

“The Midway Messages” of 1943

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This chart is a revision of the version published in The Sherman Diaries, Volume Three: Aftermath of Rebellion (2004).

Sources for “The Midway Messages,” in the order in which they first appear

- (1) Emery **Reves**, *A Democratic Manifesto* (New York: Random House, 1942)
- (2) R. M. **MacIver**, *Towards an Abiding Peace* (New York: The Macmillan Company, 1943)
- (3) William Ernest **Hocking**, *Living Religions and a World Faith* (New York: The Macmillan Company, 1940)

Key

- a) **Green** indicates where a source author first appears, or where he/she reappears.
- b) **Yellow** highlights most parallelisms.
- c) **Tan** highlights parallelisms occurring further apart, usually not in the same row.
- d) An underlined word or words indicates where the source and the UB writer pointedly differ from each other.
- e) **Blue** indicates original (or “revealed”) information, or UB-specific terminology and concepts. (What to highlight in this regard is debatable; the highlights are tentative.)

Matthew Block
7 December 2015

THE “MIDWAYER MESSAGES” OF 1943

1. RESPONSIBILITY

I: MEN OR PRINCIPLES (Reves 3)

1.1 Full responsibility for peace rests upon the English-speaking nations. [*Responsibility for the present war lies squarely with the United States and Great Britain.*]

The two most powerful units of the world—the British Commonwealth of Nations and the United States of America—are forced to mobilize their entire resources in order to defend themselves and to escape defeat and conquest by those very same anti-democratic forces which were laid prostrate by them twenty years ago.

What has happened during those twenty years?

After their victory in 1918, the democratic, freedom-loving nations had full control of and absolute power over this planet (R 3).

They had the mastery after 1915,

but didn't recognize and accept the call to duty. England and the United States turned their backs on the high privilege of planetary service.

Everybody yearned for peace. Everybody wanted disarmament. Everybody wanted a wider freedom of international trade. Everybody wanted a better organization of international economic life in order to secure for each nation and each individual more wealth and greater safety than ever before (R 4).

They wanted peace, prosperity, and national security; [*Everyone talked disarmament, wanted free trade, peace and security*]

SOURCE

“MIDWAYER”

In spite of the fact that the forces who supported those aspirations were ten to one—maybe fifty to one—against those who opposed them, from 1930 onwards, year by year, month by month, we were steadily marching towards greater armaments, sharper antagonisms, more poverty, diminution of trade, towards intolerance, persecutions, dictatorship, imperialism—

towards the Second World War (R 4).

[[contd] A young man, whose entire education was based on the hopes of the nineteen-twenties, and who followed closely step by step those events which led to the Second World War, can hardly understand this baffling development, unless he had been completely misled by the disintegrating propaganda of a movement of demagogic masses (R 4).]

[Compare R 4-5.]

When public opinion in England and France revolted against the policy of Hoare and Laval in the Ethiopian conflict [*i.e.*, not to punish Italy for invading Ethiopia],

their strongest opponents, Anthony Eden and Yvon Delbos replaced them.

they got depression, [stagnation, armament,] unemployment, insecurity,

and in 20 years another war.

The United States increased its trials and tribulations a million-fold by trying to escape its responsibility.

1.2 [Youth was not prepared for his part in international evolution.] Between the two wars nothing was done to prepare the children and the youth of the nation for their coming responsibility—their part to play in world progress—

and many of them refused to grow up.

Why did Democracy decline so rapidly between the two wars?

The leaders in England, France and America were short-sighted. Many couldn't see beyond their own personal interests.

These men sometimes performed against public sentiment;

but even when replaced by others,

SOURCE

Shortly after the Ethiopian incident, another conflict of the same forces arose—the Spanish “Civil War.” And in this conflict, carrying the most powerfully felt international repercussions, Eden and Delbos committed exactly the same errors for which they so vehemently denounced their predecessors, and handled this new problem in exactly the same way as Hoare and Laval would have handled it (R 5-6).

It is indisputable that the human quality of the leaders of democracy between the two wars was not on a par with those of their predecessors of the nineteenth century (R 6).

The democracies were overwhelmingly powerful when [the Hitler-led Nazi, Mussolini-led Fascist and other totalitarian] movements were started a few years ago by a limited number of individuals.

These movements could have been stopped and destroyed on innumerable occasions, with a minimum of effort, energy and force. No democracy was able or willing to do so, although these anti-democratic forces never made any attempt to conceal their character, their programs and their purpose (R 7).

“MIDWAYER”

the new ones behaved likewise.

There was paucity of leadership

and indifference to liberty.

They saw Mussolini, Hitler and Tojo arming,

but didn't take it seriously.

Democracy was not willing to fight.

SOURCE

It is certain that if the democratic powers had been willing to sacrifice 5,000 soldiers in Manchuria, 10,000 soldiers in order to save Ethiopia, 20,000 soldiers to prevent the Germans and Italians from establishing a puppet regime in Spain, if they had been prepared to risk 50,000 soldiers to prevent the occupation of Austria, it would not have been necessary two or three years later for the British Empire and the United States to mobilize their entire man power, from 18 to 65, and to spend a hundred billion dollars or more a year for armaments (R 9).

[contd] But in spite of these “if only’s . . .”, in spite of these many conditional arguments, it remains a fact that no democracy ever was in a position or willing to take the step that might have averted the catastrophe (R 9)

In every sphere of life—in private life, in family life, in business life—the only recognized correct way to conduct affairs is by a course of thought-out, well-planned action which goes beyond merely the possible advantages, benefits and comforts of the next five minutes following the action....

Only in public life is it required that statesmen and governments need not go beyond consideration of the immediate problems of the present (R 11).

After many thousands of years of religious, moral, social and political progress we find ourselves once again in a world as strange, as insecure, as unexplored as Adam must have found it after his expulsion from the Garden of Eden (R 12).

“MIDWAYER”

At various times an army of from 5,000 to 25,000 men could have prevented this war.

The Democracies were unwilling and totally unorganized.

They hated war and longed for peace—

but could you run a business or even manage a home so shortsightedly?

The cowardly leaders of Democracy have set the clock of civilization back 2000 years.

SOURCE

[contd] There is no other way out of this confusion, except to **start again at the very beginning**. We must undertake a thorough examination of all those elementary principles on which our social and political life is built (R 12).

An examination of the real meaning of these basic principles of social and international life, will reveal that **there is no democratic order to defend**,

but that there *is* a democratic **world order to create** (R 13).

II: **FREEDOM** (Reves 14)

[contd] The great motor of human history is the struggle for freedom (R 14).

Liberty without equality is an inconceivable state of affairs. As equality between men, nations or between any other human groupings is obviously against nature—it **never existed and probably never will** exist—freedom in its pure and total conception would result in a state of affairs which would be the exact opposite of any kind of freedom (R 15).

“MIDWAYER”

But we have a chance to **start afresh**.

