

BOOKS BY ALICE A. BAILEY

- Initiation, Human and Solar* (1922)
Letters on Occult Meditation (1922)
The Consciousness of the Atom (1922)
A Treatise on Cosmic Fire (1925)
The Light of the Soul (1927)
The Soul and Its Mechanism (1930)
From Intellect to Intuition (1932)
A Treatise on White Magic (1934)
From Bethlehem to Calvary (1937)
Discipleship in the New Age—Vol. I (1944)
Discipleship in the New Age—Vol. II (?)
Problems of Humanity (1947)
The Reappearance of the Christ (1948)
The Destiny of the Nations (1949)
Glamour: A World Problem (1950)
Telepathy and the Etheric Vehicle (1950)
The Unfinished Autobiography (1951)
Education in the New Age (1954)
The Externalization of the Hierarchy (1957)
A Treatise on the Seven Rays:
Vol. I—Esoteric Psychology (1936)
Vol. II—Esoteric Psychology (1942)
Vol. III—Esoteric Astrology (1951)
Vol. IV—Esoteric Healing (1953)
Vol. V—Rays and Initiation (1960)

and deal for instance with the struggle of the little nations for recognition and for what they consider (rightly or wrongly) their just rights. The story of the little nations would take years to write and years to read. It would be the story of humanity. All we can do is to recognize that they have a case to be presented and a problem to be solved, but that justice and fair play, full opportunity and equal sharing of the world's economic resources will only be possible when certain broad and general principles have been enforced by the weight of public opinion.

The problems of two minorities are attracting at this time much public attention. If they can be solved a tremendous step forward will have been made towards world understanding. They are:

1. *The Jewish Problem.* The Jews constitute an international minority of great aggressiveness, exceedingly vocal, and they also constitute a minority in practically every nation in the world. Their problem is, therefore, unique.

2. *The Negro Problem.* This is another unique problem, with the Negro constituting a majority in that great (and as yet undeveloped) continent of Africa, and at the same time constituting a minority in the United States of America and one which is attracting great attention. This problem is unique in the sense that it is essentially the problem of the white people and one which they must solve because they produced it and have perpetuated it.

If we can get some idea of the significance of these problems, materially and spiritually, and can gain some insight into the responsibilities involved, much of usefulness may be gained. In the case of the Jews, the sin of separateness is deeply inherent in the race itself, as well as among those among whom they live, but for the perpetuation of the separation the Jews are largely

responsible; in the case of the Negro, the separative instinct derives from the white people. the Negro is struggling to end it and, therefore, the spiritual forces of the world are on the side of the Negro.

1. *The Jewish Problem*

This problem is so old and so well known that it is difficult to say anything about it which will not be in the nature of a platitude, that will not indicate a bias of some kind (from the point of view of the reader) and that will not arouse in the Jewish reader above all an undesirable reaction. There is little usefulness, however, in saying that which will be acceptable or which agrees with all points of view or is a statement of all that has hitherto been said. There are things to be said which are not so familiar and which have seldom been said, or have been said in a spirit of criticism or of anti-Semitism instead of in a spirit of love, as is attempted here.

Let us look for a moment at the situation of the Jews, prior to the bitter and unpardonable attack made upon them by Hitler and prior to the war 1939-1945. They were to be found in every land and claimed citizenship in every country; within the nation of their birth, they preserved intact their own racial identity, their own peculiar way of life, their own national religion (which is everybody's privilege) and a close adherence to those of their own race. Other groups have done this but to a much lesser degree and have been eventually absorbed and assimilated by the land of their citizenship. The Jews have always constituted a nation within a nation, though this has been less marked in Great Britain, Holland, France and Italy than elsewhere, and therefore, in none of these countries has there been any strong anti-Semitic feeling.

In every country and down the ages, the Jew has turned to commerce and has worked with money; they

Such is the problem of the Jewish minority, given with a frankness which will evoke much criticism, but given in this way in the hope that because it is prompted by love, the Jews will shoulder their own responsibilities, will cease crying aloud to the Gentiles to solve the problem *alone*, and will begin to cooperate with a full sense of spiritual understanding and so aid the thousands of Gentiles who earnestly want to help. There has never been a time when the Gentile world has been more keen to do what is right by the Jew or more anxious to solve his problem and make restitution for all he has suffered. Changed inner attitudes are needed on both sides, but very largely on the side of the Jews; there is evidence that these new attitudes are germinating, even if the finding of the right solution may take much time. There are Jews who today are saying what is said here.

