

they are not the center of the universe and who run around in circles because they have not found the way to live. You see people who drink too much; who lose their tempers; who are cruel to those under them; who kick the dog because their master has kicked them; and who are lazy and greedy. These people have not learned to control themselves, and have never ceased to be children.

We are here to help you live a different life, to teach you to think, and to teach you that a small amount of friendliness can make the biggest difference to happiness. I have observed all the little faults in each of you that make you disagreeable to each other. The way you "tell tales," which hurts both the one who said it and the one about whom it is said (usually in a distorted form, so that it hurts a little more). The way you treat your waiters. The way you annoy each other and play on each other's weaknesses, or the way you become angry at someone because you cannot forgive a little mistake. If you unleash these little desires to hurt, you may hinder development in the other person, as well as in yourself. A spoken word may work into someone's doubts and fears, wound him deeply, and cause guilt feelings. It may start a greater desire to hurt in both parties, and so the vicious cycle, which may influence both your lives and future happiness, unfortunately starts.

Many parents who enroll their children have said that they do so because the atmosphere is friendly and everyone seems happy. This is the best thing that anyone can tell me, because it shows me that most of you have already learned the most important thing we have tried to teach you about living with people. I know that Max would want to hear this, and that he would thus know the fulfillment of his ideas and beliefs. I hope that in the coming years we will continue to help you grow into real adults. I think that the graduating class goes with the feeling of accomplishment, not only in the academic field but in the art of living. In neither of these things, separately, can the end of knowledge ever come. It is a start, and if it is the right start, it will lead you to a full and happy life.

AGGRESSION AND PREJUDICE

One of you made a very offensive remark to our cook. He complained to me, and I promised him that the student would apologize and that such a thing would not happen again.

This excuse perhaps will help our colored cook to overcome his hurt feelings, but it will not help the offender. If one of you could do such a thing, something is wrong with you; therefore, it is important

to talk about it. It is important to think about it because it is not a singular case. This boy could not control his feelings of dislike for our cook and he showed them in an offensive way. His way of thus expressing feelings of superiority towards the cook unfortunately is not an unusual case. I should say that the majority of human beings express in one way or another, such superior feelings.

Not only the colored man makes the white man feel superior. The anti-Semite feels himself to be superior to the Jew; the nationalistic man feels himself superior because he belongs to a certain nation; and I should think that in Russia the ruling class feels superior to the bourgeoisie. You will find this feeling even in a small community; perhaps in a college where the freshmen are treated badly by the sophomores. Even in a school such as ours, you will sometimes find the older boys taking advantage of the younger ones. Gossiping, which I am sorry to say we observe here sometimes, shows a similar attitude.

I know that this subject has been talked about very often. Big books have been written about it. I am convinced that all this talk and all this writing cannot help and will not help because these superiority feelings do not come from wrong thinking; they don't come from the brain. They are not wrong thoughts which can be changed by discussion or by pointing out how illogical they are. This attitude is a result of incorrectly expressed emotions.

YOU CAN'T REASON WITH PREJUDICE

We can easily see that these people who have so-called "superiority feelings" are not really superior to anybody else, these people know sometimes that they are not superior. On the contrary, their attitude derives from fear, revenge, and inferiority. There would be no sense in trying to prove to them that a Christian and a Jew may be equally valuable. That would be starting on the wrong point. The anti-Semite is not an anti-Semite because he has found out he is more valuable than the Jew. The fact is that his uneducated emotions and his aggressions have need for an outlet. He takes as an outlet what his emotionally uneducated surroundings have chosen: the colored man, the Jew, the bourgeoisie or whatever. Perhaps you may convince an intellectual person by means of reason that race prejudice is nonsense, that it is a lack of realization of the true facts of the case. Perhaps, you will convince him to give up his race prejudices. Now you will find that the tolerant man is a terrible tyrant in his family or with his employees. Whatever the case may be, his intellect will find some exit not having to do with racial prejudice.

The main thing about prejudice is not the wrong idea about other people, it is the result of life itself, which forces us to be aggressive.

If that is right, then it appears that it is education of emotions, and the regulation of aggressions that is the most important job of education. Thus intellectual enlightenment is no solution of our problem. But is there any solution? Is direct or hidden aggression an unchangeable fact in human life?