Today **there is little Democracy to defend**,

and we can build a new **world order** from the ground up;

but we must reject the policy of non-resistance. [*The method of non-resistance used in the Lucifer rebellion must not be the model for us. That was a spiritual rebellion, this a worldly. (This point we were told not to make notes on.)*]

You can't be as brotherly as you'd like to be with an unbrotherly brother.

2. **FREEDOM**

2.1 The real problem is: Man wants liberty,

and liberty with equality;

but equality **never has existed** [*and probably never will short of light and life*].

SOURCE

It is obvious, therefore, that that kind of freedom which we regard as a human ideal is some kind of a synthesis between freedom and **compulsion**.

The fact that some outside power forbids me to kill a man I dislike, or to take away the property of those who have more than I, considerably **restrains** my freedom. But this very same restraint protects me from being murdered by those who dislike me, and of being robbed by those who envy whatever I may possess (R 15-16).

It makes **no sense** that a free and democratic country should give to everybody unlimited freedom and every democratic means to **combat freedom** and democracy itself (R 18-19).

III: LIBERALISM (Reves 20)

[contd] The political thought that tried to put into reality in the social life the ideals of freedom was **Liberalism** (R 20).

“MIDWAYER”

Freedom is an ideal. It doesn't exist.

2.2 Evolution can have freedom only with **compulsion**.

We must **restrain** by compulsion.

This is true of the individual, community, state, nation, and in family life.

There is **no sense** to the doctrine of freedom that gives citizens the right to **combat and destroy the freedoms** that Democracy gives.

There is no peace on earth with the license to destroy the liberty and sovereignty of other peoples. No nation can exist on a level above law.

Freedom is fostered by human **liberalism** and Christianity.

SOURCE

The defeat of the liberal parties is a most extraordinary phenomenon. There are two reasons for this. The first one, rather paradoxical, is the acceptance of the liberal-democratic principles by almost all the other political parties in the democracies. In England, both the Conservative Party and the Labor Party became "liberal." [Etc.] (R 20-21)

The second reason for the decline of the liberal parties is the equally paradoxical fact that they became automatically anti-liberal by developing into more and more doctrinaire parties with concrete and rigid programs which they defended with the most a-liberal fanaticism (R 21).

[Compare R 23-24.]

[Compare R 25.]

If we try to analyze these democratic principles, it appears to be the most simple logic that in organized society liberty of speech cannot signify liberty of speech for those who want to abolish liberty of speech (R 26).

Freedom of vote cannot mean freedom of vote for those who want to abolish freedom of vote (R 26).

"MIDWAYER"

What is liberalism in one generation is conservatism in the next.

Liberalism has become dogmatic

and Democracy has ceased to grow.

Democracy ceased to keep pace with industrial progress.

Self-government is slowly committing suicide.

2.3 Freedom must be ever militant and unhesitatingly destroy whatever assails freedom, and be intolerant concerning things undemocratic.

There should be no liberty of speech for those who would destroy liberty of speech.

The tools of freedom must not function in a suicidal capacity.

There must be no liberty to vote in the freedoms of Democracy to destroy the right to vote.

3. DEMOCRACY

But if there are certain people who do not want to accept the results of logical thinking, they should read and re-read the history of the past twenty years of all the democratic countries. They will have to realize that **democracy** was **destroyed** everywhere by means granted to their conquerors by the democracies themselves (R 26-27).

We thought it was sufficient to proclaim certain rules among liberally and democratically minded people in order to live in a democracy, something like an exclusive **club** where we may live among gentlemen, respecting the rules and regulations of the club (R 27).

[contd] But our exclusive social order was overthrown by a great number of newcomers whose only purpose in joining the club was to **loot the kitchen and to cheat at the poker tables** (R 27).

[Contrast R 28.]

IV: NATION (Reves 31)

According to the democratic thesis, accepted by all the Western countries and unchallenged during the past century, Nation is the totality of the population composed of all races, believing in all religions, speaking all languages, **united by the same ideal** in the same state (R 31).

3.1 **Democracy** today is being **destroyed** by those who wish to *use* Democracy.

Democracy is not a **club** to join and forever enjoy its protection.

(Some club members are known to have **looted the kitchen and cheated at the card games.**)

As long as Democracy's basic freedoms exist it is a Democracy.

3.2 The right view of Democracy is a geographic group of people **having a common ideal.**

SOURCE

In reality, this [*see next sentence*] was identical with allowing wolves and sheep to live in the same fold. The acceptance [by the democracies] of the Nazi conception of the Nation [*i.e.*, that an ethnic German is German regardless of his/her citizenship] permitted the Nazi Government the untrammelled organization of racially Germanic citizens in Denmark and Brazil, in Yugoslavia and Chile, in France and the United States, and in practically all countries in the world (R 34).

[Compare R 139.]

“MIDWAYER”

To allow Germans to live here and retain their German citizenship is like letting the wolves live with the sheep.

Offices must be held by citizens trained in schools of statesmanship. These schools must be established.

V: NATIONALISM (Reves 38)

The crisis through which we are struggling is a crisis of nationalism and of industrialism (R 40).

At the end of the eighteenth century, nationalism, as it was conceived by the first founders of modern democracy, was a tremendous step forward.

It meant the broadening of the fundamentals of the state from one man or a small group to the entire nation. It was the basis of individual freedom, of the rule of law, of free elections, of representative government (R 41).

4. NATIONALISM

4.1 The nations are suffering from intense industrialism and augmented nationalism.

In times past Nationalism was a good thing;

it brought people together in common interest, within law and representative government.

SOURCE

“The sovereignty of the nation”—a tremendous achievement 150 years ago when industrial progress was still in childhood—began to hurt the realities of the economic life in the second part of the nineteenth century. And since that time, like all social ideals which become dogmas, it has been the greatest obstacle to further progress (R 41).

The ideals and symbols of nationalism, like the notion of “motherland,” “flag,” “national anthem,” are typical taboos, which today in the highly civilized countries it is more dangerous to touch than the taboos of the savage cannibals of the South Seas. No man, no party dares to touch these relics; no one dares to criticize them (R 41-42).

[[Nationalism] became the popular fate of the uncultured masses, the expression of the lowest instincts of mass inferiority complex, and its defenders are the most intolerant priests of a dogmatic religion we have ever had on this earth (R 41).]

If a man says loudly and publicly five times daily: “I am the greatest man in the world,” everybody will laugh at him, and believe that he is mad.

But if he expresses the same psychopathological impulse in the plural and says publicly five times daily: “We are the greatest nation in the world,” then he is sure to be regarded as a great patriot and statesman, and will attract the admiration not only of his own nation, but of all mankind (R 42).

“MIDWAYER”

But when a social ideal becomes a political dogma, it becomes an obstacle to world progress.

Nationalism becomes a relic of patriotism which no forward-looking prophet would dare touch.

[We compensate for inferiority by obvious superiority.]

If one man went down the street shouting, “I am a great man” we’d call him an egotist.