2. *The Negro Problem*

This problem is totally different to that of the Jews. In the first case you have an exceedingly ancient people who for thousands of years have played their part in the arena of world history and who have developed a culture and identified themselves with a civilization which has enabled them to take their place on equal terms with what we call the "civilized" peoples. In the case of the Negro, we are considering a people who have (during the past two hundred years) begun to rise in the scale of human endeavor and have, in that time, made amazing progress against great odds and much opposition. Two hundred years ago, the Negroes were all to be found in Africa and are still there in the millions; two hundred years ago, they were what the European and American regarded as "raw savages", divided into countless tribes, living in a state of nature, primitive, warlike, totally uneducated from the modern point of view, ruled by chieftains and under the guidance of

tribal Gods, controlled by tribal taboos, differing greatly from each other—the Pygmy and the Bechuanaland warrior would appear to have no point of resemblance except their color—constantly fighting among themselves and raiding each other's territory.

For centuries they have been exploited and driven into slavery, first by the Arabs then later by those who purchased them from the slave-owners and carried them into slavery to the United States or to the West Indies. They have been exploited also by the European nations who seized vast territories in Africa and enriched themselves on the produce of those countries and the labor of their inhabitants—the French in the French Sudan, the Belgians in the Belgian Congo, the Dutch and the British in South Africa and the West Coast of Africa, the Germans in German East Africa and the Italians in Eastern Africa. It is a sorry story of cruelty, theft and exploitation on the part of the white race, though much good also came out of it for the black race. The story of these relationships is still unfinished, and unless it is conducted in the future with righteousness and justice, may terminate in tragedy. There is, however, much improvement in the internal history of these territories, and there is much reason for optimism.

The problem of the Negro falls into two divisions: the problem of the future of the African Negro and the problem of the future of the Negro in the western hemisphere.

Africa is potential and the destiny of its countless millions of inhabitants is still in the embryonic stage; the relationship of its true inhabitants to the alien races who seek to dominate them remains still in the realm of political maneuvering and commercial greed. It should, however, be recognized that in spite of the many attendant evils which follow ever on the trail of the exploiting white man, the impact of the white races

on the "black continent" has brought great evolutionary development and benefits—education, medical aid, the ending of the ceaseless tribal wars, sanitation, and a more enlightened religious system in the place of the barbaric cults and crude religious practices. Much evil followed the explorer, the missionary and the trader but much good also followed in their steps, particularly in those of the missionary. The Negro is naturally religious and mystically inclined, and the major tenets of the Christian faith have a definite appeal to his nature; the emotional aspects of the Christian presentation (with the emphasis upon love and goodness and the life hereafter) is understood by the emotionally focused Negro. Behind the many separative religious cults of that dark land, there emerges a fundamental and pure mysticism, ranging all the way from nature worship and a primitive animism to a deep occult knowledge and an esoteric understanding which may some day make Africa the seat of the purest form of occult teaching and living. This, however, lies several centuries ahead.

In considering the problem of the African Negro, it is the long range vision with which we must deal and the steady rising into power of millions of people who have, as yet, only made the first steps towards modern civilization and culture, but are taking others with an almost frightening rapidity. The undesirable aspects of civilization are present, but the benefits conferred far outweigh these, and the Negro, in spite of his natural and understandable antagonism, should recognize them as a debt he owes to the aggressive and acquisitive white nations. Contact with them has stimulated his intellectual perception; the white man's way of living has lifted the Negroes of Africa out of their primitive state into a more modern one; education and modern ways of thinking and planning are rapidly fitting the Negroes to take their place in a modern world; science, transportation

and knowledge—brought to them through the medium of the white races—are tying them closely into the developing scheme of modern history; the new world with its better ways of living is as much for the Negro as for the white man.

But beyond this necessary recognition of indebtedness and the effort to benefit from the presented conditions and to ignore that which is evil and undesirable, the Negro problem, both in Africa and in the western world, is largely (if not entirely) that of the white race and one which it is their responsibility to solve. In Africa the Negro greatly outnumbers the white population: the latter is in so small a minority that they are faced with a most difficult situation, living as they do in the midst of an overpoweringly vast black population. In the West and in America, the situation is reversed and the Negroes constitute a minority, greatly outnumbered by the white people. In Africa the Negro is virile and militant; in America and the West Indies he has been somewhat emasculated and psychologically defeated by years of forced labor and slavery. Slavery exists also in Africa, but it has been of a different kind and has not produced quite the same results as it has in the West.

