

# Aesthetic Realism Foundation

141 GREENE STREET, NEW YORK, NY 10012 • (212) 777-4490

AN 90/10796

September 16, 1990

President Patricio Aylwin  
Santiago  
CHILE

Dear President Aylwin:

I urgently state in behalf of the signers of the attached letter--if war is to be prevented, if the world's future is to be safe, you must implement what is asked for here. This letter was hand-delivered September 11th to your United Nations' delegates, Secretary-General Javier Pérez de Cuéllar, and the delegates of ninety-six other nations.

Sincerely,



Arnold Perey, Ph.D.  
Executive Director  
Victim of the Press

# Aesthetic Realism Foundation

141 GREENE STREET, NEW YORK, NY 10012 · (212) 777-4490

September 11, 1990

Dear Secretary-General Javier Pérez de Cuéllar  
and Delegates to the United Nations:

The United Nations has postponed for too long its study of the Aesthetic Realism of Eli Siegel. Millions of people have died as a result. We urge you with our lives and the deepest, most careful thought of our minds to begin the respectful study of Aesthetic Realism now. It is the one means to stop war. Invite the Class Chairman of Aesthetic Realism, Ellen Reiss, to address the General Assembly of the United Nations.

Ellen Reiss, whom Eli Siegel appointed Class Chairman of Aesthetic Realism, is the most important educator in the world today. What she will present can have the United Nations effective in its original purpose: world peace. We, who have the honor to study in classes taught by Miss Reiss, know personally her mighty scholarship and her magnificent good will. The United Nations urgently needs Aesthetic Realism's explanation of history and its comprehension of the individual living selves of the world's people.

Eli Siegel, the greatest philosopher and social scientist in history, is the person who explained the cause of war. He is the person who has given the solution to war. What he explained must be studied by every representative at the United Nations. We are honored to send you issue #165 of The Right of Aesthetic Realism to Be Known, "What Caused the Wars," which Eli Siegel wrote in 1976. The United Nations should have been respectfully studying Aesthetic Realism then!

We also enclose a recent issue of The Right Of in which Ellen Reiss writes about the turbulence now in the Middle East and explains what it is really about.

For God's sake, and for reality's sake--don't waste a minute longer and sacrifice any more lives. We speak for all humanity: invite Ellen Reiss to address the United Nations now.

Sincerely,

Vincenzo Di Pietro

Ruth Oron

Julie Jensen

Michael Palmer

Richard Anderson

Shay Hasis

David Jomey  
 Robert J. Juman  
 Maureen Butler  
 Claire LaRusso  
 Joseph D. Maglino  
 Maria Kennel  
 Berthe Bania  
 Len Bernstein  
 Patrice Allen  
 Kay Kimmelman  
 Linda Kurtz  
 Edward Palumbo  
 Alice Bernstein  
 Marina Lertsev  
 Sally Ross  
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Irene Reis  
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 Lore Ethel Smith  
 Lauch Stern  
 Daniel Reis  
 Harriet Bernatein  
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 Donna Lamb  
 Miriam Weiss  
 Fernando Smith  
 Carrie Wilson  
 Zlora Hahn  
 Jan Halp  
 Leila Rosen  
 Meryl Nitsch  
 Honey Spear  
 Lora Mason  
 John Stern  
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Herbert Green M.O.  
 Roberta Green  
 Wayne Plumsted  
 Anne Tieding  
 Bill Mull  
 Dan McClung  
 Kevin Fennell  
 Edna Halman  
 Eve Lustig  
~~M.M. [unclear]~~  
 Bertha Cooper  
 Deek Mali  
 Nancy Hente  
 Pearl S. Richmond  
 Chaim Koppelman  
 Patricia Martone  
 Alice Siegel  
 Barbara Kentman

Rosemary Plumstead  
 Deborah Janow  
 Marcia Packow  
 Burt Bull  
 Janice Cline  
 Guyon & Rowehl  
 Barbara McClung  
 Sérgio Silveira  
 Edward Green  
 Steven Weing.  
 Deborah Kirsner  
 Carol Driscoll  
 Margot Caperton  
 Arnold Peavy  
 Dorothy Koppelman  
 Wade S. Bull  
 Shirley Jones  
 Joseph Spetty

Consultants and Consultants-in-Training of Aesthetic Realism  
Victims of the Press\*

\* We use this phrase because persons in the press, with few exceptions, have boycotted the Aesthetic Realism of Eli Siegel and this has hurt people's lives everywhere in the world.

