CREATIVE GENIUS VS. REGIMENTATION

I. Introductory.
A. Purpose of this and preceding 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 Declaratibn.
         (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 of 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.
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.
B. 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.