If a group say, “We are a great country” it is considered patriotism.]

SOURCE

“MIDWAYER”

[Contrast R 42.]

4.2 Nationalism persists because it has not been attacked by modern and intelligent citizens who do not seek to disrupt, but to save it by intelligent control.

The state of affairs that prevails at the present moment in the world would be justly characterized, from the religious point of view, by the term “polytheism” (R 42).

Present-day Nationalism is akin to polytheism.

These [“Nation”] gods faithfully resemble the pagan gods of the pre-Christian era. They insist upon the recognition of their race and the hatred of other races.... No matter how small a nation is, it has its own national god (R 43).

Nation and race became the pagan god of many modern people.

It is undeniable that such a state of affairs must be intolerable to every real Christian, and it is also undeniable that the Church has the greatest interest in seeing its great universal ideal—monotheism—realized, not only in heaven but also on earth amongst peoples (R 43).

The time has come to give way before a monotheistic policy of Internationalism.

Though the policy of the Church is essentially conservative and anti-revolutionary, the leaders of the Christian faith will soon have to realize that they are going to destroy the very principles of Christianity, if they identify themselves for purely material reasons with the various nationalisms which are today fighting in the name of their own particular national gods (R 44).

The churches must divorce themselves from Nationalism.

5. INTERNATIONALISM

[The liberal elements of the late nineteenth and early twentieth centuries] understood that the state of affairs engendered by nationalism could not be durable, and they strove to break national antagonisms and to bring the peoples together by agreements, **treaties** and mutual understanding (R 44).

Some people, above all the Anglo-American democracies, harbor even today this ideal which they consider as realizable: voluntary and pacific co-operation of the various sovereign states relying on the "good will" of the peoples. They have stubbornly refused to make any efforts towards a more unified international organization which would bring a weakening of national sovereignty, an **international legislation**,

an **international force**, commitments, guarantees and sanctions (R 45).

In spite of this "good will" of men, which unquestionably exists, a social order cannot be imagined without laws of universal force and without compulsory submission of individuals to these laws (R 46).

5.1 Internationalism will not be created by pacts, **treaties**, appeasements, etc.

It will be created by force of arms. It is the only way for the next 1000 years of civilization's evolution.

International Legislatures must make the international laws,

an International Court must interpret the laws,

and an **International Police** must enforce the laws.

[*Good will does not take the place of our police force.*]

Lesser nations must be forced into the international union.

SOURCE

[See endnote.]

One must choose: Either one holds the conception of the national sovereign state which necessarily leads to isolation, to autarchy and ultimately to conflicts and to war; or one wishes to realize an international or at least continental or **regional organization** which could assure peace and facilitate economic progress (R 47).

Already before the First World War, the Socialist Parties were highly developed and making headway.... After many years of socialistic development and domination, these parties found themselves decadent in nearly all countries (R 48).

So we have witnessed during the past years the triumph of nationalism over **Christianity, liberalism** and socialism—over all those forces which were opposing it (R 50).

“MIDWAYER”

(Rhode Island was forced into the United States by her neighboring states, New York and Massachusetts.¹

Soon she was proud to be one of us, and glad of the advantages and protection it gave her. The Civil War forced the Confederate States to stay in the Union; soon they became loyal members.)

5.2 Not in centuries has the Christian world had the opportunity to establish

regional internationalism.

Now, following total war, is the time to establish international government.

Socialism, Communism, and other world movements have lost their influence.

Now there must be coercive law with sure penalties attached to its violation.

The god of Nationalism struck at the **liberty** of Democracy and at the **Christian religion.**

SOURCE

Nationalism actually reached the beginning of its end (R 51).

The absurdity of nationalism is best characterized by the fact that we possess today the technical means of crossing the Atlantic Ocean in seven hours, but it takes seven months to obtain a visa (R 51).

It must be understood that there exist only two realities—the *individual* and *humanity*.

All other classifications into castes, tribes, classes, religions, races and nations are arbitrary, artificial and superficial (R 51).

Once we understand this problem and suppress the principle of *nationality* as the foundation of states, nationalist wars will stop

just as automatically as religious wars stopped at the moment when religion was separated from the state and ceased to be its foundation (R 52).

“MIDWAYER”

5.3 Nationalism reached the beginning of the end

when you could cross the ocean in six hours and it took six weeks to get a visa.

Recalcitrant and selfish Nationalism must be made to accept Internationalism (just as the Confederacy was forced to stay in the Union). It won't regret it 25 years from now.

5.4 There are only two realities in the world—the individual and the human race.

The cosmos does not recognize caste, tribe, race, or nation.

National wars will end when you recognize that nations [*nationalism*] is not the final goal of human evolution.

(Religious wars ended when church and state were separated.)

6. SOVEREIGNTY

VI: SOVEREIGNTY (Reves 53)

No symbol carrying the pretension of a deity, which ever got hold of mankind, caused so much misery, hatred, starvation and mass execution as the notion “Sovereignty of the Nation” (R 53).

The revolutionary belief [of the eighteenth century] was that “sovereignty resides in the community,” and that the notion of sovereignty must pass from the ruler to the nation (R 54).

The sovereignty of the Nation became more and more a dogma, unchangeable, untouchable, indisputable, on which the whole international relationship had to be based (R 55).

Through the political development of many of these nation-states, sovereignty, uncontrolled power, became an institution which did not at all provide for the peoples that freedom, security and happiness that it was meant to. On the contrary, it exerted sovereignty in a way not very different from that of the monarchs (R 55).

So millions will have to die again, hundreds of millions will have to starve again, and billions of dollars will have to be wasted again—because we do not want to recognize that the conception of the sovereignty of nations, which was a great progress in the eighteenth century, did not solve the problem of transferring these sovereign rights from kings to peoples (R 56).

6.1 No single idea has wrought so much misery as that delusive concept of sovereignty.

Sovereignty passed from king to nation;

a political dogma,

for soon the people wielded sovereignty much as kings did.

Today millions are dying and millions more will starve to the national idea of sovereignty.

SOURCE

At the moment when the French Revolution materialized the idea of the Sovereignty of Nation, France was the greatest power in Europe, and her population was half the population of the entire European Continent. She was, according to eighteenth-century conditions, an entirely self-sufficient political and economic entity (R 57)

[contd] It will be very hard work to destroy the Golden Calf of Sovereignty for two reasons.

First, the vested interests in the sovereignty of the nations are tremendous.

On the small continent of Europe, as it was politically organized in 1919, there were at any time some six hundred members of governments with the title of minister indulging in the exercise of executive power.... There were at any time scattered throughout Europe about seven to eight hundred active ambassadors, ministers plenipotentiary, excellencies. [Etc.] (R 57)

There have been incalculable amounts invested in artificial industries created and maintained through tariff walls in every country in total disregard of any economic law, purely for the purpose of eliminating commerce with other nations and making each unit called a "State" economically independent (R 58).

"MIDWAYER"

Sovereignty reached its height in the French Revolution,

and its deathbed in this war.

