experience. The chronology of the Jewish year is not based on experience, son- -- it's based on a protest. It's a protest against the Christian era. Understand-

ably so, but you must know that it -- that forgoes really the claims laid down in the Sabbath week. The week is observable. That's a fact. And you can celebrate each Sabbath, and not -- do no work, and emigrate from nature, from creation, from movement, by sitting still.

But the creation of the year -- of the -- the year of the creation of the earth I'm afraid is pure protest, pure fantasy. They said, "Anything is better than a -- the Christian era."

Now there's a third era with us. And if you go by numbers, it is very numerous. And I think it can compete with the Catholic Church; that's the Islam. The Mohammedan count from the year of the flight of Mohammed, from Mecca to Medina. In 2- -- 622 of our era, this was done. And the -- Islam has a moon year, 354 days. And therefore the -- the calendar, the -- the -- of the Hegira--that's -- is the word used for the flight from -- Mohammed from Mecca to Medina--this Hegira is of course not -- jibes not with our chronology at all. The moon year is 354 days; you can figure out how long it takes before the -- the -- they -- they cla-- they cleave apart, the years.

You learn something about comparative religion, I think, in a very simple manner by paying some attention to these three eras. The whole story of mankind is in a way contained in the Christian era, the Jewish era, and the Islam era. And perhaps it is -- deserves a few words of explanation to make you feel that you are in front of the center of human history. The fact that in one century, between 530 and 622, these three data were introduced, and acknowledged, and respected deserves your attention, ladies and gentlemen.

And I'm very -- it is -- doesn't speak for us that you can grow up today in this world of ours, of a high school, and never learn these facts. At least, I have met with children who had never heard of -- either one or the other as a problem, as a riddle, or as a mystery. It is very mysterious that in one century, the religious cleavage, the split of mankind led to the adoption of three competitive eras, all defying one each other -- denying each other, proclaiming that one wasn't worth to be mentioned.

The Islam, as you know, is a -- a man's religion. Mohammed covers the problem of all primitive man. He is the only one who receives a revelation, and the others follow suit. He dictated the Koran. Jesus didn't write down one line, and that's His act of faith. The four Gospels were written when Jesus had long disappeared, of this earthly life. Not so, Mohammed. He dictated it carefully himself. No mistakes. And therefore nothing important. Anybody who im- -- im-

-- dictates his own religion cannot say anything important, because this is -- goes beyond human consciousness, his own saintliness, or his own vocation, or his own apostolicity, or whatever have you. So the very -- naiveté of the Islam is in this fact that Is- -- Mohammed spent his day in writing down his -- his 42 suras, these most boring chapters ever written in religion.

I have no respect for -- for the man. And I don't see why I should pretend to have, because that's against all spiritual experience, that a man writes down his own greatness. And it is high time that you part with this ridiculous toleration: because this is called a world religion, so you have to bow and say it's just as good as any other -- world religion. This is nonsense. It's a heresy. And it's an aberration. It's a profound mental illness. And I'm perfectly willing to stand up for this. And to prove it. And we -- you go wrong, you see, from all your tolerance by not daring to say that you are not a Buddhist, and you are not a Laotist, and you are not a Chinese, and what-not. You know nothing anymore what's any good, and anything valuable. You have abdicated your deepest reason, and your deepest wisdom. Don't do that. It's no good reason to do this. This is cheap, cowardly, and disastrous. You can't educate children. You have forfeited your own right to bring up your children. And you give them to these schoolteachers. And what do they know?

So today, we have all these parents in California who send their children to progressive schools or to Cowell College. Does this help? If the parents do not know what is good, they can't send their children to any college that's better. Because you have to know what is better before you can send the children there. There is -- a complete madness has broken out today. That you assume that when parents know nothing, they go to some expert, you see, and say, "This is -- you -- you educate my children." On anything important, how can the par- -- teachers educate the children? They can't. It's unimportant what they can do -- besides being parents. Nobody is so wise than a good parent. He may be very stupid otherwise. But with -- with regard to the love of his child, any father can know much more than any teacher.

Very strange how this has happened. This country is today in an absolute, dark fog. You have the bomb, and you have the chambers of commerce, and you have -- I don't know. And you have Mr. Reagan. That is, you have mass production without any standards of anything. Does anybody know whether we should have more students in -- in colleges, or fewer? That's the issue, after all, for the governor at this moment. But can you advise him on this? Is it wise that people drive cars, or that people learn Greek? We have no standards for anything. I wouldn't dare to tell anybody, because in California certainly nobody

would believe me.

This is all mass production. It is fashion. Now it is the fashion to learn Greek. The other -- year -- next year it's sociology, the next year is psychology, the next year is neurotics. Something is --.

But what is the standard? Well, I tell you what the standard is: the Christian era. And if you recede from the Christian era, you have no standards. You will introduce slavery. You will intro- -- of course, introduce marijuana. You must introduce drugs. You must have narcotics. You must have slavery -- you must have white slavery -- I mean, how do you call it? white sl- -- yes, white slavery. You must have brothels, and professional harlots--male or female for that matter--and you have it. They are all there, right around the corner.

Because the Christian era is the only era that contains in itself--and that's why it is counted--a change for the better. In 440- -- -34, for the first time, a Christian writer, a pupil of St. Augustine on whom I have talked yesterday, wrote a book, {Commonitorium}. A mi- -- you can call it a -- a summons, a reminder -- that's perhaps the best translation of the word "{commonitorium}." And he wrote in this, "Can there be progress? Is it possible that any generation goes forward? After all, we are the same, dark sinners all the time. We are absolutely unproven and untested; so don't we move in a circle?"

And by itself, if you look at California today, which treats itself as an independent state, it moves in some blind circles. There is no progress in -- California. It's impossible. Nobody can move progressively who forgets where he comes from, and he -- where he doesn't know where he means to go to. It's just every year different, every election different. Every increase in people from Iowa different. They don't seem to be the worst. But still, the -- your -- the -- the immigration in this country--of course, as any immigration in any country--shakes tradition, shakes the certainty of what to do. You can, of course, if you have 500,000 new people coming to a state every year, as this has happened for the last 25 years in this state, you cannot expect any continuity. The best things are forgotten. And the forgetfulness of this is -- is terrifying. If you think how many good things from schools, to orphan asylums, to kindergarten, to roads, to -- have existed, have been created here, and how much of this is buried today, in -- under complete oblivion, you would be surprised. It's a little, little, little percentage that reaches you today, of the things created here with toil, sweat, and tears, and great devotion. And your assumption that this will be preserved is very naive. It cannot. It's all forgotten.

Never has the world been so forgetful than the world at this moment, you see. For the -- memories, as you know, we have the beloved ones. We have the -- these usurers who take your money for the funeral. They have to remember. They put then on the grave, you see, when he died, and that he died, you see, and said he's immortal. But he isn't immortal because somebody makes money of his immortality.

To be immortal is a very serious thing. Now the Christian era, you see, distinguishes between death and lastingness, lasting life, "life everlasting," as they call it. Because of course Jesus was the first man who said, "I must die in order to be immortal."

All the immortal stories otherwise, outside Christianity, pretend that you can have deathlessness without dying. This is ridiculous. Jesus said, "Of course I have to die, but that will create my eternity, my eternal life." And there are people to this day, and never have missed in any generation, who have not died for Christ's sake, and have thereby saved human freedom and human dignity.

And you rely on this. And you would be surprised how much you rely on this.

To a portion, every one of us is expected to die proportionately in some danger, in some disagreeable thing for others. You take it for granted that a man doesn't run away from danger, or from an operation because he -- this will save another person's life. But it goes much further, because people die for the future of the human race. And these people who die are the only people who are sane, people with sanity. And these people fill the Christian era.

The Christian era then consists of those people who have put the life eternal over their physical existence. And that's why the first part of the calendar of the Christian era consists of so-called saints. A saint is a man who, when the choice has to be made between his physical life and his eternal existence, chooses eternity, and therefore is remembered forever.

And therefore the first thousand years of our era, from 434 to 9- -- 854--perhaps it's worth your while taking down this date--consisted of the formation of the so-called church calendar. And the church calendar consists of the people who have died for Christ's sake, who are figured -- are reckoned with the saints.

The day, All Saints, was introduced in 854 of our era. Ever since, the Church has said, "Fortunately now there are so many saints, that we need one day in which all the saints shall be remembered by -- in our services, and nobody

must be forgotten of this -- these pure-hearted people." And so the pope in 1854 defined this day as the day of All Souls -- of All Saints, of --. And the day is on the 1st of November, Halloween. And you know it. It's a very profound day. It's the only day in which you can still study the unbroken tradition of Christianity.

There are no sects about this. The first 900 years of the Church have lived by the witness, and the testimonial, and the sufferings, and the martyrdom of the saints. Otherwise, there would be no Christianity and you would have no reason to remember it. And this 1st of November is of course nothing but an attempt to do justice to all, even the unknown, who died in prison, who died in slavery, who were carried away and martyred, and never gave up the faith.

All Saints Day fills the -- is therefore the complete summary of the first thousand years of Church history. And when I -- what I had to do today is to bring you close to the understanding that the Church actually had nothing better to do the first 900 years of her e- -- their ex- -- her existence than to eternalize the memory of the saints. To you that's of course cheap. You want to see cathedrals. You want to see Crusades. You want to have saints that can be -- that can be worshiped. That's not the calendar of the saints. The martyr- -- martyrology of the saintly -- saints' calendar consists in the patient, 900 years' sludging and slaving for people who in any one given moment would otherwise have denied the Lord.

Today you -- deny the Lord, and you are quite sure that that would not interfere with Christianity, because you have the saints for this, 900 years back. Why should you do anything about it? Most people I know are absolute pagans. They had denied the saints. They don't say that these are their precursors and predecessors. They say, "They are funny; they are strange people." Don't believe it for a minute, when you -- your own emergency comes, you will take it for granted that somebody sacrifices his life for you. You all expect this, naively. It's very strange. But you are a great lover of people in these -- retro- -- retroactive sense. Not you love the people, but you assume that the people love you. The doctors, the nurse -- who else it is, you all expect that somebody will save you. And that's very touching, because you -- you don't love the people. But modern man loves all the people who are meant to save him.

When this year, 1854 -- came, of all the Christian antiquity, of all the times of the pharaohs--of the emperors of Rome, of the Greek tragedies, and -- and games, and competitions, the Olympiads--nothing was left. Half of the world had been overrun by Islam, the whole eastern half of the Mediterranean basin. And in the West, there were the Germanic tribes who knew nothing of Pharaoh, and who knew nothing of Isaac and Jacob, and knew nothing of Jerusalem, and

they were all completely estranged, the only thing these barbarians kept--even Islam to a certain extent--were the saints. There was a moment then--and that's why I -- you must know this--there was a moment in the history of -- of our world in which, except for the dying days, the birthday for Heaven for the saints--there was nothing remembered, nothing known. Everything had departed. Everything was buried in a -- in a tremendous ruin.

Chesterton expressed it in this wonderful verse: "And the end of the world was long ago." That is, the Roman Empire, the Egyptian, the Persian, all these empires were gone. There were tribes: the Franks, and the Goths, and the Swedes in Sweden --. In the -- down to the year 1000, every ten years, the king of Sweden--I think I mentioned it last -- time to you--slaughtered his -- one of his sons for bloody sacrifice, so deep was -- was paganism -- had paganism returned. The only witness to the fact that God knew better and demanded more from us were the saint days and are the saint days. And anybody who is converted to Christianity, better make a beginning with understanding, celebrating, repeating the services on the saint days. They are the purest expression of our worship. There is nothing purer, nothing more persuasive, nothing more convincing. Don't go to big cathedrals. But read the service of a saint day every day, and you cannot help being -- becoming a better man, know more about your own life. It's one of the terrors of this country that although they all speak big of religion, this very simple service, this service of the saints, is -- is not -- doesn't play a great role in this. That's a very refreshing -- thing. You can do it all by yourself. You don't have to encumber anybody else. You just buy yourself a -- a Mass book, and read the service of every day. Do -- you will sur- -- be surprised how varied it is, how rich it is. There are the martyrs, like St. Stephen, the -- the protomartyr, the first martyr of the Christian Church. And -- every saint is a surprise. Nobody had thought -- not one of the 12 Apostles had thought that anybody but one of the Apostles would be the first martyr. Lo and behold! The proto-martyr, the first martyr, was Stephen, a man who had nothing to do with the 12, you see. But as the first martyr, of course, he plays an exceedingly important role in the tradition of Christianity, because here was one provoked, and challenged, you see, all surprisingly, not by a Gospel writer, not by one of the leading Apostles, not meant to play the role like Peter or Paul. Not at all. Just Stephen.

He -- even spoke, obviously, as his ow- -- native language, he spoke Greek. Because "stephanos" means crown. So he was probably from Crown College.

Well, it is so primitive--and pardon me for using these -- these simplic- --
-ple translations--because it is very hard for you to understand that -- that our era
lives by common people who do extraordinary things. The essence of Chris- --
the Christian story is that ordinary, vulgar, common people have done the most
surprising and extraordinary things. And that's why they are called saints. And
for no other reason. They are neither geniuses, nor are they talented, nor are
they noble, nor are they rich, nor do they get the Nobel Prize. That's all nonsense
for real people. Just nonsense.

Because any real marriage is -- to a nine-third -- incognito. It is a miracle
when somebody goes and den- -- announces the good news that there was a
saint. The saint has to be discovered. He is not -- when he dies, he is not famous.
He's quite unknown.

But you have such wonderful, you see, ideas of -- of the Encyclopaedia
Britannica, that you think all famous people -- are first in the Encyclopaedia
Britannica, and later they are forgotten. But the real saints, you see, they are
never in the -- Encyclopaedia Britannica, and they are never forgotten. And these
two, if you can fil- -- fulfill these two characters, you will go to Heaven. And
otherwise, you will not.

Now we -- are here in the 9th century, 854. And I said it was the end of the
ancient world. There was no Carol- -- there was an emperor, yes, but he was a
Carolingian emperor, but he could hardly read and write. That was -- Charle-
magne. And Charlemagne was a very good Christian. and he said, "I cannot
afford to renew the empire. But I'll do my best to correct it."