# The Right of Aesthetic Realism to Be Known

A PERIODICAL OF HOPE AND INFORMATION

Aesthetic Realism was founded by Eli Siegel.

Aesthetic Realism Foundation 141 Greene Street, N.Y., N.Y. 10012

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## Contempt Causes Insanity XXXII. What Caused the Wars

BY ELI SIEGEL

Dear Unknown Friends:

It is necessary to see that while the contempt which is in every one of us may make ordinary life more painful than it should be, this contempt is also the main cause of wars. It was contempt that made for the trenches of France in 1915; it was contempt which made for the labor camps of the Second World War. It was contempt which made for that awful mode of retaliation called Nazism. Contempt has made Christians and Mohammedans fight daily, or want to fight daily, in Lebanon. Contempt causes terror in the Middle East. Contempt makes Bolivia a perilous place in which to live.

In the unconscious, dear unknown friends, it is the other person who will have accomplished contempt for you unless you have first contempt for him. There are two lines that I, years ago, sang with others in a school in Baltimore. The lines are from James R. Randall's "Maryland! My Maryland!" and read:

Thou wilt not cower in the dust,  
Maryland!

The constant fear of being insulted by some power other than oneself; the constant belief that one *is* insulted by some power not oneself, is in these words from the Civil War song. Randall's "Maryland! My Maryland!" points to contempt as a large cause of the impetus to war: fear of contempt for ourselves making for an accelerated desire to have contempt for someone else. How thoroughly, dear unknown friends, this matter should be looked at!

### 1. Churchill and World War II

The desire for contempt and the fear that it may be shown to ourselves were in Maryland in April 1861. This desire for

contempt and fear of it were all over Europe in the summer of 1939: earlier and later, too. Was contempt the main thing in the cause of the war which technically began on September 1, 1939? I believe that in the writings of one of the world figures of recent years, Winston Spencer Churchill, one can see clearly enough that it was contempt which made Nazis march across France and take Paris. Offensive contempt was well organized, embodied as dive bombers, tanks, exultant, impelled infantry.

It is well, then, to consider some sentences of the man who became Prime Minister of England, taking the place of Neville Chamberlain, who seemed, the English people thought, not to care for mighty clear Britannic action. The following sentence is from Churchill's Preface, dated March 1948, to *The Gathering Storm*:

The human tragedy reaches its climax in the fact that after all the exertions and sacrifices of hundreds of millions of people and of the victories of the Righteous Cause, we have still not found Peace or Security, and that we lie in the grip of even worse perils than those we have surmounted.

Churchill was a keen person; but like most persons, he knew little about contempt. Churchill did not see contempt as a definite reality with definite force, affecting every human being every hour. Churchill, like Freud, did not see contempt as the imbedded, continuous temptation of man; the vile, cruel, unfeeling presence in the nature of man. It is the temptation of man to lessen humanity.

These words of mine are certainly strong, and can be sustained only after close criticism of them. Therefore, let us

be textual, so that present words be validated by seeing past words truly. What do some words of renowned people and unrenowned people mean?

### 2. Words of a Prime Minister

Churchill uses the phrase, rather common by now: "the human tragedy." Just what is this tragedy? Churchill does not say. A great deal has been written of this tragedy. Christ, surely, was interested. It is what Percy Bysshe Shelley writes of in the final chorus from *Hellas*:

Oh, cease! must hate and death return?  
Cease! must men kill and die?

And W.H. Auden, less poetically than P.B. Shelley—Auden was not a poet—continues the thought of Shelley in often-quoted lines of Auden's "In Memory of W.B. Yeats," written when people were feeling the presence of World War II:

In the nightmare of the dark  
All the dogs of Europe bark,  
And the living nations wait,  
Each sequestered in its hate.

Shelley and Auden, then, comment on Prime Minister Churchill's use of the phrase, "the human tragedy." The human tragedy, a person can rightly infer, is the persistence of that hate among men and women of the world which made for war in the past and, Mr. Churchill says in 1948, may make for war again.

Consequently, what Shelley said in 1821, W.H. Auden said in 1940, and W.S. Churchill said in 1948, make it necessary to look at that word Hate, with a capital letter or no capital letter. Hate has been regarded as the immovable psychological culprit in the cause of war. What, then, is this hate? What is its purpose?