Military victors have a chance to resurrect it in a modified form. May it be a democratic modification.

6.2 Enormous vested interests are involved in the worship of the Golden Calf of sovereignty

(politicians, government employees, rulers, lobbyists, religions in some nations, etc.)

which results in economic dislocation.

What will be the effect upon our returning soldiers?

SOURCE

Only through such a *separation of sovereignty*, in establishing **national sovereignties** for all **national matters**,

and **international sovereignties** for all **international matters**, can we create the basis of a world constitution which would really express the democratic thought that “sovereignty resides in the community” (R 60).

VII: **PEACE** (Reves 61)

Until now, peace was indeed nothing but the absence of war, and all the efforts of diplomacy were concentrated merely on adjournments and on **compromise** solutions of any conflicts arising among the nations. This primitive conception of peace has been prevalent throughout our entire history and particularly in the recent years of exaltation of nationalism and of sovereignty (R 62).

We wanted nothing but peace. So the war came (R 63).

[Compare R 65.]

“MIDWAYER”

National matters should be handled by **national sovereignty**

and **international affairs** be handled by **international sovereignty**.

7. **PEACE**

7.1 Peace will become the watch care of international government. When lawless minorities *learn that*, then peace will prevail.

Appeasement and moral **compromise**

are the habits of peace-loving and self-loving Nationalists.

The present conflict resulted when nations wanted peace at any price.

The theory of Democracy validates the concept of equality—but the idea of equality produces conflicts which only courts can settle, unless the victors establish international **overcontrol** for those less peoples who are hungry for freedom and self-government. (Victory is a continuous proposition.)

SOURCE

Equality is an ideal of the human mind and not something which exists naturally (R 67).

There will always be differentiation between **nations**, just as there will always be differentiation between **individuals** (R 68).

[The Fathers of the Revolution] did not want to institute “general equality” among men, which does not exist and never will exist, but they wanted to establish equality in a limited and specified field, in the field of jurisdiction, and they made all men equal **before the courts, before law**, just as Christianity made men equal **before the symbol of God** (R 67-68).

Equality without law has no sense and no moral justification whatsoever.... It is only law that makes equality possible, and only before clearly specified laws can we make **nations**, just like **men**, equal (R 68-69).

Equality without law means war (R 69).

[contd] The only way to maintain peace for a certain period without law is the domination of one nation by another, the supremacy of one group of powers over the others (R 69).

“MIDWAYER”

7.2 The dream of equality is fiction.

It is not **nationally** or **individually** true.

Such a dream can only be realized **before God** or **before a court** (an altar and the law).

Man acquires citizenship equality **before the law**; before a super-court all nations are equal.

You cannot have equality among **trends** or **creations** **without law**;

and law, without the coercive power of enforcement is a tragic farce.

Equality without law means war.

Without super-law you can only have peace when the weaker submit to the stronger.

SOURCE

Any conception of peace without mandatory international law is a hopeless dream (R 69).

Peace is law (R 72).

[contd] Law is the justified use of force—a coercive order (R 72).

[contd] Consequently, peace without the employment of force is inconceivable (R 72).

[Note: These passages appear to be misplaced. Similar statements are made later in the message.]

“MIDWAYER”

7.3 Any hope for world peace without coercive international law is a furtive [futile] dream.

Mandatory law is law enforced by unquestioned force.

Peace is the reign of law.

Law is the just use of force by unquestioned authority.

There can't be lasting peace without force.

[At this point, Bill said the midwayer announced they would go no further until the additional points received the approval of some other authorities.—MBS, July 4, 1943]

* * * * *

To make peace we must wage legal war. There is a difference between the outlaw who kills a man and the sheriff who kills the outlaw for his crime. The sheriff is not a murderer—he is a peace officer.

7.4 Non-intervention and appeasements are like the old monarchs' "gentlemen's agreements." Each agrees to let the other carry out his nefarious schemes.

* * * * *

[Bill resumed his reading of the recent communications, which he said were received under dates of May 10 and 13.—MBS, July 11, 1943]

VIII: WAR (Reves 73)

[contd] The central problem of all our controversies is, of course, the problem of war. This problem is as old as human history itself. In fact, the history of mankind is nothing but the history of wars (R 73).

[contd] With the exception of convinced militarists and the adherents of a modern form of paganism represented by the Fascist-Nazi movements, the great majority of people of all races have a deep feeling that war is something evil, something wrong, a sort of catastrophe, and they all desire peace (R 73).

No government in any of the civilized countries [since the Napoleonic wars] was able to obtain the support of the majority of its people with a program of war.

All governments promised peace. They all had to promise to fight against war and they all were able to bring their nations into war only by making them believe that they were attacked and were merely defending themselves. In spite of this growing feeling for international peace, mankind was driven into more devastating wars than ever before (R 73-74).

[contd] Why can't we stop wars if people really want to abolish them? (R 74)

7.5 War is the major factor in the non-spiritual history of the human race.

At the present time the most advanced peoples look upon it as an unnecessary evil.

It is the first time in history that world-wide peace has been talked of.

Wars have become increasingly more terrible in the last 150 years,

and for the last 100 years no government has been able to get the full support of its people to a war policy.

Leaders start wars on the theory that they are going to be, or have been, attacked.

If the majority want to abolish war, why don't they do it?

SOURCE

If this is how we understand war; if we mean by war simply the killing of people, the destruction of each other's properties, fighting and struggling for some purpose, then we shall never be able to **abolish** wars.... According to this definition, war is the application of force by nations, and you cannot abolish the use of force which emanates from deep instincts and **passions** and which lies in human nature itself (R 74).

But what we were able to accomplish as regards **individual crimes** in organized society was to make it clear through certain legislation what actions were regarded as crimes and in setting up the necessary organization, legislation, jurisdiction and police execution to reduce such criminal actions to a minimum, and through retribution for crimes to create a feeling of individual security among citizens (R 74-75).

We make a very clear differentiation between the man who kills someone in order to get a thousand dollars out of his victim's pocket

and the man who executes someone on the basis of a legal document which we call a judgment.

Though the two acts are from a **biological point of view** absolutely identical, we generally do not call them both murder (R 75).

"MIDWAYER"

If war is an expression of human **emotions** like crime, it won't be **abolished**.

But civilized people have abolished [*outlawed*] **individual crime**.

Another view:

in the case of a criminal committing murder, you quickly distinguish between the criminal

and the sheriff who shoots him.

Each from a **biological viewpoint** is guilty, but not from the social and moral viewpoints.

There are two kinds of war: (1) social criminal aggression, (2) legal group military sanctions.

(Churches should deal with principles, not expediencies.)

SOURCE

[See R 78 (*Bellum Justum*).]

We shall be unable to abolish war through any imaginable organization, just as we have been unable to abolish murder despite all the might of an organized police force. We might be in a position to reduce international wars to a minimum through an appropriate organization of the peoples,

just as we have been able to reduce murder cases in a civilized state to an absolute minimum (R 75-76).

