

Henry Miller's "Books that have Influenced Me" mentions Paul Brunton as one of the ten authors who have had most effect on his mind.

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INDIA AND THE NATIONS

By Henry Miller

Henry Miller is one of the greatest American thinkers and author of a long list of books. He is in his fifties, but already heads a cult some what comparable to that of Thoreau. He lives a very simple life on secluded mountainside from which you look far out across the Pacific toward Asia.

— Editor

Not many decades ago, India was regarded as a mummified civilization—that is, by the vain and arrogant chauvinists of the West. Today there is almost a fear that India reawakened may seriously disturb the course of western history. But anyone who understands the spirit of India knows that India's contribution to the world will always manifest itself in the form of peace and understanding.

For a century or more, we Americans have been led to believe that India could never govern herself. Under British rule, we have witnessed the ravages of drought, famine and pestilence, the fomenting of internecine strife, the pitting of class against class, sect against sect. We have watched her leaders, both spiritual and political, thrown in jail, time and again. And it is we of the western world who have mainly brought about this terrible state of affairs.

It is well to remember that the greatest leaders of India were pre-eminently men of peace. Even the war-like Asoka, in succumbing to the message of the Buddha, brought about an era of peace which neither Alexander nor Napoleon was able to accomplish.

I have never heard of an Indian scientist lending his talents to the inven-

tion of an infernal machine; I have, on the contrary, heard of Indian scientists studying the sensitivity of rocks!

From the earliest times, we hear of the wise and holy men from other parts of the world journeying to India to receive initiation. These pilgrimages continue even to-day, though with less sensational results.

When Gandhi died the western world was full of praise and admiration, though during his lifetime, we scorned and ridiculed his ideals and methods. The message of Ramakrishna penetrates our world-to-day with amazing force. Indeed, though we have tried to ignore and minimize the fact, India has been affecting the thought and ways of westerners without cease. His message, if it could be summed up briefly, is nothing more than the total solidarity of the human race. Nowhere in the world has a people evinced more patience, more perseverance, in the pursuit of a goal than the Indian peoples.

Of no other people can I say that what I learned of their spirit and wisdom through reading I found corroborated through acquaintance with her living representatives. It was my fortune, perhaps, to know only rather humble, obscure Indians, and to know each one

I said:—"Such men are so few"
"What more do I want?"
"Jesus loves me: and I love Jesus."
"As he was sinking into death, he said:"

of them in a period of dire adversity. In their behaviour I read more than I could find in all the religious and ethical tomes. It enabled me to understand why the great mass of mankind can never be fully enslaved, never utterly degraded.

In the western world poverty is always identified with misfortune, and wealth means only material riches. India knows differently. India has proved, through the lives of her great leaders, that the poorest and the humblest man can also be the most influential, the most serene, the most joyous. The country of rajahs and maharajahs is also the country of gurus and mahatmas. The latter have never advocated the starvation and degradation of the "masses." Neither have they ever envied the life of princess and potentates. Was it not Ramakrishna who said: "Religion is not for empty bellies"?

With the exception of China, perhaps, the gamut of every human experience is in India greater than elsewhere. The enchantment which her name evokes is due in part to the fabulous extremes, human, natural and divine, to be found within her borders. She is the mother of all the sciences, all the arts, all the philosophies of life. And she is in a state of distress such as only heroic spirits know.

Millions can die in India, as in China, of famine or disease, and the news is dispatched to us in a few lines of the newspaper, usually at the bottom of a page. The scale is too grand for us to cope with, even in imagination. We understand what it means to lose millions of dollars, but not millions of lives.

We can take in the glory of our European cathedrals but not the colossal facades of Indian temples. We have not yet begun to live on a cosmic

scale. We can create gigantic engines of destruction, but we cannot produce men as of old possessed with the power to heal or to bring about peace and understanding. It is to a country like India we still look for the emergence of rare spirits, though we are blind to those who do reveal themselves.

Where are we to look for comfort and guidance? Certainly not to those directing the Councils of the Nations. The wise and the saintly men always counselled us to look within.

But we of the West, when we look within, find only a great emptiness. Morally and spiritually, we are bankrupt. Our day will soon be over. The future belongs to the great peoples of the East, to the common man who has not lost his faith nor the feeling of brotherhood. It is still possible for the vast million of India to be swayed by a common, noble impulse to respond to the dictates of an unselfish leader, in whatever guise he presents himself. It is possible not just because there is new hope but because the inner resources of the common man have not been drained to exhaustion. He may be clad in rags but the light in his eyes has not been extinguished. Compare the faces of the poverty-stricken citizens of the West with those of the Indian "masses!" The difference is incalculable. It is an intangible difference but one which even the photographer's apparatus can register.

Something has been irrevocably lost for us Occidentals. We recognize it when we shake hands with one another. This is not true of India. India has lost much through foreign domination. But she has never lost that inner quality, that ocean of light in which for millenia her people have bathed and have been

(Contd. on page 192)

As he was sinking into death, he said :—

“ Jesus loves me : and I love Jesus :
what more do I want ? ”

I said :—“ Such men are so few,
so very few ! ”

The Rishi's eyes were dim with
tears ; he said :—“ Alas ! What you say
is true : and this blessed day, meditating
on him, I also meditate on his words :—
‘ Peace be unto you ! ’ Today, alas !
the world is around the world .

(Contd. from page 194)

regenerated. Let us hope that in the present turmoil the fires of enlightenment which India has guarded from the beginning of her history will spread to the outermost edges of the earth. The fact that in India, if only in a few rare instances, the human spirit has blossomed to the fullest, gives hope that in time all humanity will follow suit. The beginnings of Indian history take place on a god-like plane; the end cannot be less than the beginning.

Sri Bala Swami was born in 1929. He is a youthful prodigy, delivers learned and inspired lectures on Vedanta philosophy, sits in yoga meditation, and moves audiences of thousands by his uplifting addresses. Since age of 7 he has been a wandering yogi

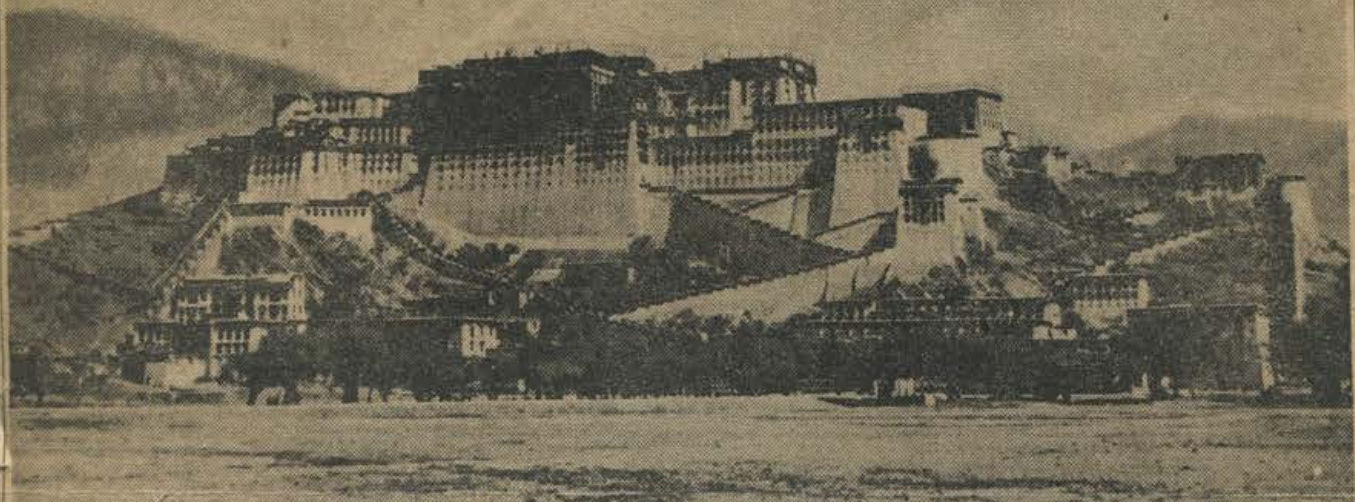


Sri Bala Swami
of South India

pg 119 - A Hermit in the Himalayas: "Imperilled by petrol plus the brain of man, Tibet's long security may go. The coming of the aeroplane may and must bring the sound of whirling propellers across its high tableland and through the very windows of the Potala, Lhasa's great palace."

THE NEW YORK TIMES, WEDNESDAY, JUNE 27, 1956

Chinese Communists Open Air Service Between Peiping and Tibet



The first plane of the Peiping-Lhasa air transport service flies over Potala Palace in Lhasa, Tibet's capital. The flight, on May 26, inaugurated a ten-hour schedule. Aircraft is a Soviet IL-12, somewhat similar to the American DC-3.



Tibetan official, left, awards sash of honor to a Chinese crew member at Lhasa's airport. Thousands of Tibetans turned out to greet the plane, an unusual sight in the ancient land.



Associated Press

MAKING HIS POINT: Sir Winston Churchill concentrates on dart game at a Conservative party garden fete in West Essex. He represents that constituency in Parliament.

PRIME MINISTERS OPEN TALKS TODAY

Commonwealth Chiefs Face Conflicts on Racial Issues and World Situation

By **BENJAMIN WELLES**

Special to The New York Times

LONDON, June 26—The Prime Ministers of the British Commonwealth, who begin a ten-day conference here tomorrow, are facing important conflicts among themselves.

The two cardinal issues dividing the various Commonwealth countries are racial questions and international affairs. Both are expected to cast their shadow over other vital topics such as the evaluation of the "new" Soviet policy, the free world's defense and Commonwealth trade.

The serious differences between the sovereign Commonwealth partners are being minimized in official quarters and Sir Anthony Eden is using his marked qualities of personal

diplomacy in short private talk with each Prime Minister before the conference opens.

However, it is already obvious from speeches that have been made by the visiting statesmen either before they left home or on arrival here, that the diplomacy of the British leaders will be taxed to a high degree.

Two deep and bitter Commonwealth conflicts have been revived by speeches made here yesterday. One is the determination of the Union of South Africa to uphold its policy of apartheid or racial segregation. Prime Minister Jawaharlal Nehru of India has frequently denounced this as "colonialism and race discrimination."

The other conflict flared up when Mohammed Ali, Prime Minister of Pakistan, demanded that Mr. Nehru permit a plebiscite in Kashmir and give "self-determination" to the 4,000,000 inhabitants. Mr. Nehru has long refused to adopt such a step.

S. W. R. D. Bandaranaike, the newly elected leftist Prime Minister of Ceylon, has stated his Government's intention of dispensing with the British naval and air bases in Ceylon. Furthermore, Ceylon has a long standing dispute with India over the future of 800,000 stateless Tamil

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Striped and Checked

Queen Honors Holders Of the Victoria Cross

Special to The New York Times

LONDON, June 26—Queen Elizabeth II honored 300 holders of the Victoria Cross in a military review in Hyde Park today.

The ceremony took place before a crowd of 20,000 ranged in a vast square. It was ninety-nine years to the day since Queen Victoria, in a similar review in Hyde Park, awarded the first Victoria Crosses to the heroes of her armed forces. The award is Britain's highest for military heroism.

Many of today's heroes had come as guests of the British Government from far corners of the world.

EUROPEANS ADVANCE ATOM-MARKET UNITY

Special to The New York Times

BRUSSELS, Belgium, June 26—Creation of a Western European atomic energy pool and common market entered the final technical stage today.

Following a conference of foreign ministers in Venice late last month, six governments began drafting treaties that would vastly expand the scope of European unification.

The nations taking part are France, West Germany, Italy, Belgium, The Netherlands and Luxembourg. The six are already linked in the supranational European Coal and Steel Community.

Under the chairmanship of Paul-Henri Spaak, Belgian Foreign Minister, today's meeting of economic and foreign policy officials produced only the rules of procedure and the selection of committees for beginning work on the atomic energy pool, or Euratom and the common market treaties.

The two groups will work through most of the summer in the hope of producing final documents for another foreign ministers' meeting, tentatively planned for the latter half of

reduction of Britain's military establishment in West Germany, at present four divisions and a tactical air force, and in equally sharp reductions in the naval and military establishments in the United Kingdom.

Before the planning on these greater reductions goes much further the Prime Minister will inform the Commonwealth Prime Ministers of the Government

Charles Morgan
on
Emily BRONTË
as mystic

Emily Bronte, the English writer, used to go on sunny afternoons out on the moor near the parsonage where she lived. There she sat on a stool for hours communing with God.

-- P.B.

From: Charles Morgan,

Reflections in a Mirror

spirit for glee and enjoyment ; or when thrown entirely on her own resources, she could be vivacious in conversation and enjoy giving pleasure." And Miss Nussey supplies the link between the two aspects of this girl whose " extreme reserve was impenetrable ". Few people, she said, " have the gift of looking and smiling as she could look and smile. One of her rare expressive looks was something to remember through life." These looks were all that Emily revealed of that other plane, experience of which made her feel that on earth she was a prisoner. She was tired of being enclosed. She was weary to escape to " that glorious world " of which, I believe, she had once enjoyed immediate apprehension. All her life, all her poems, all those parts of " Wuthering Heights " that bear the stamp of vision were dedicated to her desire that this direct experience might be repeated, that she might be again " really with it, and in it — not seeing it dimly through tears, and yearning for it through the walls of an aching heart."

There are in the poems indications enough that this experience, this achievement of the Absolute with which she was ever afterwards " in love ", was identified in her mind with an individuality, known to be ghostly in its relation to the earthly plane, but having for her an unforgettable reality and possibly an anthropomorphic form. If this be true, there is no need for the curious to ask with which of her father's curates Emily was in love, nor for the too eager advocates of a sexless soul to explain away her passion as Gondal. Nor, in recognizing this truth, need we give to it the harsh outline of Romer Wilson's *Demon Lover*.* Emily Brontë may, or may not, have loved in the flesh ; certainly no love poems have ever been more free than hers of erotic imagery ; but, however this may be, the key to her art, with which alone we are deeply concerned, lies, not in a bodily passion,

* " All Alone ", by Romer Wilson.

Emily Brontë

but in a spiritual ecstasy having, for her, the form of possession at once blissful and terrible. This idea is continually expressed in her poems :

What I love shall come like visitant of air,
Safe in secret power from lurking human snare ;
Who loves me, no word of mine shall e'er betray,
Though for faith unstained my life must forfeit pay.*

From the possession of night when—

Thought followed thought, star followed star
Through boundless regions on ;
While one sweet influence, near and far,
Thrilled through, and proved us one !— †

she awoke to the agony of daybreak and consciousness of the earthly plane. The sun rose ; she hid herself in her pillow.

It would not do — the pillow glowed,
And glowed both roof and floor ;
And birds sang loudly in the wood,
And fresh winds shook the door. ‡

In October 1845, having described the spirit that " sent his dazzling gaze down through that ocean's gloomy night ", she told how she had sought continually and in vain for him :

I've watched and sought my lifetime long ;
Sought him in heaven, hell, earth, and air,
An endless search, and always wrong. §

And often, I think, when she seems to be lamenting the death of a human being, and thrusting from her mind the too powerful memory of the " sweet Love " of her youth, the power of this spirit to elude her is the force behind her words :

* Shorter and Hatfield, p. 53.
‡ *Ibid.* p. 4.

† *Ibid.* p. 3.
§ *Ibid.* p. 6.

Reflections in a Mirror

Then did I check the tears of useless passion —
Weaned my young soul from yearning after thine ;
Sternly denied its burning wish to hasten
Down to that tomb already more than mine.

And, even yet, I dare not let it languish,
Dare not indulge in memory's rapturous pain ;
Once drinking deep of that divinest anguish,
How could I seek the empty world again? *

Seven years earlier (November 3rd, 1838), she was already telling of the same loss :

O Dream ! where art thou now ?
Long years have passed away,
Since last from off thy angel-brow
I saw the light decay. †

On May 25th of the same year her statement, within the Gondal form of "Gleneden's Dream", is direct and unmistakable :

Watcher, in this lonely prison,
Shut from joy and kindly air,
Heaven, descending in a vision,
Taught my soul to do and bear. ‡

But she cannot deny herself her ecstatic voyages, though their incompleteness is torment to her.

Oh ! dreadful is the check — intense the agony —
When the ear begins to hear, and the eye begins to see ;
When the pulse begins to throb, the brain to think again ;
The soul to feel the flesh, and the flesh to feel the chain.
Yet I would lose no sting, would wish no torture less. . . . §

Sometimes the vision approached her by day :

Methought, the very breath I breathed
Was full of sparks divine,
And all my heather-couch was wreathed
By that celestial shine ! ||

* Shorter and Hatfield, p. 8.

‡ *Ibid.* p. 85.

† *Ibid.* p. 97.

§ *Ibid.* p. 16.

|| *Ibid.* p. 19.

Emily Brontë

Sometimes by night she longed for it :

Yes, Fancy, come, my Fairy Love !
These throbbing temples softly kiss ;
And bend my lonely couch above,
And bring me rest, and bring me bliss.*

Page after page of her poems proclaims the same hunger for an experience, having the force of absolute possession, once known, still tasted, but now, in its finality, denied to her.

Burn then, little lamp ; glimmer straight and clear —
Hush ! a rustling wing stirs, methinks, the air :
He for whom I wait thus ever comes to me ;
Strange Power ! I trust thy might ; trust thou my constancy. †

To one who had known this reality, all other failure was less than her failure to recapture it, and over such a one the world had no power. Death appeared to her, in one aspect, as an end of the blissful torture she would not have lessened ; in another aspect, as a possible reversal of her failures — an opportunity to be "really with and in" the supreme familiar spirit. She did not know whether to dread death as a cessation or to desire it as an opportunity. She did not know whence her familiar spirit came, from Heaven or from Hell ; she did not know whether, in the Christian view, her blisses were evil or good ; she was not certain that, in going from this world, she might take her ecstasy with her. "I shall love (*my* Heathcliff) yet ; and take him with me : he is in my soul," said Catherine, and though it would be foolish to suggest that Heathcliff was no more than an embodiment of Emily's vision, seen in its aspect of evil, it is unquestionably true that he often, while she wrote the novel, so appeared to her, and that Catherine's passion for a man was, in this sense, an expression of Emily's passion for her absolute visitant. "Heathcliff,

* Shorter and Hatfield, p. 21.

† *Ibid.* p. 53.

Parisians Begin Mass Exodus As Vacation Season Arrives

Highways and Rail Stations Jammed Across France—Rush of Tourists From Abroad Keeps Capital Crowded

By PAUL HOFMANN

Special to The New York Times.

PARIS, Aug. 1—At least half a million Frenchmen were on the move today. They headed for places where the food would be intriguing, the wine satisfying, the atmosphere pleasing and the talk about something other than plastic bombs and Berlin.

Aug. 1 marks the start of the traditional French vacation period. Seasoned observers term today's exodus bigger than ever.

trap "chauffards" — offending drivers.

It was a field day also on the state railroads. Eighty special vacation trains, most southbound, left Paris stations today.

For weeks the railroads have urged vacationers to travel light. Nevertheless, the old come situation of the perspiring holiday band handing suitcases through a railroad station.

A LIGHT UNTO THE WORLD

DR T. M. P. MAHADEVAN

THE GREAT mission of Sankara was to radiate the light of wisdom throughout the world and to release from the darkness of ignorance those souls which had the good fortune of being imbued with that supernal light. This, however, is not a completed mission, but a continuing one. The Great Master ensured the continuation, by establishing monastic orders in the different parts of the country presided over by great ascetics bearing his hallowed name.

At Kanchi, the city of light, Sankara established the pontifical seat *Kamakoti*, which is adorned at present by His Holiness Jagadguru Sri Chandrasekharendra Sarasvati, the 68th in succession to Acharya Sankara. Ascending the Kamakoti Pitha at the age of 13 in 1907, His Holiness, whose 80th birthday will be celebrated next week, has been having the one end in view, following the lead of the great Sankara, of transforming the entire world from within in order that it may move forward to the goal of perfection. Innumerable seekers, not only from this country, but also from all over the globe, have sought his guidance from time to time, and have received his bounteous blessings. Even one visit in most cases has worked wonders: no one who comes within the ambit of His Holiness's gracious look goes back the same person that he was when he came; he experiences an inner transformation, finds that peace has taken the place of the previous disquietude, and notices that his erstwhile storm-tossed mind has been rendered limpid and luminous.

That elusive element

Several instances may be cited of even foreigners—not foreigners to the Sage—being instantly struck by His Holiness's benign presence and feeling a noble revolution in their soul. Paul Brunton, who was the first Westerner to have an interview with the sage—it was in 1931—has recorded his impression thus in a book which he published later on: "His (the Sage's) noble face, pictured in grey and brown, takes an honoured place in the long portrait gallery of my memory. That elusive element which the French aptly term *spirituel* is present in his face . . . Such a face might have belonged to one of the saints who graced the Christian Church during the Middle Ages, except that this one possesses the added quality of intellectuality."

In a recent message received on the occasion of His Holiness's 80th birthday, the same savant says: "The great tradition which His Holiness has served so well during his lifetime must maintain its existence as a necessary basis of all our human activities. At this point in time and history, his task, or rather his mission is not easy. The older generation are increasingly bewildered by the rapid sequence of unheard of changes through which they have passed. The younger generation are increa-

singly indifferent as modern glammers and political excitements engage their interest. Those in their middle years are perhaps the ones whom this message can more easily reach, even though, by its very nature, it is meant for all."

Over the years, scholars, spiritual seekers, religious leaders, exponents of the Arts, and even diplomats have had interviews with the Sage, thereby gaining an insight into the immortal traditions of India. Prof. Milton Singer, of the University of Chicago, said, after meeting the Acharya in 1955: "Before I went to India I had heard and read much about the great 'soul force' of its holy men



and saints, but I had assumed that this was something in the ancient past. And it was not until I had met Sankaracharya that I realized it was still a part of the living force of Hinduism today."

A well-known writer, Arthur Koestler, recording his impressions, in a book of his, of his meeting with the Acharya, speaks in glowing terms of the smile that transformed the Acharya's face into that of a child, and says, "I had never seen a comparable smile or expression; it had an extraordinary charm and sweetness."

Artur Isenberg, of the United States of America, reminiscing about the evening in 1959 which he had

had the privilege of spending with the Sage, speaks about "his eyes, which looked at me with a mixture, or rather a fine blending, of intelligence, kindness and compassion, while, at the same time, somehow reflecting a most gentle sense of humour."

An image of love

A scholar from the Argentine, Miss Eughina Borghini, who met His Holiness in 1962, made this observation, "I consider the day I first saw His Holiness a day of great fortune in my life. I consider that in him Jesus has come again into this world. He is an image of love. From the moment I saw him, the light of his grace gave me maturity to understand clearly some of the aspects of spiritual life and religious teachings. His Holiness lives just like Jesus, homeless and devoted to a life of renunciation, with his contemplation, worship, penance, and teachings, working for the welfare of mankind. I shall bow at his feet and be always adoring him."

The Vice-Chancellor of the University of Teheran, Iran, Prof. Sayyed Hossein Nasr, who participated in a World Conference on Philosophy in Madras, in 1970, took the opportunity of going to Kanchipuram to meet the Sage. About this visit he wrote thus: "To behold the presence of His Holiness the Jagadguru, and to be blessed by the privilege of receiving the refreshing breeze which flows from Him and which extinguishes the very fire of existence separating man from God is to realize that the Divine Freedom manifests itself where It wills. In Kanchipuram one feels the proximity of the light which as a Muslim I have experienced most in the holy sanctuaries of Islam and in the presence of Muslim saints. In the eyes of the Jagadguru, the silence of Eternity of India which is immutable and eternal like the peaks of the Himalayas shines and penetrates into the very centre of the heart where presides the 'Throne of God'. Through his glance the heart becomes suddenly transmuted alchemically from a piece of flesh into a jewel that reflects the inner light and illuminates the whole being from within".

A kindly fate has drawn the members of the Greek Royalty into the Holy Presence. In the summer of 1966 I was invited to participate in what was called the Athens Meeting. In a lecture on 'The Heritage of India', which I delivered on the Hill of the Pnyx, Athens, I made a reference to Ramana Maharshi and to the Sage of Kanchi. Her Majesty the Queen Mother of Greece and Her Royal Highness Princess Irene wanted to know more about the Sage and if they could visit him. They had read about the Maharshi and knew that he had passed away in 1950. When they came to India on an official visit accompanying the late King Paul, they could not go to Ramanasramam, although they would have liked to. They were fascinated by the truth of non-duality, the Queen Mother, because of her interest in nuclear physics and the Princess, through her study of the Greek mystics. Their interest in truth was not merely theoretical; they had been practising meditation.

They were pleasantly surprised, therefore, when they heard that there was an ancient tradition in India, *Advaita*, which taught the truth of non-duality, that this truth which would liberate one from ignorance could be realized even while one lived, and that there were, even today, such rare souls who had gained complete liberation and could lead others to that final goal. It was in this context that the prospect of meeting the Sage of Kanchi, if only they could manage to get to India, fascinated the Queen Mother and the Princess.

And, they came to India, sooner than they had anticipated: they came in December, 1966. His Holiness was then camping at Kalahasti, the sacred place where Lord Siva is worshipped in the form of the element Air. As the Government whose guests the royal visitors were could not find a suitable place at Kalahasti for their rest and stay, arrangements were made in the State Guest House on the Tirumalai Hills. From there, the visitors were taken to Kalahasti on December 4 and 5 for interviews with His Holiness. The interviews took place in a courtyard of the temple-complex. On the first day, the visitors met His Holiness in the covered colonnade on the southern side of the courtyard. His Holiness was seated on the floor against a pillar. A sofa had been arranged for the visitors to sit on. But, when they saw His Holiness, and he asked them to sit, they squatted on the floor in front of him. It never occurred to them that a special seat had been arranged for them. When they were informed about the sofa subsequently, they remarked, "How could we even dream of sitting on a sofa in the presence of His Holiness?"

A meeting with 'Perfection'

The interview on the next day took place in a finely sculptured *mandapa* in the centre of the courtyard. Recording her impression of their unique visit, the Queen Mother observed: "The two days we spent in his company will never be forgotten. There was pure spirituality. What strange fate has brought us close to him!" And, Princess Irene: "Since some time now I find myself in a situation where there are no more questions to ask. Yet identification with the Self is far from constant. Nevertheless, the practice of application will also contribute in making it more permanent so that there is really no problem. Then I believe that Fate brings things when time is ripe. And what came as Fate's great gift was this meeting with Perfection whose blessing is more than I am able to cherish without being deeply moved. The greatness of his blessing was so immense that this human container was incapable of holding it without its overflowing which resulted as tears. Tears of utter fulfilment which washed away the container, causing it to dissolve, for a while, into the Reality he symbolizes."

Two years later, in 1968, the royal visitors came again, now along with two cousins of the Princess. His Holiness was camping at Masulipatnam. They went there from Madras, and staying in a special

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A LIGHT UNTO THE WORLD

(Continued from page 6)

railway coach, visited His Holiness on three days. They sat in silence before him, invoking his blessings, asking a few questions concerning spiritual practice, and received clear guidance for their inward journey.

In subsequent years the members of the royalty have come to India several times—each time with additional members, and making their stay longer and longer. In December last year (1973), there were as many as 21 members belonging to three generations, who came from different parts of Europe—Italy, Germany, France, Spain and England. Just for two days the King and the Queen of Greece, and the Princess of Spain came to meet His Holiness. On reaching Sivasthanam, where His Holiness is staying in seclusion for the last two years, they were told that His Holiness was ill with high temperature. Sadness was visible on the face of everyone. One of the new visitors, with great concern, said that they would not like to disturb His Holiness in that condition, and that their presence in his vicinity was itself a rewarding experience. Throughout the day they remained at Sivasthanam, looking at the sage, through the grilled window, who was lying down without even opening his eyes. That evening, they left for Madras with mixed feelings—grateful for the privilege of having seen His Holiness but deeply concerned for his health.

A wonderful experience

The next day, they went again to Sivasthanam on their way to Tiruvannamalai. The greatest joy of their life they experienced when they saw His Holiness sitting up and greeting them. After receiving his grace, one of the visitors exclaimed with a sense of utter satisfaction, "Now I can die!" The Queen Mother expressed to His Holiness that day her sense of profound thankfulness. She told him that she was the proudest mother in the world, as she was given the privilege of having his *darsan* and receiving his grace, along with all her children—her son and two daughters.

The Princess of Spain came again in February, 1974. She came along with His Royal Highness the Prince of Spain on a State visit to India. They flew from Delhi by their special plane and stayed in Madras just for a day. They went to Sivasthanam to meet His Holiness, remained in his presence for about half-an-hour, and received his benedictions.

It was not only the members of the older generation but also the very young ones that felt the powerful grace of His Holiness. One of the young Princesses aged 14 wrote after her return home: "I am thankful for this truly wonderful experience. I have talked to one of my friends at school, and she has become a vegetarian, and would so much as love to go to India. I would be very happy if she could go with us the next time and receive His Holiness's blessings, as it is the most wonderful happening that could come to an individual." A

much younger member, an eight-year-old, wrote thus: "Thank you for letting us come to India and to go to the Holy Mountain and to see His Holiness."

What Princess Irene wrote in one of her letters speaks for the entire family: "Good *karma* seemed to overflow washing one's soul clean. It was amazing to find all this miracle happening quite naturally. This wonderful dream-thought that one allows oneself occasionally, of being in his presence and paying him homage was not a thought any more but actual fact. Coming to him in thought, one travels for miles, yet actually one has gone nowhere but deeper into the Self. Coming to him in 'real life' one has also to travel for miles, yet also in this case one had gone nowhere really, but into the depth of the Self . . . The condition of one's inner set-up was shown to one by his power. This seemed as the true experience of the judgment-day mentioned in the Bible. His look would then purify one so that one beheld the Self in those Eyes and was stirred right to the foundations of one's existence by such Beauty, Power, Tenderness and Peace. No words can describe what one feels. But if regarded as symbols, they could be offered to His Holiness as one offers fruit. The words would be: deepest veneration and gratitude."

On the day in 1973, when the junior Swami, Sri Jayendra Sarasvati, started on his *vijaya-yatra*, taking leave of His Holiness at Sivasthanam, some of the members of the royalty including the Queen Mother and Princess Irene were there. In January, 1974, they went to Varanasi to witness the consecration ceremony of the new Kamakotisvara temple built at the direction of His Holiness. They met the Junior Swami, and were very happy to spend three days in the holy city which is so much associated with the memory of Sankara. In the new temple there is a fine image of the reclining Siva: He is depicted as resting after taking in the poison that came out of the ocean, and retaining it in the throat. Seeing this image, Princess Irene recalled the scene at Sivasthanam on the day His Holiness was lying down with fever, and made the following observation, with which I shall close this article:

"How can one respond to the grace of His Holiness for letting us witness the consecration of the Kamakotisvara temple? The strange thing was that as soon as the consecration actually took place, devotion just shot out of one like a rocket. Who can convince us that it was a coincidence to see the image of Siva lying on his back with poison in His throat just after having witnessed Siva manifested to our modern times with the poison in His lungs?"

"It was the greatest test to apply the knowledge that God is not limited to the particularized form which is lent to us for a while, which we see and worship. How strange that when I first saw His Holiness the obvious sacrifice he had submitted himself to by inhabiting a body had moved me so much that I could barely control my tears. Since that unbelievable first meeting we have been allowed to get closer and closer to what is most sacred."



mahabharata

C. RAJAGOPALACHARI

CHAPTER LXXXII

THE SINDHU KING

NEWS OF ARJUNA'S oath reached the enemy. The spies informed Duryodhana's friends that Arjuna, having learnt that Jayadratha was the cause of Abhimanyu's death, had vowed to kill the Sindhu king before sunset next day.

Vriddhakshatra, the illustrious king of the Sindhus, was blessed with a son, who was named Jayadratha. At the time of the birth of the prince, a voice was heard to say: "This prince will attain great glory and he will attain the happy regions above, slain in battle. One who, among the warriors of all ages, ranks among the most illustrious, will, in the field of battle, sever his head from the body."

All living beings must die, but hardly any, however wise or brave, welcomes it. Vriddhakshatra was grieved to hear the voice declare his son's end. In his disturbed state of mind, he uttered a curse: "He who shall cause my son's head to roll down on the ground, shall have his head burst at that very moment into fragments."

Jayadratha grew up and, when he reached manhood, Vriddhakshatra handed over the care of the State to the prince and retired to the forest, where he spent the evening of his days in austerities in an ashrama near the plain, which afterwards became the Kurukshetra field of battle. When Jayadratha came to know about Arjuna's vow, he remembered the prediction about his death and feared his end was near.

"I do not want to be in this battle any longer. Let me go back to my country," he said to Duryodhana.

"Do not fear, Saindhava," replied Duryodhana. "Here are all these veterans and warriors who will stand between you and danger. Karna, Chitrasena, Vivimsati, Bhurisravas, Salya, Vrishasena, Purumitra, the Avanti princes, Drona, Drona's illustrious son and Sakuni, all these warriors and I myself are here and you cannot be in danger. The whole of my

army will have but one task today—to defend you against Arjuna. You should not leave us now." Jayadratha agreed to remain. He went to Drona and said to him:

"Master, you taught me and Arjuna and you know us both well. What is your appraisal of us two?"

"Son, I discharged my duties as teacher and dealt with you both impartially. The instruction was the same to you and to Arjuna, but Arjuna excels because of his superior discipline and his own practice. But, you need not be discouraged by this. You will be placed behind a strong force which Arjuna cannot easily pierce. Fight according to the tradition of your ancestors. Death comes to us all, cowards as well as brave men, and the warrior dying in battle attains with ease the happy regions which others only attain with great difficulty. Discard fear and fight."

Drona, having spoken thus to Jayadratha, proceeded to marshal the forces for the next day.

Twelve miles to the rear of the main army Jayadratha and his detachment were placed in a strongly guarded position. Bhurisravas, Karna, Aswatthama, Salya, Vrishasena and Kripa were there with all their forces. Between them and the Pandava army, Dronacharya arrayed the main Kaurava forces in circular formation. This was backed and supported by a lotus formation which again was supported by a spike-headed force. Beyond this, stood Jayadratha. Drona stood at the head of the circular army, seated in his great chariot, drawn by beautiful chestnut-coloured horses and his flag waved high, displaying the sacrificial platform and deerskin which formed Drona's banner, inspiring the Kaurava army to the utmost sacrifice and valour. Duryodhana saw the army formation and his confidence was restored.

With a force consisting of one thousand armed chariots, a hundred elephants, three thousand horsemen, ten thousand foot soldiers, and fifteen hundred archers, Durmarshana, one of the sons of Dhrita-



IN ONE of the stories Mark tells, there is a fascinating tale of Jesus seated among the citizens of Jerusalem, talking, challenging their thought with parables, answering questions, healing, sharply aware of the tricky questions that were being put to him in the hope of catching him at fault with the law so that they could arrest him legally instead of having to seize him in the night.

There was that wily question of tribute to Cæsar, which he answered with a penny; and the matter of second and third wives in heaven—whose husband would the man be?—which he answered by completely wiping marriage out of heaven; the query as to whether one really rises from the dead, which he answered from their own book of Moses.

And then came that question the answer to which has been so misunderstood that wars have been waged in its name, nation has been set against nation, parent against child, wife against husband, neighbor against neighbor, friend against friend, religion has been broken into churches with many names, the great light has been splintered into fragments. "Which is the first commandment of all?" And Jesus answered, "Hear, O Israel; the Lord our God is one Lord."

Was it a discreet answer to a political or religious trap? Probably. But like every other answer of his, it did not belong to the moment but had eternity in it.

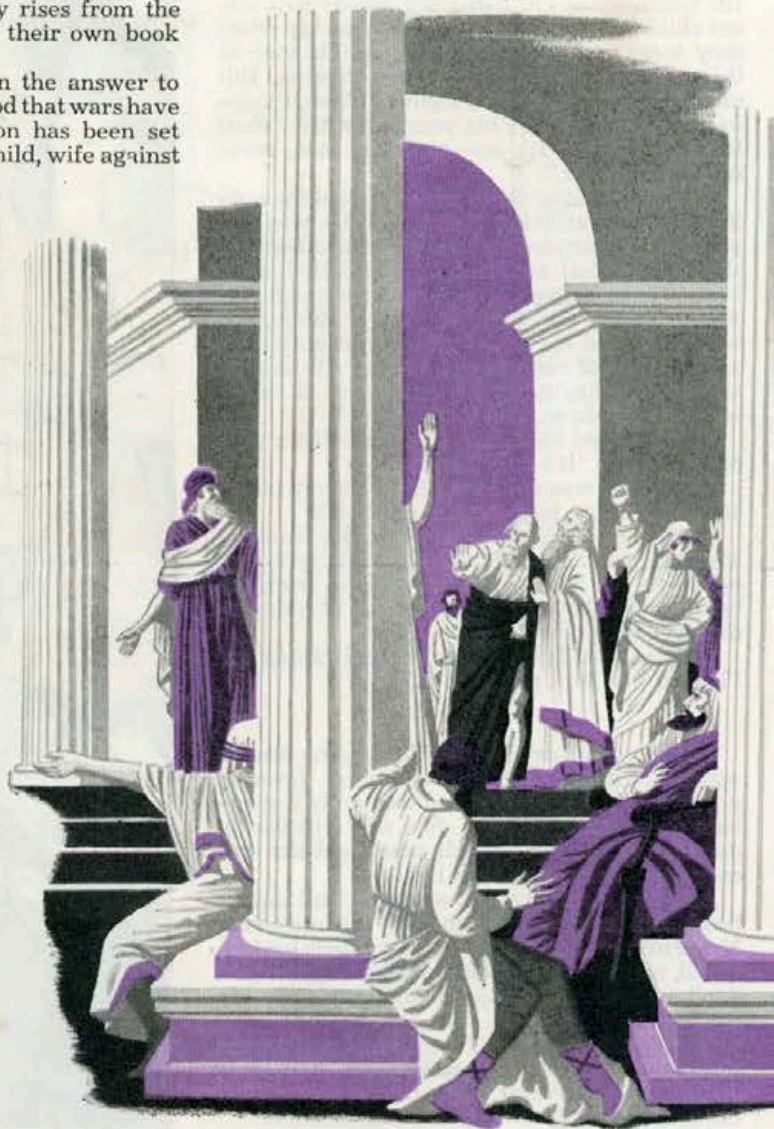
I don't know what he meant, but I've come this far toward understanding it. Every man can have his own God, yet He will be the same Lord for all and each of us, if "the one Lord our God" is simply the highest we know. Not approximately the highest, but the utmost; not sufficiently good, but the best. If we live true to that, abide in that, we shall come into a larger, clearer concept of Him, because we shall be ready for it.

In the life of every pilgrim, and that is in the life of every one of us, there are times when we stand upon the mountaintop and "see God"—catch a glimpse of Him because love fills and overflows us like a fountain. At such times every man is himself and so as valuable to us as our own self. Our destiny is high and sure, our way is no longer confused and devious, we are one-pointed and clear.

THESE are the moments of vision, the mountaintops; then must we come down into the valley where we live most of the time and work our vision into life. It is worthless unless it is worked into life. And it is down here in the valley that, creating many false gods, we forget the oneness and become scattered and full of failures—scattered one from another into nations and classes and sects, scattered each in himself so that he stumbles and gropes instead of walking, one-pointed, swift and sure, to that high destiny ordained for him. And it is high because just as surely as you live, so surely are you here in this world to accomplish something fine and true in yourself, if in no other place, to contribute to the story of man.

*This belongs to
James Hyde
10408 Rose Hill Ave.
Cleveland - Ohio.*

Strange ARE THE GODS



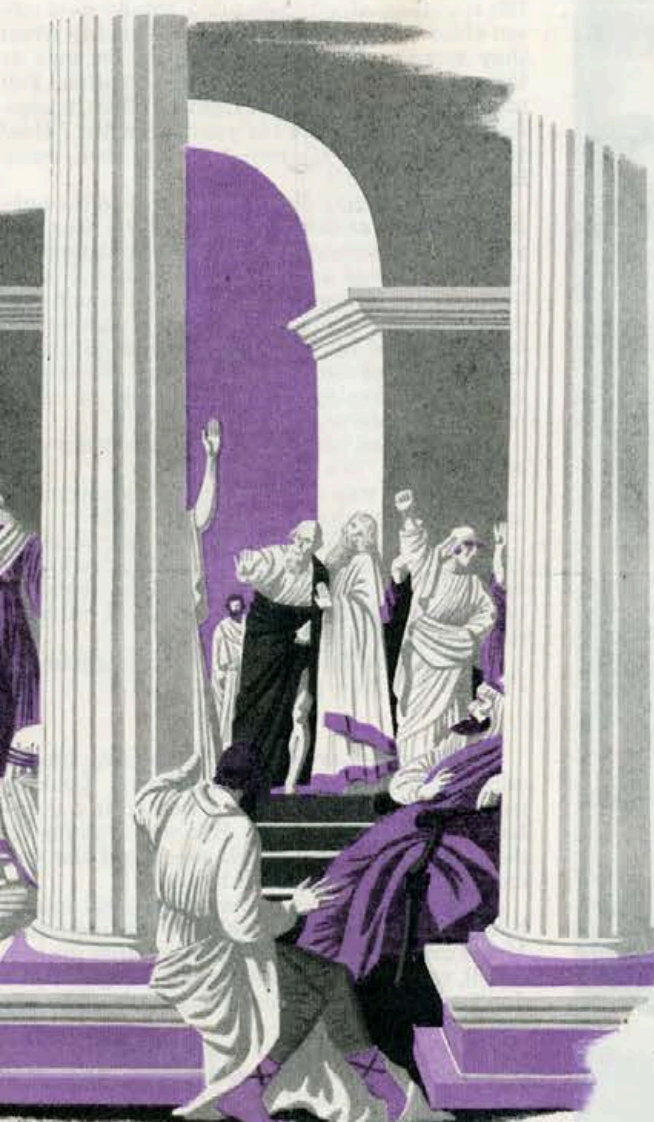
Strange are the gods that scatter us! Lack of quietness, separation, resignation, self-limitation, sense of duty, certainty, appearances, lack of enjoyment, ignorance, on and on—how wide is the gate, how broad the way that leadeth to futility!

I have put lack of quietness first because it is only the quiet, seeing mind that observes true values. Those of you who make, every early morning, and I hope many times a day, a time and place for silence, for gaining deep serenity by reading spiritual books, by listening to the voice within—call it God speaking to you, or the voice of the Origin of man speaking to man, or just inner wisdom rising, your super-conscious speaking to your conscious—whatever you call it, you who do it faithfully every day know what amazing results come of it, what sure growth, what inspiration and knowledge. I think that

BY
CELL
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belongs to
James Hyde
10408 Rosehill Ave.
Cleveland - Ohio

Strange ARE THE GODS



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it is the most valuable means to spiritual growth because it is the practice of the presence of God and it is the practice of being one-pointed, of using pure concentration.

It used to trouble me that I couldn't "meditate" as some of my friends could. They would take an "affirmation" (a statement of spiritual truth), close their eyes, and in a few moments have that rapt, lovely look which one has when he is lost in God. I had moments of it myself, and then thoughts would dart in and out. Either I was not far enough advanced or it was not my way. I attained my spiritual contact only by listening for the voice that speaks out of the Infinite through my heart. But however one attains it, it is, I think, the most essential part of seeking after truth.

The god of separation is a very subtle god. He scatters us with lovely names: my country, my church, my family, my own soul. Mine. I, myself! Come up higher! If you stay down there on that plane of things and possessiveness, you stay down on the plane of war, of greed, of hatred, of fear. Come up to a higher level where you know that to hurt another is to hurt yourself, but to help another is to help yourself, where the pain and travail of any country is the pain and travail of your country and you must pray with all your heart for the God-solution of its problem. No black hatred. No revenge. Any church is your church. Dwight L. Moody said, "If there is a single drop of sectarian blood in my body, I shall let it out before I sleep tonight. If I have in my head one sectarian hair, I shall pull it out now."

YOUR family is the grouping brought about by the laws of evolution to meet your specific needs and theirs, part of the circumstances God is engineering for the growth of all of you. You owe them loyalty (not blind, though) and harmony and love if you can give it, but you owe all that to your neighbor too, and to every living being in this world. Your soul is your own to protect and to work with, but it is one with the soul of all men. Defile it, and you have defiled the expression of God in this world. "I, myself!" So might a drop in the ocean cry. You are one with everything that is, inseparable. Accept it. Rejoice in it. Act on it. You are one with God. Believe it. Live up to it.

Brother to separation is that down-faced god of resignation. Look well at your resignation, separate it into its component parts. Do you find there inaction, desire for the easier solution, compromise, lack of faith, weariness in well-doing? It is ignoble to compromise on your goal! You may have to compromise on your method of reaching it but never compromise on your high goal; for that is spiritual defeat and will result in stagnation and weakness.

The father of resignation is self-limitation. Nothing can bind you if you do not bind yourself—by fear, by laziness. The god of self-limitation scatters us into restless, shallow, meaningless ways and values. Who told you that you were limited? God said, "I will make man little lower than the angels!"

Duty scatters us into hard little resentments that sap us like parasites. Never do anything for duty's sake; take it on up into love or divine pity. We must go beyond duty into the superb grace of spirit which God put into us when he made man and which Jesus exemplified in his life. Then our "duty" will not scatter us but make us strong and serene. * Continued on page 67

BY
CELIA
CAROLINE
COLE

shimmer of late August heat waves. The miles and miles of highway he had traveled seemed to slide in a second through his mind. It was as if his eyes were all-seeing. He was struck with the profound contrast between home and the wild, dark lands he had left three days ago. He, Bill Crane, had cruised to the Height of Land, whence all the lonely rivers ran north. It seemed unbelievable that the eyes of a single individual, himself, should have looked upon both savagery and civilization within so brief a time.

Then, at the end of the driveway, on the lawn, he spied his son. Little Henry had heard the car and risen, rubber-legged, in his pen. Dropping to all fours, William Edward Crane crawled eagerly toward his youngest. Bill's grotesque position was in no way commensurate with the soberness of his feelings. Here was his son! His round-eyed, curly-headed, totally dependent child. Gee, but they changed quickly when they were so little. Summing up his awe at this, the living evidence of his creation, Bill muttered, "Some kid, all right!" Then, creeping close, he greeted his yearling with: "Boo! Hi, little fellah! It's me—your old man, come home to see you."

Tiny Henry may dimly have recalled the outlines of this stalking brute, but he was too young to be certain, and too old not to fear the slightly unusual approach of a stubbled, sun-burned face belonging to a man in rough and dirty clothes. Deciding to play it safely, the baby switched his initial grin of recognition to a contortion of outrage and terror. He opened his mouth, displaying his entire set of seven teeth—four above, and three below.

"Hey!" cooed his father, in a voice damp with conciliation. "It's only Daddy."

But Henry was not so easily to be convinced, and said so in a long, ascending shriek.

"Aw, hush, little man," coaxed Bill, reaching his arms to his son. He was about to lay loving hands on the flesh of his flesh when, from the back porch, there sounded a voice of extraordinary belligerence:

"Mister, you lay a finger on that nipper an' I'll beat you to a pulp!"

THE voice bored into Bill, causing him to wince as with a sudden flush of fever. Looking up, he saw a tall, raw-boned woman in aingham dress and dust cap. She was truculently descending the back porch steps, and she was carrying a flatiron in each hand.

As baby Henry let out a second and louder howl, Bill smiled peaceably at the menacing Mrs. Furnace, and sought to clear things for her. "Well, well, well," he said jovially, "I guess you don't understand. This is my little boy, my son."

"That's what *you* say," replied Mrs. Furnace sinisterly. "But what does *he* say? And what do I say? I say *scram!*" Here the loyal guardian brought her flatirons into striking position.

In mounting exasperation, Bill Crane waved his hand. "Please, please. I'm Mr. Crane. I've been away, fishing. Just returned."

"Nuts," replied Mrs. Furnace, coldly eyeing the master of the house. "Mr. Crane's a gentleman."

"But I tell you, I've been fishing—got fish, too, right there in the car."

"Yeah? Well, how's to come back Friday, then?"

"But—but—" sputtered Bill, his bronzed complexion deepening to red. "I can *prove* I'm the child's father."

"Brother," said the unyielding defender of the young, "you better hop to it!" And she gave a meaningful gesture with her right-hand iron.

After a moment's hesitation, Bill sank again to all fours and wheedlingly addressed his baby boy: "Hi, Henny! Don't you remember me? Say Da-da. I'm your da-da." When the child cringed to the farthest corner of its pen, Bill gloweringly insisted: ★ *Continued on page 53*



"Yes. You bet, Ned! I'll be there, all right."

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"I smelled ux-actly what those cats smelled."



shaping up the Asia Regional Conference of Rotary International which is to take place in Delhi, November 21-24. In the March issue of THE ROTARIAN, "NED," as Rotarians around the world know him, told readers a little about India, Delhi, and the Conference. Letters to him resulted . . . and one helped him make a connection he has long sought to make. The letter came from EDWARD H. ("TED") SPICER, of Pasadena, Calif., a British Rotarian recently moved to that U. S. State. In his letter TED told NED about one of his friends, DR. PAUL BRUNTON, a British author who has specialized in the interpretation of Asian and Indian thought. By coincidence, NED LAHARRY has been trying to meet DR. BRUNTON for many years. On his way to the International Assembly at Lake Placid, where he related this story, NED met DR. BRUNTON in New York and enjoyed the long-anticipated interview to the full.

The Sack. "What do you think of the sack dress?" The questioner is a tiny, pretty kimono-gowned lady from Japan
 Mrs. TAKASHI KOMATSU. The person

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N.C. LAHARRY

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 says BRU, an expert on earthquakeproof
 design, "and we'll have another in No-
 vember when my Rotary Club cele-
 brates its 50th."

Power of the Press. Film distributor
 NITISH C. LAHARRY, of Calcutta, India,
 is Chairman of the Committee that is

ouse of thousands at closing session. Left to right: Chairman
 City, Mo., U.S.A.; Gunnar Hultman, of Stockholm, Sweden;
 kyoo, Japan; Stamp W. Wortley, Chelmsford, England.



THE ROTARIAN



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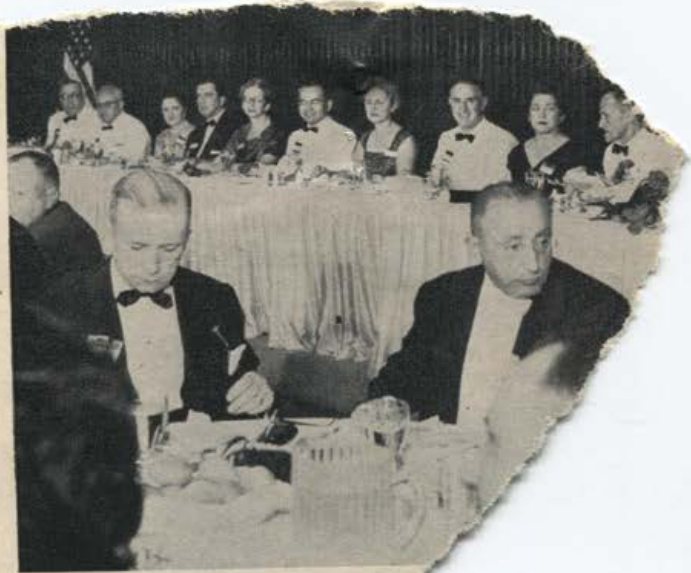
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and charmed 15,000 more in Dallas. Re-
porting on his year which has so far
added 331 Clubs to give Rotary a total of
9,833 in 108 lands, phrasing Rotary as
“the ideal of friendly service,” urging
the upgrading of men and communities,
encouraging all to have faith, the Presi-
dent’s soft syllables soaked deeply into
all who filled the vast Convention hall
to hear him. “When you come to see me
in Asheville,” this sturdy nurseryman
told more than one friend later, “don’t be
surprised to find me in overalls. I wear
them sometimes in my work and, well,
I’m just me. No more, no less.”