REDUCE THE INDIVIDUAL'S ISOLATION AND YOU REDUCE PREJUDICE

There is one logical and, at the same time, psychological answer. Try to create a situation in which people are less isolated; in which they do not need to defend themselves against anybody because nobody will attack them. Let them feel that people are interested in them, will listen to them with interest, will want to help them; thus, they will be surrounded by a little more love than they usually find.

That is just what we want to do in this school. It is the main idea of our school: to help the people in it to have less fear to help them not to be forced to show their aggressions, and to help them learn that they can live peacefully in the community. Of course this is a long process. It sometimes takes years to eliminate the fears and the insecure feelings because the aggressive feelings are so deeply rooted. But we have performed the experiment; we know that it is possible. We can predict to nearly every one of you that if the atmosphere is friendly and if you enjoy living in the community, then you will not only try to be friendly with others, but you will develop interests in others and be concerned about them. You will live in a much freer atmosphere and if you feel happier and more secure, then your inner need for aggression will be less.

You will feel that all the "anti" feelings are not necessary, and that life is happier without them. Then you will come to the point where you understand not only with your brain, but with your whole being what has been said about Negroes, Jews, etc. You will understand that all these "anti" feelings were mixed up with your insecure feelings and you will feel freer and happier.

You must understand that it will not help if you say: Certainly I am liberal, I do not have these "anti" feelings. You cannot be liberal and tolerant if you have not lived in an atmosphere of friendliness.

Perhaps I can add another thing. The feeling of aggression is such a strong factor in our lives that you might have a feeling of emptiness if you rid yourself of it. This feeling of emptiness may change when you find something else to take its place. You will learn the difference between aggression and positive action and will start to do things which are creative. Or in other words: Positive action and creative doing is rightly directed aggression.

There are many possibilities for becoming active. To help the community in which you are living is one of them. That is a deeper reason for the idea of our self-government. We want to give the young people the possibilities for working out their aggressions in a positive way. I often talk about the student government and will not repeat that today, but keep in mind that there are many things to do in this school to see that the school is running well. We have plenty of opportunity to work for positive aims, and to create a friendly atmosphere in our little community.

In this manner the aggressions will be used in a positive way and even if you find the world outside this school full of aggressions, race hatred, and gossiping, if you have once changed your personality from aggressive to positive actions, from hatred to understanding, you will not enjoy being mean to other people any more, or making life hard for other people or gossiping. You will be happy about this change.

THE REALIZATION

When I gave my first philosophy class last Thursday, there was one question that came up and which interested everyone very, very deeply. That question was, "Is man born aggressive, bad and defensive, and is it only by the art of education that he learns to be a human being that is decent? Or is man born good and only learns to be bad by the education that he gets?" These were the two most important views that people had.

I myself believe man is born with all possibilities good and bad. Man is born with a long inheritance of his antecedents, with all instincts that have been built up in him in that time, and is dependent with his inheritance on the treatment that he gets in the early years of his life. All of you will want to be parents, and so for all of you it is of tremendous importance to think what it means to be parents nowadays.

You have been made a happy human being by love, or you have been made a very unhappy human being by inconsistency in education, by seeing things which were wrong, partly, perhaps, some of you even in your homes, or in your surroundings.

The human being should identify with certain people and groups. If he is lucky, he identifies with the right ones; that is one of the duties of the educator. If you get into a gang of boys wherever you live, and they teach you to be rough, cruel, and do a lot of drinking, to lose self-control because it is good to forget about everything and you are a big man when you do that, then you certainly get the wrong education.

If you find a group of people with whom you might fit in, especially, I hope, when you have gone through Windsor Mountain, you will try to find people who have the same ideas and you will try to live your ideals.

LIVING IN THE AGE OF ATOMIC AGGRESSION

In our time we are in a very special situation, which never before has any generation been in, and this is the fact that some stupid man might put his hands on a knob, explode us, and kill us all. That is what the atomic bomb does. The atomic bomb is now a million times stronger than it was in Hiroshima or Nagasaki where it only killed 200,000 in one place and 70,000 people in the other. This is only a small amount, I think, compared with what it can do now. It might finish the life of the world.

This means that the terrible possibility of aggression may get loose. Perhaps it won't get loose in the next ten years, but you do want to have children, you do want to see a sense in continuity. It is hard to see it; perhaps there are some negativists among you who say, "Well, so what, every one of us will be killed, we won't have children any more; the world will be finished, now we only do the next thing which gives pleasure and don't think of the future."