The problem facing the white races now in Africa is so to train the Negroes that they will be fitted for true self-government. They must be helped to take over their own destiny; they must be given a sense of trained responsibility; they must be taught to realize that Africa can belong to its own people and at the same time be a cooperating partner in world enterprise. This can only happen when the antagonism between the white people and the black races is ended; between the two of them goodwill must be demonstrated. Right human relations must be firmly established between the emerging Negro empire and the rest of the world; the new

ideals and the new world trends must be fostered in the receptive Negro consciousness and in this way "darkest Africa" will become a radiant center of light, ready for self-government and expressing true freedom. Increasingly these Negro races will forsake their emotional reaction to circumstances and events and meet all that transpires with a mental grasp and an intuitive perception which will put them on a par and perhaps ahead of the many who today condition the environment and the circumstances of the Negro.

We might express the possibilities as follows: Will the Negroes of Africa arrive at control of their own continent by violently ejecting the governing white races and by a long cycle of wars between the different Negro groups which people that continent? Or will the matter be settled by an understanding farsighted policy on the part of the white people, plus cooperative planning for the future? Will this be paralleled by an ability on the part of the Negro races to move slowly and wisely, to avoid bloodshed and rancor, to see through the devious ways of selfish political agents (seeking to exploit them) and demonstrate also such an outstanding capacity to handle their own affairs and produce their own leaders that naturally and automatically, without conflict or violence, they will gather the reins of government into their own hands and gradually eliminate white control? Will the white nations who today commercially exploit Africa, holding on to their land tenure, relinquish their so-called rights (based on the fact that possession is nine-tenths of the law) and substitute the New Age methods of right human relations and intelligent cooperation, the sharing of resources, so rich and varied in that wonderful continent, and contribute their trained skill, their proved commercial benefits and their scientific knowledge to all that Africa has to offer of usefulness and productive materials to the world? The

European nations and the British peoples are now following a program leading to the release of Africa into the hands of its own people. At the same time, a sane patience should lead the African peoples to concentrate on educational processes, and agricultural and economic developments. The destiny of this great land will clarify itself and Africa will take its place as a great center of cultural light, shining within a civilized land.

Unless both races, the black and the white, approach the problem of their relationship with sanity, with long range vision, with patience and without hatred or fear, the cultural history of our planet will be retarded for many years. The hitherto unused and unorganized power of the countless millions of Africa is something that the white race should carefully consider. They can place the **Negro** peoples as rapidly as possible on an equality of opportunity, of constitutional and human rights, and help them to pass through the stage of adolescence in which they are now to be found to that full and useful maturity in which they will handle their own problems and territory. This process is now going forward and Africa will thus take its place (through its many possible national groups) in the great family of nations and bring into the world arena a race with an amazing contribution to make of spiritual assets, cultural values and creative possibilities.

The innate endowment of the **Negro** is very rich in content. He is creative, artistic and capable of the highest mental development when taught and trained—as capable as is the white man; this has been proved again and again by the artists and the scientists who have come out of the **Negro** race and by the fact of their aspirations and their ambitions. The time has come when the white man must cease to look upon the **Negro** as a field laborer, a factory hand, a beast of burden, or one only

capable of housework or unskilled labor and accord him the respect and the opportunity which is due him.

The **Negro** of Africa is emerging fast and when a few more years of education, study and travel have played their part, the problem of Africa will become even more acute than it already is. It need not become dangerous if the white race demonstrates wisdom, understanding, selfless thinking and a willingness to give complete freedom to the **Negro** races. The future peace of the world depends today upon enlightened, far-seeing statesmanship and an appreciation of the fact that God has made all men free.

The problem of the **Negro** in the western hemisphere constitutes a very ugly story, seriously implicates the white man and provides an outstanding disgrace. Brought to the United States and to the West Indies more than two centuries ago and forced into slavery, the **Negro** has never had a fair deal or any true opportunity. Under the constitution of the United States, all men are regarded as free and equal; the **Negro**, however, is not free or equal, particularly in the southern states. The situation in the West Indies more closely resembles that in the northern states, where conditions are somewhat better but where there is still no equality of opportunity and much racial discrimination. The treatment of the **Negro** in the southern states is a blot upon the country; there the fight is to keep the **Negro** consistently *down*, to refuse him equality of education and of opportunity, to keep his standard of living at the lowest possible level and well below that of the white, to refuse him political recognition and, in a democratic country where all men are entitled to vote, he is prevented from sharing in this constitutional privilege. In the northern states these conditions do not exist to the same extent, but the **Negro** is steadily discriminated against, is refused equal opportunity and has to fight