It was an Arkansas traveller who
founded Dallas, a wayfarer by the name
of John Neely Bryan. Climbing a bluff
on the Trinity River and seeing beauty
in the sunny, rolling, windy prairie, he
burned his name into a buffalo hide,
nailed the skin to a sapling, and re-
turned in 1844 to his



Typical of ten large Fellowship Dinners
Tuesday night is the Ibero-American

JULY, 1958

Deurne 17th April 1966.

Non - Ekte

To Mr. Paul Brunton
London, England.

Dear Sir,

Some years ago we read the French translation of one of your books, entitled: "L'Enseignement secret au-delà du Yoga". (Payot, Paris, 1951), in which you wrote that the word GOD is the most nebulous word in the whole dictionary (p.150).
- And also the most tampered with! we add.

Being an autodidactic student in Etymology and mythology these words did not leave us unperturbed, the more so as a few years later we received the nightly visit of a Dhyana Choan Who revealed to us: "The ALMIGHTY does not like to be called God."

Another riddle. Why not?

We are sure that there is a mystification concerning the word God.

1. There is the name: God-the-Father (conceived as Heavenly-Father) or Father-in-Heaven. In French: Dieu-le-Père. - Being: the Creator of the World (= the Sun).

2. And there is the name: God, female: Goddess.

We shall first unravel God-the-Father, with the significance: Father-in-Heaven (Heavenly-Father). In French: Dieu-le-Père.

We begin with the English word HEAVEN.

This reads first HEAV, with the root AV (Hebrew) = SUN.

In Sanskrit this becomes AVIS = the Sun.

From AV originated the Sanskrit words: DAV, DIV, DEV = the Sun. Deva is translated with God; Diva = Goddess (or a movie STAR).

The root of AV is V, reads also W = O - symbol for the Sun.

Compare Wranos (Atlanteans) with the Ouranos of the Greek.

So: WR reads Our or Or. - Compare Or with Hor/Horus: the Sun (Egyptians). And Or, Oro, Ro-Rā = Sun.

As the H may be converted into S (Homa = Soma), Hor now becomes Sor, or Sour - Sur, the Sanskrit of which is: Surya = the Sun.

When R is converted into N, reads OR = ON. The old-Egyptian town ON became Helio(s)polis with the Greek. Helios = the Sun. From Celtic: Hel, Hal, Hol = Sun.

As regards the French Dieu, either it reads Dieu, Diou, Diu = DIV (u = v), the Sun (Sanskrit), with the root V = AV - AVIS, the Sun (Sanskrit); or it reads: Dieu, Diou, Div (s). Then Di for DIV.

All the time with the root: V = W = O = ☉ - the Sun. (V = W; the Sanskrit Veda = to know, wisdom).

So: the God of God-the-Father must be equivalent to Sun.

The old spelling of God was Godd.

First conversion: G = W (compare Dutch regenboog = English rainbow; Dutch buigen = English to bow; Sanskrit: g_harm = warm).

Godd reads then Wodd.

The group DD may be converted into RD; Wodd reads then Word.

When we insert the letter L it becomes: World. (Dutch: wereld; German: Welt)

The root group of World is then WR = OR (Horus) = O - the Sun.

Or shortly: the root of Godd is G = W = O.

So God-the-Father reads: World-Father. And also: Creator of the World (the Sun).

To Mr. Paul Brunton
London, England.

Non - Answer
Dennis 17th April 1966.

Dear Sir,

Some years ago we read the French translation of one of your books, entitled: "L'Enseignement secret au-delà du Yoga". (Payot, Paris, 1951), in which you wrote that the word GOD is the most nebulous word in the whole dictionary (p.150). - And also the most tampered with! we add.

Being an autodidactic student in Etymology and mythology these words did not leave us unperturbed, the more so as a few years later we received the nightly visit of a Dhyana Ghosn who revealed to us: "The ALMIGHTY does not like to be called God."

Another riddle. Why not? We are sure that there is a mystification concerning the word

God.
1. There is the name: God-the-Father (conceived as Heavenly-Father) or Father-in-Heaven. In French: Dieu-le-Père. - Being: the Creator of the World (= the Sun).
2. And there is the name: God, female: Goddess.

We shall first unravel God-the-Father, with the significance: Father-in-Heaven (Heavenly-Father). In French: Dieu-le-Père.

We begin with the English word HEAVEN.
This reads first HEAV, with the root AV (Hebrew) = SUN.

In Sanskrit this becomes AVIS = the Sun.
From AV originated the Sanskrit words: DAV, DIV, DEV = the Sun. Devs is translated with God; Dives = Goddess (or a movie STAR).
The root of AV is V, reads also W = O - symbol for the Sun.
Compare Wranos (Atlanteans) with the OURanos of the Greek.
So: WR reads Our of Or. - Compare Or with Hor/Horus: the Sun (Egyptians).
And Or, Oro, Ro-Ra = Sun.

As the H may be converted into S (Homa = Soma), Hor now becomes Sor, or Sour - Sur, the Sanskrit of which is: Surys = the Sun.
When R is converted into N, reads OR = ON. The old-Egyptian town ON became Helio(s)polis with the Greek. Helios = the Sun. From Celtic: Hel, Hal, Hol = Sun.

As regards the French Dieu, either it reads Dieu, Dion, Div = DIV (u = v), the Sun (Sanskrit), with the root V = AV - AVIS, the Sun (Sanskrit); or it reads: Dieu, Div (s). Then Di for DIV.
All the time with the root: V = W = O = X; - the Sun. (V = W; the Sanskrit Veda = to know, wisdom).

So: the God of God-the-Father must be equivalent to Sun.
The old spelling of God was Godd.

First conversion: G = W (compare Dutch regenboog = English rainbow; Dutch buizen = English to bow; Sanskrit: gharm = warm).
God reads then Wodd.

The group GD may be converted into HD; Wodd reads then Word.
When we insert the letter I it becomes: World. (Dutch: wereld; German: Welt)

The root group of World is then WR = OR (Horus) = O - the Sun.
Or shortly: the root of God is G = W = O.
So God-the-Father reads: World-Father. And also: Creator of the World (the Sun).

Now, with the Old Greek God-the-Father was called Neptune. With as Çakti = the Goddess Amphitrita or Guia.

With the Chinese: Yang and Yin.

With the Old Egyptians He was called: Ptah. With as Çakti: the World-Mother Ta-Urth or Isis-Hathor.

With the Old Hindus: Nara (or Purusa). With as Çakti: the Goddess Nari, or Prakriti, or Prithivi, or Aditi.

And what did the old Greek teach us?

That Neptune (God of water), after completed creation, was succeeded by the Goddess Amphitrita.

This means: that God-the-Father, after the creation of the Sun, Space ... and the Gods (not the Goddesses!), disappeared from the world scene - living further as Jivan - Mind in the Logoī (= ☆). - As a wave that once rose up from the Ocean (of Wisdom) and bursted asunder into many drops.

So as a ruling Spirit in Heaven God-the-Father/Neptune does not exist.

The Supreme Governor of the Sun (the Lord of Heaven) is however: Brah-Man(ns), also called Bhaga-Vata (Indians)

With the Old Egyptians: Harmakhis or Kneph/Cnoupis. Also: Atoem-Ra, TMA-Ra (compare with the Sanskrit ATMA : the Soul) - TMA - Ra reads: World-Breath.

With the Old Persians: Ahoura-Mazda or Ormuzd.

With the Old Greek: Zeus-Krounos. (Zeus alone is for God-the-Father, Zeus reads Deus - Dios - Di - DIV = the Sun). And Apollo - Pythien.

With the Old Danes: O - DHIN. [Not to be confused with Odinn = Adam].

But Brah-Man is not God-the-Father (Nara), for the World-Sage is a neutral, asexual Spirit, as you know. And every God is positive-sexual, as Çivan, Brahma, Visnu.

Initiates identified God-the-Father with the Sun. The World-Mother with the Moon or the Earth. Why doesn't Brah-Man (the ALMIGHTY) like to be called God (conceived as Sun)? There is nothing shocking in this word!

We now examine 2e: in short God, with the female form Goddess.

In the "Vergleichendes Wörterbuch der Gotischen Sprache" by Sigmund Feist (E.J.Brill, Leiden, 1939), we read on page 227 that the Gothic Gu is equivalent to the German Gott. - The root is gu.

In the "Lexique Assyrien-Français", by Ant.Saubin (Librairie Orientale et Américaine - G.P.Maisonneuve, Paris), we found on page 57 the root gû, on page 59: gu-ud (=gud) with the significance of: "boeuf" (compare Dutch buffel = bull).

From this root gu originated personal names like: Gutt, Gust, Gustaphe, Guthrie, Gunther, Grüter, Gruyter. From the root go: Godard (Bodard, Bodwin, - Baudouin), Godding, Godts, Godderis. Also: Budts, Bluds. Root: Bu = Bull. Converted into Bill - Will = Williams, Wilhelm = Guillaume (French). (Again G = W).

For the Accadic-Assyrian we consulted: François Lenormant: "La langue primitive de la Chaldée et les idiomes touraniens" (Maisonneuve et Cie., Paris, 1875).

Accadic = Gud is os (bull); Gum = man.

However this Gud or God originated from the Hebrew iod. In this way: i = iod, jod, yod, god or gud. There exists also the form Gad.

(Compare the Persian Gao and the Sanskrit gaus = bull). Where ~~aw~~ of Gaston.

So the real root is i. And this i - iod symbolises the male sexual organ. (= vir + testiculum).

Compare with the Name Je Ho Va H, which reads: Jod-iod, Hé, Vau, Hé. Jod for God.

Now, with the Old Greek God-the-Father was called Neptune. With as
 Gakti = the Goddess Amphitrite or Gais.
 With the Chinese: Yang and Yin.
 With the Old Egyptians He was called: Ptah. With as Gakti: the
 World-Mother Te-Urth or Iala-Hathor.
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 Compare with the Name Je Ho Ve H, which reads: Jod-iod, Hé, Veu, Hé.
Jod for God.

Jod-iod is for Father. (Yang-Principle of the Chinese; the Janus-Bifrons of the Romans).

The philologist Max Müller however saw in the root g a Northern symbol: ♂, to which he ascribed the sense of: male sexual organ. This is however a symbol of a later date. - g = y = j = i. Extended to Hi.

From Hi came Ha (Hebrew) = God, Father, Sun. The A reads then in Hebrew: Alif or Aleph, with the significance of bull. Ha or Ah became in Sumerian AS (Homa = Soma) = God, Father, Creator. In Greek: OS = Father. (Compare with Dutch os = bull).

In Accadic US = phallus. In Latin ~~the~~ suffix us became the suffix which determines the masculine sex.

ISH (Hebrew) = the man. Here one finds the i (iod)-root back again.

The Accadic also has Sâ = man. (Inversion from the Sumerian AS).

Also Ai and Ad = father. Root = A for I - iod.

A (Alif) has given :AN (Accadic) = God.

Compare with the Chaldean-Assyrian God: OAN, from where Oannès and Johannes. - Is O-An perhaps Visnu?

Then we have the Greek Aner - Anotros, from Androgyne. The Sanskrit Nara (=Neptune). The Accadic Na = he, and Nabu = the Assyrian God Nebo.

AN changed into Al - El (Hebrew) = God.

Or in IL (compare French: il = he), whereof the Assyrian ILUV = God. Compare with Bab-Ilou (Babylon) and Beth-El (Bethlehem). Both read: Home of God. - Ilou gives again the pure root IL - I (iod - God).

I, A, HA was converted into cha - KA (Egyptian) = father and bull.

(The root of KA always A - Aleph or Alphan) Compare Accadic: Xar = bull; Xarra = man. Root Xa for Ka. (Accad. Xir and Kir = to call)

Compare the names Kam (or Cham, or Ham) and Khem (or Kem), sons of Noak alias Fo-Hi, alias Adam or Ha-dam, alias God Saturnus and Cronos: the horned God). Kam or Kem reads: Ka - mee/mes = son of ... Noak.

The root A of Ka reads in Greek: Alpha. Writes: α = ♂ = ♂ : a bull's head.

From Aleph - Alpha came: Pha-al - Phal - Phallus.

When the symbol of the God is a bull, then that of the Goddess is a cow. Therefore the Egyptian World-Mother Isis-Hathor wears cowhorns.

Symbol for: foster-mother.

We conclude: The word God is identical with the Assyrian Gud, with the significance: BULL. The bull being the symbol of the virile creator of life.

The Assyrians were a people who had many sculptures of bull-Gods.

But Brah-Man (or Bhaga-Vata) is not at all a Goddess-impregnating bull-God, but the Thinking World-Mind, the Great Lonely One WHO has no Çakti-Goddess.

The Great Lonely One and especially the Great Misunderstood One!

To every God is attached the conception: positive power. - Not to Brah-Man, for this Spirit of Holiness is neutral, potential power!

God is connected with the idea: I_ntellekt. - Bhaga-Vata is connected with the idea Wisdom!

To call the World-Sage GOD (= bull) is therefore very impolite. This must be the reason why the ALMIGHTY does not like to be called God.

But it is not Brah-Man who "one" lets worship. No!

Hoping to have explained the enigmas God-the-Father and God-Gud to your satisfaction, we offer you, dear Sir, our best regards.

F.Willemsen

) ALMIGHTY is a personal form. From Celtic: HAL = the Sun + Might (means; Spirit). Reads: the Mighty Spirit dwelling in the Sun.

58, van Nevelestraat
Deurne-Noord (bij Antwerpen)

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58, van Navelstraat
Dennene-Noord (bij Antwerpen)

Topic

Goldsmith, Joel S. LIVING NOW. So many who came to Joel Goldsmith must have asked how one can 'live by the spirit' while attending to the practical affairs of life. This book is from one whose own certainty was that 'at this very moment, we possess all that will unfold as our experience for all the days to come; it is embodied and embraced within our consciousness, and day by day it will unfold and appear in our human experience in terms of whatever is necessary.'

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~~topics~~ ~~who was the greater man, Napoleon~~
~~whose wars~~

Philosopher

Alfred Delprat, FEDERICO

Kung

St. Louis

, FREDRICH DUE,
19

Marcus Aurelius

Grosse



stage they are conditioned and limited by relativity and also that any idea, however "advanced" it might be, is still in the realm of the contradictable. Only when UNCONTRADICTABLE IS can there be a natural absorption and a complete understanding of the contradictable; there is thus a perfect mating, formed by the highest intelligent correlation.

TOPIC

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stage they are conditioned and limited by reality and also that any idea,

they fail to realize that at a certain

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FILMS :

TIME OFF

A FRENCH week in the London cinema. On view, new films from Truffaut and Godard who are eclipsed by a young compatriot, Alain Jessua, with his **Life Upside Down** (Academy, "A"), a remarkably ambitious and accomplished first film.

I say "ambitious" not because of the film's scale, indeed it is economical, but because of the subject—many an experienced director would fight shy of handling a situation in which the interest lies entirely in a person's mental processes.

Superficially it is a marital relationship that is studied, Jacques Valin early in the film making a sudden, unexpected proposal to Viviane, the girl he lives with.

He is an apparently ordinary young man working in a Montmartre estate agent's office, she a model; and there's much amusement in the early scenes lightly satirising their lives though a distinction is to be noticed.

Jacques regards his days spent showing and inspecting flats as distasteful; his life is an endless corridor of dreary doors, whereas Viviane, who's as silly as she's pretty, is never tired of seeing herself on a magazine cover or in some absurd advertising film.

Why marry her? A case, perhaps, of straw-clutching, for Jacques had already acquired almost by accident a taste for withdrawal from the world into a state of contemplation.

Wedding Trance

This makes for eccentric behaviour that is by turns comic and chilling, as when he goes into a trance after the wedding and then refuses to sit down to lunch with the guests.

While there is much to laugh at, in the couple's visit to the cinema, for instance, to see one of Viviane's films or in the supper party they give for her friends, this satire is without purpose.

We are shown a world from which a sensitive man might well wish to withdraw; and this world includes the sweetly silly Viviane with her giggling and prattling, not to mention her untidiness.

So Jacques finds increasing solace in his own thoughts, and his powers of introspection increase with practice, of which he has plenty when he loses his job. Ordinary everyday objects which he sees now as if for the first time exercise an hypnotic effect. He

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showing and inspecting hats as distasteful; his life is an endless corridor of dreary doors, whereas Viviane, who's as silly as she's pretty, is never tired of seeing herself on a magazine cover or in some absurd advertising film.

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So Jacques finds increasing solace in his own thoughts, and his powers of introspection increase with practice, of which he has plenty when he loses his job. Ordinary everyday objects which he sees now as if for the first time exercise an hypnotic effect. He spends hours gazing at a tree and is away from home for days studying a succession of sunsets.

On to Yogi

Small wonder his uncomprehending wife attempts suicide, and it seems at first this will redeem Jacques, proving he is loved and not alone. But no, the appeal of the inner life is too strong and soon he is increasing his powers of perception by fasting like a yogi. In the end Viviane leaves him and we last see him sitting on the floor of a room in a clinic happily contemplating the walls.

A criticism of life, of course, is implied, though not in itself particularly profound. The old question is recalled: who is mad, the lunatics or the keepers? Still, the film succeeds in stimulating an inquiry into values; and it is a merit that it can be enjoyed at other levels, as a satirical comedy and also as an emotional drama, Viviane's predicament being truly moving.

It is M. Tesson's considerable

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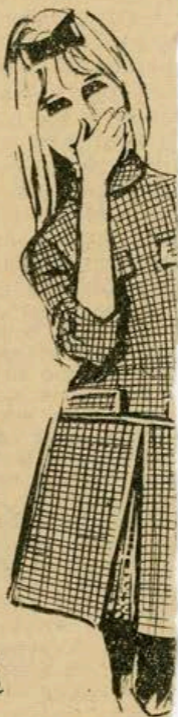
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Sketches by
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One man's curiosity

WARBURG'S

intellectual curiosity embraces a wide range of subjects—literature and philosophy, politics and psychology, the arts and music; and modern currency problems have long been a favourite hobby.

Next to currency problems, his main extracurricular interest is the science of graphology, "which some people unfortunately still consider something akin to astrology." Several years ago, when he worried about an associate with some emotional problems, he sent a page of the man's handwriting to a noted graphologist in Zurich. He received a lengthy character analysis which convinced Warburg that the graphologist knew more about the man (whom the graphologist had never seen) than Warburg did after talking to the man every day for years.

Warburg endowed the European Foundation of Graphological Science and Application which is now attached to the University of Zurich. At the opening of the Foundation in April, 1963, Warburg explained why he endeavoured to further the development of graphology though he considered himself merely a dilettante.

"My experience with graphology convinced me that graphological analysis enables us to gain insight into the psychological structure of other people, to find out more about them than years of personal acquaintance or spontaneous, intuitive impression will tell us. . . .

"I realise that many people still consider graphologists to be cranks and eccentrics. Eventually, I am convinced, graphology will become *hoffähig*—presentable at the court of profound knowledge, comparable to the earlier sciences of astronomy, chemistry and physics. . . ."

"The Merchant Bankers" will be published in January by Weidenfeld & Nicolson.

Tom

the Banker

SIA SIEGMUND

the materials handling and the economic and financial evaluation and their successful implementation.

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Formal academic qualifications, while desirable, are not essential. Of first importance, however, is proven experience of marketing consumer goods together with the ability to manage. Fluency in English and in at least one other European language, preferably Italian or German, is essential. Previous experience of Continental business methods would be an advantage. The successful candidate is unlikely to be over 40.

An initial salary of probably not less than £5000 is proposed but the figure could be considerably more. There is a very good life assurance/pension scheme. Headquarters will probably be in London, but could be in Brussels or Geneva.

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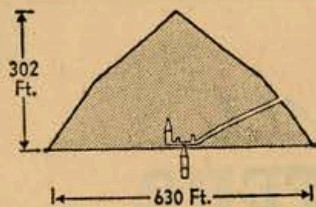
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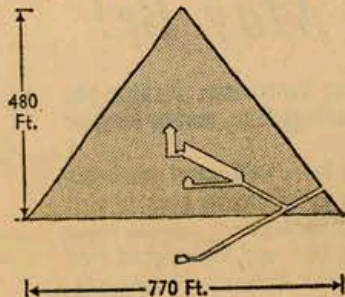
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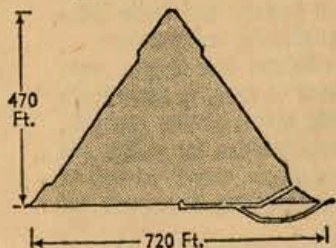
BENT PYRAMID OF SNEFRU



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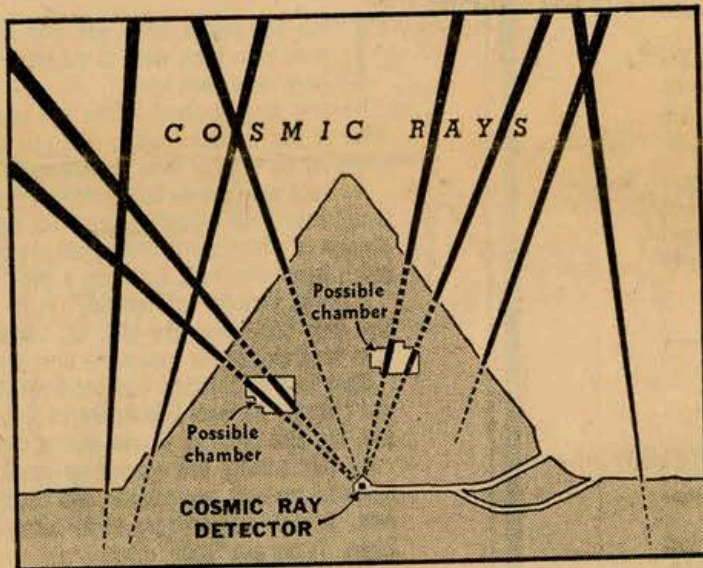


PYRAMID OF KHAFRE



August 8/65

How to tell whether an Egyptian pyramid has secret chambers in it is shown in the drawing below. Chambers and passages known to exist in three famous pyramids are shown at the left. Hypothetical chambers are put in the drawing of the pyramid of Khafre, below, to show how cosmic rays will be used to X-ray the huge structure. Cosmic rays strike the pyramid uniformly from all directions and should be so recorded by a detector in the chamber beneath if the structure is solid throughout. Vaults above the detector, however, would let more rays through than would come from solid parts of the pyramid, thereby revealing the existence of hidden chambers.



Science: New Way To Study Pyramids

By WALTER SULLIVAN

Plans are being developed to use cosmic rays to hunt for treasure inside the pyramids of Egypt. The scheme would muster the most sophisticated techniques of modern physics in an effort to outwit Egyptian architects of 4,500 years ago. The goal is to "X-ray" these mountains of stone and see if they contain undiscovered passages and treasure-laden chambers.

According to reports from Cairo the plan has the blessing of the Egyptian government and has stirred the enthusiasm of authorities on Egyptian archaeology. A likely target for the first test is one of the pyramids at Giza, a few miles from Cairo. Despite the wonders of 20th Century engineering, the two largest of the structures are still the most massive edifices ever built by man.

The pyramid of Cheops, larger of the two, contains several chambers and a complex system of passages. The pyramid built by Snefru, father of Cheops, at Dahshur also contains chambers and passages. However, the one erected at Giza by Khafre (or Chefren), son of Cheops, appears to be completely solid. There is a chamber beneath it, but none ostensibly

Motors exhibit building at the World's Fair.

The spark chamber is a recently invented device for detecting high energy particles. It consists of a stack of metal plates that carry alternate positive and negative electric charges. When an invisible cosmic ray particle plunges through the plates it ionizes the air along its path. This makes the air sufficiently conductive to cause a spark to jump between the plates along the path of the ray.

The spark chamber proposed by Dr. Alvarez and his colleagues for pyramid probing consists of two horizontal pairs of plates, with one pair about a foot above the other.

When a ray penetrates a pair, producing a spark, the location on the plate is observed electrically and the information transmitted to a tape recorder. The same information is collected from the other pair of plates. The geometric relationship of the two sparks indicates the direction from which the ray arrived.

The plan is to place this array at one end of the chamber under the Khafre Pyramid and leave it in operation there for a month. If it observes evidence of a hollow in the rock overhead the array

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Apparently the Pharaohs took extraordinary steps to protect their bodies and the treasures entombed with them from enemies, robbers—and future archaeologists. By the time the archaeologists came along all of the known pyramid chambers had been sacked. However, there has been a suspicion that some other vaults were cleverly concealed and have remained undiscovered.

Probability of Chambers

The suggestion to "X-ray" the pyramids has been made by Dr. Luis W. Alvarez, professor of physics at the Lawrence Radiation Laboratory of the University of California at Berkeley. Why, he asks in the proposal that he has circulated to the scientific community, would Khafre, "after a boyhood spent watching his father's slaves erecting a beautiful and complex series of chambers and passages in the Great Pyramid, be content to erect a solid and uninteresting pile of limestone blocks as his own pyramid?"

In 1837 Col. Howard Vyse and John S. Perring of Britain excavated and blasted a series of tunnels and shafts in the Cheops, or Great Pyramid looking for what they hoped would be the Pharaoh's actual burial vault. The chamber beneath the pyramid is now cluttered with rubble from that futile venture. However, Dr. Alvarez said, if one or more hidden chambers is found in the neighboring Khafre Pyramid, it would seem worthwhile to clean out the chamber beneath the Cheops Pyramid so equipment could be installed to "X-ray" that monument as well. The procedure could also be applied to others of the royal pyramids, some 80 of which are known in Egypt, although many have fallen into heaps of rubble.

Cosmic rays can be used to probe the solid interior of a pyramid because they have extraordinary penetrating powers. Those of the highest energies can be detected in deep mines. They are called "rays" because they were originally thought to be a form of light even more piercing than X-rays. They are now known to consist largely of atomic particles moving almost at the speed of light.

A square yard on the rooftop of a building in New York City is struck by some 10,000 of these particles per second. Most of them are too weak to penetrate deeply into solid material. However, there are enough to keep a spark chamber crackling within the General

other. When a ray penetrates a pair, producing a spark, the location on the plate is observed electrically and the information transmitted to a tape recorder. The same information is collected from the other pair of plates. The geometric relationship of the two sparks indicates the direction from which the ray arrived.

The plan is to place this array at one end of the chamber under the Khafre Pyramid and leave it in operation there for a month. If it observes evidence of a hollow in the rock overhead, the array will be moved 35 feet to the other end of the chamber and the observations repeated. The magnetic recording tapes are to be changed daily and mailed to Berkeley for analysis by computer.

The latter will take into account the shape and ray-stopping properties of the pyramid. Thus it will "know" with what intensity the rays should reach the detector from all directions, assuming that the structure is entirely solid. If they come more intensely than they should from a certain direction, that will mean there is a hollow chamber along their path. By shifting the observations 35 feet to another point, the distance to the chamber inside the rock should be evident, much as two eyes give us depth perception. It would then be up to the archaeologists to figure out how to reach the vault.

The National Geographic Society has reportedly offered financial backing to the scheme and it is hoped that other organizations, such as the National Science Foundation, will also contribute. The Egyptian government is said to be prepared to cover the local costs.

Dr. Alvarez expects it will take about three months of observation to explore the interior of a large pyramid.

'Delusions' Follow Heart Surgery

By JOHN A. OSMUNDSEN

Heart surgeons and patients have recently become aware of an unexpected, disturbing complication connected with open-heart operations.

The complication is a kind of temporary madness that comes over the patient during his stop-over in the surgical recovery room. Last week, in the Aug. 5 New England Journal of Medicine, doctors from the Departments of Psychiatry and Surgery of Columbia University College of Physicians and Surgeons reported that this mentally disturbed conditions occurred in 30 of 79 adult open-heart patients at the New York Medical Center. But they suspected that the true incidence of the disorder was much higher.

The doctors cited the case of a 56-year-old unmarried laboratory technician as typical. Long a sufferer of chronic rheumatic heart disease, she underwent open-heart surgery for the replacement of one of her heart's mitral valves.

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CALLING ALL VERMONTERS

Wherever You May Be!

They say people never get over being Vermonters. Perhaps you were born here, went to school or college here, worked here, or have vacationed here.

However long or short a time you were here, we'd wager you often think of this beautiful State; that you dream of coming back to visit whenever you can, or even to work and live here.

We want you to know how welcome you'd be — and that a lot of good things have been happening here. For example, there are the great expansion of winter sports and summer recreation areas and the fine roads which have been built, including a good part of the Interstate System.

Actually, Vermont is "booming" in its own quiet way. A number of blue chip Companies like IBM, GE, Standard Register and Globe Union have been building or expanding their manufacturing facilities here.

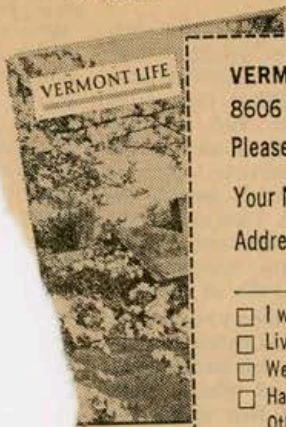
Many long established Vermont firms like Fellows Gear Shaper, Jones and Lamson, National Life Insurance Co., Rock of Ages, to name but a few, are also growing, as are dozens of new, active, smaller concerns.

All this activity has opened up many opportunities for skilled and unskilled workers, professional and business people, women as well as men. Schools and colleges of all kinds are expanding throughout the State. Times are "good" here.

There is also much attention being given to careful planning for controlled growth, for keeping Vermont beautiful and unspoiled as it always has been . . . for progress and prosperity without sacrificing the good life Vermonters have always found and cherished here.

So, we are publishing these messages to you who know and love Vermont, wherever you may now be. We'd like to keep in touch with you. We hope you will send us your address so we can send you news now and then of what's going on back here in the Green Mountains.

Right now we'd like to send you a particularly handsome issue of VERMONT LIFE Magazine. If you are already a subscriber, you can give this extra copy to a friend. Just mail the coupon here to receive these 64 pages of Vermont in words and pictures, many in full color. And be sure to come back for a visit in person whenever you can. Let's keep in touch!



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How to X-ray a pyramid

TOPICS

THE IDEA that there are secret chambers in the pyramids, perhaps containing treasure that would make Tutankhamen look like a pauper, has been popular for centuries, and perfectly reputable Egyptologists agree that there might be something in it. After all, security consciousness on the part of the Pharaohs and other pyramid builders would have been natural enough. The treasure they were buried with was to get them through the after life.

How can a small chamber be located in millions of cubic feet of masonry? Until very recently nobody could think of anything better than taking the pyramids apart, stone by stone. But now a much more sophisticated method has been proposed—by a nuclear physicist.

He is Dr Luis Alvarez of the University of California and his idea is to X-ray the pyramids. No man-made source of radiation would be powerful enough, but there is a convenient natural source available: cosmic rays. Particles called muons, produced by cosmic rays, would do the trick.

Where they were passing through an internal chamber they would not be slowed down as much as if they were passing through stone all the way. Alternatively if they were passing through a chamber full of gold, a very dense material, they would be slowed down more.

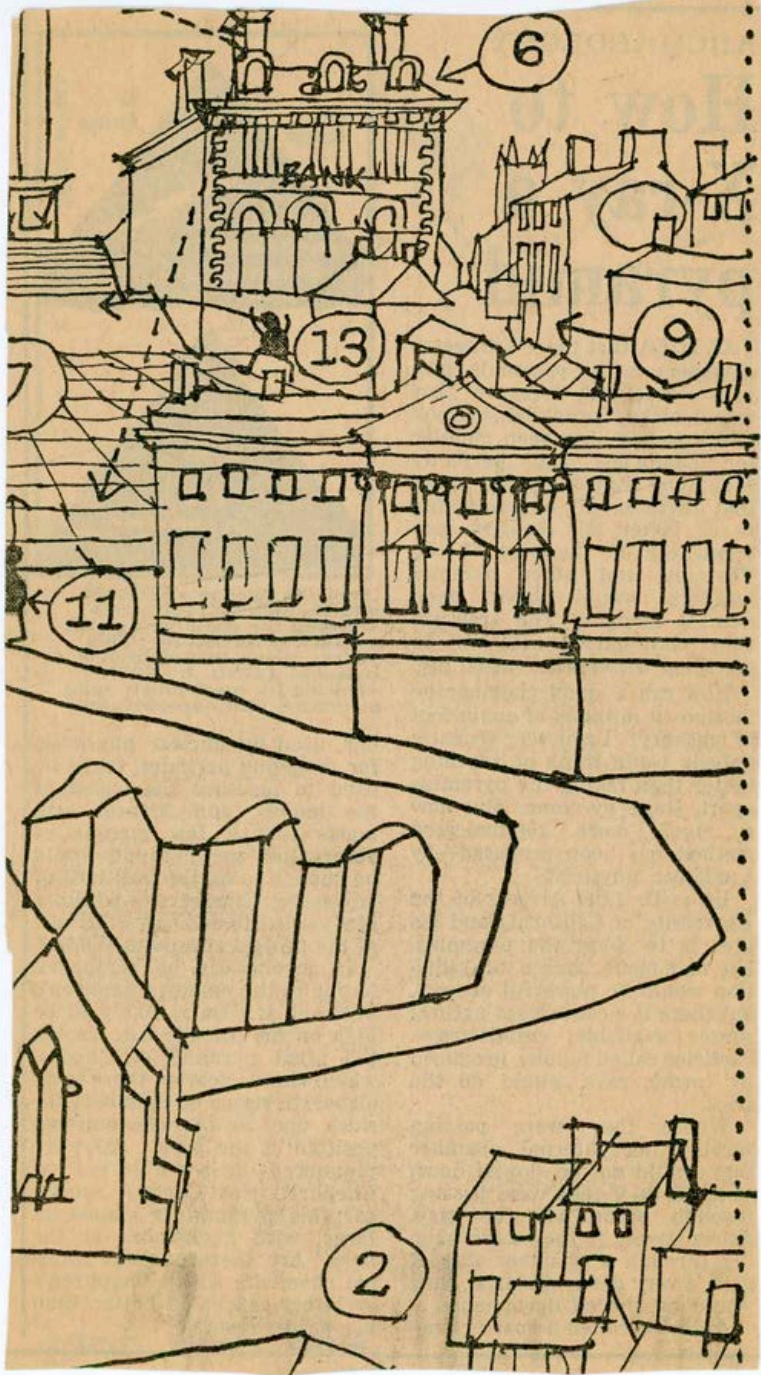
A device called a spark cham-



Above is Cheops's pyramid (480ft. high by 770ft. wide) showing the chambers which escaped detection for 3,500 years. Below is Chephren's pyramid (470ft. by 720ft.) showing its suspiciously solid structure, still unpenetrated

ber, used by nuclear physicists for detecting particles, could be used to measure the speed of the muons, and Alvarez estimates that a few months of observation per pyramid would be enough to fix the positions of any secret chambers to within a few yards. He estimates the cost of the project at around £60,000.

If anyone can be persuaded to put up the money, Chephren's pyramid at Giza is likely to be high on the priority list. Inside the great pyramid of Cheops, which stands nearby, there is an elaborate series of chambers besides one in the conventional position at the base. All were plundered in antiquity. Chephren was Cheops' successor; his pyramid is almost as large, with a chamber at the base. Are there perhaps internal chambers which Chephren's architect concealed better than his predecessor's?



Precognition

MR. DAVID DAVIES'S letter about his telepathic experience is interesting, and raises two points. Mr. Davies claims to be not "psychic." He does not have to be. The telepathic function is quite normal, implying no special characteristic of mind or spirit. When it happens—which may be much more often than we think—it is not usually recognised as telepathy at all, but put down to coincidence or simply not noticed.

The second point is that Mr. Davies's experience may well not have been telepathic at all, but a precognitive intimation of his receipt of the letter. Readers of Dunne's "An Experiment with Time" will know that precognitive experiences usually occur in dreams, but not always. Some years ago I "precognised" receiving a letter from abroad. For various reasons telepathy and coincidence seemed to be conclusively ruled out.

Of course, precognition (or foreknowledge) takes more swallowing than telepathy, though the evidence for it is no less impressive. It is interesting to speculate to what extent these two extra-sensory-perception faculties may be linked or, indeed, different facets of the same thing.

I. P. JACKSON.

Telepathy?

YOUR readers might be interested by an instance of telepathy that I experienced this week. I am by no means a psychic person, so I was the more surprised than pleased by what happened.

In the autumn of 1957, while touring in Germany, I camped one night at a farm in Friesland. The farmer gave me permission to sleep in an empty cowshed, and after supper invited me in for a cup of coffee with the family in the parlour. I happened to have some English pennies in my pocket, and distributed them to the children. The next morning, I packed up and left.

Gradually the incident faded from my memory, and I don't suppose I'd thought about it once during the past five years—until suddenly, last Saturday, I found myself clearly remembering the night in that barn—how I'd asked the farmer about the rat population, and burnt the corned-beef hash I was concocting for supper. All this, as I say, came back suddenly and clearly, for no apparent reason.

Then, on Thursday, a letter arrived from the son of the farmer, who was 10 in the year I visited his family, and is now 17. He'd seen my name in their visitors' book, he said, and had written to ask if I could fix him up with a pen-friend.

The letter had been posted—and presumably written—on Saturday, the day my freak memory came back to me.

DAVID G. DAVIES.
Pangbourne, Berks.

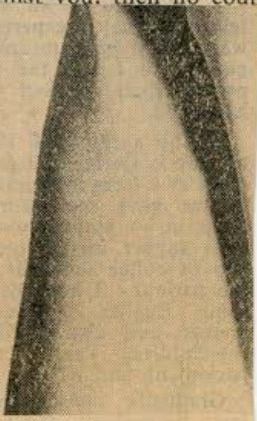
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Britain at Fault

MALI was wholly at fault in refusing Britain's demand for an immediate meeting of the Security Council. This most emphatically is not because she is a tiny and insignificant country abusing her temporary occupation of the presidential chair to block the will of one of the permanent members. The opposite is the truth. It is because she is setting a dangerous precedent which might encourage other larger Powers, when they happen to be presiding, to use that office in a similarly obstructive way. What, for example, if another uprising should break out in Eastern Europe when the Soviet Union is in the chair?

Britain, however, is in a miserably false position to complain, since the resolution which she wants the Security Council to consider is itself an outrage against the whole spirit of the Charter. How can it possibly be argued that breaches of the Rhodesian oil embargo constitute a threat to peace? Mr. Smith is threatening nobody. It is he who is threatened, and if it is once established that being unpopular with your neighbours is sufficient to warrant U.N. action against you, then no country



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PRIME MINISTER OF BHUTAN

Mr. Jigme Dorji, Prime Minister of the Himalayan kingdom of Bhutan, who was assassinated on Sunday night, had reversed an ancient policy and opened his country's doors to the outside world.

Political and social processes had been set in motion which, as the most powerful figure in Bhutan, he had been able so far to regulate, but his death now is likely to introduce a period of uncertainty.

Dorji always maintained that he had been elected Prime Minister of Bhutan and it was true that the Tsongdu (National Assembly) had gone through the form of electing him, but in fact Dorji inherited the office from his father and the post has hitherto been hereditary in Bhutan. He was close to the Ruler of Bhutan, the Druk Gyalpo, in age (Dorji was 45), and the two were friends, but although Dorji was punctilious in observing their relationship in rank there was little doubt that he was the initiator of policy.

In the past six or seven years Dorji had ended the closed-door policy that, added to the fast barriers that nature had left around Bhutan, had made it an almost unknown kingdom. When for generations the Rulers of Bhutan had been refusing suggestions from India that they should allow roads to be laid into their country, Bhutan suddenly sought Indian assistance to build roads to Paro and then other towns.

Some of the new roads have now been completed. Bhutan also began to ask for medical assistance to improve the health of the people and for teachers to begin the transformation of a kingdom that is still essentially Tudor in character. In



...his new course Dorji

1984

Imports continue to grow rapidly, reports the Board of Trade today. In the past three months the volume was 7 per cent more than in the previous three months and 17 per cent more than a year earlier.

The rise in the past three months has been in all the main categories with imports of food, beverages, and tobacco up 3 per cent, fuels up 9 per cent, industrial materials up 7 per cent, and imports of finished manufactures up 16 per cent.

In February the overall export and import unit value index numbers remained unchanged from the January level of 105 and 107 respectively, but due to a rise of almost one-half per cent in the import unit value index the terms of trade fell by one point to 98.

The volume of exports, seasonally adjusted, in the three months December to February was 3 per cent more than in the previous three months.

£10½M. INVESTMENT TRUST

Mr. John James is to convert his own and his family's interests into a public company by creating a £10,500,000 investment trust, into which will go his entire holdings in the new furniture supermarket, Williams Supermarkets, which amount to seven million shares and his holdings in the television and radio chain he has built up in the last three years.

The trust, the John James Investment Trust, will also absorb his family investment company, Dawn Estates. This company holds about £3,500,000 worth of quoted equities in other public companies. All the new commercial enterprises Mr. James will be taking an interest in are also to be absorbed by the trust but he declined to identify what these are likely to be. "These new interests will be made known in due course. But I can assure you they will prove to be very interesting", he said.

Mr. James, who started a chain of radio and television shops in Bristol after the last war with an R.A.F. gratuity, explained: "For years my friends have been..."

(287)

For Catholics, Meat on Friday *Times*

The practice among Catholics of abstaining from meat on Fridays was begun during the reign of Pope Nicholas I (858-867) as a penitential observance of the traditional day on which Christ was believed to have died. But although "fish on Friday" has become almost synonymous with being a practicing Catholic, the rule was a Church law, rather than a Divine law. A papal decree of last February authorized national bishops' conferences to make their own decisions on certain laws in that category.

Last week the National Conference of American Bishops announced that as of Dec. 2, Friday abstinence from meat will end for the 46-million Catholics in the U.S. (Exceptions to the dispensation are Fridays during the Lenten period, and Ash Wednesday, the first day of Lent.) Since most American Catholics are traditionally dispensed from the abstinence regulation on the day following Thanksgiving, the change, in effect, takes place next week. The Americans are the sixth national group to take such action since the authority was granted.

The action by the Catholic leaders was based on the belief that in the 20th century, dietary habits have become irrelevant as a means of penance. They reason that penance would become more meaningful if works of charity or other forms of personal penance were substituted for fasting and abstinence, and they urged that Fridays particularly be observed as a time for "good works born of living faith."

Actually, Irish and American Catholics have been the most assiduous practitioners of the custom of meatless Fridays. In Spain Catholics have eaten meat on Fridays since 1089, a dispensation granted them in recognition of the Spanish defeat of the Moors. Other circumstances such as travel, holidays, emergencies, physical considerations, or particular personal hardship usually have been sufficient reasons for local dispensation from the fast.

Although many Catholics, including those who considered

cient reasons for local dispensation from the fast.

Although many Catholics, including those who considered themselves "captive consumers" of the fish industry, were pleased by the new ruling last week, there were others who did not share in the rejoicing. Oldtimers, steeped in the ways of an old church, viewed the change with dismay. "It would choke me, I guess, to eat meat on Fridays," one woman said.

Restaurateurs were more adaptable, and saw the change as simplifying Friday banquet and dinner arrangements. Fish dealers sought solace in the belief that once a fisheater, always a fish-eater. The National Fisheries Institute said: "It is a long time since the seafood industry of the United States depended upon the observance of religious duties for its welfare."

A bartender on 52d Street had a practical view of it all. "It's better in one way—a lot of people don't like fish," he said. He added that he hoped the new rule would be made retroactive—"it would be a great help in having our sins forgiven," he said.

To the Editors of Pravda [Soviet party newspaper].
 To the Editors of Izvestia [Soviet Government paper].
 To the Editors of Literaturnaya Gazeta [literary newspaper].
 To the Editors of Literaturnaya Rossiya [literary weekly].
 To the Editors of Molot [Rostov newspaper].
 To Mikhail Sholokhov, author of "And Quiet Flows the Don."

When you spoke at the 23d party congress, Mikhail Alexandrovich, you went to the rostrum not as a private person but as "a spokesman for Soviet literature."

You thereby made it legitimate for every writer, including me, to pass judgment about the things you said supposedly in the name of all of us. Your speech at the congress really can be called "historical." In the whole history of Russian culture I

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11/21/66

TOPICS

COSMIC RAYS TO 'TAP' THE PYRAMIDS

From Our Own Correspondent

WASHINGTON, JUNE 15

1966
—The testing of a promising new device for archaeologists is behind yesterday's agreement, signed in Cairo between the United States and United Arab Republic Governments, to put modern nuclear research detectors at work inside the pyramid of Chephren at Giza, one of the world's oldest buildings.

This is the more substantial aim behind a project which will cost about \$250,000, to be provided largely from United States Atomic Energy Commission funds, and last about 18 months.

This test under field conditions has been chosen, however, because it will crack one of the theories among some Egyptologists that fabulous treasure of ancient Egypt exists in hidden chambers of this pyramid, perhaps even the mummy of the Pharaoh, undiscovered by the plunderers of other pyramids during past centuries.

NEW TECHNIQUE

Archaeologists here are sceptical, looking more to proving a new technique which could save them months of field work if cosmic rays can fix the location of interesting finds.

Cosmic ray detectors, previously used in particle accelerator research, will count the number of muons—nuclear particles of the meson family—as they pass, rather like X-rays, through the pyramid. If there are any chambers or corridors these will show up as voids.

Two "spark chambers", the core of the equipment, will be built on A.E.C. contract by the University of California at its Berkeley laboratories.

OPEN SCHOLARSHIPS : D. V. Morris (Carrington, field, Barton); J. A. J. Horberry (St. Andrews, Pangbourne); N. J. T. Sanders (Craigflower, Torryburn); J. M. Balfour (Lathallan, Montrose); A. H. M. Main (Cargilfield, Barton).

FULLARTON CONN : A. Skene (Stromness Academy)

SERVICES SCHOLARSHIP : D. S. L. Ransley (Brambletye, East Grinstead).

FLETT SCHOLARSHIP : C. G. Isles (Belmont House, Newton Mearns).

EXHIBITIONS : R. N. S. Grandison (Drumtochy, Fordoun); B. M. S. Williamson (Lathallan, Montrose); R. G. Menzies (Rickerby House, Ecclefechan); F. J. Gamble (Duncan House, Moifat); D. W. McHarg (Cambusdoon, Ayr); A. C. L. Blair (Chorlster School, Durham).

STAMP COLLECTING

LONDON bank parcels, including high value air mail, &c., 5s., 10s.; £1 and £2 per parcel.—Manning, 406, Coulsdon Road, Old Coulsdon, Surrey.

INVESTMENTS AND LOANS

ADVANCES arranged against quoted stocks and shares.—Glazier & Sons Ltd., 48 Mount Street, London, W.1. MAY. 3159/4145.

IMMEDIATE ADVANCES ON ANY SECURITY. £100 to £20,000.—REGIONAL TRUST LTD., 8, Clifford St., New Bond St., W.1. REG. 5983 and 2914.

FINANCIAL

DECLARATION OF DIVIDENDS

ANGLO AMERICAN CORPORATION GROUP OF COLLIERY COMPANIES.

DECLARATION OF DIVIDENDS

Notice is Hereby Given that the undermentioned **DIVIDENDS** at the respective rates per share/unit of stock shown below have been declared **PAYABLE** to members registered in the books of the respective companies at the close of business on 30th June, 1966.

The dividends are declared in the currency of the Republic of South Africa. Dividend warrants will be posted from the head and (in the case of those companies which have a London office) London offices of Consolidated Share Registrars Limited (London Registrars—7 Rolls Buildings, Fetter Lane, E.C.4) on or about 15th August, 1966.

Dividends payable from London will be paid in United Kingdom currency at par (i.e. at the rate of R2 or 200 cents to £1 United Kingdom currency), equivalent to the respective amounts per share/unit of stock shown, provided there is no material difference between South African currency and United Kingdom currency on 1st August, 1966. Should there be any difference between the two currencies regarded by the boards as material, the London office will pay on the basis of the equivalent United Kingdom currency calculated at the rate of exchange ruling on 1st August, 1966.

The dividends are payable subject to conditions which can be inspected at the head and London offices of the companies.

The transfer books and registers of members will be closed in each case from 1st to 7th July, 1966, both days inclusive.

The effective rate of non-resident shareholders' tax for all the dividends is 7.5 per cent.

Name of Company (Each of which is incorporated in the Republic of South Africa)	Divi- dend No.	Rate of Dividend	
		Republic of South Africa currency	United Kingdom Currency Equivalent
Amalgamated Collieries of South Africa Limited— per share	60	15 cents (See Note 1)	1s. 6d.
*The Coronation Collieries Limited—per share	109	5 cents (See Note 2)	6d.
South African Coal Estates (Witbank) Limited—per share	87	30 cents (See Note 3)	3s. 0d.
Springbok Colliery Limited —per unit of stock	38	7½ cents (See Note 4)	9d.

'Sumptuous Misery' Seen As Fate of U.S.

Ways Sought to End Noise, Crowds, Bad Air

By Jean White

WASHINGTON, Nov. 16—A government task force has been set up to find ways to eliminate man-made hazards from the urban environment before we end up living in "sumptuous misery."

John W. Gardner, secretary of health, education and welfare, announced the mission yesterday and told the six-member panel "to think at least 50 years ahead."

He called on the task force to look beyond air and water pollution to consider other hazards in the largely man-made environment of urban centers—noise, overcrowding, lack of green space, long hours of commuting.

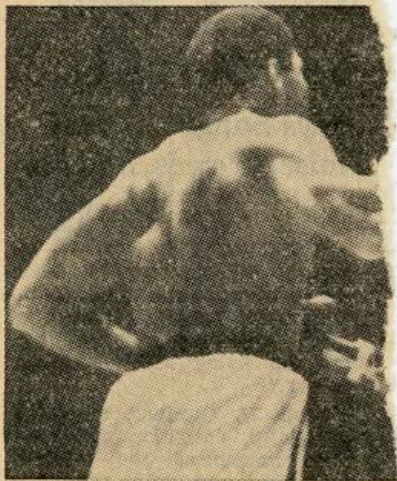
"We are learning that we must care about the quality of life," Mr. Gardner said. "If our society continues to become less livable as it becomes more affluent, we shall all end in sumptuous misery."

