Xty and the Present System of Government.

Sucha subject needs exact defition and the me may not be further on in answering it. May us to allow to put & the flick towards a more what is wrong with the world with religious way?

- The that surprise of the emergence of dictaroships. 5-600 million people have changed their form of existence. And if one doesnot keep to names but to things. the strengthening of the executive power is a world wide feature including: cosevelt or for that matter Mr. Balwin and late Ramsay Macdonald withhtis 9/10 majroity in the House of Common
- The vast surports cancel of will an incompany language: the our weld is under judgment. It is breaking up and will continue to break up. A. St. John said: Things must become worse befor they become better the again.
- The was surprise of the break- of the intermational economic system.

And notasuprose, but the greatest wonder of all: The young people grwoing up, a finer and more detergeneration than the world has ever seen, and going out into a wold/the uncertainty the baffles immagination.

Whether we formulate it in political, econômic, educational terms the crisis of our times is world wide, universal. Joseph is under judgment

What is the meaningof this crisis? Why cannot mankind continue in the old groeves?

The structure of human concsiousness. The EMPHY DEFINITION The Structure of human concsiousness is not whatit was at the time when Man was still inthe state of nature, with a considerasm of the animal type, dreamy has, without self concsiousness of the The First Fall is the historical reword of this first great change. Man eats MANIMANOF the fruits of the Tree of knowledge. The first develop ment of concsiousness is also the first reconsition of Sin. Under MANIMAN the pressure of Sin MANIMAN MAN manaccepts the Law. God's Will refers to the manaccepts of Cod's Will. The Jewish race in its histry in the expression of a this concsiousness.

The end of this first of concsiousness arrives in Jesus. HMH Individual concsiousness is MMMborn. The soul isdiscovered. The effects of the First Fall are removed. Forgiveness is the road to fovercoming sin. Together with

With the Law Sin good. But a New Fall NAWN istheresult. Adams curse is lifted from the community. The Law is lifted from the community. The Law.

But the Law of Love, the discovery of theindividual Soul, the brotherhood of men, the Fatherhood of God, the Them of forgiveness—these all mean a New Bad Conceince of New Fall. But what are the social implications of this new situation? The devial of society—pure anarchism. This is the explanation of Jesus's what attitude to ethics and practical mistative. The devial of thenecessity of permanent human existence. The discovery of the spiritual nature of man. That not the family, not the race, not material production, no physical safety and security for the life of man. That universa community is the appropriate human manufacturing form of the existence of mankind. Jewry must human disappear and give its substance to the whole of mankind. The SecondFall is of the essence of Xtian conceince. But the detail of society in the form of universalism—the Crusades—and of monasticism—the great torchbearer of early Xtian enlightment and civilisation were the expressions.

When this universalism of the Crusades of MMM monasticism fades away and an analogue communities are formed, the anarchism of the original Xtian in rations serts itself in the reformation with its deepening of conceined of Sip and return to an entirely anarchistic conception of society in Emband Liberalism and Individualism.

In our time a new change in the forms of human considuances and conceined are creeping that in upon us. The Man who is more than anyone else resposible for the expression of this change is Karl Marx. This expalins the vast effects of his work. He is reputed to be an conomist. This is entierly misleading. Marx's work was of religious with the On the 17 Novmenber 1837 he writes to his father. His first work: Kleanthes by a philosophico dilectical treatise on the nature of his the Godhead as manifes ed in its pure concept, in nature, human, in society and history.

In Marx Xtian interpretation of the meaning of MNHMHM individuallife in community is retained. He stands for humansociety andmeans by human a society which is direct, unmediated, pesonal in its relationships. This what Marx means by Socialist society. So he stands for socialist economics on account of the socialist society which he wishes to achieve. The emphasis on account of the socialist society which he wishes to achieve. The emphasis society is again that inevitable reality in human life (like inthe NHM old ewish conception). The inevitable alternatives of life insociety are accepted the Sedond Fall is transformed in the Entire Fall. A new conesi usness of the reality of society is at its centre. Man annual be free oth rwise than in image in action, unless he was society, transforms it in humanism such a way as to be on historiagain. Our lifes are mutually interferent, we live at the cost of one another. We cannot be free unless we are dealing with our men. But what isour own to-day? Socialism is an immediate transformation which has been become inevitable on account of this new conesiousness of the reality of society. (In the Fascism is the expession of the same forces, only they seek the solution by adenial of the truth of the First and Scoond revelation. (What is the contribution of Jewry to Western civilisation? Xty.)

Will

The mtrucute of human concsiousness is changing accordingly. The type of pergon who does not take the ineletable mistence of society serioulsyisnot himselftakenseriously bythogenew generation. The type of religion which does the same, is subject to the same fate is not taken seriously. Not because the younger generationis less eserious than its pparents, but because it ismore so.

What has made this new phase acute?

international Which of the three: 1/dictatorships? 2/political conflicts, war? 3/break d is primary? of the international economic system?

The answer lies in the recognition of that which is happening the wolrd over The relationship of theeconomic tothe political system is changing. Either Capitaism or democracy disppears everywhere. or Fascism are the alternatives. Obviously the incompatibility of capitalism with demoracy is the esseweeof the trouble.

Either capital ism is tain ed and survives in a Fascist Com, or capitalismis discarded and then democracy takes more or less socialist forms.

This was inevitable: Capitalism could number be mnything best histoireally short period of transition . This again Saint Simon saw clearest the French religioussocialist. The great development of the technicalmeans ofproudction made it necessary -- for a time. But national frontiers can never be over come by capitalism. The international economic system has broken down on account the danger of War (The Van Zeeland reprot says that quite plainly.) But the capitalist nations cannot NYMENTER organise international life -- they are not communities in any realisense. Socialismwill come for international reasons. Not because the any realisms wishes it of because it is its interest, but because Mankind cannot continue to exist otherwise. The educational ewl of the British working class a great weakers of this country. The upper-class still up to the mark, but the working class child the in its outlook; unable to face up to responsi bilities; idealist (in the bad sense) to the point ofdanger to the community.

If there isome point more than another were preparating thousands may cardo somegood::: education isthe point.

The brins has dijective roots. We is destroying that it