

## CREATIVE GENIUS VS. REGIMENTATION

### I. Introductory.

- A. Purpose of this and preceeding lecture the clarifying of underlying philosophies of social tendencies.
  - 1. Does not define any philosophy as categorically true.
  - 2. Listener left free to choose his own valuation.
- B. Mechanical and other forces may be forcing radical change of social system.
  - 1. This proposition not self-evident.
  - 2. Appropriate effort may, conceivably prevent the mechanization of society.

### II. Discussion of questions left unfinished last Sunday.

- A. Proposition that increase of democratic mass-action is continuation of original spirit of America.
  - 1. Not so, for
    - a. Natural Rights of Declaration does not include right of the mass, any more than government to trespass on Rights of Man.
      - (1) Constitution designed to protect rights of minorities and individuals from majorities as well as reverse.
  - 2. Americanism not identical with democracy.
    - a. Liberty incompatible with doctrine of equality on which democracy is based.
      - (1) Men in fact not equal.
        - (a) Not so asserted in Declaration.
      - (2) Liberty implies equality of opportunity to rise to level of native capacity.
        - (a) Discussion of "capacity" as function of "ability" and "character".
- B. Significance of profit motive.
  - 1. In large degree profit included insurance compensation and entrepreneur's wage.
    - a. Hence not correct to define all profit as unearned.
  - 2. Motivation of human effort three-fold; duty, hope of reward, fear of pain.
    - a. Duty is prime motive with only a very few.
    - b. Hope of reward arouses most of capacity and implies life of least pain.
    - c. Fear of pain represents life on lowest level of motivation.
      - (1) Russia, Inquisition etc.
  - 3. Profit seeking preferable to pain-dodging.

### III. The security motive vs. the creative motive in human society.

- A. The individualistic and relatively formless social body most favorable to creative activity.
  - 1. Freedom absolutely essential, tools only incidental, for the manifestation of the Creative Spirit.
  - 2. Spirit dependent upon the integrated individual for its manifestation on this plane.
    - a. Example of Gautama Buddha.
- B. Highly organized, collectivistic, regimented society most favorable to security.
  - 1. Society guaranteeing security must be relatively unchanging
    - a. China.

- C. Quiescence of Creative Principle leads to progressive development of destructive principle.
  - 1. Really static state cannot endure.
  - 2. Decadence may be slow (China) or rapid, but is inevitable.

IV. Ideals of highest good of man.

- A. Quantitative present.
  - 1. Greatest good of greatest number today.
    - a. Not the course of Nature. *not necessarily greatest comfort of greatest number*
- B. Qualitative ultimate.
  - 1. Measurement of a society by its qualitative superiority.
    - a. Illustration from Luther Burbank's work.

V. Ultimate problem one of religion.

- A. Religious outlook of Buddha and Jesus implies religious self-determinism.
  - 1. Charity and self-abnegation as an individual, self-chosen act.
  - 2. Primacy of individual conscience.
- BB Religious outlook of Materialistic Communism, and of the Authoritarian State in general.
  - 1. Glorification of externally constrained abnegation.
  - 2. Individual conscience denied
    - a. Sole moral code collectively determined.
- C. Course which our country follows lies before us for determination.
  - 1. Implications of initial steps not determined by Presidential fiat.