Air Pollution

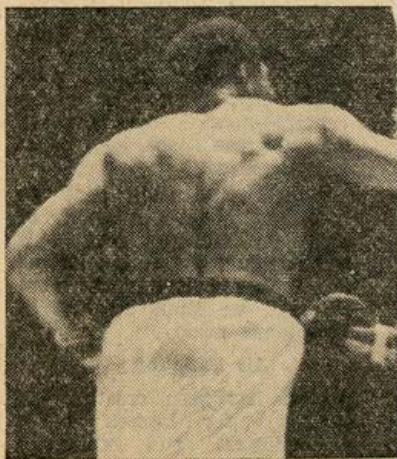
Man has been creating big problems for himself in a technological and urbanized society. Mr. Gardner specified air pollution as a key concern, with 135 million tons of pollutants discharged into the air each year in the United States.

The Task Force on Environmental Health and

our — As a



A beautifully timed



...Connec



THE THEORY & PRACTICE. Magick, the name Crowley gave to his discovery, is the Art and Science of causing Change to occur in conformity with Will. He considered the writing of books as Magick, for through the mediums of pen, ink and paper he was able to bring Change in the minds of those who read his work. 1929. 436 pp.

334

Q11a. An author's name...

DAIN, THE

Vol. 1-The Synoptic Gospels 1938; Vol. 2-The Gospels
 and The Acts of the Apostles 1936; Vol. 3-St. Paul's Epistles to the Churches
 and the pastoral and Catholic epis-
 toles 1937; Vol. 4-The Epistles to the Hebrews,
 the Epistles to the Romans, the Epistles to the
 Corinthians and The Apocalypse of St. John 1931. 383, 333, 258, 220 pp. London. 16.00
 3.75
 BIT, Ralph M. Universal Will. 233 pp. Los Angeles, 1930.

Make the Best of Life. Letters from an Old Man

the ultimate target of our Feed the Minds Campaign. The great danger is that the uneducated take as gospel all they read in print: they have not learnt to discriminate.

But God has matched the great need of the times with the spread of Christ throughout the world, and a heavy responsibility rests on the shoulders of the lamentably small number of Christians in some overseas countries. In the

e. One of the most famous of the interpreters of the Upanishads, embracing of Vedic philosophy which inquires into the true nature of the human soul, the ninth century A.D.. According to this teaching the existing world is transitory, and a man's object in life is to make his escape from the endless round of incarnation, and thus to be absorbed into the world soul.

OBSCENITY

EDUCATION welfare officers passed a resolution yesterday deploring the prominence given on BBC and ITV programmes to the portrayal of scenes that "appeal to the baser instincts of human nature."

The annual conference of the Education Welfare Officers' National Association at Birmingham was told that obscenities had been introduced by "kinky" authors into television plays.

Mr. J. H. BAGLEE, mayor-elect of Whitley Bay, moving the resolution, said: "I am appalled to hear that high-ranking people are willing to adopt a four-lettered word as decent basic English and allow scenes to be depicted that can do nothing but very great harm to children. I have seen six scenes which practically leave nothing to the imagination."

"There are scenes of families of the worst type where the parents are continually fighting each other and where children show no respect for their parents. There are scenes of violence and behaviour which one would expect to have seen in the dark pages in Africa."

"Parents embarrassed"

Mr. Baglee, a welfare officer for nearly 25 years, said he knew he would be told that parents could switch off.

"Parents should not have to rush over to the set and switch off in utter embarrassment. Children learn much by example and assume that what they see is the smart thing to do."

ence of electric water heating is not required, but applicants must have had a basic workshop training in sheet metal work, machining, light assembly work and other ancillary equipment applicable to line and batch production systems. Preference will be given to energetic men between the ages of 30/40 years with ability to improve economic methods of production. Good salary. Permanent position. Pension Scheme (non-contributory).

SADIA WATER HEATERS LIMITED.

Sadia Works, Rowdell Road,
Northolt, Greenford, Mddx.

PROJECT ENGINEERS for America. Must be experienced in refinery and petrochemical industry. 12-month contract. High remuneration.—Phone HOP. 2809, Industrial Manpower Ltd.

PROJECTS ENGINEER

26/32 years

Applications are invited from building surveyors or civil engineers with experience in building to fill a post created by the Company's recent expansion into the private and industrial sector. The post calls for a thorough knowledge of building and engineering quantities and materials, with a commercial aptitude for estimating. Speed and accuracy are essential and the successful applicant will be required to pursue a variety of projects from initial enquiry to commencement of contract.

Applications are also invited from younger men, without the same degree of experience, but with similar aptitudes for engagement and training as Assistant Projects Engineers.

Write or telephone quoting D.T.1 for job specification to:

The Training and Personnel Manager,
Galliford and Sons Ltd.,

Wolvey (333).

Hinckley, Leicestershire.

QUANTITY SURVEYOR.—A vacancy has occurred in an old established consulting engineer's London office for an experienced Quantity Surveyor to be responsible for preparation of bills of quantities and supervision of measurements for large civil engineering works. The position is permanent and pensionable (contributory) and the salary will be commensurate with experience and qualifications.—Apply, stating necessary details to Sir Bruce White, Wolfe Barry & Partners, 1, Lygon Place, London, S.W.1. Mark for the attention of the Administrative Manager.

ROBERT COURT & SON LTD. Engineers, Elgar Road, Reading (ref. AEB). Organisation and Methods Officer. A man with O & M experience to be responsible for rationalising and simplifying the company's paper work systems. Production Control. Experience on engineering jobbing work preferred. Production Engineer to assist works director which will later lead to departmental manager status. Graduate Engineers or equivalent qualifications with good experience of machine shop work and metal fabrication techniques.

General Omar Bradley has said: "With the monstrous weapons man already has, humanity is in danger of being trapped in this world by its moral adolescents. Our knowledge of science has clearly outstripped our capacity to control it. We have too many men of science; too few men of God. We have grasped the mystery of the atom and rejected the Sermon on the Mount. Man is stumbling blindly through a spiritual darkness while toying with the precarious secrets of life and death. The world has achieved brilliance without wisdom, power without conscience. Ours is a world of nuclear giants and ethical infants. We know more about war than we know about peace, more about killing than we know about living. This is our twentieth century's claim to distinction and to progress."

Topic

[Handwritten scribbles]

an issue was the
the object of laying the foundation for a Middle East federation. Experience suggests that nothing will happen until there is a sudden crisis; then the wrong things may happen.

might shake the Six so badly that a fresh start would have to be made to include the U.K. and our E.F.T.A. partners. But as month by month the multifarious ties at all levels increase between the Six, the chances

from what one sees and ~~the~~ one subject which will not be much discussed is: "What is to be Britain's purpose in the world of today and the next decade?"

Is it to be something more than earning our living, important though this is as an objective and one which will not be attained unless we

for years—is now of use
premature to close the file, but a lot of it ~~is~~ scrapped.

But the Russian-Chinese quarrel is becoming more and more acute.

In order to understand what it is all about, one must realize that what Peking and Moscow pretend the great issue to be is nothing but a smoke screen concealing the reality of the re-emergence in world affairs of a

been amazingly well conducted. It has been
economical. Its pressures have never been allowed to under-
mine the unity of the British nation. But as the years have
become decades the process has increasingly been felt as a
weariness of the flesh, with no adventure, no inspiration in
it, nothing positive, only an endless negative. It is the
ultimate source of the British malaise and our present dis-
contents. How pleasant it would have been, how encouraging
if, instead of concentrating on making the retreat as slow,
orderly and inexpensive as possible, Britain had been able to
go forward, go forward, helping in the creation of some-
thing of life in Europe.

plants—and it is forbidden to pluck a single flower. The car-system gives the fauna complete privacy when away from the roads, while three-quarters of the park is closed to the public in summer.

Round the first corner we came on impala, the gazelle-like antelope which can jump thirty feet and which provides the general meal-ticket.

order to swallow Dr. Jaques' prescription one must be ready to at least give consideration to abandoning a number of established conceptions. This is a mental exercise people find abhorrent. But remember, people found it hard to believe the earth was not flat or that iron ships would float or that atoms could be split.

versus Capitalism were becoming fossilized relics of the early 1900s and that the parties had degenerated into unprincipled vote-collecting organizations.

I feel that history is catching up with me and the parties are becoming more and more unreal in terms of *fundamental differences of principle*

lives of our nationals who are having the courage and, I think the foresight, to stick it out during this troublesome transitional period. Having said this, we must recognize that these young nations must learn the facts of life by making their own mistakes.

Nor should we be unduly alarmed

admitted that of the 139 members of the Central Committee (elected by this Congress), a Committee of which Khrushchev was a member, 70 per cent were liquidated in the purge. If—as I fear may be the case—Mr. Khrushchev's domestic position, possibly under attack from the right (the *pravopionietse*) is in some jeopardy, he will natur-

My more sagged and long-suffering readers will know that I have been saying this *ad nauseam* since August 1945 and what I think Britain should do about it; re., renounce (unilaterally if need be) the use of nuclear energy for military purposes and thus create a moral nuclear explosion in the conduct of foreign affairs and the whole problem of defence.

THE ANSWER. First, what could and should be done? Second, who is to do it?

As these words are being written there is a serious food shortage in India and expert opinion says that we are faced with the prospect of widespread famine in China, India and Pakistan in the early 1970s.

... spread amongst the grass roots of the West and South.
In its basic terms it has been an appeal, to what some would call simple and politically naïve people, to be honest-to-God-100%-Americans and to turn away from worshipping the false gods of European origin which for the past thirty years have been set up in the temple of the Republican Party.

It has...

government has conceded that since January they have lost
the number of Vietcong they claim to have killed.

The Vietcong assert that 29,000 government troops have deserted to them this year. That considerable desertions do take place is certain—2,000 a month. The desirable answer to this sticky problem is a
-lize the area and unite the Vietnams and get

stainly be

as to shake off pursuit." It was an affirmation from an age of certainties, now vanished, and even then disappearing. The luck was that a man still capable of that certainty perceived long before most the immense influence that broadcasting was to have, and not only decided that its influence should be for good, but had no doubt at all what good was. Thus every backslide into the trivial had to fight through his opposition, and he was a bonny fighter.

The drawbacks and disadvantages that come from having such an absolutist temperament at the head of things are obvious enough. But the advantages far outweighed

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...was his business to know what they ought to want: and theirs to learn to want what he gave them. Nowadays, in worrying over this problem, we set up a series of dichotomies, between "entertainment" and "culture," between distracting and informing, between escapism and facing life. He had an absolute belief which rose above these issues, and he used an older language. Broadcasting material should be inspirational and consoling. Broadcasting was a Service, and it would be no sort of service to anyone simply to pander to their lowest tastes. "The BBC must lead, not follow, its listeners," he said, and he added "but it mustn't lead at so great a distance

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1964-65

numbers in parentheses) among those
 ces yesterday attained new "highs"

NEW "LOWS" (20)

- BRITISH FUNDS (3)**
 Victory 4% 1976 Elect. 3% '74-77
 Gas 3 1/2% '69-71
- DOMINION & S. AFRICAN LOANS (1)**
 N.Z. 5 1/2% 1974
- LONDON U.S. DOLLARS**
 Canon Camera
 6 1/4% 1978
- BANKS (3)**
 Coml. of Australia Goulston Discount
 Palestine British
- BUILDINGS (1)**
 Williams & Williams
- FOODS (1)**
 Assoc. Biscuit
- INDUSTRIALS (1)**
 Holt (J.) (Liverpool)
- INSURANCE (1)**
 London
- PAPER, PRINTING (1)**
 Ault & Wiborg
- SHOES (1)**
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- TRUSTS (3)**
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- OILS (1)**
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- RUBBERS (2)**
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 pcCons. 62 1/4 1/2. 5pcPf. 67 1/2 1/2
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SPECIAL LIST

FEBRUARY 16

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 5 1/2pcPf. 14/
 Pf. 12/3

pcAPL. 17/6 1/2. 7 1/2pcBPF.

4pc1stDb. 87 3/4 8

Under Rule 163 (1) (c)
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 and which are not
 Official List.

MARCH 16

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cial Shares)

- National Cash Register SD154 1/2
- Neckerman Versand 24 1/4
- Oil Search (Aust.) 2/0 3/4 1/10 1/2 2/
- Olivetti Privilege 23/9 3 1/3
- Outrener 10 1/4
- Polaroid New SD113 1/2 1/2
- Pacific Petroleum SD20 1/4
- Place Oil Gas 4/10 1/2
- Progress Mfg. SD44 7/8
- Rio Algom Uranium SD24 1/2
- Rembrandt Tobacco 45/6 1/9
- Rinascente (Ln) 5/10 1/2
- Sage Oil 2/1 1/2
- Sam Newman Hldgs. 10/3 1/2
- Technicolor Inc. SD35 1/2
- Tri Continental SD98 1/4 7/4
- Triad Oil SD4 1/16 1/2 1/2
- Texas Gulf Sulphur SD131
- Vehicle General Insurance (Aust.) 3/
- Vivian (J. H.) 63/6 1/2
- Wheelock Marden 18/11 1/4

(By Permission of the Stock Exchange Council)

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 weekly intervals over about six months
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... to persuade the Americans that the future of mankind probably depends upon whether they ~~Americans~~ undertake a ~~radical~~ initiative in world affairs, comparable to but even more startling than the great conception of ~~Marshall Aid~~ *the past 50 years*

some form of what we should

say that I believe that in south-east Asia and possibly India we are witnessing one of those vast and inevitable changes which cannot be prevented from happening and that China—where the change began with the revolution—is hoping to accelerate what is bound to occur.

moment in history when Great Britain fell back in the league table of military violence capacity, the nuclear weapon made large-scale exchange of violence between nations a suicidal operation.

The British fox lost its tail of military strength and the other big fox said: "That's the end of that island fox." Now the other big fox

51

service; this is almost certainly a political day dream in election year short of the miracle of an all-party agreement. Next best: pull 20,000 troops out

of Germany and risk the political uproar. Also consider seeing if the men's services could be expanded. Perhaps recruit a brigade in the

future? At the risk of causing some anoplectic fits I would like to

Cyprus and in Vietnam will escalate into major conflicts with vast and unpredictable consequences, in which case this news-letter and a good many other things will be no more, or that at some stage in the development of these two critical situations reason will prevail and escalation will be halted.

To prevent this escalation is obviously the urgent problem at the moment of writing. When that has been taken care of the shock may create an atmosphere favourable to the solution of the two problems. It is

by General Khanh (I hope he will still be there when you read this), as clean, good-living democrats even if these non-Communist cliques have been wrapped up for exhibition purposes in the Stars and Stripes and given millions of dollars and 20,000 American "advisers". We must not think of the realities of politics and struggles for power in Asia, Africa and Central and South America in terms appropriate to a courteously conducted British by-election or even to the bogus abusive backchat between leaders during a general election campaign.

... the principal giver of aid to China. A most dangerous long-term menace is an "outlaw" China with nuclear weapons.

But is it conceivable that anything along these lines would be acceptable to American public opinion. Unfortunately it is hardly credible that it would. Why? Read on.

leadership the REPUBLICAN PARTY
increasing encroachments of the Federal government; he will keep the
racial problem under control. In foreign affairs he sees the cold war as a
great conflict of incompatible principles which can only be solved by the
disappearance of Communism. He feels that America's enormous military
strength should be used to pressurize the Communists into surrender or
isolationism

and industry will find it of immediate practical importance',
Yorkshire Post. 'This book brings out clearly that . . . when we
outrage nature and tip the scales too violently to one side we do so
to our own detriment and at our own peril', *Rural Life*. 'An
excellent introduction to the basic principles of conservation',
Times Educational Supp.

7½ × 4½, 124 pages, ©4.75, (viii)

The Way to Christ by Jacob Boehme, reprinted from the Bath Edition of 1775, and described in the last Announcement (September 1963), was published in January.

Thomas Co. octavo. 160 pages. limited to 1,500 copies. \$5.50

will start.

No by Jean-Paul Sartre

"Neither can it be demanded that anyone should for 250,000 crowns renounce principles which are not only his own but are shared by all his comrades. It is this that has made it so difficult for me both to get the prize and to refuse it."

The Swedish Academy yesterday announced the award of this year's prize — actually worth 273,000 crowns — to Sartre in spite of the fact that he had already written refusing it.

In Paris, Sartre yesterday told a Swedish correspondent he had always refused

official distinctions. He very much regretted that "the affair was taken on the appearance of a scandal," but that was "because I was not sufficiently well informed about what was happening," he said.

In New York, the "New York Times" today hailed Sartre, who is 59, for creating "a disturbing and galvanising force in modern letters." It said he had once said he detested awards on principle, "whether a sack of potatoes or a Nobel Prize."

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two countries.
agriculture experts will leave for the island next week.

Cypriot experts will also come to Greece to study industrial, economic and agricultural matters.

plex to be handed in detail at a brief debate by an assembly of 2,200 prelates. They forecast that most bishops would favor interventions in writing.

Bishop Guano's statement, in reply

pic stars defect to U.S.

Hungarian
by air to-
States —
from other
team.
the man as
several of his

plan to seek political asylum at the U.S. Embassy here.

He had called on them to say good-bye.

The sources said two Hungarian tourists named only as Molmer and Kobatchi — had flown to the U.S. with him after calling at the Embassy.

had apparently made their

plans separately.

Toro, 24, just missed a bronze medal yesterday, finishing fourth in the final of the Canadian men's singles.

About 100 police stood guard at Tokyo International Airport as the three defectors were whisked on board their aircraft bound for Anchorage, Alaska.

THE Gnostic GOSPEL OF THOMAS

By a Church of England Minister

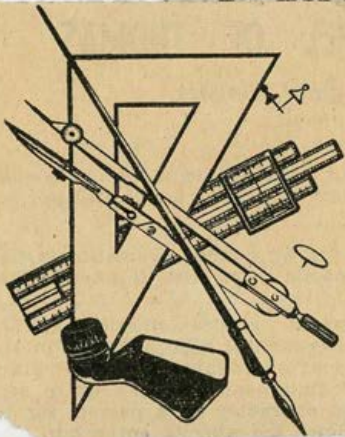
THE fifth secret saying of Jesus:—

“Know what is in thy sight, and what is hidden from thee will be revealed to thee. For there is nothing hidden which will not be manifest.”

Let us note that word “know,” for we cannot overestimate its importance; it distinguishes the Gnostic from the thinker. The Gnostic is not one who thinks, but one who knows, for the word Gnosis means knowledge. Since the Church rejected Gnosticism after the early beginnings of Christianity, it was necessary that the Gnostic should be kept secret.

several grades—etheric, astral, lower-mental, higher-mental, intuitional or buddhic. The last kind of clairvoyance allows us to see the character of a person, for it allows the user to enter into

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THE VOICE

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Letters compiled and present

excuse I can make for our restrictive legislation is that it is beastly but seems to be necessary to prevent something more beastly happening in Britain. Not a very good excuse, but can you think of a better one?

THE GERMAN ELECTIONS At the time of writing the result of the
forthcoming

SO I WOULD BEGRATEFUL TO YOU
American megatonage reaches a fantastic over-kill quantity. I hope
all this makes someone feel more secure!

Yours sincerely,

POLICY SUCH AS I HAVE OUTLINED MAIN BY

(for example) spending £100,000,000 on weapons such as the TSR2. I am not a moral pacifist, but I believe that we should recognize and welcome the fact that for economic reasons this country is not and will not be capable of competing in the lunatic arms race for the production of weapons which can never be used except to destroy what they are supposed to defend.

Part of the programme is to regain influence of the old Empire. Hence, the invasion of ~~India~~, the jolt to India (from 1408 to 1438 Ceylon paid tribute to China); the determination to be the dominating influence in S.E. Asia. The Soviet Union occupies more territory which has been filched from China than any other power, and the Russians have incurred the bitter enmity of Peking through the ruthless manner in which they suddenly withdrew all aid from China (they discovered (as they should have known) that the

ME PROGRESSISTE »

Mais dans cette remontée vers le lointain passé, combien devons-nous multiplier de lents efforts, depuis qu'en l'an 358 la passion religieuse fit brûler la formidable bibliothèque d'Alexandrie, où se trouvait le dépôt de fantastiques connaissances. Mais, l'involutions imposait que l'homme fut

talent que fut l'israélite Simone Weil, et vers qui reviennent les gens cultivés, vous découvrirez le message grec, quand elle écrivait : « Le beau est une présence réelle de Dieu dans la matière ». C'est ainsi qu'elle voyait avec une profonde lucidité « que l'intersection » du matériel et du spirituel, du temps et de l'éternité, est l'Incarnation proprement historique de Dieu dans son Christ

UNE VIE ABONDANTE

par John

*Les avantages de la maladie qui est parfois une
ite.*

Il n'y a pas de punitions dans la vie, il n'y a que

we
they hate us. We are learning
that we must understand them
even when they refuse to un-
derstand us.

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"We are learning to cooperate
with them whenever they want
to do something that is of itself
good. We are giving up negative
attitudes. We have learned not
to waste our lives dreaming of
a past that will never return,
and was not really that good
for the inner life of the church."

The pastor then acknowledg-
ed that all this was a fair de-
scription of his own attitude a
decade ago. It was, he said,
Prof. J.L. Hromadka, Czecho-
slovakia's leading Protestant
theologian, whose influence
changed his view.

Professor Hromadka, now 77
years old, led in the formation
of the Christian Peace Confer-
ence, a controversial ecumenic-
al organization founded in 1957
by theologians from the two
leading Protestant seminaries
in Czechoslovakia, the Come-
nius faculty in Prague and the
Slovak faculty in Bratislava.

Professor Hromadka once
summed up his position in these
words:

"The deep differences be-
tween present social and poli-
tical systems are transposed
into religious dimensions and
end in terrifying and perverse
demonization.

"T is view"

paon.
They do not spare the
church," he said. "They tell me
that the traditional service is
meaningless to modern men.
That my sermons belong to an-
other age. They remind me reg-
ularly that the past is gone
forever.

"I have never known such
Christians. There are about 40
of them. They are not the kind
of Christians I grew up with.
They take it all very seriously.
Most of us did not"

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leap Commonwealth products without tariffs and subsidizes her own farmers.

Rise in Prices Expected

Mr. Wilson, in answer to a question, gave some revealing statistics on the cost to Britain of switching to the market's price levels and methods. These came from a hitherto secret Cabinet study.

Britain, he said, would have to pay about \$600-million a year in foreign exchange for food, and retail food prices would go up 10 to 14 per cent. That would be the full eventual impact, presumably to be cushioned by a transition period of some years.

Mr. Heath and the Liberal party leader, Jo Grimond, have argued that Britain must face up to these costs, accept the market's agricultural regulations and begin adjusting. But Mr. Wilson declined to make that commitment when asked by Mr. Grimond today.

"Our difficulties will be greater," he said, "if I am pressed to give away every point of negotiation in this House beforehand. That is why I do not intend to say anything further about agricultural problems."

The Prime Minister added, however, that the treaty of Rome itself was "not necessari-

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Established

CHUNN

Norman ALBERMAN, President

PERFUMES

Unusual Gifts, Gloves, Bags, Liquors

43, RUE RICHER, PARIS

One flight up (near Folles-Bergere)

824 42-06 & 824 52-35

COGNAC

R

Discovery of Atlantis claimed

FROM OUR CORRESPONDENT

1966

ATHENS, SEPT. 4

Professor Anghelos Galanopoulos, the seismologist, has announced that the harbour of the Metropolis, the sacred island of the legendary Atlantis, had been traced in the submerged part of the Aegean island of Santorini.

A statement from the seismological laboratory of Athens University described this discovery as "the most convincing proof" that the mysterious Atlantis had been located.

Professor Galanopoulos, who was the first to formulate the theory that the mythical Atlantis should be identified with the Cretan empire in the Aegean archipelago in 1500 B.C., said: "According to Plato, the Metropolis was the circular island where the 10 kings of the Commonwealth of Atlantis would gather to worship Poseidon, whose temple stood on the Acropolis in the centre of the island."

Moat detected

"The Acropolis hill, according to Plato, was surrounded by a wide moat which served as a secure harbour for ships. This was one of the principal features of the Atlantis."

The United States research ship Chain, which last week took a Greek-American team of scientists to Santorini to search for confirmation of the professor's theory, had detected a man-made moat at a depth of 1,300ft. in the crater of the Santorini volcano.

Professor Galanopoulos said he had brought with him a fossilized skull of a monkey found under the layer of volcanic ash which covers Santorini today. As there were no monkeys in Europe in 1500 B.C., this one must have been imported from Egypt as a pet. "This shows a high level of civilization and wealth"

farm 78 acres in all. Yields are reported as above normal in parts of Wales.

Sugar beet is promising and improved by both the rain and the warmth of the month. Some yellows have made their appearance and there are a few reports of bolting, but these are far from general.

Effects of 'freeze'

Apart from one or two places in Scotland and south Wales which appear to have had less rain than the rest of Britain, there is plenty of grass everywhere. Stock farmers have other worries, the chief being the effect of the credit squeeze on the store market. Prices of store lambs, in particular, are heavily down.

The general stringency, too, is having its effect on barley prices, often in the same areas. Farmers in need of ready cash, more than one report suggest, are letting their barley go at prices much below recommended levels.

Northumberland, with the widespread epidemic of foot-and-mouth disease and the consequent standstill, is in peculiar difficulties. Farms which have been affected by the disease (according to one farmer who has been and is virtually a prisoner on his farm) have a superabundance of grass. Those who have not, have their pastures well eaten down, simply because they cannot get rid of their stock. To them the recent heavy rains have been a blessing: a dry spell and their stock would have starved.

More Charollais sought

British buyers were in France last week looking at Charollais cattle. Approval has been given to import a further 200 heifers for the foundation of pure-bred herds and 20 young bulls, mainly for English and Scottish artificial insemination centres; 10 of these will probably be taken by the Milk Marketing Board.

On loan

Mr. W. R. B. Carter, deputy county advisory officer for Lancashire in the National Agricultural Advisory Service since 1964, is being lent by the service for two years to the Royal Agricultural Society of England to assist in the development of the national agricultural centre at Stoneleigh. He will take up his duties there at the beginning of October.

forces, such as underlies all Chinese thought. The painting is the work of a painter within the Confucian tradition, into which a good deal had been accepted from Taoism and Buddhism. Such romantic and aesthetic softening of the rationalist Confucian position was typical of the Sung

CHINESE PAINTINGS OF THE SUNG DYNASTY RECENTLY ACQUIRED

BY THE BRITISH MUSEUM AND PLACED ON EXHIBITION IN

THE GALLERY OF ORIENTAL ART

The Department of Oriental Antiquities announces the acquisition. th

heavenly beings centred upon *vairocana buddha*, seated on a *lotus*, and including the spirits of the earth, the elements and the four quarters of the heavens. In this way the Taoists adopted the anthropomorphic forms of Buddhism and allowed them to be depicted in the guise of superior people, moving within the propriety of the Confucian ideal. The eclecticism of the iconography is characteristic of the Northern Sung period (11th century A.D.) when aesthetic sensibility was far

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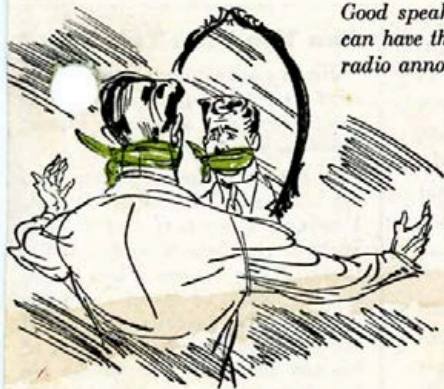
in eight of the sections figures are shown in landscape settings, while the other two are pure landscapes. The brushwork varies from the delicate light strokes used in depicting the trunks and branches or water, to the more heavily accented strokes of the drapery folds and foliage. The virtuosity of these strokes might be found excessive if the touch were not so light and controlled.

What is needed is truth. Its relevance is described in four levels. 1) In science the search for truth has given us the means of transforming the material world. 2) In order to live with the consequences of science we must know the truth on social and political mechanisms. 3) An ethical code of behaviour adapted to the conditions of the technical world must be developed, containing the analogue of the Hippocratean oath for all sciences. 4) Such a code must rest on religious truth. The confrontation of Christianity with Eastern religious tradition, and of both of them with science may turn out to be the two most important events of our time. Physics, the lecture concludes, is not in contradiction with a metaphysic of the Spirit. — BY Carl von WEIZSÄCKER

metaphysics of the spirit - by Arthur Schopenhauer

Physics, the lecture concludes, is not in contradiction with
any turn out to be the two most important events of our time,
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What is needed is truth. Its relevance is described in four le-

Good speakers are trained, not born. You too can have the golden tones of your favorite radio announcer by following a few simple rules



New Voices for Old

by DORON K. ANTRIM

A UNITED STATES senator recently faced the opportunity to put over an important issue in Congress, but feared that the rasp in his voice would ruin his chances. Two weeks of intensive voice training removed the rasp and assured success.

All that stood in the way of an otherwise capable ex-prizefighter and a well-paid executive job were some "dese" and "dose" in his lingo. His speech corrected, he got the job.

A beautiful blonde waited table for two years in Hollywood and wondered why she didn't even have a look-in at the studios until she discovered it was her southern drawl.

Today more individuals than ever before are taking speech courses, shedding sectional and foreign accents on radio, movies and the war have wakened them to the importance of the speaking voice.

Your voice is 80 per cent of your

entire personality, says Alfred Dixon, Manhattan speech counselor who has helped more than 4,000 people to better opportunities through improved speech. It can be a definite handicap, or it can spell success—and you can't trick it up with lipstick, rouge or false hair. The minute you open your mouth to speak, you broadcast to the discerning your nationality, character, state of mind, state of health and breeding.

Good voices are not a gift. They are invariably the result of training, and can be acquired in two weeks of intensive work. In any event, any normal person can have a wonderfully improved voice if he gives it daily attention. The secret lies in knowing what makes a good voice and doing some simple exercises to develop it.

What does make a good voice? Simply this: a fine balance between

tone and articulation. In other words, a perfect speaking voice has musical qualities (tone), and can be understood the first time (articulation), especially over the phone. The Negro, for instance, has good tone, but falls down on articulation. The traditional New England school teacher may have precise articulation, but a thin and pinched tone.

Experts are agreed that President Roosevelt has one of the best speaking voices on the air. As in most instances, his singing voice helps his speaking voice—the president, on occasion, unleashes a mean tenor. He avoids monotony by varying his range, although this is kept within the compass of an ordinary American baritone. He does not puff his high organ stops, or the emotional tremolo as does Hitler. Nor does he leap from a whisper to a roar like Mussolini. He talks easily and naturally, without strain, emphasizing the important words, timing his pauses well. Nor does he run out of breath when he comes to a period, a pitfall of some less successful political speakers.

CONSIDER for example, your own voice—let's test it first for tone. Put one hand on your chest, the other on your head, and talk. Both head and chest should vibrate. If just one vibrates, you are not making use of your entire sounding board.

Your sound apparatus produces tone just as does a musical instrument. Your vocal chords initiate the tone which must be amplified by vibrating the chest and head, nose and

Can You Pass This Test?

Here's a test often given candidates as radio announcers. If you can read this paragraph in 15 seconds without mistakes, you're good.

"I bought a batch of baking powder and baked a batch of biscuits. I brought a big basket of biscuits back to the bakery and baked a basket of big biscuits. Then I took the big basket of biscuits and the basket of big biscuits and mixed the big biscuits with the basket of biscuits that was next to the big basket and put a bunch of biscuits from the baskets into the box. Then I took the box of mixed biscuits and a biscuit mixer and biscuit basket and brought the basket of biscuits and the box of mixed biscuits and the biscuit mixer to the bakery and opened up a can of sardines."

sinuses, even the bones. Your sounding board should include as many vibrating areas as possible for a full bodied tone. Your nose should remain open and vibrating. Hold your nose and say: "Spring has come." The result is: "Sprig has cub." Many sounds are completely stopped unless the nose is clear and vibrates with the tone.

To be sure of making use of your entire sounding board, say, "Ah—ee" until you can feel both head and chest vibrate. You have now taken the first step toward building a voice people love to hear.

The sounds producing tone in our language are the vowels. Consonant sounds are also important, since they usually require nimble tongue and

lips cooperating with the teeth. The secret of obtaining full value from these sounds is easily learned. (See chart on page 98.)

How is your articulation? Do people understand you readily? Perfect articulation is a matter of tongue, teeth, jaws and lips coordinating with acrobatic agility. The famed Caruso had such a nimble tongue he could tie it in knots, make it crawl like a snake, stand on end and loop the loop.

If your articulation is not as distinct as it should be, follow these lip, tongue and jaw exercises to learn flexibility. They are recommended by the New York Telephone Company and a number of voice teachers.

To exercise the lips:

(1) Extend them forward in open circular form, then let them relax and return to normal. Repeat several times.

(2) Starting with lips closed, puff them apart with the breath, as for the sound of "p" in "part," and repeat this rapidly.

(3) Repeat Exercise 2, adding the five commonest vowel sounds, as *pa (ah)-pe-pi-po-pu*.

(4) Repeat again, substituting the "b" sound, as: *ba-be-bi-bo-bu*.

To exercise the tongue:

(1) With mouth well open, curve tip of tongue upward to touch gums just back of front teeth, and return to normal. Repeat several times, gradually sliding up.

(2) Repeat, sounding "lah" each time tongue is lowered.

(3) Again repeat, successively using

the sounds: "tah," "nah," and "dah."

To exercise the jaw:

(1) Drop the jaw, the muscles relaxed, far enough to permit inserting the thumb sideways between the teeth. Return to closed position and repeat several times.

(2) Repeat, sounding the syllable "mah" each time the jaw is dropped.

(3) Repeat, using the sounds "maw" and "moh." Avoid any forcing down or stiffening of the jaw. It should drop loosely.

If this seems infantile to you, remember it is routine for all who are trying to improve their voice. Starting with a poor, husky voice, John Barrymore worked at such exercises daily and finally achieved one of the finest voices on the American stage and screen.

Make this trial and see what happens—determine to concentrate on your voice for two weeks. Keep in mind your ultimate aim; a nice balance between tone and articulation. In daily conversation, give each word its full value. See that such phrases as "goin'" for "going," or "J'eat?" for "Did you eat?" don't creep in.

THE GREAT "Ah-m" exercise is done by Lawrence Tibbett every day and almost all voice teachers insist on it. Open your mouth wide, draw in a deep breath and start to yawn. This opens the throat and relaxes the tongue and other parts. Instead of finishing the yawn, sing out a full, round, "Ah." Let yourself go. Prolong it for a few seconds, then close the mouth and let the breath con-

Vowel Chart

Standing before a mirror, say the following vowels, watching the position of lips, teeth and tongue. In the first really open up as you do when the doctor is looking down your throat.

<i>Vowels</i>	<i>Sounded</i>	<i>As in</i>	<i>Approximate position of mouth</i>
A	ah	father	open
A	ay	ate	half open
A	aw	call	open, lips slightly rounded
A	a	hat	half open
E	ee	he	almost closed
E	e	met	slightly open
I	eye	kite	open, then closing
I	ī	it	slightly open
O	o	hot	open
O	oh	old	open, lips round
U	oo	flute	almost closed, lips slightly rounded
U	uh	hut	half open
OI	aw-I	oil	open, then closing
OU	ah-oo	south	open, then closing

Consonant Chart

Consonants should be spoken strongly and distinctly. Here's the way they should be formed.

<i>Breath</i>	<i>Voice</i>	<i>Nasal</i>	
<i>Consonants</i>	<i>Consonants</i>	<i>Consonants</i>	<i>Formed by</i>
F	V		lower lip against upper teeth
P	B	M	lips
	W		lips
	WH (as in when)		lips
T	D	N	tip of tongue against upper gums
	L		tip of tongue against upper gums
TH (as in three)	TH (as in then)		tip of tongue against upper gums
S (and soft C)	Z (as in maze)		tip of tongue almost touching upper gums
SH	Z (as in azure)		front of tongue almost touching upper gums
	Y (as in yet)		middle of tongue raised close to hard palate
CH	J (and soft G)		tip and front of tongue against upper gums
	R (as in run)		sides of tongue against back teeth
K (and hard C and Q)	G (hard)	NG	back of tongue against soft palate
X (as in ax)	X (as in exact)		same as K followed by S, or G followed by Z

tinue through the nose, making the "m" sound. Imagine you're striking a bell and the tone resounding through your head. Get as much resonance and color into the voice as possible. Do this every day and frequently during the day. Then try and convey the same quality into your speaking voice.

Next, begin to yawn as before, mouth wide open, all parts relaxed. Instead of completing the yawn, say, "hello," as though greeting a close friend you haven't seen in ten years. Don't clip it off but draw it out into two tones "Hel—lo," getting all the life and warmth you can into it.

Hello is a million dollar word. On the telephone, it's one of the first impressions the other party gets of you. Can it be a good impression? If you can put a smile into this one word, you're boosting your stock.

HERE'S a paragraph from *Pirate's Treasure* used in schools and colleges because it contains all the vowels, consonants and diphthongs in the English language. Read this aloud slowly several times, vibrating chest and head, giving each word its full value.

"The lodge keeper had found an old chart written in a peculiar cipher. He was able to make it out, however, and learned from it, that a choice and rare old treasure chest was buried four or five feet under the ground, on the very spot where the new school house stood. He was sure he could find it, if he obeyed directions, and after several trials, at last he did unearth it. But as he was lifting it out, the box fell all to

pieces and its various contents tumbled back into the pit."

Next, read this paragraph with the idea of extending your range. Take the first sentence rather high, not too high for comfort, but keep the whole sentence at the same pitch. Say it over with the tone you use in exclaiming, "Gee, I feel great today." Repeat the next line a shade lower in pitch. On the third line you'll be striking your devotional tone, as when you say the Lord's Prayer. The fourth line is still lower, a tone you strike when you say, "I feel miserable today." Make this paragraph one of your daily chores.

In extending your range, you will be eliminating monotony and getting feeling into your voice, a technique worth developing. Sarah Bernhardt could make an audience weep by just reciting the alphabet.

While engaged in this training you'll probably be listening to your favorite voices over the air and analyzing their good points. It's not advisable to slavishly imitate another, however. The aim of voice culture is to enable you to let your own personality shine through, to project it to best advantage through the spoken word. You can make your voice a medium for influencing people, if you give it as much attention as you face or figure.

—Suggestions for further reading:

THE VOICE, HOW TO USE IT

S. T. Barrows and A. E. Pierce \$2.50
The Expression Company, New York

PUBLIC SPEAKING AS LISTENERS LIKE IT

R. C. Borden \$1.50
Harper & Brothers, New York



report from a strictly neutral
server on who is doing what in
the realm of the very lively arts

Coronets:

• • To McClelland Barclay for his naval recruiting posters. Proving that, corn or no corn, "Mac" is a fine draughtsman . . .

To Laurence Olivier's performance in *The Invaders*. Heathcliffe goes Cuck . . . to Eric Portmann's performance in *The Invaders* . . . and to *The Invaders*: the best, by far, so far, of the war movies of World War II.

Horns:

• • To Thomas Benton, for his paintings on the war for Abbott Laboratories. Bad torn-belly-blood-in-the- mud war posters. Bad propaganda, bad art.

To Jerome Weidman for *I'll Never Do There Any More*. The adventures of a certified public accountant and a dim-wit aren't worthy of Weidman, who should leave Hemingway alone and go back to *geffülte* fiction.

The Art of Thinking:

• • • Winston Churchill can recite all of *The Decline and Fall of the Roman Empire* by heart . . . Charlie Chaplin nervously twirls a stop-watch on a chain when he's watching himself on the screen in a projection room. The chain usually breaks; the watch bounces against the wall. When he was recording *The Gold Rush*, Chaplin broke six gold stop-watches.

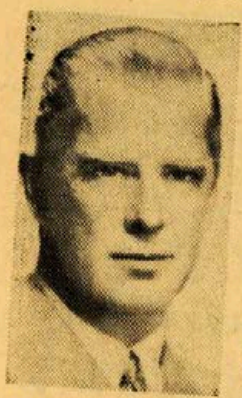
George Kaufman, Broadway playwright Number One, has his own way of concentrating while he's collaborating on a play. He stoops over, picks lint out of the rug.

Hollywood in a Hurry:

• • • The season's masterpiece of miscasting: Ann Sheridan for the role of Clio in Edna Ferber's *Yoga Trunk*. A natural for Hedy Lamarr . . . The great Goldwyn-engendered fuss over the selection of the right

PRUDENCE

Dear Sir or Madam: I HOPE YOU WILL forgive my rudeness in failing for this long time to thank you for your letter of blank date, 1940, blank. This rudeness is more apparent than real. The explanation is that, although the volume and character of my mail vary according to the warmth or the entertainment generated by my compositions, the average is very large and all of them are so "individual" that I have long since had to abandon the experiment of form letters.



WESTBROOK PEGLER

One person writes me, inclosing documentary proof of some infamous imposition on a large group of railroad workers or waitresses or seamstresses by some union. There have been hundreds of such letters over the years since I awakened to the fact that our unionism was a cancerous monstrosity operated almost exclusively by remote impersonal brutal tyrants.

They have forfeited all claim on my respect or yours by their disregard of the laws of God and man, and I take it from the recent abrupt rise in the mail of this character that the anger of their subjects whom their patron, Roosevelt, regarded as beings of inferior order, is reaching the point of explosion. I hope so and I hope the explosion will not be puny. I hope I will be here for that.

O BVIOUSLY, I JUST can't answer all such letters with the particularity which the facts deserve. Many individual letters and the documents call for an hour or more of study and you know how many man-hours there are in a man.

The same respect for the individuality of each letter deters me from giving brush-off replies or trite little acknowledgements to many other letters, however polite I might make them.

When you have had the goodness to write me an encouraging compliment, and I am constantly gratified and surprised by the large proportion of such letters, or to tell me, as many do, that they remember me in their prayers, no less than a personal reply of appropriate length and thoughtfulness will do.

The next best thing, inasmuch as I am not equal to the duty of writing such answers in addition to my job of acquiring facts and organizing them into pieces for the paper, is to throw myself on the mercy of the court in this manner and form.

I T IS NO TRADE secret, I suppose, that one gets a number of trap letters trying to elicit actionable opinions.

I hope so and I hope the explosion will not be puny. I hope I will be here for that.

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IT IS NO TRADE secret, I suppose, that one gets a number of trap letters trying to elicit actionable opinions of this or that Communist person or organization. I get a regular trickle of these things and, when I do answer one, as I sometimes find myself doing when I ought to be thanking you for yours, I don't know from nuttin'.

Or some Communist letterhead outfit will detail one of its staff to write me a personal letter of entrapment congratulating me on my "firm stand" against someone or something and expressing a desire to join in this work. I ditch these. But they never let up. They are tireless.

Possibly they do get a few unwary, ill-considered thank-yous, perhaps in the mass-production process of offices which have batteries of hired letter-writers. Inevitably, in my case, such a staff would include a Communist plant. Under my method that can't happen. I roll my own, if any.

IN THE LAST FEW years letters of condolence to widows of old friends in the newspaper business and other businesses, especially sports, and to men on the loss of their wives, have increased, but that, of course, is the experience of all of us who are rising in years. How do you do it?

I think of Lincoln's letter to Mrs. Bixby on the loss of her six sons—or were they five?—in which with soft, melodious sincerity, he despaired of assuaging her grief. But that masterpiece only makes one self-conscious and stilted. What can one say, anyway?

"But O, for the touch of a vanished hand, and the sound of a voice that is still!" No! No! Do you want to crush a heart already broken?

One of my colleagues, a very controversial man, uses two kinds of form letters, one for friendly letters, the other for the torpedoes. He says they have been well received, but I hesitate. In each case, he says frankly that this is a form letter and pleasantly explains that his situation makes this device necessary.

But I don't know. To me, it seems not warm enough for the friendly, even, as I say, prayerful, letters. And, as for the dirty ones, never me to say that I enjoy them.

Postcards never count with me. In the basket.

I THOUGHT I would try to clear this up because I am going to take a little vacation and I was thinking that would give me a chance to answer those heaps of letters on the desk, on the long table, on the card table in my bedroom, on the couch, all over the place. But what kind of vacation would that be?

So, if I never get around to answering yours, will you forgive me and take this for explanation and grateful appreciation? I hope so because my thanks are sincerely yours,

WESTBROOK PEGLER.

Read Westbrook Pegler Sunday in the Pictorial Review.

J. Thornton (R), 641 State st.,
 Chester.
 Will P. Welker (R), 809 N. Sixth st.,
 Vandalia.
 W. B. Westbrook (R), 205 E. Lincoln,
 Harrisburg.
 Edwin R. Haag (R), Breese.
 Dean H. Hammack (D), 14 W. Water,
 Pinckneyville.
 William Lyons (D), 712 E. Chestnut,
 Gillespie.
 John K. Morris (D), Chadwick.
 William Pierce (D), 303 S. Third st.,
 Rockford.
 Samuel H. Shapiro (D), 1300 Cobb
 Blvd., Kankakee.

22. John P. Meyer (R), 1314 Franklin
 st., Danville.
 49. Otis L. Miller Sr. (R), 413 S. Vir-
 ginia av., Belleville.
 40. Carl H. Preibs (D), 620 Kitchell ac.,
 Pana.
 43. A. W. Ray (D), Avon.
 40. Clyde A. Roberts, 519 S. 8th st.,
 Candalia.
 46. Frank H. Walker (R), R. R. No. 2,
 Mt. Vernon.

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 details of this method are described
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 able to the public.
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 people do not realize how much they
 could influence others simply by
 what they say and how they say it.
 Whether in business, at social func-

tions, or even in casual conversations
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 ways in which you can make a good
 impression every time you talk.
 To acquaint more readers of this
 paper with the easy-to-follow rules
 for developing skill in everyday con-
 versation, the publishers have printed
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 training method in a 24-page book-
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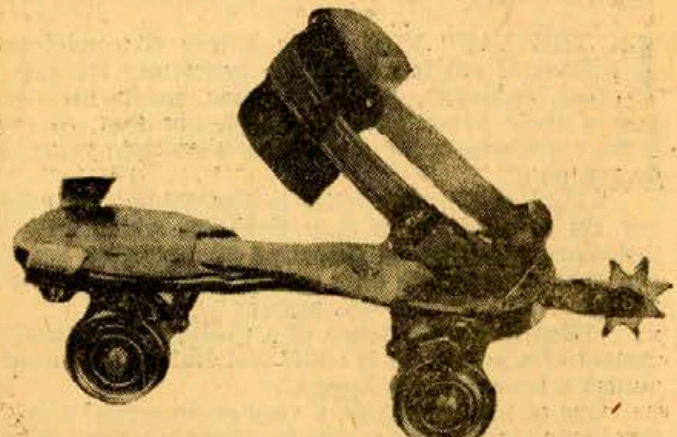
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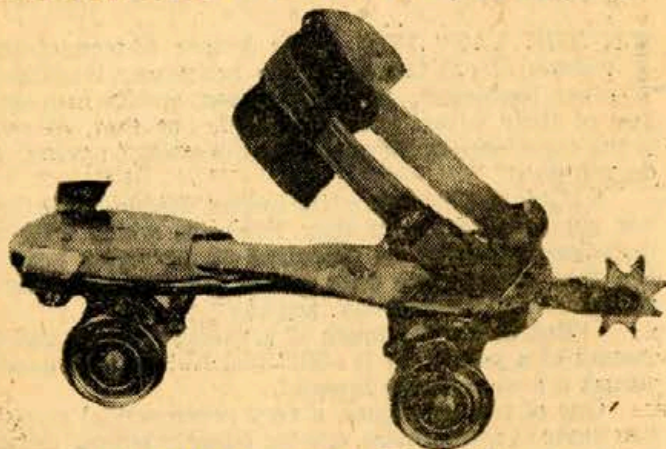
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ON FASTING

THE FIRESIDE CIRCLE LETTER

by Ellen
Hilton

No. 34

The Northern Healing Ministry,
Watson's Chambers,
9, Infirmary Street,
Bolton, Lancs.

Dear Pilgrim,

In the 17th chapter of St. Matthew, verses 14 to 18, we read:—

“And when they were come to the multitude, there came to Him a certain man, kneeling down to Him, and saying, ‘Lord, have mercy on my son: for he is lunatick and sore vexed: for oftentimes he falleth into the fire, and oft into the water, And I brought him to Thy disciples, and they could not cure him.’ Then Jesus said, ‘O faithless and perverse generation, how long shall I be with you? How long shall I suffer you? Bring him hither to me.’ And Jesus rebuked the devil; and he departed out of him, and the child was cured from that very hour.”

At first, this would seem to be one of the many mental cases with which our Lord had dealt, and maybe the incident would have passed with no more thought about it had the following discourse not taken place:—

“Then came the disciples to Jesus apart, and said, ‘Why could not we cast him out?’ And Jesus said unto them, ‘Because of your unbelief: for verily I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove to yonder place; and it shall remove; and nothing shall be impossible unto you. Howbeit, this kind goeth not out but by prayer and fasting.’”

We know that our Lord meant “prayer and fasting” literally. He showed us that some diseases require a highly evolved vehicle for their healing; that more was required for the healing of this lunatic boy than even the disciples had yet attained. The fact that the father of the child appealed to them in the first place, however, shows that they had the quickened fervour.

“O faithless and perverse generation . . .” Thus did Jesus challenge their faith and belief; and it almost seems that it flashed into our Lord’s mind how little the disciples were yet capable of receiving. He was filled with compassion, and performed that which the disciples were yet unable to accomplish.

Except for making a few observations we will not be dealing with the subject of prayer in this Letter. Jesus made it clear that to pray unceasingly availeth much. Yet how can one while partaking of life on this planet—which one must do, having been born into the world? Since we cannot be on our knees all the time and the mind cannot be free to aspire continuously, then unceasing prayer must be very different from the orthodox religious concept of it.

The more powerfully a man prays and the higher of the seven levels of prayer on which he prays, the deeper he breathes, the purer his body becomes, and the more dynamic his consciousness. From one of a high consciousness is emitted radiations that have a great effect upon other people, and in the incident we are now considering the disciples had not yet touched the higher level necessary for doing 'the greater works.'

Some dieticians claim fasting to be the key to superior unfoldment. Certainly prayer and fasting are the means by which spirit, soul, and body, are freed from certain obstructions to unfoldment (uncovering hitherto unsuspected conditions), and it requires great strength of character to fast, to subject the will and appetite. Out of the joy of mastering the forces of nature comes development of the spiritual glands. When the full cleansing is complete, man unfolds naturally from one plane of consciousness to another, and wise three-fold development in rhythm and harmony can bring about balance, and perhaps the perfection to which Jesus referred. (St. Matthew 5, 48).

Prayer should always come before fasting, but, knowing the limitations and barriers there are to spiritual development, it often happens that an earnest student will begin with fasting and a study of food values and dietetics—thinking thus to make some progress while awaiting the hour when he or she may choose to become more obedient to the Spirit.

No one should commence a fast without some understanding of it. It embodies much more than a cessation of eating—just as a vegetarian diet is more than simply omitting flesh foods from one's diet.

A word might be said here for those meat eaters just considering going on to a vegetarian diet. Some cults and healers require students and patients to make an immediate and complete change over, but a far quicker way of cleansing the system is to aim for a purer diet gradually—first omitting animal fats, white flour, white sugar, and other refined foods—and one finds that desire for flesh foods falls away naturally.

In any case, special dieting should always precede fasting. Food values have to be understood, and (as the needs of each are different), a diet must be worked out for each individual.