for every privilege. A few corrupt and ignorant senators consistently outrage the good intentions of the mass of American people by perpetuating these evil conditions and fighting by every possible means to prevent their being changed; they play upon the fears of their constituents and block every move made to bring about a better and cleaner situation which would be *in line with the constitution*. These shortsighted politicians attempt to sidetrack the issue and throw dust in the eyes of their constituents by fighting for the freedom of distant small nations in Europe; at the same time they steadily defy their own constitution by refusing freedom and liberty to the Negroes of their own country. For their attitude and conduct there is today no possible excuse. It remains a mystery in the minds of other enlightened nations why the broad-minded people of the United States—vociferous in their demand for their own personal freedom and insistent upon the defense of the constitution—permit this condition to exist and perpetuate in office these men who bring about a constant infringement of the constitutional rights of American citizens.

The cry of the south that the Negro is not educationally fitted to vote is negated by the fact that he can and does vote in the northern states, in many cases as wisely as his white brother, and though his vote can often be purchased by electioneering politicians so also can that of the white voter; the cry that white women must be protected from the animal instincts of the Negroes means nothing, for they need equal protection from the animal instincts of the white man, and this statistics will adequately prove; the cry that paternalism is what the Negro needs and that only the southerner understands how to handle the Negro is disproved by the Negro himself who wants none of it; his repudiation of it demonstrates a sound sense of values and that he knows the distinction between paternalism (which keeps the

Negro backward, uneducated and under obligation to the white) and the freedom which he wants to share with all men in the world.

The Negro is naturally easy, accommodating, kindly and anxious to like people and be liked; if today so many Negroes are arrogant, vindictive, full of hate and anxious to assert themselves it is because they have been made so by the white people. The white people face a grave responsibility and it lies in their hands to change conditions. When they do so, they will find the Negro as responsive to good and fair treatment, equal opportunity and right living conditions as he is responsive sometimes in the wrong way to the evil educational, political and living conditions under which he now labors. This applies to the entire Negro problem in the western hemisphere.

The Negro cannot be discriminated against for all time; he cannot be asked to defend his country and then have his country refuse him the ordinary rights of citizenship. Public opinion is on the side of the Negro and there is a steadily growing determination among the white citizens of the western hemisphere that he be given his constitutional rights, equal commercial and business opportunities, equal educational facilities and equally good living conditions. It is for the people of America to speak with a clear voice and demand that Negroes be given their just rights. Every white American should shoulder his responsibility for this minority and study the Negro problem; he should learn to know the Negro personally as a friend and a brother; he should see to it that he plays his part in changing the present condition.

On the subject of intermarriage, the best and soundest thinkers in both the white and black races at this time deplore mixed marriages. They mean no happiness for either party. When considering this sub-

ject it should be remembered, however, that inter-marriage between the white peoples and the yellow races (the Chinese and the Japanese) is equally unfortunate and—with the rarest exception—seldom proves successful and is never satisfactory where the children of such unions are concerned. The world war (1914-1945) has itself produced a great admixture of races. Where marching armies go there is inevitable promiscuity and a resultant new population; the world today is producing and will produce the results of these (so-called) illicit unions between the soldiers of all nations and the peoples of the countries in which they find themselves. These children of mixed race, as well as the half-castes and the Eurasians may be the answer to a large part of the problem. There will be hundreds of thousands of these children of mixed parentage, forming part of the world population in the next generation and immediate cycle and they are a group with which we will have to reckon.

The Solution

It will be obvious that a finding of a solution to the problem of the minorities is essentially the finding of a solution to the great heresy of separateness. This is immensely difficult not only because of humanity's predisposing tendency in this direction, but because that same human nature cannot be easily or rapidly changed. Also, this change and the breaking down of the spirit of separateness has to be brought about in a world of men which is today full of distrust and fear and hardly aware of what is really needed—able only to cry in unison: Give us peace in our time!

If by an act of immediate legislation the **Negro** minority gained its full rights the problem would remain the same, for the hearts and minds of men would not have been altered and the solution would be entirely

superficial; although the Jews have gained their desire and Palestine was handed over to them the anti-Semitic feeling present—with practically no exception—in every nation remains exactly the same as before, plus the bloodshed in Palestine.