This is certainly the wrong thing to think, because, although we don't know why we exist just the way we do, the organization of human beings is a wonderful work of art. When we have children we enjoy their growing up, and we hope that people, generation after generation, will be better and will have higher standards. This is a hope: when it might reach us we don't know, but somehow every instinct in us doesn't want the aggression to go as far as to kill us.

It is actually the practical situation in which we are. The peculiar thing is that every one of us has the atomic bomb inside himself. He has the aggressions inside himself if he lets go. And, therefore, the education which we want to give you and the feelings with which we want you to leave this school are to contribute as much as possible to the positive side of life, not just to say no to certain stupid things like drinking and seducing little girls or I don't know what nonsense.

That is a no which I think should be natural to you, but the no doesn't suffice. The yes must be somewhere and the yes lies in the positive interest and positive activity in all of us. There is still love left in us. There is still enough hope left if we are strong enough to make it an active hope, a hope that does not allow us to be lazy in our thinking or in our living. If we didn't have that we wouldn't need the atomic bomb because the world would be finished by now. Children would

starve to death if they had no loving mother, because they don't need only food, they need sleep, love and warmth. If they don't get that they die. And if they don't die bodily they die morally.

What we need is a much stronger belief, love, and feeling that sacrificing an everyday pleasure and sacrificing the next thing that you would like to do, is very often worthwhile here in the school, and when we are living in the world. Here in the school we try to teach it to you. And still there are people who think that they can let their aggressions go and that it's all right.

There is a way to get rid of your aggressions without letting them go in acting them out. And that is to change them, and to work on them and to make them something positive and something that learns to see the beauty of the world, and to accept it and to respect the beauty in yourself and the beauty in other people. If you open your eyes and if you are not too lazy then you can see it.

FINDING AN ANTIDOTE TO LAZINESS AND THOUGHTLESSNESS

I think that laziness and thoughtlessness are the two arch sins that are really the original sins in which we are living: to know and to act contrary to our knowledge. Not to try to understand each other, to allow ourselves to go out each speaking another language and being offended by everyone who doesn't understand us, and being happy not to understand the other because then we have the big pleasure of self-pity. I think this is one thing that every one of you should think about.

It is important to think about whether man is born bad, and important to give an answer to it. The answer is no. Man is born malleable, and he is dependent on his inheritance. Some are born with blue eyes and some with a big nose, some are big, some are small, and every one of us has to adjust to his own personality which is given and has to find the best he can do with it. If he doesn't, then he is a loss, a loss socially and a loss to himself.

This is a very hard rule; but those of you who think that to live for the moment makes you happy are very, very much mistaken, because nothing makes you more unhappy than to live like that. As long as you find that you cannot listen with the third ear, which means, hear the other man's needs and the other man's language, even if it is not said, then everyone is lonely. And nothing makes you more unhappy, nothing makes you more aggressive, than to feel loneliness and non-acceptance.

Even if you think, "I like to be alone". Surely, every one of you likes to be alone; so do I sometimes, to have time to think, to recover, but not to be alone to sleep and not to think or just to let go of all my thoughts of self-pity.

Everything has to be creative in our lives. If it isn't then we are lost. We have to think about how to help humanity on the highest level that has ever ruled us, which is the possibility that one man's aggression can kill us all.

GRADUATION SPEECH

Every graduation arouses mixed emotions. On the one hand we are unhappy that we have to lose the young people; on the other we are happy that again some people will go into the world who perhaps are able to demonstrate the ideal which we tried to instill in them.

You can imagine how unhappy we are to lose people who have lived with us for years. A student came to our Swiss school in 1930 and remained with us for over five years. With her goes our last vivid European remembrance. Another one came to us in 1940, - first to our camp in Windsor. Nearly all the others stayed with us for two years.

We are with our students more than most parents. The father is at work all day and comes home in the evening, often so tired that he has little time to be with his child. We are with the children not only during classes, but sometimes even late in the evening when they come to us with their problems or just for companionship.

You will understand that it is very sad for us to see the graduates leave, even if we know that they will come back to visit us as often as possible, for they have left our community, and we shall miss them.

But on the other hand, their graduation is the goal toward which we were aiming. They come to us to prepare for college, and we have succeeded in getting them ready. Those who do not have to enter the army will go to the best colleges - Harvard, Radcliffe, Bard, etc. In any case all of them will go into the world, the better, we hope, for having spent some time with us.