In the early days of growing "in grace and truth" those of certain temperaments experience gastric and bilious attacks. Conflict of mind arising from new ideas or resistance of the will to readjustments, upset the digestive organs of the body, and naturally one loses desire for solid physical foods. New life-ideas or intense deeply stirred passion of the soul affects too the subliminal fluids of the body, and, in extreme cases, one has not only to abstain from food but has need of complete rest.

While it is true that a controlled purer diet makes the consciousness more receptive to the inspiration of the Spirit, fasting causes serious changes in the whole make-up of man. For instance, there are those of certain temperaments in whom psychic faculties would be

opened, and there is a danger of these being mistaken for a development of spiritual powers.

As we meditate deeply the Spirit reveals that our Lord was not impatient (as one might at first think) for the higher qualities to show in His disciples, but that He was dynamically aware He had come to quicken the seed-ideas in a few that were to be the foundation of a new race. That new race with its special qualities is only now showing itself as fruit ready for ripening. The picked fruit is yet to be bruised by God to become the latter wine of the final Feast of Dedication.

"Howbeit, this kind goeth not out but by prayer and fasting." To him who asked Jesus what he should do to inherit eternal life, His answer could well have referred him to a fast of mental and emotional forces—requiring a far higher allegiance than he had already obeyed.

Not only must the spiritual glands of the Healer be powerful in purity of action for him or her to be enabled to do this "casting out," but the whole body, soul, and spirit, must be perfectly attuned and the Healer be fully conscious of what is taking place. This requires a capacity and consciousness of such magnitude that truly only those who know the refining process of fasting and the higher levels of prayer can attain to it and be used thereby.

Then there must be those who are ever making the true sacrifice, allowing their virgin spirit its unhindered development in all ways; for the command "go ye into all the world" still is of profound significance and demands a very great deal of those thus called to serve. The purity and proper development of the body, soul, and spirit, is necessary if the disciple is to discern in every place "whithersoever he goeth" what is the Father's will. True sacrifice eliminates unnecessary suffering and by degrees brings a balance of all the forces. With a true balance and steadied vision the work of transmutation and release begins, and either beginner or adept then knows a great joy, a joy that is the secret spring of action that makes for real progress—uniting and perfecting consciousness. When this spiritual joy is allowed its unhindered expression deep within the soul, it overflows into every part of us and is more deeply satisfying and nourishing to the whole man than the natural expressions which previously fed and stimulated him.

When religious development is made the key-note of education and every child is studied and considered as the leader and not the follower of his elders, then those of innate spiritual powers will soon be discerned and from early years will be granted certain experiences necessary to his type.

We see unbalance in a man and a tendency for him to fall prey to extreme beliefs and impressions when his real nature and character has been cramped in childhood through a wrong type of education, or through sheltered seclusion in upbringing—thus hindering free expression of the sympathetic nature at the right time. If, in addition, there are naturally strong psychic tendencies, the lessons of life and the work of redemption will begin in them on that inner level, and,

in such cases, dieting is not to be the first consideration, but comes to them later.

For us all the first essential is to learn how to start and how to break a fast that the shock which the system so often experiences can be avoided.

The best method of fasting is along with spiritual treatment and under the guidance of a Healer. This would include stirring of certain glands of the body, massage to help regulate the poisons thrown into the blood stream in the first few days of the fast, and spiritual anointing (the beauty and holiness of which is little understood to-day.)

When one makes prayer and fasting a study for true development of the whole man (and not just for health of body), then one has to be much more free from consciousness of time to be able to respond to the higher influences, and retain them.

If we are willing to go all the way in spirit and in truth we shall make new discoveries upon ourselves; and the very nature of the universe itself and the mysteries will be made known to us—even to the meaning of the marrow of our bones.

This is an age of belief. Let us rise up in fearless faith and make ourselves free and able to experience prayer and fasting, that we may become true Healers able to cast out demoniacal will.

(to be continued)

In the Fellowship,

Ellen Hilton

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Healer Against His Will

"Miracle" Cures

● With this article on W. J. Macmillan, "The reluctant healer," Godfrey Winn ends his present series.

These articles have brought many letters from readers, who will be interested to know that a book by Godfrey Winn, *Healing Hands*, based on the investigations described in this series, will appear in the autumn.

YOU may have wondered what decided me to embark in the first place on an investigation which, though it has created more public interest than anything I have so far written, has also brought a burden of heavy responsibility and many perplexities in its train.

I will tell you now : I will tell you what in the first place was the motivating force.

Last August I flew to Madeira for a short holiday, and entered a new world : sun-drenched, timeless, with a panorama of spectacular beauty, by day or night.

One evening, on the terrace of my hotel, I was joined over coffee by a stranger, looking for a spare seat. A big, craggy-looking man of about fifty, with deeply marked patches of fatigue under his eyes and a faintly American accent.

That first evening we fell back on surface chatter about the island's charms, such as any two hotel acquaintances would exchange. All the same, something about him puzzled me, and set him apart from the other holiday-makers.

Who and what was he? A doctor, an American lawyer, a professor of philosophy? For I discovered, after a few days, that he had chosen the isolation of Madeira in which to concentrate on writing some sort of book.

But it was only on our last evening together that he told me its subject.

"All my life I have been a healer," he said, adding quickly, "though, in a way, against my will."

"A healer," I echoed, "and against your will?" I was astonished and intrigued. This was something right outside my cognizance, far removed from sun-bathing sessions on the rocks, and I started to pour out questions.

How had he first known he had the power? Did it work always? Didn't it put him in a very dangerous position sometimes, trying to treat very ill people who might die?

At first he was reluctant to speak further about his life work. He explained to me that any sort of publicity that might raise false hopes in the minds of very sick people was the last thing that he sought : in any

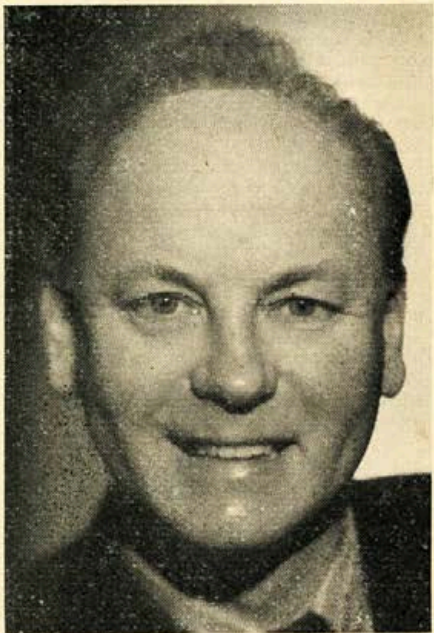
case, when he returned to England, he was fully booked up with patients, for many months to come.

"I've thought all along you looked very tired, used up. Is the process of healing a very exhausting one?"

"It is for me. At the end of the half-hour, which I give to each of my patients, I am absolutely wringing wet, and have to change my shirt."

"Do you know at once, when someone consults you, whether you can help them?" I persisted.

"Yes, I usually can by a very strange phenomenon. When I touch the affected part of the body . . . it may be a case of polio, for instance . . . if we are sufficiently in harmony for me to be of some use to the patient, then the



By
Godfrey Winn

skin is suddenly suffused on the surface with a red glow. I can't tell you how or why, but it does happen."

I was silent for a moment, utterly astonished. "And if there is no such positive reaction?" I remember asking.

"Then I usually send the patient away after the preliminary consultation. My secretary would tell you that I reject as many patients as I accept.

"And most of them are passed on to me from doctors, marked 'incurable'. Harley Street regards me as the last resort."

But you will not find a brass tablet marked "W. J. MACMILLAN" outside the residential block of flats where this remarkable man has his consulting-rooms, and home, in England. Despite the fact that he charges the same fees as a Harley Street specialist, the queue continues.

He is quite frank about it, and explains that by the time he has paid for the services of a nurse, a secretary, and the rent of a centrally-heated flat, large enough to contain rest-rooms for the patients, and in a block where there is a porter always in attendance to look after the crippled cases, there is precious little left over at the end of each month.

I BELIEVE him, just as I believed him when he explained how he had first come to be known as the "The reluctant healer".

As a young man he had been destined for the ministry, and was very close to his ordination when he was told one night at a dinner party by a stranger, who turned out to be a medium, that he himself possessed healing powers.

To prove it, he was commanded there and then to try and ease a sinus infection from which their hostess was suffering.

Bewildered and sceptical, he clumsily did what he was told, and to everyone's utter astonishment the pain was greatly relieved.

He still does not know how it happened; nor, for that matter, does he know how any of his multitude of subsequent cures have been effected. Except that he is positive of one thing, and that is that, like Mr. Godfrey Mowatt, or Miss Dorothy Kerin, he is simply a channel for a grace of Divine origin.

But why he should have been chosen bewilders him still today, and he is very humble and rather frightened about his powers.

However, that those powers do exist and have been employed consistently for the benefit of the community is proved by the fact that the Home Office has given this American citizen an indefinite permit to practise as a healer in this country.

Have I been impressed with all the healers I have met as I was with the first one whom I encountered by such a strange chance?

The answer to that is, I have chosen very carefully, ignoring the more doubtful claims,

while those I have mentioned had first to convince me of their absolute sincerity.

As regards the extent of their powers, that is a different matter. Some, I think, are too all-embracing in their claims (though they have, undoubtedly, have had some successes): others, again, have a hypnotic effect on their patients, making them believe, at the time, that they are better than they really are.

AGAIN, many of the patients are of a neurotic or a depressed temperament, longing for some sign of reassurance, for some personal interest in themselves and their ills, and when that is abundantly forthcoming the nervous source of their trouble is relieved, and instantly they feel a great resurgence of physical well-being.

All this is to the good. Indeed, the more I delve into the subject the more conscious I am, not of the false claims, the quackery, but of the amount of positive good that is being achieved.

And sometimes the impossible does happen. The seemingly incurable is made whole. Only in one case has the testimony that I have quoted been challenged.

But need one have real faith to be cured? What about children, animals, utter agnostics who, on occasion, have also undoubtedly benefited from the laying on of hands? These and many other questions I hope to examine in due course.

Meanwhile, I must have time in which to consolidate my findings to date, to stir further, and increase my own knowledge of this most complex subject.

Already I have learnt many things of which I was stupidly and utterly unaware before. And if I have been able to open some windows in your own mind, and in your imagination too, then this tremendously difficult assignment, which for many weeks has consumed my energies, was not undertaken in vain.

I have received only one hopelessly abusive diatribe, of which the address at the top of the paper was the road in the suburb outside Birmingham where I was born.

A prophet in his own city? Never!

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HEALING PRAYER

by the Rev. LEWIS MACLACHLAN.

We have recently learned much about prayer, and particularly about the healing power which prayer puts into operation. When we attempt to describe our experience in words it may seem that we are only repeating what is common knowledge to all Christian believers. Yet there are many things that we all know, and perhaps have known all our lives, to which a new experience gives new meaning.

Our conviction has grown that God gives if we receive. When we say with the Epistle that "God is love," we realise that it is the nature of God to reveal Himself and to give Himself. At the same time we see that God, being Love, cannot impose Himself or thrust His will upon His creatures. He deals with us not as things but as persons, not mechanically, but graciously. He has much to teach us which can only be taught to those who have the will to learn. He has much to do for us which can only be done to those who yield themselves to Him.

We have come therefore to regard prayer not so much as the exercise of asking, but as the practice of receiving. It is true that we must ask if we are to receive. But this asking is not a formal request as though God were a Government department to whom application is made in the appropriate form; it is rather an attitude to life. Nor can the asking spoken of in the New Testament be an attempt to attract the divine attention, or to pull God's power into our lives. It is a willingness to admit God's heavenly and perfect will, which is pressing continually in upon us, and is only hindered by our anxious and impatient failure to receive it. God is, as we have so often said in our prayers, more ready to give than we are to receive.

His "answers to our prayers are ever better than our asking." He is always "waiting to be gracious." But such is the nature of God and such the nature of ourselves whom He has made to be children and not mere animal pets or even well trained servants, that the divine omnipotence can be and usually is thwarted by our failure to receive the good things which He not only offers, but presses upon us in His Love.

We have come to understand faith as the faculty of receiving. It must be in part a conviction that God is always offering us all that we need, and that failure in reception lies on our side. It must be in part a simple trust in His goodness. It must also be the attitude of calm and hopeful acceptance of His gifts. Spiritual gifts are of this nature. They cannot be imparted unless they are accepted. A man cannot be taught unless he is willing to learn. There may well be a period of waiting between the inward giving

and the outward result just as there is an interval between the sowing of seed and the growth of the plant. During this period giving way to doubt is as destructive as a sharp frost is to a tender plant.

For this reason true prayer must consist largely in meditation, in the practice of which most of us find ourselves at an elementary stage. The Guild has a wide range of literature upon meditation for those who seek advance. Here we can only take note of the essential feature of all meditation which is the filling of our thoughts with God. It is this that gives power to prayer for it is this that nourishes faith. It is the quiet and continued dwelling upon God in thought and desire, the soaking in of God's presence, that creates the confidence in Him through which He can work.

For this purpose there is nothing more helpful than the devotional use of Scripture. There are other ways in which God speaks to us; but this is one of the best ways of hearing God's "Word" and we shall not forget that in prayer what God has to say to us is more important than what we have to say to God.

We have been deeply interested in the "correspondence" evidence laid before us between spiritual and bodily disorders. This correspondence is recognised by medical science in the treatment of some diseases. Duodenal ulcers, for example, may be traced to anxiety on the part of the patient, usually to business worries; and the hospitals now make some attempt to treat the anxiety as well as the resulting physical disorder. It has been suggested that some kinds of arthritis are traceable to a suppressed and subconscious resentment, and some sorts of heart trouble to other psychological or spiritual maladies. Further patient investigation might greatly extend our knowledge of the "correspondence" between spiritual and bodily conditions. Without disparaging the value of general intercession for the sick, we may agree that our spiritual treatment of disease would be much more effective if we could rightly diagnose the underlying spiritual weaknesses and bring the power of God to bear directly upon them. Delicate investigation of this kind could only be undertaken with a sympathy and patience for which most of us feel poorly equipped; but we ought not to shrink from any exploration however difficult which would enable us to help more efficiently the sufferers in our pastoral care.

While desiring to give due consideration to the claims of this more exacting kind of research we must beware of making prayer for the sick something so difficult that it can be undertaken effectively only by experts. We remember that our prayers are made in the name of Him whose yoke is easy and whose burden is light. Whatever other qualification the intercessor may have the most important of all must be the kind of faith that can be exercised by the simplest of our Lord's disciples. Some who have the gift of healing in unusual measure are entirely without expert knowledge except of the divine power. Sometimes their theology is crude, and their own explanation of the gift they exercise entirely unimpressive. But they have the supreme ability of flooding their thoughts with the presence and power of God, and the conviction of His love for them and others, and of excluding from their minds that

belief in the positive power of evil which saps the spiritual vitality of many Christians.

We must make it clear that what we have said about "correspondence" does not commit us to any simple view of the relation between disease and sin. While we are convinced that bodily conditions are controlled by spiritual, there are many factors to be taken into account in every case. One important factor is the spiritual condition of the community; and even more important is the spiritual condition of the immediate community in which we live, our own family and friends. It is hard to exercise faith when surrounded by an atmosphere of anxiety and fear, or of a superficial materialism. There was an occasion on which our Lord "put them all out"; and sometimes our intercessions are frustrated until some over-anxious or depressed person is dealt with.

We are reluctant to suggest what might be called a technique of prayer for there are many ways of praying which have value; and while forms of prayer are often helpful there is a danger that they become a substitute for the act of thought which every true prayer must be. At the same time we must lay to heart the warning that all prayer is not helpful, and that there are wrong kinds of prayer which may do harm both to ourselves and to others. Like everything else in God's universe, prayer is governed by divine law which must be respected; and we must reverently and diligently learn, in this sphere of knowledge as in others, how to avail ourselves of the resources to which God gives us access through sincere enquiry.

We venture to suggest, therefore, certain principles which we believe are helpful to effective prayer.

1. All prayer should begin with adoration and end with thanksgiving.
2. We should never dwell on the needs and sufferings of those for whom we pray, but on the infinite resources of God.
3. We must pray in the Spirit. We should not dwell upon the material circumstances of the persons prayed for; but when we have named them before God our thoughts should rapidly pass to Him and continue to dwell upon His goodness and Love and power. 2 Cor. v 16, Jo. 4, 24.
4. We must not pray anxiously; for our anxiety is the denial of the perfect providence of God which we seek in prayer. We cannot help being anxious for loved ones; but in prayer we cast our care upon God and receive His peace. Phil. 4, 6. 1 Peter, v 7.
5. We cannot rightly pray with any resentment or illwill in our hearts. God is Love, and unless we are approaching Love we are not approaching Him. 1 Jo. 4, 7 - 21.
6. We must not qualify our prayers with conditions or even with such apparently submissive phrases as "if it be Thy will." All true prayer is summed up in words of our Lord, Not my will but Thine be done. If we do not know what God's will is we should expect and wait for guidance; but "wavering" prayers which have not assured expectation in faith frustrate themselves.

We know God's will in Christ ; and prayer is the acceptance of His will. It is never God's will to perpetuate evil. Man in his folly does evil that good may come, but God never. James 1.

7. While we must ask if we are to receive, in the sense of being ready to take what God offers, we do not need to implore or beseech God to help us. God is always more ready to help us than we are to be helped ; and it is we who need urging and not God. All whining supplications of the "O Baal, hear us" sort are quite unchristian. Matt. 6, 7 - 8. Ro. 8, 32.

While we believe that these important principles can be deduced from the practice of prayer, it is not to be supposed that we can pray by rule. True prayer is communion with God, for which rules and regulations must be as inappropriate as for the fellowship of friends.

It is most important that we should have set times of prayer and make regular acts of intercession ; but these must be consonant with our thoughts and desires during the rest of the day. Prayers that are contradicted and denied by our usual thoughts and conversation cannot be effective. It is for this reason that the content of our minds from hour to hour is so important. Our thoughts always take effect on our circumstances ; and a few minutes right thought in prayer is not enough to counteract hours of wrong thinking during the remainder of the day.

We began this study of prayer with the special object of discovering all we could about faith healing ; and we are deliberately confining the subject of this letter to the healing power of prayer. It has been impossible however to go so far in our explanation of the power of prayer without realising that this power is available for us in many more ways than in the healing of the body. We could say much about the power of God, received by faith, to protect us from danger, want, anxiety and ignorance and to transform persons and situations. Still more could be said of "the righteousness which is by faith." The most liberating truth of all that we have learned is that God is working, and that we are permitted as His children to have some share in His creative and redemptive work. What is important is not what we do, but what God is doing. This is a commonplace ; but its deepening realisation puts into new and right perspective all our work. We are working out our salvation with reverent awe and the trembling expectation of love, knowing that it is God that works within us to will and to do of His good pleasure.

We commend to the Holy Spirit of Truth our further studies together, believing in the words of the prayer of Colossians 1 that we are "increasing in the knowledge of God ; strengthened with all power according to the might of His glory, unto all patience and long-suffering with joy ; giving thanks unto the Father who made us meet to be partakers of the inheritance of the saints in light."

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Masters, True and False

SWAMI GNANESWARANANDA

Ever since H. P. Blavatsky claimed to be in direct contact with a group of mahatmas living in the Himalayan mountains, the Western world has been plagued with a spate of self-styled masters. Nearly every year some fresh figure appears, making various claims, and converts many of the inexperienced to his "way of salvation." The desire for progress without effort is still prevalent and if salvation were gained through devotion to rather exotic human beings half the world would indeed be saved.

That spiritually advanced men and women, some might call them masters, do exist is undoubtedly true. They do not bear high-sounding titles, nor wear flowing robes, nor do they ever claim or even hint to others that they are anything out of the ordinary. By their works they are known to those who have eyes to see.

In this article, reprinted from *Vedanta and the West* for September—October, 1949, the author shows how to recognize the true spiritual teacher and how different he is from the guru of popular conception.

THERE is a very ancient and scientific theory expounded and taught in the Vedas—the ancient sacred literature of the Indo-Aryans—which deals with the truth about spiritual mediumship. When I use this expression, spiritual mediumship, you must not be confused by the idea of modern spiritualism, with its implications of spirits and ghosts. It has nothing to do with spirits or ghosts or unseen beings of any kind. *Guruvada*, as the process is called in the Sanskrit language, is the transmission of spiritual enlightenment through the mediumship of the minds of Gurus to their disciples. The special feature of this theory is that the final state of spiritual illumination cannot be attained by an individual by any amount of study, practice, asceticism, or endeavour of any kind, unless and until he comes into contact with an enlightened teacher. The teacher is the living light-fountain, the reservoir and preserver of the secret of spiritual wisdom, and unless the student comes into contact with such a teacher he cannot reach the final goal. A beautiful illustration is given in the ancient books. A candle has the potentiality of manifesting light. It has wax, the wick, and the necessary atmospheric conditions around it, but it cannot give light unless it has been touched by an illumined candle. Although it has the potentiality, it will have to wait eternally for illumination unless it is kindled by the flame of another candle. Just so, a student might be practicing, working hard, studying regularly and properly. He might be doing everything he can for himself. But the practice will simply bring out his potentiality. The spark that illumines must come from a Guru, an enlightened teacher.

I want to point out to you the importance of contact with a teacher in regard to any study. In any branch of learning, only a certain degree of perfection can be attained by the student if he is working alone. He progresses much more rapidly under the guidance of an excellent teacher. Take, for instance, the case of a student of music. He might be studying alone very diligently, and by sincere and steady practice he might be able to attain some degree of proficiency, but he will become an artist

only when he is under the guidance of a master-teacher. Here what is transmitted is more or less material, whereas in the case of spiritual enlightenment whatever the teacher transmits is entirely of a spiritual nature. It can only be obtained from a living source of spiritual power.

The theory that a Guru is essentially necessary in the case of spiritual enlightenment has been accepted by all the branches of Hindu philosophy, and it has been worked out in a very logical and reasonable way by many of the later school, especially the dualistic school of Bhakti Marga, or the path of devotion. Even some of the modern Western semi-Hindu cults have accepted this theory from Hindu literature, but in their presentation we find a great deal of difference. Their distorted teachings have given people a wrong notion of the original. When we read about the theory of the "masters of the Himalayas" as it is presented by the semi-Hindu schools, we receive the impression that these teachers are supernatural beings, somewhat like ghosts or spirits, the fairy tale heroes who fired our childish imagination! These masters live in what they call an astral body, and living in that supernatural state of existence they come into contact with human beings—only a few spiritual aristocrats, at that, of doubtful integrity—and illumine their understanding by bringing them messages which they have to accept and obey without question. The ancient theory of the Vedas does not, in the first place, treat these masters as supernatural beings at all. They are very human human beings who have attained illumination by effort. Having obtained the truth for themselves, they enlighten men by their examples and precepts.

Advantage of Human Teachers

It will not be out of place here to discuss in brief, from the viewpoint of logic and experience, the advantages of the humanistic theory and the harmful nature of the ethereal idea of masters. Undoubtedly, if any one of you wanted to study the science of astronomy, physics, or chemistry, you would not look for a teacher who is staying in an astral body. You would want a teacher who is a human being, just as you are—a teacher who by his study, practice, and endeavour has learned all the secrets of that particular branch of knowledge and who knows how to transmit them to the student. We do not depend on supernatural beings for our knowledge of any science. Why should it be different in the case of spiritual understanding? The Hindu theory holds that it is weakness to depend upon supernatural sources for our enlightenment. What we need is the courage, honesty, and eagerness to follow the way. The living example of a human being who lives and feels like ourselves can inspire us to do this, not a being who, if he exists anywhere at all, is different from us in every aspect. For real students I want to sound a note of warning. This mysterious theory about masters is harmful. Such beings may or may not exist, but that is not my subject. I am discussing the logical validity and utility, and the general influence of such a theory. If we unchallengingly believe in such astral or ethereal masters and depend upon their help, or, more properly, upon the guidance and control of those who claim to get help for us from these masters, there is no doubt in my mind that it will beget only hypocrisy, trickery, superstition, fear, dogmatism, narrowness, and meanness. Why forfeit your God-given power of reasoning? The world has had too

His method is not one of proselyting or converting, but one of slow and steady constructing and unfolding. Hence the fourth and most important test of a real master is that he is a *master of methods* too. He knows exactly what method would suit the pupil. He knows how far he has advanced and leads him according to his state of understanding.

There are different types among the spiritually illumined. You know there are many scholars who have mastered their subject, but when it comes to teaching they do not know the art of transmitting. That also is true of spiritual giants. There is the teacher type, the type that feels the need of carrying enlightenment to his brothers. And there are other perfected souls who have gained illumination for themselves but do not render any active service to the world. That is the free type. He immerses himself in illumination and does not care to bring it to others. Both types contribute to the advancement of spiritual understanding. A story will illustrate the difference between these two.

The Two Friends

There were two friends who were walking together in a forest. They came to a high wall, and from the enclosure there came the sound of exquisite music, peals of laughter, and other indications of a highly festive occasion. They were fascinated and were anxious to go inside, but as they walked round and round the wall they could find no entrance. So they decided to climb over the wall. They gathered together a few long poles and twisted some vines to make a ladder. Then one of them started to ascend, the other holding the ladder firmly. As soon as the man got to the top he could see everything that was going on inside. He was so thrilled with what he saw that he completely forgot his friend below. He simply became intoxicated and started to dance and sing. Without telling anything to his friend who was waiting at the foot of the ladder, he jumped inside. Later, the other man climbed up. He also saw that fascinating scene and was mad with joy, but he did not jump in. He exercised great control and held himself back from that magnetic scene. He felt inspired to share his discovery with his people. He thought, "Nobody knows of this wonderful place! I must go back to my home and tell about it, and bring all here who want to come." So he came down from the ladder and went home. He told everyone about his experience and spent his life going back and forth bringing group after group to that place.

Which of these types do you like? I am sure you will like the second because he was so compassionate, so sympathetic, so human and humane. This is the type that we hear of. This is the type that serves humanity as guides. This is the teacher type. He could, if he wished, enjoy alone his full share of the bliss, but he prefers to come back again to this mundane world to render every possible assistance to his fellow men that they may all enjoy that realization which he has discovered. The first type is also great, if not greater in one respect, because from the viewpoint of realization he enjoys one hundred per cent. of the truth, which the second type denies himself. But because we think that humanity does not receive any benefit from his realization, we are not as grateful to him. Nevertheless, a one hundred per cent. case, although transcendental in its nature, is necessary for the demonstration of the ultimate truth.

much of such degrading and enslaving nonsense. What we need are uplifting and strengthening theories. Any theory that deals in mystification and secret knowledge and does not explain the theory from any logical standpoint cannot do any good to humanity. A personality that makes you feel unnatural, uncomfortable, or queer can never be beneficial to you. If I am here to tell you the truth about mastership, or Guruvada, with all the emphasis at my command, I denounce the mysterious theory and uphold the human. I do not say that beings of a higher type do not exist, or that such beings are not beneficial to the human race; but I do not want you to get mixed up in the matter of accepting a Guru.

Signs of the Real Teacher

Now what are the signs of a real teacher? A real teacher, as I have already pointed out to you, in the first place is a *human being*. I emphasize this point again. He lives the life of a human being. He has had all the excellences as well as the defects and difficulties of human life. He has understood them thoroughly, and by means of his experiences and experiments he has discovered a method by which to rise above them. Knowing what he does, he has extreme sympathy for human suffering. He is eager to help by teaching what he has mastered. This is the first point.

In the second place, a true master is known by his absolute *unselfishness*. If there is a little trait of selfishness in him, he cannot be a leader or even a helper in the line of spiritual knowledge. If he has the slightest inclination toward the attainment of fame, money, position, or leadership, he is unfit to be a real spiritual teacher. This is the most distinctive characteristic of a real master—he never works for any reward or return, here or hereafter. In Shankaracharya's *The Crest Jewel of Discrimination* such a teacher has been compared to the spring season, which brings us flowers, foliage, and beauty in abundance. It spreads unfoldment, awakening, beauty, and radiance all around. As naturally as that, spirituality emanates from an illuminated teacher. He lives only for the benefit of others. He has nothing to gain from the world, for he has already gained everything.

Thirdly, a real teacher does not essentially teach his doctrines by means of words. It is *his life*, his presence, his personality that teaches the truth more eloquently than words can do. He lives the spiritual life, and he radiates spirituality to all around him. By a single glance, a touch, a simple motion, a mere thought or a wish, he is able to transmit spiritual illumination. That is the highest type of human spiritual master, but it is rare. As the old saying goes, "An empty vessel sounds much." When one has no spiritual greatness, he has to use big talk and foolish jargon, offer false promises, and display alluring advertisements to impress people. But real spirituality does not use these vain commercial methods of drawing customers. A real teacher is anything but a salesman. A real teacher does not try to draw anyone to him. He is, he stays in this world, and his very existence radiates the truth all around him.

There is another very important sign of a real teacher. When a real master gives the light of truth to a disciple he does it very skillfully. He does not in any way disturb or upset the understanding of the pupil.

There is another point I want to bring to your attention. There is a very old and logical theory of Hindu psychology regarding the indestructibility of thought vibrations. All thought waves create a vibration on a cosmic background of thought-stuff, and they remain recorded there through cycles, or Kalpas, and can be picked up by a mind when it is raised to a corresponding level. Thus the thought forces of Moses, Buddha, Christ, Krishna, Ramakrishna, and other such teachers, exist in a very subtle form in the thought atmosphere. They can be made contact with by any mind if it knows the process of receiving them. The modern use of radio in receiving and transmitting sound waves furnishes us with some data as to the logical nature of such a theory. The spiritual thoughts of the masters—and I certainly mean human teachers, with dynamic force behind them—remain in the atmosphere in a very powerful state. These thought forces are made contact with by many advanced students of Yoga during certain periods of their development.

Destructive Thoughts

The same principle works on the destructive side also. Unwholesome thoughts remain in the atmosphere, and when a mind degenerates into a low state of consciousness it creates within itself an affinity for such bad thoughts and becomes overpowered by them. Therefore students of spiritual knowledge are taught a certain practice to avoid destructive and to make contact with uplifting thought forces from the cosmic background of consciousness. We find that this theory of the indestructibility of thought vibrations and their potent effect upon the mind of man has also been taken up by the semi-Hindu schools, inserted into the astral master theory, and the whole made into an inscrutable mystery. The world has long suffered from trickery, fraud, and oppression in the sphere of religion and mysticism. We must proceed in our study with discrimination and reason, throwing off the weakness of superstition and ignorance. Verify by reason and experiment whenever possible and accept no questionable authority.

I would like to mention a particular type of master called *Avatāra*, which means God-incarnation. Whenever the need arises for a readjustment on a big scale, God appears in the human body, and by leading the life of a human being he shows humanity the right way. The omnipotent, omniscient God comes to earth as a human being. Notice this. These Avatāras are supposed to be omnipotent. They are masters of all miracles. If they want to help humanity, why do they not do so from a so-called astral-plane body? But God-souls have always appeared on earth in a human form, so that they could be understood by human beings. These Avatāra-souls remain in a special state of existence after they leave their physical bodies. They can be made contact with at any time. Spiritual contacts with the Avatāra-souls have been demonstrated in the lives of many mystics, both Eastern and Western. The Avatāras maintain a very subtle form of spiritual individuality, because they do not want to get absorbed into the ultimate reality; and they remain in that exalted state of existence for a cycle, so that they may lead humanity towards the peace and blessedness for which it is ceaselessly striving.

(Concluded on page 21)

SEEKERS

by The REV. AUSTIN LEE

Former Vicar of St. Stephens, Hounslow

I AM told that in my article last month I left off rather abruptly, and never got to the point of saying exactly where I stood, or what remedies I proposed for the present religious situation.

In a sense, I was clearing the ground in my own mind, a thing we all ought to be doing constantly. And two basic facts seem to stand out. First, that the Church of England, and indeed the Church as a whole, has become a quite inadequate medium or vehicle of spiritual power, and secondly, that the Christian idea of God, as expressed in the official formularies of the Church, no longer seems to cover the facts of the human situation. One thing we can be sure of. Whether we have yet further to sink, or whether we are on the threshold of a new spiritual awakening, the initiative is not ours.

I do not doubt that a spiritual world exists—I am purposely using the widest and vaguest term possible—and it can use any vehicle, any set of symbols, any ritual or invocation, as long as these are *accepted and alive*. But the initiative comes from the spiritual world, it can never come from us, as is expressed in the Johannine words:—

"Hercin is love, not that we loved God, but that God loved us."

Whether Jesus was the Son of God in the sense that the Church has made out does not matter, so long as the belief serves as a channel of spiritual communication. I may be accused of being a Hindu, or a Modernist, but I don't mind. There are many ways to God, and "in my Father's house are many mansions." It is a pity that John, in his meditation on the universal appeal of the basic principles enunciated by Jesus should have put into his mouth such a phrase as "No man cometh unto the Father but by me," because it is crystal clear from the historical Gospels that Jesus made no personal claim whatever of this kind. He taught no one to ask for anything "through Jesus Christ," but "Forgive us our trespasses, as we forgive them that trespass against us." Jesus makes it quite clear that life lived according to the principles of love, pity, mercy and single hearted sincerity claims its own immortality. With Zarathustra he had no use for "heavenly paths by which to steal into another life, another happiness . . . bypaths and little bloody drinks."

We have to admit, however, that it has become very difficult in the last few generations to believe in the reality of the spiritual world. Or perhaps I should modify the statement, and say that it has become difficult if not impossible for very many people to believe that, even if a spiritual world exists, it has any interest in or purpose for the majority of human beings. We have witnessed the just and the unjust dying together like cattle in two world wars. No miracle saved even the most saintly in Belsen or Dachau. Chance saved the proportion that chance would save. But if the Christian God exists, surely the proportion must

the strongest of all deterrents against happiness, we can see why it is that Satan on God's throne teaches that sexual ecstasy comes from the devil. The whole future of civilization depends on finding some way whereby love should be taken down from his age-old cross, and so lift off the human race the great satanic taboo on sexual pleasure.

(Continued from page 13)

If one sincerely craves spiritual illumination and wants a master to lead him towards the goal, let him surrender his consciousness to the guidance and protection of any of these Avatara manifestations, I cannot tell you of any more dependable, authentic, and genuine living masters than these. When one of these becomes the pilot of your little boat that is travelling across this ocean of life, there will be no more danger for you. Steadily your boat will sail and find its harbour on the other shore—which is the state of Absolute knowledge, bliss, and perfection.



ON THE WAY

HOW often we are told by doctors, and reminded individually, that an essential to return to normality is to relax. It requires at first an effort of the mind and imagination to visualize the loosening of every muscle and tension of ligaments to perfect immobility and repose. What relief this may be to the poor strung-up body. It helps one to forget, and put into proper perspective the worries that were entangling the mind and causing an unnatural rigidity.

For the would-be disciple who is seeking for Enlightenment, may not this form of detachment be the first step towards Yoga, if only a faint forecast of the Light to come? Hear the words of the great Kath Upanishad in its final summing up—"When the knots of the heart are untied and man is freed from worldly attachment he becomes immortal. This is the whole of the teaching."

But let us not speak lightly of Yoga, or speak at all. For the reality of it must be incommunicable in words. Is not the real Yogi's aim to be "yoked" to that which is unknowable? What does a learned Indian seer say on this subject: "Merely to know is not enough to escape from the temple of illusion", the world of *maya* in which we all live in our bodies. And: "Enlightenment comes with detachment not with learning."

However, there must be *beginnings*, and to realise this much of Yoga is to open a vista on the way to enlightenment in future incarnations. Impatience is detrimental. We may remember "Man the size of a thumb, the inner Self, sits ever in the heart of all that's born", and: "When one discovers the Universal Spirit within one's self the misery of life is ended". So the aspirant has no reason for despair. For, as another Upanishad quaintly puts it with further light on the road: "It would be easier to roll up the sky and carry it on one's head as a tanner carries a hide, than to achieve happiness without realizing the imminence of God."*

ANUVACA

* The word here translated "God" is probably Brahm, as I have found in other translations when the Sanscrit is given.

A Plain Answer to War and Disease

by ROY M. PHILLIPS

IT is customary today to hear people speaking about the end of the world, and that God, if there ever was one, has forsaken the earth through the wickedness of man.

Such an outlook is to be forgiven and to be pitied. People who have this line of thinking have little to live for, to hope for, and to depend upon in the bringing up of children, and in the longed for peace in their own lives. But if they will pause now, in their near panic, and look at some of the facts that are literally shouting at them they will have greater peace of mind, will have it because they will have greater understanding of the root cause of both disease and war, and will feel constrained to be up and doing in a direction different from the one they have been so accustomed to in their own lives. For this old direction is dying a slow but relentless death, because it belongs to the old age within whose heaving bowels lies the soon to be born infant of the New Age.

It has only been realised by a few in each generation that man, the unit, comprises the Unity that is of God. It has never fully been taken into consideration that this unit, if displaced, affects the Unity, and affects the Unity to the degree that the unit is displaced. When a member of any family dies all the family are affected. When the heart stops beating *all the body* ceases to function. Millions of cells vibrate in the brain and the optic area in order to effect one wink of the eye. When a stone is dropped into water all that water is disturbed, most of it visibly so, in ever widening rings. And likewise when a man or a woman is displaced from the Unity that is peace, peace in the Selfhood, in their relationships, in environment, and in all the circumstances of life-expression, then the whole is disturbed, and its Unity is threatened. And we wonder why there is disease and war?

The most pitiful human aspect to be seen today is our ignorance of the purpose behind our birth and life. This ignorance can be dispelled, however, only by a readiness to learn, and it is this readiness that is, unfortunately, lacking in the vast majority. This indicates that crisis and catastrophe must continue, as created by involuntary living and experimental indulgence, until such have so saturated the individual that he at last become pervious to voluntary learning. From this point begins his emergence out of the necessity for crisis and catastrophe.

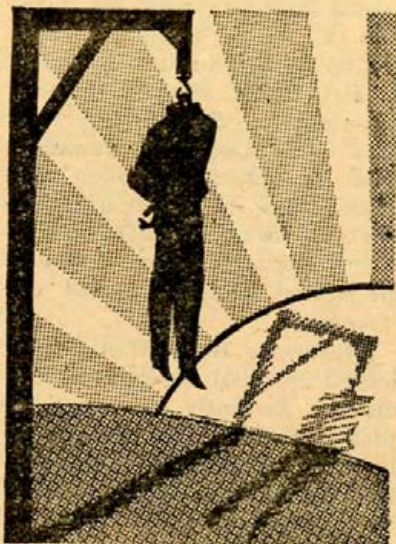
Few of us dream that what we are doing every minute of our waking consciousness is leading to some inevitable consequence, a consequence that will confront us in due course, and this not as a punishment, but as a divinely conceived check upon any dangerous decline into degeneration on our part. This manifests at the present time in two very necessary ways, from the viewpoint of evolution, namely, disease

The followers of this ancient, crazy-quilt religion ate only vegetables, believing that meat prevented spiritual salvation.

By Harry E. Wedeck

STRANGE CULT OF THE

Manicheans



Of all the strange religions that have existed through the ages, none is more unique than Manichaeism. It is now an old, forgotten cult, but in the third Century A.D. it excited long and tremendous interest. Today some of its principles, especially those concerning food, still exercise influence.

This ancient religious cult which flourished 17 centuries ago was little known except through occasional summaries and mention by Oriental writers and a few comments by the Church Fathers.

Then in 1930 an expedition to Eastern Turkestan unearthed some 300 fragments of the long-lost Manichaean literature, the only actual remains of the Manichaean Bible.

Mani or Manes, the founder, was a Persian of Babylonia. He was born in the village of Mardin, in Babylonia in 215 A.D. His father, Patak, gave his son a sound education at the famous city of Ctesiphon. According to a strange legend, Patak once was commanded by an angel to abstain from flesh, wine and women, and this

legend later motivated the direction of Mani's thoughts. Mani was brought up in the Moghashilah sect, which, in some respects, was similar to St. John the Baptist's Christians. Mani, however, lived in contact with other religious groups in the city and thus was well aware of differences in tenets and view points, although all seemed to strive toward the same goal.

At various times Mani experienced spiritual revelations and dreams. Presently he began to preach publicly. He proclaimed his new religion at the court of the Persian king, Shapur I. Then he traveled the uplands of the Asiatic hinterland, among nomadic tribes and obscure racial communities. He haunted the bazaars in the cities too, mingled with herdsmen in the fields, with fishermen and camel drivers, traders and seamen. Wherever he went he preached and both men and women were receptive to his new beliefs.

Thus Mani wandered as far east as the frontiers of China, as far south as India. On the way he gathered large numbers of devoted disciples who took up the mission of spreading Mani's doctrines. Mani was their prophet, the only true representative of the Divinity, who they claimed was destined to establish a universal and ideal religion.

After many years of pilgrimage

Mani finally returned to Persia. But he found no peace there. The priests of the dominant Zoroastrian religion were violently hostile to this new preacher. They regarded him as a spiritual upstart who was encroaching on their established domain. They rose against Mani, agitating to such a degree that he was imprisoned. He escaped but again was seized. This time he was killed — flayed alive and beheaded in 275 A.D. His body was exposed on a gibbet in the city of Gondesahpur.

Mani considered himself a prophet, a disciple of Jesus, an ambassador of light. As Mani Prestig ig Yeso — I, Mani the Apostle of Jesus — he meant his doctrines to spread through the known world. "I have come," he announced, "from the land of Babel to sound a call into the world."

After his death his adherents fled to Khorasan, Turkestan, India, China, North Africa, and to the Roman colonies.

In the fourth century, in the days of St. Augustine, the Manichæan cult flourished in North Africa. Augustine himself thought he had found spiritual truth in this Oriental religious system. For nine years he was a faithful Manichæan. Later, disappointed in Manichæan practices, he denounced the cult. In a violent attack against a certain Faustus, an African Manichæan, St. Augustine told the Manichæans to burn

all their literature.

In 362 A.D. the Emperor Theodosius punished most of the practicing Manichaeans by death, although some still survived in Rome. The cult never died out completely. In the 10th century the Tuguzguz, Turkish tribe living near the frontiers of China, still practiced Manichaeism. Even in the 12th century the cult flourished in Southern France, having been brought there from the Balkans, especially Bulgaria, where there was a revival, Neo-Manichaeism. Macedonia, in Greece, also had numerous devotees. Perpetuated in folklore and romance, in epic poetry and legends, such as that of King Arthur, Manichaeism survived through the Middle Ages.

Manichaeism is a composite religion. It has elements drawn from numerous sources. It borrowed from Babylonian doctrines and from Zoroastrianism. It adapted certain Christian features as well as fragments from the current sects and cults that, in Mani's days, were in constant competition with each other.

The Manichaeans believed the universe was governed by two forces. One force controlled an earth composed of light; the other force dominated an earth of darkness. Man was buffeted constantly by these two forces and his salvation lay in being released from the dark earth into the freedom of

the light, good and sinless, earth.

The domain of light was associated with all good elements, with the Godhead, with love, justice and kindness. It was represented by five symbols: a mild breeze, a cool wind, light, fire and water. The domain of darkness, on the other hand, whose symbols were mist, heat, the hot sirocco wind and darkness itself, was the realm of evil. Satan and all the demons that haunt the universe sprang from this kingdom of darkness.

These two kingdoms are everlastingly opposed, vying with each other for supremacy over the cosmos. Satan at one time assailed the realm of light with his grim hosts. But the God of Light blocked these onslaughts and as a final gesture created primal man. He sent Man to crush the attacks of the Satanic forces and, after aeons of time, succeeded. But there had entered into Man certain elements of darkness stemming from Satan. Thus Man is a dual being, perpetually in conflict with himself, torn between two extremes, striving toward good, but tainted with evil.

In this dualistic Manichaean world where two warring elements persist, what is Man's purpose in life? It is to separate the light from the darkness, by continuous effort to reach the uttermost realms of light. In this afterlife, when all the elements of light

throughout the universe have been released into a blissful freedom, the cosmos will come to an end, devoured by a monstrous, all-embracing fire. In this respect, of course, the Manichaeans shared the view of Stoic philosophy, which similarly visualized the final destruction of the cosmos through a universal conflagration.

The religious features of this cult attracted large numbers of men and women who sought consolation and tranquility from the hazards of life. In Manichaeism they were offered redemption, in the afterlife they were promised immortality. And in this mortal life they were given social equality. Manichaeism welcomed without distinction the poor and the wealthy, the ignorant and the wise, the scholar and the peasant.

One significant feature of Manichaean doctrine deserves special mention. To the Manichaeans food in its domestic use, at feasts, festivals and sacrifices, was related to the spiritual life. This is in harmony with numberless folk rituals from Homeric days to Christian, Judaic, and Moslem practice. But the Manichaeans were entirely vegetarians. To them food was a means not only to health but to spiritual salvation. The two warring spirits in man — the Radiant Spirit and the Dark Spirit — were conditioned by the type of food that was taken into the body.

The Manichaeans ate no meat

because they believed that it roused the Demon of Darkness in them. Meat of any kind they considered the product of lust, suitable only for beasts of prey. Likewise all fermented drinks were taboo. They ate only legumes and vegetables. Even then certain kinds were preferred. Whatever had roots, developed through the trunk, flowered and blossomed into ripe fruit was good. The more glowing and soft the plants and fruits were, the more suitable for the Perfect Life. Pulpy fruits such as melons were highly acceptable; also fruits containing oils and juices. Fruits contained light-principles through which sunlight had streamed.

As an additional health measure the Manichaeans fasted on the first day of the week in honor of the Sun which they regarded as the principle of life. The priests fasted also on the second day of the week, in honor of the Moon. There was a monthly one-day fast which began on the eighth day of the month. The Elect — those who were completely initiated Manichaeans — and those aspiring to the Perfect Life were prohibited from killing anything animate even plant life, including trees. They did no manual labor.

The fundamental teaching of Mani in this regard was that food that absorbed the light principle was beneficial to man and to ultimate Perfection. All foods, resist-

ant to the light principle were harmful to men, who in eating them were exposed to the disastrous influence of the Power of Darkness. All matter perishes. The soul remain, ultimately becoming free. Therefore animal food, essentially perishable, must not interfere with this final freedom. Only vegetables and plants without animation were compatible with the Manichaeian ideals.

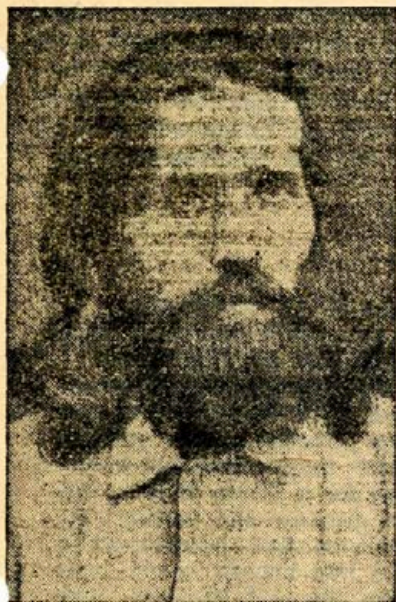
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Francis Schlatter achieved nation-wide fame as a healer — but remained an enigma.

FRANCIS SCHLATTER — A FOOL FOR GOD

By
Estella DeFord Graham

You are a murderer!" These words, though spoken quietly, electrified the crowd surrounding the healer. There were reporters present. This man's healing activities were news not only in Denver but were reported in newspapers throughout the country.

It was noon. The man who now had reached the healer had stood

in line since six o'clock in the morning. The line still stretched out for many city blocks.

The healer asked the man to pass on but he was insistent that treatment be given.

"I can not treat you," said the healer firmly.

"Why not?" asked the man.

"Do you wish me to tell you before all these people?"

"Yes," replied the man brazenly.

"I can not treat you — you are a murderer!"

The man slipped through the crowd and was gone. In a few minutes many men were searching for him.

Now those waiting in the line knew that, besides being able to restore their bodies, this man's intuition could lay bare their souls.

Thousands claimed to be healed by this mysterious Christ-like man. Did he have supernatural powers as many were certain?

Who was this six-foot-tall man with the blue eyes and the long golden, waving hair and beard? His serene manner drew such crowds that special trains were

ant to the light principle were harmful to men, who in eating them were exposed to the disastrous influence of the Power of Darkness. All matter perishes. The soul remains, ultimately be-

coming free. Therefore animal food, essentially perishable, must not interfere with this final freedom. Only vegetables and plants without animation were compatible with the Manichaean ideals.



PRE-COLUMBIAN CHRISTIANS IN AMERICA

CHRIStIAN beliefs and symbols existed among New World Indians before the landing of Columbus, according to some scholars. Felipe Lira Giron, Bolivian ambassador to Spain, believes that the Virgin Mary was venerated in America long before its discovery. He points to the existence of ancient Christian crosses throughout the American continent and to a legend which persists among Indians from the islands of Barlovento to the banks of the Plata River that the Apostles St. Thomas and St. Bartholomew preached in America.

Although "Christian traditions" were found among some New World Indians, few scholars are willing to give them a Christian interpretation. The idea that the Apostle St. Thomas was the legendary Quetzalcoatl venerated among the nations of ancient Mexico is now rejected. Most scholars today believe that Quetzalcoatl was an Icelandic or Norse priest of the 10th or 12th century who accompanied a band of seafarers

on a voyage of adventure which led them to the New World.

Quetzalcoatl was said to have been a tall bearded white man who preached a new religion which taught love and reverence for a Divine Father, virtue, penance and fasting. He predicted that bearded white men like himself would come from the east in ships, take possession of the country, overthrow the Indian idols and establish a new religion. Later he sailed to his own land in the east.

In Anahuac and in Yucatan Christian traditions, especially the veneration of the Cross, are said to date from the coming of Quetzalcoatl. In Yucatan Francisco Hernandez de Cordoba found crosses which were worshipped by the Indians, who in at least one instance are said to have believed that a man more splendid than the sun had died upon a cross. The Mayas reportedly preserved a rite suggestive of Baptism and Confession, and the Totonacos are said to have practiced a form of Communion.

being run to accomodate them, crowds that would have crushed him had not well-wishers protected him by building a narrow gangway so that only one person at a time could reach him.

Born in the village of Ebersheim in Alsace, France, on April 29, 1856, to poor Catholic parents Francis Schlatter's schooling ended at 14. He was apprenticed to a cobbler. He arrived in New York when he was 18 and there he worked at his trade for several years. He never married.

Seemingly there is no record of how or when his ability to heal first was discovered. That this rare and precious gift landed him in jail intermittently is a matter of record. His chief complaint about jails was that he was not allowed to have his Bible to read.

For five and a half months the authorities of Hot Springs, Ark., kept this Christ-like man imprisoned. In Throckmorton, Tex., in the heart of the Bible Belt, he was given the choice of leaving town or going to jail. Seeing no chance to heal in jail he departed.

The next summer, in 1895, Francis Schlatter hit the headlines. He had accomplished that which had been deemed impossible — arriving in Albuquerque after walking across the Mojave Desert. He had lived, for the most part, on a minimum of water and unleavened bread which he baked himself. If you have driven across

the Mojave in summer, or even stepped momentarily from an air-conditioned train into the 130 degree heat, you too will consider Schlatter's foot-journey incredible. But it was amply authenticated.