The problem goes far deeper than is often estimated; it is inherent in human nature and is the product of countless centuries of fostered growth and the wrong type of education of the masses. Nation is still pitted against nation in the political arena, group against group and (within the nations) party against party and man against man. The wise and the farseeing, those prompted by a sane and unselfish commonsense, the idealist and the men and women of goodwill are everywhere and are struggling to find a solution, to build a new world structure of law, order and peace, which will insure right human relations; but they are in turn, a tiny minority in comparison to the vast multitude of human beings peopling our earth; their task is hard and from the point at which they must work, appears to them at times as presenting well-nigh insuperable difficulties.

Certain questions inevitably arise in the minds of the men of goodwill everywhere:

Can the Great Powers be trusted to function selflessly in the interests of the Little Powers and of humanity as a whole?

Can power politics and the various national imperialisms be forgotten and ended?

Can a world policy be devised which will insure justice for all whether great or small?

Can world opinion be sufficiently strong in the interests of right human relations that it can tie the hands of the selfishly aggressive and open the door of opportunity to those who have as yet had little?

Is the hope of establishing an era of right human relations within nations as well as internationally, an

impossible dream, a waste of time to consider or an evidence only of wishful thinking?

Does the goal of right human relations, equal rights and opportunity for all men everywhere provide an entirely possible goal for which all well-intentioned men can work with some hope of success?

What are the first steps which should be taken to promote such right endeavors and to lay a secure foundation of world goodwill?

How can public opinion be sufficiently aroused so that the many steps to promote right human relations will be faced by legislators and politicians everywhere?

What should the minorities do in order to gain their just demands without promoting more differences and feeding the fire of hatred?

How can we abolish the great lines of demarcation between races, nations and groups, and the cleavages that are to be found everywhere, working in such a manner that the "one humanity" emerges in the arena of world affairs?

How can we develop the consciousness that what is good for the part can also be good for the whole and that the highest good of the unit within the whole guarantees the good of that whole?

These and many other questions arise and clamor for an answer. The answer comes in the form of a generally accepted platitude and is unfortunately in the nature of an anti-climax: *Establish right human relations by developing a spirit of goodwill.* Then and only then shall we have a world at peace and ready to move forward into a new and better era. Though a platitude is in the majority of cases the statement of a recognizable truth, it is difficult in this case to make people admit its feasibility. Nevertheless, because it is a truth, it is bound eventually to demonstrate as such, not only in the minds of a few people here and there but on a large

scale throughout the world. People are looking eagerly for the unexpected and the unusual, for an anticipated miracle and for God (whatever they mean in their own minds by that term) to take action, thus relieving them of responsibility and doing their work for them.

Not by such methods do men move forward; not by shifting responsibility do they learn and progress. The miracle may happen and the beautiful and the unexpected appear but only when men have themselves created the right setting and by the wonder of their own achievement made it possible for a still more wonderful expression of rightness to manifest. We can have no further expression of divinity until men act more divinely than at present; we shall have no "return of Christ" or a downpouring of the Christ consciousness until the Christ in every man is more awake and alert than is at present the case; the Prince of Peace or the Spirit of peace will not make the presence of peace felt on earth until the peaceful intentions of men everywhere are changing the aspect of world affairs. Unity will not be the distinctive characteristic of mankind until men have themselves pulled down the separating walls, and have removed the barriers between race and race, between nation and nation, between religion and religion and between man and man.

The wonder of the present situation and its outstanding opportunity is that for the first time, and on a planetary scale, men are aware of the evil which must be eliminated; everywhere there is discussion and planning; there are meetings and forums, and conferences and committees, ranging all the way from the great deliberations of the United Nations down to the tiny meetings held in some remote village.

The beauty of the present situation is that even in the smallest community a practical expression of what is needed on a worldwide scale is offered to the in-

habitants; differences in families, in churches, in municipalities, in cities, in nations, between races and internationally all call for the same objective and for the same process of adjustment: *the establishing of right human relations*. The technique or method to bring this about remains everywhere the same: *the use of the spirit of goodwill*.

Goodwill is the simplest expression of true love and the one most easily understood. The use of goodwill in connection with the problems with which humanity is faced releases the intelligence along constructive lines; where goodwill is present, the walls of separation and of misunderstanding fall.

Love and understanding will eventually follow upon a practical expression of goodwill as a factor in every type of human relation and as a mode of contact between groups, between nations and their minorities, between nation and nation and also in the field of international politics and religions. The expression of true love as a factor in the life of our planet may lie very far ahead, but goodwill is a present possibility and the organizing of goodwill an outstanding necessity.