And so we have, for the -- in the first thousand years, never the word
"renaissance," as you bandy this around; everybody speaks of renaissance; I
don't know it -- what you know what you are talking about. But Charlemagne
had no idea that he could re- -- give -- rebirth to Christianity. But he said he
wanted to correct all the mistakes that had come from impoverishment, and fear,
and great losses in war and peace. And so it is very beautiful, I think. The modes-
ty of the greatest emperor of the first thousand years, Charlemagne, that he
called his political measures a "correction," a little correction. And I think it's
necessary -- a friend of mine has discovered this, recently, that this was the
technical expression. You don't find it in your textbooks. But I think it is a likable
term.

A correction of the government of the Roman Empire, he said, had to be
introduced. And he did. And so, { }, his successor introduced the day of All

Souls -- of all Saints. This is the ninth century, the end of any direct tradition of the Roman Empire, any tra- -- direct tradition of the -- ancients, in a state of affairs in which the power of these pagan forms already had vanished. The Roman emperor was no longer the son of God, you see. And the -- the pharaoh had vanished. Egypt was no longer the mighty civilization of star lore. The tribes were conquered. Islam had wiped out all the wild tribes and -- in the East. And in the West, Charlemagne had done this. He conquered the Saxons. The -- Hengist and Horsa had been converted to Christianity; King Alfred was a good Christian. And therefore, nothing of the pre-Christian era, or times--"eras," I should call it, plural--any longer claimed inviolate existence.

It took then 900 years of the Christian era that the pre-Christian vestiges, or principalities, or empires had vanished. I think a very short time. And perhaps you learn how short history really is. Because you live in such a haste that you have no longer any un- -- any power inside your own bones and nerves, to know what time it takes to do something important. Four hundred years, I would say, is the shortest time. You can see this very simply. The Reformation happened in 1517. Now we have 1967. It has taken 400 years before the error of the Reformation has been expiated, you see. The -- Luther thought that every pri- -- every layman could be a priest. And that's the doctrine of the universal priesthood of all the faithful. As you know, the ministers of Protestantism haven't done that well. They have introduced that everybody must be a theologian. The last of them being Harvey Cox. And -- that's not the same to be a priest, or a -- theologian. That's something quite different. To be a theologian means to be a Greek philosopher, and to be a priest means to lit- -- be a liturgical saint, you -- a liturgical wis- -- wise -- wise man.

Now I think today, the day is coming where every father of a family will have to be a priest. And you, too, here. You will have to in- -- enact the liturgy. That is, Luther is triumphant today. Today people understand that he had to teach, and had to demand from you that you also are a priest of God Almighty. But for 400 years, they have found this subterfuge that if you only have pastors and theologians who have learned Greek and Latin, then that's enough. And you can go to Church, and go to sleep there every morning, every Sunday. So the -- the laity in Protestantism has not become priests. But they have become theologians. In most cases. The sects have done differently. There are very fine Christian sects in which the laity, the -- the layman knows that he is a priest. But in the ordinary Lutheran Church, that just isn't the case. He -- he has a studied man who learns for him Greek, and Hebrew, and Latin, and delivers the sermon every Sunday from 11:00 to 12:00.

So -- what I have to say is: Luther appeared on the surface of -- of life in 1517. We now have 1967, and Mr. Cox can come of the -- and talk about the death of God, because he -- he is so afraid of the death of the the- -- theologians. And -- this has took -- has taken him 430 years. And -- is it true? Or 440 years. And so that seems to be an ordinary period for a great development in human faith and human behavior. Four hundred years is not too long a time for introducing a real change. If it isn't that long, you see, it cannot be a thorough change. I think the change is very thorough today. You can no longer go back before Luther and say that it was enough to have professional priests. No. You and I, we have to be priests, or the whole priesthood is gone. It's a laughingstock, otherwise. So and -- whether you take the pope in Rome, or whether you take a Protestant, or whether you take a Presbyterian even--where it is very hard--whether you take a -- a Mormon in -- in Utah, the problem is all over the world, that liturgy, and service, and priesthood, and saintliness can no longer be separated. There are no laity -- is no laity. It's impossible. You are just as little laity as your minister. And he is just as little a priest as -- as -- as you are. This is a very obscure moment in the history. It has just taken 450 years before this nice, naive conflict between priest and laity is disappearing today. You cannot. Nobody can reason it out, how it ever could have existed. And that even includes the women; that makes it so very nerve-wracking. In the year -- 854, the Christian era, we can say, got to its first visible conclusion. For every day in the year, there was a saint day proving that people had listened to the voice from Heaven, and had acted as the younger brothers and sisters of the Lord. They had joined the Christian family. What happens ever since? We have two more eras to distinguish. And I shall devote the time next time, and the rest of the -- Thursday, to explaining to you these two following thousand years. You may of course say, "Well, there are no 2,000 years." That's perfectly true. But one of these thousand years does indeed -- did indeed begin around the year 900, or the year 854 after the institution of All Saints Day. There began a -- quite a different era, we -- which we today usually call "world history," and which lasts from the day of 854 to the year of the Lord 8- -- 1889, as we shall see. And which is very outspoken again. And it is not the era of saint days, but it is the era of All Souls, of all human beings, regardless of their saintliness or their unsaintliness. The -- mankind, the brotherhood of man, the saintliness of man, the celebration of All Saints has led to a tremendous consequence that if men can gain Heaven for their brothers and sisters by their suffering, and by their faith, then all mankind can be redeemed. And -- so the next thousand years have been

filled with the triumphant shout, so to speak, that the whole world can be revolutionized. That it's perfectly possible to redeem the unsaint, those who are not saints. with the help of the saints to a better, and more human, and more perfect life.

So the content of the next two meetings -- of the next meeting will be the era of All Souls. And this era, in order to put you at rest, that I'm not just writing poetry, is: 854 is the last day in which Christ summoned one of His saints to a special service and gave him the title "saint." From 854 to 1889--and I'll tell you why I have a special reason for this strange date, 1889--mankind has believed that there could be a day for All Souls. Now a soul is not a saint. Some people think that even they themselves have souls. It is sometimes doubtful to me. But most of us pretend this, that they -- we have -- you --. It is very strange. For yourself, everybody says he has a soul. But if it comes to public talk, they all pooh-pooh this and say, "Soul? Never heard of it in psychology." Today the great enemy of the soul is the psychologist, who says, "There are no souls." William James has formally and solemnly abolished the term "soul." And he says, "Souls do not exist." And he was the greatest psychologist of the 19th century.

So it is quite an important question. Perhaps we come to the result in the next week that the psychologists really have no soul. And that it is wise to figure on a part of humanity which abolishes souls, which is soulless. And you have to think about the consequences. Sometimes, as I think -- if I hear these people in Long Beach and in Stanford speak about destroying the Chinese, I would say they have abdicated their souls. They are pure psychologists.

And so this is a serious question, because you can see why, since 1889, the prognostication for mankind has been very pessimistic, that people have said that the third millennium, the last era of our Christian -- figuring, our Christian computation, will end in the anti-Christ, will end in a terrible disaster, will end in a hodgepodge, where everybody does as he pleases, in a total, lawless universe. We are moving in this direction. And it's very doubtful whether you and I can prevent it. Some of you don't look to me as though they had any intention to preventing it. They enjoy it greatly, you see. And I mean, this who- -- your whole generation is very tempted by the effect, "I can do as I please." And no revenge, no vindication, no -- always impunity. You really think you can take marijuana with impunity? I don't think so. I'm very stupid, and very old-fashioned, I know. But I must tell you that there are people who think that you are destroying the future of the human race. And why? I will also glad -- be glad to render accounts for.

With every drug -- drug you take, you enable the scoundrels to wage war against China, because you prevent them from doing -- don't prevent them from doing this. You have no authority. You have no right to stand up and say anything is wrong that these beasts do, because you are beasts yourself. And who -- everybody pardons today everything to everybody else. And where there is this general -- condoning process, you see, we'd better keep silent about history. There is no history, you see. There's just a hodge-podge of confusion. So the thing is very confusing indeed. And if you read the Apocalypse, the last book of the New Testament, it is full of these forebodings, that in the -- final times, when the -- we can fly, and we can telegraph, and we can know everything, and we com- -- can compute everything, and Xerox everything, that at that moment, mankind no longer knows direction -- the direction, you see. It has just gone out of -- out of his appointed group. And this is what you enjoy greatly. You think it is wonderful that you are not asked for any certain performances. The performance is -- is so boring, life is so boring that you must have to think up something which hasn't been done before, which ma- -- makes it in my mi- -- estimation even more boring. Because I assure you, the things that haven't been done before are not worth doing. The human heart is so great and so full of imagination that anything that a genius or a great heart has done has already been done. It is worth doing -- being done again. And anything you can think up for having never been done before, like quartering a baby and eating it, is not very interesting. I mean, the gru- -- atrocities -- done today are of course unheard-of. They have never been done before. But that's all. They can only be done for having never been done before, because they are atrocities. And people were much more decent than you are. We have now a dated scale--and that's all I can do today with -- between us. Eight hundred fifty-four is a break in continuity, as we shall see, because it was the day on which All Souls was introduced, as the day summing up the achievements of the first 900 years of the Christian era. And with this summary, of course there comes a kind of relaxation, a kind of battle fatigue, and also a kind of good feeling. We have done our utmost. We have understood what we were meant to do. We have in- -- how would you say? we have canonized--that is perhaps the best word--we have canonized all the irregularities of 900 years, you see, and have seen the glory of their services of these good servants of the Lord. And therefore, we now have it. We can rely on it. And it is this kind of sigh of redeeming certainty, which you must ascribe to this dark age, of which you otherwise know nothing, the Carolingian age. The Carolingian age was not dark

at all. It had no electric light, so it seemed to you very dark. But it wasn't dark, because it has this great feeling that it had kept against Islam, against Turks, against all kind of Saxons, Swedes, what-not, all barbarians the faith that there was progress.

And let me now use the next -- last five minutes today for en- -- enlarging a little bit on this idea of progress, because it has been so totally forgotten today. You think progress is natural, or it is nothing special, or it is nothing common. It's the most uncommon idea in the world. Why you should be better than your parents is very hard to understand, why you should be able to progress over your parents. If you know your parents well, you will cross yourself, and say, "God forbid that I pretend that I'm better than my mother." If you say so, you'd better recover, re- -- think twice. Anybody who loves any person begins his love with the remark that she is just -- has not -- her equal. She hasn't. And that's why she is a human being. Because the wonderful thing about humanity is that we have -- none of us has, as far as we are real human beings, we cannot be imitated. And we cannot be superseded. We are utterly, utterly different from anybody who has ever lived. And the All Saints calendar is so interesting, because it is not a number -- calendars of numbers. There are not counted 365 saints. That wouldn't be interesting at all. But there are 365 people of whom none is equal to the other. They are all totally different. Different characters, different gifts, different ideas, different tasks, different faiths, everything. Because you are such bigots that you think that religion consists in everybody believing the -- and knowing the same thing, and being equally stupid. Or sleepy. That has nothing to do with -- with the real faith of people. All saints were all wild, great people, heretics, you see--in great danger all their lives for being excommunicated. And that's a saint, who to the last minute doesn't know if he can make it or not. This damned piety today spoils everything. A saint is a man -- a red-blooded man with great dangers. And everybody runs away from him because he's so disagreeable. Saints are neither agreeable, nor are they tame, nor are they nice. Jerome, of whom I told you yesterday, you see, was o- -- a most awful man ever ha- -- ever lived. The man who translated the Bible, and taught us that there war -- were no sacred cows in Israel, in the Bible, you see. That any language was saint enough, instead of Hebrew, to contain the sacred texts. That's a great achievement. But he paid, of course, with all kind of bad moods for this tremendous effort to find the right word for every of the Hebrew words which had never before translated into a pagan faith. I mean, the Romans--for whom did they believe? These ridiculous gods--Zeus, and Poseidon, and these nonsense -- nonsensical entities-of-nature gods. You wouldn't -- buy them for one minute today. But you are so hardened, you see, in your tradition that you think Zeus is

a luxury which we can afford on the side. Since you know who the true God is, you see, the son of Jesus, you take Zeus in your stride, and you say, "How wonderful they had this mythology, and they had this wonderful poetry." Gentlemen, I -- you may be very grateful that you don't have to pray to God--called Zeus, or to Poseidon, or to Hera, and the -- all these damned whores. There is nothing beautiful about these old, ancient gods. Helpless. Totally helpless they were. They didn't know better. But that's not -- not to go back to them. Then -- is not an act of freedom. And to become a saint to super- -- to overcome the temptations of these spirits, ghosts, fairies, however you call them--first was a big thing. Now you read fairy tales. They cost you nothing, because you don't believe in the fairies, you see. You know very well that your ancestors, the saints, have driven them out of your heart and of your soul, so you can entertain yourself with this. And then you think you are tolerant, and you -- you have all these Greek gods, too, in your mind. You have not. And as soon as you grow up again to wildflowers in your -- in your fantasy, these -- these gods, you will end like Plato with homosexuality, as you do already; and with slavery, as you do already; and with -- the violation of all innocence, and virginity of women; and with eternal war, and with the enslavement of the ne- -- next neighbor. Everything you see now in Stanford happening.

This is -- we are back to paganism to a great extent at this moment, you see. Because if you say, "I go to war against the Chinese," nobody slaps you in the face and says, "You are swine." Which you are, when you say this. It's very strange. You live today in a -- such a twilight, that I really think half of this country will have to perish with terrible punishments. God doesn't allow Himself to -- to go backward on what He has taught us for 2,000 years. You mustn't believe this. That's not forgotten. With all the Mercedes Benz cars in the world, it isn't forgotten.