### 3. Hate Looks for Contempt

Hate, a most powerful psychological possibility, has a goal of its own. Hate is anger looking for release, ego-repose. The purpose of hate is to justify contempt for the thing hated by having a victory over it. All mental or emotional victory has contempt ensuing. If it is a victory over injustice, contempt for injustice is affirmed. If it is a victory over other people, there is a great pleasure in seeing these enemies abject, with less power.

Whatever the victory is about, the impulsion of hate is rewarded by contempt as accomplishment. Man has to have a victory over something not himself. The victory of art is always something of a victory over ourselves: something we should want to love less. However, it is much easier to hate something we do not see as ourselves.

It is not easy for someone to see cheapness in oneself and to say to oneself: "I hate the cheapness in me and which is me; and if I defeat it, contempt for ugliness, this time a good contempt, will have won." Unless man has contempt for what is not lovely in himself; unless he has a true joy in defeating what is not lovely in himself, wars will go on.

The next war has to be against ugliness in self. And the greatest ugliness in self is the seeing of contempt as personal achievement. Contempt must be had for contempt before squabbles grow less, terror diminishes. Respect for what is real must be seen as the great success of man.

Meantime, I look further at some words of Winston Churchill.

### 4. What Are "Even Worse Perils"?

Churchill says in the Preface from which I have already quoted, "we lie in the grip of even worse perils." Mr. Churchill, as I have said, could not see a psychological state of man, present for hundreds of years, as a definite fact. It is likely that if Sigmund Freud were told longstanding contempt in man was the main enemy he had, he would have waved such a statement aside with, perhaps, the comment: "That is a metaphysical assumption, I am afraid."

Therefore, whether contempt has existed as a corrosive force for hundreds of years; whether it does exist, as definitely as rust—this must be looked at until there is a useful answer. And as I proceed with the examination which, if need be, should go on for years, it may be mentioned that Mr. Churchill and Dr. Freud agree in not seeing contempt as a clear force. Freud saw repression, as he understood it, or "curtailed libido," as a force; Churchill saw competition in world trade as a

force—but not contempt, a quiet thing in every Englishman in Hampshire, every Frenchman in Languedoc.

Still, Mr. Churchill does not describe the perils in whose grip we are. The two mental states associated with the coming to be of war are "dominion" and "aggression." In the histories, we often meet phrases like "an insatiable lust for dominion" and "an unchecked aggressive tendency." Attila, Napoleon, Hitler come to mind. Alexander and Tamerlane wait. Genghis Khan and Frederick the Great are near. The persons mentioned all illustrate war in man.

Nevertheless, Aesthetic Realism states that in both Frederick the Great and Genghis Khan, Attila and Alexander, the beginning thing was contempt; and the final thing was no different. Always, evidence is appropriate.

### 5. Insanity Has Not Been Absent

Churchill, like others, associates the impetus of insanity with the cause of war. The way Mr. Churchill writes in *The Gathering Storm* shows that he relishes the mighty *je ne sais quoi* which again and again has been seen in whatever the cause of war is. Suppose I take a sentence from page 4 of *The Gathering Storm*:

The war leaders assembled in Paris had been borne thither upon the strongest and most furious tides that have ever flowed in human history.

Mr. Churchill can rightly be regarded as writing this reverberating sentence with the pleasure a boy might have in the furious uncertainty of the fourth quarter of a tense football game. Mr. Churchill throve on the vast uncertainties of human strength and human history. However, it is necessary to look at that word *tides*. What is in a psychological tide?

In 1919, there was the psychological tide of revenge in European history. There was the feeling that old injustices and past woes would at last be remedied. There was the feeling that old enemies would at last be crestfallen; that old adversaries would at last be humbled. Does all this have the victory and relish of contempt in it? When at last someone wins a law case, is it a time for contempt? When a family feud goes a certain way, can the favored family enjoy the advent of contempt? Was there enjoyment, in 1919, of historical enemies made less? Was the aroma of history going one's way in one's nostrils?

Were the contempt present from 1914 to this year seen, it would be like a great oneness of all the floods, all the forest fires, and all the unheard processes of man's desire.

We are with insanity, for man is so impelled towards a victory over an enemy, which usefully can be called reality, that this victory submerges other considerations.

