

In 'IGNORING THE OBVIOUS'

I am going to try to-night <sup>to do</sup> something ~~that~~ impossible, as everybody will agree, for I am going to speak about politics without at any time talking politics, openly or otherwise, - you know what I mean.

For it is high time that we started to <sup>to do</sup> ~~talk~~ <sup>to speak</sup> about politics, about human nature in politics, which of course will never happen once one starts talking politics.

So ~~number one~~ we are to -night ~~talk~~ out of politics, out of party politics, congressional politics, national politics, state politics, local politics, international politics - in fact out of ~~any~~ <sup>any</sup> kind of politics of any sort.

But this is <sup>is</sup> ~~the~~ <sup>only</sup> introductory - for my talk will be about ~~the~~ <sup>the</sup> ~~great~~ ~~changes~~ ~~which~~ ~~have~~ ~~occurred~~ ~~in~~ ~~politics~~ ~~in~~ ~~general~~, all kinds of politics, in these last years. <sup>I want to</sup> So ~~number two~~, I will talk about the tremendously important <sup>experiences</sup> ~~changes~~ ~~which~~ ~~seem~~ ~~to~~ ~~have~~ ~~come~~ ~~about~~ ~~almost~~ ~~overnight~~ ~~in~~ ~~the~~ ~~very~~ ~~nature~~ ~~of~~ ~~politics~~ ~~in~~ ~~democratic~~ ~~countries~~.

So ~~number one~~ ~~mananannnnnn~~ for those who have tuned in late: We are out of <sup>any</sup> ~~any~~ kind of politics tonight; <sup>next;</sup> ~~number two~~ we will talk about ~~the~~ ~~changes~~ ~~in~~ ~~politics~~, in general. <sup>instead</sup>

To start right in the middle: I will give you <sup>two</sup> ~~three~~ propositions which are false, which were <sup>believed</sup> ~~believed~~ yesterday, but <sup>should</sup> ~~are~~ <sup>believed to be</sup> ~~not~~ <sup>any more</sup> ~~any~~ ~~true~~ ~~now~~ ~~today~~, and <sup>two</sup> ~~three~~ propositions which <sup>appear</sup> ~~seem~~ to be true today although they would not have been <sup>believed</sup> ~~true~~ yesterday. And I will give the false propositions first, and then <sup>the</sup> ~~a~~ true one; and I am going to do this <sup>twice</sup> ~~three~~ ~~times~~ over. <sup>kind</sup> First a true proposition, then a false one.

So here's false proposition number one: ~~in these days of propaganda and broadcasting~~ That the masses have no political judgment of their own - that they are swayed by propaganda - are emotional, irrational, fickle, enemies of themselves, <sup>have no political judgment of their own</sup> and so on.

This I assert, is untrue. Such masses do not exist; may be

they existed <sup>before</sup>, but they certainly don't exist in democratic countries  
~~anywhere~~ today.

As against this false proposition I will argue the exact opposite, namely that the common sense of the common man is the actual and factual basis of politics in a democracy, and that the common man <sup>is</sup> never, if at all, mistaken about the paramount issues facing the community and that the divergences <sup>on issues of this kind</sup> are less due to error than to the different positions of different sets of people in respect to the questions at issue.

Notes on sources.

In the field of Primitive languages have  
been few ~~discussed~~ <sup>discussed</sup> by the  
~~two~~ <sup>most</sup> ~~notable~~ <sup>prominent</sup> authors  
~~Boas~~ <sup>Boas</sup> ~~Thomson~~ <sup>Thomson</sup> & ~~Malinowski~~ <sup>Malinowski</sup>.  
In the light of ~~the~~ <sup>the</sup> ~~ancient~~ <sup>ancient</sup> ~~history~~ <sup>history</sup> of ancient  
~~history~~ <sup>history</sup> of the ancient history of ancient  
Rutledge, in medical sciences  
from Vienna, with work hardly  
in the light of new new very ~~important~~  
~~studies~~ <sup>studies</sup> much of Maine's work  
takes on a new significance. On  
re-examining the line ~~of~~ <sup>of</sup> ~~papers~~ <sup>papers</sup>  
of ~~state~~ <sup>state</sup> by Herschel &  
Smith ~~has~~ <sup>has</sup> been restated  
recently by Herschel (192?)

Clair's ~~about~~ <sup>by</sup> ~~system~~ <sup>system</sup> / ~~into~~ <sup>into</sup>  
The place of ~~ancient~~ <sup>ancient</sup> ~~language~~ <sup>language</sup> in the  
field where of ~~work~~ <sup>work</sup> has been  
most advanced by ~~Wider~~ <sup>Wider</sup> like  
Max Weber & F.H. Krieger and  
W. C. Brinkmann

① ~~his~~ <sup>his</sup> ~~own~~ <sup>own</sup> ~~picture~~ <sup>picture</sup> of bird's eye view  
of man's present condition ~~given~~ <sup>given</sup>  
~~above~~ <sup>above</sup> in ~~the~~ <sup>the</sup> ~~last~~ <sup>last</sup> ~~has~~ <sup>has</sup> ~~been~~ <sup>been</sup> ~~deduced~~ <sup>deduced</sup>  
by ~~the~~ <sup>the</sup> ~~corrections~~ <sup>corrections</sup> of several ~~disrupt~~ <sup>disrupt</sup>  
sounds up what ~~appear~~ <sup>appear</sup> to be the  
concerns ~~of~~ <sup>of</sup> ~~some~~ <sup>some</sup> ~~and~~ <sup>and</sup> ~~many~~ <sup>many</sup>

of several ~~most~~ <sup>most</sup> ~~disciplines~~ <sup>disciplines</sup>

such as ~~some~~ <sup>some</sup> ~~anthropology~~ <sup>anthropology</sup> ~~language~~ <sup>language</sup> ~~history~~ <sup>history</sup>