What is, however, our task, and our very -- I think very gay task is that there are still homeless thoughts of antiquity, which we can make at home among us. If you take a -- a family of Australians, if you take our friend from the Solomon Islands, here, who lives here with us--who knows him?--you know that he is a very wonderful man, and that he has -- certain qualities by the simplicity of his background which we don't have. And obviously, there is very much to be saved from his family traditions. That is, in other words, before -- instead of going now back to the Roman emperor in 854 B.C., or to the Egyptian pharaoh, we may have to go back today to the Solomon Islands. And we probably will. And we are all already on the ro- -- on the way to this. And what we call "an-

thropology" is of course an attempt to replace humanism by anthropology. And this is the last thing I would like to say to you today, because we -- I have introduced you today to four orders: the tribes; the Egyptian pharaohs, the empires, with their classes and their industries, and their trades; Greece, with its science and art, and Rome; and Judaism, of course, with its priesthood. And then we have in a kind of sweeping, and perhaps too-simple way, I have said to you that Christianity had to inherit these four orders. And -- all we have said today is how this was done, how this calendar of the Christian Church penetrated every -- niche, and every -- day, and every writing, and every tradition of these four orders, so that in 854, Charlemagne could believe that he was a Christian emperor, and he was not a Solomonian Islander, and he was not a Roman, and he was not a Greek, and he was not a Hebrew, and he was not a tribesman. And he had the great feeling that he was Charlemagne, the emperor of a Christian Rome. And that was unheard-of before.

Today the program sounds very different. The word with which the humanity of the Greeks, of the Homer, of the Egyptians and so, was proclaimed, is -- has been the word "humanism." It's a Latin word. It comes from "homo," the man. And you think that "humanism" is a blameless word, I would think -- imagine. And if you hear Mr. Khrushchev, or his successor, Kosygin, who has a hard time to -- pronouncing this wor- -- foreign word. Khrushchev ha- -- had it very often in his mouth--it's the word "humanism" which he always uses to explain if he doesn't hang somebody. "Humanism" is the fashionable word for the Russian Revolution. That's why it is also important for you and me. And "humanism" has been a fashionable word in the 19th century in this country. People didn't like to say they were Christians. And they didn't like to say that they were Jews. But they think that they were human. "Human" was an abstraction which omitted any direct commitment to any positive pronunciation. I feel that the day has come, ever since 1889, since Karl Marx, since the -- Communist revolution, in which the word "humanism" is too much a partisan word of the bourgeoisie, of the artist, of the writer, of the philosopher. And they say that they are humanists.

If I think of my friend in the Solomon Islands, then I know that he can only side with the modern anthropologists. The word "anthropologist" is of course nothing very different from "humanist." "Anthropologist" means a man who deals with human beings. A humanist is a man who deals with human ideals. It is not quite the same. It is a very refined dis- -- distinction. And you will find that you are lucky if you side with the anthropologists. And you are very

unlucky if you try to side with the humanists. The reason is that "humanism" has been terribly abused, and is trite today. And if you call this your own ideal, it may be all right from your own private point of view. Humanistic, you are misunderstood. You must be misunderstood, because for the last 200 years, the schoolteachers, the artists, the writers, everybody has posed as a humanist. Especially of course, the French writers. The English always thought they were British, and that was a little better than to be human.

But the French have very much perorated on humanism. And it's quite strange. In this country, I think humanism is still very popular. But I am afraid it is unlimited. It does not make clear whether we live in the second thousand years of our era, which led from All Souls -- from All Saints to All Souls, or whether we live in the social revolution, which began with May Day, May 1st, of which we will have to speak next time.

So I -- I only want to tell you that you already know by experience, by meeting people from primitive regions, islands, with whom you have to put up, and with -- whom you have to befriend, that strangely enough, our faith has already three utterances. You can meet a saint, you can meet a soul, and you can be an anthropologist. And it is very different, in each case. An anthropologist has no right to ask for any model, for any -- for any statement, so to speak, of principle, of ideal. An anthropologist finds man as he finds him. There he is. That's an an- -- you see. An anthropologist is not surprised.

A humanist takes it for granted that we are all human. Then to his great surprise, he discovers that he would like to eat human meat. That is, the humanists whom I happen to know, are all people who don't know -- don't know their own cruelty and atrocity. And don't care to know. They have sealed this off. And you don't know your own wickedness when you call yourself a humanist. And Mr. Khrushchev doesn't. And that is the hindrance for this term, and I decline to use it. I say that's obsolete. That was -- in 1800 perhaps was it possible to be betrayed, you see, to believe that you were human under all conditions. You can't believe this anymore. To be a human is a self-praise. That's too cheap. But an anthropologist, it means a man who is afraid that anything can happen. Obviously an anthropologist must be aware that sometimes people have eaten their fellow man on board ship, when they had nothing else to eat, or the Donner Party in -- in the -- Death Valley.

That's very serious. Don't confuse humanists and anthropologists, because they side with you for the real understanding of the three Christian eras through which we have passed. The first, the thousand years of the saints, eating

up, devouring, digesting, abolishing all pre-Christian orders and introducing progress. And saying, "We know what progress is. Nothing can return that went on before us." The second thousand years makes everybody part- -- participate in this humanity and All Souls Day. I don't wish to say too much today for this.

And the third is, of course, still before us. It's just beginning, with the fact that in California, you have kindly enough some people who call themselves anthropologists, and who decline therefore to judge their brother man and say, "That's good for anthropologists, you see, and not good for me."

So, with these three steps, I think we can't go wrong. I hope you will keep this orientation. It's the best I can offer you, and it's the only orientation that exists. And it's the only orientation that the academic guild today de- -- declines to give you. There is today such a total confusion in order, that nobody dares to say that there are 3,000 years of the Christian era, and they are all totally different. But they are. And you are very unhappy if you don't know this, and if you don't make the best use of it. You live the first thousand years, and the second thousand years, and the third thousand years in a totally different era.

Thank you.

{ } = word or expression can't be understood

{word} = hard to understand, might be this

Ladies and gentlemen, before going into the subject matter, I would like to say how kind you have been to me by giving -- sending me flowers to the hospital. I was put up there in a hallway without my own walls, so the flowers really made it into a palace. It was very wonderful. Thank you very much. Then I have another more -- difficult and disagreeable task. Some of you have, from their exalted -- altitude of their wisdom, poked fun at my -- at my topic. I had asked you to write on the Second Isaiah. It is of course simpler not to write on Second Isaiah, but to vituperate that I asked such a question. However, if this gentleman, who doesn't even know how to spell my own name, would have tried to understand Second Isaiah, I think he would have made some progress in his immaturity. I think it's a very scandalous paper which I have received. And it's of course a common idiocy of -- of modern students. They don't even know under what conditions a man is allowed to say whether he believes in God or not. You think that is your liberty. This is not a thing of ordering coffee, or ordering tea, or ordering bread and butter.

But to say -- here, he writes, "I am in your universal history class. {!} would now like"--instead of working--"to make a comment. You put forth the idea that we should be intolerant on -- of other institutional religions. God is not known," he says. "He is not understood. He's used." Wonderful. Have you used God? "Does God exist?" It's like a polish, I suppose. "Does God exist? Not God, but life. More than life, a larger, more satisfying life is, in the last analysis, the end of religion."

Now the impertinence, to write on two lines what he thinks religion is, you must realize. Why do you study? Why do you go to a sch- -- higher school of learning, if you do not have first the respect for saying that's a very difficult question which probably cannot be answered, except by my whole life, the whole devotion of all my acts in life, my marriage, the way I educate my children, the way I go to war, the way I sacrifice my money for the poor. This would be a way of implementing religion. The word -- term, the mere vocabu- -- the word "religion," this man has not the faintest idea. So I have written down, "Read more good poetry. Your text is simply nonsense." And I -- of course, that's not the only text of this kind.

May I leave this with you? For the rest of your lives, gentlemen, I will not see you again. I will be -- have passed away. And it isn't important. But it is very

important that you should never interfere with a respectable debate on the existence of God, and on His character. And the first condition for this is, that you must know of God: we only speak in earnest when we are forced, compelled to name Him. This is not -- something you can do like you spiel- -- play cards. This is not something as you write a letter to the editor. This is a very serious business, very disagreeable. When you are in love, desperately in love, and you suddenly have to admit that this love is stronger than any of your reasons not to go for this girl, then you begin to fathom for the first time what a god is. It's an overwhelming power. It's nothing to discuss. It's incredible that you could be 20 years, and -- and come to such a wonderful place as this, here, and haven't even learned the A, B, C, which every 14-year-old boy was supposed to know 100 years ago: that God is that power which compels you to kneel down, and fall -- prostrate. That's the only power that -- deserves the term, "the divinity." Do you think that's a concept? It's an idea? Or all such nonsense?

I really -- felt that my whole course had come to naught when I read this pa- -- paper. This is not -- this is not cowbells, the discussion of the divine. I know that you are all atheists. But then say so. And say, "I have no reason to believe in God, because He hasn't made me kneel down." That's all right. It's very poor, your -- have a very poor soul then, because there is no such man who has not in some emergency felt that he must pray. All this is not a question of debate, all this is not a question of philosophy, not a question of psychology, not a question of analysis, not a question of economics. Don't believe it! It's a power that rules your life! And -- woe to you if you have no such powers who rule -- which rule your life. If you haven't, begin to weep. You are then hopelessly left by all good spirits.

Now I had to say that much. Let's forget about it. This boy is just an idiot. And you must learn to despise such utterances as utter nonsense. They were valueless. Of course, if there is no power in your life, why do you have to talk about it? Nobody has to discuss religion. It's not a painting, it's not a concept, it's not an article in the Encyclopaedia Britannica. It's nothing of the kind. It is your weakness. And that weakness can either come from God or from the Devil. Usually with you it comes from the Devil.

But nobody should write such utter nonsense -- at the age of 20. He -- "I think that religion," he has written, "should be a function of man's own self-interest." I think more stupidity has never been -- rained down on the University of California. But this -- you can get away with this today. People are so vain and so stupid, that I think one-half of you wouldn't think anything if I read this sentence to you, without my exclamation mark. You would think that's a normal

attempt to define God. Now God cannot be defined. God is an explosion which is stronger than you. It's very disagreeable to believe in God. It changes everything. All your notions, all your concepts, all your philosophies, all your reasons, they all go, when there's one power in your life where you just have to go to the girl. You shouldn't, but you do. And then you will begin to know that there are powers in your life that are much stronger than you yourself, and then you begin to fathom what is meant by the term "God," and not before.

So please take this down as a note in my book, otherwise I can't go to Heaven, and can't die quietly, you see, that God is not a concept. It is only -- you have only the -- the -- the compulsion to speak of God, when you have experienced Him as an immense power. You would like to steal, but you can't. You would like to elope with a girl, but you can't. You would like to desert the army, but you can't. Then that's the beginning of -- of some experience.

Now I have a -- a more agreeable problem. I have written a book -- or many books. But this is here now available in a Torch -- in the Torch edition. And I have -- we have ordered 20 volumes. And I'm quite willing to part with them, after they must be read -- even if they don't -- you don't pay for them. So I'm willing to give them away. But I must find a method of distributing these -- 20, either to the most undeserving, or to the most deserving.

So will you kindly think up a method of getting rid of them? I can throw them out here, but I don't think that's fair. And I just have no method. I don't have 150 copies. There are 20. So will somebody at the half -- I will make a break after -- in half an hour. And somebody perhaps come forward with a proposition, how to get rid of them. I don't want to carry them home. There they are.

Well, I -- here is my doctor. She gets a copy.

We have two more meetings. And both meetings are appropriately, I think, devoted to one millennium of the Christian era. We have coped with the first thousand years, and we have labeled them: the thousand years of All Saints. And I have tried to tell you that beginning with Christ Himself, and the 12 Apostles, and the Evangelists, the saints filled the Christian calendar until in 185- -- 854, so many had entered the roster that the Church declared that they needed a general day, All Saints, at which day all the martyrs, and confessors, and -- and virgins, and otherwise saints could be remembered, even if they had not a day of their own. And to this day, the -- the Church in the -- East--as much as in the West; in Russia, as much as in Greece or Constantinople--as in San Francisco, celebrates November 1st, and the eve of it, Halloween. And you celebrate it, too.

You only celebrate the eve, and not the saint day itself. And so your pumpkin Christianity is still discoverable in rudiments in your Halloween celebration. Now these saints have unified the world. And on this I would like to say one more word, because it is -- I have found your complete ignorance about the separation of East and West within the Christian Church, and how it came about. When in 18- -- 854, the day of All Saints was established, the Church in the East -- in the eastern half of the Mediterranean, and in the western half of the Mediterranean, were undivided, they were not separated. There was no schism. The Greek word for the "split" is "schism." "Skhizein" means to split. A hair-splitter would be a "{skhizon}." And therefore, if you hear today of Christianity, you rarely hear anything about -- with regard to the Greeks. But at least in San Francisco, we have a Greek Church, a Greek Orthodox Church still -- in ac- -- in action. And the -- patriarch of the American Orthodox Church is not in obedience of the papacy in Rome. This much you may know. It is quite interesting to know how this came about. It came about on the very day of All Saints, in 18- -- 854 -- 864--I'm not sure now. Does anybody? It's either 864 or 854.

The -- the Carolingian emperors, Charlemagne -- especially himself and his grandson, were very anxious to establish their dignity as emperors of the West. And therefore, they looked for any possibility of hitting hard, slapping the face of the eastern emperor. The pope in Rome had so far been always in obedience, or in harmony with the eastern emperor. It was a novelty that there should be an emperor in the West again, of Frankish descent, non-Roman, non-Byzantine, non-Greek descent. And that has brought on something that plagues us to this day, the so-called "schism," in the following way. And I think if you listen to me for this rather complicated little story, you will see how intricate human history really takes its -- its course.

The emperor of the West, Charlemagne in -- in Aix-la-Chapelle, tried to find fault with the Byzantine emperor, and therefore, he had to prove that this was not an orthodox man. If you said -- could prove at that time that somebody was not orthodox, he couldn't be emperor. So he tried to make his bishops excommunicate the bishop of -- the -- the emperor of the East. And so they debated the problem, whether the Spirit proceeds from the Father through the Son to us people, or from the Father and Son. And as you may know, in the western world to this day, with Protestants as well as Catholics, the dogma runs that the Spirit proceeds from the Father and the Son.