### 6. Contempt and Hitler

Mr. Churchill, impelled by world-occurrence, tells of Hitler. Hitler is perhaps the greatest evoker of human contempt in history. The Nazi victories in Europe, the concentration camps, the gauleiters, Lidice, the U-boats—all these instance that contempt become tangible with the Nazi coming to power in Germany in 1933. Fascism or Nazism lost at Stalingrad in 1942; but contempt has not lost. Fascism or Nazism is the geographical or historical form of contempt. That form did not win; but contempt itself is powerful in human lives all over the world.

I cannot say enough at this time to show that it was contempt which made the war of 1914 happen and also the war of 1939. At this time, contempt is busy in the Middle East and in Africa. It is in Central America. It is in Thailand.

On page 9 of *The Gathering Storm*, Mr. Churchill matter-of-factly says:

History will characterise all these transactions as insane.

Just how did he who studied at Harrow once, come to write this? And there are other places where Mr. Churchill describes international transactions as having the mental quality of persons unfortunate in perception. I choose to see statements of Mr. Churchill questioning the mentality of noted political and business figures as not just poetic or metaphorical. Contempt for the world simply because it is different from oneself is an insane principle of great place in history. The good contempt, which is contempt of contempt itself and contempt of injustice—for that the world is still waiting.

With love,  
Eli Siegel

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The Right of Aesthetic Realism to Be Known is a periodical of the Aesthetic Realism Foundation, a not-for-profit educational foundation.  
Editor: Ellen Reiss, Class Chairman of Aesthetic Realism.

Coordinators: Brent Buell, David Twomey.  
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### PRESENTATIONS OF AESTHETIC REALISM

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Aesthetic Realism Foundation 141 Greene Street, N.Y., N.Y. 10012

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## Contempt Causes Insanity The Feelings of People Are Real

BY ELI SIEGEL AND THE STUDENTS OF AESTHETIC REALISM

Dear Unknown Friends:

We print a report of the lecture "What Has the Past Gone For?," which Eli Siegel gave in 1970. In it he describes what no one before him understood: the greatest historic, international, and economic force today is the feeling in people, "I don't like how I'm seen. I should not be used for someone's profit. I want to be seen with respect!"

This feeling, he shows, has grown over the years. It has made for unions. It has caused legislation guaranteeing a minimum wage, better working hours and conditions, unemployment insurance. It has changed the way people in every country see themselves. And for reasons at once technical and replete with the thoughts and emotions of millions of people, this force has made the profit system an ailing thing. Whatever has failed in Eastern Europe, the contemptuous use of men and women for profit has irreparably failed here.

The basis of Aesthetic Realism is this principle, stated by Eli Siegel: "All beauty is a making one of opposites, and the making one of opposites is what we are going after in ourselves" (*Self and World*, p. viii). The biggest opposites in life are self and world, and ethics demands that they be one. Ethics says every self comes from the whole world and has an equal right to the world—its beauty and its wealth.

In order to solve the present situation in the Middle East, the statesmen of the world must study what Eli Siegel explains in the lecture reported here. That situation—with Iraq having annexed Kuwait, with U.S. troops in the Saudi desert—has possible horror in it. It also has in it what Mr. Siegel called "the whole past," and the feelings of millions of people who are Arabs and each of whom is as real as you and I. We have come to a point in history when people *have* to be interested in the feelings of people—when people in America *have* to want a man in Amman, Jordan, a woman in Cairo, Egypt, to feel truly respected—otherwise there will be horror.

The force of ethics, Mr. Siegel showed, has made this Good Will a world necessity.

First, the fact that America is so dependent on other nations for oil arises from history as ethics. "Once," Eli Siegel says in *Goodbye Profit System: Update*, "[U.S. companies] could start oil drilling in a country, and as long as persons were paid something and things seemed busy, they didn't ask how much went back to America. (Most of it did.)" (p. 47). But the days are over when U.S. businesses owned the resources of other countries, and could be aloof to the feelings of people there. That Arabian oil belongs more to Arabia now, is part of what Mr. Siegel called "the new economic dignity...of many countries of the world" (p. 143). The interdependence of the world—the fact that American motorists, let alone the stock market, need oil from the Mideast—is really a saying: We have to be interested in what people other than ourselves are looking for, are feeling, what they see as their dignity. That is the largest message of recent events.

Then, there is Saddam Hussein of Iraq. He is ever so objectionable and has done terrible things. But history as ethics is saying: We have to want to know what feeling he appeals to in millions of people who are as real as we are. That feeling is: We don't want to be looked down on, and used contemptuously for profit—including by the West!