Certainly you will ask me what is this idea? I know that a large group of people observe the youth of today with anxiety. They have the feeling that there are no ideas which really impress the young people. The values which our fathers and our grandfathers held in esteem no longer have the same influence on our youth. The atmosphere of traditional Christianity becomes weaker and weaker; the idea of human progress, so important, has gradually lost its grip on young minds. And the incorrigible pessimist will say: all ideas about selfish materialism are exceedingly weak. We are very curious to hear with what ideas your students will try to impress the world.

Other people not so pessimistic will ask: what is this idea? There are a lot of modern ideas: the idea of democracy, of a better economic state, of the pacifistic idea, the idea of modern Christianity, etc. For which of these do you educate your students? Which of these ideas should they perpetuate in the world?

The answer will not be immediately intelligible, for I have to answer: we educate for none of these ideas especially. We educate for a special attitude. What does that mean? Perhaps you will understand me better if I read an excerpt from a letter I received from a former student who is now in the British army. He writes: "We are not fighting for a special idea. Every idea, even the most wonderful idea leads finally to hatred of war. We are fighting for the possibility of a special attitude in the world, for the attitude of love, of helping one another." These words express our real educational aim. But I must try to express it more clearly.

Everybody who knows a little about the history of mankind must be astonished to find that even in the name of Christianity, in the name of love, wars are made. Religious wars are made because your neighbors do not have exactly the same idea of Christian love as you have, not to mention the many lesser ideas for which wars are made, for which hate comes into the world.

WHEN IDEAS BECOME IDEOLOGIES

It seems to me it is the essence of every idea, as soon as it is formulated, to fight against everything with which it does not agree, to become orthodox, to become absolute. That is the logical fate of every idea, of a right one or of a wrong one. Every formulated idea mobilizes in us the forces of aggression against those who do not have the idea. And once released these forces are very hard to limit. Enthusiasm and aggression become mixed and in this way even the most wonderful feeling, namely the feeling to become liberated from the care of one's own ego and to be able to sacrifice one's self for a great idea, becomes dangerous, because necessarily the forces of aggressiveness will be mixed in.

Thus, it will be the main aim of modern education to train the young men to be enthusiastic about good and right ideas without arousing the forces of aggressiveness, to find a practical way to take away from the ideas the orthodoxy, the absolutism. The theory of relativity exists not only in the modern physical science, it must also be the basis for the spiritual science and therefore for the education.

THE SPECIAL ATTITUDE - A WAY OF LIFE

The letter of the English soldier, our former student, shows the way thusly: "We are fighting for the possibility of a special attitude, for the attitude of friendliness, of love, of helping one another." That sounds like a phrase, a commonplace, not a new idea in modern education. But if really done it is the only way to overcome the orthodoxy of the ideas, their absolutistic effect.

I have talked about that very often and all the traditions of the school, the atmosphere which we wish to create serves only this purpose. You are aggressive because you have fear even if you are fighting for a good idea, because you feel lonely, you feel that your neighbor is in reality only interested in himself, nobody thinks of you except yourself and, therefore, you have to think in the main for yourself.

What you should learn in our community is to feel a little less fear, because you feel a little more interest, perhaps a little more love from the others than you have expected. Once you have experienced this you will have less fear, you will be much less harsh towards others. You and the others will be happier too.

This sounds so simple but in reality it is the only way to save this world from falling back into barbarism. More love in the world - this is the way to separate the ideas from orthodoxy and absolutism. The first view seems a very old thought - Christ taught that two thousand years ago - but in respect to the needs of our modern time it is the most important and, therefore, perhaps at the same time the most modern thought. At first view it seems that this attitude cannot arouse as much enthusiasm as the old orthodoxy of our ideas, but if you will realize what consequences and changes it would have if only a little less hate, a little more love would be in the world, you would not find any idea more exciting, more wonderful, more enthusiastic.

That is what we want to teach our students and hope they will carry with them into the future. We graduate them with the hope that they are ready to help bring more love into the world. In this sense I give you your graduation.

A SUNDAY MORNING SPEECH

The most important goal of our school is education towards living in a community. Everything has been done to find a role for each individual within the community. Every child has duties to perform which may require giving up personal comfort for the benefit of the community.