Our only possibility of abolishing illegal wars seems to be the acceptance and the legalization of certain kinds of warlike actions which we shall have to resort to if we want to get rid of such devastating world wars as our generation has witnessed twice (R 76).

[contd] Above all, we must give up all those primitive ideas we have been following during the past decades, in order to "humanize" wars. This is a total waste of time and an utterly naive conception of our present age (R 76).

All the rules ... which have been established by various conventions as to the use of certain weapons, as to the bombardment of the civilian population, as to submarine warfare, are nothing but wishful thinking in times of peace, to which no army pays any attention once engaged in a modern war (R 76).

"MIDWAYER"

[*Bill here pointed out that the Catholic Church had a war policy. It recognizes the right to resort to force.*]

7.6 An International Government can
(a) reduce war to a minimum

just as courts function to minimize crime,

(b) render war a legal action on the part of authorized groups for the peace, safety, and security of all mankind.

War can be and must be legalized, minimized, and humanized.

[*This is practical advice not theoretical idealism.*]

The use of poison gas, submarines, and aerial bombing of civilian populations can be prevented.

The International Police will be known as Peace Armies.

SOURCE

As long as wars were decided upon and waged by monarchs, mostly with professional armies, it was possible to establish certain “rules” for such warfare, as though they were fencing-school rules. But since the modern wars of conscription involve the entire populations of the nations, all such rules are impracticable and without any value (R 76).

The same naive idea of preventing wars is the idea of disarmament which has been so passionately advocated by pacifists from 1919 to 1935, until the complete breakdown of the Disarmament Conference (R 77).

Disarmament can only be the consequence of an international organization to prevent illegal wars. In fact, if we regard armaments as causes of wars, the lesson history teaches is that only inequality of armaments was able to maintain peace for a certain time. Equality of armaments always meant and probably always will mean war (R 77).

“MIDWAYER”

You cannot maintain rules of warfare when armies are conscripted

and nations are fighting [*frantically for their lives*] for sovereignty.

You can't have international law without international power to enforce the law. (Professional armies have strong customs. Things are done such and such a way because it is the custom; with conscription you dilute tradition to the vanishing point.)

7.7 Disarmament on the part of great nations such as the peace-loving people of the United States is a direct contribution to war.

If the English-speaking peoples remain intelligent and fully armed, they will constitute the Peace Army until the regional and international courts can be established.

Equal quality of arms [*sic*] is a delusion.

SOURCE

“MIDWAYER”

What mayor of a great city would allow criminals to carry guns? Arm well the police but prevent the criminal element from getting arms.

The most powerful argument of the dogmatic pacifists, of the adherents to the disarmament theory and of the non-interventionists, was that “you cannot prevent war by waging war” (R 78).

Long have well-meaning but short-sighted pacifists proclaimed, “You can’t have peace by waging war.”

[contd] This is a most dangerous sophism. In fact, the only way to prevent illegal and anarchic wars is to wage a certain kind of *legal* war, just as the only way to fight and reduce crime is to commit the same “crimes” on a legal basis against the criminals (R 78).

That is exactly what you can do,

and will have to do for the next millennium.

Legal wars which we have to institute if we want to abolish illegal wars presuppose the existence of an international legal order (R 79).

^{7.8} Legal war is the act of the legal authority of the International Government—action in response to law.

Legal war is designed to maintain peace, not to take loot or seek revenge.

[contd] They mean forceful military actions undertaken in the name of the community, with the authority of the community,

It is waged by order of the legal authority of International Government

for the maintenance and safeguard of the established legal order (R 79).

for safeguarding the peace of nations.

There are two kinds of fighting, and any nation that fights an illegal war will fight a hopeless one.

The time has come for nations to be governed by law and not by political ambition, personal whims and directives, rampant nationalism, fanatical dictators, or the delusion of sovereignty. Modern science has ended the day of the international frontiersman. The forces of civilization have arrived on the international frontier. (Being exposed to this doesn't mean a thing unless we have "the ear to hear.")

IX: NON-INTERVENTION (Reves 80)

[contd] The doctrine that perhaps wrought the most havoc in international relations is the principle of **non-intervention**. This principle, which is so deeply rooted in the minds of our statesmen and diplomats that it can be called a **dogma**, is in such complete contradiction to every manifestation of the modern life of nations that its consequences during the past twenty years have been disastrous.

This doctrine was one of the main reasons why a band of **unscrupulous gangsters** was able to achieve supreme power in Europe (R 80).

[contd] The principle of "non-intervention in the internal affairs of other countries" was established centuries ago by hereditary monarchies. It was a question of **courtesy among gentlemen**, expressing the same feeling as many related families have towards each other's domestic affairs (R 80).

7.9 The **dogma** of **non-intervention** is the most uncivilized and inconsistent ever held by modern nations.

What would you think of a policeman who would refuse to help a fellow officer who was engaged in a struggle with a thug?

And it is just such strange and inhuman conduct on the part of America and other world powers which **enables unscrupulous dictators to become rulers** in other parts of the world.

Non-intervention is the remnant of the **"gentlemen's agreement"** of the olden rulers

SOURCE

War and peace were decided upon by the monarchs, and it was the understanding among the great ruling houses that they were not to interfere with each other's internal affairs (R 80).

But as time went on and the development of industry, commerce and communications made one single economic unit of the whole world, this principle of non-intervention in the internal affairs of other countries became a farce (R 81).

It is not necessary to enumerate all the cases in which, under the hypocrisy of non-intervention, the totalitarian powers interfered in the internal affairs of other countries, established their own organizations, undermined the existing social order, bribed and corrupted men and institutions, instigated and fostered assassinations, revolutions and civil wars (R 81).

"MIDWAYER"

which was just an agreement between monarchs not to interfere in each others' wars.

7.10 Today's advances in science, industry, commerce, communication, etc. render the dogma of neutrality inconsistent.

This neutrality makes possible (1) inconsistency of policies, (2) corrupt press, (3) fomenting of strikes, disorganization, disunity, divide and conquer.

[Herein was pictured how, through a farcical neutrality and non-intervention stand taken by our government and other powers, two or three headstrong and principle-less aggressors have now

bribed traders, corrupted the press, directed assassinations and rebellions

with one objective in mind—to divide and conquer.]

SOURCE

The richest country in the world—the United States of America— ... was forced to stop motor-car production for private consumption, to ration sugar, to conscript its entire man power, to limit individual income, to tax all excess profits, thus changing most radically the American way of life.

Why?

These revolutionary changes ... are the *direct consequences* of the fact that a few years before, the German Government **stopped motor-car production** for private use,

conscripted its youth, **rationed** sugar, **taxed excess profit** and **limited individual income**.