Now the -- the facts are very simple that the theologians have -- had discussed this for 300 years without coming to any decision. They said you can

say, "It -- proceeds from the Father and the Son, or from the Father through the Son. The important thing is, you see, that Christ is in history. That is, not -- He is not an idea," as my -- our friend believed, whom I have quoted today that a -- that God was just a -- a word, but He proceeds; that is, He shows His power to grip us and to lead us to action.

And this is not a minor matter, of course, whether we say that the Spirit enters history not by abstract philosophizing, but by getting people to take arms, and to march, and to marry, and to migrate, and to -- and to come to the United States, proceeds, meaning action, power to be involved, to be compelled to do things. This is the only interesting thing, after all. You cannot wonder that the Holy Spirit, who is a form of God Himself, mu- -- can only prove Himself by real appearance, by real influencing people.

So the discussion was a very good scholastic discussion in -- in Aix-la-Chapelle, and in Paris, and several other places--even Canterbury, where they usually do not have any mind whatsoever, but --. You see, we have the English for non-thinking. And this is what happened: Charlemagne was an impatient gentleman. And he -- he compelled the bishops of the Frankish empire--which embraced, comprehended Spain, and France, and Germany, and -- and England, too, and Denmark, and Italy; so quite a big piece of the cake--he forced them to put this officially in the Creed, so that every Sunday, it came from the pulpit, you see: "I believe in the Father and the Son, and the Holy Spirit, who proceeds from the Father and the Son."

The pope hadn't made up his mind to put this into the Creed at that time. He had no objection to the sentence, but he said, "You cannot force the easterners to do this, too, before we have talked to them, before there has been a synod." Now mostly there was war and there were no synods. And therefore, the East had not received this new -- newest message of the death of God, ta- -- theologians. And with just -- you see, the theologians have always had such funny ideas, as they have it today. Mr. Harvey Cox, and the fathers of the Church in the 9th century had the same kind of -- of problems: how to keep God alive. And they hoped, of course, they said, "Who proceeds from the Father and the Son," that this would impress people with his magni- -- majesty.

For 50 years did the papacy in Rome and the Frankish bishops quarrel: should it be put in the Creed, or should it not? Finally the pope was very angry and had -- had plates cut out -- from marble and ore--I don't know what mineral it was, probably copper plates--in which he omitted the "from the Son." "Filioque" is the Latin word for this: and the Son, you see, who proceeds from the Son. And

protested that his ortho- -- old Creed did not contain this. In the meantime, in Aix-la-Chapelle, and wherever the victorious generals of the Franks marched in, they { } drummed it into his ears, "which -- who proceeds from the Father and the Son."

So there was a divergence in the style of the liturgy. And at that time--and that's why I think the whole story deserves to be told--the great decisions of mankind have been made in and by the liturgy. There was stated what was to be true. Today you have statistics instead. I don't think -- know if it is any better. Anybody, any time has generalities; any time has general rules. Now we govern -- if you look at the -- at the United Nations, they try to prove everything by statistics. Of course, not one word is true. Statistics never are true, you see. Statistics are true for the one who made them. And nobody else can understand them. And this is similar, of course, with "filioque."

And the result was that by 854, the popes weakened. They -- although in the front of the Vatican in Rome, there was this copper plate, with -- without the "filioque," they allowed the -- the new form of the Frankish clergy to be said. And 200 years later, the Byzantines said, "You have -- you have changed the Creed. We are no longer in -- in -- obedience with Rome, in harmony with Rome. Without asking us--without love, that is, without brotherly love--you have proceeded to put -- insert in the Creed these two words, 'filio que.' We had a right to be asked. We never agreed." Now, and imagine, from this day on, 1054, the whole eastern world has lived in schism with the West. Small causes and great effects.

The fact that the -- that the secular branch, the secular arm of government, the empire, dared to change the liturgy--as Charlemagne had positively done--has brought about the fact that to this day the patriarch in San Francisco cannot go to the same service as a Catholic bishop. And that's the only reason. There is no distinction otherwise. The strange thing is--that's why it is worth your noting, you see: that in history, as in families, the lovelessness, the lack of charity between the pope and the patriarch, is more important and has more -- more damage than anything intellectual.

There is not debate -- there was never a debate, a real discussion of the merit of this formula. The patriarch in the East to this day says, "We have not been asked, therefore you have broken the faith."

The western said, "No, don't be angry. The -- Charlemagne is a powerful gentleman. He had more generals than you. And I better -- gave in. He marched

into Rome. And it isn't so important. After all, what difference does it make? Two words: 'filio que.' Why don't you accept them and -- and overlook this?"

The Byzantines to this day stand pat and say, "We o- -- don't overlook that you have broken the tie of charity. It doesn't matter whether this is true or not.

The way it has been put into the western Creed is intolerable."

Now if you would note this down for your private life, you'll -- it may save you a divorce. That in life, the lack of charity is much more disastrous and important than the lack of intelligence. It is not important that everybody should understand everybod- -- -thing else. But it is very important that he should be required to agree.

And there -- that's why the story of the Schism, in this little niche of the church history, in -- in the 9th century, is of much greater value for your political education than all the editors of McCabe, and deCabe, and how all these gentlemen call themselves who flood you with editors -- editorials. This is the true story. And on this, the fu- -- future of mankind depends. And I wonder what will happen, when it will be put away, of course. There are now people in -- in the Church who even understand this. But they are so touchy.

I have a Roman Catholic friend--he's sitting here in this hall--who has suffered, because his teacher could not forgive me that I had pointed this out, that this was so. He was a good orthodox Roman Catholic. A Roman Catholic cannot do any wrong in regard to ecclesiastical affairs. Therefore, his -- his boss did not allow him to think so.

So it's a very practical question. It is not valueless. You think this -- for the last hundred years, people have been inclined to call this "quibbling," and to say that theological, dogmatic discussions are fruitless. I have never found it so. -- The more you look into the discussions of the fathers of the Church, or Luther, or whom- -- or -- or Wesley, the more you find that they were really concerned with important questions. The only unimportant question is the question of taxation, which you take to be very serious. And it is very strange. It is not possible to -- it seems, to draw attention to the central importance of these ultimate statements of our existence on this earth. They are very important.

So I have -- I am very old-fashioned, and -- today, most books begin with statements that "Of course, the period of religious wars is over, and religious quibbles, and now we only debate the degree of vitamins." I don't believe that this -- you can live in peace if you do not agree on the important questions of life.

We are only human beings if we are held together by -- unified conviction. And you are quite erroneous. The margin of error which is tolerable for having 2 billion people live at peace on this globe, this margin of error is very narrow. And if you try to begin -- all the heresies of the world--polygamy, and slavery, and what have you--and say, "What does it matter? I have just this private opinion, you have this private opinion, it would be nice to have a nice slave," can't -- it can't be done, you see. The word "slave" has to be rejected from the vocabulary. Ian Smith has to be deposed in Rhodesia. And that's not a minor matter.

Why that is so? Because obviously, we were created in the image of God, because that's the only way in which all human beings can agree on anything. As soon as you allow these profound distinctions to go unheeded, and unrespected, you are at war. You -- we had this with Hitler. As soon as a -- Jew is not a human being, out he goes. He is burned at stake; he is gassed. That's very serious.

Gentlemen, you live in a period--the next 50 years will show it, in which there is no mercy between human beings. That has been introduced into the world. There was no mercy between Jews and Germans in Germany. Consequence: there is ultimate war. Annihilation, and nothing else. Of course, you must make -- be sure that these swines, that they will let you live before you can go into this country, and settle there, and buy property, and write a book, and marry -- allow your son to marry such a -- such a man's daughter. That's very serious.

And I find that people laugh this off and say, "It's all over. Well, Hitler? That's all gone." It's only 20 years ago. This is no time. Twenty years don't -- don't figure in history. After 150 years, I'll begin to talk with you about an event, you see, but not before. And you -- it hasn't happened, yet. It hasn't been followed up to its consequences. But you live already, you see, always the next day after the editorial. And you think the editorial finishes the event. It doesn't. It's just the beginning, the first understanding of the event. A hundred fifty years later, we will know what Mr. Hitler did to the future of the Jews and the Christians in Europe -- and in America. We don't know, yet.

And this can be studied in the three articles of our faith. The Creed of the first thousand years summed up very neatly the amount of freedom that every confessor of this Creed requires, demands, expostulates, and wants to see {ascertained} to himself, his children, his family, his government, what have you.

And therefore, don't believe that you, when you live in the year 1967,

could live without the year 864. This is with us. The proposition -- being that we have inherited these great truths, that you still can claim that because you are a child of God, you -- you are in the image of God, and you have an unbreakable right to live out your mind, your spirit, your physique, even your love and affection. You can even marry whom you want to marry. Do you think that is understandable to a man in -- in -- in Asia, or in India, for example, where they live by castes, and where a -- a man who is a member of another caste is not a human being, is just an animal? The Hindus do not know the brotherhood of man. Don't believe this for a minute. They have never heard of it. They deny it. They can see a man die next -- around the corner and say, "What's that to me? That's not a human being. I'm a Brahmin, but he isn't." Well, I think there are people in Woodside who think the same.

You don't know how frail the fundamental insights of your -- the human race are. And that's why I had to castigate this gentleman who didn't know my name, but knew all about God. It is so very little that is needed, but that is exacting. You can't go behind it. Once you deny that the spirit proceeds from the Father and the Son, anything is possible. And as you see, in California, it seems that anything is possible.

You remember the man from Cupertino, you see, and the man who cut off the ear--the soldier, the Marine. We live in the midst of a re-paganization of the world, of the largest scale. And the fastest progress is made in the United States, because there is no resistance. We have no established Church; we have no tradition; we have superintendents of schools. And therefore, football is every- -- anything- -- everything. It's all sports; it's all record. In -- in records, gentlemen and ladies, nothing is -- nothing is limited. Records you can have for obscenity; records you can have for -- illegitimate children; records you can have for beer. Record is just figure, is without any qualification. And I see with great -- really great fear this victory today of figures, you see, statistics. Because statistics have no quality. They -- they lie all the time, you see.

And I can recommend you one way out, see. Whenever something is proven to you by quantity, "Everybody does," you see --. You remember that I once was comforted by a student of mine. He came to the house, and he was working on Madison Avenue, and -- with statistics. And I said, "But this isn't so. This is terrible."

He said, "You are statistically unimportant."

Now a man can go to Heaven only today if he agrees that he is statistical-

ly unimportant. And even women, can only, you see. You must say to your -- every morning and evening--it's the best prayer: "Thank God; I am statistically unimportant."

[applause]

Now. My task now is to put before you in a lump the achievement of the thousand years between 854 and 1889. I -- take this not at random, this year; 1889 is a very peculiar year. Of course, I can't tell you the story of the thousand years. And it would even be against your interest to get this stor- -- whole story told, because the amazing fact is that it is a short story, that it can be said in one lecture, and that these thousand years have a common content, and have a common goal.

In order to do this, you will -- may say I have to curtail things; I have to abbreviate things; I have to lump them together. Of course. However, the truth will not be violated in this manner at all. The story is short, is condensed. And there is one topic.

In 1889, the president of the United States--who wasn't then the president, but was the man who deserved to become it, Woodrow Wilson--wrote a book on the state in which he proved to his satisfaction--it was one of the reasons which enabled him to become president of the United States later, and to found the League of Nations--in which he said, "The many states, the many governments on this globe are now so close to each other, and share so many activities"--think of the mail, think of medicine, think of traffic, think of trade--"that they have to get together, and have to be united. It is impossible to sustain the notion of sovereign states."

You know that this insight of Mr. Woodrow Wilson hasn't even conquered now. Not even now does our government agree to that. And you wouldn't, probably. And pe- -- certainly the people, as I know them in California, don't agree to it. They want more sovereignty if they can. However, a wise man like Wilson banked on this and said, "The day of the individual, separate state is over."

So there is a history of 1,000 years--18- -- 854 to 1889--at whose end the best political scientist of the day said, "This story must be crossed out. It's finished. The world must become one, in some form or other." In other words, we no longer can go to war against each other, which any reasonable person knows, but about which nobody does anything.

I grew up at a time of a twilight of the gods. Between 1889, when Woodrow Wilson's book already had been published, and 1914, you couldn't get the electorate on any such platform. Woodrow Wilson couldn't have been elected president on the platform of his book, you see.

So the tragedy of thought is that we all live on two or three wavelengths.

You may be in your -- in your mind much advanced, and in your politics, you still have to stick to slogans, you see, which you have to repeat over and over again.

When Wood- -- when -- Franklin D. Ro- -- Roosevelt ran for president for the third time in 1940, he was asked to go to Boston and to ensure the Irish mothers once more that no Irish child would be exposed to the dangers of warfare. Of course, he knew that six days after he would be re-elected, he would be -- to go to war against Hitler. Everybody knew it. Only the press and the electorate was not -- were not allowed to know it. And the poor man then -- said then in his despair to his advisors, "Must I really say -- tell these big lies?"

"Yes," they said. "In Boston, you must."

So he went to Boston obediently, and said it. And of course it had no influence whatsoever, but it was the prayer mill that you at that time had to say. And this country is full of such prayer mills, as you know, that have to be said. They have no meaning. They are obsolete totally. But if the electorate doesn't hear them, you can't be elected.

This is a -- a great -- of course, that is the ruin of democracy, you see, in the long run. If this goes on too long, either the country is destroyed, because of these big lies, you see, or words have lost their meaning. And this is, at this moment, the state of democracy in this country. You -- we suffer from it in Vietnam. The -- the government doesn't tell us anything that anybody can understand.

Life is always much more serious when it comes to speech. And it reminds me of this -- of this wonderful document, here, of this man who doesn't know my name. The -- on God, you see. That it is--what did he say?--"I think the religions should be a function of man's own self-interest." Something more stupid you really cannot think up. And that's what the Irish in Boston also {think} up. It was -- you see, religion was something in their self-interest.

