

# The Paradox of Our Age

We have bigger houses but smaller families;  
more conveniences, but less time.

We have more degrees but less sense;  
more knowledge but less judgment;  
more experts, but more problems;  
more medicines but less healthiness.

We've been all the way to the moon and back,  
but have trouble in crossing the street to meet our new neighbor.

We built more computers to hold more copies than ever,  
but have less real communication;  
We have become long on quantity,  
but short on quality.

These are times of fast foods but slow digestion:  
Tall men but short characters;  
Steep profits but shallow relationships.

It's a time when there is much in the window but nothing in the room.

-Dalai Lama

# Our Age

**Dean Gualco**

## Our Age:

**The Choices and Consequences of Our Age** Dean Gualco, 2012-03-06 There are winners and losers in a capitalistic society but capitalism does not choose who is a winner and who is a loser The winners are those who have the right idea sacrifice their time and money take risks work hard and have a little luck and help along the way The losers are those who rarely dream of the impossible waste their time spend their money foolishly lack the courage to take risks and fail to dedicate themselves to achieving the rewards of their efforts Winners should receive the greatest returns for their investments and the greatest of rewards for their endeavors While wealth may be distributed unequally it results more from an unequal dedication to acquire this wealth That is not only right but it is fair At the heart of capitalism is choice one of success or failure saving or spending and work or recreation Capitalism is a system that allows a person to choose whether he or she wants to be a winner or a loser Today too many have chosen the latter and display the unbecoming traits of greed jealousy and envy toward those who have chosen the former While insecurity and instability may pervade this country's economic political and societal institutions success can still be achieved by those who look forward rather than backward who avoid the disadvantages of the past to take advantage of the future In *The Choices and Consequences of Our Age* you'll learn that it's still possible to achieve success through hard work sacrifice and self-reliance

**The Living Age**, 1883 *Littell's Living Age*, 1881

*Becoming Fully Human* Rudolf Steiner, 2022-05-20 6 lectures at The Hague April 7 12 1922 A written report by Rudolf Steiner on the course CW 82 There is no contradiction if you look into the matter correctly between destiny and freedom However in order to be able to present the concept of destiny to the world later on it was first necessary that the concept of freedom be presented in the book *The Philosophy of Freedom* Rudolf Steiner lect 6 Published here for the first time in English these six public lectures are among Rudolf Steiner's most inspired and inspiring explorations of Anthroposophy as a true science of the spirit Our age provides abundant explanations of the universe its nature and evolution But underlying most scientific modalities is a passive engagement with self and world a taking for granted of the faculty of thinking and as a result an indifferent arranging of phenomena through logical inference But the question remains What is thinking A product of chemical processes in the brain or a spiritual activity through which we become participants in a spiritual cosmos This is Steiner's starting point in all his work He aims to cast off the unnecessary limits imposed on knowledge by a science that fails to examine its most fundamental epistemological premises The lectures here are a remarkable contribution to this lifelong project a compelling eloquent insightful study and affirmation of our very humanness Speaking to a youthful academic audience Steiner does not confine himself to the arbitrary delineations of codified academic disciplines on the contrary he breaks down barriers builds bridges envisions a future academy in which the paths of knowledge are broadened through a genuine science of initiation to encompass our role as members and ultimately co-creators of the physical soul and spiritual universe Those who seek to prove something show through the very fact that they

seek to prove it that for them what must be proved is not readily perceptible We actually seek to prove something whenever we have no direct perception of it When in older instinctive cognition people had a perception of what they called the divine being they did not need proofs Historically the proofs for the existence of God began only when the perception was lost Evidence is required wherever there is no perception Rudolf Steiner lect 6 This volume is a translation from German of Damit der Mensch ganz Mensch werde Die Bedeutung der Anthroposophie im Geistesleben der Gegenwart GA 82 2nd ed Rudolf Steiner Verlag Dornach Switzerland 1994 Cover image The Golden Cell by Odilon Redon 1892 Oil and colored chalks with gold 30 1 cm x 24 7 cm The British Museum London *My Novel* Edward Bulwer Lytton Baron Lytton,1881 **European**

**Romanticism** Stephen Prickett,2014-04-14 Romanticism was always culturally diverse Though English language anthologies have previously tended to see Romanticism as predominantly British the term itself actually originated in Germany where it became the banner of a Europe wide movement involving the profound intellectual and aesthetic changes which we now associate with modernity This anthology is the first to place British Romanticism within a comprehensive and multi lingual European context showing how ideas and writers interconnected across national and linguistic boundaries By reprinting everything in the original languages together with an English translation of all non English material in parallel on the opposite page it offers a new intellectual map of Romanticism Material is thematically arranged as follows Art Aesthetics The Self History Language Hermeneutics Theology Nature The Exotic Science While focusing on European texts the inclusion of essays on their North American and Japanese reception means that Romanticism can be seen as a global phenomenon influencing a surprising number of the ways in which the modern world sees itself **The World's Work** ,1922 **The**

**Rubber Age** ,1921 *The Firebrand* Ross Winn,1909 *The Westminster Review* ,1881 **Code of Federal**  
**Regulations** ,1993 **Preaching and Sermon Construction** Paul Bertie Bull,1922 *The Nineteenth Century and After*  
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*Challenging Essays in Modern Thought* Joseph Morris Bachelor,Ralph Ledyard Henry,1928 *The Dublin University*  
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## **Our Age Introduction**

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