After this feat he began to fast as the last necessary preparation for his life work. After 40 days he broke this fast with no ill effect eating for his first meal, fried eggs, beefsteak, and fried chicken. Newspapermen and friends have left well authenticated accounts.

In that summer of 1895 E.L. Fox, alderman of the city of Denver, was suffering from increasing deafness and an incessant pain in his side caused by an obscure kidney ailment. Glancing through his Denver paper the headlines about the Franco-American healer, Francis Schlatter, attracted his attention.

Mr. Fox left for Albuquerque. There he finally located the healer in a small adobe house in the old part of town. He was surrounded by such a crowd that the air in the room was stifling.

Mr. Fox said, "I felt from the moment I saw the healer that I would be cured, and my hopes have been realized. I remained a week in Albuquerque and was convinced that not half had been told as to the powers of Schlatter. I invited him to come to Denver, and after I reached my home I received word that my invitation was accepted. I sent him a rail-

road ticket and he arrived in the city on the night of the 23rd of August."

His healing work began in Denver on September 16 and continued until his unexpected disappearance on November 13. The numbers seeking healing had grown until Schlatter was treating from 600 to 2,000 a day.

Those he treated reported feeling something like a mild electric shock when he took their hands in his own crossed hands, one of which felt cold, the other hot. With his eyes closed his lips moved in prayer. Hatless and without a coat though winter was approaching, he stood for six hours daily treating the afflicted, healing all manner of diseases and never once accepting pay. The newspapers carried accounts of healings of congenital diseases, long standing infirmities, deafness, blindness, cancer and tuberculosis.

Toward the middle of November the skin on his hands was worn thin.

He blessed handkerchiefs and some of the most spectacular healings were reported coming from these. When he held a handkerchief for a few seconds it became charged with his healing power. Often Schlatter requested that he be allowed to hold handkerchiefs so that some of the healing power might be carried with them when they returned home.

After the day's work he would go to the carriages, healing those unable to stand in line. Always serene and sympathetic he would say, "Don't thank me; thank the Heavenly Father. Put your faith in Him, not me. I have no power but what He gives me."

Among those who sought to touch the healer's hands was a Mrs. Morley of Datil, N. Mex. Datil is on highway 60 which goes from St. John's, Ariz., to Socorro, N. Mex. In 1895 it was at the end of the wilderness. Mrs. Morley was a woman of wealth and culture whose second husband had invested her money in a cattle ranch and there built a 10-room house. All her fine effects were moved there, after which he left and never returned. Mrs. Morley was trying to run a cattle ranch and raise three children by herself. Francis Schlatter and Mrs. Morley were to meet again under dramatic circumstances but neither suspected it when she stood before him in Denver.

The newspapers of Nov. 14, 1895, carried the stories, of Schlatter's disappearance. The evening before he had been very busy as visitors from a distance followed him to the Fox home where he was staying. Before bedtime, after the visitors had gone, the family gathered around Schlatter while he read passages from the Bible.

The next morning, when Schlatter failed to appear for the

usual six-o'clock breakfast, Mr. Fox waited until seven and then knocked on his door. Getting no reply he entered and found the bed had not been slept in. An unsealed envelope lay on the pillow. In consternation Mr. Fox read: "Mr. Fox. My mission is finished and Father takes me away. Good-bye. Francis Schlatter. Nov. 13."

Mr. Fox was stunned. He knew thousands were coming for healing that day and the next. Hundreds had waited since dawn and more hundreds arrived on the morning trains. At first they could not, would not, believe that the wonderful man would not return to heal their afflictions. By evening they began to turn away, sadly, in disappointment.

The most diligent search did not turn up a single clue as to where Schlatter had gone. This was most surprising as Schlatter had acquired a large white horse named Butte and he and Butte had vanished together.

By the next day, when it became evident that Schlatter was gone and for good, strange scenes were enacted outside the Fox residence. Some sobbed and cried, others giped or cursed. Men, women and children jostled each other as they sought to touch the wood of the gangway where Schlatter had stood. Handkerchiefs were pressed to the boards. Sacred relics are regarded with no more reverence than were the articles he had

touched. Finally, when Mr. Fox found that his fence was being carried off piecemeal he dismantled it.

The reasons for Schlatter's disappearance were probably threefold. While he had refused all pay saying his wants would be met, which indeed they always were, there were those who were selling handkerchiefs he never had touched. Others were brazenly hawking places in the healing line. Places at the head of the line were bringing as high a 10 dollars. The bickering over prices must have reached the healer's ears. Also he must have a rest, in which to rebuild his healing powers.

Newspapermen vied with each other in trying to locate Schlatter and Butte. Every white horse for hundreds of miles was suspect. But as far as the newspapers ever learned Schlatter and Butte had vanished into thin air.

In her fascinating book, *No Life For A Lady*, Agnes Morley Cleaveland has a chapter titled "A Healer Comes to Datil". Seven weeks after his disappearance Schlatter arrived, on a mid-winter-night, at Mrs. Morley's home in Datil, N. Mex. He had travelled 700 miles from Denver over wild mountainous country covered with a foot of snow.

A Mexican ranch hand came to the house to tell Mrs. Morley that a man had put his big white horse

in the haystack corral and was going to freeze to death on the ground near the barn. The man said he could not come to the house unless he were invited, so reported the Mexican. Mrs. Morley sent for him and recognized him instantly. When she addressed him by name he said, "The Father has led me to a safe haven. I must restore my powers in seclusion, by prayer."

He remained at Mrs. Morley's home for three months. During this time he dictated a book which ran to some 90 printed pages, *The Life of the Harp in the Hand of the Harper*. Mrs. Morley had this printed at her own expense. Today only two copies are known to exist. One is owned by Mrs. Morley's daughter, Mrs. Cleaveland. The other is in the New York Public Library.

Francis Schlatter remained much in his bedroom restoring his powers by prayer and meditation. He also twirled a strange 40-pound copper rod. This rod had been mentioned by the Fox family, who said it resembled a baseball bat and that Schlatter told them that The Father cautioned him not to fail in its use as it built up his healing power. Mr. Fox said it took a giant's strength to twirl it as Schlatter did, endlessly, tirelessly.

Schlatter was careful not to be seen around the ranch but Butte, in the corral, plus Schlatter's big

footprints started tongues wagging. When people began coming from all around and camping near the house Schlatter decided it was time to start on his trip to Mexico.

Mrs. Morley went a long piece with him, walking beside him as he talked of the future. He told her that she would receive that which would seem positive proof of his death but, in spite of this, he would return. The Father had told him that Datil had been chosen as the seat of the New Jerusalem.

Such proof of his death did come in the form of a newspaper clipping saying that in the state of Chihuahua, Mexico, a skeleton had been found in an isolated spot. Near it was a strange metal rod and a weather-beaten Bible with the name Francis Schlatter inscribed on the flyleaf.

In spite of this Mrs. Morley believed in and awaited his return until her own death.

Perhaps the strangest incident of his strange life came about just after his departure from Datil. There appeared on the west wing of Mrs. Morley's house a 10-foot-high, white cross. Mrs. Cleaveland describes the cross as appearing to have been painted on with whitewash. There was no whitewash, nor any ladder on the ranch, and the dog had not barked. None of the hired hands could have painted the cross unnoticed. It was a

bent cross, the upright curving counter-clockwise. It remained on the house for many years.

Mrs. Morley interpreted this as being a crude map of Schlatter's travels, past and future. There can be little doubt that it was of psychic origin but its meaning remains a mystery.

Schlatter never was heard from again. There were those who claimed to be Schlatter but they did not follow his example in never taking money for healing.

Schlatter was a modern saint, a man whose life pattern was one of devotion to God. The Catholics have a name for such a man. They call him, "A Fool for God".

Trusting implicitly for food and shelter in his Father in Heaven, doing the Father's will, going where he was sent, healing the afflicted — why was he sent to his death in a desolate spot in Mexico? Why did the Father in whom he trusted so implicitly desert him? For that matter, perhaps we should remember to ask why the voices of Joan of Arc deserted her.

And the New Jerusalem, the seat of which was to be in Datil, what of that?

Can it be that at some future date Francis Schlatter and Mrs. Morley will again play their roles on the stage of life at Datil? If so, I would like to be there.



A DREAM SOLVED THE CRIME

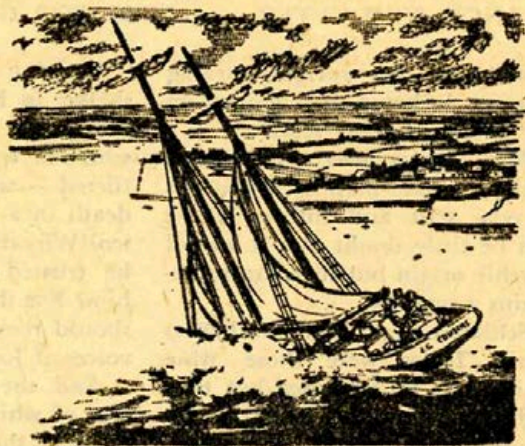
IN Sylvester, Ga., recently a strange dream led to the discovery of a murdered woman's body and to the conviction of her husband, Hall Cooper, 45, a laborer.

Three weeks before Cooper's wife, Mary, mysteriously disappeared. Neighbors and police searched the locality for her but found no clue to her whereabouts. Then blood stains were found on the floor-board of Cooper's car and in the front yard of his home. Sheriff D. S. Hudson of Worth County suspected murder but could find no trace of Mary Cooper's body.

Then Ella Mae Weston reported that she had had a dream in which she saw the body of a woman buried under straw in an empty house. Searchers went looking for abandoned houses used for storing hay.

Three miles from Sylvester one of the search parties came across a vacant house containing a pile of hay. Under it they found the mutilated body of Mary Cooper.

A Worth County jury found Cooper guilty without recommendation of mercy — a verdict that makes the death penalty mandatory.



Was the

J. C. COUSINS

Steered to Destruction?

Watchers who saw the ship run aground agreed a human hand was at the helm. Yet the four-man crew had vanished.

By Walker A. Tompkins

No one will ever know what dark thoughts ran through Captain Alonzo Zeiber's head when he left his rooming house in the vice-infested "Swilltown" district of Astoria's waterfront for the last time. One wonders if he was aware, as he mounted the gangplank of his pilot schooner *J. C. Cousins*, that he was stepping into one of the most dramatic sea-mysteries of all time?

In his pocket, that sunny morning of October 6, 1883, Captain Zeiber carried orders from the ship's owners to proceed through the mouth of the Columbia River and cast anchor. There he was to await a French barkentine, due shortly to make landfall from a voyage out of Saigon with a cargo of spices and ivory. The French skipper would pay a high fee for Zeiber's escort craft to guide him

**Great Visionaries
of the Past**

IV

**The Two Enigmas of
COUNT DE ST. GERMAIN**

His Birth — His Immortality

by **M.P.**

THE legend reads: "Hierarch and Supreme Grand Master, Fraternitas Rosae Crucis; Member, *l'ordre Du Lis*; Order of the Eagle, Russia; Order of the Double Eagle, Austria-Hungary," etc. But we are not here so much concerned with the life story of St. Germain, who has been described as one of the most mysterious personalities in history, as with a factual examination of two specific enigmas concerning this great occultist that have impassioned Europe from the eighteenth century to our time.

The mystery begins with his very name. Was St. Germain his real name? If not, why did he adopt it? What was his true name, his place of birth, his nationality? Who were his parents and did he have a family?

If every biography of St. Germain must open with these questions, it is probable that the man himself desired it to be so. Since the main source of confusion lies in his own fantastic data regarding his origins and antecedents, it must be assumed that he decided in the earliest years of his youth to be the builder of his own legend.

patients. The result was a one hundred per cent failure. Twelve other tests were made during the National Congress of Dowsers, and these also were completely negative.

On April 22, 1952, Radio Luxembourg invited a number of outstanding healers to select a group of patients and conduct their experiments under medical control. Here, too, the results were disastrous.

For all these reasons, the proposed statutes of the Charter for Healers was cautiously constructed to specify that "healers may work only upon cases previously diagnosed by medical doctors," and that "patients shall be periodically examined by authorized, medical physicians." In exchange for these concessions, healers were to be officially authorized to treat patients acknowledged to be incurable by "methods which have been foreseen in the therapeutic nomenclature of scientific medicine to date."

Considering the pace at which France's parliament moves, it appears unlikely that the statutes will be up for debate within the near future, and should it reach the stage of discussion by the legislators, it is inconceivable that these provisions would be enacted into the law of the land. For one thing, the Healers' Charter presupposes the doubtful

probability of doctors and healers eventually agreeing upon some means of granting official recognition to the "powers" of unofficial healers.

The limiting of healers' activities to patients who are admittedly incurable is also impracticable. In addition to the fact that medical doctors never totally abandon a patient, very few healers are sincerely interested in a measure that would deprive them of ninety-nine per cent of their present clientele.

All this leads me to believe that the present commotion is somewhat artificial. It is doubtful if the entire project is anything more than an excellent "battle horse" for the healers and their friends, who include, incidentally, a great many doctor who have lost their right to practice.

It is my considered opinion that any eventual official recognition of France's healers would not be viewed favorably by the broad public which is primarily attracted by the "mysterious" and nonconformist aspects of the situation. Healers who were recognized by the state would in all probability lose their clientele to those who still remained outside the law.

This, as I see it, is the problem of the healers in France.

Following his travels throughout the European continent, the records show that St. Germain used such names as "Marquis de Montferrat," "Marquis d'Aymar," "Chevalier Schoening," "Count Stolikoff," "Count Tzarogy," and "Count Zaracki."

In the year 1777, Frederick II of Prussia asked his Ambassador in Dresden to prepare a report on Count St. Germain. St. Germain readily responded to this flattering request with the following information: his real name, he said, was Prince Rakoczi; he had two brothers, and he chose to call himself St. Germain — *Sanctus Germanus* — because it meant Holy Brother.

The same name, incidentally, is reported by his friend Prince Charles Hesse, who added that St. Germain—Rakoczi—had told him that he was born in Transylvania. Prince Charles cautiously adds that he could not guarantee the truth of this information.

I undertook the curious experience of examining at random the books on my own library shelves dealing with St. Germain's life or legend to see how they might help solve the enigma of his real name and birthplace.

In a biography by De Castron (1864), I read that St. Germain was born of unknown parents in the Italian village of Vercelli, and was baptized Pietro Maria; while the usually reliable R. Swinburne Clymer, in one of his books, asserts that

St. Germain was born in France of a French father, a member of the Royal family, and a Prussian mother, also a member of the Royal family.

Next on the shelf, a biography by De Courchamps states that St. Germain was the son of a poor Jewish merchant and that his real name was Daniel Wolfe, while a book alongside of it contends that he was born into a wealthy Jewish family of Frankfurt under the name of Samuel Samer.

The famous occultist Eliphas Levi asserts that St. Germain was born at Lentmeritz in Bohemia and that his father was a high Rosicrucian; while the German historian Bulau claims that St. Germain's father was a tax collector in a village of St. Germano, Italy, and that his name was Rontunda. Madame de Genlis, whose Memoirs are regarded as an important source of information on the mysterious occultist, explains that St. Germain was the son of a dethroned king; but the Count of Cobenzl, who was Austrian Ambassador to Bruxelles, was convinced that St. Germain was a bastard of a powerful and royal family.

Casanova's Memoirs say that St. Germain was, in reality, a violinist by the name of Catalani; while others identify his father as a grandee, and even as the King of Portugal. Scores of fantastic and exalted speculations on the theme may be found in old and new biographies and in the works of theosophists and pseudo-religious sects.

However, new data on the enigma of St. Germain's true identity were recently uncovered by Paul Chacornac, a distinguished French historian who happens also to be an authority on the history of occultism. His theory has the merit of finding some confirmation in the scarce information that is available on the life story of the mysterious European. Chacornac bases his theory on two statements made by St. Germain and later reported in the *Memoirs of Madame de Genlis*. At one time, St. Germain stated that he came "from a country that had never been ruled by a sovereign of foreign origin." Another time, in reply to a question by Princess Amelie, the sister of King Frederick II of Prussia, St. Germain said, "All I can disclose about my birth is that at the age of seven, I was wandering in a forest, accompanied by my tutor. We were fleeing, for a price had been set on my head."

A careful examination of the genealogy of the European dynasties of the period enabled Mr. Chacornac to discover that the only reigning family in Europe, at the time, which had never included a male foreigner was the dynasty of Wittelsbach, which ruled Bavaria, the Palatinate, and Zweibrucken between 1180 and 1777.

A curiously significant indication in this direction is the fact that St. Germain owned several properties in the Palatinate, in Bavaria, and in Zweibrucken. Digging further into

the history of personalities of the House of Wittelsbach, Chacornac discovered that there had been a liaison between Marie-Anne de Neuburg, a German by birth who was to become the widow of Charles II of Spain, and a Spanish grandee, a member of a great naval family, the Count de Melgar, Amirante de Castille.

Whether a child was born of this union is another question mark. There is definite proof, however, that when the Amirante arrived in Portugal in the first years of the eighteenth century, he was accompanied by a bastard, and that following the Amirante's death, the boy went into hiding to escape his father's enemies. Is this not, Chacornac asks, the key to St. Germain's account of a young wanderer in the forest and believing that a price had been set upon his head?

If one grants that St. Germain was definitely born of the illicit affair of Marie-Anne de Neuburg and the Count de Melgar, a number of facts, including the source of his immense wealth, which mystified his contemporaries, become clear. When the Amirante de Castille died, in 1705 or 1707, he left important deposits in the hands of Venice, Genoa, and Amsterdam bankers. There is documentary proof attesting to the fact that the widow of Charles II of Spain shipped a good part of her jewelry abroad, explaining to her entourage that she was placing it in safety. This

can be linked to St. Germain's habit of displaying fabulous jewelry on his person, for is it too difficult to accept as probable that Marie-Anne was sending her jewelry to her own illegitimate son? In addition, the Amirante de Castille owned a famous gallery of paintings which disappeared after his death. St. Germain was extremely proud of his collection of amazingly valuable paintings.

Aside from these questions, Chacornac pointed to a number of traits that could be considered hereditary. St. Germain's entourage was constantly impressed by his thorough familiarity with foreign languages. The same talent was characteristic of his assumed father as well as for most of the family of the Amirante de Castille. St. Germain was a musician of such talent that Casanova suspected him of being a professional violinist in disguise. Chacornac relates this to the fact that Marie-Anne de Neuburg was an excellent musician. And he adds to his case, built on circumstantial evidence, the fact that St. Germain's dark complexion and hair and rather Mediterranean type features, which had been mistakenly attributed by a number of his contemporaries to a Semitic origin, were, in reality, due to the Latin blood that coursed through his veins.

Finally Chacornac recalls that the Amirante de Castille played a major role in the cession of the capital of Montferrat to France after the peace of Nimegue in 1679 and he lings that

to the "Marquis de Montferrat" title which the mysterious occultist often bestowed upon himself.

A skeptical view of Chacornac's evidence might take exception to his positive conclusions, but I must agree that if the final solution of the enigma requires further data, we now have some idea, at any rate, as to where to search for the facts.

AND now we come to the second enigma of St. Germain — that of his immortality. There is little mystery about the occultist's death. It took place in the little town of Eckernfoerde, Schleswig, on February 27, 1784, and his burial occurred on March 2.

In the registry of the local church, the event was entered as the demise of the man "who called himself Count de St. Germain and Well-don."

A few days later, St. Germain's close friend, Prince Charles of Hesse, announced that he would see to the payment of all of his former friend's debts, and the mayor of Schleswig invited all creditors and heirs to make themselves known. When St. Germain's death was reported by the European gazettes, the comments in more than a few were ironic and hostile.

It was in 1784, immediately following the announcement of his death, that the first report of St. Germain's apparition was heard. The latest of these reports cropped up as recently as 1945, and we have

good reason to believe that the matter will not end there. Let us examine the record.

Who was the first to question St. Germain's death? Undoubtedly, it was Etteilla, an occultist and author of several treatises on the tarots and astrology, who taught alchemy and magic while earning his living as a hairdresser in Paris.

Upon reading the announcement of St. Germain's death, Etteilla publicly branded the news as a falsification and attributed the misunderstanding to the existence of two men, both using the name St. Germain. The one who had passed away in Schleswig, Etteilla asserted, was the Count de Welldom, alias de St. Germain; but the real St. Germain, the great cabalist and alchemist, the man he called "Master," was still alive. Till the day of his death, in 1790, Etteilla stoutly maintained that "The Count St. Germain, the true alchemist, is of this world, and feeling very well indeed."

That Etteilla was not alone in this belief is attested to by the Memoirs which a fortune-teller, Mlle. Lenormand, published in 1814. "Many cabalists affirm," she wrote, "that the famous Count de St. Germain is still alive and that the adepts of hermetical science assure you in perfect good faith and with deep conviction that the great alchemist spends his time very pleasantly, travelling from country to country, that he has no fixed home and that the world universe is now his father-

land, and that he is engaged in the manufacture of gold." The lady's Memoirs added that St. Germain was seeing his friends, but was recognized by them because he had the face and body of a youth.

One of the most famous accounts of the survivor's return was written by the Baron Etienne-Léon de Lamothe-Langon. The Baron was a successful fiction writer who specialized in pseudo-historical souvenirs and memoirs and whose account may be regarded as totally unreliable. Nevertheless, as we shall soon see, his story was to influence a good many others.

The incident described by Lamothe-Langon was based on a report supposedly written by Madame Adhemar, a friend of Queen Marie-Antoinette. One night, Madame Adhemar received a letter from her friend, the Count St. Germain, whom she believed to have passed away five years before. The letter contained a number of predictions regarding the end of the monarchy and a lengthy period of chaos in France. St. Germain asked Madame Adhemar to meet him in a certain church on the following morning.

The next day, Madame Adhemar, upon going to the church, was approached by St. Germain, who had exactly the same appearance as when she had last seen him in 1760. He reported that he had just returned from a long trip to China and Japan and, in the course of their conversation, St. Germain predicted the death

of Marie-Antoinette, the ruin of the Bourbon dynasty, as well as the advent of a republic that would be followed by an empire. In response to Madame Adhemar's query as to when they would meet again, St. Germain promised that she would see him five times.

Lamothe-Langon claims that he discovered a handwritten note, dated May 12, 1821, following the lady's death, in which she certified that she had met the great occultist five more times after their encounter in the church.

We get our next glimpse of St. Germain in the salon of the French writer, Jules Jeanin, in the year 1835. The witness was a German scholar this time. In his book on St. Germain, published in 1844, E. M. Bettinger related that during a visit with Jeanin, he observed in the billiard room a man who was described to him as being the famous Count St. Germain. He retorted that St. Germain had been dead for many years, but his interlocutor indignantly exclaimed that he was not only very much in error, but that the man in question claimed he would never die.

Two years later, another report appeared. The author was an Austrian writer, named Frantz Graeffler, who described in great detail a meeting between his brother Rudolf, accompanied by a man named Lindeu, and the great St. Germain in Vienna.

As they entered the salon, St.

Germain put aside a volume of Paracelsus and invited them to share a bottle of Tokay. After describing to his visitors the origin of the wine they were drinking, St. Germain took a pen in each hand, wrote half a page, and signed it. The two guests saw with amazement that the writing was absolutely identical, "just as if one had been a reproduction of the other," they commented.

The occultist said that he was going to Constantinople and would then travel to England, where he was working on two inventions that would be very important to future generations — railroads and steamships. With an enigmatic smile he said that he would disappear from Europe toward the end of the century to retire to the Himalayas. And he ventured to predict that he would reappear on the scene again eighty-five years later.

For the next few decades, there were no further reports of St. Germain's apparitions, although the books and articles about him, and particularly about his role in free masonry and in the planning of the French revolution, were plentiful.

In 1931, the Italian writer Giovanni Papini, the author of *The Life of Christ*, wrote an autobiographical novel, *Gog*, in which he describes an encounter with St. Germain on board the "Prince of Wales," en route to Bombay. St. Germain, who looked approximately fifty, told Papini that he had been born at the beginning of the fourteenth century and,

among other things, asserted that he had been personally acquainted with Christopher Columbus.

Next, the French writer, Maurice Magre, in a book published in 1939, reports a visit supposedly made by St. Germain to a young man whose ancestors had been famous Rosicrucians. The edition of May 6, 1940, of the French newspaper *Paris Midi* also reported this visit.

And finally, in February of the year 1945, the *Parisien Libéré* carried an article reporting that St. Germain had been seen in the south of France and had informed several persons that he was about to play an important but occult role in world politics.

Meanwhile, Graeffe's report of St. Germain's retreat to the Himalayas inevitably resulted in his adoption, by theosophical societies, as a leader and a teacher.

In the year 1889, Helen Blavatsky started the ball rolling again by associating St. Germain with English and Hindu occultists and mysterious personalities in the Holy City of Amritsa.

In Mrs. Cooper-Oakley's famous and sensational biography of St. Germain, she intimated that some very important documents and writings of the occultist has been deposited in a place known to her, but that she had not as yet obtained permission to release them. Later, however, when the theosophists announced the publication of important documents as being the property of

Mme. Fadeef, the aunt of Mme. Blavatsky, they turned out to be merely extracts from Lamothe-Langon's and Graeffe's stories.

With Miss Annie Besant, St. Germain becomes the ever-present Master of the Great White Brotherhood, a recognized leader of the Theosophical Society who appears in the body and in the flesh. Miss Besant listed the following reincarnations of St. Germain: "Rakoczi, in the eighteenth century; Sir Francis Bacon in the seventeenth century; Robert the Monk in the sixteenth, Hunyadi Janos in the fifteenth," etc. H. S. Olcott and, especially, C. W. Leadbeater added to this list a dozen more names, ending with that of a contemporary "Hungarian Master."

C. W. Ballard's book, *The Unveiled Mysteries*, the activities of the Brotherhood of Mount Shasta, and the other "incarnations" of St. Germain in America, are too well-known to need discussion in the present study.

Just as it makes no attempt to describe the remarkable facts of St. Germain's life, the present study does not presume to interpret his apparitions or weigh the merits of the legend that has surrounded his existence for the past two and a half centuries.

There is, however, a hypothesis which should be given serious consideration. The very words, "Saint Germain," meaning "Holy Brother" may not be a name at all, but rather the designation of a "function." An



Count de Saint-Germain

occult mission need not necessarily be performed by one man; it can be undertaken by several men, either simultaneously or in succession.

With this in mind, and knowing that during his lifetime St. Germain was associated not only with the Freemasons and Rosicrucians, but also with numerous esoteric groups, would it be too far-fetched to deduce

that others, who continued his work after his death, also surrounding themselves of necessity with a veil of discretion, chose to call themselves "Sanctus Germanus"?

This explanation is offered as nothing more than a theory; but those who seek the key to one of the greatest enigmas of all time may find it worthy of further investigation.

An introduction to the study of psychic phenomena

Psychics and Common Sense

By DR. WILLIAM OLIVER STEVENS

author of *The Mystery of Dreams, Beyond the Sunset, etc.*

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Theoretical knowledge of the scriptures is only good when it stimulates a desire for practical realization; otherwise, technical theoretical knowledge gives one a false conviction of wisdom. Unrealized knowledge of scriptures may thus become a detriment to the practical realization of spiritual truths. But when theoretical knowledge of the scriptures is continuously converted into perception of wisdom, scriptural knowledge then becomes a source of redemption. Many pundits and professors of philosophy have demonstrated by their uncontrolled lives their failure to put philosophy to any practical use.

A man without scriptural knowledge or inner realization is sadly ignorant. A person with a theoretical knowledge of scriptures but without Self-realization is like a man who eats much food but cannot digest it. The man with divine realization but without scriptural knowledge has attained God and is a good example to society. A man possessing both scriptural knowledge and Self-realization has not only attained God but is an admirable teacher for imparting God-consciousness and liberation to others.

A mule carrying a pack of gold only feels its weight but does not know how to use that gold for its own personal benefit. Similarly, a theoretical philosopher who carries a bag of gold of wisdom in the back of his mind does not profit by his inner burden.

My Guru never permitted me to read any stanza of *Bhagavad Gita* or Patanjali with a merely theoretical interest. He made me meditate on the scriptural truths until I became one with them; then he would discuss them with me. He discouraged hurried studying, or jumping from one stanza of the *Bhagavad Gita* to another, and from one aphorism of Patanjali to another, without absorbing their inner meanings.

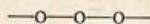
Realization, Not Study

I studied only a few stanzas of *Bhagavad Gita* and a few aphorisms of Patanjali with him in the deeply perceptive way. After those few stanzas and aphorisms were mastered in a period of a few years, he refused to teach me any further. He said that I now possessed the key to the scriptures—a key of inward intuitive perception rather than of reason or intelligence. He added: "Now that you have learned how to perceive the truths, you can interpret any of the aphorisms in Patanjali and of the stanzas in *Bhagavad Gita*; you will instantly grasp their truths." I found it was so. By reading a few of the stanzas of *Bhagavad Gita* and of Patanjali *Yoga* I found I had perceived the essence of their truths even though I had never previously studied them.

I also learned from Master how to put myself in tune with Christ to interpret His sayings as He wanted them to be understood and not as I might want to explain

them. Similarly, by tuning in with God as manifested in Krishna and Vyasa, I am elaborately interpreting the *Bhagavad Gita*. It is not, of course, mine—it belongs to God, Krishna, Arjuna, and Vyasa.

Reading Patanjali or the *Bhagavad Gita* or the Bible with intellectual curiosity may enable one to pass examinations on them brilliantly but will not allow one to perceive the truth within them. The kernels of truth in the scriptural sayings are covered by the hard shell of language and ambiguity. Through the help of a guru one learns how to use the nutcracker of intuitive perception to crack open the verbal shells and get the divine meat within.



A DEEP SPIRITUAL EXPERIENCE

That night as I lay in the darkness of my room meditating on what I'd done and what the Sage had told me, the darkness became suffused with light. And whether this happened early or late I have no idea; nor how it happened. It simply was. And in the light there was nothing I could see or sense except the light and a sort of consciousness, both of which had a sparkling quality as if they were, so to speak, of a single substance, a substance that was clear and also coherent; as if this substance, this light and this consciousness, were Truth Itself freed from the neces-

sity of words or any agency whatsoever.

In this light and consciousness I did feel a friendliness, a well-being, a complete absence of fear, as if in them there were present something of everyone and every thing I'd ever loved and admired and respected. And gradually out of the diffuseness of this feeling there rolled the globe of a concept that was like the birth of a star.

The rolling, cumulative evolution of the star as nearly as it can be translated into words went something like this:

"The story of Creation is the story of Every Man. The stories of Krishna, Buddha, Christ, Moham-med—of Judas, John, and Herod and Satan—and of God the Father—these are but your story, the story of Every Man.

"You yourself are Alpha and Omega, you are Avatar, you are Manu, you are Chaos and all Form; you are corruption at the bottom of the pond and also the lotus on the surface; nor could one be and the other not be, so both and all are equal in honor. Truly, God is everywhere. Your Spirit and His Spirit and the Spirit of the rock, of the tree and the bird, are forever one."

—An extract from "Two Go Together," a recent autobiography by a Japanese poet and writer, Adele Marie Okamoto (Bunseido Publishers, Kyoto, Japan).

union, in a conscious way, with the Divine Presence within us.

From the Sankhya philosophy* of India we learn what life really is; that we are not just this body that seems so real and solid, but an immortal soul. In our SRF prayers we acknowledge this truth when we say, "Father, I am not this body. I am the unchanging Cosmic Energy and Consciousness that lights up the bulb of flesh."

That knowledge, followed to its conclusion, is *Vedanta*, "the end, or summing-up of Vedic knowledge." *Vedanta* maintains that God is the only Reality; all creation or separate existence is *maya* or illusion. We arise from the ocean of Spirit, and we finally merge in and become one with that Infinite Ocean—*Sat-Chit-Ananda*—ever-existing, ever-conscious, ever-new Bliss.

Yoga is the greatest of the three systems, because yoga gives us the practical methods whereby we can apply the philosophical knowledge of *Sankhya* and *Vedanta*. Thus we may attain realization of our true nature, which is soul, and of the end of existence, which is union of the individual soul with the Infinite Spirit. As Paramhansa Yogananda often pointed out, a person may know about sugar theoretically, but he realizes its true qualities only when he tastes it. Yoga is wonderful in that it shows you the way to realize the Vedic truths in your own life and being. I like to define Yoga as a *way of life*. If we take Yoga as just a theory, we overlook its real value. Yoga is a system of thought that is co-ordinated with a regular program of daily-life exercises.

There are various paths of Yoga—*Hatha*, *Karma*, *Jnana*, *Bhakti*, *Kriya*, *Raja*—each a specialized branch of one great system that brings union with God. *Hatha Yoga* stresses control of the physical body; *Karma Yoga* stresses the performance of work done with the thought of God as the Doer; *Jnana Yoga* stresses the application of wisdom to achieve realization; *Bhakti Yoga* stresses the path of all-surrendering devotion; *Kriya Yoga* stresses the application of spiritual action or a technique of life-control; *Raja Yoga* stresses the value of uniting all these approaches to God into one balanced effort.

Exercises Given by Paramhansa Yogananda

Self-Realization teaches *Raja* or "Royal" *Yoga*, so named because it combines the best of all phases of Yoga. If you follow the Self-Realization Yoga techniques given by the Master Paramhansa Yogananda, you will know not only in theory what you are, where you are going, and how best to get there, but you will also have a system of daily-

*One of the six systems of Hindu philosophy. *Sankhya* teaches final emancipation through knowledge of twenty-five principles, starting with *prakriti* or nature and ending with *Purusha* or soul.

life exercises that will take you quickly to your goal. You don't have to give much time to these exercises, but you do have to practice them, if you would reap benefits. Devote at least one hour a day to these life-giving exercises. Who cannot spare one twenty-fourth part of each day to attain in a conscious way oneness with That which does not pass away, which does not fail, but which takes us to oneness with Itself, the great eternal Father, beloved God?

Yogis follow scientific techniques for body, mind, and soul development because they do not wish to submit to automatism, nor to be swept along with the tide of social conditioning. If you follow along like sheep the course of ordinary evolution, some truth will eventually percolate through to you and your consciousness will in some measure be lifted up. Yogis do not wish to wait so long for liberation from mortal delusions. They take themselves in hand, and by regular, independent action follow the eternal truth, disciplining themselves physically, mentally, and spiritually, so that they may hasten the attainment of divine union with the one infinite Father.

Some people make the effort to gain control of the body or mind; but the yogi, through independent action, masters not only his body and mind but attains realization of his soul. He overcomes the restlessness of the body and also gains "control of the fluctuations of the mind-stuff"* so that he can merge in the ocean of Spirit within.

The yogi begins at the ordinary physiological level of functioning, and concentrates first on posture. A comfortable upright position in meditation makes it easier to free oneself from body-consciousness and from attachment to the body. If you try to practice Yoga with the spine in a bent position, the resulting discomfort will remind you of your body; that thought is a tie that keeps the soul a prisoner to the flesh.

Control of Life Force

After the yogi has placed his body in the correct position, he turns his attention inward. Through Yoga techniques such as are given in Self-Realization teachings he begins to regulate and to quiet the action of the respiratory system and the heart; the life force is thus released for higher service in the spinal centers. This control of the life force must be accomplished before the yogi can ascend from body-consciousness to more subtle realms of consciousness. He cannot hope to control his mental actions nor to discipline his mental states through concentration until he has first quieted the restless body and slowed down the respiration and heartbeat. When the respiration and

(Continued on page 47)

*The great sage Patanjali thus defined "yoga."

heartbeat are racing wildly, you cannot concentrate mentally. So the yogi, after attaining the proper posture, regulates the breath through Yoga techniques of concentration; then he is fit and ready to go forward and to discipline the mental phases of his life.

When he has stilled the waves of the mind-stuff through Yoga, he goes on to the intuitional plane of the soul, and thereby attains superconscious ecstasy, or *samadhi*, the union of the soul with God.

The Master Paramhansa Yogananda said that to know God is the science of all sciences, for God is behind all sciences. Therefore Yoga, which brings union with God, is of all sciences the highest and the most in harmony with cosmic law.

Those of scientific bent will enjoy reading *Yoga, a Scientific Evaluation*, by Dr. Kovoort T. Behanan.* He writes: "As judged by the results of our tests, it is difficult to refrain from the conclusion that there is similarity between the neuromuscular condition under yogic breathing and concentration, on the one hand; and the state of relaxation and reduced tension indicated by the above experiments, on the other." Dr. Behanan found that Yoga is a scientific technique that brings about a supreme relaxation and a freedom from tension that permits man to escape at will the body-consciousness with its ceaseless alternations of pain and pleasure. Yoga calms the "monkey mind" that runs here and there without control.

Dr. Behanan further states: "I have had the privilege of watching at close range the daily lives of more than a half-dozen Yogins for over a period of one year. I can testify without any reservation that they were the happiest personalities that I have known. Their serenity was contagious and in their presence I felt always that I was dealing with people who held great 'power' in reserve. If the saying 'radiant personality' means anything, it should be applied to them."

Dr. Behanan speaks also of his own experience: "I cannot refrain from putting on record a change in my own emotional life which seems somehow to be an outgrowth of these practices. They have led to an emotional stability and balance which I do not remember having possessed prior to taking up these exercises."

Psychiatrists are wrestling with the problem of man's emotional and mental instability. Yoga takes the practitioner beyond fluctuations to the fountainhead of wisdom, the intuition of the soul. Intuition transcends intellect and feeling; the yogi, attuning himself to intuitive

*Macmillan Co., New York, 1937.

peace and wisdom, is able to control and to eradicate turbulent emotions and mental states.

The practice of Yoga is truly rewarding. It gives peace of mind by reducing tension in the body, thus producing physical relaxation; by stilling the restless thoughts through concentration, thus producing mental relaxation; and by lifting the consciousness to a perception of intense joy. But you must not be satisfied until you have reached the end of Yoga — union with the one great Father of all.

The supreme testimony that Yoga is a science is to be found in the experience of the yogi himself. The important thing to remember about Yoga is that it unites the individual with the Infinite. That is the part that most people overlook. Yoga is not merely a scientific system for correlating physiological and psychological conditions in the body. That is merely the means to a higher end — union with God.

Kriya Yoga an Accelerator

Kriya Yoga is an ancient technique of Yoga that Self-Realization Fellowship has brought to the attention of the world. It is a scientific spiritual accelerator that hastens the practitioner to the goal of all Yoga: conscious realization of the soul's oneness with God. *Kriya Yoga* brings about this realization in the shortest possible time.

Patanjali, foremost exponent of Yoga, divides Yoga practices into eight steps. The first two are *Yama* and *Niyama*, the negative and positive moralities — the "do's and don'ts" of religion. Before you can succeed in practicing the other steps of Yoga, your life must be morally good.

The third step in Patanjali's curriculum is *asana*, posture. The Master Paramhansa Yogananda has explained that any posture in which the spine is straight, and the body in a comfortable position, is right to practice Yoga. You can sit on one or two pillows on the bed, if you wish; or you can sit on a straight chair. But have the body comfortable, with the spine straight.

After posture comes *Pranayama*, control of *prana*, control of the life force in the body. In Self-Realization, through the recharging exercises, we control the life force in the muscles, the outer part of the body. Then we go within and through different techniques control the mental processes and obtain concentration. Going beyond the mental, we put our concentration, our life force, into the thought of God. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with *all thy mind*, and with *all thy strength*." — *Mark 12:30*.

The next step is *Pratyahara*, interiorization of the consciousness.

In this state we forget the body, we are detached from outer sensations and arrive at an interiorized state of divine awareness.

Concentration on God

The next step is *Dharana*, which means concentration on a single thought. In Yoga as practiced in Self-Realization, *Dharana* means concentration on the presence of God within the body. That Presence is the Holy Ghost, the Holy Vibration, visible through the inner spiritual eye at the point between the eyebrows as Light, and audible through the inner ear as Sound. Holy Ghost is the presence of God, the consciousness of God, the love of God, in you. "What, know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?"—*I Corinthians* 6:19.

The seventh step of Patanjali's Eightfold Path of Yoga is *Dhyana*, which means expanding the consciousness from the perception of the Holy Ghost in the body to the perception of the Holy Ghost in all creation as Cosmic Light and Cosmic Sound. Then the consciousness is further expanded to receive the cosmic intelligence of God in creation, which is Christ Consciousness. "As many as received him (i.e., the Christ Consciousness), to them gave he power to become the sons of God."—*John* 1:12.

Forget all the complicated things you may have been told about Yoga. The simple steps that have just been described lead to the final goal, *samadhi*, or superconscious ecstasy. In this final step the sense of separateness from God is removed and the individuality of the soul is merged (though never lost!) in the Cosmic Consciousness of God.

Yoga, like any exact science, can be applied in any clime, anywhere, by anybody. Some people erroneously think Yoga is not suitable for Western minds. Proof that it can be applied in the West—with just as much success and with just as much benefit to the practitioner as in the East — is provided in the work that Paramhansa Yoganandaji has done through Self-Realization Fellowship. Thousands throughout the world have followed and practiced Yoga as he has taught it in classes and through the *Praecepta*, and many of them have attained at-oneness with Spirit. Thousands of his Western students are following Yoga right now, this very minute.

Complete Life

In the East there has been an unbroken chain of Yoga practitioners for centuries. The science of Yoga is the spiritual foundation for a complete human life. The East has always recognized the truth that man is a combination of body and Spirit, and has developed the spiritual side through systems of Yoga.

The West has occupied itself more with developing the physical

or material aspect of life and the outward forces of nature. Think what has been done in atomic-energy research! The East would benefit by more development of the material side of life; on the other hand, the West must be careful that it be not engulfed by the atomic forces it has unleashed, and thereby lose its opportunity to discover the great spiritual energies and powers that are within every man. A combination of Eastern and Western wisdom is needed.

In both Easterner and Westerner alike there is a soul. That soul must be known; knowledge of it must be cultivated and understood. Yoga can be applied by everyone, whether he is in the East or in the West. The aim of Yoga is union with Spirit, or salvation from mortal delusion and suffering. Whether in East or West, we must unite our souls with the Infinite through the physical, mental, and spiritual disciplines of Yoga. That is our highest and greatest need. Then we shall remove the delusion, the ignorance, the idea of separateness from God that is the cause of all suffering.

Let us then practice Yoga: control the life force in the senses; still the waves of the mind; look within through the spiritual eye, the Christ Center, and see the great light of the Infinite. Perceiving that Light, merging in that Light, we are freed forever from all suffering. Sorrow and suffering are swept away by the inundating flood of the great love of the Infinite.

SPECIAL NOTICE REGARDING DIRECTORY OF SRF CENTERS, CHURCHES, AND COLONIES

(See opposite page.)

With this issue the directory of SRF centers is presented in revised form: Countries are listed alphabetically, without regard to continent; cities are listed alphabetically under the appropriate country. To effect a greater economy of space, only the time and place of meetings and, wherever possible, a telephone number, will be listed. Names of center leaders, ministers, and center officers not essential to a directory of this type have been omitted.

However, in a separate section are listed the names of SRF Meditation Leaders—members and disciples who are qualified, by virtue of a certain amount of training, to assist other members in their practice of the SRF techniques and in their understanding of the basic meditation principles taught by Paramhansa Yogananda. Only those renunciate disciples are listed whose duty it is to serve the public in the churches.

THE conversation turned to the nature of the creative artist. Why is it that so many painters, composers and writers of major rank are social misfits, egoists, eccentric, emotionally immature and practically irresponsible? Is artistic ability in itself so dangerous a gift that it throws personality out of balance? The answer, obviously, is not necessarily, for there

have been great painters and writers who were good providers, good husbands and fathers, as well adjusted to their society as any psychiatrist could wish. But they have been outnumbered by the obsessed and the unhappy, artists whose stormy private lives have been inextricably linked with their creative processes, men like Swift and Blake, Dostoevski and Maupassant, Poe and Baudelaire, Wagner and van Gogh.



Katherine Mansfield

Women, too, find emotional storms and social rebellion congenial to artistic production. One only has to think of George Sand and the Brontë sisters in the last century, or of Elinor Wylie and Katherine Mansfield in this.

The Details of a Pitiful Story

That Katherine Mansfield lived her short life on a level of extraordinary emotional intensity has been known to all her admirers (which means to all lovers of the art of the short story) ever since the publication of her moving and revealing journal and letters. But many of the details of her pitiful story were not assembled in print until the publication of "Katherine Mansfield: A Biography"* by Antony Alpers.

Antony Alpers is a young New Zealander whose childhood home in a Wellington suburb was only a few houses from Katherine Mansfield's birthplace. As a New Zealander with literary aspirations he feels particularly qualified to understand Katherine Mansfield's equivocal feelings about her native land: her youthful rebellion against the materialism of a raw, colonial society and her loving return to the scenes of her childhood in her best stories. For this book Mr. Alpers obtained the help of the two people who knew Katherine Mansfield most intimately, her second husband, John Middleton Murry, and her lifelong friend and devoted worshiper, Miss Ida Baker, the "L. M." of the journal and letters.

The result of Mr. Alpers' tactful and extensive investigations is an excellent biography, smoothly written and psychologically interesting. Much of its material is, of course, already familiar. But much is not, and the new and the

old are woven together expertly. And Mr. Alpers' criticisms of the short stories, while a mite over-generous, inspire a strong craving to read them once again—always one of the valuable by-products of criticism.

A Surly, Intense, Untruthful Child

Katherine Mansfield was the pen name of Kathleen Beauchamp, who was born in Wellington in 1888. Her father was a rich merchant and chairman of the National Bank of New Zealand. As a child she was fat, surly, intense and untruthful. As a teen-age girl she was lonely, rebellious, witty, fond of making scenes and defying her parents. Sent to complete her education at a school in London, she used to strike a pose for the benefit of the other schoolgirls: "Don't bother me, girls, I'm going to have a mood."

Back in New Zealand she was more unhappy and rebellious than ever and she longed for London. "How people ever wish to live here I can't think," she wrote, and consoled herself by burning incense in her room. "God, God—my restless soul!" Hysterical, rude, introspective and eccentric, she baffled and enraged her father, who finally surrendered and sent her off to London to live on a small allowance and become a writer.

She should have been happy, but wasn't. She plunged into a set of bright young Bohemians, had several love affairs, deserted her first husband, a singing teacher, the morning after the wedding, sang in the chorus of a traveling light opera company, recited monologues for pay at parties and returned briefly to her husband. She was living alone and writing for little magazines when she took John Middleton Murry as a lodger in her apartment. For a while that was what he remained. But soon they became lovers and eventually they were married.

Both "J. M." and "K. M." were invincibly impractical and miserably poor. In five years they changed their address twenty-one times. Katherine suffered from repeated attacks of pleurisy and rheumatism and finally succumbed to the tuberculosis of which she died in 1923. They had tempestuous friendships with other literary people, and their own relationship was even more stormy. They loved each other. But as her illness grew and she had to spend much time in France and Switzerland, Katherine became shrill and bitter, subject to spasms of hatred and of humble contrition. She demanded a more positive, active devotion than the passive "J. M." could give her. Finally, in desperate search for health and security, she joined the crackpot cult of the Russian mystic, Gurdjieff, and died at his fantastic colony at Fontainebleau.

Katherine Mansfield's private life was a long succession of mistakes, crises and griefs. But she met most of her troubles with courage and never faltered in her devotion to her art. That she wrote stories of exquisite sensibility and deep insight and profoundly influenced the art of the short story itself is one more demonstration of the mystery of artistic creation, which has little to do with common sense but much with courage and originality of outlook.

*KATHERINE MANSFIELD: A Biography. By Antony Alpers. 376 pages. Knopf, \$5.

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France Looks to Russia for a Way Out

By ANNE O'HARE McCORMICK

PARIS, Sept. 22—One reason among many for French stalling on the European Defense Community is that the Government is waiting anxiously for the Russian reply to the Western Powers' invitation to a four-Power conference. Since the date set for the meeting was Oct. 15, an answer from Moscow must be forthcoming in the next week or two. Until it comes the Cabinet will take no definite decision on the E. D. C. Still less, although the Ministers now incline to put the political community ahead of the European Army, will there be any action to further that project. The vague and limited instructions given to the French delegation to the conference opening today in Rome to discuss the constitution of a European federation are a guarantee of inaction.

French sentiment is so strong for an attempt to negotiate with Russia on the German question that the Laniel Government would probably fall if it did anything, like joining E. D. C., that might prejudice such negotiations. Edouard Herriot, respected head of the radicals, expressed this sentiment when he declared at the party congress last week that he would favor the defense community only if talks with the Soviet Union failed.

His policy would not only put off French ratification indefinitely. In a way it would leave the decision in regard to the European Army up to Russia. The general opinion of Russian experts here is that the Soviet Government will decline to attend the proposed meeting or will hedge, its acceptance with so many unacceptable conditions that it will amount to a refusal. But if the Paris attitude prevails, Russia would be foolish not to attend. By starting a long negotiation she could hold up action on German rearmament and arrest the whole European movement.

The Main Concern

Reports from Moscow, however, stress the point that at the moment the Soviet Government is not primarily interested in foreign affairs. The Kremlin's main concern just now is said to be to consolidate its domestic position, not among rival leaders, since Malenkov seems to have pretty firmly established himself as number one man, but

Views on Foreign Policy

Stevenson's Stand Discussed in Light of Possible Future Politics

TO THE EDITOR OF THE NEW YORK TIMES:
I would like to offer some interpretations of Adlai Stevenson's report to the nation which differ from those in your editorial of Sept. 17. These differences may suggest a platform for debate on foreign policy in the 1954 and 1956 elections.

Mr. Stevenson believes that "when we negotiate we have to have something to negotiate with as well as for." Does this mean, as you suggest, that in the case of the recognition of Peiping "we must be prepared to make concessions if we hope to receive concessions"? Concession implies giving in on the attitude toward Red China; perhaps Mr. Stevenson believes recognition is the sensible course—a fait accompli actually recognized by our fighting and negotiating with what were in actuality Chinese Reds.

Election Issue

This view anticipates the possible junking of the United Nations veto on admissions in 1955, and provides for more understanding between the United States and the "neutrals." At the same time it deprives Peiping of its screen, making it responsible for its actions. The issue may yet turn up in elections, with the Democrats favoring admission and a more international approach and the Republicans refusing admission, with withdrawal from the United Nations as a consequence.

Mr. Stevenson seems to believe that neutrals should be accepted as such. The struggle between communism and the West is not a black-and-white affair. Americans have to accept the fact that there can be the role of neutral—a country to "oversee" and not just "keep" the balance. Neutrals have to be accepted in good faith and not understood as countries that will merely jump to the winning side. This acceptance must naturally not take the opposite extreme—if we once recognize the existence of a neutral, then we can bargain with it on its judgment but not on the fact that it failed to take a side.