The content of these thousand years, from 854 and -- to 1889 can be defined, and you all know it. Every part of the globe has had an opportunity of speaking up and making its own contribution. If you think of Italy, France, Germany, Austria-Hungary, Spain, Sweden--with Selma Lagerlöf, for example--you can only admire the abundance with which voices of the human orchestra have begun to resound, so that you and I, we know of brothers who speak in a different language, and yet are needed to our own edification. I don't think that a child should grow up without the fairy tales of Selma Lagerlöf. You certainly shouldn't grow up without the dramas of -- from Shakespeare. And on it goes. And the novels of Balzac. That is, you take it for granted that we live in a concert hall of many national voices. These national voices did not exist in 854. All saints spoke the common language of the Church liturgy, of the Communion supper. But they did not look back on national creations of a national literature. You take this today for granted. It -- is on the way out. I don't think we will have such a national literature any longer in the future. I'm very pessimistic about that. I don't see any signs that there is even the possibility of such productions, because the nations have no longer this warmth and this interest towards themselves. A man in Paris doesn't look any longer only to Montmartre, and to the Pont des Arts. But he may, just like Exupéry, go to -- to -- to Brazil. Well, once Mr. Exupéry--you know how -- what's his first name? Saint-? wie? -- Saint-Exupéry. If he lives long enough in Brazil, he doesn't contribute to the French literature. That's impossible. And that's what you see happening, you see. Imagine! All the contributions I could have made to German literature. Now I'm here.

But that's very serious, because it hits everybody. And therefore the time of national literature is gone, except for the departments of literature. And it must go. We can't -- we can't afford these watertight compartments. Now for a thousand years, from 854 exactly, to 1889, the nations of the world, the civilized nations, the Christian nations--however you call them--ensouled all the members of their communities with a tremendous enthusiasm, and with a spirit which exalted these people not to saints, but ensouled them. And the symbol of this day -- of this life of the nations is the holiday of All Souls. And that's a very strange story how that came about. I told you that All Saints was established in 854, by the pope. And still in spir- -- togetherness with the Greek Church, before the Schism. And for that reason, the -- the saints are remembered all over the Christian Church.

With souls it is very different. In the year 1000, there was a pious abbot. And I think he deserves to be mentioned as a founder of Europe, and the founder

of the western world. His name was Odilo, which means a man of nobility. And he was the abbot of a monastery situated in the -- in a place similar to Chicago in Europe, in the midst of the Rhône, the Seine, and the--what's the third?--and the Rhine valley: Cluny. The Cluniacs, Cluniac monks--you may have heard the name. They are -- have quite still a -- little reputation. The important thing about this abbot, however, was that he took pity on all the unredeemed, on all the people who had not gone to grammar school, and not gone to church, who had been not baptized, who were pagans to the Gentile world. And he said, "They are my ancestors. They are our brothers and sisters? Where are they? They have lived before us. We cannot deny them. In addition to All Saints, who are now glorifying the Lord's name by their victories in missions -- the field of missions, by Christianizing the world, we must now show our love to those unconverted masses: noblemen, chieftains, hunters, what have you, sailors." And he instituted for their salvation, the day after All Saints, which to this day in the calendar is titled -- entitled All Souls.

He ran into trouble with this. And this trouble I think I should tell you of, because it shows you how difficult the slightest progress in the history of mankind in -- in the respect to his soul, is. The popes in Rome said, "You can't do this. You can't make the 2nd of November in the day of All Souls, because All Saints is a big holiday. And a big holiday in the Christian Church consists of an eve and two days."

You see, this is so hard for -- any man who comes from Europe to understand that you don't believe that Christmas is two holidays, and Easter is two holidays, and Pentecost is two holidays. With us, the Monday is as much the holiday of Easter Sunday, you see, as Easter Sunday itself. And you smuggle, you -- you -- how do you do it? you -- you swindle now, you know. You have always now, when the holiday is on a Sunday, you add the Monday. But that's just a return to sanity, because you can't have a high holiday out of -- consisting of 24 hours. That's an error of judgment.

And the word "day" -- you are such superstitious people that the very word "day" is misleading you. A day must be 24 hours. Who says this? If you are as divine as you are, your holiday must always be at least 48 hours. The rest is nonsense. The error in America is that you think because something is called a day, it lasts 24 hours. That is -- I call superstition. But you call me superstitious. So we call -- scold each other.

But this debate has really taken place over hundreds of years between the people who believe in the holiday of the soul, which of course must express itself

in a true holiday of infinite length, and the -- the geo- -- -metricians, and these terrible arithmeticians who count 24 hours and say, "That's one day." But it can't be a holiday. A holiday is outside the -- the clockwork of the -- of the precision mechanism.

The -- the Jewish week of course has this same example, where the -- where the -- the holiday on New Year is two days, also.

Well, what happened? In 19- -- 998, 130 years after the establishment of All -- All Saints was that this abbot of Cluny became very popular with the masses in Europe. And they all followed his proposition to set a -- one day aside, the 2nd of November, for the memory of all the un-Christianized, unbaptized heathen, and decided to pray them free for Heaven, and to celebrate their memory and said, "They did something, too. Yes, they were not baptized, they were not cardinals and bishops. And they were not even confirmed, but they were our ancestors. And they are mankind. And therefore, they have to have -- receive some rank, some standing in the community." And they did.

And this debate between Rome and Cluny has lasted 800 years. For 800 years, Cluny said, "November 2nd is a special holiday for the non-Christian souls."

And the pope in Rome said, "I'm sorry. You can't celebrate it, this. Because there have to be three masses said on a high holiday, like All Saints. And this takes two -- three days -- and an eve and two days. And therefore since the Mass has to be said on November 2nd still in memory of All Saints, All Souls is not a Roman holiday."

And this has lasted to the end of the 19th century. For 1,000 years, then, the cleavage between the monastic tradition of praying for the Gentiles, praying for the unconverted, praying for the, so to speak, the earlier, the pristine world, you see, and the triumph over the deeds of the saints who had already accomplished great things in the field of missions la- -- has lasted.

I think this is the best way for me to teach you history. This cleavage is the content of a whole thousand years. That there was this cleft, that the people did not agree: that's the grandeur of the story. Because there were two powers at work. One, who said, "We must get all the nobility out of the Gallic spirit, out of the Italian spirit, out of the Swedish spirit, out of the Finnish spirit, Danish, what have you. All the nations must become vocal with their -- with their unified, with their coherent, cooperative efforts," I should say, "and the Christian method

which says the individual, perfect soul." The peace of the individual person must be stressed. A saint is a man who can show his perfection as a creature of God, single. And a soul is somebody who is within a group, and is there the ferment, thanks to which the group as such is humanized and is alive.

This has lasted a thousand years. So I always think that this would be a good way of teaching history, for finding the conflicts that have -- had to be kept burning, have to -- be kept searing people, because that the Cluniac monks, and the bishops and cardinals in Rome could not agree on the treatment of this new holiday is just a wonderful story. It -- it wasn't -- wouldn't have been good if they had agreed. Because both parties now got going. Both parties tried to prove their point. And in this competition, of course, we get the French, and the English, and the Italian, and the German character -- beautifully unfolded. All the great deeds of the nations of the -- of the last thousand years are the fruits of this germination, of this seed of All Souls.

What is a soul? A soul is only a living part of a whole body politic, of a whole human carrier. A saint is somebody who is able to stand alone, to be understood by you and admired for his singleness in his personality, as we call it today with a very poor word. Whenever you try to use the word "personality," get a hiccup.

So that's why I feel -- felt I should do this today. Put the day of All Souls as the title page -- on the title page of a whole thousand years. The protest of the laity, represented by this monk of Cluny, Odilo, against a purely clerical, purely sacramental view of history, bor- -- has borne fruit. If you today have these national characters -- I've written this whole volume here, on the European revolutions, on the way in which, under the influence of the day of All Souls, the English, the Italians, the French, the Russians have made their way into the world so that you today know very well what to expect from a member of these nations, as their great contribution to civilization. You know that in Paris, there is something to be had for everybody. And you know that this is true of London and Oxford. And you know that this is true of Rome and Florence. And it is even true of Heidelberg and Madrid.

You are inclined to forget these things today, and not even to hear them. The terrible way of teaching history today is that it is only secular. They only tell you, I mean, the number of -- copies sold by Shakespeare in -- in the -- in the cheapest People's Library. The story is much more complicated. Before these nations could write Shakespeare's plays, they had also to write Chaucer. And they had also to write many -- religious poetry. The -- the life of these nations is

infinitely richer than in your -- in your plan today of studies is ever admitted. We have today a dried-out vision of mankind.

You look at quantities and how many plays acted. It isn't this. It is the unfolding of a tremendous family conversation through the ages, gentlemen. And that's so interesting, and so exciting. And it is so incredibly rich and varied. Who has still read Tolstoy's War and Peace? Please. Well, that is not bad. Thank you.

But it is a very small proportion. You couldn't live a hundred years ago, although Russia had -- had en- -- serfdom -- serf- -- Russia was far away. Who -- nobody had gone to Russia in person. They had no electric light. They had not even toilet -- water toilets. But they had the greatest poetry of the 19th century. War and Peace is a book that is -- there is nothing in Europe to match it. Now that's a miracle. Here was a Greek Catholic country, even through the Schisma, separated, you see, religiously from the east- -- western world. And there were -- was a country with slaves, just as bad as Mississippi. And the greatest poem of Europe was composed in 1861 by Leo Tolstoy in Russia. Whether you like it or not, or whether you take notice of it, you won't change the fact that it was the greatest poem, and remains the greatest poem. And of course it -- has disappeared from the American curriculum by a kind of aping of the Russian Bolsheviks now, because the Bolsheviks can't make too much of a book written by a Count Tolstoy, you see. So I understand now that in your -- in your Western Civilization it is not included. Terrible.

The funny thing in America is your eagerness to fall for this stupidity of Russian present-day literature. Gentlemen, there is a wonderful literature in Russia. Only it is pre-Bolshevik. And the Bolshevik literature is no literature. It's statistics.

And it's very funny. All America is sick with this idea, that you must learn what these damned Russians -- write today. It's not worth reading. It's on water toilets. Very strange, you see.

A -- a completely wrong surrender to the Russians. You must love the Russians, of course, but for what they are great for. And not for this Idiotie of Mr. Karl Marx. That's not a Russian. He lived in England, you see, and that's why everything he has written is so boring.

So things are a little more complicated than you think. The blossoming,

the blooming, the coming into fruit -- seed and fruit of the various nations of Europe is the miraculous story of the last thousand years. I don't -- I -- I'm not sorry that I have not the time to go into the details. As I said, I have written this -- this volume. That's now in its fourth edition. It is called *The European Revolutions*. And you can read it. The English title is *Out of Revolution--Autobiography of Western Man*.

I mention this only to say it isn't laziness that I do not go into the details of this story. But it seems to me necessary at this moment to stress the fact that there was a common enterprise, a common undertaking, a -- unified action over a thousand years. Your belief in history is so totally shaken, so totally destroyed. You believe so much in the events of the day, which are no events. It's not an event that some horse runs over some other horse. One is called "man," the other is called "horse." What's the difference?

The -- we -- you have an accident history to- -- nowadays, consisting of innumerable facts, you see. This is not history. History is only there where man takes a new lease on life. And in this -- these last thousand years, under the influence of All Souls, you and I have been invi- -- invited. If we cannot become independent saints, personalities, like Saint Augustine, to cooperate in a group and be ensouled, and inside this group, like a good orchestra, like a good theatrical group --. You all do this now, if you -- when you practice here for a play. You know that the individual is not the -- the soul alone. It's an ensoulment. You participate in a process thanks to which you breathe inside a harmonious whole. And the word "soul" cannot be -- abandoned.

When I was young, it was the fashion--and it's now the fashion in this country--to say, "Souls?" Williams James used to say, "I don't know who they are." Now he was the most ensouled man of them all. But he had the -- the audacity to say that he didn't know whether there were souls. And -- all our psychologists deny the -- the human soul. But you know very well that if a -- a troupe of actors plays together well, there is a common spirit. And they are ensouled. And not one of them is the soul, the over-soul at all. But everybody receives from this rhythm of the whole some element of life without which he would be all the po- -- the poorer. You couldn't recognize him if he hadn't been inflated, and blown up, and {suggested}, so to speak, the activities which come, stem from this cooperative -- cooperative fellowship. It is not just a troupe on the stage. But here in this classroom, we couldn't sit together at peace if there was not a common spirit at this moment. It's not my soul, it's not your soul; there's no over-soul, you see. But it is ensouled. And any good classroom has this. Any good family room has this. Yet we live in a mom- -- at a moment where these

bastards decline to admit that man has a soul. That's really some achievement. And -- and every little, smallest endeavor here, be it in the office of the president, of the chancellor, of the provost, or on your own, depends on this ensoulment, that people understand each other, open up to each other, expect from each other to be helped along and to be assisted. We take it so much for granted that nobody seems to care what this is. Well, it is here, thanks to the day of All Souls, as it has encouraged you and me for the last thousand years, and I hope will still encourage us a little longer.

That's why I don't think it is necessary for me now to unfold the story of these various nations, but to insist that the day of All Souls has been operative from 854 to 1889, to the moment in which the -- the man, the future president of the United States said, "It's all over. It's too tight now. It's all there. We have to do something in a new range, of a new unity. Automatically, these nations are so powerful now, and so independent, and so sovereign, you see. If there is a misunderstanding, they'll destroy each other." And lo and behold! Twenty-five years later, they did destroy each other.

And -- don't forget. Take this -- write this down, because nobody wants to know it today. There has never been made peace since 1919 -- oder 1914. We live at war since 1914 in this western world of ours. Think of what this means. It's all swindle, when you are told that there has been made peace. Never has there been made peace. United States, as you know, went home without the League in a --. When -- Wilson went home, he gathered the students of this country at his bedside, paralyzed as he was, and a dying man, in 1923, and he said, "Since peace has not been made, I -- warn you that the Second World War must come, much more horrible than the First."

This was said in 1923. But of course, the boulevard papers, and the -- the great -- great shots, Time and Life, they didn't have to care. So they could have the illusions, and you have the illusion today that there is peace. Do you think that Germany and the United States are at peace? They are not. That we are in Vietnam, at -- at war is a salvation, because it at least reminds you of the reality. You live in a fiction. There is no peace at this moment. Never has there been made peace since 1914. And if you think -- would ponder over this, you would be surprised that we still breathe, that we still eat, that we still even teach. This is the war situation. All the rest is bunk. And that's -- that of course shows in our -- your treatment of Vietnam. You take it on the Vietnamese your own bad conscience that you haven't made peace in Europe. We are riddled with war. But nobody is allowed to say these things. They're too disagreeable, you see. You

deal -- you prefer to deal with -- with Mr. Powell and Mr. Dodd.