In an op-ed article in the *New York Times*, August 10, Kamel S. Abu Jaber of Jordan describes a tremendous anger in many, many Arab people: "A feeling has developed that Arabs' lives, resources and even their souls are cheap and free for the taking.... Why should a small number of Arabs in the oil kingdoms enjoy soaring incomes while most Arabs remain poor?" It took many years for this anger to become a power, which it now is. It is necessary for the nations of the world to understand this anger of many people, be fair to it—or the anger will be misused and will be cruel.

Current events are telling us: Oil matters; but knowing and being fair to the feelings of people matters more. And if we are not trying to see the feelings of people—oil and life itself are in jeopardy.

Eli Siegel wrote the poem "Fine Hours" in 1928. With all its mystery, it is, I think, musically saying this: The world as time exists to be seen justly by a self, and exists for the true enhancing of a self—of every self, here called Elvira. Eli Siegel was the person magnificently fair to every self, east and west, to the whole world and the whole past.

—Ellen Reiss, Class Chairman  
of Aesthetic Realism

### Fine Hours By Eli Siegel

Hours, my friend, are simply slight matters,  
Which attend the progress of white dresses  
on neat thoroughfares.

They are to be smiled at, counted, decorated,  
made easy.

Elvira, an hour is yours and so is another.  
Elvira, an hour is for your seeing and so  
is another.

Elvira, an hour is for your seeing, containing,  
enlarging, desiring; it also may add  
to the sharp yellow of your yellow  
dress, to the quick black of your black  
hat; likewise, it may adorn the whiteness  
of your peaceful, slim slipper.

An hour takes its minutes kindly; it nourishes  
them and swings them gently,  
fine-feelingly, good-desiringly.

An hour may alight on a lamp-post in slow  
night; it can hallow a racing adjective;  
it may cause a novel to spring.

All the hours mentioned are, Elvira, for you.  
And if an hour is all quiet and pleased  
on tip of leaf in high cold, resting on  
long wood of tree, this for your sake,  
Elvira, is.

Nothing presumes and hours answer, settle,  
cleanse.

So, fine hours—and Elvira, fine hours,  
and, Elvira, hours there you know.

## What Has the Past Gone For?

Reported by Jeffrey Carduner

*The tape-recorded lecture "What Has the Past Gone For?," which Eli Siegel gave June 26, 1970, was studied in two recent classes for Aesthetic Realism consultants and consultants-in-training.*

On May 22, 1970, after the most careful study of history, man, and economics, Eli Siegel began to show that the profit system—the making of money from one man by another without respect—had failed and would never recover. In the lecture of June 26, 1970, he said: "The present dolorous state of the stock market is a sign that history has done its work, that the past is powerful, that ethics is mighty." He gave evidence for what no other economist or historian saw: ethics has been a force culminating in the profit system's failure. Mr. Siegel explained:

The whole past is never over. It's past, but the effect goes on. . . . The large question is whether the recent going down of the stock market, which is only the culminating sign—there are many other signs I have mentioned—was begun in America and the world long ago; whether it is one of those transitory slumps [or] whether we have come to an historical point in how man sees man. This has to be understood; because the stock market is man saying, "I don't like the way I've been seen by other men!"

Like many people in business, I had thought, and hoped, that the "slump" of 1970 was temporary. But in these twenty years I have studied what Eli Siegel said, and have seen in thousands of ways how mighty his seeing was. For example, the force of ethics is present in two of the largest occurrences in American economics: one, the failure of the savings and loan companies; two, the fact that the U.S., which before 1970 was the engine of the free enterprise system, has become a debtor nation.

What Eli Siegel showed is true: people simply will not produce as before because they feel they are seen with ill will. He said: "Man has hoped to be seen a certain way—to respect himself and to be respected. . . . The stock market going down says that man is tired of the awful way he has seen other people."

I am tremendously grateful I learned from Eli Siegel that ethics is the most important fact in economics. I love him for enabling me to have real feeling and a heart when I think about this subject. The press of America must stop resenting its unlimited respect for Eli Siegel and learn from him, Aesthetic Realism, and Class Chairman Ellen Reiss, so people can know what is really going on now and respect themselves for the way they see other people and economics.