Such recognition, again, will promote understanding between the United States and neutrals. It will also be in accordance with the multilateral intentions of the United Nations. For campaign purposes, again, the Democrats will defend the principles of the United Nations, whereas the Republicans seem

THAT modern Western civilization is subject to serious ills is a truth which only the blindly complacent or sublimely ignorant can deny. And one of its minor ailments, it seems to me, is the fashionable search of some writers for truer values in unlikely quarters. Life is not necessarily better because it is lived primitively nor are people necessarily finer in character and more spiritual because they are unfortunate. Yet some authors write as if they were—as if there were an innate superiority in illiteracy, absence of sanitation, a high birth and death rate, ignorance and poverty. Courage and love and loyalty can be found in all human societies. Their presence among Sicilian peasants, South Sea islanders or Mexican peons is to be expected and is not proof that residents



Joseph Foster

of New York or Kansas City are short-rationed in those virtues and lead shallower, less meaningful lives. Yet that is the misleading assumption behind many a recent book, including Joseph Foster's "Street of the Barefoot Lovers." This is a novel about Mexico by still another citizen of the United States who has fallen uncritically in love with Mexicans. It is quite an amusing novel, too, seething with love and lust and brutal animal vitality.

Explosive Joy in Mere Living

Mr. Foster knows a good deal about life in the slums of Mexico City. He has a sound ear for the absurdities of human speech and a Gargantuan relish in the spectacle of Mexican slum-dwellers going about their usual pursuits—gambling, fighting, making love and leaning against walls. Such lovely ignorance! Such passion! Such misery! Such folly! Where else can you find people with such understanding of the mystery of life asks Mr. Foster with semi-mystical fervor.

The answer, of course, is only in other societies where men and women live primitively, close to death and starvation, on intimate terms with squabbles and violence. The wheel has come full circle and Lord Tennyson must be revolving in his grave, for that poet wrote with nineteenth-century confidence of how much better were fifty years of Europe than a cycle of Cathay.

Everybody who lived near Paradise Plaza was abjectly poor and cheerfully ignorant. The more fortunate, like Facundo Vasquez, had tenement rooms to sleep in. Facundo had two rooms for

himself, his wife and their twelve children. Some slept in homemade lean-tos, others on mats spread out in the gutter. Such excitement they had on market days, at cock fights, at funerals and most of all in love-making! Never was there more love-making in one circumscribed area than went on in Paradise Plaza and never were there more enthusiastic lovers than Facundo's children. Primitivo, the bus conductor, made love to his passengers while the driver waited patiently. Laurentino, the handsomest and laziest of the sons, made love to the woman with platinum hair. Catalina, the beauty, who was "ferocious with life," made love to the madman who had stabbed a neighbor seventeen times. And Antonia, the art student, made love with the American artist who symbolized the frustrations and spiritual aridity of all people born north of the Rio Grande.

Reveling, Starving and Stealing

That was only the beginning of the family's affairs of the heart, Dionisia, who was going to be a nun, fell in love with Octaviano, who sprinkled the square five times a day and "was mad with the beauty of Mexico." Mimi, who was 13, fell in love with the birdstore proprietor. And Bobillo, who was a very bad bullfighter, allowed himself to be captured by the most belligerently jealous young woman in Paradise Plaza.

While all this activity was keeping the members of the Vasquez family busy, a score of their neighbors were equally occupied, making pots no one would buy, buying lottery tickets, stealing anything anybody wanted just as a favor, morosely starving and planning more thefts. Round and round and in and out, into every hovel and behind every locked door, Mr. Foster escorts his readers on a shamelessly intimate tour of the Plaza. He never stops long anywhere. He always finds everybody boiling over with high spirits and uninhibited emotion. Hunger, disease, debauchery, folly, crime—nothing could diminish the joy of life of these childlike savages.

There are several humorous episodes in "Street of the Barefoot Lovers," several pathetic ones and none that is not lively. Mr. Foster's affection for his characters is engaging, although his report on their activities does seem warped by his concentration on his pet thesis. He has a nice light touch, like this:

"I am sick to death of child-bearing," said Maria Luisa. 'Seventeen already.'

"Men, too, have troubles," insisted Facundo. 'Is it not easier to bear a child once a year than to have to shave painfully each week?'"

But Mr. Foster is almost mawkish when he is repeating his message, like this:

"He does not see, he does not see anything!" she mourned. [This is Antonia grieving for her demon American lover.] She wanted to make him see life, feel life. It ought to be easy to see the magic of the world. How could she teach him to know the magic of a flower, to touch a star, to respond, to the point of death, to another person's soul?"

*STREET OF THE BAREFOOT LOVERS. A Novel By Joseph Foster. 300 pages. Dwell, Slum & Paradise, Little, Brown, 1936.

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Pegasus but an old nag in comparison
with a ship driven by the back-pres-
sure of radiant energy? At Zürich no
one laughed at such a ship because it
will never be built. Someone has said
that the astronauts are mere escapist.
What of it? If escapism can produce
such flights of the mathematical imag-
ination, let's have more of it.

The se
onslaugh
the Senate
vote to limit debate, using the argu-
ment that the Eighty-third Congress
was not bound by the ineffectual
closure rule of the prior Congress. Their
defeat on Jan. 8 by a 70-to-21 vote
seemed to have exhausted all of the
energy of the civil rights advocates.

The record during the remainder of
the session was a bleak one. The Sen-
ate Rules Committee did report out
the Jenner resolution to reduce the
number of votes required to stop a
filibuster from two-thirds of all the
Senators to two-thirds of those present
and voting, but this limited reform was
not on the "must" list of the Adminis-
tration and is still unfinished business.

The Ives fair employment practices
bill introduced by nineteen Senators
from both parties was not scheduled
for committee hearing. Even Senator
Dirksen's mild proposal for a volun-
tary "educational" F. E. P. C. received
no consideration. The failure to con-
sider even "voluntary" fair employ-
ment legislation, i. e., without sanctions
or enforcement powers, contrasts with
the adoption by the House in 1950 of
the McConnell voluntary F. E. P. C.
bill.

Amendment to Labor Law

Efforts to outlaw discriminatory
practices by employers and trade
unions through amendments to the
Taft-Hartley law were supported dur-
ing the committee hearings in each
house, but await final decision on re-
vision of the entire act.

Anti-lynching and anti-poll tax bills
were sponsored by Senators Ferguson
and Humphrey and by many members
of the House, but again were pigeon-
holed in committee. This record in prior
years was much better. A poll-tax bill
has been passed by the House of Rep-
resentatives on four different occasions

Topics of The Times

**A Multi-
tude of
Books**

The increasing volume
of books available for
reading in this year of
1953 makes one realize
the shortness of life and
the difficulty each new generation
faces in choosing those which will en-
dure. Seneca, in the first century A. D.,
observed that "a multitude of books
distracts the mind." Looking at the
best-seller list nowadays the reader
cannot help but shake his head, won-
dering which book to read first: "The
Bridges at Toko-ri," by James Mich-
ener—"one of the few real classics of
war"; Peale's "The Power of Positive
Thinking"—sounds like a must; Her-
zog's "Annapurna"—adventure crying
out to be heard; or even "Uncle Pogo
So-So Stories," by Walt Kelly—here
the most intellectual cannot resist.
Book title upon book title tempt the
reader.

**Best
Sellers:
1853**

Voltaire, in his "Philo-
sophical Dictionary," pic-
tured the situation thus,
that "it is with books as
with men: a very small
number play a great part, the rest
are lost in the multitude." What was
the situation 100 years ago in an
age when the novel was first reach-

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THE THIRD EYE

by T. Lobsang Rampa

The Autobiography of a Tibetan Lama

Doubleday & Co., Inc. \$3.50

Henry Miller, noted author and critic of American mores, whose works include "The Wisdom of the Heart" and "The Rosy Crucifixion", is one of the few strong voices in modern literature to assert himself as a protagonist for the spiritual life. Together with Kenneth Roberts, Upton Sinclair and Aldous Huxley, he has repeatedly risked his reputation to give psychic research a fair hearing. Here is his enthusiastic reaction to "The Third Eye":

"We believe," says the author of this book, "that the only enemy is the man you do not know; work alongside a man, talk to him, know him, and he ceases to be an enemy."

For a century or more the Western world has been trying to penetrate the mystery surrounding Tibet and her people. Until recent years only a few Westerners have succeeded in setting foot inside the country. We have had all manner of books about Tibet, all of them thrilling, provocative and crammed with acts and events which the ordinary Westerner finds most difficult to swallow.

This book, written in English by a Tibetan, and written in a language so clear and understandable that even a child can follow it, is no exception to the rule. Its clarity, I believe, is due to the honesty and sincerity which inspired it.

"A telescope! Never before had I seen one. Never have I forgotten the sight of a man on a horse riding up inside the tube towards me. I am often reminded of it when a western person says 'Impossible!' to some statement about the occult."

As a Westerner I never cease to be amazed by the attitude which our men of thought adopt when greeted by facts and phenomena which do not fit their pattern of thinking. Open-mindedness is hardly one of our virtues. Indeed, the whole history of the West is one of bigotry, superstition, prejudice and arrogance. We never envisage solutions to world problems than those of our own making, and these we endeavor to impose by threats, bribery and other inglorious means. We rest on the divine assumption that enlightenment is ours.

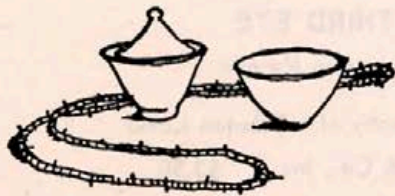
I find it refreshing to read a work in

which Western ideas, motives and values are challenged throughout. I swallow this Tibetan's words like an antidote to the poison I have been fed from childhood on. A poison, let me add, which none of us is capable of preventing his children or his grandchildren from imbibing. This world we live in, this "civilized" world we know and take for granted, is far from being the best of all possible worlds. It is far, indeed, from being as good a world as we could make it, with our limited means. What is worse, however, is that the effort to make it a better world, a livable world, is almost nil.

"We believe, firmly, that we are re-born time after time. But not merely to this earth. There are millions of worlds, and we know that most of them are inhabited. Those inhabitants may be in very different forms to those we know, they may be superior to humans. We in Tibet have never subscribed to the view that Man is the highest and most noble form of evolution . . ."

An unpalatable thought for the Western mind, no? Yet it was only the other day that I was reading in a reputable magazine the words of a distinguished astro-





physicist, an authority in his field, whose thought did not run far counter to this view. Of course he did not mention reincarnation. But he did state that he saw no reason why there should not be millions in our multiverse capable of supporting life. The science fiction writer, whose works are now read by avid millions, will find nothing disturbing in such a statement; the great poets and visionaries have always subscribed to the thought; but our scientists in general, our thinkers, our religious leaders have so influenced our minds that scarcely any one dares to express such a view.

It should be noted in passing that our authors says — "we know that most of them are inhabited." In our world it is almost sacrilege to say that we know anything for certain, though we behave as if we knew everything.

Jesus, whom we of the West have chosen as the most perfect example of human kind, never closed the door on such speculation. He merely observed to his disciples that they were not yet ready to hear the answers which might be made to their questions concerning the future. More than once Jesus referred to the unimaginable joy and splendor to be revealed to the man of faith. Nor was it of a paradise hereafter that he alluded to, but rather to a condition of life attainable here and now. A state of grace? A state of enlightenment? What matter how it be called? A state of reality, definitely. Reality in the deepest sense. Not this *Mamser* world in which humanity is mired.

("I admit that I was horrified beyond measure when I first saw that the Christians worshipped a tortured man nailed to a cross as their symbols. It is such a pity that we all tend to judge the people of others countries by our own standards.")

During the course of an audience with the Dalai Lama the author remarks: "But the Inmost One was still speaking, warning me not to give proof of any unusual powers, not to talk of the ego, or soul,

when I was in the western world. 'I have been to India and China,' he said, 'and in those countries one can discuss the Greater Realities, but I have met many from the West. Their values are not as ours, they worship commerce and gold. Their scientists say: 'show us the soul. Produce it, let us grasp it, weigh it, test it with acids. Tell us its molecular structure, its chemical reactions. Proof, proof, we must have proof,' they will tell you, uncaring that their negative attitude of suspicion kills any chance of their obtaining the proof . . . !"

As one reads on, as one struggles to digest the "incredible" views exposed by the author of this strange book, one begins to understand the nature of the problem which must confront "the men from outer space" in their supposed efforts to contact us earth-bound creatures. If they are superior to us humans — dread thought! — how will they ever be able to convey to us the nature or the validity of their ideas? Can one pose metaphysical problems to a chimpanzee? Can one ask an Australian Bushman to find the square root of minus 39? Have we in this country even been able to convince the Indians in our midst of the wisdom or beneficence of our ways?

Hear what the Lord Abbot says to the young man who is one day to write this book . . .

"The talent (you possess) is to enable you to help others, not to enrich self. Whatever you see by clairvoyance — and you will see much! — do not disclose it if it will harm others or affect their Path through Life. For Man must choose his own Path, my son, tell him what you will, he will still go his own way. Help in sickness, in suffering, yes, but do not say that which may alter a man's Path."

Do these words of wisdom not run exactly contrary to our way of thinking? We who are constantly meddling in other people's affairs, telling others how to run their lives, converting and proselytizing, creating ever new obstacles, ever greater problems by our desire to have things our way, where precisely lies our clairvoyance? What mighty vision of truth dictates our rash, presumptuous behavior?

Perhaps the answer is given in the words of the Dalai Lama on welcoming the young man back from his perilous expedition to the frozen north.

"You have done what I should like to do, seen what I ardently like to see. Here I have all-power, yet I am a prisoner of my people. The greater the power, the less the freedom; the higher the rank, the more a servant. And I would give it all to see what you have seen."

After the operation which permitted the narrator, still an adolescent, to make use of the "vehicle" called The Third Eye, he is informed that he will be trained to shut it and open it at will, as he can his other eyes. "You will not want to watch people's failings all the time," says the Lama, "it would be an intolerable burden."

This vestigial organ, known as the pineal gland, has been the subject of endless speculation. We learn of it as children in reading the myths and legends of ancient peoples. Our psychologists admit that possibly man did once possess another organ of vision, an eye that opened like a door unto heaven. Lotus de Paini has written of it at length in a work which few people have ever heard of. At one time or another whoever has thought about the matter feels that "there may be something to it." "As not man always obscurely felt that he once possessed something more than the five senses? Today he is even more aware of his deprivation, having surrendered any possible occult powers to a mind dominated by fear and reason.

"Many years ago," writes the author, "according to our legends, all men and women could use the Third Eye. In those days the gods walked upon the earth and mixed with men. Mankind had visions of replacing the gods and tried to kill them, forgetting that what Man could see the gods could see better. As a punishment, the Third Eye of Man was closed . . ."

In those days . . . Whether we believe that the gods once walked the earth or that men once lived as gods, it is almost impossible to down the idea so deeply rooted that man once lived in a state of

grace, that his expulsion from the Garden of Eden represented the loss of this state of innocence and of that oneness which he so hopelessly seeks to recapture. If man has developed his intellect he has also lost something, call it soul, mind, intuition or what. Man lives to-day in a broken state, of that there is no question.

It is interesting, moreover, that the Christian world has accepted Jesus as a god-man or man-god, that it pretends to believe in following his example, but finds it difficult to believe that others may have preceded him or that all men may once have been of a similar order. The only evolution possible is one of increasing consciousness, greater awareness. In other words, the opening of the inner eye. If the Kingdom of Heaven is within us, and if it is this we are seeking, it is certain that we are not going to find it by using the microscope or the X-ray machine.

Throughout the book reference is made to astrological findings and interpretations. The author relates some of the predictions about his own future which were made to him. He also tells us of the choice which was offered him at a crucial moment. He could choose the easy way or the hard way. Unfortunately the publisher's note (on the jacket of the book) gives us only a glimpse of the life which the author led after leaving lamasery. We learn that, as was predicted, he underwent the most severe and painful ordeals, in foreign lands. In following his profession of physician and surgeon he proved of great service to his fellow-men during the turbulent years which ensued upon his flight from Tibet. Perhaps we shall learn more about these worldly adventures in succeeding books. Perhaps we shall read of even more "incredible" happenings than are narrated in this first book.

The question will undoubtedly arise — why did this man, equipped with such unusual knowledge and training, why, if he could read others like a book, did he not prevent or forestall the disasters which befell him?

The answer is simple. It has been demonstrated by every illustrious figure in the past, whether saint, monarch, thinker or what. He had learned to accept; he became one with his destiny.

We have only to ask ourselves — would Jesus have chosen any other path? Or Napoleon? Or Milarepa? Or Francis of



Assisi? For every great task to be performed a man of destiny stands ready to act the part. Though his actions may lead him to martyrdom, one cannot call him a victim of fate. He is a willing servitor, urged on by powers beyond his comprehension. In the surrender of his own will his personality is magnified and exalted. In almost every case, curiously enough, such figures are regarded as "immoralists". They broke with ordinary standards, codes and conventions. They knew neither right nor wrong. Jesus was perhaps the greatest of all "immoralists".

It is of course not necessary to read this book with such problems in mind. It is a book which can be read for the sheer pleasure of reading, as an exciting and most unusual tale, full of high adventure and spiced with humor. The story of a boy's training and initiation into the mysteries of life has both its pathetic and heroic side. As another "story of my heart" it is replete with wonder and beauty. If now and then we rub our eyes in doubt or bewilderment, so much the better! What we sadly need today is more of the incredible, not less. We have lost the faculty of believing. We have lost the art of worship. We have also lost the ability to communicate with one another. Gone are the days of Abraham when man spoke to God face to face.

Each day we live new wonders are revealed to us. Never was man equipped with more miraculous tools and instruments obedient to his petty will. The world we were born into crumbles away with each breath we draw. We stand today at the very frontier of what we choose to call the "impossible". Yet man is filled with doubt, tormented with

fear and anguish; he is more remote (in feeling and understanding) from his fellow-man than the rudest primitive. Something vital is lacking in our make-up. Unless we acquire it, our world so full of marvels, so rich in unthinkable possibilities, will wither away before our eyes, disintegrate into nothingness. Our white man's world, I mean.

Unless we regain the power to see with other eyes.

Tomorrow we may rediscover that this world of ours is shot through with other worlds, worlds interpenetrating. We who have relied upon the intellect and the five senses may awaken to find that we have wrapped ourselves in a cocoon. Perhaps the gigantic struggles which constitute the history of man may prove to be nothing more than the frantic, feeble efforts of a torpid creature about to emerge from its chrysalis.

Who knows the true shape and substance of man? Who can say with authority that man is forever doomed to live in this degraded, mutilated condition which he blindly accepts as the human state? That he must continue to condemn, punish, torture, murder his fellow-man; that he must rob, cheat, lie, swindle and befoul his hands, in order to earn his miserable crust of bread? Or that he must cringe with fear at the thought of other beings, superior to him perhaps, visiting him from outer space? Or wrestle forever with guilt and sin? Or live in perpetual fear of hunger, disease, treachery, death?

I would dearly love at this point to recount the sublime experience which befell the author as related in the closing pages, but that would be unfair to the reader. Let me say only this, that whether one regard his experience as truth or fiction, it is nevertheless one which every devout soul longs to undergo. Indeed, unless one does, he will find no other experience worth the telling.

Henry Miller
Big Sur, California
August 29, 1957



"The Third Eye" may be ordered from Samuel Weiser, Bookseller. Mail Order Division: 752 Broadway, New York 3, N. Y. Store at 117 Fourth Avenue, New York 3, N. Y.

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of her own personal path the truth and spiritual background, she has the capacity
to give a complete course of Cosmic Consciousness. The question is, how long?

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Engine-ban vote

AMERICANS hold strong views on the part cars play in polluting the atmosphere, according to a public opinion poll. About 62 per cent of people interviewed said they would outlaw the internal combustion engine to force car makers to develop clean power sources.

ELECTRIC CARS LEAD GIVEN BY BRITAIN

FROM OUR OWN CORRESPONDENT

WASHINGTON, MARCH 15

An English businessman told a senate committee today how Britain was already ahead of the United States with electrically operated motor vehicles, which he described as an excellent commercial proposition and a gain to the community because they help to keep down petrol fumes in cities.

The businessman, Mr. Horace Heyman, of Overseas Service Ltd., Newcastle upon Tyne, expressed diffidence about extolling British progress in the capital of the world's acknowledged technological leader. But it was clear the Senators were interested.

They thought it just possible the British might have exploited something that the American motor and components industry had perhaps passed by in the early years of their all-conquering development of the petrol-driven car.

What Mr. Heyman told the senators about was something any Londoner has been familiar with since his earliest childhood—the dairy company's milk delivery vans. Britain, with more than 48,000 electric-driven commercial vehicles in operation (more than double the number at the end of the war), had an excellent manufacturing basis to develop an electric, or, as he called it, "commuter car".

HOPE FOR HELP

Two Bills are now before Congress to authorize federal funds for research and development of an American electric car, and Mr. Heyman appeared at joint hearings organized by the Senate commerce committee and air pollution subcommittee.

Mr. Alan Boyd, the United States Secretary of Transportation, yesterday told the committee that he did not think the Government should get into the business of building an experimental electric car. Mr. Heyman today indicated, however, that British electric car manufacturers are hoping that the British Government will help to get cars produced in marketable volume by giving greater priority to reducing the health hazards of petrol fumes.

ELECTRIC CAR GOES ON SHOW

MARCH 67

BY OUR MOTORING CORRESPONDENT

Visitors to this year's Ideal Homes exhibition, opening in London next Tuesday, will be able to assess the appeal of Britain's first purpose-built electric commuter car. It is the 35 m.p.h., two-seat Scamp, which has been designed and developed by Scottish Aviation Ltd., of Prestwick. A pre-production model, operating on four 12-volt batteries, the 7ft.-long, 3ft. 10in.-wide car is already being used by the Electricity Council to demonstrate the potential of battery power for commuter transport.

It is planned to sell at under £350, including tax. With a glass-fibre body, the Scamp weighs 1,000 lb., but has room for a driver and passenger, seated side by side. It is quiet, fumeless, will travel 15 to 20 miles before recharging, and fuel costs are put at the equivalent of 170 m.p.g., using off-peak electricity. Its cruising speed is about 30 m.p.h.

An executive of Scottish Aviation said yesterday that the car would not yet be available to the public. Ford of Britain have reached an advanced stage in the development of their prototype electric car, which is smaller than the B.M.C. Mini and will use a new type of battery motor.

ELECTRIC CAR MIGHT STOP 'AGGRESSION'

BY OUR SCIENCE REPORTER

The development of the electric car could cure an epidemic which kills 150,000 people and injures another five million in road accidents each year, Dr. Stephen Black, the director of a psychophysiology research unit of the Nuffield Foundation, says in a leading article in *Science Journal*.

He suggests that the internal combustion engine stirs dangerous feelings of aggression, excitement, and power in man's unconscious mind.

Dr. Black describes adoption of the combustion engine for the motor car as one of the most disastrous decisions in the history of engineering. He is concerned with the effects which the "explosion engine" can have and says that to the unconscious mind explosion implies aggression. The high acceleration peaks of the conventional gear box, he says, evokes in all of us dangerous feelings of excitement and power. The steady acceleration of the electric car would help to eliminate this.

Objections currency

Government decimal sys

BY OUR POL

The Government have tossed aside the latest appeals for the new decimal currency to be based on the 10s. unit. Their Decimal Currency Bill, published yesterday, proposes to change to the £-cent system in February, 1971, and there will not be a "free vote" in the Commons when it comes up for second reading. The Government whips will be on.

This decision to press forward with the Bill, based on the recommendation of the Halsbury committee (by four votes to two), without a preliminary debate on the committee's report, has angered the Conservatives and the Liberals. They will protest in the Commons today when future business is

of trials

FROM OUR OWN CORRESPONDENT

MOSCOW, MARCH 15

A criminologist has appealed to the Soviet press to avoid comment on criminal cases still *sub judice*. Writing in the *Literary Gazette*, Mr. K. Yurov, a director of the Institute of Crime Prevention, said court reporting was often reminiscent of the conclusions of the prosecution.

He said law reports and satirical articles on cases should not be published which in any way anticipated decisions by a court of law.

They should avoid arousing passions either for or against the defendant while a case was before the court, and reporting from the courtroom should be strictly factual. In the past, important court cases have been reported in the Soviet press in a most tendentious manner.

The article disclosed that three-quarters of the murders in the Soviet Union are committed by people under the influence of alcohol. Every sixth victim is killed with firearms kept for hunting.

POOR EDUCATION

Studies had shown that drunken murders were often committed by people of poor education. More than half of the murderers who were studied had elementary education, 3.5 per cent were retarded, 7 per cent had secondary education, and only 0.7 per cent higher education.

Thirty per cent of capital murders were committed in the presence of third parties, and therefore in theory could have been forestalled.

A topical point is that in Mr. Yurov's view transfer to a five-day week, formally announced for the whole country today, could have an effect on the crime rate. Unless the question of providing more leisure facilities was properly solved, "certain very unfortunate consequences cannot be excluded".

£120m. FOR ITALIAN FLOOD DEFENCES

FROM OUR OWN CORRESPONDENT

ROME, MARCH 15

A Bill providing for the expenditure of 200,000m. lire (£120m.) in the next two



saying goodbye after lunching with
rlton Gardens.

AID OFFERED IN KENNEDY INQUIRY

FROM OUR SPECIAL CORRESPONDENT

NEW ORLEANS, FEB. 21

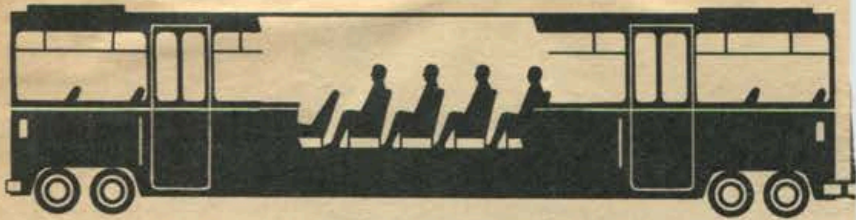
Mr. John McKeithen, the Governor of Louisiana, has said that the state authorities will be prepared, if asked, to help in the investigation into the possibility that there was a plot to assassinate president Kennedy, which is now being conducted by Mr. Jim Garrison, the New Orleans District Attorney.

No such request had been received, the Governor emphasized, speaking in Baton Rouge, the state capital. He added that he had known confidentially of the inquiry since December.

Mrs. Marguerite Oswald, mother of the

To the motor car

Central London will be peaceful and spacious. The drab will go; only the worthwhile will remain. Within the "inner ring", from Marble Arch to the Tower, from St Pancras to Westminster, the electric vehicle will create a degree of quietness that this city has seldom known. Outside



Computers take the place of drivers to ensure a constant flow of electric "trains" along main streets

They emit no fumes. They are almost vibrationless, are safer and can move at uniform speeds. To eliminate noise and smell from vehicles would transform central London. It would not only be more efficient. It would be much more agreeable. Moreover, such vehicles would not only meet

Goodbye to the motor car

Self-drive dodgems, for city travel, replenish their batteries at kerbside parking units

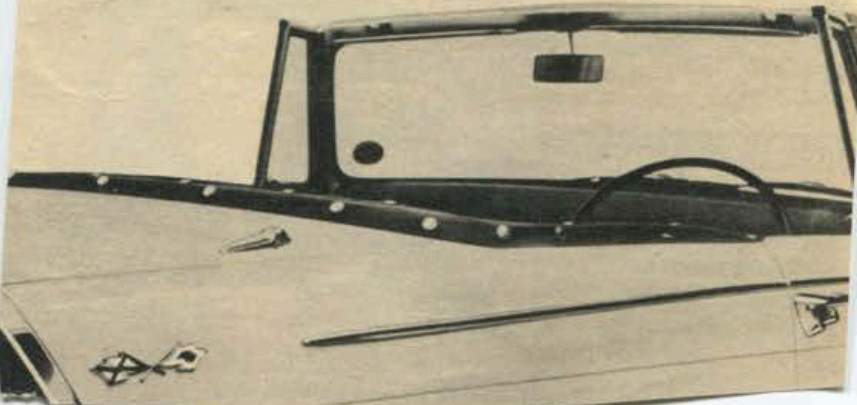


square miles within the inner circular route, the electrically propelled vehicle.



Under a system which British companies have worked out in close detail, a single-decker "Throughway bus" will travel either on its own tracks above main highways or like a normal bus on ordinary roads. The elevated track will

car for different



At the most dangerous Time for
Mankind

Close of our appeal to the inter-
national public: Fission of the
Atom outstripped! Implosion in-
stead of Explosion!

The kind of motion generally preferred nowadays, which is centrifugal i.e. it hurls outwards, wasting powers instead of gathering them, is the real cause of exhausting the soil of raw materials and of the retrogression in Nature.

Apparently it did not strike science that by means of an inwards spooling motion quite precisely the opposite result will be attained to that called forth by centrifugal motion. Nature protects herself spontaneously from every destruction. Centrifugality means already destruction, therefore it is being braked everywhere by Nature, resistance increasing with (every) speed square. With centripetality or inwards spooling motion it is just the reverse. By moving water or air centripetally resp. radial-axially, i.e. from outwards to inwards, not only there is no resistance taking rise, but there is an increasing of effect with every speed square, and it comes by a peaceful transformation of the atoms without any explosion, therefore by a purification, by a construction, and no destruction.

In this way it is possible that a little machine with a diameter of 2 decimeter can lift 57 tons by 10 000 rotations of the suction roll^x in a minute, and already 228 tons by 20 0000 rotations. This means the mobilization of right inconceivable powers.

However the difficulty that had to be solved did not only consist in the discovering of the mysterious and resistless suction forces, but also in the tube profiles. Normal circular-round tubes namely cannot stand these powers. The question here was to find first that fit tube-profile that could actually subdue powers of that kind. Also this secret was overheard from Nature, and it is just the most difficult problems that are marked by simple solutions.

Unforeseen perspectives.

Enormous perspectives are already resulting from hitherto existing discoveries. For instance, quite a little machine is only required, a toy as it were, and man is able to rise into the air by means of a little flying machine, which a great many people will afford, because presumably it will come cheaper than motorcars will. What that means for the coming traffic, today nobody can yet anticipate. Apart from that, in the application of the cycloid spiral-space-curves there lies the secret of the so-called UFO-motion. In this way, the known fantastic speeds can be realized and the abruptest flying-maneuvres carried through. Unforeseen perspectives are even resulting for the air-traffic. The greatest part of traffic in the coming decades will take place no more in the streets, but in the air, the only possibility for solving the difficult traffic problems in the large metropolis, when soon each fourth or fifth inhabitant already owns a motorcar. In the air there is essentially more space at disposal, one can unlimitedly dodge and make way by steering up and down, to the right and to the left. The difficulties of today's street traffic will be solvable. In future we will also only start vertically and no more horizontally, so that everybody can start and land with his "implo" in front of his house, in the garden or on the roof. With the coming aviation, precipitations (to earth), caused by misfiring or stopping of the motor ignition, will have an end, for the geo-spherical irritating zones, which have not been recognized up to now and which are often falsely supposed to be secret mortal rays, cannot serve the "Implo" machines any tricks, because there is here no ignition and therefore no explosion.

Implosion machines work noiselessly. Just in it there lies their peculiar beauty. The limits of speed are no more determined by the machine, but by the human constitution. Motorcar- and motorcycle-racings will entirely lose their imports, as speed will be no witchery any more.

The entirely changed aero-technique will naturally not fail to have its effects on the world-politics. Whoever is travelling today with the

at the most dangerous time for

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car or aeroplane, will fly cheaper with the "Implo". Thus a time will come when it will simply be impossible for the custom-house officers to stop about 20 000 or 50 000 air-travellers on the holidays on the Brenner or at Salzburg, because they will make haste for the seaside or for the mountains. Every bird flies unhindered over the national frontiers, only the "Homo sapiens", the proud ruler of air, earth and water, is erecting artificial bounds that are against nature.

The suction screw is solving one more important problem for the humans. The pressure screw and the centrifugalling turbines are namely the cause of the increasing lack of water, especially in the industrial regions. All known turbines move the water invertedly. Here too it must be pointed out: "Only the Spiral may be employed for the path of rise".

Every river has by nature a drawing magnetic axis, which can be intensified through corresponding systems of curves and suction rolls to the extent of having the water flowing even uphill, a fact which has been practically proved by Viktor Schauburger already some decades ago, during the construction of his unique plant for the timber-carrying, to the highest astonishment of the experts.

The end of the hydro-power stations.

This natural magnetic axis is destroyed by the intermediate intercalation of power-stations fitted out with centrifugality turbines, and the water will be made lifeless, (entseelt= bereft of its soul), so to speak. Actually the pole of the negative water will be gradually reversed positive, whilst through the pressure motion and rotation of the turbines the oxygen bound in the water is logically warmed instead of cooled and there by it grows aggressive. The flowing down water can no longer be drawn off, as everybody may be personally convinced by inspection when visiting a power-station of such a kind, being pressed farther by the force of gravity. The result is a sanding of the river-bed, the subsoil water level sinking at the same time in the neighbouring regions, and the further conse-

quence lack of water.

Similar symptoms are also already proceeding with the regulating and graduation of the currents (courses) of rivers, for in this way the natural curve-systems created by the rivers themselves as a result of the planetary motion, are destroyed. Another symptom consists in the fact, that in case of inundations the water is then no more quickly drawn off of itself, being instead pressed out into the plains, which is the reason why the dangers of inundation of regulated rivers are always lasting a rather long time, those dangers being more and more increased and of a more disastrous character where there is an intermediate intercalation of power-stations.

The construction of series of power-stations at the rivers and also of damming up of waters (thus making artificial lacs=Stausee) in the mountains will be after decades a veritable disaster for the country. Such a series of power-stations makes furthermore with time navigation impossible, because the dying river is losing its magnetic axis and is no more able to carry away the sliding shifting material, so that it will be going to sanding, to such an extent as even a technical setting to work of dredging machines on a large scale can no more maintain the river navigable.

Our constructors of power-stations and hydraulic experts can still not believe that water is the blood of the earth, the rivers therefore corresponding to the ways of the blood circulation, which cannot be graduated either. Moreover, if the blood circulation were to be checked by miniature turbines, the oxygen in the blood would get aggressive. Fever, cellular decay and cancer would take rise from it, in certain cases where oxygen is being directly conveyed into the blood, immediate death. The same symptoms in the case of water should therefore not be wondered at.

The shortage of drinking water.

Also for the problem of the scarcity of drinking water and of the clarifying of water, Viktor Schauburger has -just as well as for the problem of the power-stations; the solution of the riddle in his hand.

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With the employment of his suction roll in certain apparatuses it is possible to transform already not drinkable and soiled water into first class high (mountain) spring water. Also salt water can be restored respectively transformed into fresh water by means of cold distillation. The suction roll is able to reverse the water pole into negative and to reduce it into the state of anomaly of 4 degrees in which the ~~the~~ mountain spring is bubbling from the ground. The pathogenic bacteria animating soiled water already to millions every cubic centimetre, are forced to die out there by, a pathogenic bacteria, i.e. useful, necessary bacteria (Edelbakterien) consequently reviving. These experiments were already successfully carried through before the II. World War, and could not be continued afterwards for the already mentioned reasons.

Thus the following can summarily be said: the suction-screw discovered by Viktor Schaubberger in 1919 and next used in a simple manner, surpasses in a manifold way the pressure-screw likewise discovered by an Austrian forester. At that time it was Josef Ressel who like Viktor Schaubberger had to struggle against unforeseen difficulties. Although, -to speak the truth- his pressure-screw is forethought in Nature only as a brake-screw, nevertheless it asserted itself successfully, even in spite of the great loss of energy connected with its unprofitable application compared with the suction-screw. The pressure-screw constitutes really the opposite of what Nature uses for the forward- and upward-motion, and yet it made today's aviation already possible and improved the possibilities of navigation to a special extent.

It is the suction screw that actually constitutes the right solution given by Nature for the forward- and upward- motion. It not only permits of a dominion over air and water in a much better way, but makes possible the direct production of energy, which is the grandiose and essential thing of the affair, thereby leading to an evolutioning of technique, the extent of which is not yet to be foreseen today. No motor working on the explosion basis will be able to continue subsisting.

On no account will the atommotor be able to competition. This fact yields but now the possibility for mankind to be able of being delivered from the scourges of today's civilization, i.e. from the poisoned air and the noise, on the one side, and from the increased radio-activity on the other side. The latter would lead, with its further increasing, to a terrible and tormenting general massacre in the coming generations, as the mortal radiations of the Uranium are lasting thousands of years and cannot be removed. Besides, the Geiger counter-tubes (electrometers) are not at all able to register completely these mortal radiations, wherefore the Atomic Science is wrongfully lulling itself into assurance, self-reliance, misleading mankind at the same time. Improved filter- and measuring apparatuses must still be created first.

Rescue in the last minute.

The suction screw brings -in a word- the solution of the energy problem. At the very hour, at which science thought itself able to solve the energy problem by means of a nature-injuring kind of motion and finally by means of the nature-averse and perilous fission of the atoms, a truly ingenious discoverer, who, like the most important among all inventors, did not come out of the ranks of science, has found a solution meaning rescue in the last minute for all mankind, so far the harms caused by radio-activity, that are to be expected, can still be prevented at all, or at least partially removed.

The use of the suction screw make technique independent from every combustible, because the motorial means needed for it, and that the inner powers of the medium air or water, are at disposal free of any charge, and the suction screw set in a "Implosionmaschine" proves a veritable "Perpetuum mobile", that is able to generate unexpected energies.

Neither a ship nor an aeroplane, neither a motorcar nor an engine or any other vehicle, will need in future one of those expensive combustibles, which are still only limitedly at disposal and are coming to an end already in the next decades and centuries. Moreover, the air will

On no account will the atomizer be able to compete. This fact yields but now the possibility for making to be able of being delivered from the sources of today a civilization, i.e. from the poison-aid air and the noise, on the one side, and from the increased radio-activity on the other side. The latter would lead, with its further increasing, to a terrible and for-mentioning general massacre in the coming generations, as the mortal radiations of the Uranium are lasting thousands of years and cannot be removed. Besides, the Geiger counter tubes (electrometers) are not at all able to register completely these mortal radiations, whereas the Atomic Science is wrongfully willing itself into assurance, self-reliance, in leading mankind at the same time. Improved filter- and measuring apparatus must still be created first.

Reason in the last minute.

The action screw brings - in a word - the solution of the energy problem. At the very hour, at which science thought itself able to solve the energy problem by means of a never-inventing kind of motor and finally by means of the nature-ab-verse and perilous fission of the atoms, a truly ingenious discoverer, who, like the most important among all inventors, did not come out of the ranks of science, has found a solution meaning reason in the last minute for all mankind, after the harm caused by radio-activity, that are to be expected, can still be prevented at all, at least partially removed.

The use of the action screw makes technique independent from every combustible, because the motorial means needed for it, and that the inner powers of the medium air or water, are at disposal free of any charge, and the action screw set in an "implosion-machine" proves a veritable "Perpetuum mobile", that is able to generate unexpected energy.

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With the employment of his action roll in certain apparatuses it is possible to transform already not drinkable and soiled water into first class high (mountain) spring water. Also salt water can be re-ferred respectively transformed into fresh water by means of cold dis-tillation. The action roll is able to reverse the water pole into ne-gative and to reduce it into the state of anomaly of 4 degrees in which the mountain spring is bub-bling from the ground. The patho-genic bacteria animating soiled water already to millions every cubic cen-timeter, are forced to die out there by pathogenic bacteria, i.e. use-ful, necessary bacteria (Bakteri-phen) consequently reviving. These experiments were already success-fully carried through before the II. World War, and could not be con-tinued afterwards for the already mentioned reasons.

Thus the following can summarily be said: the action-screw discover-ed by Viktor Schabberger in 1919 and next used in a simple manner, sur-passes in a manifold way the pres-sure-screw likewise discovered by an Austrian forester. At that time it was lost! Reason who like Viktor Schabberger had to struggle against unforeseen difficulties. Although, to speak the truth - his pressure-screw is forethought in Nature only as a brake-screw, nevertheless it as-serted itself successfully, even in spite of the great loss of energy connected with its unavoidable ap-plication compared with the action-screw. The pressure-screw consists - see really the opposite of what Nat-ure uses for the forward-and-upward motion, and yet it made today a aviation already possible and im-proved the possibilities of naviga-tion to a special extent.

It is the action screw that actually constitutes the right solu-tion given by Nature for the for-ward-and-upward-motion. It not on-ly permits of a dominion over air and water in a much better way, but makes possible the direct production of energy, which is the grandiose and essential thing of the spirit, thereby leading to an evolutioning of technique, the extent of which is not yet to be foreseen today. No mo-tor working on the explosion basis will be able to continue subsisting.

no more get poisoned, nay it will even get ozonized. The motor noise disappears from the streets and out of the air, and noiseless will be the traffic of future.

No costly constructions for power stations will be needed any more, everybody may possess his own miniature-power-station at home and generate himself light and warmth free of any charge. Of course, whole houses respectively house-blocks can be supplied from a single home-power-station.

And for all these miracles of Nature, which can give a never anticipated elevating impetus to human culture and civilization, we will be indebted to an ingenious inventor, whose importance cannot yet be rightly valued today, for the import and fulness of his discoveries, which he has made in virtue of a precise and positive observation of Nature, are not limited only on the hitherto described facts and therefore cannot yet be overlooked for the present. However, it is already certain today, that Viktor Schaubergers discoveries are more worth than all oil-springs and coal-seams on the earth together, for they not only bring the solution of the energy problem in itself, but also disclose the secret of levitation, i.e. of the overcoming of the force of gravity. However, what appears still more important: they bring the rescue from the misuse of the fission of the atoms, and that is the best protest against the greatest foolery in the history of mankind. A new technical age is thus in its beginning.

Let the international public know, that in one of the most dangerous times of the planet and its inhabitants, responsible men are at work, trying to direct a misguided technique, which has ended in an atomic bomb-dilemma, into tracks true to Nature. It is no mere coincidence, that these discoveries were made in Austria, for this country is entitled to a spiritual mediatorship between East and West by reason of its tradition, thus even a little nation possessing the possibility of giving a contribution for the benefit of the universal peace and the reconciliation of the nations by its mind power.

Fission of the atoms is outstripped, it is useless, it is uneconomical and above all criminal. Whoever is further being engaged in the fission and destruction (demolition) of atoms, is consciously working towards the ruin of mankind. The energy problem is solved by Implosion, the opposite of Explosion. (4)

signed: Leopold Brandstätter

.....
Summary on the Implosion subject
taken from the periodical "WELT-SPIRALE", periodical for the progress and the renewal of life,
Nr.2 February 1962 - LINZ, AUSTRIA

The capitalism is resting upon the Explosion system and is not in a position to distribute timely and justly the so-called overproduction. To remove this drawback a new Economy Order based upon the Implosion system is requisite, as it is being crystallized and shaped in the mature socialism, which is being propagated by the "World-Spiral", and which is a new social System in accordance with the laws of Nature. According to this new Economy-Social- and Money-Order, there will be no longer an overproduction even with a still greater and cheaper supply of energy and even with the stoppage total of the armament and turning round to working for peaceful purposes, because the problem of distribution will be solved righteously, the whole human race being then able to live in plenty.

For this aim also a spiritual turn is needed at the same time, for mankind to step out of the relative poverty in order to turn to common wealth.

However, the little group of capitalistic earners on a large scale is offering resistance against a general wealth. Among them, first of all the oil magnates and the great refineries, which are numbered among the richest firms on earth, which are owing their shocking riches less to their work, but rather to an inexcusable exhaustion of the earth. The oil is the fat of the earth, and by its being tapped to the very last drop, there will

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ents the faults that had still been constructed (inserted) by Viktor Schauberger into his implosion turbines. I myself have found access to the Implosion theory from the spiritual respectively esoteric sphere and will not swerve a millimetre from it.

6 I am now perfectly cognizant of Viktor Schauberger's faults in his turbine-models and shall also exhibit them in due course. Turbines of such a kind could never be working as Implosion turbines. I not only think to have found the two decisive faults that Viktor Schauberger has not yet seen and could not yet remove, but also to know how they can be removed. The mechanical improvement is only more a question of time respectively of financing.

I am positive that after the overcoming of enormous difficulties, the birth hour of the Implosion turbine will also strike, just at the right moment when mankind will be deserving of the solution of the energy question, so that also the problem of the refinement of water will be brought to a solution.

signed : Leobrand
(Leopold Brandstätter)

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have after centuries the same mortal effect as if a man would be gradually deprived of his bodily fat whilst alive respectively would be robbed of all his reserves of fat, until he would be totally dried up like a mummy.

Experiments with the copper-plough. The following instance shows clearly that the capitalistic economy-order is absolutely unfit to face an evolutionary new system of life.

When Viktor Schauberger after the II. World War made his experiments with the copper plough in the surroundings of Salzburg, and the yields concerning the fruits dinged with copper-traces-elements (Spurenelemente), were increasing by 30 to 50 per cent, a representative of an agricultural authority came to the farmers saying: "You are doing harm to yourselves. We endeavour to keep prices high, for you to earn as much as possible. If however all farmers are using the copper-ploughs, then an overproduction takes rise, the prices consequently falling far lower than the prime cost. You will then no longer be able to place all your potatoes into your cellars as well as your cereals into your barns. Thus your produce will be lying unsalable. Besides, you have by far more work to do and have out of it a much less profit." A speech as clever as all that was well perceived by the farmers and they put an end to the experiments with the copper-plough.

Alone from this little instance, if seen from the view of the whole economy, one may see, that in the case of a world-wide application of the biologically necessary measures, what with the taking of trace-elements (Spurenelemente) for the manure, what with the still more important question of the application of the Implosion's idea as a motorial means, our capitalistic economy form is totally opposed to the necessary rescue of mankind. Further we see that the idea of an ingenious projecting cannot be given up and that therefore the capitalistic system, because of its incapacity to contribute to the rescue of mankind, must be replaced by a new and better economic and social system, otherwise it will never be possible to get to an application of the implosion energy.

Even the experiences made by Viktor Schauberger during his three month-visit in the U.S.A. unequivocally proved that there is no interest whatever there in the realization of the implosion energy, for no experiments were made in order to get on with the jobs that before his departure from Europe had been promised should be done, but on the contrary they were rattened positively. Schauberger's father was only permitted to return home after he was ready to resign his patent-rights and ideas for a highly questionable contract, so that they could arrange for the implosion process - that they believed to have already in their hands - to disappear into the safe for ever, not without previously plotting some good transactions with some oil firms in case the turbine - that had been taken along from Europe - had actually been working all right. However, it had not yet been working and also could not yet do so, because it contained a few very serious faults, as only now it has resulted from the experiments. In this way, this unknown American financial group was left with just only a worthless contract and a likewise worthless model in its hands, as the dispensations of Providence would have it.

Is the Communism going to reach out for it?

At the most, the Communism could since now realize the Implosion process, provided the Soviet scientists were ready to accept eventually loss of prestige and were willing to turn their minds to the implosion conception. In such a case, everything would go on by jerks, for in the Soviet Union all imaginable means are being put at the disposal of scientific research. To be sure, a speedy taking rise of an overwhelming superiority of the communistic system on the economy sphere were then to be taken into due consideration too, which would force the West to choose either its total decline or likewise the acceptance of the Implosion process.

Just as Viktor Schauberger was not yet granted to banish the implosion energy into a machine, so even his son Walter has not been granted to do so hitherto. I have now got to know by my own experim-

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It is much easier to prevent disease with "positive" (constructive) feeling-attitudes than to effect so-called "miracle" healings. But the latter can and are being done, as evidenced by religious healers such as Oral Roberts, Harry Edwards, et alii. Reverend Roberts believes that God uses him as an instrument for divine healing; while Edwards, England's equally famous Spiritualist, believes that departed spirits use him to heal mortals. How absurd!

The truth about so-called "miracle" healings is that by-and-large these "miraculous cures" are effected by "extreme acceleration of the processes of organic repair" (to use the words of the late Dr. Alexis Carrel, which mean the autonomic function medical science calls anabolism, more commonly known as creative metabolism), which are activated by intense emotional forces generated by the thalamus (the middle segment of the basal ganglia) under the stimulating influence of devout prayer and deep faith, - i.e. conscious BELIEF free from unconscious DOUBT.

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It's an Airplane Over Asia—And Rich— Says Theos Bernard

By ELLIOTT ARNOLD,
World-Telegram Staff Writer.

Tibet, the vast, strange land on the rooftop of Asia, has become another goal in the desperate drive of the dictators, Theos Bernard reported today.

What is going on behind the high crags of the Himalayas, in Lhasa and other holy Tibetan cities, he said, may soon have a most vital influence on world history.

Six weeks ago, Mr. Bernard reported, a Nazi expedition entered the country and is conducting painstaking surveys. Japanese agents have filtered into the land singly, have even taken up holy orders in order to remain. The Italian government is sending an endless stream of "scientists" to do "research."

Initiated as a Monk.

Mr. Bernard is the young Columbia University graduate who penetrated to the heart of Tibet and became probably the first and only white man to be initiated as a Buddhist monk in one of Lhasa's sacred lamasseries. He maintains a steady correspondence with Tibetan friends. The book of his experiences, "Penthouse of the Gods," was published by Scribners last week.

Today he squatted cross-legged in his rooms at 140 W. 57th St. The place was filled with rare treasures he brought back—hammered silver horns twelve feet long, miniature Buddhas, rare books and manuscripts, including complete copies of Kan-Gyur, the Buddhist scriptures, and Ten Gyur, or commentaries, and other volumes, including 333 volumes printed from engraved wood blocks.

"It's something that has never happened before," he said of the dictators' invasion. "Until this time no nation except England was permitted to have official missions in Tibet. And the English have always carefully refrained from interfering with internal politics."

"Memorizing" the Country.

"But in February a Nazi group was granted permission to enter Lhasa. I have letters here from one of my friends there. He tells how the Germans are exploring the country, making reports, maps, notes."

"The country is filled with the Japanese. They pretend to be interested only in the religious aspects of Buddhism. Meanwhile, I learn, they are practically memorizing the country. And now the Italians are entering as well—ostensibly on scientific work."

And Tibet, as Mr. Bernard explained, while an almost inaccessible land, is strategically one of the most important Asiatic countries.

"Look at a map," he said. "It has been found that airplanes across Asia, from China and Japan to the West, fall most conveniently across Tibet. It lies just right. If an airline could be established from the East, using Lhasa as the first stop and then going on to Kashgar in



Theos Bernard in the sacred robe of a Buddhist monk.

Chinese-Turkestan, it would offer a perfect route.

A Political Situation, Too.

"And no one knows what rich natural resources are hidden in the country. It is known that Tibet possesses one of the greatest supplies of unmined gold on the face of the earth. You can imagine what this gold would do to starving nations like Germany and Italy if they could get their hands on it."

At this time, too, Mr. Bernard said, there is a peculiar political situation in Tibet itself, which may lend itself to whatever plans the totalitarian governments may be formulating.

Six years ago the Dalai, or political Grand Lama, died, and no successor has been chosen. Just a year ago, the Panchen, or Tashi Lama—the religious leader—died, and his successor has not been chosen. This is believed to be the first time both Grand Lamas have been dead at the same time.

"There are two lines of thought today," he said. "There are young persons who believe Tibet should throw off its mystery and become open to the world. The others feel it should remain as it is."

Mr. Bernard, a native of Arizona, became interested in Yoga in pre-

paring his thesis for college. He went to India and studied under native teachers and then decided to go farther.

Enters Forbidden City.

He made his way to Tibet and arrived at the city of Gyautse on Sang-Wa-Dubo on the day of the anniversary of Buddha's accession. There he took part in the offering of 1,000 candles and became a guest of the abbot in the monastery.