The ensoulment of the -- mankind is at a standstill at this moment, because the old functions, when peace was made, in war treaties and so, and genuine -- genuine sponsorship is -- is gone. I mean, look -- this behavior of Mr. DeGaulle with the English. They just don't talk to each other anything honest anymore.

Well, I could go on forever. This -- the important thing is, however, the fact that the -- a whole thousand years of All Souls have ceased to function. Next time I propose to put before you the fact that this was felt deeply in 1889. It's a strange year. Everything has gotten -- come together in this year. It is never mentioned by the learned. It is the most important year in the history of the last thousand years. Why?

The day of All Souls ceased to function. Somebody exclaimed at that time, "God is dead." You hear today as an echo, Mr. Harvey Cox: the death of God. The theologians -- they only -- always come 80 years later. And that's what they say now. But it was said then, and it was effective then. For many reasons, I could prove this to you. And in a new cry began, by the way starting in America, just as Woodrow Wilson was the first swallow, the first man's knowing that the day of the sovereign state had -- had vanished, so the workers of -- America came to Europe in 1889, unknown to you--and said, "We need an international holiday for the working man, because our body is enslaved and served everywhere in the -- the globe. The globe is one. Mechanics, coal mining, steam, electricity, that's all international. That's worldwide. All this is nonsense. There is no American economy. There is no German economy. There is no French economy." And you wouldn't be -- you wouldn't believe it, but -- but it were -- Americans who invented at that time May Day, which is now the international payday, as you know, holiday of the Russian revolution.

Before there was any Labor Day in the United States, there was May Day as an American invention. I think it's very important for you to understand that long before there was a rift between Communism, and Socialism, and liberalism in the world, there was unity. It were -- American working men who proposed May 1st, which is now the great Russian -- Communist holiday. They came to Paris on -- in the year of the Lord 1889, and begged their French colleagues and their German colleagues to celebrate May 1st. I think that's quite a story, because it shows you that what is happening, since 1889, this lack of peace, this breakdown of sovereignty, and this getting together on our physical needs is a very important, central story already for nearly a hundred years. Only your and my

mind is so slow, of course, you cannot understand anything that really happens unless it has lasted a hundred years.

Jesus Christ -- Christianity was not visible, before the end of the first century, to the Romans. And the same way it is true today that the physical unity of the universe will have to be celebrated in the future, but it is already around us. It's already with us.

So I have saved up the problems of Labor Day, the problem of May Day, the problem of our physical unity on this globe for the last meeting.

{ } = word or expression can't be understood

{word} = hard to understand, might be this

Ladies and gentlemen, when I was your age, I published an ancient text of the Middle Ages, of the period of Magna Carta, around 1215. On German soil it had -- been originated. And it said, among other things, which I had to publish, that we lived with uncertainty in the 6th millennium. And the figure, the number of the years left to our existence on this earth was unknown. "Wir leben auf diese Erde mit unsicher Zahl." With uncertain number. I liked this sentence. It made absolutely no sense in the days in which I lived. In the days in which I lived--this was before the First World War then--nobody had such funny ideas as though the world could come to an end. It is not quite so unheard today. I certainly am convinced that the length of time given man on this earth is very limited. I would say 5-, 600 years. And it is already a miracle if we can achieve that much.

You live outside time. That is, you have no feeling about wh- -- how much time is left. You are not connected with the time stream. Modern technical man has no such feelings. He just doesn't know. And -- so he writes fat books on past history. But they have no yardstick, because obviously it should make a difference if there are still 10,000 years to come, or 500, or none. If all goes down with a whimper, in an explosion tomorrow, it isn't worthwhile digging very deeply into -- every year of the past, and having institutes of archaeology in Athens and in Rome. But we don't care.

The connection of, I feel -- of the various parts of our existence with regard to time is interrupted. The connection -- it doesn't flow, the rhythm, as -- with regard to what is to come and what has been, doesn't function. But one of the means by which we still try to grasp this is, I suppose, historical reviewing. Because if I can see that there have been five or six millenniums of different character before, it imparts to my own existence a certain length, a certain rhythm. And rhythm and length together are the essential feeling of time. Time today has become such a secret--what it is, and how it is lived--that I think I cannot do any better than to draw your attention in the -- our last meeting to this fact that if you -- we talk universal history, the meaning of this undertaking is obviously not to teach you all the facts. That's impossible. What you call "facts" are so numberless that they cannot be taught. But there are a certain relation between the facts, a certain rhythm, a certain impatience or patience, a certain expectation, or a certain indifference to our world of events, of news, of dispatches, of issues of Time and Fortune.

Most of you, I think, have -- are satisfied to have a 24-hour history, and a 24-hour memory, which amounts to the abolition of memory. Others, however, I think, are quite capable of building, next door to each other, some inkling of 6,000 years of the pharaonic history, and the next 24 hours, so that they all overlap. What is really decisive in your own heart, I cannot tell. Probably all men have a different -- ja, admixture, a different gravy, a different combination of the ingredients of curiosity, impatience, indifference, detachment, im- -- effervescence, glow even, feverish, urgency. If you watch yourself, I don't know when you are hectic. Some may be over the news of the stock exchange. And some may be over the vote in -- in China which is not taken.

That is, man today is dismissed into his own private heartbeat and rhythm in the -- such an -- to such an extent that I am very doubtful that mankind will ever have a common history, really. Still I have been foolish enough to attempt to give you a common -- some basis for a common rhythm. A universal history, when it is taught, can have only this one purpose, to implant in you the power to overcome your private times, your private rhythms, and to share that rhythm which makes you brothers with the people 7,000 years back. History should make you indifferent to your contemporaries, and should make you very intimate with the people of all other times. If it doesn't do this, history hasn't done its purpose. The brotherhood of man through time is equally important as the brotherhood of the ladies and men today in the barbershop, or on the street. But what you call the -- "fellowship of man" or the "brotherhood of man" is usually that of the -- today's moment, 1967. And that's why we are in a very bad way. If -- if the contemporaries are the only people with whom you have a common history, you have no common history. You are on a Niagara downwards -- the river down, the water flood. And you will be swallowed up by pure accident. But that's sold today in schoolbooks, textbooks, in -- in investigations, and of course in magazines, as the only history. A history which you have in common with the -- people here in your next seat. Now that isn't important. But if you could have a common history with Plato and a common history with Homer, that would perhaps be of some value, because it would make his and your life fruitful, because it would exploit the gap in time by unifying the effort. This is what I have tried to -- to do. I don't know if I have succeeded and you will not know if I have succeeded before 10 or 20 years are -- have gone by. However, I do feel that you should know that we need today some such pity on our own nerves, on our own frazzled nerves -- and our own frazzled consciousness, that the people of all time are our contemporaries. Real time is only a time

which is able to surround, to embrace, to contain, to condense all the times. If you have not a brother in the year 800 and the year 1200, you are benighted. And every one of you has to find at least one such hero--be it a poet. You may read Wordsworth, or you may read Shakespeare. But do you think you can see a Shakespeare play without becoming his contemporary? Impossible.

And fortunately, you still go to Shakespeare. And that's all right. Then you all of a sudden have a time that is 500 years, 300 years, 400 years long, and wide, and broad. And then you live in real time. What you do today, coming to this one lecture, is only attempt to lead you out of this moment into these wide pastures. And they are green pastures.

And therefore the old -- the old spiritual, "Green Pastures"--who has seen this? is it still known? "Green Pastures"; who? thank you -- well, it's still known. This is therefore so important--that's the contribution of the Negroes in a pagan universe today--that by their belief in Green Pastures they have still this feeling of one time for all men of good will.

The same attempt is in this course. And -- the response to such an approach is in- -- have -- to have infinite time. Once you understand that to look into a thousand years is worth your while, you become very rich. You have infinite time. And the choice of your own moment in -- inside this time becomes then a -- a very worthwhile thing. You can even become a missionary to China. Even old-fashioned and obsolete Christianity can become a very futuristic and -- unheard-of job. What you are endangered with, and what has eaten out the marrow of your viscera is that you say you have seen all the pictures. "That's all obsolete. Christianity, yes. Five hundred years ago, they went out to the Philippines and made these people into Christians. Too bad that they did. Now they are full of superstitions."

It is very risky to be a missionary. You will find, if you will become one, that your pupils always go superstitious. It's the essence of conversion that the convert is superstitious. It is impossible to convey to a convert the pure faith. He first brings with him his own prejudices, and misunderstands what he is told. So the first Christians were not the best Christians, and never are. You pooh-pooh this and say, "Oh, missions? Obsolete. Doesn't work."

Your task, my tasks, our books, and our teachings, and our actions are a little more complicated. That is, at the same time, the same act can be absolutely truthful, orthodox, correct, and spread superstitions, and inhibitions, and stupidity, and spread the night. None of our acts is clear. None of our acts is unambig-

uous. None of your acts--when you get married--is either a blessing or a curse. It is always both.

And when you say it is a curse, then it may become -- just begin to be a blessing.

So you- -- through history--I hope I have made this clear by my examples, a little bit--through history, we live in a much richer universe than is customary. It is not a universe of good and bad, of evil and virtuous. It is a ques- -- a situation where a whole wealth of creation is impinging upon us. Everything is possible, thanks to history, at every one moment. The sa- -- next saint can come from the Philippines or from Zambia. Probably he will not come from California. It's hi- -- at least highly improbable. It's more difficult to be a saint in California today than in Zambia. That's unexpected, because you say, "Af- -- these benighted Africans." Who is benighted? We will find out at the end of the story.

Now to be more concrete and more exact. I told you that in the year of the Lord 1889, the world entered a third millennium. And my manuscript of Magna Carta, days of the Sachsenspiegel, of the Speculum of the Saxons, which said, "We don't know at what end of the millennium we are living. And we don't know how long the time will carry us along."

That is, of course, a little different today, because we can say the millennium in which this man in 1215 wrote is over with. Well, the days of All Souls are no longer the dominating days. The days of All Bodies today are the ones that move visibly, the outer world. Because, I told you, or began to tell you, in 1889, the American Federation of Labor, under the leadership of Samuel Gompers, sent a delegation to Paris, and said, "We need an international, worldwide day of labor. This day of work shall be the 1st of May, and it must overlook all nationalistic holidays. Not the day of the Bastille, July 14th in Paris; not the day of -- 5th of November, Parliament, Gunpowder Plot in England; no national holiday, not even Lincoln's Birthday or Washington's Birthday, must interfere with the union of all hands on this globe under the auspices of a day in honor of the sweat of labor, the sweat of our brow."

The funny thing is that if you have a good idea a little too early, it is practically--usually impossible to put through. The fate of this resolution of a labor union in Paris in 1889 was -- what you must learn is -- will be your fate as a reformer also. The -- Americans could not push it through, went home dissatisfied, and disappointed and said, "These Europeans are not good for anything any longer," and recogn- -- reconciled themselves to the capitalistic world in America.

And 10 years later, Labor Day was installed by the legislation in Washington. And since then, we have Labor Day. But it was a defection. The labor in -- of America went over to the entrepreneurs -- entrepreneurs, to the bankers of America. And Labor Day today is a good, bourgeois holiday, as you well know, because you had to go to -- to school after Labor Day. It is a perfectly harmless, un- -- non-combative day today in this country. It has no longer to do with the transition from a national life to an international or worldwide life, a cosmic life. I think it's a pity. Today, the May 1st, as you know, is a demonstrative, political holiday of the Russians. And anybody in the world who is pro-Communist celebrates May 1st. And anybody -- anybody who loves Mr. Rusk celebrates May 1st. I love neither, so I don't celebrate either. -- Celebrates Labor Day, I -- beg your pardon.

So the -- we have botched it. There is no international holiday for the third millennium. Beginning the third millennium as the wor- -- the work of our brow, administered by anybody regardless of faith, language, and creed. This is how the sentence should run. How do you say? "Regardless of -- color" -- what is it? Wie?

(Race, color, or creed?)

Ja. It's wrong, you see. The important thing is "regardless of speech" -- "of language." That's not in the formula. It should be. That's the important thing. That it is not an American or a French day, you see. And that -- this is not baptized by French, or by Russia, or by America.

However, although this is mutilated, as so many things of the outgoing 19th century were already on some new track of international affairs, but were unable to pull it off, like the League of Nations itself. That's also botched. That's just rudimentary; that's mutilated; it's a stump, a rump. You m- -- ca- -- may say a rump government.

We live in the twi- -- twilight of attempts to the third millennium, but none of these steps has really carried us into the third thousand years. And it's no accident it's only 1967. There are 33 years left. After 2000, I think, people will get nervous and will say, "Let's now get going."

Well, however this may be, we cannot predict. You must take with you for your grandchildren this fact that Labor Day is the first attempt to overcome all ideological divisions. All divisions in language, all divisions in religion, all divi-

sions in ideology, and that's quite a big order. The physical man, regardless of speech, is caught, or is chased, or is organized in Labor Day. He is asked to do something on a certain day in the year, simply because of the sweat of his brow, and not of anyth- -- because of anything that is living behind his brow. And from the papers I have received from you, I gather that this ha- -- holds a strong -- a strong temptation; a strong, seductive element for you. It would be wonderful if people could agree, regardless of their speech. Today's issue for this last meeting should be then to tell you how far this is an illusion, how far it is not desirable that people could agree without language. If I read your papers, one-half of you is, so to speak, attristé, is saddened by the fact that words divide us, that partisans- -- -ship is inevitable, once you say -- why you are a Christian or a Buddhist. And so the -- simply by the fact that you use these two names--Buddhist and Christian--you are dissolving the pattern, the tapestry of life already. And so, fed up as you are with religious squabbles -- squabbles and denominational discussions, you say, "Let's do away with all this. Let's not mention the gods."