Yet, there are people in the United States who, after having witnessed how the internal policy of a country **4,000 miles away** has directly and profoundly affected the internal policy of the United States and the daily life of its citizens, are still talking seriously about non-intervention as a “policy”! (R 83-84)

“MIDWAYER”

7.11 Six or eight years ago the American nation began to watch a European nation **stop making automobiles** and turn to making airplanes,

conscript its citizens, **take over** its schools, **ration** its food, **tax** and **limit incomes**.

They were 2,000 [**4,000**] **miles away** so America refused to be concerned. Now we’re doing those same things whether we like it or not.

The world can’t go on half free and half slave; it must be either all free or all slave.

There are still thousands of Americans who don’t see things as they really are.

They long for the day when it will be over and they can return to their old ways. They are Isolationists at heart, ready to disarm and sink their navy again. They learned very little from the last world war (World War I) wherein the naval disaster (disarming) was *far more* costly than the loss at Pearl Harbor.

SOURCE

If one nation regards a treaty as a scrap of paper, treaties in general lose their value.

If one great nation devaluates its currency for internal financial reasons, other nations are forced to follow suit (R 84).
[See also R 82.]

And this law seems to be a very peculiar one. It resembles in some respects the theory of marginal utility in economics, whereby the price of a commodity is determined by the cost of production to the producer, working under the least favorable conditions among those able to compete (R 84).

[contd] It seems that in the modern inter-related lives of the nations the standard of living, of culture, labor conditions, individual freedom, taxation, export trade, defense policy—

all depend to a great extent on the policies followed in the same fields by other nations.

And the nation living under the lowest moral and least favorable economic conditions is the determining factor (R 84-85).

“MIDWAYER”

7.12 If one great nation allows treaties to be counted as scraps of paper,

then all great nations are invalidated.

Today if one goes off the gold standard, they all go off,

because each is so interdependent.

(All nations sneeze when one of the great powers takes snuff.)

The world is so economically interdependent that

the price of commodities must be determined by the producer operating under the least favorable conditions.

Which means, in competition,

the standard of living, depth of culture, extent of education, labor conditions, personal liberty, taxation tariff, exports and imports, defense policies, and moral standards.

The nation living under the least favorable condition and lowest cultural standard will become the determining influence over all other peoples.

7.13 The only hope of the survival of the American standards of living is to share them as far as possible with other peoples. If one powerful nation is deficient in morality, it costs us much more to keep ours up. (Our tax money has to go into restraining N. Clark St., not into enlarging Northwestern University campus. We have to become Christians or pay the price. We're up against the buzz saw of circumstances.) The nation that would selfishly save its own high standards will be destined to lose them.

[contd] It appears that **in a given territory**—certainly on the continent of Europe, but probably on the entire globe—there exists some law or at least some tendency according to which,

among a certain number of interdependent nations, all the states are forced to adapt their form of government to the **least civilized form of government existent** in any state among them (R 85).

In any circumscribed area of the world it will be discovered, in the long run, that

the existing government will be compelled to gravitate gradually down to the level of the **lowest and most primitive that is allowed to exist.**

(You can enhance the possibilities of the lowest, and the highest can also be lowered.) One criminal and inferior abroad in a community can corrupt a score of well-meaning youths. In self-defense the Democracies must export life, liberty, and the pursuit of happiness.

X: **NEUTRALITY** (Reves 86)

7.14 Whoever heard of **neutrality** between right and wrong? How can you be neutral in the struggle between good and evil?

SOURCE

Today, when the “policy of neutrality” is a dismal failure all over the globe, when no neutral nation—with the exception of a few minor countries—escaped aggression, war and conquest through its neutrality, it is no more great statesmanship to admit that **neutrality is suicide** (R 87).

The series of non-aggression pacts and neutrality guarantees signed and proclaimed by Hitler during the past years, thus permitting the conquest of all the countries which he never could have conquered if they had been united, but which he swallowed up **one by one**, was the greatest triumph of seduction since Casanova and Don Juan (R 88).

[S]ince we are in a great struggle for power to put the earth, or at least major parts of it under unified control; since the democratic nations are trying to organize this struggle for world power without bloodshed, and are trying to **outlaw wars** by calling them a crime,

“MIDWAYER”

In any ideal struggle **neutrality is suicidal.**

Neutrality means the enemy is free to pick you off

one at a time.

(Just what happened in Europe.)

In local government a sheriff when hard-pressed by lawlessness can deputize any number of citizens, but such a plan won't work on a national scale. Such results can only be gotten by internationalism.

7.15 Honest men cannot have confidential dealings with rascals. Honest nations keep their word and live up to their treaties. (The dishonest use a treaty to gain time for their further depredations.) The honest administration does not make treaties with a dishonest neighbor.

If **war is to be outlawed,**

SOURCE

neutrality is not only political nonsense, but the greatest moral turpitude (R 89).

What is really revolting in the tragic events of the past ten years is ... the attitude of those people in the civilized, **Christian countries** who possess the moral capacity to recognize that we are faced with the most outrageous crimes ever committed on this earth under any form, and who in spite of the realization of the truth believe themselves to be entitled to say: This does not concern us; we want to stay out.

Whatever the excuse for such an attitude may be, whether it is fear, cowardice, **indifference** or blindness, from an ethical point of view it is beyond doubt that those who have the moral strength to recognize the crime, and yet tolerate it, are more guilty than those who commit the crime (R 90).

XI: INDEPENDENCE (Reves 91)

Just as the **French Revolution** was the greatest symbolic event in the liberation of the individual and in proclaiming the Rights of Man,

the greatest symbolic event in the obtainment of national independence from foreign rule was the **American Revolution** and the Declaration of Independence (R 91).

“MIDWAYER”

the farce of neutrality must end.

It is immoral and **cowardly** for a group of law-abiding citizens to stand idly by and see a fellow citizen being held up, beaten and robbed; and such moral **indifference** is suicidal to a nation.

What can be said of **Christian nations** that stand by complacently while world gangsters strafe and plunder the civilized world, murdering and starving little children?

May it never happen again!

7.16 The **French Revolution** reached the highest point in the struggle for personal liberty;

the **American Revolution** in the struggle for national independence.

SOURCE

“MIDWAYER”

[Compare R 91-92.]

A grave mistake was made when the spirit of independence was concocted into a formula of self-determination; and it was an American president who perpetrated this blunder when only fifty years previously a Civil War was fought to prevent the right of self-determination.

[See 134:5.13, 134:5.15, re “Federal Union”.]

(If the South had been allowed to secede, any misled group of states could secede and set up its own government, and the result would soon be fragmentation of the Federal Union. By giving up the strength they had in the Union they’d expose themselves to the intrigues and aggressiveness of some more powerful nation. Fragmentation is what happened to the Roman Empire.)

Little nations can no more have self-determination than each State of the Union can have complete sovereignty.

(When Texas separated from Mexico and sought to join with the U.S., England recognized her independence before we did—international intrigue at work!)

7.17 Each state is sovereign in all matters of state, but in national affairs the Federal Government is sovereign, and you can only have peace predicated on law. The idea of every little nation having the right of self-determination only spells industrial paralysis and social hell. Internationalism is detrimental to national intrigue.