He applied for a permit to visit Lhasa, the Forbidden City, and was granted a ten-day pass. Once there, his unusual knowledge of Tibetan and Buddhism matters enchanted government officials, and he was granted an indefinite stay.

He soon came to believe in the philosophical aspects of Buddhism and was accepted as a monk and put through the entire Oriental initiation. He does not regard himself as a Buddhist, he said. He has accepted Buddhism as a philosophy and not a religion.

Reports a Yoga Cure.

"I soon had personal proof of the strength of Yoga," he said. "I used to be a football player and I developed an enlarged heart condition. I was told by several doctors that it would be necessary for me to lead a painfully quiet and relaxed life."

"Through Yoga practices, however, I've cured that condition. I've had my heart X-rayed and examined by specialists and it is normal now. I've been told by doctors that it is one of the rarest cases of its kind on record."

OR QUICK ATT

NAVY WATCHES FOR AIR RA HITLER AND DUCE DISCU

Dictators Seek To Check British "Ring"

By REYNOLDS PACKARD, United Press Staff Correspondent.
ROME, April 5.—Premier Mussolini and Fuehrer Hitler talked over the phone today about their co-operative policy in the present European situation, usually reliable informants said.

It was asserted that they fully agreed about the precautionary military measures which Italy had adopted and that they discussed concerted action in event political developments in Europe made it advisable.

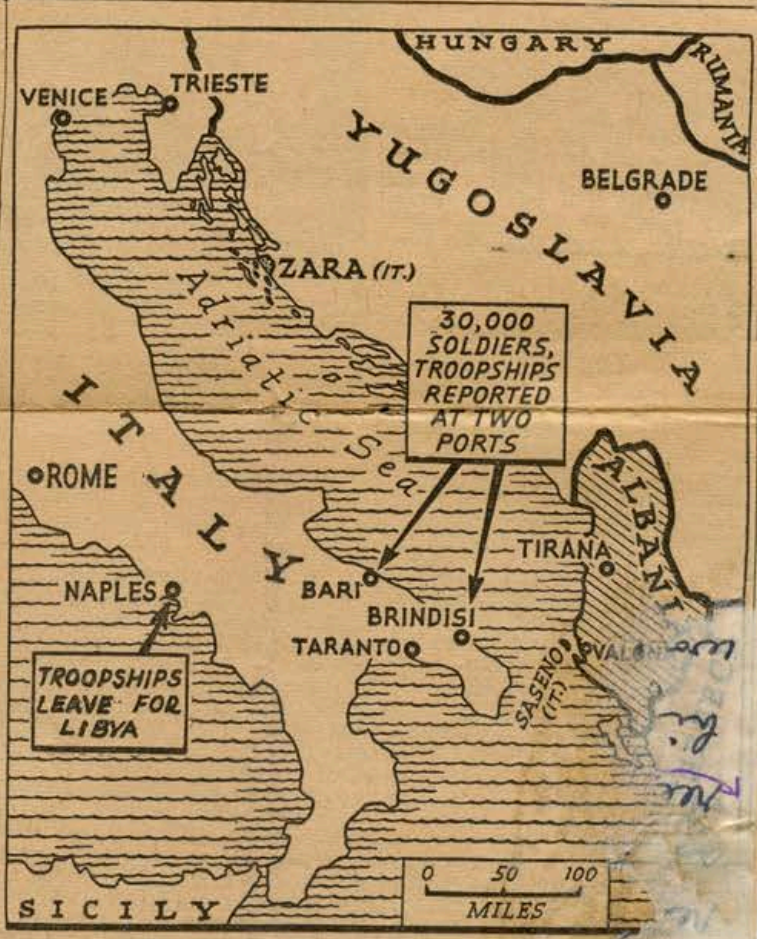
This news came as Italy was reported to be ready to send infantry, artillery and planes to Albania to offset Great Britain's "stop Hitler" drive.

Thirty thousand troops were reported massing at Bari and Brindisi, forty-five miles across the Strait of Otranto, from Albania.

Morning newspapers ignored the Albanian problem, publishing neither reports of an Italian protectorate over Albania nor the Albanian denial that one had been asked. But, like German newspapers, they assumed a stronger anti-British tone.

It was said that Italian air squadrons were leaving airports at night for undisclosed destinations, that infantry and artillery sent to the Italian Islands off the Turkish coast that transports were loaded with reinforcements between French Tunisia

As for Albania, had reported that asked Premier Mussolini up to date the 1937 Italian stance, because of ne



Italy's troops are reported on the move. Map shows mobilization points.

U. S. Must Fight with Britain If Soviet Aids, Says Stimson

Should Take Sides to Protect Our Safety.

8 MAR 1962

Dr. Sri Paul Brunton



The Divine Life Society

(Registered)

SIVANANDANAGAR POST
Dt. Tehri-Garhwal, U.P., India.

Revered Self,

YOUR participation is valuable in bringing the Light of Divine Life into a darkening world.

THE LIGHT

The ceaseless efforts and the dedicated lives of India's saints have ever been directed towards showing the path to inner peace and outer harmony. The welfare of all mankind is their main aim. The upliftment of the human spirit their earnest task. This is their blessed bestowal unto their generation and to posterity. His Holiness SWAMI SIVANANDA'S dedicated life-work in this particular field is well known to the present age.

There is a crisis of prime magnitude facing Humanity of today. Great fear grips the heart of countless people who are filled with the feeling that the very advancements that man has made in science has become the major problem engaging the attention of numerous nations, whose common people sense the sinister threat of doom loom above them. Neither the Cause nor the Cure of this grave situation is properly comprehended and proclaimed to save humanity from its own obstinate folly and viciousness.

MESSAGE OF HOPE

You are aware that there is something radically wrong in the way in which educated and intelligent leaders of men are dealing with these problems. You are seeing these methods repeatedly fail and even worsen situations they seek to solve. Your anxiety

grows and you have no peace in your heart and mind. You are eager that Light is brought into the path of groping Mankind. You ardently desire that guidance comes from the high Source of the Great Wisdom that the present day man is shown a way out of this maze created by his hate and violence, his greed and anger and his selfishness and ego. You look for a message of hope and you wish to do what all you can to bring about a change for the better in this tense, anxious state of the world.

YOU ARE RIGHT in feeling and wishing thus. GOD NEEDS ALL GOOD AND RIGHTEOUS MEN AND WOMEN LIKE YOU, with faith and goodwill in your hearts, to work out HIS DIVINE WILL upon earth! For through Man God works. Through you as His humble instrument, the Lord would unfold His spiritual plan for man's upliftment.

"Blessed are they that hunger after Righteousness"—"Blessed are the Peace-Makers for they are called the children of God"—these words of the Divine Master were not spoken in vain. It is not enough for you to pray, "Thy Will be done on earth as it is in Heaven"; but indeed, in your life you shall have to earnestly labour to further His Will unto Peace, unto Love, unto Goodness and Divine Harmony upon earth.

SOLUTION FOR THE CRISIS

You know that one noble soul who has been labouring ceaselessly and living dedicatedly for this great Ideal, is the holy Master SWAMI SIVANANDA of Rishikesh (India). Out of this humble hamlet on the Himalayan hills, from his little abode on the sacred shore of the Ganges has spread forth the Message of the essential Divine Nature of the human individual. And of the need of Divine Life to express and manifest your inner spiritual Nature. Swami Sivananda is a saint of universal Love and a sage of vision of Oneness. Consumed with the spirit of selfless service unto all. His bold and clear message has been that the outer problems have their ultimate solutions in the inner nature of man. The apparent

world-crisis is but the shadow and the result of the true inner-crisis in men's hearts where all higher values have been rejected and have given place to greed, hatred and selfishness. A moral bankruptcy is evident in the desires and motivations of all their actions. Devoid of moral values, education has corrupted the brains and clouded the minds of recent generations. Character and principles have lost their legitimate, rightful place in the life of the human individual. Aggressive acquisition and aggrandisement has become the sole criterion of desirable human actions. This is the crisis in the nature of Man. The problem is not war and violence, destruction and ruin. The real Problem is the perversion of man's nature. The Solution is in the transformation, however gradual, of the nature of men. The Solution therefore cannot be in Summit Conferences and dubious Pacts, but in the rescue of the human spirit from the morass of moral heedlessness and spiritual forgetfulness.

OUR DUTY

You recognise the urgent need of making ever-increasing number of people realise the immense need and value of the Master's universal spiritual teaching; for these teachings brings into your life the very quintessence of the wisdom of by-gone Divine Messengers like Lord Krishna, Buddha, Jesus Christ and such others.

In the holy sage Swami Sivananda, the modern world has one of the most dynamic and tireless apostles of moral resurgence and practical spiritual idealism. YOUR help is essential and invaluable in bringing his vital and urgent message into the lives of more and more innumerable men and women in all parts of the world. YOU have heard and received his message of Divine Life, but consider, how many are there, who have not the joy and the good-fortune that has been yours! Therefore, we deeply desire that they too come to know of him and his luminous teaching. We wish that they too receive the inspiration of his message and enrich their lives by his spiritual contact.

THE STIRRING CALL OF DIVINE LIFE

To enable you to do this, each year the "Divine Life" Magazine brings a special issue "Birthday Souvenir" (on the holy occasion of the most auspicious Birthday Anniversary of Swami Sivananda) devoted exclusively to bring the Light of his luminous life, his radiant personality, his service to the world, and his illuminating teachings into the ken of many, many seeking souls, even as you.

The greatest need of this hour is to rouse human beings to an awareness of their Higher Nature. It is vital to inspire people to active goodness by awakening in them the knowledge of their inner link with the Divine. The stirring Call of Divine Life must reach every corner of our world. This is the one hope of bringing man into the path of true righteousness. LET THE WORLD KNOW what the universal teachings of the Master have meant to you in your life! Let your own inspiration help inspire the world to a better way of life.

We most heartily invite you to extend your valuable co-operation by sending your literary contribution to the 25th Volume of the BIRTHDAY SOUVENIR.

SWAMI CHIDANANDA
THE DIVINE LIFE SOCIETY.

NOTE: May the response be sent by AIR MAIL (from foreign countries) and addressed to the Secretary, Divine Life Society, SIVANANDANAGAR POST, Dist. Tehri-Garhwal, (U.P.), India.

A clear copy of your photograph may kindly be sent with the contributions.

post pile should be six feet wide and may length. A soil layer form the top of the pile, the surface should slope the center to form a for holding water.

Use Warming

take this means of inviting many friends and relatives of Cecil and Zula Mitto to a house warming and wedding anniversary Sunday, Sept. 8th from 2 to 6 p. at their home in Sublime.

Send in your news items The Tribune-Herald.

2. Congratulations.

sympathy to Mrs. O. H. McCollum of Hearne on the loss of her husband. Mrs. McCollum is the sister of Mrs. Clyde MacGaffney of our city.

Best wishes to Charles Lucke, and Gay McMillan, Leon Hanek III, and Judy Wilde who celebrated their birthdays September 1.

Mr. and Mrs. Daniel Kubena celebrated their wedding anniversary on September 3.

Mr. and Mrs. H. T. Muenster will have a wedding anniversary September 8.

Birthdays: Glenn Jahn, Sept. 5; Steve Blahuta, Kevin Ray Swell, Sept. 7; Harold Klopburg, Sept. 8; Angela Clark, My Clark, and Mrs. Oliver Kough, Sept. 9; Charlotte Kulte, Mrs. Allan Gordon, Sept. 10; Oliver Killough, Loren Jasek, Sept. 11; Mrs. Mary (Lynette) Hruzek, Rus Obelgoner, Sept. 12, Chas. Halata, Arnold Bohusiav, Sept. 12; Elsie Kupka, Sept.

County Clerk and Mrs. Charles H. Strauss accompanied her daughter, Carol Ann to M & M University, Friday.

Mrs. Clifford (Velda) Fryer will have a birthday on Sunday, Sept. 8. Velda is the little lady with a lot of gigantic energy. Mrs. Mary Kocian will have her birthday on Sept. 10. Happy birthday, Mary.

Mrs. James (Mary Najvar) Huss and Miss Helen Najvar will have birthdays on Sept. 11. Mrs. Walter W. (Anita) Brandt of Moulton celebrated her birthday on Aug. 28. Best wishes.

Mr. Vaclav Bily and sister, Mrs. Bily, of Swet Home came to Stevens Convalescent Home today and showed the slides of the Holy Land. The residents greeted them immensely.

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grooming, recreation, care for pets, safety, shopping, and creative arts and crafts are among many activities available to these youth.

Today's Thought

— CLARA WAEGNER —

Fire-light from the fire-place outlined profiles and illuminated countenances full of peace and contentment as the last strains of Beethoven's Fifth Symphony drew to a close and as the record spun and the changer clicked off we roused ourselves from our reverie loathe to return to reality yet somehow tormented by the majestic music to face life more confidently.

I suppose what I miss most in my life today is the close association of others interested in art, music and literature — not as intellectual snobbery or idle past-time but as a way of life. Many were the gatherings of artists, authors and musicians with discussions of philosophy and religion in my life at one time. One must grow inwardly as well as outwardly to have a better understanding of the purpose of life. Happy, indeed, are those who sup at His table!

The pettiness, the selfishness, the grasping for fame and fortune disappear in the face of religion and philosophy. It is not necessary to give up all material wealth and become a wandering ascetic and it is not necessary to be a king on a throne but it is necessary to be detached from the results of actions in life, able at a moment's notice, if need be, to give up things, people and places — to love and seek your spiritual heritage above all, to let wisdom glow, to use discrimination and not be deluded by the sense of "I" and "mine," to accept with faith your station in life, to give of yourself by example and ever tread the path of love towards all.

This was not a life in a room filled with cigarette smoke and empty liquor glasses. There is no need for tranquilizers, drugs or alcohol on a trip of meditation. This was peace and joy in just 'being', with ill-will toward none. Would that all the world had just a little of that peace and understanding!

Peace!

P. S. — My mother, Mrs. F. E. Balfanz, wishes to thank each and everyone of you for the lovely cards, gifts and phone calls wishing her a Happy Birthday.

Julius and Fred Chumchal of Yoakum, Felix Chumchal of Gonzales; four sisters, Mrs. Ellwood Smith of Pasadena, Tex., Mrs. Ben Vauricke of Houston, Mrs. Johnnie Hundl and Mrs. Isabel Schaefer, both of Shiner.



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UNDERGOES SURGERY

Alec Gallia of Dallas went surgery in Dallas recently, and is recovering nicely at his home the son of Mrs. E. V. Gallia of Moravia.

DANCE

- AT -

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Sat., Sept. 7th

Music By

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THE EARTH IS ALIVE



by Joan Price

For years Hopi leaders have warned that mining on their lands would upset natural balances across the planet, but their statements were ignored. Now science is starting to recognize the validity of their claims as a new more unified picture of the globe emerges from recent research.

Studies of electromagnetism force fields in the atmosphere and underground water caverns reveal a meaningful pattern that links critical points on the map with the health of all life on earth. One of these key points is the Hopi area.

Often called the Four Corners Area, the Colorado Plateau, where Arizona, New Mexico, Utah, and Colorado meet, is roughly circular and approximately 350 miles wide. The Colorado Plateau sits within a ring of volcanic mountains which experience a very high concentration of light-

ning activity. The Hopi and other indigenous people claim that this region is a 'spot of power' one of several particularly sacred places on the planet.

Lightning pulses flow either between atmospheric fields of electrically charged air particles or between these charged fields and the negatively charged earth.

Nearly thirty years of scientific study by Dr. Albert Krueger at the University of California, Berkeley, indicates how important electricity in the air can be for our state of physical and mental health. A minimum number of ions in the air are essential to proper growth of plants and animals. Ideally the ions should be present in a ratio of four "neg-ions" to five "pos-ions." Excess pos-ions cause increased production of serotonin, a powerful and versatile neurohormone governing transmission of nerve impulses. Pos-ion overload leads to respiratory ailments, stress, traffic accidents, and even suicide. Conversely a high concentration

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You'll read firsthand accounts of people who are rediscovering that a sane lifestyle is the basis for health—people who are taking responsibility for themselves through sensible exercises, wholesome food and traditional methods of healing.

Each month **East West Journal** will bring you the latest news, opinions and analyses of the possibilities of natural living, giving you practical tools for your own self-reliance. Reviews of relevant books, commentary on current events, and practical information on how to live your life more naturally are all united by the basic idea that the healthy individual is the essence of a healthy society.

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The Truth Remains

Now comes the day of Resurrection, and the whole of earth is a temple to the eternal truth of rebirth. We are surrounded by the miracle. Phrase it as we may here it is, manifest, undeniable. And man participates, one way or another. The Psalmist, knowing the wonder and the glory of these things, sang: "The little hills rejoice on every side. * * * They shout for joy they also sing."

Throughout The Book one finds this awareness of natural truth and the rich symbolism of life resurgent on the hills, in the valleys, out in the woods and the fields. The lilies, the grass, the palm trees and the cedars gave meaning to life. The lambs, the sparrows, even the lion and the adder, had their place in the panoply of truth, for men then lived in a world where sunrise and spring were more than passing events of the day and the year. When the singer said, "I will lift up mine eyes unto the hills, from whence cometh my help," his symbolism was broad as well as deep. The world of faith and the human soul was also the rich, green world that God had made. Man's arrogance was tempered by humility.

The hills still stand, the grass still grows, the green pastures and the still waters endure. Man may search the infinite and probe the infinitesimal, but the essence remains close at hand. All around us is the evidence of life and the spirit and that truth which approaches understanding. Secularize them as he may, man cannot take from these matters their spiritual significance. Symbolize them as he may man can do no more than strengthen their validity. The truth remains, the truth of life, rebirth and resurrection.

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CENTRE VEDANTIQUE RAMAKRICHNA

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The DEATH OF SWAMI SIDDHESWARANANDA

Gretz, le 27 avril 1957

Comment remercier toutes les personnes qui ont témoigné leur sympathie et leur respect, tous les amis qui ont exprimé leur affection aussitôt qu'ils apprirent la disparition du Swâmi Siddheswarânanda ?

Le Swâmi Nityabodhânanda, Mammaji, l'Ashram en furent très touchés. Regrettant vivement de ne pouvoir répondre à chacun personnellement, nous avons écrit ces quelques pages. Nous n'avons pas prétendu composer un portrait du Swâmi, ni retracer tous les travaux qu'il accomplit, ni mesurer leur influence et leur portée. Au moins pouvions-nous tenter de suggérer l'impression qu'il nous a faite ces derniers temps.

Un grand nombre de personnes ont connu et aimé le Swâmi, et beaucoup l'ont vénéré. Sa présence parmi nous fait penser à cette phrase de Dostoïevsky, qu'il aimait à citer : "Si le péché, le mensonge, la tentation sont autour de nous, il y a cependant quelque part sur terre un saint, un être supérieur; il possède la vérité, connaît la vérité; c'est donc qu'elle ne meurt pas, qu'elle sera un jour parmi nous et règnera sur le monde ainsi qu'il est promis".

La nouvelle de sa mort, si brusquement survenue, demeure déconcertante : depuis le premier infarctus on le savait à la merci d'une rechute, mais on ne voulait pas y croire. Son attitude laissait cependant présager l'abandon de son corps, qui le faisait souffrir chaque jour davantage. Son esprit, plus actif que jamais, veillait attentivement sur tous ceux qui avaient pris refuge en lui. Il attendait les nouvelles que lui apportait le courrier, et dictait pendant des heures les réponses; puis, toujours occupé d'aimer, recevait des visiteurs.

Le samedi 30 mars, un premier signe de la crise qui devait l'emporter nous avait donné de l'inquiétude. Mr Serge Moreux exposait, d'une façon infiniment sympathique, l'évolution de la musique occidentale, et le Swâmi, allongé sur sa chaise-longue, écoutait avec cet intérêt dont on sentait qu'il dépassait le sujet de la conférence pour s'étendre à l'homme lui-même. Au cours de l'exposé, une forte douleur au coeur l'avait obligé à chercher longtemps une position

.....

meilleure; mais il n'avait pas cessé de provoquer des échanges de pensée. Il avait ce secret d'être attentif à la totalité de la scène à laquelle il participait, et cette attention semblait plus intense à mesure que ses moyens physiques lui faisaient défaut. Chacun sentait l'intimité de sa présence. Il suffisait d'une parole très simple pour que l'on fût profondément touché et lorsque son regard se posait sur quelqu'un, il semblait impossible que cette personne pût l'oublier.

Le dimanche 31, après une matinée surchargée de travail, il avait fait une conférence sur Sri Râmakrichna, à l'occasion du 122ème anniversaire de sa naissance; et là encore, une douleur au coeur l'avait contraint d'arrêter plusieurs minutes son exposé. On avait dû ouvrir les fenêtres. Cependant, ceux qui l'ont vu ce jour-là se rappellent l'extrême bonté que toute sa personne exprimait et l'ardeur avec laquelle il s'efforçait de nous venir en aide. Chacun a éprouvé ce sentiment que le Swâmi s'adressait à lui en particulier, dans tel passage prononcé devant l'assemblée entière.

Après avoir reçu quelques personnes, il était parti, avec un ami, faire une promenade. Cet ami nous a raconté comment le Swâmi avait interrompu le cours de la conversation pour penser à une disciple dont il avait appris la mort et que l'on enterrait à ce moment. Ses promenades ne lui apportaient pas, comme nous pouvions le croire, de repos pour sa sensibilité. Sa tendresse ne l'a jamais abandonné un instant. En fait il était la tendresse même.

D'autres fois, au cours de promenades à pied, il préparait ses commentaires pour le Bulletin. Une multitude d'idées jaillissaient de son esprit, s'accordant à la structure parfaite de sa pensée métaphysique. Ainsi l'exubérance de la sculpture indienne s'allie à la rigueur de son architecture.

Durant le mois de mars, il a parachevé ce travail par un ensemble de textes dont on peut dire qu'ils expriment la plus haute intuition spirituelle. L'humour, le raccourci saisissant, l'illustration originale animent ces textes. De peur d'en perdre la fraîcheur et la spontanéité, il les dictait quelquefois à deux ou trois heures du matin. Il les appelait des "briques" avec lesquelles il construisait l'édifice du commentaire. Nous citerons la dernière de ces réflexions : "Tout spectacle n'est qu'une bulle de savon, inconsistante comme un rêve. Si vous demandez qui voit cela (et vous posez la question parce que votre esprit logique veut un spectateur), vous créez un personnage fictif que vous appelez Brahman".

Il reprenait souvent l'illustration du phare afin de nous éveiller à l'intuition de la réalité. Il opposait cette intuition métaphysique à l'expérience individuelle. Le phare éclaire par intermittences le pays environnant, mais la réalité des choses n'est pas modifiée par la lumière ou l'absence de lumière. Il avait parlé récemment, en riant, de cette ultime éventualité : "...Et même si le phare s'éteint ! Quelle importance ?"

.....

Ses promenades devaient être coupées de poses. Il semblait se détacher peu à peu de son corps. On devait lui serrer le bras pour qu'il réagît physiquement. Il disait souvent : "Ce corps ne peut plus aller". Il ne s'étonnait ni ne s'affligeait de cette usure, et nous préparait à son départ. Il qualifiait d'indécent l'attachement à la vie et nous montrait le caractère cosmique de la nature, qui n'obéit pas à nos désirs. Il savait que tel arbre bourgeonnait avant tel autre, et que si cet oiseau chantait, on était près de voir les lilas fleurir. Ses remarques laissaient transparaître une vision impersonnelle des choses. Mais son attitude n'était pas inhumaine; sans attachement, il pouvait aimer tous les êtres librement.

"Le soleil en hiver est près de la terre, et la terre est froide; en été il s'éloigne, et la terre se réchauffe". Voulait-il signifier que le moment de sa mort serait pour nous suivi d'un été spirituel ?

Il acceptait l'attachement de disciples, leur donnant toute son énergie; mais c'était l'occasion de les élever au-dessus de leur amour pour lui. "Un maître, disait-il, ne peut transmettre un enseignement spirituel que s'il est aimé". Mais il ne supportait pas le "swamisme", le culte de sa personne. C'est la doctrine qui suscite la personne et non le contraire. Sa personne était si étroitement identifiée à l'enseignement du védanta que l'aspect personnel de sa vie semblait un jeu de l'impersonnel. Lorsqu'on lui demandait : "Etes-vous védantiste ?" il répondait : "Je suis un disciple de Râmakrichna; aussitôt que le "je" est prononcé, il n'y a plus de védanta".

Il avait dit souvent au Swâmi Nityabodhânanda : "Prenez contact avec les personnes qui viennent me voir, mon coeur n'est pas solide, je peux m'en aller d'un moment à l'autre. Soyez prêt à diriger cette maison". Ce qu'il appelait diriger, c'était cet art inimitable qui consiste à interpréter spirituellement tout ce qui arrive. "Nous n'avons pas établi de programme pour l'université de l'homme, disait-il, c'est Sri Programme qui nous conduit". Et il imaginait pour ce projet, dont Swâmi Vivekânanda donna l'idée, une grande variété de plans, laissant le soin à Sri Programme de retenir ceux qui conviendraient.

Cette passivité vigilante et créatrice se reconnaît dans toute sa vie : c'est Sri Râmakrichna qui l'a appelé à la vie monastique, c'est son guru qui l'a soutenu dans les épreuves, ce sont des Français qui l'ont fait venir de l'Inde pour nous enseigner. Il faut voir dans la passivité de Swâmi une profonde compréhension philosophique, une intégration dans la nature des choses. Si on lui posait la question: "Pourquoi êtes-vous venu en France ?" il répondait, décevant le questionneur : "Parce qu'on m'a demandé de m'y rendre". Il ne trouvait là rien d'extraordinaire.

Mais en même temps, il s'expliquait sur son comportement dans notre société : "Je cherche à vivre selon l'idéal de Swâmi Vivekânanda: consoler ceux qui souffrent, leur apporter un soulagement".

.....

Il est resté le même jusqu'à la fin. La journée du lundi s'était passée sans incident nouveau. Un ami l'avait emmené à Fontainebleau. Il s'était endormi vers 22 heures 30, et c'est à 2 heures dans la nuit qu'il fut éveillé par une violente douleur. Malgré les soins dévoués de son médecin, le pouls progressivement s'affaiblit et Swâmi quitta son corps à 13 heures 15.

Vers trois heures du matin, il avait dit : "Cette fois, c'est fini". Et son esprit, à partir de ce moment, semblait toujours absorbé en lui-même, comme s'il était déjà auprès de son guru, Swâmi Brahmânanda. Il n'a rien dit que des choses simples et tendres pour son entourage, comme il avait toujours fait. Il n'a parlé ni de l'Inde, ni de personne qu'il ait pu regretter. Le corps s'est éteint sans agonie, réellement abandonné.

Le corps du Swâmi fut revêtu de sa robe de sannyasin et orné d'une guirlande de fleurs. Le Swâmi Nityabodhânanda lut ensuite la Gîtâ en sanskrit. Le mercredi, une cérémonie eut lieu dans la chambre, et, selon la coutume indienne, tous les assistants posèrent une fleur sur ses pieds, en dernier hommage au guru. Puis le corps fut mis en bière et descendu dans le hall où il demeura deux jours. Le cercueil fut fermé le jeudi soir. De nombreuses personnes veillèrent; plusieurs étaient venues de province et de l'étranger. On fit près de lui, chaque jour, le bhajan et la méditation du soir.

Le cercueil fut porté le samedi matin, par les membres de l'Ashram et un neveu du Swâmi jusqu'à la voiture qui devait le conduire au cimetière du Père-Lachaise. Pendant le temps de la crémation, on lut la Gîtâ en français; puis tout le monde répéta : "Hari Om Râmakrichna". Le Swâmi Ghanânanda, qui dirige le Centre Védantique de Londres, était présent, ainsi que de nombreuses personnalités. Les cendres du Swâmi se trouvent maintenant à l'Ashram qu'il a fondé. Une partie sera plus tard déposée dans une tombe édifiée au fond du parc, et l'autre envoyée en Inde.

Le R. P. Kovalewsky, à l'église orthodoxe française, et Mr Chouraqui à la synagogue libérale, ont rendu hommage au Swâmi. Des prières furent dites à son intention dans plusieurs églises et temples de Paris.

Nous donnons dans les pages suivantes le texte de l'exposé que le Swâmi Nityabodhânanda a prononcé au Centre Védantique, le dimanche 7 avril, et la causerie de Mr J.-L. Jazarin, faite le samedi 6 devant un groupe de disciples du Swâmi. Nous citons également la lettre que le Swâmi Nityabodhânanda a reçue du Swâmi Yatiswarânanda, l'un des membres les plus éminents de l'Ordre de Râmakrichna.

Swâmi Nityabodhânanda

(dimanche 7 avril 1957)

Le départ soudain du Swâmi Siddheswarânanda nous a causé tant de chagrin que nous avons l'impression d'une perte irréparable. Il était dans son état de santé habituel, et rien ne nous portait à craindre qu'il dût nous quitter. Il a fait une causerie dimanche dernier, à l'occasion de l'anniversaire de Sri Râmakrichna. Dans la nuit du lundi au mardi, à 2 heures, il a été frappé d'une nouvelle attaque d'infarctus, et il est décédé le mardi à 13 h. 15. Nous avons au moins la consolation que ses souffrances n'ont pas été trop grandes; il les a fort bien supportées, pour éviter de bouleverser ses intimes par la crainte d'une séparation.

Il a vécu et il est mort pour l'idéal auquel il s'était tout entier consacré. Voilà une réflexion qui doit nous exalter et qui nous interdit de nous affliger à son sujet.

Il laisse derrière lui le résultat d'un travail de 20 années en Europe - et je ne parle pas de son travail en Inde. On sait pourtant combien sa santé était fragile. Si nous considérons tout ce qu'il a accompli, sa disparition ne marque pas seulement la fin d'une carrière, mais la fin d'une époque. Que l'on se représente sa venue en Europe le 1er août 1937; il n'était connu de personne, il ne parlait pas le français, et c'est au prix de grandes difficultés qu'il parvint à se faire quelques amis et obtenir quelque appui. Il m'a parlé souvent de ses premières années en France et de l'hospitalité de Monsieur et Madame Sauton, qui s'étaient complètement identifiés à lui et à ses travaux. (Il avait coutume de dire : "J'ai choisi les jeunes gens qui vivent au Centre, mais Madame Sauton a été choisie par Râmakrichna Lui-même pour faire Son travail").

Puis ce fut la guerre, une période d'anxiété et de difficultés. Il dut se réfugier, en résidence surveillée, dans le midi de la France, où il prit cependant contact avec les Universités de Montpellier et de Toulouse. Des groupements de fidèles de Sri Râmakrichna se formèrent dans les villes où il passa. Après la Libération, les résultats acquis s'affermirent et la propriété de Gretz fut acquise en 1948. Beaucoup de personnes qui avaient besoin d'une aide spirituelle vinrent le voir, et leur nombre s'accrut si rapidement, du fait de son extrême bonté et de l'attrait qu'il exerçait, que souvent son état de santé en était affecté. Une grave attaque de thrombose coronaire le surprit en 1953; mais dès que ses forces lui revinrent, il tint à reprendre toutes ses activités. Sa personnalité était plus attirante que jamais, et son rayonnement tout à fait remarquable.

L'affluence des personnes qui ont assisté samedi à la cérémonie d'incinération montre à quel point il était connu à Paris. Toutes ces personnes étaient venues rendre hommage à un grand Hindou qui avait profondément aimé les Français et leur culture, et qui leur avait donné le meilleur de lui-même. Il avait volontiers accepté de mourir en France, renonçant ainsi au vœu le plus cher de tout sannyasin, qui est

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de passer les derniers moments de sa vie sur le sol de l'Inde.

J'ai eu la chance de connaître intimement sa famille. Ses parents avaient une telle dévotion pour Râmakrichna qu'ils furent très heureux de faire don de leur fils à l'Ordre de Râmakrichna. Lorsqu'il résolut d'entrer dans l'Ordre et qu'il annonça cette décision à son père, celui-ci écrivit, dans un admirable Journal que nous conservons : "Je suis vraiment très content que mon fils ait fait ce choix, il me reste maintenant à réconforter et consoler sa mère". Le Vice-Président de l'Ordre nous a conté un incident qui nous a profondément touchés. Voyant la grande dévotion que le père de Swâmi ressentait envers Râmakrichna, il lui offrit une empreinte des pieds de la Sainte Mère (une empreinte sur tissu que lui-même avait prise et qu'il vénérât) et lui dit qu'il la méritait davantage; le père de Swâmi la plaça aussitôt sur sa tête en manifestant une joie extrême.

Il me faudrait beaucoup de temps pour tenter de parler d'une personnalité aussi complexe que celle de Swâmi. Je ne retiendrai aujourd'hui que quelques traits caractéristiques. Tout d'abord, le fait qu'il se comportât en toute occasion comme un étudiant. Son frère m'écrivait que le succès du travail, en Europe, du Swâmi, était dû à son attitude: qu'il était toujours disposé, avec beaucoup d'humilité, à apprendre ce que les autres pouvaient lui enseigner. Il avait le don de se mettre au niveau de la personne qui venait le voir, et de lui donner en même temps une impulsion spirituelle, sans qu'elle ait jamais l'impression de recevoir un enseignement. Il aimait à répéter la parole de Vivekânanda sur la religion : celle-ci doit s'appliquer à former l'homme. C'est le but qu'il assignait à l'Université de l'Homme, qui sera le développement du Centre de Gretz dans le domaine culturel. Il a souvent exprimé le voeu que cette Université soit inaugurée en 1964, à l'occasion du Centenaire de Vivekânanda. Tous ses efforts tendaient à réaliser ce dessein et même au cours des repas il savait orienter les conversations pour qu'elles fussent une des expressions de l'activité culturelle : on le voyait questionner ses hôtes, découvrir en eux ce qu'ils avaient de meilleur, et les révéler ainsi à eux-mêmes.

Un autre trait nous apparaît, essentiel : bien qu'il eût au fond de lui une grande dévotion, il insistait toujours sur l'importance d'un enseignement impersonnel. Le Centre qu'il a fondé exprime un équilibre entre la pure dévotion (bhakti) et la connaissance métaphysique (jnana). Il n'était personne qui encourageât davantage les pratiques religieuses, cependant qu'il insistait pour que l'on s'appliquât à l'étude de la plus métaphysique des Upanishads, la Mandukya.

Un tel enseignement nous indique ce qu'il attendait de nous. Tout l'amour que nous éprouvons pour lui doit se tourner vers Sri Râmakrichna et notre respect s'exprimera par le zèle avec lequel nous nous efforcerons de continuer ce qu'il avait entrepris. La relation personnelle que nous avons avec lui doit trouver maintenant son épanouissement dans une compréhension impersonnelle : cette compréhension même à laquelle il s'efforçait, inlassablement, de nous éveiller.

Un des plus beaux récits du Bhagavata nous conte le départ de Krichna pour les régions situées à l'ouest de l'Inde. Tous ceux qui L'aimaient furent bouleversés par cette séparation. Mais Il leur dit :
.....

"Si je suis loin de vous, vous penserez à moi davantage, et je ferai désormais partie de votre propre esprit".

Swâmi Siddheswarânanda ne nous a pas quittés. Il est vivant, présent en nous, et son idéal fait maintenant partie de nous-mêmes. Nous ne devons pas nous affliger, mais au contraire exprimer notre reconnaissance pour tout ce qu'il nous a donné. Cette gratitude rend notre vie spirituelle plus riche, plus profonde, puisque chaque fois que nous pensons à lui, c'est à Râmakrichna que nous pensons. N'oublions pas ceci : qu'il ne voulait jamais pour lui-même aucune dévotion, mais qu'il souhaitait, pour notre plus grand bien, que notre aspiration et nos efforts fussent toujours dirigés vers Râmakrichna et Son travail.

J. L. Jazarin

(samedi 6 Avril 1957)

Swâmi a quitté son corps le mardi 2 Avril à 13 h. 15. Une partie de ses cendres seront envoyées dans l'Inde, selon la coutume indienne, pour être immergées dans le Gange.

C'est pour nous tous une très grosse épreuve, mais c'est aussi le moment de vérifier la solidité de notre compréhension. Si dure que soit cette séparation, elle doit être en premier lieu un test pour chacun de nous. Il nous faut trouver en nous-mêmes les ressources pour continuer la recherche.

Aussi longtemps qu'un disciple s'appuie exclusivement sur son maître, il est encore bien faible et le Guru ne peut être satisfait. Il n'est heureux que lorsque son disciple peut marcher seul. Un enfant qui grandit apprend à marcher en trébuchant à chaque pas. Sa mère cependant est remplie de joie quand elle le voit s'élancer sans elle à travers la chambre, même si parfois elle tremble, de crainte qu'il ne tombe. C'est une victoire que l'enfant a remportée.

Cette heure d'initiative est venue : quelques-uns ont déjà fait ce travail, après beaucoup d'hésitation et aussi quelque courage ; ils ont résolu de s'élancer vers le but de toute existence, la réalisation du Soi, en refusant de s'appuyer sur un autre, fût-il le Guru. Ceux-là, qui n'avaient avec leur maître que des liens d'ordre intérieur, savent que le Guru extérieur n'est pas différent du Guru intérieur. Le maître que nous voyons sous des traits humains est à jamais présent en nous ; si nous n'avons pas la faiblesse de l'identifier totalement à sa forme extérieure, le lien ne sera pas affaibli par la disparition de la forme, du corps du maître.

Swâmi Râmdas nous a conté qu'il avait eu la vision de Krichna, vision adorable, divine, qui ravissait son cœur de joie ; Krichna souriait quand il lui était apparu, et depuis ce moment Swâmi Râmdas n'a jamais pu cesser de sourire ; le sourire de Krichna est resté sur ses lèvres. Pourtant, un jour, il a prié pour voir Krichna dans Sa véritable nature, et aussitôt la vision formelle a disparu. Il a compris que Krichna est

.....

"Si je suis loin de vous, vous penserez à moi davantage; et je serai
désormais partie de votre propre esprit."

Swami Siddheshwara dans sa lettre à ses disciples. Il est vivant, pré-
sent en nous, et son idéal fait maintenant partie de nous-mêmes. Nous
ne devons pas nous affliger; mais au contraire expliquer notre responsabilité
à l'égard de lui. Cette grande responsabilité est notre vie
spirituelle plus riche, plus profonde, puisque chaque fois que nous pen-
sons à lui, c'est à Rāmakrishna que nous pensons. N'oublions pas ceci:
qu'il ne voulait jamais pour lui-même aucune dévotion, mais qu'il sou-
haitait pour nous plus grand bien, que notre aspiration et nos efforts
fassent toujours dirigés vers Rāmakrishna et son travail.

J. K. Bhaktin
Maitre. Le livre dans les bibliothèques de la bibliothèque de la

(Année 8 Avril 1937)

Swami a écrit son ouvrage le mardi 3 Avril à 13 h. 15. Une partie de
ses lettres seront envoyées dans l'Inde, selon la coutume indienne,
pour être immergées dans le Gange.

C'est pour nous tous une très grosse épreuve, mais c'est aussi le
moment de vérifier la solidité de notre compréhension. Si nous ne sommes
cette séparation, elle doit être en premier lieu un test pour chacun de
nous. Il nous faut trouver en nous-mêmes les ressources pour continuer
la recherche.

Aussi longtemps qu'un disciple s'appuie exclusivement sur son maître,
il est encore bien faible et le Guru ne peut être satisfait. Il nous
faut que lorsque son disciple veut marcher seul. Un enfant qui
apprend à marcher en trébuchant à chaque pas. Sa mère cependant
est remplie de joie quand elle le voit s'élever sans elle à travers la
chambre, même si parfois elle tremble de crainte qu'il ne tombe. C'est
une victoire de l'enfant à remporter.

Cette heure d'initiation est venue; quelques-uns ont déjà fait ce
travail, après beaucoup d'hésitation et aussi quelques courages; ils ont
résolu de s'élancer vers la fin de toute existence, la réalisation de
Soi, en relâchant de s'appuyer sur un autre. C'est là, ceux-là,
qui n'avaient avec leur maître que des liens d'ordre inférieur, savent
que le Guru extérieur n'est pas différent du Guru intérieur. Le maître
que nous voyons sous des traits humains est à jamais présent en nous;
et nous n'avons pas la faiblesse de l'ignorance de l'initiation à sa forme
extérieure; le lien se sera établi par la disparition de la forme
de, du corps du maître.

Swami Rāmas nous a conté qu'il avait eu la vision de Krishna; vi-
sion adorée, divine, qui revisait son cœur de joie; Krishna souriait
quand il lui était apparu, et depuis ce moment Swami Rāmas n'a jamais
pu cesser de sourire; le sourire de Krishna est resté sur ses lèvres.
Félicité, un jour, il a pu voir Krishna dans sa véritable nature,
et assisté la vision formelle a disparu. Il a compris que Krishna est

tout, qu'il n'est pas seulement la forme adorable qu'il chérissait.

Ceux qui ont assisté à la cérémonie crématoire et qui ont vu revenir dans un coffret les cendres de cet être dont la forme nous a tant donné, ont pu mesurer combien cette forme était évanescence, et qu'il ne restait plus rien, une fois qu'elle avait disparu, sur quoi on pût s'appuyer. C'est à la fois très pénible, et plein d'un sens profond qui nous tient très à coeur, en nous faisant toucher du doigt l'évidence de la présence totale de l'être.

Quelque temps avant sa disparition, Swâmi nous avait donné un texte qu'il avait intitulé "mon testament spirituel". Le jour semble indiqué pour le relire :

"Je suis plongé dans les méditations philosophiques destinées au Bulletin. Je trouve dans ces méditations la signification profonde - védantiquement parlant - des mots "expérience" et "réalisation". L'expérience est circonscrite par un état, l'état de veille ou de rêve; l'axe de l'expérience est le petit je, le moi. Le Védanta nous demande de quitter ce petit je pour avoir la réalisation. Celle-ci est impersonnelle, tandis que l'expérience est personnelle. L'expérience est sur le plan mystique, où il y a toujours quelque chose à éprouver. La réalisation est métaphysique, où ne se trouve aucun plan : c'est "atopos", selon l'expression du Dr Godel, sans route; on doit être complètement dérouté, sur le plan de l'expérience, pour s'établir en réalisation".

Je pense que nous avons là l'ultime message de Swâmi. Nous sommes aujourd'hui déroutés sur le plan de l'expérience; il nous reste à retrouver la réalité métaphysique, et cette réalisation est supra-sensorielle, elle est du domaine de la certitude. La présence parmi nous d'un homme comme le Swâmi était une présence cosmique, et non pas, comme nous pouvions le croire, une présence humaine. Ceux qui l'ont beaucoup connu, qui ont vu les mille facettes de son visage, savent parfaitement combien le Swâmi était insaisissable. Chaque fois que l'on voulait définitivement se faire une idée de lui, il échappait à notre jugement et nous laissait seul. Sur le plan affectif, tous ceux qui voulaient s'accrocher à lui souffraient terriblement de cette absence qu'il y avait dans sa présence, car personne ne pouvait être plus absent que lui quand il était là. On pouvait avoir d'un coup une extraordinaire, intime et affectueuse présence; la seconde d'après, on ressentait une absence totale, et l'on était "dérouté". Où le rejoindre ? Où notre affectivité pouvait-elle le retrouver ? Uniquement dans l'intimité de l'être, dans le domaine de la certitude intérieure.

Lorsque les premiers chrétiens ont employé le mot "foi", ils devaient désigner cet état que le yoga appelle sraddhâ. C'est la certitude, la perception interne de la présence qui est au delà des apparences. La présence physique du Swâmi n'est plus, mais sa présence cosmique, à laquelle se réfère la Gita, demeure : "Ce qui est, est à jamais; ce qui n'est pas, ne peut venir à l'existence. Jamais Je n'ai cessé d'être, ni toi, ni aucun de ces rois, et nous ne cesserons jamais d'être dans l'avenir".

.....

pour, qu'il n'est pas seulement la forme adjectivale du "réaliser".

Ceux qui ont assisté à l'expérience ont pu voir que dans un effort les cordes de cet être sont à l'état d'oscillation et qu'il se res- ont pu mesurer combien cette forme était étonnante, et qu'il se res- fait plus rien, une fois qu'elle avait disparu, sur quoi on dit l'appa- rer. C'est à la fois très pénible, et plein d'un sens profond qui nous tient très à cœur, en nous faisant toucher du doigt l'évidence de la présence totale de l'être.

Quelque temps avant sa disparition, Swami nous avait donné un texte qu'il avait intitulé "mon traitement spirituel". Le jour même indiqué pour le faire :

"Le plus grand dans les méditations philosophiques, c'est de trouver dans une méditation la réalisation de l'expérience". L'expérience est reconnue par un état, l'état de veille ou de rêve; l'axe de l'expérience est le petit je, le moi. La méditation nous demande de quitter ce petit je pour avoir la réalisation. Cette-ci est impossible tant que l'expérience est personnelle. L'ex- périence est sur le plan mystique, où il y a toujours quelque chose à découvrir. La réalisation est métaphysique, ce ne se trouve aucun plan : c'est "atopos", selon l'expression de Dr Goel, sans route; on doit être complètement détaché, sur le plan de l'expérience, pour établir la réalisation".

Je pense que nous avons la dernière message de Swami. Nous sommes aujourd'hui détachés sur le plan de l'expérience; il nous reste à re- trouver la réalité métaphysique; et cette réalisation est notre sanc- tion. Elle est du domaine de la certitude. La présence parmi nous d'un homme comme Swami était une présence cosmique, et non pas, comme nous pouvons le croire, une présence humaine. Ceux qui l'ont beaucoup connu, qui ont vu les mille facettes de son visage, savent certainement combien Swami était insaisissable. Chaque fois que l'on voulait de- finir quelque chose, une idée de lui, il échappait à notre jugement et nous laissait seul. Sur le plan effectif, tout ceux qui voulaient s'ac- corder à l'expérience, arrivaient à l'évidence de la présence de Swami dans sa présence; car personne ne pouvait être plus présent que lui quand il était là. On pouvait avoir d'un coup une expérience, même et affective présence la seconde d'après; on ressentait une absence to- tale, et l'on était "détaché". On le rejoindrait ? On note l'efficacité de sa présence sans l'intermédiaire de la certitude de l'être, dans le domaine de la certitude intérieure.

Lorsque les premiers chrétiens ont employé le mot "l'être", ils devaient désigner cet état que le yoga appelle "atadhya". C'est la certitude, la perception interne de la présence d'un être éternel. La présence physique de Swami n'est plus, mais sa présence cosmique; à la quelle se réfère la Bible, demeure : "Ce qui est, est à jamais; ce qui n'est pas, ne peut venir à l'existence. Jamais je n'ai cessé d'être, ni toi, ni aucun de ces rois; et nous ne cessons jamais d'être dans l'éternité".

Swâmi est ici. Il n'a jamais cessé d'être. Il vit intimement dans le coeur de chacun de nous.

Il chantait souvent, au temps de ses premières conférences un magnifique verset de la Brihadaranyakôpanishad : "Cela est l'Infini, ceci est l'Infini. C'est de l'Infini que procède l'Infini. Retranchons l'Infini de l'Infini, il reste encore l'Infini et rien d'autre".

Il nous appartient de continuer la vie selon l'orientation que Swâmi nous a donnée. Ce qu'il nous a apporté, c'est ce qu'il a reçu lui-même : la sagesse éternelle. Personne d'entre nous ne peut mesurer l'amplitude de ce don ; ce qui nous paraît un germe imperceptible deviendra, avec le temps, un grand arbre. Nous ne pouvons encore imaginer ni apprécier ce qu'il nous a donné. Chacun a reçu quelque chose. Laissons s'épanouir en nous et autour de nous cette sagesse, cet amour et cette paix dont il rayonnait.

Swâmi Yatiswarânanda

(Bangalore, 8 avril 1957)

"... Nous sommes tous très affectés d'apprendre le départ soudain de notre frère bien-aimé. Les attaques successives ont dû rendre son coeur si fragile qu'il n'a pas pu supporter la dernière. Au lieu de le faire souffrir plus longtemps, le Maître a mis fin à ses tourments en le rappelant à Lui. Que Sa volonté soit faite. Nous tous qui demeurons, prions-Le qu'Il accorde toutes Ses bénédictions à celui qui nous a quittés, et qu'Il nous donne la consolation et le réconfort dont nous avons besoin pour servir Sa cause et faire Son travail.

"C'est la volonté de Sri Guru Maharaj (1) que notre frère vous ait fait venir à Gretz et vous ait mis au courant du travail avant de quitter ce monde. Voilà pour vous, sans aucun doute, une grande responsabilité, mais je suis certain qu'Il vous donnera toute la force dont vous avez besoin pour Le servir.

"... Perdre des personnes auxquelles nous nous sommes attachés, trop attachés même quelquefois, nous enseigne cette leçon : que le Seigneur seul est réel, et que tout le reste est illusoire. Apprenons tous à dire : 'Seigneur, Tu es mon tout en toutes choses, Tu es la vie de ma vie, Tu es le plus intime de mon être. Il n'est personne d'autre que Toi, dans les trois mondes, qui soit mon bien'.

"Nous voulons nous attacher à notre personnalité, à celle du Guru, à celle de l'Ishta (2). Mais le Seigneur brise nos attachements pour nous faire réaliser que seul le Principe Divin est réel. C'est Lui qui Se manifeste comme disciple, Guru et Ishta. La manifestation n'est qu'une réalité secondaire qui dépend du Principe Divin, et celui-ci est le seul que l'on doit considérer. La forme de l'Ishta est plus réelle que celle du Guru ; la forme du Guru doit se fondre dans celle de Sri Guru Maharaj, et toutes les personnes qui ont le sentiment d'un vide à la suite du départ de notre frère doivent combler ce vide par la présence divine de Sri Guru Maharaj..."

(1) Les disciples de Râmakrichna l'appellent "Sri Guru Maharaj".

(2) La personne divine sur laquelle on médite.

Swami est ici. Il n'a jamais cessé d'être. Il vit intérieurement dans le cœur de chacun de nous.

Il chantait souvent, au temps de ses premières connaissances au mani-
feste verset de la Bhavadgaya-kandah: "Cela est l'Infini, tout est
l'Infini. C'est de l'Infini que provient l'Infini. Retournons à l'Infini
de l'Infini, il reste encore l'Infini et rien d'autre."

Il nous appartenait de continuer de cultiver le vie selon l'orientation que Swami
nous a donnée. Ce qu'il nous a apporté, c'est ce qu'il a reçu lui-même.
La sagesse éternelle. Personne d'entre nous ne peut assurer l'ampitude
de ce don de qui nous parait un genre inappreciable de vie, avec le
temps, un grand effort. Nous ne pouvons encore imaginer ni apprécier de
ce qu'il nous a donné. Chacun a reçu quelques choses. Mais nous n'approuvons
en nous et autour de nous cette sagesse, cet amour et cette paix dont il
est le centre.

Swami Yashwanthanda (Bagalore, 8 Avril 1957)

"Nous sommes tous très affectés d'apprendre le départ soudain de
notre frère bien-aimé. Les attitudes successives ont dû rendre son cœur
si fragile qu'il n'a pas pu supporter la dernière. Au lieu de le faire
souffrir plus longtemps, le Maître a mis fin à ses tourments en le rap-
portant à Lui. Que devrions-nous faire? Nous tous qui sommes
prisonniers de l'II seconde vague des pénalités à cause de nos ault-
tés, et qu'il nous donne la compassion et la réconfort dont nous avons
besoin pour servir Sa cause et faire Son travail."