This third millennium, in the Apocalypse, in Revelation, in the last book of the New Testament, is expecting the anti-Christ. The anti-Christ is the power in you and me to say, "It doesn't matter." And in this sense, I think we already live in the millennium of the anti-Christ. Nothing matters. It doesn't matter. You're { }, I'm { }, too. Everybody is. Pleased, at your pleasure. Take -- take your liberty. We don't mind. You say you are the best. He says he's the best. She, of course, says she's the best. So everybody is the best. Isn't that wonderful? Nobody can say anything about anybody else as being better or holier than holy. This is the general attitude today, at least in the newspapers. Everybody is right. It's a great temptation. you see. You sa- -- save a lot of trouble if you don't have to decide that anybody is right. Because if it -- this is true what -- what these people propose, then of course "Nobody is right" and "Everybody is right" is identical. And I would say this is the anti-Christ. And the anti-Christ is pron- -- proclaimed as the content of the third millennium, as the end of the world. And it is already. If you read the Sentinel, and you read the San -- what is it? the San Jose Mercury, they are both right. Everybody is right. There can be nobody who is right. There are too many.

So -- I once went to a meeting on educational {principles}, for labor education, by the way. And I had to stick my neck out, because I was the head of a new institution which was very much under fire, you see. And I said--as you know it here in Cowell, too--that an intensive education meant taking sides, and

making -- being partisan, that you could not educate people without having definite ideas and convictions, and that it was not possible to say, "Everybody is right." Whereupon the people from the same city who also were present of course got very nervous, as they would here today, and say, "But how can this man say that he knows what has to be done? Nobody knows this. E- -- nobody is right. So we must allow everybody to do something."

And the man in the chair was an old man. I'm afraid he was the -- at that time -- as old as I am now. And he coughed and he sneezed. And we depended on his final say at the end of all this discussion. And he says -- said finally, "I thank the people of the either-or, as much as the people of the one-and-the-other." And that's modern man. You see, he thanked the -- the people who stood on the decisive element of either-or as the people who -- recommended the -- what's this in -- in -- in English, the "sowohl als auch"? the -- wie?

({ }.)

Ja, ja, ja. Quite. I think that is modern man quite well photographed, I mean. The chairman knew that peop- -- some people were for the either-or, and some were for the both. And so you -- he was for both-both.

That's by and large what every Christian minister today is expected to say. It's of course utter nonsense. And he certainly cannot help his people to go to Heaven, this manner. But what does it matter? You either go to Heaven, or you don't go to Heaven, and both is right. Both, always both.

These thousand years in -- ahead of us, will have to be lived by most people in great lonelin- -- loneliness. There will be nobody in -- in certain authority. Even the pope now has committees -- which he has to ask. And they don't ans- -- answer him. And he then doesn't know the answer. Poor man. He shouldn't rely on committees. You know, in his own heart, he has much better stars than with all these experts.

A kind of insanity has befallen the world, with this committee business, you see. You will get a committee which tells you whether you should get- -- marry this girl or not. No committee can solve your problem. This thinking in committees is the insanity of the anti-Christian millennium which lies -- ahead of us. I warn you against it; use it as little as possible. Postpone it. It is impossible to live happily in -- in a millennium of committees. In your own heart is the committee, of course, this plurifariousness.

Most people today are pluralistic. They are split. They contain all the refractory and contradictory elements that can be found on every principle of existence -- your existence. Should you save? Should you waste? Should you spend? Should you love? Should you fear? All this has to be decided. But you have a committee that says, "Twenty percent are in favor of this and 10 percent are in favor of this," and so on, and so on. And you never know what the outcome is of these percentages.

So this is -- the future man is a percentage man. And that is to say he is not a man. The abolition of mankind is -- is in great practice at this moment. A man who cannot decide is -- has ceased to be a man. And I'm afraid the women of today try to corrupt us all into this state of affairs. Because it makes you feel superior. You look upon a man who is -- he's at the same time the opposites -- make him look -- as though he was -- superior. Superior with what? That would be the question.

There is one hitch, which may show you where the error in this transition from the second millennium to the third occurs. In the first -- second millennium, if you were a good Frenchman, you did your duty in Paris. And if you were a good American, it wasn't just in New York, but in other cities, too--even Kansas City--you could be a very good American. Today, you have -- at the same time to be a good American, a good -- good cosmopolitan, et cetera, and a good professional, and therefore you are -- we are all over-asked. That many virtues you cannot have at the same time. They cancel each other out.

Now you would say, "Why not? As long as this carries along, as there is not war, no explosion, let nobody make decisions of this moralistic, religious character." People don't have to decide whether they want to be Roman Catholic, or Presbyterian. They are both. Isn't that wonderful? They meet in a summer school, you see. And say, "Here are 50 Presbyterians, and here are 50 Roman -- Romanists, and we get along beautifully," you see. That's called "discussion" or "debate." And now they have a word: "dialogism." And you see, "It's wonderful. We are all dialogists."

There's one hitch. And this I must bring to your attention, because it is mostly forgotten today. In the papers which you have written me, this mistake, or this gap is very saillant, very, very strong. You speak in these papers--partly, at least--of God, and dispose of Him in one way or the other as to your mercy. He must be this way or the other. There is one hitch in this discussion, that God is the same for every one of us. There is only one God. And funny enough, in most of your papers, that's never mentioned. You try to define the divinity on your

own -- at your own risk. That's perfectly valueless. The thing -- only becomes interesting if everybody else and you adore the same creator. And that is a big -- big order. You see, there are several billion people on earth. And as long as not all people worship God, you don't know who God is. It is the God who blinds you and opens the eyes of others. And that's why you have to listen to others for -- example, too, because you may be deaf, and blind, and dumb.

It's very strange. Not one person in the papers I have read sees that the crisis of religion, of which the people speak so much, does not consist in your inability or ineptitude of defining God Almighty. We can't do this, either -- neither, {Kendall}. But in the great riddle, that you and I have to worship the same creator, then the thing become- -- gets very exciting. Because there are, as I said, 4 billion people on this globe -- or more--I don't know at this moment the -- the official figure. And they all claim that all people of all times have had to worship, and will have to worship one power that governs your and my steps. Now that's interesting, and that's dangerous, and that seems to be nearly incompatible with the weakness of your and my IQ. How can people who have an IQ which is -- seems -- it's always very moderate--whether it's 158 or 159, that doesn't help--compared to the task that we should know who God is? Seems in- -- unavailable.

So -- may I say this in general about your papers. In as far as this problem comes in, the greatest obstacle of modern -- of any man at any time on this earth isn't even mentioned. That when you try to define the -- religion as perfectly un- -- uninteresting, it would only become interesting if you felt that every reader of your paper would have to agree that he worships the same God as you, otherwise these are little -- china dollies, I mean. They -- they may be very pretty, but they are brittle, frail, and mean absolutely nothing. And I have to say, gentlemen and ladies, most of your gods do not avail to anything. They don't cut any ice. Nobody has a private God. The whole question of humanity is -- do we -- can we worship one God? This is your problem, Mr. {Dickerson}.

However, I don't think the thing is so -- so impossible as on the surface of things it would look. If you compare the people who write articles, the people who make speeches, the people who write letters to their sweetheart about their idea of the divine, and the vast universe that has to be -- is governed by one and the same power, and makes -- that makes demands on every one of us, probably every one a different demand -- that is not so hopeless as it might look. When you first see these papers written by youngsters who proclaim that they think God should be: He and He, and don't see how ridiculous this is.

The real situation after 1889 seems to be that the private person in every one of us is much more inv- -- invisible, much more in -- how do you -- would you say? -- in the foreground than the real acting man. The man who in his profession or so carries about in his real sense--by building a house, or by being -- construing a machine, you have of course a theology: you do something with your time, with your energy, and you do it seriously, because a machine can carry -- go wrong, and it can explode, and it can kill somebody. Then you are brought to trial; then you have to say, "But I had to construe a machine. You -- you must understand this; it is risky. You can't send me to the -- to the guillotine, just because the machine exploded."

And so you let him off, and say this was just -- he was not very careful, but he didn't -- he mean -- meant well. We have, for every serious failing for you and me, we have today very grand excuses. And really a man is rarely executed for having just led to the death of other people. By accident. You just think of the highway accidents, you see. When you run over somebody, we are not executed for this. We have an insurance; and we go home and forget about it.

In other words, the modern world tries to live 90 percent of your day as playboys, as children, innocent children who -- who are covered for the accidents on the highway which they produce, for the damage they do in one way or the other, by going into museum and scratching there the pictures or something. Everybody is insured. The insurance is one wonderful way, of the third millennium, of blinding us to our real responsibilities. We do much more harm than we know we do, because we are insured against the consequences. So the harm is not done by us, you see, knowing what hap- -- what follows.

So I would suggest that the third millennium should deserve the title--and that is probably why it has been called the millennium of the anti-Christ in Revelation--before your and my own eyes, the day, the 24 hours which you have to live today or tomorrow is -- at 90 percent filled with arranged things, play things, unreal things, semi-real things. Man's life is divided into play and seriousness.

Now there is nothing in this world of today that cannot be made into play. The begetting of children can be made into an amusement, you see. This has been said cynically: if the consequences were not there, it would be a good social game. This is the desire of modern man, the third millennium man -- everywhere. And that's in Zambia, or in Senegal, or in -- where is Mr. Nkrumah? Where was he, the bloody tyrant? Nkrumah?

(Ghana?)

Ghana. Ja. That's -- was the Eldorado of the third millennium existence, you see, with the golden shirt for the lady. Imagine! A golden shirt! Terrible idea, but a good plaything. Why shouldn't she wear a golden shirt? She couldn't sleep in it. You can't sleep in a golden shirt, you know. It's a wonderful idea. It costs terribly -- money; the country went bankrupt, but Ghana -- and something fabulous was done. She had a golden shirt, this girl. And this is modern man. I think the golden shirt of Madame Nkrumah is by and large a very good example of our way of swindling ourselves through life. The consequences of our actions are eliminated, whether we have abortion, or whether we have condoms, or what- -- whatever we have, there is a way of getting around the consequences. Wherever you can eliminate the consequences of any action, there is no action. And we don't -- haven't even a very good word for this playboy existence, but it is the most -- the most -- the best expression, I think. Why it is so difficult to today know, to say anything, to teach, is that nine-tenths of our endeavors--and you are all included and I'm included, too--is an attempt to make use of our fabulous technical facilities to abolish consequences. Therefore we can do innumerable more things than we could do before, and without -- without a vengeance, without consequence. And wherever man lives this world -- in this world without consequences, you see, no discussion about history, no discussion about the future, not even about the past, is of any importance. It's not worth your mind; it's not worth your tongue. Language dies.

This -- Mr. -- this Mr. -- who -- who's this mes- -- man from Toronto? Mr. {Laclumen} says rightly, we re-enter a re-tribalization process. He's right. At this moment, at this turning point of the times, the serious character of life is pushed aside. Re-tribalization means it is not necessary that one puts one's own name behind or under one's action. As a group, all the dentists --.

I once had to lecture -- or three times I had to lecture to the dentists' convention. They wanted to know about their character as dentists. Very interesting. But once you plunge into this attempt to characterize dentists, you see, it's something inhuman about it. As with all professional talks. If you talk to the grammar school teachers, I think the person of the teacher is already on the way out, is already wrong. All our classifications today--what's called "sociology," and "economy," and "statistics," and "psychology"--is an attempt to cheapen the responsibility of the doer, to say it's not quite you. "It's just a class; it's just a profession. All teachers do this, all ministers do this. All politicians do this."

Which is of course nonsense. And it's the cheapest way out today, and -- by which people comfort themselves, but the -- it's a -- way of going to Hell. Hell consists of generalities. And Hell is unable to say, "It's you, Sir. You only live once," you see. All minor, unimportant classifications tell you, "Oh no, it's not you, you do it. But as a doctor, you must do this." And "As a teacher, you must do this." And "As, as, as, as, as." So it ends I think with a-s-s.

This is rampant. Everyone is brought up, everybody will tempt you in the same manner. As soon as you pass an examination, some secretary comes and "Won't you join our alumni association?" Now what is an alumni association? An attempt to hide behind the bush. Then you are alumnus, and not yourself.

That's of course one of the center positions today of the anti-Christ. Because it is wonderful to hide, to hide behind some generalization.

Now "alumnus" is such a generalization, It doesn't exist, because it's just in numbers. Of course, 500 students of the same school of the same year have nothing in common after 10 years, you see. Their -- their women can't stand each other, and where that is, they have nothing to do with each other. Why should they form an alumnae association? But they do. And they even meet, and they sing, and they have caps!

That's degrading. Humiliating. It's getting more difficult all the time to become a person. That is, to identify the carrier of these two legs, and two arms, and a heart, and a stomach, and lungs as the man who has really said this and done this. Very few people who even struggle for this. Most people try to hide behind some label which takes away their -- their personal action.

If this goes on, the third millennium will have the character of non-existence. And it isn't -- we aren't sure what is going to happen. As I said, the -- the New Testament felt that the anti-Christ was inevitable, that he would -- have such -- he would hold out such a temptation to the ordinary believer.

When I was young, people of course -- all my -- the educated people around me--all the professors and all the doctors, and my parents, and my -- we ourselves, of course, we children--we said, "These were benighted people who believed in the coming of the anti-Christ. That was all over. couldn't happen," you see. That was before the Enlightenment had cleared the way for Benjamin Franklin.

I'm afraid it is a little different after these two world wars. It seems that

this way out is the great desire of the masses of man. They all -- all look for ways in which the time of today is not a sequence of the times that have -- preceded it. The great dream of the anti-Christ--and I use this old-fashioned term on purpose, so that at least once in your life you may hear that one can take this very seriously. It isn't fashionable, but it is an absolutely indispensable expression; it's not a joke. The anti-Christ says, "We don't need all the expensive Christianity, we don't need pilgrimage, we don't need -- chastisement, we don't need penance. We, as the anti-Christ, can do this as in play. In five minutes, we are on top of the world." That's the anti-Christ; it's cheap.