In this lecture, Mr. Siegel took up three current articles. One, from the newspaper *American Banker*, was about union activity

Jeffrey Carduner is an Aesthetic Realism consultant.

in Ohio banks. It told of something that was new and extraordinary in 1970: bank personnel picketing and giving out leaflets. A bank was then, as Mr. Siegel described, a "citadel of capitalism" with a feeling of uninterrupted power. But in these Ohio banks "we have," he said, "persons displeased with how they are seen. Banks do contain something else besides money. Along with money and liquidity there is emotion."

### What a Person Deserves

Then Mr. Siegel began to use the main text for this lecture—Ashley H. Thorndike's 1920 book, *Literature in a Changing Age*—to show that the "whole past is the cause" of what is going on. Thorndike writes that nineteenth-century literature saw the working person as having feeling and deserving respect he had never been given before. He says: "By the time Carlyle and Tennyson began to write there was no question that in literature the man of humble life was entitled to fully as much consideration as emperor or sage."

Said Mr. Siegel: "Literature has gone for seeing a self in persons who weren't given selves. . . . A human being feels he doesn't want to be seen as a whetstone for other persons' profit. As soon as Wall Street sees that, it will know what's going on."

He read this statement from Thomas Carlyle's book of 1834, *Sartor Resartus*: "That there should one Man die ignorant who had capacity for Knowledge, this I call a tragedy." Mr. Siegel explained that Carlyle and others were asking: Why does man allow men to be ignorant? Why do we call some people stupid who never had a chance to know what the alphabet was?

The objection to robbing a person of his mind and making profit from him is in a poem which, Mr. Siegel said, "hit America very much at the turn of the century." He read Edwin Markham's "The Man with the Hoe." It begins:

Bowed by the weight of centuries he  
leans  
Upon his hoe and gazes on the ground,  
The emptiness of ages in his face,  
And on his back the burden of the  
world.

Mr. Siegel said, "The Man with the Hoe is present in the Wall Street decline." The feeling in people that they want to be seen fairly, not used for profit, is now in a worker on an assembly line in Detroit; it is everywhere in America.

Said Mr. Siegel: "The United Nations should pass a resolution: This globe—25,000 miles in circumference—is owned by all the people on it; the meaning of this should be talked about by everyone; everything to the contrary will be altered gracefully."

### Respect Opposes Profit

Thorndike has this moving sentence: "Politics, prejudice, selfishness, class interest, doctrine, and philosophy may obstruct, retard, or reinforce, but they have never stopped the great tide of compassion for the sufferings of our fellowmen."

Eli Siegel commented: "The most beautiful thing in history has been a continued living of a true pity and a true respect for people. Workman's compensation, unemployment insurance, social security—all [these are] a showing of this true pity and respect. They have made the making of profit harder and harder because benefits come out of the stockholder's pockets. . . . Each of these things has been got with blood."

Thorndike writes of the Corn Laws, a tariff imposed by the English government on imported wheat so that profits would remain high in England. Because of it, people starved, unable to afford bread. Mr. Siegel read lines from a poem by Ebenezer Elliott, who was called "The Corn-Law Rhymer"; it is "not elegant," he said, "but it's still poetry":

The deadly will that takes  
What labour ought to keep;  
It is the deadly power that makes  
Bread dear and labour cheap.

### Religion versus Profit

Discussing Thorndike's chapter "Religion," Mr. Siegel said: "That statement *God made man in his own image* helped the respect which peasant and man of work have for themselves. That is a cause of what is going on now. If labor respects itself, profit gets it in the kisser!"

Thorndike writes about the evangelicism of the nineteenth century: "It was in harmony with the democratic and revolutionary movement in its assertion of the individual's importance." Mr. Siegel said passionately: "[When] you care for your soul, you don't want your body to be used as a means of profit for another. When you are interested in your soul, you do ask how your body is used on this earth."

The scope and grandeur of Eli Siegel's seeing of man, history, and economics are completely new, and magnificent. In this lecture he said: "Literature and art have always been against the using of men by other men for profit with the contempt that goes with it." And he explained: "Reality right now is the revolutionist supreme: the world says, *It is good will!* and history has gone on long enough to show it. If Wall Street doesn't want to run with good will, then Wall Street will change into a quiet country lane, and reality won't grieve too much."

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The Right of Aesthetic Realism to Be Known is a periodical of the Aesthetic Realism Foundation, a not-for-profit educational foundation.  
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