Today political independence has no sense without **economic independence**.

7.18 You can’t postulate independence without encountering interdependence [**economic independence**],

And economic independence obviously cannot be obtained by any single nation.

and nine out of ten nations can’t have economic independence without enormously lowering their standard of living.

SOURCE

We used to believe that there are at least two or three big nations in the world which can call themselves economically independent. But the present war has shown that not even the **United States** of America, not even Soviet **Russia**, is **economically independent** (R 95-96).

XII: INTER-DEPENDENCE (Reves 97)

At the beginning of his life every child is totally helpless and he **depends entirely** upon the care of his mother (R 97).

But as soon as the child grows up, he is seized by a tremendous desire to become **independent** of family ties (R 97).

The new drive that overwhelms every individual as soon as he reaches maturity is the drive to become **inter-dependent** with his fellow citizens (R 98).

[contd] This evolution—**dependence, independence, inter-dependence**—is the natural process of life through which every individual has to pass (R 98).

The total independence of nations as it was established after the First World War created the same feelings in the collectivity as total freedom creates in the life of a man—the feeling of doubt, the **feeling of insecurity** and the feeling of fear, which are the origin of armaments, militarism and conquests (R 98).

“MIDWAYER”

The **United States** and **Russia**—the two most powerful nations in the world—are not **economically independent**.

Humans are born **wholly dependent**.

Each child seeks **independence**

but he learns as he grows older,

that he is **interdependent**.

The concept of complete independence is fallacious.

In life there is **dependence, independence,** and then intelligent **interdependence**.

7.19 The complete independence of self-determination which was accorded small nations after the first world war did not afford them security.

They were uneasy, suspicious, and tormented by **feelings of insecurity**.

SOURCE

“MIDWAYER”

Here [in the economic field], during the nineteenth century and the first part of the twentieth century, we understood freedom as “absolute freedom,” and regarded for a long time thoughts and movements tending to limit and organize economic freedom as “anti-democratic.” The result of it was a growing economic anarchy, and, in spite of **ever-increasing production**, a growing feeling of individual economic insecurity, poverty and **unemployment** (R 99).

[It is literally true, “No man lives unto himself” (112:1.16).] [*Also, 56:10:14.*]

[contd] As a reaction to such absolute economic freedom which we wanted to maintain, there arose in the masses a drive for **compulsion** which is the origin of all the **totalitarian** movements.

It is no explanation to call the **Fascist and Nazi movements** “criminal” or “insane.” They are the natural reaction to a false interpretation of the conception of independence (R 99).

Both individuals and nations must learn the lessons of interdependence. (Liberty and license are in a confused state in this world.)

The attempt at complete economic independence leads to **over-production**, disorderly distribution, **unemployment**, economic depression.

Neither a nation nor a small group of nations can hope to enjoy complete and independent economic freedom.

7.20 In the spiritual world “no man liveth unto himself alone.”

Neither can a nation continue to live to itself.

A state that strives for economic freedom will gravitate certainly and swiftly to a **totalitarian** state.

Fascism and Nazism is the result of striving for economic freedom—freedom without restraint, liberty without **compulsion**.

(Gen. Chiang Kai Chek regards power as responsibility. He says that none of China’s strength after the war will be used to offset the strength of her neighbors.)

SOURCE

“MIDWAYER”

Honesty in business and altruism in government pays high dividends. If we fail England she will find an ally in Russia strong enough to maintain peace. If we *fail China*, how long will it be before the Communists in China will combine with the Communists in Russia? There’s plenty of Communism in China and Russia if we default. If that happens where will we be? Always on the defensive pursuing isolation. (It would cost more than Internationalism.)

7.21 We must relinquish national sovereignty and enter into international sovereignty. Think how much states are free when they don’t have to concern themselves with things Federal. So would nations be more free with an International Government to attend to global affairs.

[Compare R 102.]

It will be too late to undertake it after the war is over. [*It must be declared now.*]

Such a change in the international life, the regulation of national independence, had been clearly foreseen by the signatories of the Declaration of Independence in 1777. It says:

Says the Declaration of Independence,

“That whenever any Form of Government becomes destructive of these ends (Life, Liberty and the Pursuit of Happiness) it is the Right of the People to alter or to abolish it, and to institute new Government,

“Whenever any form of government becomes destructive of these ends, life, liberty and the pursuit of happiness, it is the right of the people to alter, abolish, or institute new government,

laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness” (R 103).

laying its foundations on such principles, and organizing its powers in such form as to them shall seem most likely to effect their safety and happiness.”

SOURCE

“MIDWAYER”

7.22 Today the nations of the earth are most unsafe and most unhappy. Nationalism is on its deathbed. Unlimited sovereignty is moribund. The time has come for the birth of Internationalism.

[contd] This most unsafe and unhappy period in history, this catastrophe in which we find ourselves makes it imperative that we listen to the advice of the Fathers of Independence and tackle the problem at its root (R 102-03).

Let the sick nations follow the wise counsel of the fathers of American independence.

Will you humble your nationalism enough to adopt a sane internationalism?

XIII: FORCE (Reves 104)

[contd] For two centuries the German peoples, whether under the leadership of Frederick the Great, Prince Bismarck, Kaiser Wilhelm II, or Adolf Hitler, have acted according to the Germanic conception of international law—“Might is right” (R 104).

7.23 Dictators proclaim “Might is Right.”

The opposition to the theory, “Might is right,” led the democratic nations so far away from it that their conception of an international life was more or less exemplified by a principle which could be formulated as “Right is might” or “Right without might” (R 104).

Democracies believe Right is Might.

It is difficult to say which doctrine—the doctrine of “Might is right,” or the strange doctrine of ignoring force—is more responsible for the present world situation (R 104).

The world is suffering from these errors or relative truths.

[Never should a righteous cause be promoted by force; spiritual victories can be won only by spiritual power (159:3.2).]

Spiritual causes cannot employ physical force in their interests,

SOURCE

“MIDWAYER”

It was with the utmost tenacity and determination that the governments refused to permit the League to **apply force**. There were at least ten occasions during 1931 and 1939 when the slightest manifestation of force behind the resolutions of the League could have prevented the present world war. [Etc.] (R 105)

Force is a reality (R 106).

[contd] If there is one law which can be deduced from the history of mankind, it is that **whenever and wherever force was not used in the service of the law, it was used against the law** (R 106).

We have seen **gangsters** organizing bank robberies, bootlegging, the kidnapping of children, the making and circulating of counterfeit money,

but we have never before seen and could never imagine that a band of gangsters could take possession of the entire machinery of a state and could organize and run a great state entirely on gangster principles and methods (R 106-07).

We did not want law with force; just rules with goodwill. So **now we have to reckon with force without law** (R 107).

but material [*national*] causes depend on physical force for their survival. It is perfectly proper to found a *church* on the ideas of the League of Nations of World War I. How could you run a family with each child having equal vote? You'd eat candy, ice cream, and strawberry short-cake most of the time.