And you just -- we have to read the papers. They all promise you a shortcut. And where there is a shortcut, there is the anti-Christ. Because of course, the -- what is Christianity? What -- are these 2,000 years? What is All Souls and All Saints? And what is Labor Day? The recognition that there is an equation between effort and result. That if you don't give your life, you can't earn your life. That if you don't die, you can't rise from the dead. That everything is in- -- unalterable, opposed to any shortcut. That where you take a shortcut, you are leaving life. And most of you try, therefore, not to live. Because who wants to pay the full -- price?

Well, Jesus, as you know, He didn't have to die; He didn't have to go to the Cross; He didn't have to pay the penalty of His existence. Nobody asked Him. But He knew that if He didn't pay the full price, it would have not -- no consequences for the rest of mankind, for the whole future of the human race. Any act which is worth doing demands infinite devotion. And any act you are recommended today, is recommended to you with the implication that it only demands a very little effort. Don't fall for these small efforts. They aren't worth doing. They are all cheating God. And yourself.

This is why I concentrate at this moment as the issue. The third millennium will be divided between the very few faithful who know that life is exact, like arithmetic, like geometry. And that the investment and the outcome of the investment must correspond. You can't become a millionaire at the stock exchange. Don't believe it for a minute, in real life. Money? That's dirt, anyway. And you can speculate on the stock exchange, and be loc- -- lucky, and get away with murder, that -- that is not your own life. Your own life ma- -- demands that the -- your devotion is genuine, that you don't ask something for nothing. And you don't -- and you know very well that the -- the cheaters, the murderers, the thieves, the liars, the -- the slanderers can only be beaten if somebody does more than is necessary, if you and I are somewhere willing to suffer without -- without reason, so to speak, innocently.

This is not fashionable today, but gentlemen, the -- the story of mankind is very severe. The -- that victims of the sacrificers in the tribe, they were human beings who were innocent, as Iphigenia in Aulis. Or anybody else slaughtered, like Isaac, whom his father was willing to slaughter. What had Isaac done to be slaughtered? But without his being slaughtered, the father believed that the tribe of his family could not prosper. And certainly this was more reasonable to believe than that he could prosper by speculating at the stock exchange. It was an attempt to get something for nothing, which is utterly ridiculous, which is never true. And don't believe that when somebody makes such a gain at the stock exchange, not -- nobody loses. That's in- -- untrue, too. It's very funny that the story of all these riches in the -- at the -- in Wall Street has never been written from the other side, of the victims, who have not -- who have lost their money. Or the Czech miners who have lost their health in Pennsylvania, in the same mines in which Mr. Rockefeller made his millions.

You live in a -- in a -- in an -- a fairy tale, I can only say. When I read the American history books, not one word of truth is in them. The sufferings are not there. The devotion, the willingness of mothers and housewives to suffer with injustice. But that is the essence of humanity. Not one of us can claim that he can limit his existence on this earth without benefiting from somebody's good will, somebody's patience, somebody's willingness, you see, to bear the brunt of a situation, which you have -- on -- in which you are benefiting.

And therefore, it is worth our while to think that the third millennium will, despite all these wonderful playboys and playgirls, will ha- -- have to go on. There is no real distinction. The future will probably be not very denominational. It will not have many official saints declorar- -- declared, as they could in the -- in the first thousand years. The third millennium will be an attempt to -- not to drown in play. If this can be done, if the -- a majority of people can be persuaded to suffer willingly, then we can go on. If most people, however, will go to the movies every evening, the world cannot go on.

This is the issue. And all the western world, gentlemen, at this moment--ladies, I should include, I know--the -- all the western world has not yet found the certainty, whether it can persuade the colored people to share a life of suffering. They -- we persuade now the people in Brasilia that they will share our movie service. They -- we may. But that isn't important. We should not transfer our movies to Brazil, I think, because the consequences might be that the Brazilians never, never, never become our brothers. Because people at play are not brotherly or sisterly. It is not enough to play together to be really common. That

-- it is one of the ideologies in this country, that if the people play together, they love each other. It is a little more complicated.

It is -- what -- and that's why I have tried to pick this last me- -- the last -- your reunion as to the future. The riddle of history, of course, must be time. The riddle of history is our relation to the timing of events, to our -- the timing of our own lives. It makes a difference whether you marry at 14, or at 24, or at 34, or at 44. And the -- the ages of man can be divided by the ages of marriage. It's a different country in which a person is 30 when he marries, and 18 when he marries, you see. If he marries at 18, he is divorced at 22. And he is. And the poor woman then has to -- has to see how he goes after a young woman after he -- she has nourished him for the first four years of this first -- his first married life. That's today the American situation.

Because time is your and my greatest mystery. The timing of our lives can only be done once. Once it is spoiled, it is spoiled. The sacrament of -- man is in his timing. We only all can pray that we are treated mercifully, because we -- since we have to choose the times of our acts in life, alone, single-handed, it is unavoidable that there are terrible mistakes. At this moment, since the end of the 19th century, the freedom of man to act when he pleases is the utterly new millennium, which has never existed before. And which has terrible consequences. And we have to face them, not only, but we have to make the best of it. Now the mystery of the Christian era is that there is no mistake, no sin, no failure that cannot be amended. There is -- strangely enough in the book of fate, for every precaution, premature, or too-late action, some remedy. And the tapestry of biography, the tapestry of human lives--you just look around and see it in your own family--is -- has today become endless. The combinations between people who get married, or don't get married, or have been married is today a -- a kaleidoscope. And if you look into the better lives of better people, you find great miracles, great mysteries. And I think the cultivation of these mysteries is the future of our race. There will be no future unless you people, as any older person can tell you, respect the moment of your acts so much that you know the timing is of the essence. It doesn't matter that you marry; it matters very much when you marry. The same with your studies, the same with your vocation. The when is the great mystery today.

There's a very simple reason for this. People now tend to become 150 years of age. And if this horrible dream ever should come true, obviously on the one side, you have a telephone in which you can -- on -- by which you can be connected in two minutes to the antipodes, and in two minutes can bridge the

universe; and on the other hand, you try to live 150 years, whereas normally before, you lived 70. It means that you can pack in 150 years innumerable more decisions than you -- we had to do before. How this can be done, nobody knows. I shudder by -- with the idea that we should all be asked to live beyond our time. We will be absolutely monsters if this is demanded from us. You and I can't do this. This is not a hope. It is a fear that this old age could -- should spread. We are not meant to live -- pack 15- -- in 150 years meaningless bets, and meaningless airplane rides, and meaningless motels -- stays, and what have you. And even -- meaningless friendships, because you can have too much of every good thing. And how you people here, as you sit here, shall be able to live another 90 years, I do not know. God bless you, God save you, and God protect you; and may He not demand from you this impossible task. You are not equipped for this. The limitations of life today are the task of wisdom, and not the extension. It is terrifying to think that every one of us, every year still has to find some -- some new card game which he has to learn. Boredom itself -- personified, with amusement, coupled with amusement, or on the basis of -- of total amusement and total boredom. And these empty hearts, which I see today in so many people are really very frightful. This -- this world must devour itself. The third millennium has -- is faced not with war, not with starvation, not with emptiness, not with isolation, not with ignorance. It is threatened by everything. This term, that we can do anything and everything, is enough to kill man, to make it -- his life worthless, absolutely worthless. You and I can only live under necessity. The blessing, to be allowed to do that which is necessary, to recognize it, to carry it out against all odds, that is the beatitude; that is the saintliness; that is the soul- -- ensoulment of life. Anything that is just possible, that is just permissible is a curse, a real curse. That you can do these things--gentlemen, do you think --? For children, that's very nice. But anybody over 20 should be totally indifferent to something that he can do. The whole question for a human being is: Must it be done? Is it necessary?

You had a president who never said a word if he could help it. His name was Calvin Coolidge. And he was a farmer's son. And he's quite know- -- well-known for his -- for his brevity, and succinctness, and conciseness of expression. So when a law was sent up to the White House, and Mr. Coolidge was expected to sign it, he had only one question: "Is it necessary?" And if it wasn't necessary, he would veto it. In great wisdom, he knew that the curse of legislation, the curse of modern politics--be it in -- in Sacramento or in Washington--is superfluous legislation. That's forbidden. It destroys the respect for the law. It destroys the meaning of legislation. It destroys the whole machinery. We have all -- every one

here knows that we have too many laws. We have a total indifference to legislation. A law -- one law a year: that's a good legislation. A thousand laws a year: that's a curse.

Now this "too much" is -- only shows you that we have -- are on the way of fabricating a playlike existence. If a thousand la- -- bills can be passed in Washington, no law can be passed. Because how can thousand laws demand your and my allegiance? We don't even know that they have been passed. And in this plethora -- under this rainstorm, we live day by day. And therefore, the respect for the law is on the way out. What's the law? It's one of these many items, you see, 50 to the second, in the Congress. That's very serious.

I'm a lawyer by profession, from house. And I know that one of the rarest things in the law is the respect for the law by the lawyers. And the only way in which you can coerce the lawyers, the politicians, the senators, the law- -- the -- the attorney generals, and the attorn- -- district attorneys is by making it very difficult for them to act, by creating a bottleneck, by saying it is very difficult to get this law passed. Then they will think twice before they pass the law. And they will respect it, because it has taken blood, sweat, and tears.

Now we are back to this playboy existence. Since 1889, the world lives in a millennium of play, of cheapness, of "Anything -- goes." The man Nietzsche, Friedrich Nietzsche deserves your sympathy because he tried to revive religion by proclaiming, "God is dead." Exactly like the "death of" -- "God of" -- what is it now? "death of God," the theologians today, who have heard of Nietzsche a hundred years later.

This man was serious. He was a minister's son. He was a poetical soul. He was a great musician. and he saw that the professors had undermined all the respect for divinity. And he hoped that by challenging them, they might come to their senses. And -- it is one of the great lessons, I think, which you have to learn in this country, that he who says, "God is dead" may be the great lover of God. And he who says every Sunday, "O Lord, O Lord," may be one of His killers. Because it is too cheap. If you say it too often, "O God," nobody will believe that you mean it.

The blasphemy today is in the cheapness. God today is an everyday affair. Well, He is however a holiday affair. And a nation that has no holidays cannot recuperate. Heaven knows, it's -- it's worth your -- your perspiration to find how sanctity can be reproduced.

May I put on these dates? From Easter to No- -- to All Saints, a thousand years were spent with inculcating into the tribes, the empires, the cities of the Greeks, and the Jewish priesthood the verity that the same man had to be a prophet, and an ancestor, and a poet, and a priest. And that these four great creations of antiquity could not lie separate, that it wasn't enough to be in Egypt, and a priest. But you had to be in -- in -- in Egypt also a Jewish pri- -- monk, as Athanasius proved, and A- -- St. Anthony.

I have tried to show you that this interpenetration of the inter- -- independent creatures of antiquity has been achieved in the last 2,000 years; that you and I, we are--whether you like it or not--participating in All Saints through some models, in your vocation or in your upbringing, or in the choice of your prototype as women or as male -- men. He -- you -- he- -- everybody has his hero, even if he doesn't know who that is. You are all conforming to certain human beings who are not members of antiquity, but who belong to the Christian era. You cannot be an Achilles. That's very strange, but it is a fact. That is, your pagan models have vanished.

All the attempts--this has been tried, if you think of Swinburne, and such English crackpots--they -- it is impossible to imitate antiq- -- ancient men. You go sick. You fall -- go mad. You go insane. But you can follow the example of these men who, in the last 2,000 years, have solved this riddle of imparting the whole of life to their own ex- -- biography, to their own existence. Obviously, today, after the two World Wars, and after Nietzsche's cry, "God is dead," there is some--and after the institution of Labor Day, this going-back to the body, his physique of man, instead of his soul, or his -- his religious genius as a saint--we have to ask ourselves: how you and I get orientation.

And the last word I can only try to say to you is --. Let me see: if you look at these three dates, I would say they delineate your and my existence in the Spirit to this day. And they will from now on, forever. There will be no new. And what do they say? The physical man comes forward in spring, as it is nature, when it begins to grow; the ice is dissolving, the snow is melting. That's Labor Day; that's the pure, physical aspect; that's the aspect of the world. The November 2nd, All Souls, that's the day of the community, of the nations. I said to you, on All Souls, all the nations take their birthday, take their beginning. Bastille Day in Paris is an offspring of All Souls. The individual on -- All Souls Day is not in demand, but his cooperative effort, his coexistence, his similarity with his comrades in life, in history, in coming forward as a Frenchman, as a brother in the same village, or whatever it is. And before, we had All Saints. These are the great giants who in their individual person, have stood in the limelight and allowed

you and me to say, "I will be like St. Benedict," or "I will be like St. Augustine," and have set the example of an individual, sole, lonely existence, which isn't for everybody.

You can study this row and find something quite interesting in this. May 1st and November 1st are separated by six months. Now the ancient, tribal calendar all over the globe had exactly this same rhythm. It -- only lasted six months. The Pleiades, the -- the stars--or how do you pronounce these stars?--they are in a -- significant constellation at the end of April and at the end of October. And wherever you -- look in the old traditions of the folklore, the Pleiades are the calendar constellations which were used by primitive man to or -- get orientation. It is, I think, quite mysterious that these two dates, November 1st and May 1st, now at the end of history, again play this role between Church and state for our orientation. November 1st is the recognized date for the various denominations. The people go to their graves. The churchyards are visited on November 1st, on All Souls, are they not? And -- on All Saints. And May -- is the day of -- for the unions, or for labor, for the May f- -- celebrations.

It is -- rather mysterious that over 7,000 years, the most significant data of the beginning are again significant today. The patience with us impatient people, who are all for innovations and changes constantly, impresses me. We are very conservative. We haven't made any dif- -- any real, ra- -- you see, radical change. Our incisive moments of meditation, or contemplation, or celebration are exactly the same as they have been in the beginning. Which is a kind of -- I think a reassuring item about our i- -- own identity. We are really identifiable, historically, through 7,000 years. So there must be something to it. Summer and winter of course is a very simple division. And in this sense, May 1st and in- -- November 1st make sense. Perhaps not in California, but in all normal places. The second interesting item is that the Church, the official promoter of a unity of the human race, the first power that has declared that the earth was the Lord's, and everything that is in it...

[tape interruption; end]