

# World of After Tomorrow

On land that a short while ago was a muddy morass, human ingenuity has built a city which its designers designate as a model for The World of Tomorrow.

In its architecture and its exhibits, in its functional and its educational concepts, the World's Fair of 1939 indicates the illimitable scope of man's desires and his ability to gratify them. In the light of the material progress of the past this picturization of the future, grandiose as it is, probably suffers from understatement, just as the realization puts to shame the prognostications of Jules Verne, considered fantasies in his time.

Only as man unravels the greatness that is within him do new evidences of latent power appear. Every satisfaction creates a new desire, and as desires multiply so do the knowledge and the skill to satisfy them spring into existence. The continuing process makes the ultimate achievement unpredictable. The only limit to man's horizon is man himself.

Every age has had its World of Tomorrow. Babylon foresaw the grandeur that was Athens, without which the glory of Rome would have been improbable. Every adolescent sees in the works of his forebears a challenge to his own powers. Every world's record predicts a record-breaker.

Yet, in the history of events we find that each new World of Tomorrow was preceded by a period of retrogression and decay. Since in the nature of things progress should beget progress—for every achievement is the spur to greater ingenuity—why do we find the accomp-

lishments of past eras covered by layer after layer of dead earth? Why did these civilizations die?

And the question that the World's Fair suggests is, if this promise is fulfilled will some future archaeologist find that it too has been covered by a thousand years of darkness? Indeed, in view of the troubled times in which we live, one wonders as one walks through the magic streets whether the Tomorrow for this World will not be preceded by the oblivion which immediately antedated every great manifestation of man's genius. Perhaps this is the model for the World of After Tomorrow.

For man is being robbed by the most ingenious methods of that freedom of expression which is the life-blood of achievement. In the very name of progress instruments of repression and oppression are being forged by man to shackle his own powers. The slavery that attended the decline and fall of every other civilization is with us again—this time not in the form that denies the right to one's self, but in the more cruel form that denies the right to produce.

The civil strife that destroyed Jerusalem, the debauchery that spelt the doom of Nineveh, the wars that made a shambles of Greece, the abject poverty of decadent Rome—have we not these conditions today? What assurance have we that the same effect will not follow the same cause?

Yes—man can build a World of Tomorrow even greater than that indicated by the model shown on the Flushing marsh lands. But to build he must be Free.