"C'est la volonté de Sri Guru Maharaj (I) que notre frère vous ait
fait venir à Gaur et vous ait mis au courant du travail avant de dis-
cuser de grande. Voilà pour vous, sans aucun doute, une grande responsabi-
lité, mais je suis certain qu'il vous donnera toute la force dont vous
avez besoin pour servir."

"... Gardez des personnes auxquelles nous nous sommes attachés, trop
attachés même quelquefois, nous expliquons cette façon de faire
sans être trop en vue de la réalité. Apprenons tous à
dire: "Séigneur, Tu es mon tout en toutes choses. Tu es la vie de ma
vie, Tu es la plus belle de mes grâces. Il n'est personne d'autre que
Toi dans les trois mondes, qui sois mon Dieu."

"Nous voulons nous attacher à notre personnalité, à celle de Guru, à
celle de l'Infini (S). Mais le Seigneur brise nos attachements pour nous
faire réaliser que seul le Principe Divin est réel. C'est Lui qui se
manifeste comme Dieu, Guru est l'Infini. La manifestation n'est qu'une
réalité apparente; que dépend du Principe Divin, et celui-ci est la seule
vérité à considérer. La forme de l'Infini est plus réelle que cel-
le du Guru; la forme du Guru doit se fonder dans celle de Sri Guru
Maharaj, et toutes les personnes qui ont le sentiment d'un vide à la
suite du départ de notre frère doivent compléter ce vide par la présence
dixième de Sri Guru Maharaj..."

(I) Les disciples de Bhaktarajna l'appellent "Sri Guru Maharaj".
(S) La personne divine-agr l'appelle en médite.



Sir Stephen King-Hall



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accidental poisoning. Six-

Introductory lectures are presented regularly at the IMS Centre by qualified instructors personally trained by the founder of the International Meditation Society, Maharishi Mahesh Yogi.

Your inquiries into Transcendental Meditation and International Meditation Society are always welcomed.

for further information, contact

INTERNATIONAL MEDITATION SOCIETY

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TRANSCENDENTAL MEDITATION

INTRODUCTION

Transcendental meditation develops the capacity for full enjoyment and accomplishment in life. It is practiced for a few minutes morning and evening. During this time the body gains profound rest while the mind expands to full awareness. This technique develops creative intelligence and improves the clarity of the thinking process. Transcendental meditation, by developing the inner mechanics of thinking and experience, insures the full development of the individual. The practice is unique since it involves no concentration or contemplation, no suggestion or control. It is easily learned by anyone.

PHYSICAL EFFECTS

During the practice of transcendental meditation (TM) the mind experiences subtler states of the thinking process. The body spontaneously reflects this increasingly refined mental activity. Scientific investigation¹ of this phenomenon has found that a unique physical state develops which involves a combination of physiological changes. During the practice of TM, oxygen consumption, carbon dioxide elimination, cardiac output, heart rate, and respiratory rate significantly decrease while skin resistance greatly increases. The metabolic rate of the body is reduced by an average 20%; and yet, analysis of the chemical content of the blood shows that the normal balance of oxygen to carbon dioxide is maintained and the rate of anaerobic metabolism does not increase.²

The inference drawn from this physiological evidence is that the body is in a profoundly deep state of rest; however, electroencephalographic (EEG) measurements show that the mind is awake and able to respond to stimuli. These and other measurements indicate the distinct difference between the spontaneous effects of transcendental meditation and any other techniques including auto-suggestion or hypnosis.³ In fact, the combined physical effects of TM are unique in that they indicate a fourth state of consciousness which is as natural to the individual as the other three states – waking, dreaming, and deep sleep.

Those practicing the technique report that this state of "restful alertness" is profoundly refreshing physically as well as mentally. This deep relaxation provides a basis for increased energy in daily activity. Medical research is now in progress⁴ to assess the effects of TM on health, particularly with respect to conditions produced by stressful living.

1. R. K. Wallace, *Science* (March 27, 1970)

2. R. K. Wallace, "Physiological Effects of Transcendental Meditation", Ph.D. Thesis, Dept. of Physiology, UCLA (June, 1970)

3. *Hospital Times*, London (May 1, 1970)

4. H. Benson, *New England Journal of Medicine* (November 13, 1969)

MENTAL EFFECTS

The practice of transcendental meditation is a process of direct experience rather than one of intellectual analysis. The technique can be explained in terms of the mechanics of the thinking process. Every thought develops from a fainter and more abstract impulse in the mind. Ordinarily this impulse becomes perceivable as a thought only during the later phases of its development. The technique of TM allows the attention to be drawn automatically to increasingly refined levels of thinking, which are found by experience to be more charming.

The immediate result of this process of refinement is that the attention "transcends" the most subtle activity of thinking to a state of pure awareness, the source of thought. With proper instruction anyone can become familiar with these more subtle and charming levels of thought, directly contact pure creative intelligence, and thereby spontaneously unfold full mental potential.

With this increase of capability, an individual can work more effectively without accumulating stress and strain. He gains a better grasp of complex situations and is more able to express himself in a spontaneously creative manner. Every aspect of life is naturally improved.

The technique is as ancient as mankind, universal in its application, and anyone who incorporates it into his daily routine can enjoy maximum effectiveness and development to an evolved state of life. At this time in history it is brought to the world by Maharishi Mahesh Yogi and presented in terms of transcendental meditation.

PEOPLE: *Why the Beatles Left The Indian Yogi's Camp*

The Beatles, credited with having started the long trek of celebrities to the Maharishi Mamesh Yogi's mediation sessions in India, said the dream is over and they are disillusioned with him. "We made a mistake," said Paul McCartney, explaining at a New York news conference why he and John Lennon, George Harrison and Ringo Starr had left the Maharishi's mountain retreat. "We thought there was more to him than there was. He's human. We thought at first he wasn't." The news conference was called to announce that Beatles Ltd., their corporation, is being reorganized to take on bigger things. It is also getting a new name—Apple Corps Ltd. The two Beatles explained that "apple" was chosen simply because "A is for apple." The new company will make films, produce records, get into electronics and operate clothing stores in London. All stock will be held equally by the four Beatles. Lennon said they'll also build an expensive studio "in the dungeon of our office in London" and will give money to encourage young film makers whose ideas are not commercial.

Eliza Lloyd, stepdaughter of millionaire sportsman Paul Mellon, was married Tuesday at Uppersville in the hunt country of northern Virginia to Viscount Moore, son of Britain's Earl of Drogheda. Among those attending the 12-minute ceremony at Uppersville Episcopal was Mrs. John F. Kennedy, friend of the bride's father, John F. Kennedy's



UPI

Beatles John Lennon and Paul McCartney at their New York press conference.

TV spectacular. Instead, she and her boyfriend-manager, John de Villeneuve, are flying to Stockholm Friday to promote Twiggy clothes and a magazine assignment. "I refused visas for the crew," she said. "I want to make the show there's

**

But Catfish Wins for Oakla

From Perfection to 3 Hom

NEW YORK, May 15 (Special).— Jim (Catfish) Hunter, who pitched a perfect game for Oakland in his previous start, was jolted for three homers and five runs in the first inning last night, but staggered to victory as the A's outslugged Minnesota, 13-8.

Hunter, who threw his perfect game against the Twins last Wednesday in Oakland, knew after two pitches last night that there was no way he could have two in a row. Rod Carew hit the No. 2 pitch over the center field fence and Tony Oliva and Rich Rollins followed with two-run homers to give the Twins a 5-0 lead.

The A's, with Hunter leaving in

the seventh but gaining his second victory, pecked away for two runs in the second and another in the third before exploding for six in the fourth to take a lead they never relinquished.

Other games last night, by UPI:

Tigers 4, Orioles 0

Willie Horton drove in three runs with his seventh and eighth homers and Earl Wilson hurled a four-hit, 4-0 shutout to rack up his 18th career triumph over Baltimore as Detroit handed the slumping Orioles their seventh straight loss.

Horton's first home run traveled some 450 feet into the upper deck in left field in the second inning.

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Chiefs Abroad in Toe-Talent Hunt

Britain Faces Brawn Drain As Booters Try U.S. Pigskin

By Alvin Shuster

LONDON, May 15 (NYT).—

Stram, head coach of Kansas City Chiefs football, is starting a "brawn drain" in American football. He is spending this week in Scotland and will have workouts for players who are coming to the United States.

are some who can make the grade, we'll pay them \$8,000 for the four-month season."

"You don't have to play the whole game," he told the candidates. "All you have to do is come out onto the field when we need you and kick the ball. Just a second or two each time. Then you go back and sit down. No body contact."

Toni Franklin, a 21-year-old amateur soccer player, said: "It sounds too good to be true."

Stram, who brought 10 players with him, said he will be looking for players to compete

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Friday . . . The Beatles — or two of them **John Lennon** and **Paul McCartney** — admitted the other day in New York that they've run

through the Guru bit. Describing **Maharishi Mahesh Yogi** as "a mistake" and "only human," the two declared they would establish a foundation of the arts to provide scholarships for yours." Those boys may not be mature. The humanitarian idea is to prevent people from having to "get down on their knees in some office — probably yours." Those boys may not mean it ing gracefully.

May 16/67

REPRODUCED FROM THE NEW YORK TIMES

England last week, predicting Britain's worst ever financial crisis.

Douglas Houghton, chairman of the Labor party, said after today's meeting of labor MPs: "The Prime Minister was fighting back with confidence and great effect."

Wilson warned the Laborites a breakdown in the government's incomes policy would have disastrous consequences.

Referring to publication yesterday of the government's bill to halt increases wages, prices and divi-

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Yogi Maharishi faces attacks

NEW DELHI, May 15 (UPI)—Yogi Maharishi Mahesh, Guru (master to hippies and the Beatles, has stirred up a cold war in this land of yoga.

The Maharishi, 54, invented what he calls "transcendental meditation," a sort of instant yoga (the Hindu philosophy of achieving identity with a deity by deep concentration).

Orthodox yogis in India, where yoga started 2,500 years ago, dispute the Maharishi to whose Himalayan hermitage the Beatles went in February.

"Why can't they leave me and the Beatles alone?" the much perturbed Yogi asked. "After all, it is a free country and we call it a secular state. Then why can't I call it transcendental meditation?"

Questions have been asked in the Indian Parliament by a left-wing member who thought something rotten was going on in the estate of Maharishi.

"Wheels within wheels," the Maharishi said. "a left-wing weekly has already seen the hand of the CIA (the U.S. Central Intelligence Agency) in my transcendental activities.

"Believe me, The Beatles came here because they like my system of yoga."

"Probably the press is sore at me because they think I have been unkind and uncooperative with them. On the contrary, I am an open book."

More than 95 foreign followers of the Maharishi have practised meditation at his center, the Ashram. They include the Beatles and their girls, Mia Farrow and a number of diplomats, musicians and artists.

The rules seem to be few and simple. What you are supposed to do when the urge comes is to grab the nearest chair with a foam rubber seat and settle down for meditation. You close your eyes and select a suitable thought.

"Easier said than done," one New Delhi Yogi wailed.

"After all, you just can't sell yoga as if it were instant coffee."

What is yoga?

Well, there are many definitions.

According to the inventor of instant yoga, it is: "The process of bringing the attention to the level of transcendental being. Men are born to enjoy."

The Yogi, however, deftly sidesteps the technical definition of yoga in his fast-selling, do-it-yourself book called "The science of being"

Yoga, according to an orthodox exponent, B.K.S. Iyengar (whose disciples include violinist Yehudi Menuhin and pianists Gina Bachauer and Lily Kraus), his the attainment of perfect physical and mental harmony, the twin pillars of yoga philosophy.

Another Yogi, R.S. Suri, who runs the Yogic Therapy Center in the heart of the Indian capital, thinks the word "transcendental meditation" means nothing. "How can you meditate properly without caring for your body?" he asked.

Suri said real meditation begins with the body. "The vehicles of the self, if not controlled in its desires, prevents true meditation." He does not think the physical activity of shifting a chair and then settling down for a while could rightly be called a yogic exercise.

According to the Hindu scripture, the Bhagvata Gita, the highest state of Yoga, is "when the yogi cuts off all sense perceptions he is beyond caste, country and religion, beyond good and evil, beyond time and space. This is his union with God."

Yogi Suri claims he has cured thousands of people suffering from asthma, throat trouble, diabetes and consumption.

"If one comes to me in the early stages of cancer, I have cures for that, too," Suri says.

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What the Maharishi meant to me, by Ringo

By JUDITH SIMONS

BEATLE Ringo Starr confirmed yesterday that the group's involvement with Maharishi Mahesh Yogi was now ended. But he also pointed out:—

"I have had no personal bad experience of the Maharishi. He's all right, so far as I am concerned."

Ringo, who was flying to the Cannes film festival from London with his wife, Maureen, added:—

"Our experience with him was a stepping stone in our development. Since then my way of living has changed a bit."

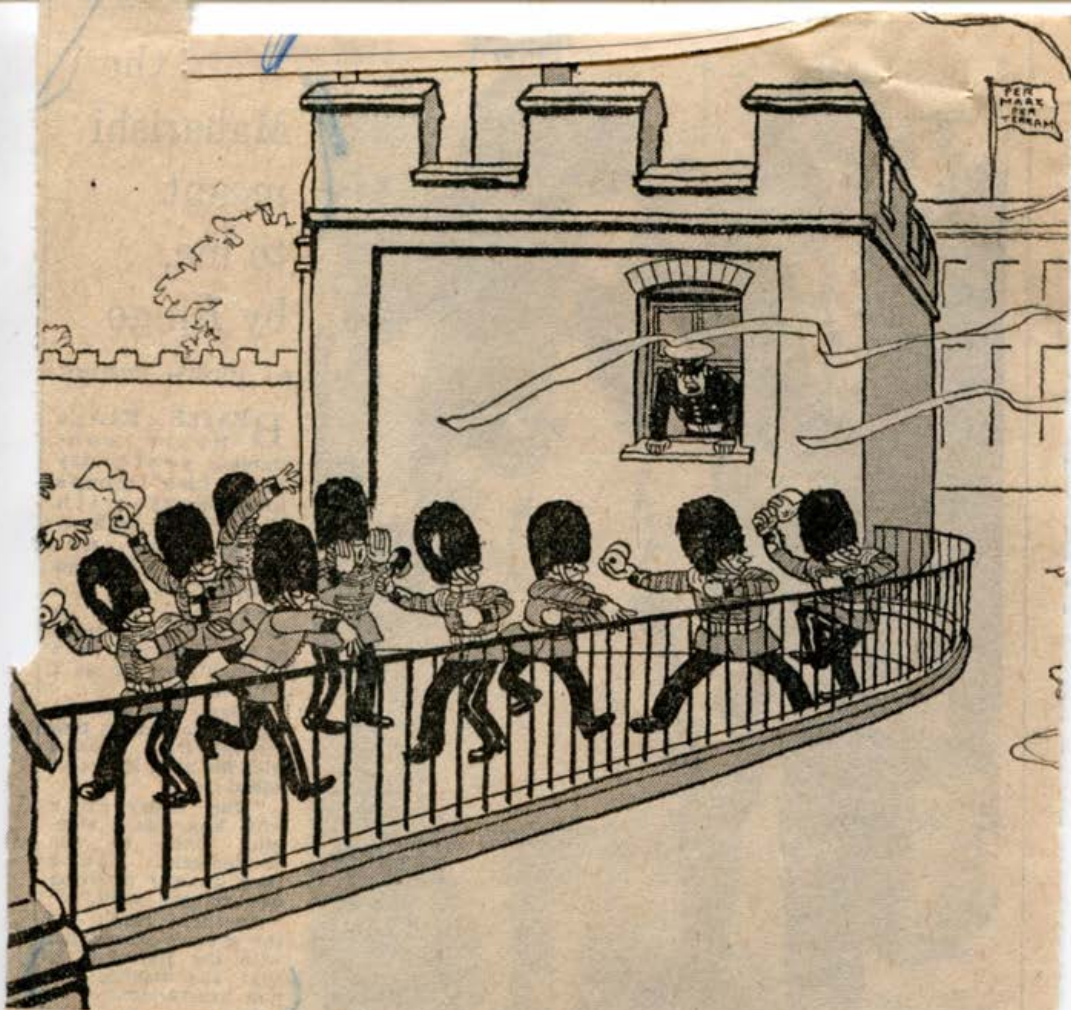
Another result of the group's association with the Maharishi is that the Beatles are now vegetarians.

Speaking in New York earlier this week Beatles Lennon and McCartney said that they were disillusioned with the Maharishi.

The Beatles first became interested in the Maharishi's philosophy of transcendental meditation last summer.

They visited his academy in India for studies in February this year.

Bound for Cannes—Ringo and wife Maureen



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Beatles denied certificate of meditation

FROM OUR CORRESPONDENT

NEW DELHI, Monday.

THE Beatles will not be initiated as guides in meditation because they have not completed the full course. Maharishi Mahesh Yogi, the Indian mystic, has announced.

Transcendental meditation guides undergo special courses such as that attended by the Beatles at the Maharishi's meditation centre at Rishikesh in the Himalayan foothills. Once qualified, they can initiate others into meditation techniques.

Beatles George Harrison and John Lennon left the centre last week, two weeks earlier than expected.

Paul McCartney left New Delhi for home on March 23 after five weeks of meditation and the fourth Beatle, Ringo Starr, returned to Britain early last month after 10 days.

Maharishi Mehesh Yogi said in New Delhi yesterday that Beatles Harrison and Lennon had left because they had "business commitments."

The international meditators still at the centre will continue the course. Certificates will be given to 40 of the successful meditators on April 23.

LENNON DENIAL

Certificate "not sought"

John Lennon said yesterday: "We did not go to get certificates. We have more than enough to do as the Beatles without trying to become teachers of meditation."

He dismissed as "rubbish" a suggestion that he and George Harrison had left the centre because of the arrival of an American film unit. "We did not even know one was coming."

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EVENTS

South Australia, will be held on Thursday, May 2, at All Hallows-by-the-Tower, Byward Street, E.C.3, at 11 a.m.

TODAY'S BIRTHDAYS

Princess Margrethe, eldest daughter of the King of Denmark, is 28 today.

Sir Edward Holt is 85; Sir Edward J. Salisbury 82; Capt. Sir Cecil Boyd-Rochfort 81; Mr. Charles Chaplin 79; Sir Laurence Grafftey-Smith 76; Lt.-Gen. Sir John Glubb 71; Sir Charles Buchanan 69; Sir Willoughby Trevelyan 66; Lord Aberconway 55; Mr. Peter Ustinov 47; and Mr. Kingsley Amis 46.

Marriages

**Mr. W. H. Banner and
Miss J. M. Ramage**

The engagement is announced between William Harmood, younger son of Mr. and Mrs. D. H. Banner, of Little Langdale, Westmorland, and Judith Margareta, elder daughter of Mr. and Mrs. G. B. Ramage, of Baraset House, Langley Road, Surbiton and 21, Plantation Road, The Peak, Hongkong.

**Mr. R. J. E. Brown and
Miss A. R. Palmer**

The engagement is announced between Richard, elder son of Mr. and Mrs. R. A. Brown, of Gloucester, and Alison, only daughter of Mrs. C. B. Palmer, and the late Mr. Palmer, of Clifton, Bristol and Frampton-on-Severn.

**Mr. R. N. Henderson and
Miss C. A. Pearson**

The engagement is announced between Robert Niall, son of Mr. and Mrs. D. R. Henderson, of Enfield, Middlesex, and Carole Anne, daughter of Mr. and Mrs. J. R. Pearson, of Cuffley, Hertfordshire.

**Mr. C. J. W. Martin-Murphy and
Miss C. M. Carter**

The engagement is announced between Christopher, son of Mr. W. Martin-Murphy, of Kensington, and Mrs. Nora Martin-Murphy, of Wimbledon, and Christine, younger daughter of Mr. and Mrs. P. L. Carter, of Sydney, Australia.

**Mr. N. R. L. Hudson and
Miss G. P. J. Dunk**

The engagement is announced between Nigel Richard Lindsay, son of Mr. and Mrs. P. L. Hudson, of

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Man wants but little

The George Schwartz Column

I GATHER that my fellow-humans in the Western world are bent on rejecting the consumer society, and if this means what it says I may in due course be impelled into keeping down with the Joneses. Since I have never been greatly concerned to keep up with them I may perhaps be able to mark time while they come down to me.

I do not move around much these days but with my limited range of observation I see no signs of a rush into plain living and high-thinking. True, the mini-skirt looks like a rejection of consumer fabrics, and may be an indication of a popular urge for a bare level of existence, but the loaded trolleys and the queues at the pay-desks in the supermarkets suggest that in spite of the craze for slimming the approach to a regime of locusts and wild honey has some way to go.

However an expert on world unrest pronounces that in this country of ours "society is increasingly mobilised and regimented to provide more consumer goods to dope the workers." Admittedly this is a change from the former dictum that religion was the opium of the people but I find it hard to believe that there is an underlying if unconscious resentment against this allegedly forcible feeding of the citizenry.

My impression is that the current agitation at home and abroad revolves around the demand for a higher standard of living and if a higher standard of living doesn't mean more consumer goods what does it mean? What are the workers in France demanding at the moment? Less consumer dope or more of it.

Possibly the critics and rebels do not contemplate the rejection of consumer goods *in toto* but only those of which they disapprove. We can leave aside consideration of the question who is to produce the goods of which they approve and what is to be done about the people who dis-

approve of the goods approved by the enlightened.

It cannot be said that the younger generation, now in revolt against the technocratic totalitarianism of the consumer society (I think I have got that right), disapproves of the pop programmes put out on BBC's Radio 1 and Radio 2, or that they would regard themselves as thereby doped. Nor can it be said that the highbrow critics disapprove of the programme on Radio 3.

This presumably reduces the dope to the broadcasts on Radio 4 designed to lull the squares, "the masses who are kept quiet by being told what they want, who enjoy a comfortable, smooth, reasonable, democratic unfreedom" I quote from the redoubtable Dr Marcuse.

Regrettably the signs are that, under the aegis of moribund Parliaments and sham liberalism, the populace is being brainwashed into wanting colour television and that the technological menace will provide it. Now is the time for all good men to disaffiliate.

With the rejection of the consumer society a new human being will arise "unexploited, creative in the leisure granted by automation, spontaneous, uninhibited, social."

This seems to assume that we get the automation installed by the sinister technocrat. What is to be done in the ample leisure time of an unconsumer society is not stated. Humanity in the West is not conditioned to the prolonged contemplation of its navel. The fortunate East has not yet been doped with a plentitude of consumer goods and perhaps we ought to stop calling them under-privileged.

The success of the consumer society is evidenced by the number of critics who enjoy a comfortable living while denouncing it, and in some cases by denouncing it. The people of Christendom have prayed for centuries to be given this day our daily bread, and now that the bread is assured they undoubtedly want jam upon it, but it mustn't be capitalist jam.

Such is the gospel of liberation, which obtains its apostolic deliverance by being wrapped round a paving-stone.

Will the IRC put cash on Kent to

The City Editor Reports

WITHIN THE NEXT few days, Charles Villiers of the Industrial Reorganisation Corporation could face a very touchy decision—whether to back **George Kent** with Government money to outbid **Rank for Cambridge Instrument**. His first hope for an agreed settlement has been dashed by Rank's decision to carry the fight into the stock market. And having wholeheartedly endorsed the industrial logic of the Kent-Cambridge merger, the IRC is now in the slightly embarrassing position of seeing the Kent share price slip to the point where its "matching offer" is worth 1s. 2½d. less than Rank's at 48s.

Rank has already extended its offer, and there is a better than even chance that it may raise the ante again to establish a clear lead. (For long-term Cambridge shareholders planning to sell their loan stock, the Kent offer is more modestly—4d. per share—worse net of gains tax). The market has already assumed as much by bumping Cambridge up to 50s. 9d. If this happens, the IRC will have to decide how aggressive it is prepared to be. Significantly, perhaps, the mid-week statement promising financial support for reorganisation based in the Kent-Cambridge merger did not exclude the possibility of pre-merger backing.

Though IRC's second public intervention on the bid scene has been put on a par with the open letter that helped throw AEI to GEC, Villiers seems to have set a new precedent by his willingness to enter a triangular battle. City institutions (with the understandable exception of Rank's adviser Kleinwort Benson) have treated the move as part of life's rich pattern, liable to sway the floating voters to Kent. But if the IRC puts its money on the favoured horse to make sure it wins, this would set another precedent altogether—one that would bring the exponents of industrial logic into a head-on clash with the advocates of financial freedom.

Revolution rules

The certificates should considerably improve the money markets. They should appeal particularly to company treasurers and could therefore attract a lot of money back from the local authority market to the banks, creating a problem for the Public Works Loans Board. The attraction of the certificates is that they are negotiable and the discount houses will provide a ready market. Merchant, overseas and American banks are all keen to issue certificates and each will fix its own rates. If the clearing banks were to issue them in their own names—and they have not been told they may not—this would be the final blow to the deposit agreement. But they will almost certainly only issue them through subsidiaries.

Fanfare

FILLING a production gap with hot air is not impressive—but making a commercial success of the process is quite remarkable. **Aerialite**, the Cheshire-based cable-making group, seems to have done just that. Within two months of activating AGC Heating Manufacturing, 29-year-old managing director Bruce Hargreaves has collected £100,000 worth of orders for its new Fanfare warm air central heating systems—good going in face of competition from Wm. Sugg and Potterton. "And we've well over £500,000 worth of firm inquiries under negotiation," he adds. Prospective annual sales are conservatively estimated at "over £200,000."

This new venture has a double significance. First, it gives Aerialite a toehold in a growth market. UK warm air central heating installations jumped 123 per cent. to 107,000 a year over the past four years. And by designing systems with standardised controls to convert natural gas to town gas, AGC reckons to have gained a competitive edge.

Moreover, retooling costs were relatively light and the new systems are less materials-intensive than the drying cabinets and fan heaters produced at Cor

Fiuggi vi ma

*keeps you young because it
detoxifies the organism
and eliminates nitrogenous scum*

l'acqua di Fiuggi
vi mantiene giovani
perchè elimina
le scorie azotate
disintossicando
l'organismo





-FOR IMMEDIATE RELEASE-

FRONTIERS OF SCIENCE AND HIGHER STATES OF CONSCIOUSNESS-
TRANSCENDENTAL MEDITATION UNDER SCIENTIFIC INVESTIGATION
CALA MILLOR, MALLORCA, SPAIN.

An international scientific conference was held at Cala Millor, (February 26 - March 1). Eminent scientists came at the invitation of the Maharishi Mahesh Yogi. The conference coincided with the teacher-training course in Transcendental Meditation which may be defined as a technique for turning the attention inwards towards the subtle levels of a thought until the mind transcends the experience of the subtlest state of the thought and arrives at the source of thought. The main result is the removal or dissolving of deep-rooted stresses and strains in the nervous system, types which are not removable even during deep sleep. By removing such tension which otherwise hinders effective performance of activity, greater and more complete integrated use of all levels of the nervous system results and a refinement of all senses of perception occurs. Improved perception means greater efficiency in all fields of life.

Those attending the course consist of over 800 men and women from all over Europe, the United States and Canada. They are of all ages and professions, but predominantly university students and professional people.

The following scientists participated in the conference:

Dr. Herbert Benson, M.D. Thorndyke Memorial Laboratory, Harvard Medical School, United States.

Dr. Robert Keith Wallace, Ph.D. doing post-doctoral research at the Harvard Medical School, United States.

Dr. A. Campbell, M.D., Editor, The Hospital Times, England.

Dr. Demetri Kanellakos, Ph.D., Senior Research Engineer in Radio Physics, Stanford Research Institute, United States.

Dr. Dean Brown, Senior Research Engineer, Stanford Research Institute, United States.

Dr. Kurt Vanselow, Professor of Physics, Kiel University, Germany.

Dr. Mael Melvin, Professor of Physics, Temple University, United States.

THE UNIVERSITY OF CHICAGO
DEPARTMENT OF CHEMISTRY

REPORT OF THE COMMITTEE ON THE
PROGRESS OF CHEMISTRY IN
1911

The progress of chemistry in 1911 has been marked by several important discoveries. In the field of organic chemistry, the synthesis of new dyes and pigments has continued to be a major activity. The discovery of the structure of the benzene ring has been confirmed by X-ray diffraction experiments. In the field of inorganic chemistry, the discovery of the structure of the diamond crystal has been a major achievement. The discovery of the structure of the graphite crystal has also been a major achievement. In the field of physical chemistry, the discovery of the structure of the diamond crystal has been a major achievement. The discovery of the structure of the graphite crystal has also been a major achievement.

It is the hope of the committee that these discoveries will lead to further progress in the future.

Very truly yours,
The Committee on the Progress of Chemistry in 1911

CHICAGO, ILLINOIS, 1912

THE UNIVERSITY OF CHICAGO
DEPARTMENT OF CHEMISTRY

REPORT OF THE COMMITTEE ON THE
PROGRESS OF CHEMISTRY IN
1912

The progress of chemistry in 1912 has been marked by several important discoveries. In the field of organic chemistry, the synthesis of new dyes and pigments has continued to be a major activity. The discovery of the structure of the benzene ring has been confirmed by X-ray diffraction experiments. In the field of inorganic chemistry, the discovery of the structure of the diamond crystal has been a major achievement. The discovery of the structure of the graphite crystal has also been a major achievement. In the field of physical chemistry, the discovery of the structure of the diamond crystal has been a major achievement. The discovery of the structure of the graphite crystal has also been a major achievement.

the western hemisphere. He propounded the theory that Man's fight or flight mechanism, instinctively based and having played a significant part in the survival of the species in the past, could be becoming dangerously redundant. Modern living provides continual stimuli for the triggering of the fight or flight mechanism but few opportunities either to fight or to flee. This produces unresolved tensions in the organism which could possibly account for high blood pressure as well as other psychosomatic manifestations of an undesirable kind. He thinks that it is possible that the practice of Transcendental Meditation might have the effect of raising the threshold of fight or flight triggering or, at least, of minimizing the adverse effects.

The possible clinical applications of Transcendental Meditation in conditions such as high blood pressure, coronary heart disease, and various psychosomatic diseases were discussed. A study is now under way at Harvard to objectively assess reports by transcendental meditators of substantial improvement in cases of high blood pressure.

Dr. Benson concluded his talk with a report on Transcendental Meditation and Drug Abuse. He described an exploratory survey carried out in the United States by him and Dr. Wallace in which 1,862 people who had been meditating for three months or longer completed a questionnaire dealing with the use of drugs, liquor and tobacco. Most participants had been to college and many held degrees. The survey indicated a sharp decrease in drug abuse including cigarettes and liquor within three months of starting the practice of Transcendental Meditation, and this decrease was progressively maintained until, after 21 months, most of the subjects claimed to have stopped abusing drugs, cigarettes and liquor entirely. Most subjects were of the opinion that Transcendental Meditation had been largely responsible for their discontinuation of drug abuse.

As a result of the presentation of these findings at the Drug Abuse International Symposium for Physicians at the University of Michigan, Ann Arbor, November, 1970, much scientific interest has been aroused by this highly interesting side-effect of Transcendental Meditation and funds have become available for a larger controlled survey which is now being prepared.

Yogi has physiological concomitants that distinguish the state reached in Transcendental Meditation from the currently recognised states of human existence - namely, wakefulness, dreaming and deep sleep. The physiological and biochemical changes which occur during the time one is in the transcendental state seems to remove the stresses so deeply imbedded in the nervous system, that not even deep sleep or dreaming can remove or dissolve them. Only the profoundly deep rest attained through Transcendental Meditation seems to reach these stresses and allow them to be dissolved naturally.

Dr. Kanellakos' project led to the acceptance of Transcendental Meditation as a proper subject for research at various scientific laboratories. He made a plea for an inter-disciplinary programme of research into the effects of Transcendental Meditation for which he has prepared a thesis mapping out the work to be done by the life, engineering, computer and behavioural science departments of his foundation.

Dr. A. Campbell announced the inauguration of a new journal to be called "Creative Intelligence"; this journal will be publishing articles such as those presented by Drs. Melvin, Brown and Kanellakos.

It is interesting to note that the scientific application of Transcendental Meditation is being taught in the universities of the United States, England and Canada as a new subject, "The Science of Creative Intelligence".

The conference closed with the feeling that some steps had been taken toward establishing a very important reconciliation between Philosophy, as represented by Transcendental Meditation and the Sciences.

Maharishi Mahesh Yogi concluded saying that when these 800 course participants join those teachers already at work, plus those yet to be trained during the next two years, there will be enough teachers of Transcendental Meditation for all countries of the world. His plan is to establish centres universally, making available to all the people this simple technique for integrated life so that all can enjoy 200% of life, 100% spiritual and 100% material through Transcendental Meditation.

Towards pinning down meditation

CONTROVERSY has existed in the past over the nature of the states achieved by practitioners of various forms of yoga or meditation. Attempts to measure physiological changes in such subjects have encountered various problems: subjects are hard to obtain, their expertness varies, and the experimental environment tends to interfere with their efforts at concentration. A number of writers have concluded that meditation produces either sleep or self-hypnosis.

However, in the past ten years or so the position has altered. Transcendental meditation, taught by Maharishi Mahesh Yogi, is being practised by thousands of people throughout the world. This meditation, which is defined as a technique for "turning the attention inwards towards the subtler levels of a thought until the mind transcends the subtlest state of the thought and arrives at the source of the thought", is claimed to be simple and universally applicable. It is normally practised for two 15 to 20 minute periods daily.

From the research point of view it has particular advantages. Large numbers of subjects, who have been taught in a unified fashion by a world-wide organisation set up for the purpose by Maharishi, are available; the effects are said to become apparent from the beginning of the practice — there is no 'training' period; no concentration or effort of any kind is involved, and hence people can meditate in the laboratory with comparative ease.

These considerations have led researchers to carry out physiological measurements on people practising transcendental meditation, and two very interesting articles have appeared recently — one in the USA, the other in this country.

Writing in 'Science', Dr Robert K. Wallace of the department of physiology at the University of California, Los Angeles, reported studies carried out on 15 students who had been practising transcendental meditation for between six months and three years. He found that oxygen consumption, measured by both open and closed methods, fell in all the subjects; the average fall from the control value was 45 ml per minute. Total ventilation fell by an average of about one litre per minute. Respiratory quotient remained in the basal range throughout.

Dr Wallace also measured galvanic skin resistance, which increased by more than twofold during meditation. The electrocardiograph showed falls in heart rate in all the subjects the mean decrease being five beats per minute.

The electroencephalogram showed interesting features. Alpha rhythm, present in all the subjects at rest, increased in regularity and amplitude. In some subjects the alpha activity occasionally stopped for two to five minutes and was replaced by low-voltage theta waves. Alpha blocking caused by repeated sound or light stimuli showed no habituation.

One difficulty remarked on by Dr Wallace was that the apparatus used to measure the respiratory changes inevitably interfered with the subjects' breathing, and thus probably reduced the apparent magnitude of these changes.

This difficulty was ingeniously avoided by Dr John Allison in a study reported in the 'Lancet'. Using thermistors instead of a mask and flow-meter, he found that respiratory rate fell as soon as meditation began and reverted to normal as soon as it ended. There was no compensatory over-breathing at any time, even though the rate fell to as

little as four per minute. These slow respirations were also very shallow.

Dr Allison's and Dr Wallace's experiments strongly suggest that during the practice of transcendental meditation there is a marked fall in metabolic rate. It should be recalled that this is purely a mental technique. The findings, if confirmed, are therefore clearly very remarkable.

An important feature of the electroencephalographic and other findings is that they clearly distinguish the state reached during transcendental meditation from both sleep and auto-suggestion or hypnosis. Reports of physiological studies on hypnotic trance indicate that the hypnotic state *per se* is accompanied by no particular metabolic or electroencephalographic changes; certainly there is no resemblance to the present findings.

For reasons already noted, few studies have hitherto been performed on practitioners of other forms of meditation. Rather similar findings have been reported by Japanese investigators studying Zen monks, but the change in electroencephalographic activity from alpha to theta activity appears only to have been recorded in monks with over 20 years' experience of meditation.

Interesting though the results are, present research on transcendental meditation is still only at a preliminary stage, and there is no doubt that much important work will be published in the near future.

One possible direction which such work may take is clinical. A recent letter in the 'New England Journal of Medicine', from Dr H. Benson, suggested that transcendental meditation has favourable effects on hypertension. Dr Benson also said that it had been found to be of value in the treatment of drug

abuse. Drug takers, it seems, report that they no longer feel the need for drugs, and that if they do take drugs the sensations induced are very distasteful in comparison with those experienced during meditation.

Both human beings and animals have previously been trained experimentally to control various autonomic functions such as blood pressure. However, conditioning plays no part in transcendental meditation and the respiratory and other changes are, in one sense, merely incidental. In his letter Dr Allison emphasises this point, and remarks that the experimental situation inevitably induced concern with breathing and hence undoubtedly acted as a disturbing factor.

For practitioners of transcendental meditation, of course, the real importance of the technique lies in the profound effects which it is said to produce on the quality of every-day life. These were summarised recently in a lecture given at Stanford University by a physician, Dr Demetri P. Kanellakos.

They include increased energy and

efficiency in performing any kind of work; increased tranquillity of mind coupled with decreased physical and mental tension; partial or complete loss of desire for hallucinogenic and similar drugs, including alcohol; increased creativity, productivity, intuitiveness, and so on; improvement in functional disorders such as poor body posture and insomnia; and better mobilisation of body resources to meet adverse circumstances such as accidents, sensory monotony, and surgery.

These effects, Dr Kanellakos emphasises, come about rapidly, easily, and quite automatically, and do not depend on the adoption of any new beliefs or strange style of living.

Reporting a summary of Dr Wallace's results, 'New Scientist' recently suggested that the science appears to have been tardy in cottoning on to the importance of Maharishi's technique of meditation. This certainly seems to be the implication of the research so far conducted.

One application of transcendental meditation stands out as of particular

contemporary importance: its relevance to drug taking among young people. A vast amount has been written and spoken about this problem, but remarkably little effective action has been suggested; drug taking continues to spread like cancer. Can we afford to neglect any counter-measure, however unorthodox, that seems to offer hope?

Transcendental meditation may also be of interest to doctors in another way. Much lip service is paid today to the concept of 'treating the whole man', yet few people seem to know exactly what this ought to imply. Some psychiatrists feel that our ideas of both mental and physical disease are vitiated by a false Cartesian notion of mind-body dualism.

To this notion the Indian philosophical tradition may perhaps offer a counterbalance. There seems to be at least a fair chance that transcendental meditation, stemming as it does from the heart of this tradition, and acting simultaneously on the physiological and psychological levels, is the long-sought answer to a very deep-rooted malaise of our time.

**INTRODUCTORY TALKS ON TRANSCENDENTAL MEDITATION
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Summer With The Maharishi

by Al Miller

Summer is over but July and August are unforgettten. We spent those months with Maharishi Mahesh Yogi by the lush forests of Humboldt County at the California State University in Arcata. There were more than 3000 of us from every state of the Union and the provinces of Canada.

We worked hard studying the principles of the Science of Creative Intelligence, the Maharishi's fascinating new science designed for probing into life and for achieving fullness of life.



MAHARISHI MAHESH YOGI, exponent of Transcendental Meditation and founder of the Science of Creative Intelligence.

We learned that the Science of Creative Intelligence has two aspects: the theoretical aspect and the practical aspect. The theoretical aspect of SCI develops understanding of creative intelligence and of what happens to a person and to their environment as they develop creative intelligence and full inner potential. The practical aspect of SCI gives a person the technique to experience creative intelligence and inner potential through the practice of Transcendental Meditation(TM).

Transcendental Meditation is a practice requiring 15 minutes of a person's time, twice daily. During the practice, the individual sits quietly and with the aid of T and, with the technique of TM, which is

learned through personal instruction, causes the activity of the mind to be systematically reduced until a state of extreme restful alertness is gained.

At this time the body's metabolism is greatly reduced, resulting in a state of deep physical rest while the mind remains lively. This has the effect of allowing the release of deep-rooted stress and fatigue, and the sharpening of mental alertness. These beneficial effect persist for several hours after the practice, and the duration of this period increases with repeated practice. It is, thus, a valuable preparation for any activity in which the qualities of steadiness of mind are required.

We learned from the Maharishi that the Science of Creative Intelligence is based on principles as old as man and is derived from knowledge which has always been known but which is periodically lost or forgotten in his journey through time.

The Maharishi taught us to meditate easily. He taught us to set our minds at a correct "angle" and to "dive" within to the transcendent resources of pure consciousness. This diving technique takes advantage of the natural tendency of the mind to seek fulfillment of its desires and to find more joyful experiences.

We found in this meditation that the inward experience of the "dive" has the power to lift the curtain of doubt and obscurity from our mind, to let us know that which we dimly felt but never dared to dream: a peace which mellows the heart with endless calm, a joy which reaches to blissfulness, a feeling of being at home which the sailor has when "home from the sea."

By taking a correct angle and diving inward, our mind's awareness goes straight to the source of creative intelligence, to where its boundless nature lies. We feel we are taking a satisfying journey into that ocean of endless possibilities.

The first course in the Science of Creative Intelligence was offered at Stanford University in 1969. It has been offered at many schools and universities throughout the country since that time. A course in SCI presents an intellectual understanding of the cumulative development of inner potential through the practice of TM, as well as personal instruction.

Lectures on SCI will begin very soon in Laguna Beach and will be enhanced by the Maharishi speaking to the class in a series of specially prepared color video tapes which set forth the charm and wisdom of this great teacher, and greatly aids the understanding of the student.

Further information can be obtained by calling 494-4233. Free introductory lectures on TM are given every Wednesday evening at UCI in Room 158 of the Physical Sciences Building.

P.B. ?
takes
what ?
even ?

Village Sun - Feb. 1973

Post. This article makes perfectly clear the contention of many people in this country that President Nixon is just slightly mixed up as to the method to be used to acquire "coolness and calmness," which is a phrase he loves to use.

The following quotation represents sentiments he expressed 12 years ago and should need no further clarification of the above statement.

"When a man has been through even a minor crisis, he learns not to worry when his muscles tense up, his breathing comes faster, his stomach churns, his temper becomes short, his nights are sleepless. He recognizes such symptoms as the natural and healthy signs that his system is keyed up for battle. Far from worrying when this happens, he should worry when it does not."

Coolness and calmness have no common denominator with tenseness and sleeplessness. A perusal of Webster's Unabridged Dictionary illustrates the truth of this statement.

While it is true that the weather might be slightly cooler during the next four years, please don't be misled into thinking that this same period is going to be distinguished by calmness and coolness.

HAZEN P. AIKEN

THANKS FROM CANCER SOCIETY

As we begin another year, we pause to look back at the progress the American Cancer Society has made during the past 12 months. In a large measure, your newspaper shares in that progress as a result of your printing cancer-related articles on your pages.

A disease that strikes two of every three families is a real menace in Orange County. Yet it would be virtually impossible to reach every corner of the county without your paper's help. You make it possible for us to inform and educate thousands each year on cancer prevention and detection.

Please accept our warmest gratitude for your valuable service commitment. In helping to inform your readers about cancer, your newspaper is unquestionably helping to save lives.

I hope you know how grateful we at the Orange County Unit are for your consistent and responsible coverage.

AMERICAN CANCER SOCIETY
Melvin A. Shiffman, M.D.
President.

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MYSTIC STRESSES DEEP THOUGHT

Meditation Called Key to Peace

BY DAVE FELTON

Times Staff Writer

Life, on the surface at least, has changed for Maharishi Mahesh Yogi since the bearded Indian mystic spent 13 years meditating in a Himalayan cave.

"Every day is so fully booked," said the Maharishi before lecturing recently at the Wilshire Ebell Theater. "I no longer have time to write. I call someone and dictate a pamphlet."

The Maharishi, founder of the International Meditation Society goes to South America next on his 7-year-old crusade to save the world through "transcendental meditation."

"This is my seventh trip around the world," he said. "I will visit 11 countries in South America. I plan to speak to the people and set up new meditation centers. Presently we have 90,000 persons attending centers in 25 countries."

Unlike the pace of his public life, the Maharishi's message is simple, orderly and full of inner peace.

"I explain to the people that it's very easy to live in peace and

happiness. It is not necessary to live in suffering," he said. "In my book, 'Science of Being and Art of Living,' I show how through transcendental meditation one can very easily take the mind to deeper levels of thought—to the source of thought, intelligence and energy."

At this point the Maharishi, sitting white-robed in the lotus position, brought forth a heavy, gold book which he opened to the "bubble diagram."

"You see, this is a thought bubble, this is the surface of the mind and these are thought waves," he explained, pointing to a series of wavy lines with a lot of bubbles in between them. He said that thoughts rise, like air bubbles in an ocean, from the source of "field of being" to the surface or conscious level of the mind.

"Transcendental meditation is a way to educate man to apply his in-

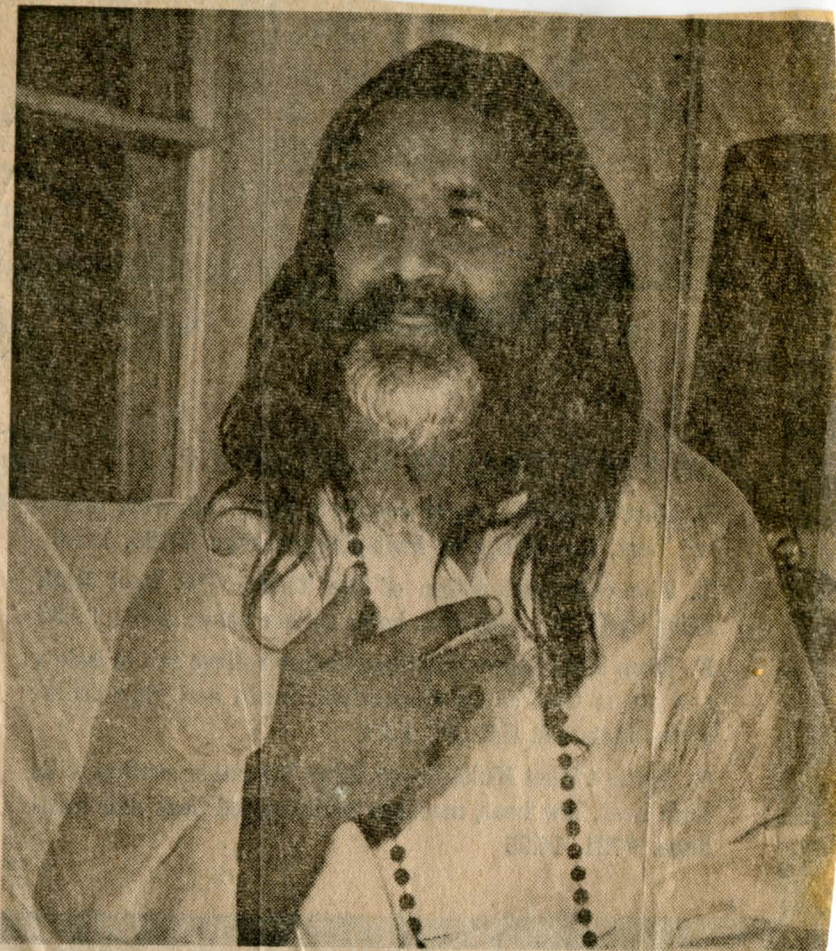
ner potential," added the Maharishi. "Man becomes more capable on all levels of life, free from stress and strain. Stress and strain is caused by the weakness of the mind."

He said his method differs from other Eastern forms of inner discovery in that it is quick, easy and requires no seclusion from worldly life.

Although he maintains the International Meditation Society is strictly an educational, non-religious movement, the Maharishi is himself a Hindu holy man. For 13 years, from 1940 to 1953, he studied silently in a cave with his master and "great Himalayan saint," Jagad Guru Shankaracharya Swami Brahmananda Saraswati.

"There were lots of seekers of truth at the cave," the Maharishi recalled. "He was a very great master. He could explain everything."

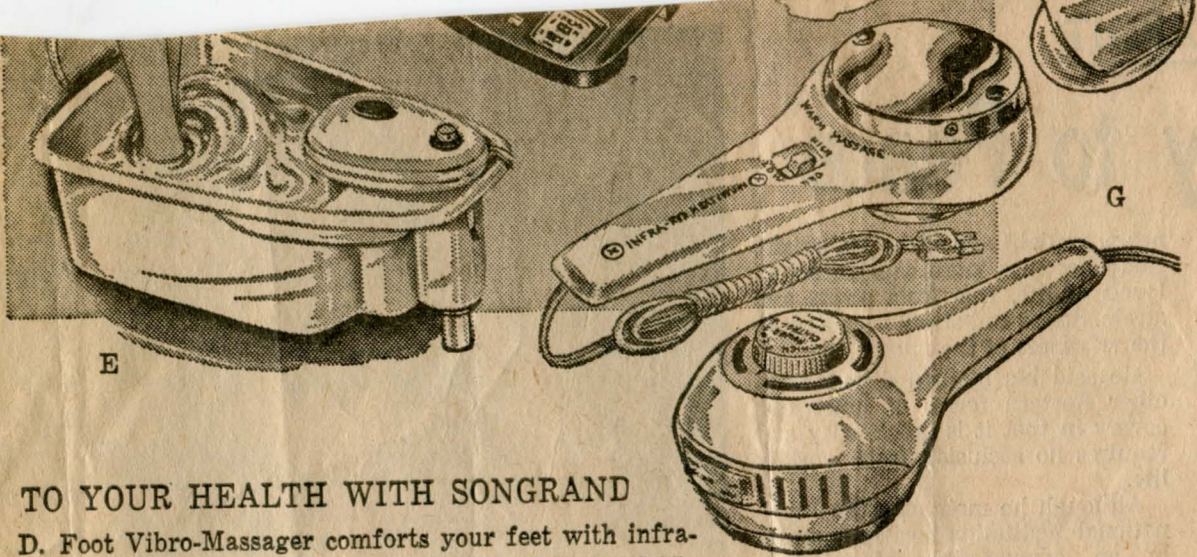
After he left the cave, the Maharishi said he expanded his master's teachings and formed the international society in 1959. He believes that by bringing inner peace and



Maharishi Mahesh Yogi, founder of International Meditation Society
Times p

Please Turn to Page 2, Col. 1

Los Angeles Times Oct 11/60



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Continued from First Page

happiness to individuals, he eventually can bring external peace and happiness to the entire world.

"For example, the United States is waging war against Vietnam because they cannot educate them in the manner they would like," he said. "But the only way is to raise the level of consciousness of the people, not by beating them."

However, he is still optimistic. "The whole world will be happy. I expect to see it in my lifetime, yes," said the Maharishi, who has yet to reveal his age.

ures taken

Surveyor 1

ntists at Caltech's Jet Propul-
Laboratory squeezed "possibly
dozen" more pictures of the
out of the revived Surveyor 1
craft Monday.

y worked for hours develop-
technique to get the most out
rveyor's weak power supply,
ng down everything on the
craft except the TV camera.

n they commanded the space-
to snap pictures during six 20-
d sequences.

the technique worked