When the League of Nations didn't **apply force**

it committed suicide.

War is a legal reality.

When not used in the support of law, it will be used in the contravention of law

and against economic justice.

[*The democracies were accustomed to seeing **gangsters***

but they were flabbergasted at seeing gangsters at the head of big nations.

Now we have worldwide force without law.]

SOURCE

Only if we put force in the service of justice can we hope that it will not be used against justice (R 108).

The only way to defeat the doctrine of “Might is right,” is not “Right without might,” but “Right based on might” (R 108).

The time has come when the survival of democracy needs no more Apostles, but crusaders who are convinced that peace is unimaginable in any form, unless it is based on force (R 108).

XIV: AGGRESSION (Reves 109)

It is indefensible to call aggression any kind of forceful act independent of whether it is directed against an innocent people or against an injustice (R 110).

This war started when Benito Mussolini proclaimed publicly and solemnly that Fascist Italy’s aim is to destroy the principles of the French Revolution, and when Adolf Hitler’s government proclaimed publicly and solemnly that for Nazi Germany “Right is what is in the interest of the German Volk” (R 111-12).

“MIDWAYER”

How silly to let international gangsters and criminals dominate the world!

7.24 Divorce force from the service of aggression and attach it to the law of justice.

Our slogan should be

“Right predicated on Might.”

Educate zealous crusaders to toil for the new order.

Democracy has too many apostles and not enough crusaders.

When two nations are in trouble with each other, neither one can judge their aggressions. That is the job of an International Court.

Aggression is good when directed against injustice.

Hitler made his first aggression when he proclaimed, “Right is whatever is in the interest of the German folk.”

SOURCE

[contd] It was in that moment, if our democracies were working according to present-day realities, and had we had a clear vision of the real possessions we must defend, that the aroused forces of the free peoples ought to have intervened to stop this aggression (R 112).

[The Master, when on earth, admonished his followers that justice is never a personal act; it is always a group function (104:2.5).]

A conception of static peace is inconceivable,

and if we do not put the dynamic forces of life into the service of our cause, they will be used by others and directed against us (R 113).

XV: PREVENTIVE WAR (Reves 116)

Even if we call the application of force “war,” it must be said that only such application of force can preserve peace (R 116).

[contd] What is the difference between such an application of force advocated here and wars as we have known them heretofore?

The answer is very simple: The existence of law (R 116).

The only kind of peace conceivable on this globe and in the present century is the establishment of certain primary rules among peoples and the institution of armed forces to intervene automatically and unconditionally in any part of the world wherever these rules are violated (R 120).

“MIDWAYER”

That’s the time we should have struck.

Judgment is the function of a group.

7.25 Democracy cannot be static. Peace is dynamic.

When the law-abiding citizen is static then the outlaw is dynamic.

As we exist today

we can only exist by waging war—

war that is waged in the interest of international law.

War can only be prevented by the action of International Police ready to act instantly.

SOURCE

“MIDWAYER”

Failure to provide for International Police provides for international banditry.

Peace will start on this earth on the day when for the first time a group of nations will wage war, based on previously accepted principles, against a violator of international law (R 120).

When the first international military force moves against the first one who dares to go against international law,

then we'll have peace.

* * * * *

[Note: This passage appears to be misplaced. Similar statements are made above.]

7.26 Democracies were used to seeing local gangsters committing crime. But they were shocked to see them at the heads of governments. We dreaded law with force. Now we have a world with force without law.

* * * * *

[A second short recess was called before the reading of the final paper, purporting to have come through May 21. Notes were not permitted on this section, but it was stressed that this represented not a prophecy but the opinions and suggestions of the United Midwayers.—MBS]

IX: THE GREATER LAW (MacIver 120)

One ingenious author, Ely Culbertson, has worked out an elaborate quota scheme on a percentage basis, dividing the world police force into a mobile corps recruited from the smaller nations and national contingents maintained within the larger ones.... But do we need this kind of separate police force, given a genuine international system? Might it not create new difficulties, even new dangers? ... The danger might perhaps in part be avoided if the proposed mobile corps, stationed at ocean islands, were designed to function as a kind of international Red Cross Brigade, trained to bring swift aid wherever disaster befell—anywhere on the face of the earth—

through hurricane, earthquake, flood, pestilence, or other cause. But the whole proposal lies outside our present perspective (M 124-25).

7.27 It spoke of the global government of the future as

functioning like the Red Cross

in fire, flood, earthquake and famine;

that a new language must be evolved and all nations must learn it—first a thousand words and expanded later to three thousand, etc. Newspapers must carry the language side by side with the original of each nation. Movies must devote five minutes before each show to its study.

There must be a tithe on inheritances for upkeep of international government, also a tax on all airways.

7.28 There must be an international flag always half the size of the national and displayed side by side.

There must be an international headquarters building—"most arresting on earth."

An international father must be chosen to head this international government. (Several possible names were suggested but it was advisable to choose an entirely new name out of the international language.) He would serve for a period of ten years during which time his photo and a reproduction of the international capitol must be hung in every home.

A wish or hope for a united Urantia religion was also expressed.

IV: THE PRESENT STAGE AND THE NEXT (Hocking 211)

The philosopher's god is the same being under whatever name (H 265).

But to have the same god does not ensure the sameness of worship (H 265).

Emotional unity does not come about by agreement of beliefs about the good.

Just as in aesthetic matters understanding comes about by agreement on particular objects of art, so in moral matters it comes about by agreement on particular objects of esteem and reverence.

For the deeper stages of emotional understanding men have need of a common and concrete symbol of regard and faith.

7.29 God is the same being under whatever name.

But to have the same God does not insure sameness of worship.

Emotional unity does not come about by agreement of beliefs about the good.

Just as in aesthetic matters, understanding comes about by agreement on particular objects of art, so in moral matters it comes about by agreement on particular objects of esteem and reverence.

For the deeper stages of emotional understanding, men have need of a common and concrete symbol of regard and faith.

SOURCE

“MIDWAYER”

And just because the racial variety of mankind provides so wide a gamut of emotional difference, and expresses itself so naturally in different and incomparable religious symbols, **this need** for a common symbol—not incompatible with the diverse symbols—

This need

grows as the arrival of a world culture calls for increasing co-operation across racial and temperamental lines (H 265-66).

grows as the arrival of a world culture calls for increasing co-operation across racial and temperamental lines.

1. From the Shermans' diary entry for May 23, 1943:

At the conclusion of this paper [Paper 35], Bill [Sadler] made a rather surprising remark apropos of nothing in particular: “Incidentally, did you people know how Rhode Island came into the Union?” No one did appear to know, and Bill continued, “Rhode Island was coerced into the Union by Massachusetts and other large states.” He made a point of emphasizing this as though to suggest that large bodies of people might eventually be coerced by the influence of other, larger bodies into accepting the Book of Urantia and its truths.