There is today much talk about goodwill and a constant use of the word; there is a real intention to employ it in every field of human thought and in relation to every human problem; there is evidence that there is a real effort at this time to make goodwill an effective agent in negotiating world peace and understanding and in bringing about right human relations.

The major need is an immediate campaign, carried forward by all men of goodwill everywhere throughout the world to interpret the meaning of goodwill, to emphasize the practical nature of its expression, to gather together into an effective and active world group all men and women of goodwill and to do this, not in order to create a super-organization, but to convince the un-

happy, the distressed and the abused of the magnitude of the intelligent aid which stands ready to assist them. They must also demonstrate their ability to strengthen the hands of all workers who are struggling to bring about right human relations and prove to them the potency of the force of an educated and alive public opinion (educated by the men of goodwill) upon which they can draw. Thus there will be established in every nation, in every city and village, men of goodwill—with trained understanding, practical commonsense, a knowledge of world problems and a willingness to spread goodwill and find the men of like mind in their environment.

The work of the men of goodwill is an educational one. They hold and advocate no miraculous solution of world problems but they *know* that a spirit of goodwill, particularly if trained and implemented by knowledge, can produce *an atmosphere* and *an attitude* which will make the solving of problems possible. When men of goodwill meet, no matter what their political party, nation or religion there is no problem which they cannot eventually solve and solve to the satisfaction of the various parties involved. *It is the production of this atmosphere and the evocation of this attitude which is the principal work of the men of goodwill and not the presentation of some cut and dried solution*. This spirit of goodwill can be present even where there is fundamental disagreement between parties. But this is seldom the case today. There is a real spirit of goodwill controlling quite a few of the discussions of the United Nations organization on quite difficult and touchy points, and this is becoming increasingly apparent.

There is absolutely no reason to believe that the growth of goodwill in the world need be a slow and gradual affair. The reverse can be the case if the men and women who today feel within themselves a genuine

goodwill and who are free from prejudice will seek each other out and work together to spread goodwill. A prejudiced person, a religious fanatic, or a staunch nationalist have a hard task in developing true goodwill within themselves. They can accomplish it if they care enough for their fellowman, and seek to leave him free, but they will have to seek for the dark area in their own minds where a wall of separativeness exists and tear it down. They will have to develop (with deliberation) true goodwill (*not* tolerance) towards the object of their prejudice, towards the man of an alien religion and towards the nation or race to which they feel antagonistic or upon which they look down. A prejudice is a first brick in a separating wall.

Goodwill is far more widespread throughout the world than people think; it simply needs to be discovered, educated and set to work. It must not be exploited, however, by groups working for their own ends, no matter how honestly, correctly or sincerely. It would, if that was done, be diverted into a partisan effort. The men of goodwill stand midway between opposing groups where such exist, in order to create a condition in which discussion and compromise can become happily possible. They tread constantly the "noble middle path" of the Buddha which runs between the pairs of opposites, straight to the very heart of God; they tread the "narrow way" of love of which Christ spoke, and they indicate they are treading it by an expression of the only aspect of love which humanity can at present understand: *Goodwill*.

When goodwill is expressed and organized, recognized and used, world problems, no matter what they may be, will in due time reach solution; when goodwill is a true and active factor in human affairs we shall then pass on to a fuller and richer understanding of the nature of love and to an expression of some still higher

aspect of that divine love; when goodwill is widespread among men, we shall see the establishing of right human relations and a new spirit of confidence, trust and understanding will be found in mankind.

Men and women of goodwill exist in every nation and in all parts of the world in their innumerable thousands. Let these be found, reached and put in touch with each other; let them be set to work to create a right atmosphere in world affairs and in their own communities; let them know that associated they are omnipotent and that they can so educate and train public opinion that the world attitude to world problems will be right and correct and in line with the divine plan; let them realize that the solutions of the critical problems with which humanity is faced at the portal of the New Age will not be found by deciding upon some line of action and forcing it on public attention by propaganda and by campaigning. It will come by advocating and developing a spirit of goodwill (with its results: a right atmosphere and a sound attitude) and an understanding heart.

The Christian era was ushered in by a mere handful of men, the twelve Apostles, the seventy disciples and the five hundred who recognized the message of the Christ. The new era in which Christ will "see of the travail of His soul and be satisfied", is being ushered in by the hundreds of thousands of the men of goodwill now active in the world and who can become still more active if recognized, reached and organized.